

# GROWING IN GOD

PODCAST



## GIG214 – Christ’s Prophecy About the End Time

Hi, and welcome to the podcast. This is a special edition for our Growing in God podcast, as it is produced from a Zoom call that we at Hargrave Ministries have occasionally with our donors. When we have these times together and feel it is important for others to be a part of what we are discussing, we create the meeting into a podcast for release. So, I hope that you will enjoy this podcast; and if you like being a part of these discussions, I would encourage you to go to our website at [HargraveMinistries.org](http://HargraveMinistries.org) and join our Fellow Workers.

For a week and a half, I have really been reaching in to this in the Lord, and so I want to share it with you guys today and see if it is something that blesses you and gives you and us together any kind of direction before the Lord. I am going to start in the book of Daniel, the ninth chapter, at verses 2-3. It says, “In the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years. So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes.” What we have here is Daniel, who we know was a real prophet, and he saw in the Scriptures, he saw in the book of Jeremiah, that there was a time frame to the captivity that they were in. Remember, they were in Babylon because Israel sinned. Babylon came in, they destroyed the first Temple of Solomon, and they hauled the Jews away into the Diaspora of Babylon, which spread them into the whole Mesopotamian area; and they lived there for years. Right now, Bruce is reading a book I gave him about what happened to all those who were spread through there, and how they were eventually removed by the Arabs out of that land; it is a very interesting story when you talk about people taking over people’s property. But what we see in Daniel was that he went into the Word.

This is something I would really encourage us to do. Because we keep saying, “We need to pray, we need to pray,” but I think it is so necessary that we pray according to the Scriptures. Either pray directly out of Scripture, finding verses that apply to where we are at and what God is getting ready to do, and re-prophecy those prophecies; or with a prophetic anointing resting on us, re-speak with a drive of prophecy what has already been prophesied to take place and to happen. And this is what Daniel was doing. He was reading through to see, “What are the prophecies about Israel now? What happens now, and what is the word of God over Israel now,” so that he could pray properly. Gosh, if that was good enough for Daniel, that should be good enough for us. I do not want us making up prayers that do not fall into alignment with the will of God. It is just a carefulness that we have to have, because I believe in the power of our words. I believe in the power of our prayer. So we should be studied and careful with the way that we pray and intercede, and that is what Daniel was doing.

Daniel goes in and he finds this word, and he goes, “Hey, there is a number of years here that are a limit to this being taken captive, and I am going to start really looking to pray over that.” This was kind of the experience that I had a few weeks ago. My experience was out of the book of Matthew and out of Mark, and I will read some verses to you, because I think it really is important for us. In Matthew 24, I will start reading with verse 21. “For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.” Now remember, these are the words of

Yeshua. If you have one of those Bibles, this is in red; so this is right out of the mouth of Christ, the Messiah. He goes on in verse 22 to say, "Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short."

For me, I had kind of an "aha!" Daniel experience when I read this, because I thought, "Oh my gosh, here is God, out of the mouth of Christ, giving us a very important note about the days of tribulation." Everybody worries about the days of tribulation and what is going to happen, and how are they going to be, what will take place during this time. And Yeshua, when He is talking to the disciples and those sitting around Him, comes out with this very key statement. I mean, let's just read it again: "Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short." Now when you read this in the Greek, where it says the *elect*, "for the sake of the *elect*," it says, "for the sake of the *chosen ones*." In other words, the chosen people, for the sake of the chosen people. So the Lord is saying that for the sake of Israel, for the sake of the Jewish people, the time of the tribulation will be cut short. The tribulation is global, right? It says it is "a tribulation like has never been seen on the whole world, and there will be no flesh saved alive." So I believe that that is pointing directly to the Jewish people. If the time is not cut short, there will not be a Jewish race and there will not be a land of Israel. But for the sake of the Jewish people and the land of Israel, those days will be cut short. And that, to me, is a word from God about the Tribulation.

So instead of emphasizing beasts, and this judgment, and that thing that happens, let's look at the fact that the days of the Tribulation, according to Yeshua, are going to be cut short for the sake of Israel, for the sake of God's chosen people. Now, to me, if it is cut short, that means that something is removed. If I take this Zoom call that we are doing and I edit twenty minutes out of it, then there are twenty minutes that are not going to exist anymore. And so, in the story of the Tribulation, if those days are cut short, that does not mean to me that things are going to be crammed together and sped up; it means they are going to be edited out. It means they are going to be eliminated, so that the events that would cause the destruction of the Jewish people, of the land of Israel, get edited out of the Tribulation. Therefore, they do not happen, and the Jewish people are saved, and Israel is saved, and by virtue of them the world is saved. Because if those same events do not happen, the whole world is saved from those events.

You can kind of see Genesis 12 in this, the seed of Abraham are going to bless the whole world. And here is a good case in point about the Jewish people, the seed of Abraham, being a blessing to the whole world. Why? Because for their sake, the Tribulation days will be shortened so that all flesh does not end up being destroyed; certainly, the Jewish race does not get destroyed, and Israel does not get destroyed. These are very, very heavy concepts, in my mind, and they are very prophetic. I think we have a good source going here; when we say these are the words of Christ, then it is very trustworthy. I mean, Daniel did this with Jeremiah and it worked. So if we do this with the words of Christ, I think it is without doubt that what Christ prophesied about the Tribulation will in fact take place.

I want to read again, because these same words are in Mark, Mark the thirteenth chapter at verses 19-20. It says, "For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created until now, and never will. Unless the Lord had shortened those days, no life would have been saved; but for the sake of the elect [the chosen ones], whom He chose, He shortened the days." That is about as specific as we can get, that the Lord Himself shortens the days for the sake of those whom He has chosen. And if He does not do that, then no flesh will be saved alive.

Certainly He is talking about Israel and Jerusalem, so we know He is saying that the Jewish people would be extinguished; which is the plan of Hamas and Hezbollah. I mean, there is no way to say we are not living in the day where this is beginning to be acted out, right? And if things move forward with a war against Lebanon, again, we are still talking about some one hundred and twenty-plus thousand missiles that are guided missiles. So that means they could take out Tel Aviv, the Knesset, the Supreme Court; they could take out the military bases. They could decimate all of Israel. And if there is in fact a nuclear warhead somewhere along the line, we could see no flesh in Israel being saved alive. I know we keep saying, "Well, Iran is going to have a bomb, Iran is going to have a bomb." But we do not know that they do not already. I mean, you have Russia, you have North Korea, you have all kinds of friends of Iran and their plans, and the plans of Islamic jihad to destroy all Israel as well as take over the world. Because remember, Islam, the word means subjection; and so, the purpose of the religion is to bring the world into subjection to its religious beliefs. So it is hard to say this is not to some degree playing out right in front of our face. Now, will it be stopped? Is there something else where this is not quite the time yet, and what we are into will kind of keep going? I do not know. But I know it is getting closer and closer to a tipping point where it cannot stop, or it must be stopped; because I think something changed the other week when you have a drone flying into the middle of Tel Aviv and blowing up a building right next to the American embassy and killing people. This thing is escalating.

We also know that the United States of America is many times the force which holds back the escalation, or Iran from being able to execute its plan. Well, in my opinion, the United States is going to be in a very weakened position politically over the next four or five months, at least until the inauguration of a new president, whoever it would be. We are already in a lame duck situation. The Arab world does not understand weakness, they only understand power; and so, we are less of a stopgap here in America than what we normally would be, all things being equal. So we are in this very tenuous time. And when I saw this quote from the Lord, I thought, "Okay, this is something that I believe we can grab hold of." Just like Daniel started praying, "Okay, Lord, are the seventy years up? Where do we stand within the seventy years? When is the time, when is the moment that that comes to an end, and therefore we come out of the Diaspora and the restoration begins?" I think this prophecy from Christ gives us the same ability to lay hold of this and say, "Okay, Lord, is it now?" But we are going to pray for it to be now. We are going to prophesy for it to be now. We are going to re-speak these words, that the Lord is going to cut short the time so that the events that are planned by satan through his proxy, Iran, and others, are stopped dead in their tracks, and the destruction of humanity, the destruction of Israel, the Jewish people, does not happen because of that cutting short of the time.

I am sure this makes sense to everybody, I am just trying to overkill with it a little bit so that there is no mistaking what I am talking about. Because I want to look now at, how did Daniel pray? What was it that Daniel was praying? Because I believe that his prayer can be our prayer. Just like he saw the event in the Scriptures and said, "I got this. This is what I am praying over," we can look at the words of Christ and say, "Hey, we get it. In our day and age, we see this; and so, we are going to pray over the Lord cutting short the time and saving mankind out of these days of tribulation." But I think the prayer itself has to be looked at, because it is part of what worked. It is part of what made the whole thing really work. So I am going back to Daniel the ninth chapter, to verses 3-7.

So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes [this would be good for us]. I prayed to the Lord my God and confessed and said, "Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments, we have sinned, committed iniquity, acted

wickedly and rebelled, even turning aside from Your commandments and ordinances. Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land. Righteousness belongs to you, O Lord, but to us open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You.”

I can see this being our prayer to God over America, over the world; over mankind, if you will. We are in the situation, we are in the place we are in, because of our actions, because of our deeds, because of our leaving the Lord and His righteousness and His truth and His judgments, and coming to another place. So all of these prayers fit for us.

Verses 9-12,

“To the Lord our God belong compassion and forgiveness, for we have rebelled against Him; nor have we obeyed the voice of the Lord our God, to walk in His teachings which He set before us through His servants the prophets. Indeed all Israel has transgressed Your law and turned aside, not obeying Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him. Thus He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us great calamity; for under the whole heaven there has not been done anything like what was done to Jerusalem.”

He is talking about the ruins that Jerusalem sits in, and Jerusalem sits in ruins today. The Temple, in its second destruction, is in the same place it was when Daniel was voicing these prayers. We could be praying this sitting in Jerusalem, looking at the ruins of the Temple as we are crying out to God with these words. And I encourage us to do that, in our hearts and imaginations.

Verses 13-19,

“As it is written in the law of Moses, all this calamity has come on us; yet we have not sought the favor of the Lord our God by turning from our iniquity and giving attention to Your truth. Therefore, the Lord has kept the calamity in store and brought it on us; for the Lord our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice. And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day—we have sinned, we have been wicked. O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people have become a reproach to all those around us. So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your desolate sanctuary. O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion. O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name.”

I want us to voice this prayer not just for Israel, the Jewish people; I want to voice it for America. Because I think we are where we are at for the same reasons that Jerusalem was turned into the desolation that it was. I want us to voice it for Brazil, Silas, for all of those reasons, because Brazil is in the same place for all of its wickedness and its sin. We have all turned away from God. We the sheep

nations that have listened to the Word, heard the Word, said we were believers in the Christ and His work on the Cross, we have done wickedly in His sight; therefore, we see our nations in the place that they are. We see Israel in the place that it is at. We do not try to justify ourselves, we confess our sin before Him. And if we confess our sin, He is faithful and just to forgive us our sin and to cleanse us from all unrighteousness.

One other thing I want to say about this, that I love about Daniel's prayer – if this prayer rings in your ears, it is because he heard it from Solomon. He is repeating the prayer of Solomon in Second Chronicles 7, and I want to just read a couple of verses of it, starting with verse 12. Solomon, after the dedication of the Temple, was praying and asking the Lord for all these things, including that He would hear if Israel sinned against Him. Verses 12-16 say,

Then the Lord appeared to Solomon at night and said to him, "I have heard your prayer and have chosen this place for Myself as a house of sacrifice. If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. Now My eyes will be open and My ears attentive to the prayer offered in this place. For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually."

Even though it is torn to the ground and the boulders lay on the streets of the Old City of Jerusalem, He said, "I will be there perpetually." And His Presence still stands on that Temple mount, and His ears are still open, and His eyes are still watching what the chosen people do, and what we do.

You know, when we talk about the Great Tribulation, it comes for the same reason that the desolation of the Temple came. The Great Tribulation comes because of the same wickedness, globally, that humanity has entered into during our days on this earth. So we look at the Temple and say, "It applies to us. Its desolation is our desolation, its destruction is our destruction, and the cause of that destruction is our own actions, our own failure to walk in His righteousness and His ways, to keep His Word."

And so, Lord, we can pray and believe that You cut short the days of the Tribulation, in order that all flesh not be destroyed, that Israel not be destroyed, that Jerusalem not be destroyed. But we can only believe it and prophesy the Words of Christ with this attitude of prayer that is an attitude of repentance and seeking You for forgiveness for how we have walked. And I want us here in this group right now to feel – because I know so often in these situations, like when we are looking at politics and elections and you just go, "God, what can I do? What difference does my vote make?" – but I tell you, if we want truth, then we open our hearts to truth. Lord, show us the truth about us. If we want wickedness to be exposed, then we say, "Lord, expose the wickedness of our hearts before You." I believe that if we pray this with all of our hearts and we put ourselves before God in this attitude, that it will have the power and the strength to change the world. Our brokenness, our repentance, combined with prophesying the words of Christ that these days will be cut short, I believe will be effective, and we will see it happen.

I bless us with this. I thank you guys so much for being here today, and being a part of this. I know that we will not be together for three weeks from now, but let's make it a tremendously effective three-week time in which we lay hold of the Words of the Lord and see that God can cut short the time that is ready to bring destruction upon all flesh.

We love you guys very much. We bless you. I know we have left with sort of a somber tone, but that is fine, we will use that in our prayer. We love you all very, very much. I am very, very thankful for you, and for your hearts and your spirits. We are able to do this – let's do it with faith.

Amen.