

... “As I live,” says the Lord God, “I have no pleasure in the death of the wicked”

As recorded by the prophet Ezekiel (33:11)

In the original Passach (or Passover, from which our “Easter” is derived) a precious little lamb was offered for each household. It’s purpose was to make life available to everyone within the house—even when the death angel passed over them: for when the death angel “saw the blood” he would pass over that household (Exodus 12:13) in ancient Egypt. For God has no pleasure in allowing death to overtake us: He has made a way of escape.

Yet some teachers kept insisting that the words of the prophets were far too difficult for the common people to understand . . . even though the hungry had been fed, with the lame leaping in our streets—and even the blind were observed receiving new sight (as the dead were raised)! Therefore a new “lamb” must be offered, as per the High Priest, so that the whole land might not offend (sh-h-h) the Deep State of the first century. Last week we sang his “Hosannas” with palm branches. This week we went woke in the Night with our torches blaring, to find ourselves crying out, “Crucify him!”

—Would people never learn? Will we never be free from the boomerang effect of bouncing back to evil? Can we not *ever* find the liberty to do what is right, (forever)?

Must we always fall back into the pit which we have dug for ourselves, by our own foolishness? What is it within the human breast that must look goodness & Truth in the face, and ultimately reject it? May we never be delivered from the evil one, and—may we never have **God’s will done on earth, as it is in Heaven** (Matthew 6:10)??

One of the disciples (Peter) had found it in his heart to rise up in the Night by flashing his sword in the Lord’s defense: Jesus rejected the offer, and told Peter to put up his sword. “For all who take the

* “passach” — Hebrew for “Passover”

(...continued)

p. 2
p. 4

This Month's Features:
1. Before Time Began
2. JACOB'S TROUBLE (II)

sword must perish by the sword,” He said, (Matt. 26:52) —No January 6th posturing here. He voluntarily laid it *all* on the line! So, how are ever to be free from tyranny? —By turning the other cheek?!

Yet, that is exactly what Jesus had done, over and over again. The prophets had known about this, and foreseen that, “His [face] was marred more than any man, and His form more than the sons of men” (Isaiah 52:14) and we “hid our faces from Him” (Isaiah 53:2). As friends would ask, concerning His scars, “What are these wounds in your arms?” And He answers,

Those with which I was wounded in the house of my friends.

Zechariah 13:6

But . . . Today? On this day that we commonly call “Easter”? **EVERYTHING EVIL HAS BEEN CANCELED!**

Yes, Yes(!) today, on this day that has been a mere three days beyond the Jewish Passover, the Death Angel has again passed over us. For, Christ, the Passover Lamb has been offered up *for us*, and the Prince of Life has arisen victorious over Death and the Grave!

And thus we, by simply bowing at His feet

and pledging our hearts to His victory, may now be *born again!* Born into a “brand new” experience and humanity, if you will.

¹⁴ For the love of Christ compels us, because we judge thus: that if One died for all, then all died; ¹⁵ and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

2 Corinthians 5:14-15

And:

²⁰ I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Galatians 2:20

Come, my friend, let us “pass over” into the Kingdom of God, where the real “Deep State” of a fallen humanity and our own sin, has been conquered, as we experience the love and resurrection power of the Christ *for ourselves!*

Why not live? For whosoever shall call on the name of the Lord Jesus, shall be saved (Acts 2:21)!



BEFORE

TIME BEGAN

. . . for You loved Me before the foundation of the world.

John 17:24

Even before time began in our world, the Bible informs us that Love existed, and God was preparing a masterpiece of

creation for the one consuming purpose, of having a “Bride” and “children” who would be given everlasting life, and eventually spend the rest of eternity with Him. God knew, however, that in order to have such an event take place, He would have to allow—not only the existence of good in the Universe, but evil as well. For true love, that has no choice in the matter, is not love at all(!).

In other words (as it relates to us now, in the out-working of what we call “history”)—God knew that one day He would eventually have to enter His creation as the Answer to all the trouble and sorrow that would ultimately result from the fashioning of this Masterpiece of love and that . . . there would be a

level of *pain* that only He, personally, would be able to shoulder, in order to give birth to this gem of creation. This is what the Bible means when it speaks of the Lamb (Christ) being “slain from the foundation of the world” (Rev. 13:8). But first, one important detail: God would have to create the Universe . . . and time itself.

In its most basic and simple terms, biblical timing makes use of factors known as night & day, or night time and the dawning of the next day, to support an enduring legacy. —And the first time we hear God speak, it is to call Light out of the darkness—again. Thus, the Bible opens with the words:

¹ *In the beginning God created the heavens and the earth. ² The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. ³ Then God said, "Let there be light"; and there was light.*

Genesis 1:1-3

Then, we witness the first act of (what we might call) “satisfaction” in the Godhead: After the Night, God examines the result in the Day, and pronounces judgment:

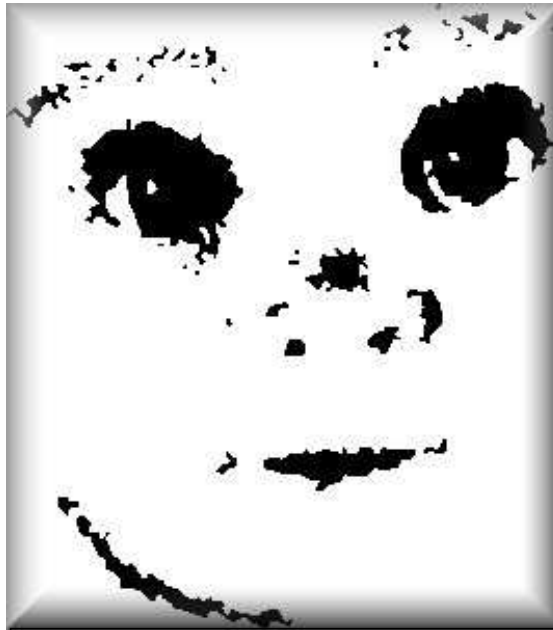
⁴ *And God saw the light, that it was good; and God divided the light from the darkness. ⁵ God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.*

Genesis 1:4-5

But wait! What was that about the earth being “void” with darkness upon its surface? Did God not create the world to be inhabited (Isaiah 45:15)? Yes, yes, but in order to accomplish anything worthwhile, there is (what we might call) “push back.” You don’t fashion beauty,

within “time and space” without first carving away that which is un-beautiful. Light is not appreciated without the presence of the dark. A diamond shines most brilliantly against a black background. But, we digress from our mission of creating time and space, itself.

As the first day “clocked out” on this magnificent planet that was privileged to have an abundance of one key element that makes it unique within the physical Universe (WATER!!) God begins fashioning it for the sustenance of a specific kind of life, by installing a “firmament:” establishing a “firm” place where the waters that are



Like having a baby first open its eyes . . .

above, are separated from those that are beneath—in order to give us a “breathing space,” or atmosphere. This, also, becomes what Bible students call the “first heaven” (where the birds may fly, and humankind breathes). There is also a space above this (outer space), and a “third heaven” where God dwells (2 Cor. 12:2).

And God called the [atmosphere] Heaven. So the evening and the morning were the second day.

Genesis 1:8

This marking of the passing of what we call “time” by the cycling of night, and then the day: darkness, and then the light, was established by (what we now know to be) the “simple” formation of our solar system, with a planet (our earth) turning on its axis to face the sun at a “comfortable” rate that we now recognize as 24 hours—and further into months & years, as God notes later in the creation account:

¹⁴ *Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; ¹⁵ and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so.*

Genesis 1:14-15

Why place this notation so late within the creation account? Perhaps it is to place a capstone upon our human experience. Or, perhaps we might look at the creation account as God’s first example of what He would so often use when talking of deep concepts to followers (disciples) —by using parables. Like having a baby first open its eyes (to the light, on day one)—then being able to breathe (the atmosphere, day 2)—and having something to walk upon (grass, fields, vegetables to eat; on day 3)

—Before establishing what would soon become a permanent “time stamp” upon our existence within this world by distinguishing our humanity in a tangible way, from Eternal God, whose “day” never ends.

The next event recorded, in the creation account, is a joyous celebration of what we may call earth’s higher life forms (animals, fish & birds):

²¹ *So God created great sea creatures and every living*

(Continued on page 7)



JACOB'S TROUBLE

⁶ Ask now, and see, Whether a man is ever in labor with child. . . ⁷ Alas! For that day is great, So that none is like it; And it is the time of Jacob's trouble, But he shall be saved out of it.

Jeremiah 30:6-7

“Jacob’s trouble” —the very name sends shivers up and down the spines of Bible students and theologians familiar with the term it describes. Evoking images of Apocalypse: of the “beast” of the New World Order, and of other (sh-h-h) banned and canceled concepts, on woke platforms today. Is “Jacob’s trouble” to be restricted to a time when only “Jacob” (or Israel) will feel the pains of “child birth” —of the birthing of a new age & era wherein all the promises of Paradise (or, at least, of the millennium when Christ will reign with the redeemed and faithful, for a thousand years, before a final wrap up of the Revelation, when a new heaven and new earth will appear (“*Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away . . .*” (Rev. 21:1)? —Radical woman, man, and others: utterly radical!

Or maybe, not so radical. For Jesus had been asked, quite frankly, about when one of the wonders of the first century (the Jerusalem Temple, built by King Herod) would be destroyed. He said it would be: a time when “not one stone will be left upon another” —literally fulfilled in 70 AD, as soldiers from Roman legions tore its massive stone structure apart to salvage gold that was seen dripping into its stone crevices, as the building went up in flames.

It was Jesus who had brought the subject up, after disciples had pointed out the majesty of its structure. It was like someone on a pleasure cruise (or taking the NY ferry) and pointing to the Statue of Liberty, while having a prophet declare that one day that statue would lay in the mud: destroyed and decimated. “No, NO” it cannot be!

Yet the Jerusalem temple had been much more than a “Statue of Liberty.” It was the meeting place of the people of God, an meeting point designed around the pattern given from the time of King Solomon’s golden temple, and later, after their return (on a much smaller scale) as exiles from Babylon had returned from their captivity, and later braved the horrors of the Maccabees following a desecration brought on by Antiochus Epiphanies, in the Grecian era. Now, at last, with the Romans, at least, they had another gleaming temple that was appropriate and proudly being displayed as a symbol of Israel’s greatness. But Jesus had stated that its glory was to be superseded. “In this place is One greater than the temple,” Jesus had declared. (Matt. 12:6).

Of course, of course, they might have understood. Had not the prophet Haggai stated that the little temple they had earlier rebuilt under Zerubbabel would

be greater, than before (under Solomon)?

⁹ *The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."*

Haggai 2:9

Only—they couldn't imagine that those majestic ceremonies and grand displays of religiosity need be superseded by an actual *relationship* with the living God, as He came to dwell *within* the lives and souls of women and men! Why, that would be like saying that the pomp and pageantry of grand cathedrals might be superseded by native pigmies and natives in the bush . . . experiencing New Life in the Christ—as cannibals were transformed into citizens of grace in truly civilized societies—both for themselves, and others (strangers) under their loving care!

So, Jesus began to tell them (the disciples of the first century) of all that would take place after their grand and special temple was demolished. Surely, that would be the end of the world!!

Some have actually propose that, in some way, the end of the world really did take place during those events (within the Preterist view of Bible prophecy). Others propose that another event will take place before fulfilling the following statement, made by the Messiah, regarding future events:

²⁹ *"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.*

Matthew 24:29-30 [emphasis added]

From a popular view point, which some hold regarding Christ's actual returning as described above, only takes place *after* what we call the "rapture of the church"—when believers will have been snatched from this planet in a wonderful transformation of our entire being, with new bodies included as part of the "total package" of redemption; As the apostle Paul describes it:

⁵³ *For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴ So when*

this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

1 Corinthians 15:53-54

All of this, to take place in a mere moment of time: in the "twinkling of an eye" (verse 52—literally, within an *atomos* within the Greek text) so that *nothing at all takes place* between the moment He summons us to His side, and we depart from the surface of this planet!!!

What a glorious thought to contemplate on Resurrection Sunday (commonly called Easter) when the faithful saints (true believers in the Christ) will either be resurrected, or transformed into His glorious image in the sky! Our dying and aging frames fall behind us—only to be replaced by an imperishable enclosure that envelops both our spirit and soul, to live on forever, and ever more!!

Yet, the timing of this event, relative to Jacob's Trouble (the tribulation) is in dispute by many. It cannot be so easily, and obviously, explained as within Matthew's gospel, they contend. It cannot be *after* the Tribulation and of Jacob's Trouble that the rapture takes place.

At least, we may hope not.

Yet, perhaps as we read the text for ourselves—and consider some other supporting Scriptures that may lend a hand, we may gain clarity on this issue. Yes, let us go back to that text previously quoted by Jeremiah, and look at its context and framework to see if we may gain a clearer picture of what the prophets, and our loving Heavenly Father and the Bridegroom (Christ) have projected for

our future.

Jeremiah informs us, right after saying that Israel would be "saved out of it", that *Foreigners shall no more enslave them* (vs. 8) —yet, from the time that Israel went into exile to Babylon in 587 BC, until the very day that Jesus was teaching on the Mount of Olives . . . Israel had seen a long line of those who would enslave them (today we call them "occupiers"—Israel was once an "occupied" land). So that this time of "Jacob's trouble" that Jeremiah was foretelling, could take place only after they had again been "saved from afar" (vs. 10), and in vs. 18 . . .

¹⁸ *"Thus says the LORD: 'Behold, I will bring back the captivity of Jacob's tents, And have mercy on his dwelling places; The city shall be built upon its own mound,*

Jeremiah 30:18

Jesus, Himself, had also stated that the Jewish nation would be scattered throughout the whole world ²⁴ *And they will fall by the edge of the sword, and be led*

(Continued on page 6)

What a glorious
thought to
contemplate on
Resurrection
Sunday. . . !

away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.” (Luke 21:24).

Jerusalem, trampled, until she becomes reestablished as Israel’s capital. Sounds like Zechariah’s promise, as well, established in a time of war, does it not?

⁶ *In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves . . . , but Jerusalem shall be inhabited again in her own place-- Jerusalem.*

Zechariah 12:6

So let us review and reflect for a moment, concerning what Jesus was forecasting to His disciples on that day when He was sitting upon the Mount of Olives—which was so very, very, appropriate since we know that where He was sitting was the very Mountain onto which the prophet has stated that the Christ will be returning.

Again, to refresh what we have shared in these pages so often: When Jesus lifted off into the sky, to return to Heaven, two angels were standing by to inform them:

¹⁰ . . . *“Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”*

Acts 1:10-11

Which, of course, is exactly what the Prophet Zechariah describes in reverse order as *all the nations of the world* ultimately turn against Israel at the end of the age because (as was noted in the last UPLOOK) Israel starts to “be a bother” (or a burdensome stone, as Scripture describes it)—to all governments of the world!

—Which we individually may sense to have a “familiar ring” as we are increasingly pressured by the cancel culture now operating within our world, today.

Yesterday, we were told to be tolerant of the “edgy stuff” within our society. Today, that “edgy stuff” has come out of the closet . . . and is trying to edge us into the closet: telling us to shut our mouths and, increasingly, to agree with the woke philosophy that embraces and marches proudly into the Night for that which was once recognized as wicked and dangerous for ourselves, our children, and society. So, say, are we in Tribulation, already? Is this what Jesus meant when He said:

³³ *These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”*

John 16:33

Of course, conflict and sorrow are as old as creation and time, itself. God created both, only He can truly alter either one, by halting the march towards judgment—in the

event of a culture-wide embrace of deep repentance). —As God informs us through Jeremiah:

⁷ *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;* ⁸ *If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*

Jeremiah 18:7-8 (KJV)

So, again, barring wide spread repentance. God “has our number” and Jesus has forecast that beyond wars and rumors of wars, famines, pestilences and earthquakes (as stated in Christ’s words to His disciples)—that a period of increasing lawlessness will ominously precede His returning [Matthew 24:12]. (Say, is that what is happening with all the

craziness of shoplifters walking out of stores with duffelbags full of merchandise—which they did not pay for—without being stopped by security, or Police??

But he who endures to the end shall be saved.

Matthew 24:13

Earlier, we noted that Scripture forecasts that the Jewish nation would be scattered to the four winds, so to speak, until the conclusion of the “time of the Gentiles”—to which we might add that Jesus also pegged this matter by saying:

¹⁴ *And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.*

Matthew 24:14 (emphasis added)

So, the gospel being preached in all the world will trigger the close of the age. Say, *who* is in *all the world*—is it not the Gentiles? So, might we also interpret that last statement to be in agreement with Luke’s affirmation that Israel would be scattered throughout the world, and Jerusalem would be trodden down (dominated by) the Gentiles, “until the times of the Gentiles are fulfilled”??

Uh-hmm, forgive me while a clear my throat. May I point out something that should be (rather) obvious? WE ARE STILL HERE!!

Forgive that rather overt observation. Have to state the obvious quickly, before someone tries to cancel it

—And the “birth pangs” of a new age? And that burdensome stone? Do you think that just possibly October 7th was part of “Jacob’s Trouble”?

Praise God; the prophet says that we will be saved out of it!



God can even halt time [2 k. 20:8-11]

(Continued from page 3)- **Before . . . Time**

thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good.

²² *And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."*

Genesis 1:21-22

And so, the evening and the morning were the fifth day.

Finally, we come on the scene, as God takes a personal hand in the formation of Adam from the dust of the ground (Genesis 2:7)—awakening us, so to speak, to the experience of living. Nevertheless, let us not forget this emphasis on the cycling of darkness, to be followed by the light, as it continues to be played out in the *moral sphere* for millennia. Remember the cycle: of darkness, and then the light. As the apostle Paul notes:

¹³ *But all things that are exposed are made manifest by the light, for whatever makes manifest is light.* ¹⁴ *Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."*

Ephesians 5:11-14

In other words, before the next day comes, or before we can advance to the next level, we must always deal with the Night (in repentance)—until there is a new heaven and new earth, where there will no longer be a need for the sun or moon. For God Himself will then be the everlasting Light (Revelation 21:22).

It does seem so very appropriate, therefore, that when the disciples of the Christ would question Him about the end of the age, that He would give an answer that seems to reflect the very nature of our mortality, and the circular nature of history itself, in an answer that reflects the cycling of a historical clock: going round and round until . . . what?

⁶ *And you will hear of wars*

and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet.

Matthew 24:6

Yet, even before giving us the answer, which involves what must precede the coming of Jesus for a second arrival upon earth: the Lord warns of the seductive nature of the Night, and of its ability to seduce us to go back to sleep (in fact. He even tells a story of the faithful dozing off: with some being wiser than others (Matt. 25:1-10)). . .

⁴ *And Jesus answered and said to them: "Take heed that no one deceives you.* ⁵ *For many will come in My name, saying, 'I am the Christ,' and will deceive many.*

Matthew 24:4-5

In this caveat to our quest to discover the Light while daring to expose the darkness, there is always an interval of struggle. True godliness never comes to pass, in this world, without a commitment to overcome evil. Even in the creation of the world there was a period of resistance, as we noted in our opening, which evidently allowed the advent of angels falling from heaven (Genesis 1:2, Isaiah 14:12-17). No, God knew all of this beforehand, and He was prepared for starting over. He did so, again, with Noah and the flood. —And finally, after we “get the message” that God alone, must provide an ultimate moral answer, He called Abraham and his descendants into covenant (which takes up the bulk of the book of Genesis)—and God sets out to accomplish a long term solution to humankind’s fascination with evil.

This long term solution, must involve only those who dare to “take the plunge” and actually *believe* in the God who planned to give us His best, by sacrificing himself upon a Cross—*from the very beginning*. Thus, *before* the beginning of the foundation of the world: God planned to give each of us a new beginning. For:

. . . as it is appointed for men to die once, but after this the judgment, ²⁸ *so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.*

Hebrews 9:27-28

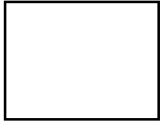
Christ will appear to those on earth a *second time*, remember that. There is only *one* second coming (Rev. 20:4-5). Again, we have begun here to set the stage for a march down through the ages—towards the greatest contest and battle of all time, in a battle for the hearts and minds of those who will spend eternity with the God who loves us.

³⁸ *For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,* ³⁹ *and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.* ⁴⁰ *Then two men will be in the field: one will be taken and the other left.* ⁴¹ *Two women will be grinding at the mill: one will be taken and the other left.* ⁴² *Watch therefore, for you do not know what hour your Lord is coming.*

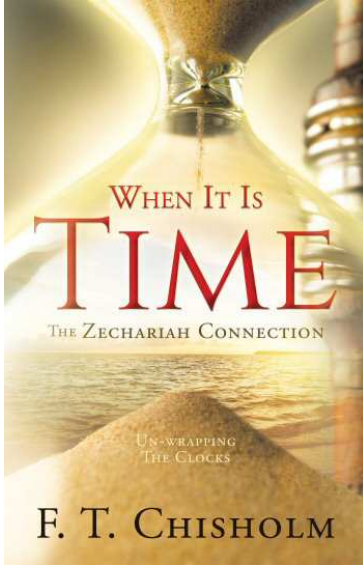
Matthew 24:38-42

Thus, as Noah was snatched away from the destruction beneath them (in the flood), while washing away that old world, and they rode in Noah’s Ark towards a new world in which they would begin again: So too, Christ will come again to carry us with Him, into the new world, wherein Christ will rule without question (Rev. 19:15), with His Wife at His side, forever (Rev. 19:7, 1 Thes. 4:17)

—at His appointed “time.”



TheUplook-Heaven.com



A Comprehensive Approach

—to end time events

This Month's Features:

1. Before Time Began p. 2
2. JACOB'S TROUBLE (!!) p. 4

What Must I Do?

"Believe on the Lord Jesus Christ, and you will be saved."
Acts 16:31

How?

... If you will confess with your mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead, you will be saved.

For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.

Romans 10:9,10

In Other Words

Acknowledge: your need

—as a sinner (Romans 3:23, II Cor. 5:14-15)

Accept: His work on the Cross —to be your Savior

Confess: your acceptance of His lordship over you.

Live for Him: with your new life.

For the scripture says, "Whoever believes on Him will not be ashamed."

Romans 10:11

ENDNOTES;

All Bible quotes in NKJV © 1984 Thomas Nelson, Inc. - except where otherwise noted .