

“JACOB” AND “ISRAEL”

“Jacob” During This Day

“Israel” in That Day

By Arlen L. Chirwood

“And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

And as he passed over Peniel the sun rose upon him, and he halted upon his thigh” (Gen. 32:24-31).

(The text — Jacob wrestling with a Man [with God (*cf.* vv. 25, 30)] throughout the night — foreshadows *Israel wrestling with God throughout the dark night of the Tribulation.*

Then, at the breaking of the day matters undergo a *sharp change*, with “Jacob” *blessed, healed [spiritually healed, with the natural left weakened (*cf.* vv. 25, 31)], and his name changed to “Israel.”*

And EXACTLY the same thing will occur in the antitype. IT HAS TO, for the type has been set, and NO CHANGE can ever occur.

Jacob’s/Israel’s experiences yet future will occur EXACTLY like “Jacob’s/Israel’s experiences in the past. The antitype MUST follow the type IN EXACT DETAIL.)

The Type

Note that the coming Tribulation is referred to in Scripture as “the time of Jacob’s trouble” (the time of trouble for the fleshly man; Jer. 30:7), *NOT* “the time of Israel’s trouble” (which would be a time of trouble for *the spiritual man, a prince with God*).

“Jacob” HAS YET to become “Israel.”

JACOB, the natural man, will enter into and go through “the time of Jacob’s trouble”; but ISRAEL, the spiritual man, will emerge from this time and enter into the Messianic Era with the nation’s Messiah.

In that respect, the Jewish nation in the Middle East today has been misnamed. The nation, solely from a Biblical standpoint and the current status of the nation, should be called, *“the Nation of Jacob,” the Nation of the Fleshly Man, NOT “the Nation of Israel,” the Nation of the Spiritual Man, a Prince with God.*

This is clearly seen in the overall typology of Gen. 28-33. From Gen. 28:15 to 31:3 Jacob is in exile, with the heavens closed relative to God speaking to him, particularly relative to a return to his own land (Gen. 30:25-43).

Then, after he has acquired all of Laban’s wealth, the heavens reopen, with God issuing the command for him to return to his own land (Gen. 31:1-3).

Continuing into the next chapter (ch. 32), “Jacob” is seen wrestling with God, with his name subsequently being changed to “Israel.”

Then in the next chapter (ch. 33) “Israel,” no longer “Jacob,” meets Esau and finds that Esau *is NO longer* his enemy.

The Antitype

Moving all of this over into the antitype, God’s dealings with Israel (actually, “Jacob”) during the coming Tribulation, then with “Israel” beyond the Tribulation, during the Messianic Era, are in view.

The heavens are presently closed relative to God’s dealings with “Jacob,” particularly relative to a return to the nation’s own land.

And they will remain closed *UNTIL* the time seen in Gen. 31:3ff — *UNTIL* “Jacob” comes into possession of *ALL* the wealth of the Gentiles (Isa. 60:1-12).

Then something else is seen in the next chapter in Genesis (ch. 32) — Jacob wrestling with God, with his name subsequently changed to “Israel,” picturing “Jacob” during the Tribulation wrestling

with God, and God *THEN* changing “Jacob’s” name (*the man of flesh*) to “Israel” (*a prince with God*).

“Jacob” wrestled with God *throughout the night, UNTIL the breaking of the day*, as “Jacob” yet future will do during *the long night of the Tribulation, UNTIL “the Sun of righteousness” arises “with healing in his wings”* (Mal. 4:2).

Then...

Beyond that, in type or antitype, “Israel” *ALONE is in view*.

And the next chapter (ch. 33) shows the resulting change which will then have occurred. Esau — now that “Jacob” was no longer “Jacob,” but “Israel” — *was NO longer his bitter enemy*.

This foreshadows the Gentile nations’ attitude toward “Israel” yet future, *AFTER “Jacob,”* whom they had previously tried to slay (*cf. Gen. 27:41*), *is NO longer “Jacob,”* but “Israel” (*cf. Zech. 8:20-23*).

This is what lies in store for Israel and the Gentile nations. *BUT, FIRST, the long night of the Tribulation... THEN...*

(Acquiring the wealth of the Gentiles, as seen in Gen. 30:25ff, is the same thing seen of the harlot woman in Rev. 17-19a [18:9-21], *FOLLOWING the harlot being burned with fire, FOLLOWING her harlotry being done away with* [17:11-17].

This account in the closing book of Scripture, in relation to the wealth of the Gentiles, is simply another picture of *EXACTLY the SAME thing* seen in the opening book of Scripture, in Gen. 30:25-31:3.

And the woman in Rev. 17-19a is *CLEARLY and UNMISTAKABLY identified as “Jacob”/“Israel” — BEFORE and AFTER the harlot has been “burned with fire”* [17:18].

But, even apart from this clearly worded identification, that stated about the harlot and the very place which she occupies in the Book of Revelation — *a mystery [necessitating an O.T. connection], associated with the Beast [the Beast does NOT appear in the O.T. apart from some type connection with this woman, whether seen as Jacob or Israel], and the ONLY place in the Book of Revelation where “Jacob’s” harlotry is dealt with during the time of Jacob’s trouble — COULD ONLY CRY OUT for the same singular identification seen at the end of chapter seventeen*.

If sound interpretation is thrown to the winds and this harlot woman is, resultingly, misidentified — *which occurs FAR, FAR more often than not among Bible students — then that part of the Book of Revelation dealing with “the time of Jacob’s trouble”* [chs. 6-19] comes to a close *through NOT ONLY dealing quite extensively with SOMEONE [or, something] other than “Jacob” BUT through NEVER dealing with Jacob’s harlotry during this time*.

[On an inseparably related subject, note something else seen concerning the harlot and the Beast in Rev. 17-19a.

The harlot, at first, is seemingly at home in this man’s kingdom (17:1-7); and, in the light of related Scripture, *this situation could ONLY exist because of the covenant that he will have made with her*.

BUT, the day arrives when this man turns upon the harlot (17:11-17; 18:1ff); and, in the light of related Scripture, *this will occur when he breaks his covenant,*

which God will use to ultimately bring about the Jewish people’s repentance and bring an end to the nation’s harlotry.

And *ONLY at this time* will “Jacob” become “Israel” and be allowed to return to the nation’s land, in possession of the wealth of the Gentiles].

As well, another text concerning Israel acquiring the wealth of the Gentiles prior to the nation’s restoration to the land is seen in Ezek. 38, 39 [Israel’s restoration is seen in ch. 37 and referenced different times in chs. 38, 39 (38:8, 11, 14; 39:25-28)]. These two chapters depict Gentile world powers coming against the Jewish people *FOLLOWING that time when “Jacob” has NOT ONLY become “Israel” BUT has been restored to his land, in possession of the wealth of the Gentiles*.

And *the text CLEARLY STATES that these things will occur “in that day,” NOT during the present day* [38:14, 19; 39:8, 11]. “That day” is an expression used over and over by the O.T. prophets to reference a future time associated with the Lord’s Day, following Man’s Day.

Note A *CENTRAL REASON*, in Ezek. 38:12, 13, *WHY* armies from the Gentile nations of the earth will come against Israel at this time — *to recover what was at ONE TIME their wealth, NOW in Israel’s possession*.

For information on Rev. 17-19a, refer to the author’s book, *Mystery of the Woman*. For information on Ezek. 38, 39, refer to Appendix III in the author’s book, *O Sleeper! Arise, Call!*)

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