

## The Wrap-Up

### Luke 21:29-38

Pastor Arlyn  
Message Transcript

[00:00:00] Luke, chapter 21, verse 29, this will be our last week in Luke 21, I'll pause so that you can clap. Our last week in Luke Chapter 21. So we're going to wrap up the chapter today with talk about the rapture and the tribulation period. I've got a lot to say, no surprise to anyone. [00:00:27][27.8]

[00:00:28] So I want to get right into this and make sure that we have plenty of time to get through this adequately and appropriately. Verse 29, would you read with me then? He spoke to them a parable. Look at the fig tree and all the trees. Verse 30, when they are already budding you see and know for yourselves that summer is now near. Verse 31, so you also, when you see these things happening, know that the Kingdom of God is near. [00:01:02][34.2]

[00:01:03] I want to first call your attention to something. Verse 29 tells us up front that this is a parable. So right from the start, we aren't going to be looking for a straight forward interpretation of the passage, are we? Now, I know some people assert and insist that this section of scripture has a straight forward interpretation, and I just can't see it. I mean, they make a little bit of sense. They say this is the Lord merely saying, hey, you know how you guys can take a look at the trees and see the greenery start to bud on the trees and that notifies you of the season you're in. You're in spring and that tells you what's following summer. So all that Jesus is saying is, hey, when you start to see End-Time signs, you know, the end times are near. Well, that could be that is a possible interpretation of what Jesus is saying here. And if you believe that, fine, we can still shake hands and be brothers and sisters. I see nothing wrong with that simple interpretation, but I am personally convinced that there is much more here than meets the eye. And I base that first and foremost on the fact that Luke has told us flat out, straight up right from the get go that this is a parable. This is a parable, that should tell you that we are automatically looking for something deeper, we are automatically looking for hidden meaning because that's what parables do. [00:02:49][105.8]

[00:02:50] They obscure the actual meaning under layers and layers of symbolism. Now, here's what we know about the parables of Jesus. We know that when Jesus assigns a definition to a word or a phrase or a thought line in a parable, that he holds that interpretation, that meaning consistently through all the remainder of the parables that he gives on the subject. [00:03:21][31.7]

[00:03:23] In other words, if Jesus defines in a parable that the seed is the word of God, then any time the Lord speaks about the seed in a parable, he's speaking about the word of God. Now, unless he specifies a different kind of seed, for example, the mustard seed, that's not a meaning of the word of God. That's a meaning of faith. Faith, the size of mustard seed. So you see the point here that Jesus retains those same meanings consistently in all of his parables, which means that some of our work for us today is already done for us because we've already studied about the parable of the Fig Tree in Luke Chapter 13 and because Jesus is consistent with his parable meanings, hey, we know that if we've already defined what the fig tree was in Luke 13, sure enough, it's going to be the same thing in Luke Chapter 21. So church, what was the meaning? What was the symbolism of the Fig Tree and Luke Chapter 13? Therefore, what's the meaning of the fig tree? What is the symbolism behind the fig tree in Luke Chapter 21? It's Israel. [00:04:38][75.0]

[00:04:38] It's the nation of Israel, without a doubt. The Nation of Israel. [00:04:43][4.3]

[00:04:44] It is an allegory that speaks of the nation of Israel. As I shared with you in Luke 13, it was a well-known fact. It was a well-established thing that the fig tree was one of the national symbols of the Jewish people. [00:05:01][16.4]

[00:05:02] So they would hear teaching about the fig tree and they would instantly go, Oh, that's us, the Jews, that's Israel, that's us. We know what he's speaking about. The first statement then would be this, when you see the nation of Israel budding or blossoming, then you know that the kingdom of God is near.

[00:05:25][23.0]

[00:05:27] What would the Kingdom of God speak of here? I'm sorry, I'm going to be asking you a ton of questions, but don't worry, I'm going to answer every one. That's just the best way to tackle this with a lot of questions and a lot of answers. What would the Kingdom of God speak of here? Well, we know it couldn't be speaking of the first iteration of the Kingdom of God, which would be the interpersonal relationship of you in Christ, the interpersonal rule and reign of Christ in your heart. Why couldn't it be that? Because as Jesus speaks this, that is not a future event. The Kingdom of God had already come. The Kingdom of God was already in their midst. And later on you can read Matthew Chapter 12, verse 28, or if you prefer to stay in Luke. I'm sure all of you do you love Luke, Luke, Chapter 11, verse 20 in both of those sections, Jesus said, The Kingdom of God has come upon you. [00:06:26][59.1]

[00:06:27] The Kingdom of God is here. I'm casting out unclean spirits. I'm healing the sick and raising the dead, man wake up and smell the coffee. The kingdom is here. So that was the first iteration. Can't be speaking of that. What's he speaking of then? By deduction, he is speaking of the Kingdom of God in its final and fixed state. He is speaking of the Millennial Kingdom of Christ. He is speaking of that one thousand year period of the rule and reign of Christ that happens after the tribulation, after the second coming.

[00:07:04][36.8]

[00:07:06] Now, can you see what the Lord is doing here and how he is piecing this all together? For just a moment, can we just recap like overview everything that we know so far, everything that we have gathered from the words of Jesus here in Luke, chapter 21. I hope you don't say no because I'm going anyway.

[00:07:27][20.6]

[00:07:29] Just compile everything that we've learned thus far. [00:07:32][2.6]

[00:07:34] Right after 70 A.D., the destruction of the temple, the desolation of Jerusalem, the Jews will be either put to death by the Romans or scattered, dispersed into all the nations of the world. And then from that time period, from that time period forward, all of prophetic history would shift temporarily away from the nation of Israel and onto the church, the church age, the times of the Gentiles. [00:08:03][29.6]

[00:08:04] Remember that from last week? Say yes or we'll cover it again. [00:08:07][3.1]

[00:08:09] All right. But then we have the conclusion of the time of the Gentiles, which which we learned about last week. We learned that there would be a regathering of the nation of Israel back into their homeland, back into Jerusalem, a sovereign Israel state, a sovereign Israeli government, would be established once again. That did take place. It began in May, May 15th, 1948. The reestablishment of the Jewish nation, remember, we said 1967 was the year that Israel finally took back all of their land, including Jerusalem and the Temple Mount area. But 1948 was the beginning of that reestablishment of the nation of Israel. And then Jesus taught us about the pre tribulational precursors, the pre tribulation signs that would precede directly, immediately precede the tribulation period. And when you see those signs, we learned that something is looming, something is lurking, something is coming right on the horizon. When you begin to see those pre

tribulation signs, you know what is about to happen? The rapture of the church and the subsequent period of tribulation. So then the tribulation period kicks off and then the second coming of Christ and then at Christ's second coming, he establishes his kingdom on the Earth. He lays claim to all the kingdoms of the world. Would you say that that is a pretty fair recap of what we've covered in Luke Chapter 21? OK, so when you see all of these things happening, when you see the nation of Israel, let's just start with that, when you see the nation of Israel budding and blossoming forth once again as a nation, you know that the kingdom of God, the millennial rule and reign of Christ is not far away. [00:10:14][124.2]

[00:10:15] You say fine, well and good, I'm with you so far. [00:10:18][2.8]

[00:10:19] But what about the other trees that this passage speaks about? Jesus didn't just say that when the fig tree blossomed, but he also said the other trees as well. If the fig tree is Israel, what do the other trees represent? Well, I don't know how many of you know this. I don't hear it talked about by preachers very much, but something else gigantic happened in 1948, and actually there's a long list of things, but something else for the sake of our study, will save the rest for revelation, something else gigantic happened in 1948 there in March 17th of 1948 there was the signing of the Treaty of Brussels. It was the beginning formation of the European Union. And there at first during that initial signing, there were a handful of nations that joined together Belgium, Germany, France, Italy, Luxembourg and the Netherlands. You say, well, so what? Big deal? Well, I do think that's a big deal because I think that prophetically fulfills one of the prophecies that is given to us on a number of occasions in the scriptures that what is going to bring about that final one world global government will be a revival of the old Roman Empire. I believe that started in its formation and its institution in 1948, the same year that the nation of Israel began to blossom forth, that is the prophecy that is spoken about in Daniel, Chapter 2, where Daniel gives us the prophecy, the Bible interpretation of the dream of Nebuchadnezzar, where he saw that giant statue and if you're familiar with this, that giant statue, and he went through each section of that statue and he gave us an interpretation for each section of that statue being connected to one of the global world governments that spanned all of history, and when it gets down to the final section of the statue, that would be the feet and the toes, according to Daniel, he says the interpretation is that those feet and those toes represent that final one world government that's going to be emerging from the revived Roman Empire, eventually taking over the globe during the tribulation period, leveraged by the Antichrist. And that's going to be the final global world, one world government that Christ is going to attack and overcome. [00:13:14][175.0]

[00:13:15] Daniel pictures Christ as a stone that rolls down from the mountain of God, smashes the feet, which is a mixture of iron and clay. That means that federation, if you count the toes, you come up with 10. That ten nation confederation is partly strong iron, but it's also partly weak, it's mixed with clay. And when Christ the stone smashes the feet and the toes of that statue, the whole thing topples down. [00:13:48][32.7]

[00:13:49] That's Daniel saying that's the coming of Christ, the second coming when he destroys that final one world government. But what Daniel predicted there in Daniel Chapter 2 is that institution that set up that comes from the revived Roman Empire and eventually leads into that final one world government. Now, if I have completely lost you, that's OK. We're going to cover this in depth when we're in the Book of Revelation any day now. [00:14:17][28.5]

[00:14:20] Next month. [00:14:20][0.4]

[00:14:24] So no worries for now, you'll eventually get all this, but now watch this, verse 32, assuredly I say to you, this generation will by no means pass away till all things take place. Verse 33, heaven and earth will pass away with a great noise and a fervent heat, to be exact. According to 2nd Peter, chapter 3, verse 10, heaven

and earth will pass away, but my words will by no means pass away. And I just love that statement. God's word is more sure steady and stable than even the existence of this Earth itself. God's word is more sure steady and stable than all of the world superpowers put together. [00:15:14][49.3]

[00:15:16] So this morning, if you put unquestionable, total and complete faith and trust in the written word of God, you have invested yourself well, you are no fool and you will never be ashamed. Never. You may be thought foolish of right now and for a little while, but the day is coming when you're going to have to be the bigger person and resist the urge to say, I told you so. I told you. I knew it was coming. [00:15:46][30.2]

[00:15:47] I tried to warn you. Now verse 32, what generation is Jesus speaking about? Verse 32. This would be the generation that sees the fig tree blossoming. [00:16:06][19.1]

[00:16:09] This would be the generation that sees the other trees blossoming. I'm throwing that out as a possible interpretation. A generation that sees the nation of Israel regain its sovereignty and begin to bud forth as a nation. The generation that sees the institution, the organization, the formation of what will ultimately bring about that final one world government. [00:16:35][26.0]

[00:16:36] The generation that sees that final world order established will be the generation that sees the final wrap up of all things. Some of us won't be watching from Earth during the tribulation period, some of us will have nice seats in heaven. We spoke about that before. We'll be watching it from heaven, but that generation will see all these things come to pass. Let me put it to you like this. The generation that sees all these things will be the final generation. Did you hear what I just said, the generation that sees all these things will be the final generation. Let me ask you, did you see the Reformation reorganization, the regaining of sovereignty of the nation of Israel in 1948? [00:17:40][64.1]

[00:17:40] You say no, well before my time, Arlyn. All right, well some of us it's not well before our time. Did you see the formation of that final one world government in 1948? And you say, sure, I was born during that time. [00:18:01][20.4]

[00:18:04] Have you begun to see the pre tribulation signs? [00:18:09][4.7]

[00:18:11] And I think we'd have to answer to all those questions, yes, that stuff has come and gone. So if that's the generation that we live in, if that's our generation, that means this is the final generation. That means this is the generation that does not cease until we see the lord sitting in Jerusalem in the temple ruling and reigning over all the kingdoms of the earth, establishing perfect peace and complete control.

[00:18:44][32.9]

[00:18:47] So I think the next thing we need to look at is time frame. What does that mean? If we're the last generation, then we have to be getting close. Where does that put us in a time frame? Well if you study the Bible to find out how long a generation is, you'll be a little confused because it's given different definitions in different places. Sometimes a generation is 40 years. Couldn't be that, that came and went. Sometimes a generation is 70 years. And sometimes a generation is as far as 100 years, so let's be safe, let's use some common sense and let's just take that number one hundred years. [00:19:36][48.8]

[00:19:38] Now, if you take nineteen forty eight and you add one hundred years to it, what does that bring you to 2048. So if we're to take the Lord's seriously and literally on this and if we're understanding this correctly, that means the Lord has to have all of this wrapped up before the year two thousand forty eight. That means the tribulation period has to begin sometime between 2041. [00:20:09][30.9]

[00:20:10] But if I'm being honest with you, I doubt we make it that far. Look around, look at the signs, look at how things are heating up. I submit to you I think it's going to happen much sooner than that. I'm hoping it happens before we finish our study in Revelation. I'm OK if it happens before we finish our Luke study. I believe it's going to happen soon. I believe the Lord is going to wrap this up soon. [00:20:35][24.3]

[00:20:38] Verse 34, but take heed to yourself, lest your hearts be weighed down with carousing, drunkenness and cares of this life and that day come on you unexpectedly. Verse 35, for it will come as a snare on all those who dwell on the face of the whole earth. OK, what event is Jesus talking about now? Another question for you. What event is Jesus talking about now? All we need to know here is a tiny bit of Bible prophecy. I mean, just a little bit. But really what we need more than anything is a whole lot of logic. Can he be talking about the destruction of the temple in 70 A.D.? No. Why? Logic. [00:21:34][56.5]

[00:21:36] Verse 35 has just told us that he is referring to a global event that affects everyone on this earth, not a localized event there in Jerusalem, only affecting the Jews. In verse 35, he is speaking about a global event that affects every single person in this world. So you can cross 70 A.D. off as a list of possible interpretations for this verse. [00:22:05][29.0]

[00:22:08] Well, for these two verses, verse 34 and verse 35. Can he be talking about the second coming of Christ? No. Why? Again, logic. Verse 34, verse 34 has told us this event is going to come upon the Earth unexpectedly and verse 35 tells us that it's going to happen just like a trap being sprung. Therefore, it could not be a reference about the second coming. [00:22:39][31.4]

[00:22:40] What do we know so far in our study of Bible prophecy? We know that during the tribulation period, once the tribulation period is underway right before the second coming of Christ, that the whole world will be looking on in great fear. I believe that was verse 26, right? Yes, verse 26. [00:23:01][20.9]

[00:23:01] The whole world will be looking on in great fear in expectation of what they know is coming. Does that sound like a people that's been taken by surprise? No. In the Book of Revelation they're going to cry out for the rocks to fall on them and hide them from the wrath of the lamb. When you get to the tribulation period, there's no more surprises. So when you read about the coming of Christ referenced as a trap or referred to as a thief coming in the middle of the night and stealing from your house unawares and unexpected, it can't be speaking about the second coming of Christ. It's speaking about, what's left? [00:23:45][43.5]

[00:23:47] It's speaking about the rapture of the church, which immediately launches the world into the tribulation period. [00:23:53][6.8]

[00:23:54] So that is the springing of the trap. The rapture is the springing of the trap. We are living in the last days before that trap is sprung and when the rapture happens, that trap is sprung and that is it. If you aren't caught up in the rapture, you're caught in the snare and there's no escaping it. [00:24:16][22.1]

[00:24:16] The only way out of that is either death or enduring through the horrors of that seven year tribulation ordeal. Hell on Earth. [00:24:28][11.5]

[00:24:31] In light of that, Jesus says, don't be caught off guard. [00:24:39][7.4]

[00:24:42] It doesn't matter how you were raised, it doesn't matter what you know about the Lord, doesn't matter how religious you are, doesn't matter how involved you are at Anchored Fellowship or anywhere else, if the rapture takes place and you were not rapture ready, you are not going. So if you want to be caught up in the rapture, here's what Jesus says, then don't get caught up in carousing. What is carousing? Means to be

engaged in wild parties that involve other people. These are drinking parties. You can look that up, look that word up in the original Greek, or you can look that up in an English dictionary and it's going to get your real close. We're speaking about drinking parties where you get together with people and you're drinking excessively and making a whole lot of riotous racket. [00:25:38][56.6]

[00:25:40] That's what a carouse is. They refer to a drinking party as a carouse. Don't be a carouser. Don't be a carouser. The second word of warning is very similar if you want to be caught up in the rapture, don't get caught up in drunkenness. You say, well, why did he list that out separately? He already talked about drinking parties, why would they need to talk about drunkenness? Just so that you make sure you understand that there's no disconnect between the two. [00:26:12][31.8]

[00:26:13] We know that drunkenness is a sin, no matter how you look at it, if you're reading the Bible and accepting what the Bible says about it, drunkenness is a sin. [00:26:23][10.0]

[00:26:25] And just so you don't separate it out and say, well, I only get drunk sitting by myself at the tavern or I only get drunk sitting at home with wifey dearest, I never go out to wild parties. I never do that sort of thing. I don't have that sort of problem. Just so you don't misunderstand, the Lord wants you to understand very clearly drunkenness is always a sin. Whether you're partying it up with your friends and drinking excessively, whether you're sitting there alone with your head down and your tears and your beers getting drunk or whether you're at home in the comfort of your own home getting plastered by alcohol, why is it a sin? [00:27:08][43.4]

[00:27:10] We shouldn't even need to have to ask the question, I don't think. But I'm a pastor, so I feel the need to go into it. Why is drunkenness a sin? You can do this with everything, everything that the Lord lets out as a sin. You can find out why. Why is drunkenness a sin? [00:27:28][18.2]

[00:27:30] Because you're a believer in Christ. And that means the Lord desires for you to be in complete control of yourself because he's supposed to be Lord of your life. He wants you in complete control of yourself so that you can daily and moment by moment, be handing that control over to the Lord, and when you're drunk, you are not in control. [00:27:55][25.3]

[00:27:56] When you are drunk, you are not making your best decisions, Wouldn't you have to agree? People do really dumb things when they're drunk, why? They lose control. Inhibitions get thinned out and people do things they wouldn't ordinarily do. And they have to deal with the regret and the hangover the next morning. [00:28:17][20.6]

[00:28:18] The Lord wants you in control so that you can voluntarily give him control, and that is why the apostle Paul made this contrast for us in Ephesians chapter 5, verse 18, he said, and do not be drunk with wine in which is dissipation. You know what dissipation means? [00:28:36][17.9]

[00:28:38] It means a loss of control, excessiveness, riotous behavior. Don't be drunk with wine where in is dissipation? But then Paul goes on to say, be filled with the spirit. There's the contrast. The Lord wants you in control so that he can have control. And the best way to do that is to be filled with the spirit. With drunkenness of alcohol, there is loss of control, but with the filling of the spirit, there is complete control. [00:29:08][30.5]

[00:29:12] Now, I don't know everything about all of you today, for example, I didn't know that Sue was born in 1948. I don't know everything about all of you, so it is possible that some of you were convicted by Christ's words about carousing and drunkenness. And if that's you this morning, I encourage you to confess it and correct it. Just deal with that situation, deal with that problem, obey the word of God. But for the rest of you,

for the majority here, for the vast majority of you here, if not all of you, I know what you're thinking. You're thinking Arlyn not a problem, not a problem. These are just not propensities and tendencies in my life. These aren't areas of weakness. These aren't points of struggle for me. [00:30:07][54.8]

[00:30:09] You didn't know I could read minds, did you? But I know that's what you're thinking, you're thinking these issues just don't tempt me. I don't get tempted by the carousing, the wild parties. I don't get tempted to get drunk with alcohol, but if that's you today and if that's what you're saying, you're not off the hook yet because the next thing that Jesus talks about is a problem that is far more common. And I would say it's a problem that every single one of us have to constantly be on guard against. [00:30:42][33.9]

[00:30:44] So let me talk about the last one. If you want to be caught up in the Rapture, then don't get caught up in the cares of this life. Don't get weighed down, bogged down and bottomed out by the attractions of this world, by the material and earthly things. These are the things that you're expending your life on. So ask yourself, what am I living for this morning? Am I living for career, am living for finances, am I living for possessions? Is that what I'm doing? Just investing my whole life to get that next new thing, that next iPhone, that next Dell Computer, that newest model SUV. Are you investing your life for possession's? Ask yourself, am I living for entertainment? Is that what makes me tick? Is that why I get up every morning just so that I can do the bare minimum and get my rear end in the couch and watch my Netflix shows? Is that what you're living for? Entertainment. How about sensual pleasures? [00:32:10][85.4]

[00:32:11] Are you living to satisfy the urges of fallen flesh? Are those the things that are bogging you down and bottoming you out, or are you living for eternal things? Are you living for the Lord? That's the kind of thing he's trying to point us to. We can't get too caught up in the things of this world. I wish you were all here for our Exodus studies where we talked about this. [00:32:35][24.0]

[00:32:37] We're pilgrims, we're sojourners, and what the Lord constantly tries to teach us in scriptures, help us out Wednesday night crowd what is it? [00:32:46][9.6]

[00:32:48] These are earthly things, these are material things, and we need to take a whole lot more things, a whole less seriously when it comes to earthly things. And we need to get our perspective on the same thing Abraham had his perspective on from the beginning, that original Sojourner, that original pilgrim who was looking for a house not made with hands, a builder not from Earth, but a builder and maker, that was God, the father. That's what he was looking for. [00:33:24][35.7]

[00:33:24] Eternal things, heavenly things for verses 34 and 35 are great scriptural proof texts for the pre tribulation rapture viewpoint. I don't see how you can make sense out of anything else. I just poked holes and the other theories, didn't I? So those are great scriptural proof texts for the pre tribulation rapture viewpoint. But now Jesus in verse 36 is going to talk even more pointedly and candidly about the pre tribulation rapture. So if you're one of those people that are constantly looking for proofs that the Bible teaches the pre tribulation rapture viewpoint and the pre tribulation rapture viewpoint alone, then you need to have verse 6 underlined, dotted, asterisked, highlighted, circled and anything else you can do to it to make it stick out. [00:34:25][61.1]

[00:34:25] It's an important verse, verse 36, Watch therefore and pray always that you may be counted worthy to escape all these things that will come to pass, these tribulation catastrophes and cataclysms that are coming to the Earth. Pray that you would be counted worthy to escape all of those things. He goes on to say, and to stand before the son of man and to stand before the son of a man. That last statement makes it abundantly clear that he couldn't possibly be talking about 70 A.D. and he couldn't be possibly talking about the second coming. This is inarguably and irrefutably speaking about escaping the coming tribulation period.

Track with me here. He couldn't be speaking about 70 A.D. because those that escaped the desolation of Jerusalem, they were not ushered into the glory of the Lord to stand before the son of man, were they? They escaped to the mountains where they would eventually be dispersed into all the world. So doesn't fit, couldn't be 70 AD. He couldn't be speaking about the second coming, because if you survive the tribulation period, you haven't escaped anything, you have endured everything. He didn't say pray that you'll be worthy to endure everything, he said escape. So that doesn't fit either. Couldn't be 70 AD, couldn't be the second coming. It's the tribulation period that we're speaking about. The tribulation saint has to endure the tribulation period. But the pre tribulation saint, that would be us, the New Testament church era, he has commissioned us, he has called us to pray that we would be worthy to escape the tribulation period that is coming. [00:36:44][138.4]

[00:36:46] Now, if Jesus intended all believers in that final generation to go through the entirety of the tribulation period, then he wouldn't have to ask us to pray about anything, would he? [00:37:01][14.8]

[00:37:06] It'd be pointless. [00:37:06][0.4]

[00:37:09] Because what happens to tribulation saints? In the Book of Revelation, what happens to Tribulation Saints? Well, they oppose the Antichrist and the Antichrist system because if they don't oppose the Antichrist and the Antichrist system, if they take the mark of the beast so that they can be a part of the economic system, then they're doomed to hell. The Lord specifically tells us, if you take the mark of the beast, you cannot be saved. Your name will not be in the book of life. So you can't take the mark of the beast. You've got to oppose the Antichrist and the Antichrist system. And if you oppose the Antichrist and the Antichrist systems, one of two eventualities is going to happen to you. [00:38:00][51.4]

[00:38:01] You're either going to lose your head for your faith, literally. You're going to be beheaded for your testimony in Christ or you're going to hide out. You're going to get off the grid. I like saying that, I love off the grid talk. You're going to hide out, you're going to get off the grid, you're going to avoid the rest of the world so that you don't get caught and so that you can survive to the end of the tribulation period. So does that really sound like something the Lord is holding up as a desirable point of prayer? [00:38:33][32.3]

[00:38:36] Is the Lord saying, pray that you'll be counted, worthy to keep your head during the tribulation period and go through excruciating and horrifying suffering during that time of tribulation and, you know, eventually stand before me? Does that even sound reasonable? Does that even sound logical? I'm not sure I would prefer enduring to the end of the tribulation period. I'm not sure suffering through it is any worse than losing your head during it so that you can be short circuited into the presence of the Lord a little sooner. So that whole side of the argument, it just doesn't hold water. It's so obvious church. [00:39:24][48.6]

[00:39:25] It's so obvious we are to pray that we are counted worthy to escape all these things, all the tribulation events that are coming during the tribulation period. So use the brains that the Good Lord gave you and put this together. When is the church going to be raptured? [00:39:44][19.1]

[00:39:46] Before the tribulation period begins, pre tribulation. Look at the words of Jesus in Revelation, chapter 3, verse 10, a message to one of the churches. He said, Because you have kept my command to persevere, I also will keep you from not through, not out of, but I will keep you from the hour of trial, which shall come upon the whole world to test or to trouble, literally to tribulate, if that were a word to, trouble or tribulate those who dwell on the earth. The believer that the believer in Christ that embraces the pre tribulation rapture viewpoint is often negatively slammed by the mid Tribbers in the post Tribbers as being escapist, you're just escapist. [00:40:43][56.0]



*[00:40:45]* You're just telling yourself what you want to hear so you don't have to think about what you might have to go through and suffer for Christ sake. So church, I'll ask us, is that what we are? Are we guilty of escapism or are we escapists? *[00:41:00][15.5]*

*[00:41:03]* Yes, we are guilty as charged. I will wear that badge with honor and the reason I'll wear that badge with honor is because Jesus told us to be escapists. He told us to pray that we would be able to escape the tribulation period completely. He told us that if we persevere in our faith, if we don't get caught up in things that are going to bog us down and pull us away from the Lord, if we persevere in our faith, he will keep us from the tribulation period entirely. *[00:41:32][29.5]*

*[00:41:37]* Lastly, how can we be counted worthy enough to escape the tribulation period? Don't overthink this, don't say well if I turn down those invitations to carouse. *[00:41:51][14.8]*

*[00:41:55]* If I tell the husband, no when he wants me to get drunk with him at home, if I don't get too caught up in materialism and the cares of this life, if I do good in my works, I'll be worthy to escape. Don't overthink it. How are we worthy to escape? How are we counted worthy to escape? We are counted worthy when we are saved by the grace of God through the faith of Jesus Christ. *[00:42:22][27.2]*

*[00:42:23]* So protect your faith. *[00:42:24][1.1]*

*[00:42:26]* Protect your standing in Christ. Don't get distracted, caught up or weighed down by sinful things. Be ready to go Anchored because I feel it in my bones, the sounding of the trumpet is not far off and you'll either be ready to go and be caught up with the Lord forever, or you'll be unprepared and be caught in the snare to suffer through the tribulation period with the rest of the unbelieving world. Verse 37 and verse 38, let's close this out, and in the daytime, worship team and come on up. *[00:43:05][38.6]*

*[00:43:05]* And in the daytime, he was teaching in the temple, but at night he went out and stayed on the mountain called Olivet. Verse 38, then early in the morning all the people came to him in the temple to hear him. *[00:43:05][0.0]*

[2460.0]