

Flee From the Wrath to Come

Luke 21:20-24

Pastor Arlyn

Message Transcript

[00:00:00] Good morning, brothers and sisters. [00:00:01][1.0]

[00:00:03] It is a joy to be with you today. Oh, my, where to begin? How about two weeks ago? We did not want to cancel that service and chances are we probably didn't need to cancel it. Maggie had a very weak strain of covid either that or, wow, her immune system is off the charts. [00:00:27][24.6]

[00:00:29] So the worst of her symptoms was a loss of taste and loss of smell. But we wanted to be extremely, extremely cautious and we went ahead and canceled. Who knows? We may have all been better off just to go ahead and get what she had, beat it like she did, and develop some immunity to this whole covid-19 thing. But what do I know, I'm no Doctor Fauci. Who, by the way, if you heard this week, said that if all of your family members have received the covid-19 vaccine, he thinks it should be OK for you to hug them. He thinks. So in abundance of caution, in spite of what we think or expect, we just decided, let's be safe, let's cancel, let's be cautious. Let's make sure no one else gets this, let's do what we're supposed to. So Maggie went into quarantine and she wasn't just quarantined from you guys, she was quarantined from the rest of us, too. From me and Wes and Rachel, we had her locked away in the master bedroom there. Don't worry, there's a master bathroom in the bedroom, too. So we had her, I mean, we did it right. That was the doctor, the medical professional recommendation. And by golly, we did it. We had her locked away, which meant that she had to suffer through my cooking for the whole week. And no doubt she was praising the Lord for that whole loss of taste thing, that worked out in her favor, silver lining. Worked out in my favor, too, because I knew I didn't really have to put too much into the cooking. It didn't matter what it tasted like, she had no palate. Food, just had to look like food, burgers had to look like burgers, pork chops, like pork chops and so on. Well, then there's last Sunday and the whole, you know, layer of ice thing. And we didn't want to cancel. We had canceled Sunday prior and we did want to cancel again. But my goodness, it was tough walking from your home to your vehicle without breaking your neck, let alone trying to drive out here to Anchored Fellowship. We just decided let's cancel. Then Tuesday rolled around and Tuesday afternoon, late into the afternoon and into the evening, I started noticing a major problem with Maggie's cooking. Suddenly she just wasn't getting the taste right. Everything was bland and dull. And believe it or not, I'm just thick enough that she had to be the one to tell me, do you think you're getting covid? Oh, yeah, the loss of taste thing. Now listen, I was not imagining that, that was not in my head. I am not a hypochondriac. I'm not the person that gets on WebMD and just gets sure that I'm going to die before the night's out. That is not me. This is the first time that has ever happened in my life where I lost my taste. I didn't lose it completely, but largely. So I notified the prayer list and some of you all went to praying for me. I woke up the next morning pretty sure I was going to have to cancel Wednesday altogether, feeling pretty confident that I now had covid-19. But I woke up absolutely fine. No symptoms. My taste was completely there. Maggie's cooking was good again, everything was wonderful. Coincidence? I don't know, you be the judge. I don't think so. And so maybe the Lord touched me. Maybe I was fine. Maybe I wasn't contagious. Maggie was in the clear, but we didn't know about me now, so we decided, let's do that live stream Wednesday night thing that we did. Needless to say, church, I am so thrilled to be back together with you today and I know I didn't get to join you in worship, but I was singing back there and praying and getting prepared to speak and I'm privileged and overjoyed to have this opportunity to do so. You noticed I took extra precautions today just to be safe. I stayed back there during the worship service and as soon as the message is done, as soon as I'm done speaking here, I'll do the same thing. I'll hop right back

into my office there and quarantine myself away. Therefore, I do apologize, but I won't be shaking any hands today or kissing any babies. We'll have to save that for next week, all right? Anyway, enough of that nonsense, that's behind us. That's in the past. So let's get our Bibles open to Luke, chapter 21 and we're going to drop right back into the text at verse 20. If you're timing my messages and limiting me, start the clock now. That first part didn't count. Now, I don't think we need too much of an introduction here. We are still right in the thick of the Olivet discourse. Jesus has predicted the destruction of the temple, which by implication predicts the desolation of Jerusalem itself. He then went on to discuss the pre tribulation signs and set the general tone for the tribulation period. And then Jesus said, But before all these things. That's where he backed us up. He stopped us in our tracks, he backed us up, and he took us all the way back to his present day disciples. He wanted to speak specifically to them about the impending pressing issue of the soon coming persecution that they were going to face before even the temple fell. And he never signaled to us in any way, or at least these gospel writers that write this harmony, or this account do not notify us that Jesus ever at any point has changed his topic away from those first century AD topics. And yet we were already seeing just how well the things that Jesus described to his present day hearers applies to our present day situation as well. And we were actually able to apply that across the board. His prophecy of persecution fit the immediate situation there in Jerusalem. It fits our present day situation, at least to some extent, and it absolutely, without a doubt fits and applies to that time period of the tribulation period where the Saints will be squaring off, the tribulation saints, squaring off against the Antichrist and the Antichrist system. Well, in the remainder of this chapter that we're looking at, we get a lot of the same thing. We seemingly get more prophecy from Jesus about specifically 70 A.D. difficulties, but it reads so much like present day situations and future end time prophecies that it's impossible, I think, for us to disconnect it and limit it down to just one intended application from Jesus. It's all sort of perfectly mashed and blended together. That's a good thing if you're making mashed potatoes, not so much if you're trying to decipher Bible prophecy. So that adds an element of difficulty to this whole thing, but hopefully so far you're tracking along with us okay. Things are making sense, I don't know if you'll be able to say that at the end of this message, but hopefully so far things are good. Now, retaining all that as vital intro info, let's go ahead and begin reading at verse 20 and see what we can make of the rest of this. Verse 20, But when you see Jerusalem surrounded by armies, and that Greek word there is probably not best translated as armies, it simply means a mass of troops or soldiers. The reason I point that out is because if you read it like that, it sounds like Jesus is talking about multiple armies surrounding Jerusalem. He's not, he is referring to the Roman army singular. So this should read something like this: when you see Jerusalem surrounded by a mass of troops, then you know that it's desolation is near. Verse 21, Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart and let not those who are in the country enter her. The geocentric language here is a dead giveaway that Jesus is talking about 70 A.D. for certain. We read of Jerusalem and its desolation, we read of Judea, we read of the mountains of Judea, we read of the countryside of Judea, all very central locations there in the Middle East, in the Promised Land, specifically the city of Jerusalem. So without a doubt, his immediate and literal context is that this is a prophecy that speaks directly to the destruction of Jerusalem, the temple there in 70 A.D. It is directly applicable to his listening audience. Plus, as I had just mentioned, Jesus has has yet to definitively leave those before all these things, topics, those first century A.D. topics. That is where we're coming from in the narrative. He backed us all the way up to pre 70 A.D. and now you can see what his doing. He is working us back from that beginning of persecution, now he's moving us toward that destruction, the prophecy of the destruction of the temple and Jerusalem in 70 A.D., which, of course, he has just given to us. All right? He is doing this because he wants to answer all of the questions that the disciples had, and this was one of the questions. They wanted to know, if the temple is going to fall, Lord, when is the temple going to fall and what will be the precursory signs that let us know that time is coming? Again, they they mixed that together with end time events, so they got that wrong, we understand that, but that was nonetheless a question they had. Lord, when is the temple going to fall and will there be precursory signs? [00:11:38][668.5]

[00:11:38] So that was part of their question. And Jesus has given them an answer to that question. Jesus has said there will be, there will be a precursory sign that would precede the destruction of the temple. Jerusalem would be surrounded by soldiers. That's the sign. And you couldn't ask for a better and more obvious sign than that, your city surrounded by soldiers. That's a good sign trouble is about to go down in the same way you'd know that trouble is about to go down if you looked out your window and saw that the SWAT team had set up a perimeter around your house. You may not know what you did wrong, but when you see that, you know, something's gone down, troubles coming. Then again, if the SWAT team has a perimeter set up around your house, you probably do know what you did wrong. But nonetheless, that is the concept here. When you see that troubles coming, you know that Jerusalem is about to fall. And that did happen in 70 A.D. Rome had Jerusalem surrounded, besieged for months on end. And then they eventually started moving in on the city of Jerusalem toward the Temple Mount area. That was a common practice by the Roman military. That was how they defeated many of their enemies. They would start by besieging a large region that they had their eyes on, that they wanted to conquer. And then bit by bit, chunk by chunk, section by section, they would move in and conquer that small region. They would starve them out and eventually keep moving, like basically in a grid pattern, keep pressing inward toward the center of the city until they were able to reach their ultimate goal, the destruction of that entire given region. That is precisely how they took Jerusalem, they surrounded it, they moved in on it section by section, and the temple was the last domino to fall. So that was the sign.

[00:13:52][133.4]

[00:13:54] And here's what they were to do once they saw that sign, if they were in the city of Jerusalem, if they were city slickers, living in the city of Jerusalem and they saw Jerusalem surrounded by troops, they were to get out of the city and they were to head for the mountains. Now, if they were dwelling in the countryside of Judea, if they were hicks in the sticks, listening to country music and driving in their pickup trucks, not in the city of Jerusalem, but around the city, in the countryside, the Lord says that's not far enough away from the city. What's about to go down is so catastrophic that you're not even safe in the countryside. You too, even if you're in the countryside, you need to get out of there and you need to head for the same spot. You need to head for the mountains. I hope you realize what we have just established here from the Lord's teaching. The Lord's advice for his people is that when they see this, they run for their lives. They run and hide, they get out of Dodge, they go off the grid. *[00:15:06][71.8]*

[00:15:07] They get as far away from the problem here as they can. The reason that I think that is worth looking at and spending a little time on here this morning is because we are not used to that kind of counsel from the Lord. Our God is the God of Exodus 14, as we've been studying in our Wednesday night service, he's the God of Exodus 14. Do not fear, stand still and see the salvation of the Lord. He's the God of Second Kings chapter 6, verse 16, do not fear because those that are with us are more than those that are with them. He's the God of Romans 8:31, If God be for us, who can be against us? He's the God of first John 4:4, greater is he that is in you than he that is in the world. *[00:15:55][48.6]*

[00:15:56] So when we hear that God, our God, give this kind of counsel to head for cover, to head for the hills, to get out of town, that causes us a little bit of pause. And that sits uneasy with us for a little bit. But I don't want you to be confused about this fact church. I want to make sure you understand that what we're studying is a very unique situation and it's a unique situation that deserves, that merits and therefore gets, unique counsel from the Lord. If God is telling his people to run, that is not to say that God is incapable of stopping the coming desolation. It is simply just to say that God chooses not to. And certainly in the immediate context here, we should have no problem understanding why we're seeing this kind of counsel. God was not going to be preventing the desolation of Jerusalem. Why? Because he was the one calling for it. It's as simple as that. This was God's chosen method of judgment for these first century unbelieving Jews. And let me submit this to you. This is a midi type, this is a prototype for the tribulation period. So does that help you to find proper placement of what we just studied deep down in your spirit? If not, let me help you by breaking

this down one step closer to home. Let me word it like this: as children of God, the only enemies that we will ever have to run from are those that God has purposefully sent and sent purposely with the intention of exacting his judgment. Otherwise, if that's not taking place, if God is not unleashing judgment on a region and warning you to get out, if that's not taking place, then our default should be our our verses that we reference. Exodus 14, Second Kings, Chapter 6, verse 16, Romans 8:31, First John 4:4. So we got it? Everyone good on that? All right. [00:18:36][159.6]

[00:18:36] Now, let me throw a few questions your way to get your gears turning in the right direction. Verses 20 and 21, very evidently, very obviously apply to the first century believer and unbeliever. To the believer, of course, it is a tip off as to the time period and instruction on how to escape and be safe. To the unbeliever, it's a dire, desperate warning, hopefully to wake them up and cause them to get on the right side of history. But let me ask you this, does this apply to the modern day believer, the believer in our day? Does this apply? Don't answer. Just think. Does this apply to the modern day believer? How about the unbeliever, does this apply to the unbeliever in our modern day? All right, another question, does this apply to Jews and Gentiles that come to Christ during the time of the tribulation period? We're not going to answer those questions yet. I just want you to think about them and we're going to answer them after we read verse 22, and then that's when we'll tackle those applications. So let's do that. Let's read verse 22. For these are the days of vengeance that all things which are written may be fulfilled. Now, when I hear those words, the days of vengeance, I am not thinking 70 A.D. That's not where my mind goes when I hear that phrase. I'm thinking that sounds an awful lot like the tribulation period. As a matter of fact, I recognize that phrase from Old Testament prophecies and I recognize that word from New Testament applications. So when I read that statement, I am immediately thinking future eschatological event, the tribulation period. Isaiah used this exact expression without the plural. So let me read to you what Isaiah said about the day of vengeance in Isaiah 61 verses 1 and 2. This is a prophecy. This is the Lord speaking. The Spirit of the Lord God is upon me because the Lord has anointed me to preach. That's the first part of verse 1, let me read you verse 2. To proclaim the acceptable year of the Lord and the day of Vengeance of our God. Isaiah 61 verses 1 and 2, this is a special prophecy, this is a messianic prophecy, and what makes it so special is the fact that this was the first scripture that Jesus publicly read when he was first invited as a visiting rabbi to do the scripture reading for that day in the synagogue. So they ask him to read and he got up and he read. And it just so happened that the reading for that day fell on Isaiah 61 verses 1 and 2. Well, that's what we would call it, they didn't have numberings back then, so it was just somewhere in Isaiah. See, they did chapter by chapter, verse by verse in the synagogues, just like we do. Jesus didn't get up there and pick that. I hope you know that, he didn't get up there and say, well, I'd like to read from Isaiah 61, because I think that is speaking about me. He didn't pick that. [00:22:15][219.0]

[00:22:16] That was where the book fell open that day. That was where the scroll was rolled to. And he read that passage, and we are told that when he finished reading that passage, he handed the scroll back to the attendant, and he sat down, and when all eyes were fastened on him, because that was the expectation as a rabbi, you would read the scroll and then you would sit and you would give some commentary, you would give some devotion, some Bible study, some exegesis on the on the passage. So when he sat down and everyone was fastened upon him with their eyeballs waiting and expectation to hear what he would say here was Jesus a sermon, do you remember it? [00:22:59][42.8]

[00:23:01] Today in your hearing, this scripture is fulfilled. And that was a laying claim to the messianic prophecy of Isaiah 61 verses 1 and 2 that we just read. Messiah means anointed one, Mashiach in the Hebrew, anointed one. Christos in the Greek means the same thing, anointed one. The Lord has anointed me to preach. That was a claim of messianic title and not just that, but it was a claim to be the one that was uniquely qualified to make the declaration to clear up the topic, to make the announcement about both the acceptable year of the Lord and the day of vengeance. [00:23:50][48.7]

[00:23:52] So that's Isaiah's prophecy, Isaiah's day of vengeance, but now here's where things get tricky. When Isaiah spoke that prophecy about the day of vengeance, was he referring to what was going to take place in 70 A.D. with the destruction and dissolution, the desolation of Jerusalem? [00:24:15][22.5]

[00:24:17] Well, here's my answer, I don't think it could have been because just read the prophecy, read the rest right from where we left off. Read the rest of that prophecy to see what that prophecy is speaking about. Right where we left off, the next statement says this: to comfort all those who mourn. And if you read the rest of that prophecy that Isaiah refers to as the day of vengeance, it becomes very clear that that prophecy has nothing to do with the destruction or desolation of Jerusalem as judgment upon the Jews. It has everything to do with the restoration and the blessing of the Jewish nation. And that did not happen in 70 A.D. It didn't. We know from Bible study, from studying Bible prophecy, that is something that happens during the tribulation period and not before. [00:25:19][62.4]

[00:25:25] Furthermore, let's look at what Paul said in the New Testament and see what his thoughts were on this day of vengeance that we're speaking about here in Luke, 21. In Second Thessalonians, Chapter 1 verses 6-7, Paul said this, It is a righteous thing with God to repay with tribulation those who trouble you and to give you who are troubled, rest with us when the Lord Jesus is revealed from heaven with his mighty angels. Let me stop you right there and ask you, what's he referring to when he says that? When the Lord is revealed from heaven with his mighty angels, when does that happen? It does not happen at the rapture. The rapture is not a revelation of Jesus Christ with the holy angels. That happens at the end of the tribulation period in the second coming. That's when he is revealed to the world, remember? And then the whole world mourns because they've been on the wrong side of this. They messed up bad. [00:26:40][75.2]

[00:26:41] All right? So, reading on, when the Lord Jesus is revealed from heaven with his mighty angels, now verse 8 of Second Thessalonians 1, in flaming fire taking vengeance. [00:26:57][15.5]

[00:26:58] There's that word, taking vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus Christ when he comes in that day to be glorified in his saints. Now, we know that cannot be speaking about the rapture. That is without a doubt a reference, a prophecy from Paul about the second coming of Christ. And that lead in should give you a pretty good idea of where I stand on this one. In my opinion, Luke, chapter 21, verse 22, in that verse, Jesus has used end time language to let us know that these two prophecies, 70 A.D. and the tribulation period, are inextricably connected together, tied together. They go hand in hand, they mirror each other. 70 A.D. is the midi type or the prototype, and the tribulation period is the final product. Furthermore, in Luke, chapter 21, verse 22, Jesus has said that the days of vengeance bring about the fulfillment of all things that were written. Now what does all mean in the Greek? We went over this before, all in the Greek means all. Jesus said this day of vengeance that he's speaking about, this would bring about the fulfillment of all that has been written in the word of God. That did not, of course, happen in 70 A.D.. 70 A.D. came and left and there were still plenty of unfulfilled Bible prophecies. [00:28:50][112.6]

[00:28:54] Even furthermore, I know that's not good English, but nonetheless, even furthermore, Matthew and Mark, in their gospel accounts of this, both give us an additional word of prophecy and they both put it in this very same spot. As a matter of fact, they use this specific point of prophecy instead of what Luke has used. And these both give us the same specific portion of prophecy and make it very clear that Jesus could not be speaking about exclusively the destruction in 70 A.D. [00:29:43][48.3]

[00:29:43] There's no way. And you can find this in Matthew chapter 24 versus 15-21 or Mark Chapter 13, verse 14. And here's what it tells us, here's what those two passages tell us, and actually you can throw in a few other scripture references with that as well. You'd have Second Thessalonians, chapter 2, verse 4 and

Revelation 12, verse 6. All of that tells us that exactly in the middle point of the tribulation period and I mean the exact middle. The Book of Revelation numbers it out for us at exactly one thousand two hundred and sixty days into the tribulation period with one thousand two hundred and sixty days left to go and the tribulation period. This is based on a three hundred and sixty day Jewish calendar, which means at three and a half years into the tribulation, with three and a half years left in the tribulation period, that what you're going to see is the Antichrist, in a very real way, closing in on the city of Jerusalem and setting up his image in the temple and setting a throne, as it were, in the temple in Jerusalem, and then demand, excuse me, demanding to be worshiped as God. That is referred to, that is prophetically captioned in the Bible in multiple places as the abomination of desolation. That is not something that took place in 70 A.D., It's tougher to see it in our Luke study because Luke doesn't bring that part of the prophecy up. But when you read Matthews and Mark's account of this, you're reading what you think is a prophecy about the destruction of Jerusalem and then you get to the abomination of desolation prophecy, and in Matthew and Mark's account, they both say, when you see the abomination of desolation, that's when you get out of the city and head for the hills. [00:32:02][139.1]

[00:32:04] And that's something that doesn't happen in 70 A.D.. Am I confusing you? That's what I'm trying to do. [00:32:11][7.3]

[00:32:16] So here's the message. When you see the abomination of desolation during the tribulation, same thing, head for a safe spot, get off the grid, because at that time, the Antichrist is going to unleash a persecution that is absolutely unprecedented. And that is going to be against all of those who have come to know Christ during the tribulation period. [00:32:40][24.5]

[00:32:42] That prophecy, the abomination of desolation, was originally given to us in Daniel, chapter 9, verse 27. And it too was a double prophecy. It had a near and it had a far away future fulfillment. [00:33:02][20.4]

[00:33:05] It happened literally in the near fulfillment in 186 B.C. when Antiochus epiphanies and his soldiers came into Jerusalem, overran Jerusalem, and there in the temple itself, they slaughtered a pig in the temple, the Jewish temple. That's a very unkosher thing to do with an unkosher animal in a very kosher place like the Jewish temple. Makes you say, oy vei. So that was the literal fulfillment. They slew that pig, they slit that pig's throat in the very temple itself, and then they forced those holy priests to drink that pig blood. There was no doubt about it. That was a fulfillment of the Daniel 9:27 prophecy, the abomination of desolation. So if you don't believe, if you're one of those people that don't believe that the Bible takes prophecies and mashes them together or that the Bible gives us double prophecies that have, they give us the midi type, the prototype, and then the final product. If you're one of those people that don't believe that, what you would do is you would get to the New Testament and you would say that Daniel 9:27, prophecy of the abomination of desolation has been fulfilled. And it was. Well, then, what do you do with Jesus in Matthew 24 and Mark 13 when he gets up there and says when you see the abomination of desolation take place, when you see this future event take place, here's what you're to do. What do you do with that? Well, there's nothing you can do with that. The lord makes it very clear by doing that that this is a double prophecy and that we are forced to understand and interpret that prophecy that way. The same way that we are handling this prophecy of the destruction of Jerusalem. We're not just reading about the destruction of the temple in 70 A.D. We're not. [00:35:21][135.8]

[00:35:23] Now, I don't want to complicate something that's already complicated, but I'm going to complicate this a little further for you. [00:35:29][6.4]

[00:35:31] I see a third application in here for this same body of prophetic teaching. And you could actually do this with just about every prophecy that we have ever studied. The third application that I'm speaking about is the personal spiritual application or interpretation of the prophecy. [00:35:53][22.1]

[00:35:56] There is a desolation coming. Now if you are a born again Bible believing, truly saved Christian person, then I will say this, this prophecy does not apply to you in any way. It's a message that you can give to the world, but it doesn't apply to you because there's no desolation or destruction coming for you. There's no wrath headed your way, there's salvation and deliverance headed your way. But this can certainly be applied spiritually, personally applied to the unbeliever in a general sense. This fits the flow of all Bible prophecy, it fits the flow of where we are in prophecy, that there is a desolation coming and there is only one way to escape that desolation. That is to take the Lord's warning, to hear it, to receive it, and to head for the mountains. Not the real mountains, don't head for Jumonville, it's not going to help you. But spiritually that would be to call upon the name of the Lord and be saved. See, what time is it? All right. [00:37:11][75.3]

[00:37:14] Verse 23, But woe to those who are pregnant and to those who are nursing babies in those days, for there will be great distress in the land and wrath upon this people. [00:37:30][16.2]

[00:37:31] OK, big question here, who does that apply to? I know this is tricky stuff, I considered printing out handouts for you and for every phrase of every verse, I was thinking about making three columns or even four columns with checkboxes so that you could check off who that phrase applies to. Usually have multiple check check marks in each category. [00:37:58][27.2]

[00:38:00] It's tricky, I know, but big question, who does this apply to? Verse 23, I'll make this quick and easy, those Jews alive in 70 A.D.? Yes, without a doubt. How about those Jews that come to believe in the Messiah during the tribulation period? Does this apply? I think it does. We're going to see that. We're going to reference Zechariah 13, if not this week, next week. I think it certainly applies in that case as well. Does it apply to the American unbeliever or the American believer that comes to Christ during the tribulation? Well, I sure hope not, because it might be tough to get a flight to Jerusalem at that time, and I don't know why the Lord would want us all meeting up there on the Judean mountaintops if we're American Christians or American believers during the tribulation. [00:38:53][52.8]

[00:38:54] So, no, it doesn't apply in every situation there. But I do think without a doubt, it has a 70 A.D. application and a tribulation event application. So once again, the only group that this does not apply specifically to would be the pre rapture church, because we are not given any kind of warning about needing to meet at a location when we see a specific sign so that we can be raptured up like there's no rapture launch pad that the Lord has predicted for us in scripture. [00:39:28][33.5]

[00:39:29] I'm glad about that because I'm afraid he'd say Arlyn it's in Alaska. And I'd be like, Oh Lord, I want to go in the Rapture so bad, but I don't want to go to Alaska again. [00:39:38][9.4]

[00:39:39] There's no rapture meeting place. There's no rapture launch pad. If you're ready to go when the rapture takes place, no matter where you are, when that happens, the Lord is going to take you, whether you're driving your vehicle down the road or piloting an aircraft or doing whatever you're doing when it's the time for the rapture and you're ready to go, you're going. There's no meeting spot. [00:40:02][22.7]

[00:40:05] What about our generation? Does this apply to our generation of unbelievers? Well, here's what I would say, you need to pray about this and ask the Lord for direction. Is this counsel for our generation that maybe you don't want to have kids because we're getting close to the end? Is that what this verse is saying? No, it's not. Now, I realize the apostle Paul gave us some really good counsel there in First Corinthians 7 to take into consideration. He said there in First Corinthians 7 that considering the present distress, that it's a good thing if you're unmarried, you know, you're not tied down, you don't have a family. That's a good thing. And that was good counsel for Paul's audience, considering the fact that that was during the days of Caesar Nero and persecution against the church was not only harsh, but it was pretty much a guarantee. If you were

found out to be a Christian, if you made that post on Facebook, oh, wait, they didn't have Facebook back then, if you were found out to be a Christian, you were probably going to die for your faith. And Paul says in that scenario, maybe it's a good idea if you don't give birth to a kid knowing that one day, if you raise that kid to love the Lord, that kid's going to lose his life for that testimony. But for you and I, I think I have already given us the best Planned Parenthood Council that I can give us. That was found in Jeremiah, Chapter 29. Do you remember me speaking about this? Jeremiah chapter 29 verses 5-7. I don't know if you remember that little segment and the little message that we included there, but that was counsel to Daniel and his generation, which essentially said, look, you're in Babylon, you're not in Jerusalem anymore. You are captive, you're taken up there north and it's no Jerusalem. It's not where you're supposed to be. The people in charge are morons. See if you can make this apply to your current situation, not where you're supposed to be, the people that are leading things are absolute morons. They're making dumb decisions. But what does the Lord give us counsel there through the prophet, he says, make the best of it. Pray for the peace of that nation, because in that nation's peace, you're going to find your peace. If that nation's not at peace, if it's not doing well, then you're going to suffer for that. But if it's doing well, you're going to be doing well. So you pray for that nation. You pray for its peace. [00:42:54][169.4]

[00:42:54] And then the Lord goes on to tell us, build houses, plant gardens, take wives, have kids, make sure your kids get married, too. [00:43:06][12.0]

[00:43:07] And the scripture says so that you may be increased in that land and not diminished. That society, the Lord says they need your godly influence. That's where I find us to be right now. Number one, we don't know if we're the last generation. We think we are. We think we're understanding Bible prophecy right, but what happens if we're not the final generation and some nutjob preacher gets up front and convinces you to stop growing families? Well, we've just given a devastating blow to this world that we live in, if we just choose to terminate the people of faith, the godly generation, and then this world goes on for a few more generations after that, they're in trouble. So I think the best counsel is Jeremiah chapter 29, live your life. I know things are bad in America. I get upset probably more than any of you about this stuff I read on the news just because of how idiotic our generation can be sometimes and their problem solutions. I get frustrated with that. We live in a messed up place. [00:44:18][70.9]

[00:44:20] But you know what, it's still really not all that bad if you think about it, we've got freedom, some freedom, a little bit, for now, we're doing OK. [00:44:30][9.9]

[00:44:30] We can do the same thing, we can pray for the peace of this country, We can pray for President Biden, we can pray for our leadership even when they make us scratch our heads and sigh. We can be praying for the prosperity and the peace of this nation, we can be living life and enjoying the good that we have, raising up families, marrying off our kids, only if they find the right ones that we've selected for them. And this should be our approach. We can raise up, not thin out, not end off, but raise up a strong finish. If indeed this is the final generation, raise up a generation of faith filled believers that will spread the gospel, tell the truth and win the loss. That's where I think we need to be, amen? Verse 24, and they will fall by the edge of the sword that happened in 70 A.D. That will happen during the tribulation period. Zechariah 13, read that prophecy. That's the one we've stepped around before. Two thirds of the nation of Israel will die at the midway point of the tribulation. One third of that group will, as the scripture says, the third part will come through the fire and be refined. [00:45:55][84.4]

[00:45:55] That third portion, that one third of the nation the Lord will take on, carry on through that last three and a half years of the tribulation, preserve them and save them in the end. Verse 24 and they will be led away captive into all nations. Now, that one is a prophecy exclusive to the fallout after 70 A.D. They were scattered throughout the world, that's called the diaspora, the diaspora of the Jews. Most of them went

up north, you know, into Germany and Poland and areas around there, but ended up scattering all over the world, really. And that part of the prophecy is not going to repeat itself during the tribulation period. The Lord has a different plan for the Jews during the tribulation period. Revelation chapter 12 verses 14 through 16, you can read that on your own later. This is the prophecy, midway point, tribulation period, God carries off the nation of Israel into the desert where he nourishes her for a time and a times and half a time. What does that mean? Means three and a half years. Do the math. A time is one times is two and a half is a half. One plus two plus a half. That's three and a half. The Lord carries the nation off for three and a half years. They are sheltered by him, protected by him, provided for by him and ultimately saved from the pursuing Antichrist and the Antichrist system. And we believe that location is going to be the rock city of Petra. We believe that's where the Lord is taking the nation there in those three and a half final years of the tribulation period. And we'll point that out to you from the Old Testament scriptures when we study through the Book of Revelation very soon. And at this pace, boy, it won't take hardly any time. We're we're almost getting through four verses here today, so. And we're going to stop here for today because this last section of 20 verse 24, which I hoped to get to today, I'll be honest, I expected to go to verse 28 and surprise you all, but I wanted to set myself up for success so I only listed four verses and I didn't quite hit it. That's why I do that. I try to set myself up for success. Verse 24, this last section of verse 24 is too important to rush through and we're out of time. It is a prophecy that sits between these two prophetic time periods that Jesus is bouncing back and forth in and mashing together in Luke 21. It's a betweener prophecy. That's the official theological terminology for it's a betweener prophecy. It spans that entire time distance from the fallout of 70 A.D. all the way to the beginning of the tribulation period. Therefore, because it is a betweener prophecy, what are we going to be paying attention to? [00:49:24][208.5]

[00:49:25] We're going to be paying attention to what Jesus says about the end of that time period, because it's going to be a time stamp for us that divide our prophecies. It's going to be a time stamp for us to get us in the general ballpark of when the tribulation period is going to begin. [00:49:43][17.7]

[00:49:44] And that's where we'll pick up next week. [00:49:44][0.0]

[2920.0]