

Outlook and Uplook

Luke 21:24-28

Pastor Arlyn

Message Transcript

[00:00:00] Good morning, I hope you had a good week in Christ and I hope you've been enjoying this warmer trending weather, weather trending toward spring. We are almost there. [00:00:12][12.4]

[00:00:13] The winter is almost done. The sunshine, the greenery, lord willing. It's just around the corner. I'm so thankful for that. We're going to get back to Luke Chapter 21 for our time together today. And I am happy to report that I think you will find the rest of this chapter to be far easier to interpret because after verse 24, we are completely done with the Bible prophecy pertaining to 70 A.D. We are completely done with all of the confusing stuff and the rest of the chapter after verse 24 is talking exclusively about end time events, eschatology, end time events. The beginning of verse 24 was Christ's final statement about 70 A.D. and the desolation of Jerusalem, the destruction of the temple. And with that last statement of verse 24, we begin right there after the desolation of Jerusalem and the dispersion of the Jews. And now we read in verse 24, part B, and Jerusalem will be trampled by Gentiles. Oh no, those pesky Gentiles. Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled. I gave you a teaser on this last Sunday that this is a crucial eschatological statement because it was delivered to us in the form of a prophetic timestamp. If you remember, I referred to it as a between prophecy, a prophecy that sits between those two time periods that Jesus has been speaking about on and off here in Luke, Chapter 21, The Desolation of Jerusalem in 70 AD and the tribulation period. So what Jesus has just done in verse 24B that second section, that last statement of the verse is he has given us that divider, that time span between those two events. Let's start with the basics here today. Let's once again define what the Times of the Gentiles is referring to. I've decided that I think the best way that I can do that is just to give you the synonymous theological terminology for this. The Times of the Gentiles is also known as the dispensation of grace or the church age. Those are all one in the same. They refer to the same time period, the time period that Jesus has just spoken about in verse 24. They are names for that period of time that Daniel has completely omitted from his seventy weeks of prophecy. Now here's where things get a little confusing and I might lose you. And that's OK for now. But when we say seventy weeks of prophecy that begin there in Daniel, chapter 9, verse 24, we're not talking about literal seven day week periods. We are talking about prophetic weeks. And the only reason we're confused about that is because our translations have given us that word weeks and probably that's not the best translation. What Daniel is referring to there, is seventy hepteds of years. Hepteds are seven periods seven, so you take years and you times that time, seven, seven years, Daniel has given us 70 years, 70 periods of seven years. Pardon me, I'm already confusing myself. Daniel has given us 70 periods of seven years in the history of the nation of Israel. And most importantly in Daniel, 70 weeks of prophecy, which you now know when I say 70 weeks of prophecy, that I am referring to a prophetic week, which is a period of seven years between those last two periods, those last two weeks of Daniel's prophecy. This is where things get the most interesting because they're in Daniel's sixty ninth period of seven years in the history of the Jewish nation we read about Christ being cut off, Messiah being cut off from the people, but not for himself. That's referring to his crucifixion. And then Daniel takes us into that seventieth week, that final period of seven years in his prophecy. And what is it? It's the tribulation period. So big problem. We have a huge gap that Daniel didn't even speak about in his Daniel Chapter 9 prophecy of end times. He covered that sixty ninth week up until the time of Messiah's crucifixion. Then we get crickets, nothing, just dead silence. And then we get the final seventieth week in the history of the Jewish nation. Why did Daniel do that? Why did Daniel completely omit that seventieth week or pardon me, that time period between the sixty ninth and the seventieth week? It's because Daniel's prophecy

was specifically given, as we've covered before, to his people, Daniel's people were the Jews, and it was prophecy pertaining to his city. Daniel's City was well before Babylon, Jerusalem. So Daniel was only concerned about the history of the nation of Israel. So when you have a break between the sixty ninth and seventieth week, this would be after the nation has rejected their messiah by and large, and the 70 A.D. destruction of the temple and Jerusalem takes place and the nation of Israel ceases to be a one nation under God sovereign nation for nearly two millennia. Daniel has nothing to say about it because it is the time of the Gentiles. So what happened there between the 69th and 70th week of Daniel? We did, the Gentile church happened, the Lord opened up the kingdom to us Gentiles, not just Jews, but us Gentiles and the church, predominantly consisting of Gentiles, not exclusively but predominantly became the spotlight of prophetic history. So you can track with what Daniel did when the nation of Israel was the center of prophetic history, Daniel had his prophetic time clock rolling. But when that ceased at 70 A.D., Daniel stops his prophetic time clock and he doesn't pick back up on that prophetic time clock and tick away at those last final seven years until what? [00:08:03][470.1]

[00:08:05] God is done with us gentiles. [00:08:06][1.1]

[00:08:08] The dispensation of grace is over, the church age is over and all thing excuse me, all things come back into focus on the nation of Israel prophetically. That's what the tribulation period is. There will be gentiles saved during the tribulation period, but most importantly, that seven year period of tribulation, the greatest event that's going to come out of that will be the salvation of the Jewish nation. So Daniel says, OK, seventieth week, I'll start my clock again. That is all very important stuff. And it demands a pre tribulation rapture, wouldn't you agree? Just think about this logically for a moment, it demands a pre tribulation rapture. [00:09:02][53.3]

[00:09:05] Because otherwise, how do we know when the times of the Gentiles is kaput, how do we know when the period of grace is over? What do we do? [00:09:13][8.0]

[00:09:14] Just stop taking people into the church? Oh, sorry. We're not taking in any new members. Time of the Gentiles is over. Thank you for your interest. But the Lord's not saving anyone else. Sorry. No, of course not. There there needs to be a distinct event that winds up that time of the Gentiles and lets us know that the stage is set for Israel in the world in those last seven years. And I submit to you without any hesitation, that distinct event that signifies the closing of the time of the Gentiles is the rapture of the church. Listen to what the apostle Paul said in Romans Chapter 11, verse 25. Paul said, blindness in part has happened to Israel until the fullness of the Gentiles has come in. That is the same thing as saying after Israel, by and large, rejects Christ, the nation of Israel is by and large blinded from faith in Christ until that last church age person, that last gentile or Jew, as the case may be, gets saved and brought into the church and the Lord shuts that time period down. And then at that point, of course, the eyes of the Jews will be open to faith in their true messiah Jesus. So nothing else fits, it's got to be the rapture, that's the event that closes out this time period, referred to by Jesus as the Times of the Gentiles, also known as the age or the dispensation of grace and the church age. It's the rapture that brings that to a close. Next, we want to look at the word trampled, trampled or trodden down, if you're reading from the King James version, means to walk over an area so many times that you actually pack the soil down. [00:11:26][132.0]

[00:11:26] You know, that's what happens if you don't have a walk that goes from your front door to your car. You get that path, don't you, where it's really hard ground. You've packed that down because you've walked it so many times back and forth in that same spot. If you ever want flowers to grow there and you want your path to your vehicle to go a different direction, you're probably going to have to plow that up because it's packed down. So that's what the meaning of this verse is. We're not talking about, oh, there may be some occasional gentiles strolling through Jerusalem here and there. We're not talking about that. [00:12:04][37.6]

[00:12:04] That has always been the case and will always be the case. Even in the kingdom age, under the millennial reign of Christ, that's still going to be the case. Gentiles are going to be allowed in Jerusalem. So we're not talking about the casual stroll of the occasional gentile through Jerusalem. We are talking about tramping down. We are talking about occupation and domination by the gentiles. That's the meaning here. So let me help you with this. Here is the way that I understand this prophecy, and there are many fine Bible scholars that agree with me on this point. And a few losers that don't. No I'm kidding, of course, there are fine Bible scholars on both sides of of this interpretation, but the way that I understand this prophecy is that when Jerusalem is occupied and dominated by gentiles, you are in that period known as the time of the gentiles, the dispensation of grace, the church age. So big question already said it. Big question, you should find the answer easy, already told you. When did Jerusalem become occupied and dominated by Gentiles? Because when we know that, we know when the time of the gentiles began, which we should already know anyway. But we're walking this out. We're exploring all of this so that you understand it well. When did Jerusalem become occupied and dominated by Gentiles? Some would say, well, in 12 A.D., when Rome took away Israel's right to corporal punishment. And therefore, Israel's sovereignty in the strictest form ceased and that became the troddening down, the tramping down of the city of Jerusalem by the Gentiles and therefore the times of the Gentiles, the church age began at that point. Now, while I do admit that I recognize the loss of some of Israel's sovereign rights there in 12 A.D., here's what didn't happen in 12 A.D. The city of Jerusalem was not largely populated or controlled by the Romans. They had oversight from Rome, they had limitations placed on them, restrictions from Rome, but in most senses the Jew could go on with normal, everyday life. The Jew could still live by the word of God. The Jew could still apply God's word, both religiously and civilly, so I don't think 12 A.D. is the answer. I think it's very clear what the answer is. It's 70 A.D. It's the fallout of 70 AD, because when 70 A.D. happened, we just read about it in verse 24 last week, that's where we finished up, Jesus told us, referring to 70 A.D. that many would die by the edge of the sword and many would be led away captive into all nations. That is speaking about the overthrow, the conquering of Jerusalem and then the dispersion of the Jews into all parts of the world. And at that point, what happens? All of the Jews there in Jerusalem, they are either killed or run off, run out of Jerusalem. And then Jerusalem became singularly occupied and dominated by the gentiles, there's your answer. When did that period begin? It began right after 70 A.D. Now, technically, the church age began sooner than that, began when Jesus died on the cross, rose from the grave and granted us our salvation. But we're looking at close overlaps of time periods here. I hope you see what I'm saying. The next big question now that we know when Jerusalem became occupied and dominated by gentiles, Romans, here's the next big question. When did that cease? When did Jerusalem ceased to be controlled, occupied and dominated by gentiles? Well, listen, we have 1948, where after the dispersion of the Jews, the Jews began returning to Israel to repopulate Israel, they did something that had never happened in the history of the world before, where a nation was run out of their land for more than 100 years and then came back eventually to repopulate that same area and regain their sovereignty. This is the only time in history that that had happened. And I think it probably had a little something to do with God's promise to the nation of Israel, don't you? They were dispersed for nearly 1900 years, but God brought them back. And there in 1948, nearly everyone in the geopolitical scene recognized the nation of Israel as a sovereign nation, with the exception of a few of Israel's enemies. A few of Israel's enemies wouldn't recognize Israel's sovereign right to be there, but then again, those same enemies won't recognize the nation of Israel's right to even exist. So we just ignore them. But it's in 1967, it's in 1967 that the people of Israel were finally able to reclaim all of the city of Jerusalem from the Jordanians as a result of the six day war. So if we're understanding prophecy correctly, 1967 marks the end of gentile occupation and domination of the city of Jerusalem. And now we have a prophetic problem. Because we're looking at this time gap between the two. Jesus has said that that gentile occupation of Jerusalem would take place until the times of the Gentiles was up. So do the math and connect the dots. That means if 1967 is that date, then if Jesus were giving us an exact date, if he was going by exact numbers here, that means that in 1967 the church age was done. The dispensation of grace over.

[00:19:21][436.8]

[00:19:23] But that didn't happen. [00:19:23][0.5]

[00:19:26] You know how I know that? We're still here, people are still getting saved by the grace of Christ, people are still getting filled with the spirit of God. [00:19:35][8.9]

[00:19:35] So it didn't happen. The church age didn't end in 1967. So what happened? What's going on, how do you explain this? Here's the best thing I got. We're living on overtime here. [00:19:49][13.5]

[00:19:50] We're on borrowed time. [00:19:52][1.3]

[00:19:55] There's been an unexpected delay and gap between what the Lord said here and how it has seemed to work out to us, there's been an extension of a pre tribulation grace period that we didn't really expect or know about if we were looking at this prophecy precisely. And that's not the last extension of grace. The last extension of Grace is during that seven year period of tribulation. But this is yet another extension of God's grace. That means the Lord could have raptured the church in 1967, at least as far as I'm concerned. He could have raptured the church in 1967 and been in perfect keeping with this prophecy. But he didn't. And we should be glad that he didn't. Because how many of us here, I doubt many people are going to want to participate in this survey. How many of us here were born before 1967? You all see the hands? So they would have been fine. 1967 rolls around, gentile occupation of Jerusalem ceases, the Lord raptures the church up and the tribulation period begins, these folks all go in the Rapture, not a care in the world. But what about this? How many of us were born between 1967 and the seven year period that would bring us to 1974? Who was born between? Scotty, look at these hands, because you know what this means. It means if their parents were unsaved in 1967 and they weren't saved, their parents weren't saved, they would have been born during the tribulation period. So these folks, if no one else, ought to be praising the Lord for that extension, that delay. Now, my brothers in that camp, I was hoping he'd be here today so I could poke fun at him a little bit. Born in 74, he'd have been OK, though. Born right at the very end. He got this, you know, he'd just get to see the good stuff Christ coming in the clouds of glory. But now for the rest of us, well, we wouldn't even be here. There would be no heaven for us. Maybe some of us wouldn't mind parting with the whole life on earth thing, but there would be no heaven for us either. So I thank God that he has delayed in this matter and left some gap. Regardless, what's the deal here? Let me show you a precedent that I find in scripture for what I'm proposing to you as an explanation. This is in Genesis, chapter 15, verse 13, hundreds and hundreds and hundreds and even hundreds and hundreds of years in advance of Israel's bondage in Egypt, God prophesied that to Abraham. Genesis, chapter 15, verse 13, and let me read this to you, then he said to Abram, know certainly you can count on this, that your descendants will be strangers in a land that is not theirs. That's speaking about Egypt. And will serve them and they will afflict them 400 years. [00:23:30][214.6]

[00:23:32] 400 years, that was the prophecy. [00:23:34][1.6]

[00:23:37] But how many of us know what that time period actually ended up being? It wasn't 400 years, it was 430 years, so what happened to Jesus at the end of verse 24? Did he get his timing off? What happened to God in Genesis, chapter 15, verse 13, was he off on his timing, did he get this wrong? Was he aiming for 400 years, but then he lost control, got behind the eight ball, ended up being 430 years? Oh well, close enough. Is that what happened? Of course not, what happened was that God, when he gave that prophecy to Abraham, simply did not want Abraham knowing the exact number. God gave Abraham a rounded number, he ballparked him. Now, the reason I threw that in there is because I assert to you that that's what God has done through Christ, through his own words in verse 24, he has rounded it off for us. He has ballparked it for us, and we shouldn't feel ripped off by that. Because, folks, if you think about it, it is not our place to get any closer than that, is it? Jesus told us in Matthew, chapter 24, verse 36, it is not for us to know the day or the hour of the rapture, the Lord's return. It is not for us to know. First Thessalonians, chapter 5, verse 1 says We should

know the times and seasons. We should have the general rounded off ballpark idea of where we sit prophetically and what's coming next. But Matthew 24:36, It's not our right to know the day and the hour of the Lord's return. Jesus himself did not know that when he walked the Earth. I'm sure he does now, but he didn't at the time in a fleshly body. So we shouldn't expect to either. We should be fine with the Lord rounding that off for us and getting us close. With that said, here's what this means to me. It means that ever since 1967, we have been sitting on the cusp of the very end of the period of grace. We have been sitting on the very cusp of the end of the church age in its entirety. So how close must we be now, church? We are far removed from 1967. Maybe you think that's such a long time period to be off. It's not. One day is, a thousand years is as a day to the Lord. And sometimes a day is as a thousand years to us, we have those days that just won't end, but a thousand years, it's nothing to the Lord. [00:26:41][183.5]

[00:26:41] His perspective isn't earthly, his perspective is eternity. [00:26:45][4.0]

[00:26:47] Eternity. So a thousand years, a hundred years, a drop in the bucket to God. [00:26:53][5.4]

[00:26:57] So here's a very concise summary statement of the last statement in verse 24. And once I read this, you're probably going to get mad at me and say, well, why didn't you just say that in the first place? Because now you know the topic better. Here's the summary statement, when you see the gentile's no longer occupying and controlling Jerusalem, 1967, then you know that the church age is wrapping up and that the rapture and the tribulation period are nigh. Everyone on the same page with me? All right. Verse 25. I'm going to read this out of order. So just follow me here. And there will be signs in the sun, in the moon and in the stars, the sea and the waves roaring. I read this out of order because I want to group those together and point out to you that that is God's, let me put it like this, that is God made global warning with an "N". That is, God made, everything we just read, God made global warning, not man made global warming. This probably isn't going to stop. I'm going to be so glad that I am not here for the tribulation period when the sun and the moon and the stars and the sea and the earth is going nuts. And I won't have to be here to hear the quote unquote, scientific explanations that have no science behind it, explaining to us that it's our fault because our farmers cows pass too much gas and all that stuff. [00:28:46][109.2]

[00:28:46] You heard the explanation. [00:28:47][1.0]

[00:28:47] I'm so glad I won't be here to hear that. This is God made global warning. It is not incidental climate change. It is God's intentional climate control. God uses this. He has divinely ordained this for the time of the end to set the stage for the tribulation period. It's not your fault, I hope you feel better about that, although it's probably a good idea to stop using so much plastic, just good common sense stuff. Verse 26, Men's hearts failing them from fear. Did you realize that heart disease was a complete non-issue to the Jews at the time of Jesus? They just didn't have heart disease. It wasn't a problem. They ate so clean. They ate raw, they ate organic. A lot of fish. I know Maggie'd be out. They ate good. What do we do? We eat garbage that is processed together, that we throw in the microwave and nuke it and we wonder why we have heart disease. On top of that, we know one of the major causes of heart disease is stress. And all the way back then when life was simple. Before computers and people texting and getting mad because you didn't text him back before all of that craziness and business when life was simple, people weren't stressed out. And look at us now in our sophisticated, technologically advanced society, we are so stressed out that many of us don't want to leave our homes. We were like, thank the Lord for quarantine. Answer to my prayer for years. [00:30:39][111.9]

[00:30:42] So very different, but we're coming to a time period where our unhealthy hearts in this country and across the globe are not going to be able to stand the fear that is caused from the terrorizing horrible things that's going to happen on the planet. And people's hearts are going to give out on them for just sheer fear of

what is coming next, the expectation of what's around the bend during the tribulation period. Verse 27.

[00:31:13][30.8]

[00:31:16] Well, I didn't read all of verse 26, let me do that, men's hearts failing them from fear in the expectation of those things which are coming on the earth for the powers of the heavens, will be shaken. Verse 27, Then they will see the son of man coming in a cloud with power and great glory. Now, we already covered the majority of these verses when we were studying verse 11, so we know that verses 25-27 refer to events that happened throughout the tribulation period and most notably at the very end. Those signs that were just listed when they happened at the end of that seven year period, that is the final signal and it immediately precedes the second coming of Christ. So let me point out just a handful of things here that we did not cover when we were in verse 11 and some things that I don't want us to get by without covering. First of all, I love the use of the title of Son of Man here. Do you see that? I don't know why this really caught my eyes this time when I was studying this. The title Son of Man, you know, that was Christ's favorite way to refer to himself. He didn't put the emphasis on his deity, he put the emphasis on his humanity, so he liked to refer to himself as the son of man. That title highlights the humanity of Christ. But church, would you look at what event is tied to this usage of Christ reference to his humanity? I guess you would have to call this an oxymoron. Granted, he is speaking to them then about himself in a future state. But just read this for what it is. *[00:33:25][129.5]*

[00:33:25] He is revealing that he, a man, a member of humanity every bit as much as you and I, will be in a glorified, perfected body, we know that, he's not saying that, but that God, in the form of a man will be accomplishing something that only God could. You have a man riding on the clouds. *[00:33:51][25.8]*

[00:33:53] I just find that interesting, very interesting. The second thing that we did not talk about was this distress of nations with perplexity. Now you all know what distress means. You faced it, you've experienced it, you've been through it. But maybe you don't know what the biblical explanation of perplexity here means. It is the Greek word *aporia*, and it means problems that have no solutions. Distress in the world and problems that have no solutions. Now, though Jesus puts this during the tribulation period, I don't think that any of you would disagree with me when I say that we are already seeing the early phases of this very thing, distress in our world with perplexity, problems that we cannot find solutions for. This is going on right now. It has begun. There is distress among all the nations of the world, and that distress is perplexing, it's puzzling. It's a quandary. There's anarchy in many nations right now, not just the US. There is civil unrest all over the place, you know that America is not the only place where large groups of people have been picketing and rioting over the last handful of years. No way. It is happening all over the place, folks. And there just doesn't seem to be solutions for the problems that seem to be setting the world ablaze right now, no one can seem to figure out how to get these things resolved. I hate to bring it up again, but how about this nagging covid-19 thing? It's a distress in the whole world and it's perplexing, no one knows how to solve this problem, do they? Nothing is working, quarantining the whole world away. That didn't work. Abstaining from quarantine, some nations tried that, that didn't work. The mask thing, that's not working either, so now they're saying maybe wear two or three masks. Let me give you a little hint here. That's not going to do it either. That's not going to work. Then they said, oh, it's the vaccine. The vaccine is going to do it. Guess what? The vaccine is not as successful as they were hoping for. You get the vaccine, you end up with all the symptoms of covid. Go ahead, talk to a medical professional. You end up with all the symptoms of covid. And what are they saying now? They're saying if you did get the covid-19 vaccine and I'm not saying I'm against that, if you did the research and you're fine with it, go for it. I'm going to wait a little while. *[00:37:09][195.3]*

[00:37:10] But they're saying now, if you did get the covid-19 vaccine, that's no protection from covid-19. They're saying you still should not be exposed to covid-19. You were vaccinated, but you still need to quarantine. You still need to wear a handful of masks and you need to try not to get exposed to covid-19

because the vaccine isn't protecting people from covid-19 folks. This is a distress that is in our world and it is perplexing. [00:37:43][33.6]

[00:37:44] It is a problem that we do not seem to have a solution for. I could give you example after example of distresses with perplexity. I mean, from our country alone. How about the the perplexity of how to curb gun violence? How about the perplexity about whether abortion should be a right or not, how about the perplexity of the definitions of gender. Poor Mr. Potato Head. Is this ridiculous or what? The perplexity of voter ID laws, border security on and on the list goes, we cannot understand why they don't get our point and they don't understand why we don't get their point. We are completely locked up in this perplexing situation and so many of these problems in our world right now because we just can't reason together. We can't come to agreeable solutions. I submit to you, those are the kind of things that Jesus is speaking about. Only picture them on a much grander scale than arguing about whether a plastic potato should have a gender or not. [00:39:11][86.4]

[00:39:18] Verse 28, Now, when these things begin to happen, look up and lift up your heads because your redemption, your purchased release draws near. Where does this statement fit prophetically? [00:39:40][22.0]

[00:39:46] I honestly think you are biblically accurate to use this verse in any situation with the exclusion of 70 A.D., this did not apply to 70 A.D. It couldn't possibly. So, for the pre rapture saints, that would be us, those in the church age, we can look up, we can lift up our heads when we see the pre tribulation signs taking place that Jesus shared with us in this passage, in this chapter, because that means our redemption, which is what? The rapture is about to take place. The tribulation saint, the saint that finally comes to their senses during that seven year period of tribulation, they, too will reach a point where they can lift up their heads and look up when they see the signs in the sun and the moon and the stars and the waves occurring, because that means their redemption, which would be the second coming of Christ, is drawing near. It just depends on where you sit in prophecy and wherever you sit in prophecy, you are to know what to look for. The Lord wants you to know what to look for. And when you see what you're supposed to be looking for coming to pass, then here's your perspective, here's your uplook, it is lift your head, look up. Or as I used to always say, chin up, faith up. Chin up, faith up. I coined that phrase. It is copyrighted. You can use it, but you'll need my written permission. Chin up, faith up. When you see those things, there's nothing to be distressed or worried about because all that's telling you is that time is about up. The Lord is on his way with our final redemption, wherever we as believers in Christ sit during the prophetic timetable. The greatest lesson we can take away from verse 28 is about our outlook and our uplook. When the outlook is bad, we should still have a very bright uplook. When things look horrendous, when the world is imploding around us, when the signs are being fulfilled, the outlook may look bad, but the uplook is always going to look real good. It means the Lord is close to wrapping this thing up. [00:42:32][166.3]

[00:42:35] So as odd as it sounds, if you're truly saved today, the worse things get, the more hopeful and excited you get, because you know what's coming for you. [00:42:54][19.0]

[00:42:56] Wars and rumors of wars? Yes, awesome, lord, we're getting close. [00:43:04][8.5]

[00:43:08] Pandemics? Perfect. Lord, we're getting there. [00:43:14][6.5]

[00:43:18] Russia and Iran threatening the nation of Israel, threatening to destroy the nation of Israel? Wonderful. [00:43:27][9.8]

[00:43:30] What Arlyn, what are you talking about? Because I know what that means. [00:43:34][4.4]

[00:43:38] Ezekiel, 38 and 39, prophecy of what's going to happen either right before the Rapture or sometime like, nearly immediately after the rapture, just before the tribulation period, for sure, that's going to happen, and the reason I get excited about that is because I've looked ahead in the book and I know who wins. Spoiler alert, it's Israel and I know what that signals. That happens just before the tribulation period. And I know what's coming just before the tribulation period for me, the rapture. *[00:44:13][35.2]*

[00:44:15] You just can't win with me if you're trying to get me down, good luck. The worse things get, the more I can feel the nearing of heaven. And that's the way the Lord wants us to be, that's where he wants your up look to be today. *[00:44:35][19.2]*

[00:44:36] Is that where it is or is it this? Oh, no. They're telling us to lock up our churches again. *[00:44:45][9.9]*

[00:44:48] This argument over the plastic potato is getting really heated and I don't know if the church is going to prevail, I don't know if we're going to be able to win these political battles. We may never have a representative that speaks for us and stands on our issues in the White House again, woe is us, the church, the poor, pitiful, helpless church. That's not what I read, the way that I read it is no matter how bad the situation around me gets, I cannot fail. If I keep myself in the church, if I keep myself in the heart and will of God, I cannot fail because he has predicted this and promised this. Therefore, I can't help but to have this hopeful, excited uplook about what's coming for me just around the bend. *[00:44:48][0.0]*