

The Olivet Discourse: Jacob's Trouble and the Great Tribulation



**Jesus Prophecy: Temple Stones Down By
Romans in 70 AD Jerusalem Destruction**



**Daniel's Abomination
Dome of the Rock on Temple Mount**

The Olivet Discourse: Jacob's Trouble and the Great Tribulation

The Olivet Discourse is the orderly and extended teaching given by Jesus Christ on the Mount of Olives, shortly before his crucifixion and resurrection in 33 AD. His subject is both the coming destruction of Jerusalem and the Temple, and also the tribulation, the last days and his return. This discourse is recorded in Luke 21, and parallel passages are found in Mark 13 and Matthew 24.



The Mount of Olives in Jerusalem when Jesus Gave the Olivet Discourse (Author's Photo)

The Olivet Discourse was prompted by one of Jesus' disciples as they were leaving the Temple where Jesus had been teaching. The disciple, looking at the Temple, said, "Teacher, behold what wonderful stones and what wonderful buildings" (Mark 13:1). The answer Jesus gave must have seemed an impossibility: "Do you see these great buildings? Not one stone shall be left upon another which will not be torn down" (Mark 13:2). This must have greatly perplexed the disciples of Jesus, because later, after they had ascended the Mount of Olives and had stopped to rest, they asked Jesus: "Tell us when will these things be, and what will be the sign of Your coming, and of the end of the age?" (Matthew 24:3). Including the Olivet Discourse, there are three prophecies of "never before or again trouble" or great tribulation for Israel. Zechariah 13 says two thirds of Israel will be killed in the land.

- 1) Matthew 24:21 **"For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again"**
- 2) Daniel 12:1 **"There will be a time of distress such as has not happened from the beginning of nations until then."**
- 3) Jeremiah 30:6 **"How awful that day will be! No other will be like it. It will be a time of trouble for Jacob, but he will be saved out of it."**

It is important to recognize that Jesus' teaching in this discourse is in reference to Israel and not the Church. Likewise the seventy sevens of Daniel 9 are "for his people", meaning only Israel. Jeremiah 30 tells us this will be a one of a kind terrible time of "Jacob's trouble." Then Jacob (Israel) is saved.

Notice that all three involve the concept of an unparalleled time of trouble. Since there cannot be more than one unparalleled time of trouble, the time periods must all be speaking of the same events.

There are differences in what the Apostles recorded. Luke focuses on the coming destruction of Jerusalem in 70 AD, while Matthew and Mark focus on the Great Tribulation events after the Abomination(s) of Desolation were set up by Islam's second caliph Umar, the "King who does as he pleases" in Daniel 11. These were set up in 688 AD and 706 AD. These abominations were given in Daniel's prophecy and Jesus references Daniel's abominations (Matthew 24:15, Mark 13:14).

Jesus Foretells the Destruction of Jerusalem 70 AD in Luke



Jesus Prophecy: Temple Stones Down By Romans in 70 AD Jerusalem Destruction (Author's Photo)

Luke 21 (NIV)

5 Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said, 6 "As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down."

Zechariah and Jacob's Trouble: The Holocaust Killed Two Thirds of Jews in that Land

During World War II, the Nazis murdered two thirds (about 6 million) of all Jews under their control. They would have killed more if the days of the war were not shortened with the Allied victory. The killing of the Jews ended in 1945, shortly before Israel was reborn in 1948. The year 1948 marked the fulfillment of many prophecies and timeline dates. The year 1948 marks the end of Daniel's last seven. No genocide in world history had been based so completely on myths, on hallucinations, on abstract, non-pragmatic ideology—which was then executed by very rational, pragmatic means. Zechariah 13 tells us two thirds will be killed. Nothing like this ever occurred before or since.

Zechariah 13 (NIV)

7 “Awake, sword, against my shepherd, against the man who is close to me!” declares the Lord Almighty. “Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.

8 In the whole land,” declares the Lord, two-thirds will be struck down and perish; yet one-third will be left in it. This third I will put into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, ‘They are my people,’ and they will say, ‘The Lord is our God.’”

Country	Pre-Final Solution Jewish Population	Jewish Population Killed in Final Solution	Percent Killed
Poland	3,300,000	3,000,000	91%
Baltic Countries	253,000	228,000	90%
Germany/Austria	240,000	210,000	88%
Protectorate	90,000	80,000	89%
Slovakia	90,000	75,000	83%
Greece	70,000	54,000	77%
The Netherlands	140,000	105,000	75%
Hungary	650,000	450,000	69%
White Russia	375,000	245,000	65%
Ukraine (est)	1,500,000	900,000	60%
Belgium	65,000	40,000	62%
Yugoslavia	43,000	26,000	60%
Romania	600,000	300,000	50%
Norway	1,800	900	50%
France	350,000	90,000	26%
Bulgaria	64,000	14,000	22%
Italy	40,000	8,000	20%
Luxembourg	5,000	1,000	20%
Russia (est)	975,000	107,000	11%
Denmark	8,000	--	n/a
Finland	2,000	--	n/a
Total	8,861,800	5,933,900	67%

Source : <http://www.jewishvirtuallibrary.org/jsource/Holocaust/killedtable.html>



Deathly Pale Jewish Survivors of WW II Holocaust Camps 1945 (Israel Government Photo)

Jeremiah 30 (NIV)

3 The days are coming,' declares the Lord, 'when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their ancestors to possess,' says the Lord." 4 These are the words the Lord spoke concerning Israel and Judah: 5 "This is what the Lord says: "Cries of fear are heard—terror, not peace.

6 Ask and see: Can a man bear children? Then why do I see every strong man with his hands on his stomach like a woman in labor, every face turned deathly pale? How awful that day will be! No other will be like it. It will be a time of trouble for Jacob, but he will be saved out of it.

8 'In that day,' declares the Lord, 'I will break the yoke off their necks and will tear off their bonds; no longer will foreigners enslave them. 9 Instead, they will serve the Lord their God and David their king, whom I will raise up for them. 10 'So do not be afraid, Jacob my servant; do not be dismayed, Israel, 'declares the Lord. 'I will surely save you out of a distant place, your descendants from the land of their exile. Jacob will again have peace and security, and no one will make him afraid.

“If the Lord Had Not Cut Short Those Days, No One Would Survive”

If Adolph Hitler had more time, he would have killed every Jew living in the Muslim lands. Had the United States lost World War II, all Jews would have been killed in America. But because the United States entered the war and won these things did not come to pass. God shortened those days.

Mark 13 (NIV)

20 “If the Lord had not cut short those days, no one would survive. But for the sake of the elect, whom he has chosen, he has shortened them. 21 At that time if anyone says to you, ‘Look, here is the Messiah!’ or, ‘Look, there he is!’ do not believe it. 22 For false messiahs and false prophets will appear and perform signs and wonders to deceive, if possible, even the elect. 23 So be on your guard; I have told you everything ahead of time.

Mohammad Amin al-Husseini (1897-1974) was a Palestinian Muslim nationalist and the Muslim leader in Palestine. His opposition to the British peaked during the 1936–39 Arab revolt in Palestine.

The Supreme Muslim Council had at its head al-Husseini, who regarded himself as guardian of the Temple Mount (“abominations”) holy sites of Islam, launched an international campaign in Muslim countries to gather funds to restore and improve the Temple Mount Al-Aqsa Mosque and the Dome of the Rock.



Muslim Grand Mufti al-Husseini Meeting In Adolph Hitler’s Office

In 1933, soon after Hitler's rise to power in Germany, the German Consul-General in Palestine, Heinrich Wolff, sent a telegram to Berlin reporting al-Husseini's belief that Palestinian Muslims were enthusiastic about the new regime and looked forward to the spread of Fascism throughout the region. Wolff met al-Husseini and many sheikhs again, a month later, at Nabi Musa. They expressed their approval of the anti-Jewish boycott in Germany and asked that no Jews be sent to Palestine.

Al-Husseini began the conversation by declaring that the Germans and the Arabs had the same enemies: “the English, the Jews, and the Communists.” He proposed an Arab revolt all across the Middle East to fight the Jews; the English, who still ruled Palestine and controlled Iraq and Egypt; and even the French, who controlled Syria and Lebanon. The British had secured a mandate for Palestine at the Paris peace conference in 1919, and made halting attempts to create a “Jewish national home” there without prejudicing the rights of the Arab population.



Muslim Grand Mufti Mohammad Amin al-Husseini Inspecting Muslim SS Troops

In February 1941, al-Husseini submitted to the Nazi German Government a draft declaration of German-Arab cooperation, containing a clause:

“Germany and Italy recognize the right of the Arab countries to solve the question of the Jewish elements, which exist in Palestine and in the other Arab countries, as required by the national and ethnic interests of the Arabs, and as the Jewish question was solved in Germany and Italy”.

He also wanted to form an Arab legion, using Arab prisoners from the French Empire who were then POWs inside Germany. He also asked Hitler to declare publicly, as the German government had privately, that it favored “the elimination of the Jewish national home” in Palestine.

Hitler promised more help to the Muslims would come after further advances into the USSR, and through the Caucasus. But Germany’s “fundamental attitude,” Hitler said, “was clear: Germany stood for uncompromising war against the Jews,” including, obviously, the “national home” in Palestine. “Germany,” he continued, “was at the present time engaged in a life and death struggle with two citadels of Jewish power: Great Britain and Soviet Russia.”

And Germany, Hitler said—in an unusually frank statement of what was to happen—“was resolved, step by step, to ask one European nation after the other to solve its Jewish problem, and at the proper time to direct a similar appeal to non-European nations as well.” God shortened those days.

What Did Jesus Mean By "This Generation"?

We know that Jesus as the Son of God would never make a mistake. So what did Jesus mean when he said: *"This generation will certainly not pass away until all these things have happened."* Although the generation alive at the time Jesus was speaking saw the temple destroyed 40 years later in 70 AD, they did not live to see his return. So what did Jesus mean?

Matthew 24 (NIV)

34 "Truly I tell you, this generation will certainly not pass away until all these things have happened. 35 Heaven and earth will pass away, but my words will never pass away."

Next Jesus tells us even the Son does not know that day or hour of his return.

Matthew 24 (NIV)

36 "But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father."

Jesus did know when Jerusalem and the temple would be destroyed and assured the disciple who raised that question that the current generation would not pass away until all the events surrounding this destruction had occurred. However, Jesus did not know the time of his second return, so in verses 36-41 Jesus stresses the need to be alert and watch for its preceding events. Therefore, if Jesus did not know the time of his second advent and the end of the age, (since Jesus the Son of God was sovereign, so Jesus voluntarily did not take this particular power) then in verse 34 he must be referring to the events surrounding the destruction of Jerusalem, of which he did know the time. Jesus was not referring to his second coming to be seen by that particular generation.

Many argue that "generation" here means "race," "nation, or people". Indeed, the lexicons do give this as the primary meaning of the word. If Jesus was speaking of a generation meaning the Jewish race, then he was talking about both the temple destruction and his return some time in the future.

Another interpretation of "this generation" is that the generation who sees the events of the great tribulation will not pass away before the second coming occurs. The disciples had asked for a sign of the second coming (Matthew 24:3). Jesus replies that the sign of the second coming will be the events of the great tribulation. Therefore, the generation that sees the events of the tribulation will know that the second coming is drawing near.

Once the beginning of the end arrives with the cosmic signs, the Son of Man will return before that generation passes away. It is arguing that the end will occur within one generation; the same group that sees the start of the end will see its end. Whom does the fig tree represent? Some believe that it is Israel. Thus, when Israel became a nation in 1948, the timetable for a generation began, and the second-coming events must take place before that generation died out.

When You See the Abomination in the Holy Place--Flee to the Mountains

Jesus tells the disciples that in the future an abomination spoken of by the prophet Daniel will stand in the holy place where it does not belong. When the people of Israel see it they should head for the mountains ("wilderness"). Jeremiah 31:2 tells us before the Jews return to Israel for the final time they will wait in the wilderness for God to come to them. Revelation tells us there will be 1260 days (years) of prophecy and waiting in the wilderness. What prophecy? The prophecy is from Ezekiel 37 that predicted the restoration of Israel in the last days. Daniel's final seven stretches from 536 BC to 1948. The two abominations were set up on the Temple Mount in 688 (the Dome of the Rock) and 706 (the Al-Aqsa Mosque). Gentiles will trample the holy city for 42 months or 1278.4 day/years from 688 until Jerusalem liberated in 1967. The 1260 in wilderness days/years are from 688 to 1948.

Revelation 12:6 (NIV) "The woman fled into the wilderness to a place prepared for her by God, where she might be taken care of for 1,260 days."

Revelation 11:3 (NIV) "And I will appoint my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Revelation 11:2 (NIV) "But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months."

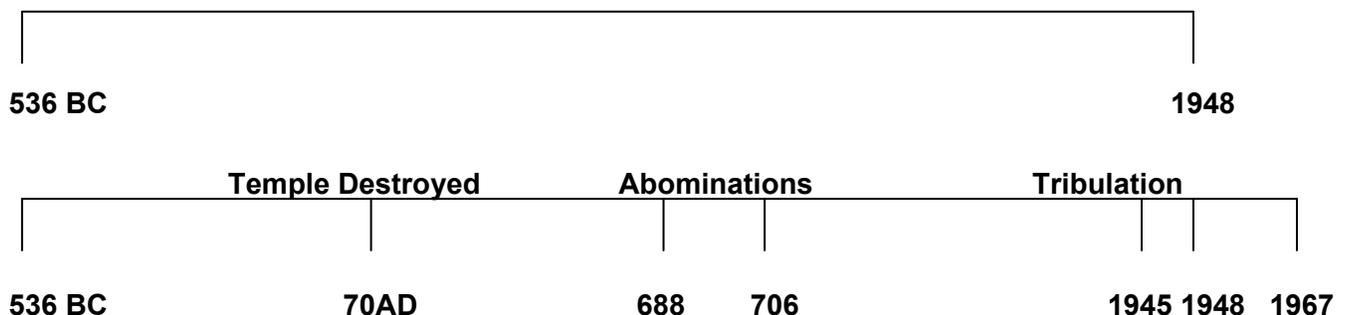
Matthew 24 (NIV)

15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel—let the reader understand— 16 then let those who are in Judea flee to the mountains. 17 Let no one on the housetop go down to take anything out of the house.

21 For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again."



Daniel's Final Seven (7 x 360 OT Years= 2520)



Was this the event that Daniel saw in his prophecy?

Daniel 12 (NIV)

1 At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered.

2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. 3 Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars forever and ever.

(The English Standard Version translation says : "And there shall be a time of trouble, such as never has been **since there was a nation till that time.")**

Daniel saw the worst ever event in Jewish history since the time of a Jewish nation. The holocaust killed more Jews than any other event in Jewish history.

Daniel's final seven, which was 360 days/years x 7 years or 2520 Old Testament years, spanned from 536 BC when the Jews finally came out of the Babylonian Exile until 1948 when Israel was reborn. The second half of the seven (three and one half times) was the time period from 706 to 1948. In 706 the Al-Aqsa Mosque abomination was set up the wing of the Temple Mount. This is the middle of the seven.

Daniel tells us "It will be for a time, times and half a time." This tragic event will occur as the final "three and one half times" are completed, which ended in 1948.

Just before Israel was reborn in 1948 the Jews were at their lowest point in their history. As Daniel says: "When the power of the holy people has been finally broken, all these things will be completed."

Daniel 12 (NIV)

5. Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. 6 One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?"

7 The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed."