

## Revelation 20-05-14b

Let's resume our study now. And my theme in the first session tonight revolved around the consequences of the opening of the seals, the blowing of the trumpets, and the pouring of the bowls on this earth with the angels and in heaven, those three perspectives. And I would submit that much as we saw in Kings and Chronicles and then Isaiah, where we had, in some cases, a threefold perspective on events that were taking place in the Southern Kingdom in particular, that we have in the heavenly realms, the trumpets and the bowls with God's angels, God's throne room, and the thunders are the throne room itself.

You remember Chronicles was sort of the King's view and the Book of Kings was more the newspaper MSM accounts of what was going on. And in the same way, there are the counsels of God that are not revealed and purposely so. That's why you have security clearances and classified information, ideally.

And speaking of that, I want to take a moment to give my personal nod to the situation we currently find ourselves in, because as we talked about in the first session, there is going to be a buildup. There's going to be a foundation laid under many of the events and circumstances of this time of judgment. For example, if you have your notes, now it's not in my chart because the good thing about a chart is it's supposed to be a summary and not have everything on it, or it's no longer a chart.

It's a disaster. But if you have your notes from a few weeks ago, when I enumerated the seals and the trumpets, I'm saving the bowls for dessert. But in the seals, if you will remember, and if you have your notes, you can check them real quick.

The first six seals were in Revelation chapter six, verses two through twelve. So verse two, verse four, verse five, verse eight, verse nine, verse twelve. Those are your first six seals.

Then there is an interlude in the book of Revelation where you have two scenes. Scene one is the four angels who are holding back the wind until the 144,000 servants of God are sealed. That was in chapter seven, verses one through eight, to which please turn.

Revelation chapter seven. After these things, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. Now you can imagine that after these events, depicted particularly in the trumpets, with this great cataclysm from heaven that affects basically and ruins a third of everything, darkens the sun, darkens the moon, and the rest of it, that it's going to affect the atmosphere.

It's going to affect the weather. And so there's no wind, but this is also the wind of judgment. This is the wind, the spirit that was hurled into the sea in Jonah's time.

This is a great judgment. And so another angel ascending from the east, the east is the direction

of hope. The sun rises in the east.

We look to the east for the return of the glory of God that departed the temple. Remember the glory of God in Ezekiel that started out over the cherubim in the ark of the covenant, the mercy seat, and then went to the threshold and went to the gate and then across the Kidron and up on the Mount of Olives and then departed heading east to the nations. And then the glory of God returns from the east.

The Lord Jesus is going to march into Jerusalem after winning the battle of Armageddon from the east. The east is the direction of hope. That's the direction the camp of Israel faced.

If you remember that laid out like a cross and facing the east. So this angel from the east stands up and these angels that are granted to harm the earth and the sea notice the earth and the sea haven't apparently been harmed yet, even though we've all had all six seals break. But again, these things are out of time.

This is a perspective. This first scene is looking at the servants of God. And in the same way that we saw the marking angel in the old testament, the incarnate angel, you have the sealing of the servants of God in verse three of chapter seven on their foreheads.

And there is a place for this seal because they have not taken the mark of the beast, which hasn't even been covered yet. It's later in the book. But these servants of God, this, this is a vignette and it's, it's, these things are not sequential.

They are presented according to subject, according to view, according to what part of the painting we're studying. So you have these 12,000 and you could just say there were 12,000 sealed from the 12 tribes of Israel, but we've got these, these five verses here talking about the tribes of the children of Israel, verse four, verse five, or six for seven and verse eight detail this and stretch it out. Why, why couldn't he just say, don't harm the earth and the sea until we seal 144,000 and the 144,000 were sealed.

And then you move on to verse nine after these things, why is it stretched out like this? The angel rises from the east. And this is the direction of hope of assurance of the dawn of God's watch care. And the reason this stretches across these four and five verses is to remind us that to God, this is important.

And these 12,000 is space permitted. He would have probably listed the names of the 12,000 here, but you get the idea that God is emphasizing his attention to his people. Point of application.

God knows those that are his, the word of God stands, having this seal, the Lord knows them that are his. When you see this stretching across verse five or six for seven, verse eight. And of course, these verses are human inventions.

After the fact, you've got all 12 of these tribes mentioned. There are 12 distinctions, 12 sets of 12,000. And it is emphasizing this point.

Anytime we're looking at end times and disasters. And you think about, well, what about loved ones and famines and earthquakes and all the rest of it. And it is easy to get unsettled.

The Lord knows those that are his. You are his. I am his and we are sealed.

We're doing what we're supposed to do. We're cultivating the presence and power of the Holy Spirit. We are learning and seeking to apply the word of God in our lives.

We are seeking to redeem the time we are doing our best to be a field where the fruit of the spirit grows. And we're checking ourselves for love, joy and peace and patience and gentleness and goodness and faith and meekness and temperance. Right.

That's what we're doing. God has not given us a spirit of fear. We have a spirit of power.

We have the spirit of love and we have the spirit of a sound mind, solid thinking. We know who we are. We know why we're here.

We know what we're supposed to do. We know the plan. We know our place.

It's rock solid. Do not be unsettled. Do not be alarmed.

Don't let your eyes stay open in the middle of the night tonight thinking, gracious sakes, that things are unraveling all around us. The tribulation is upon us. All of the forces of evil and the beast and the mark.

And don't worry about that. That's why these people are stuck out in 12 separate statements. By analogy, your name.

When the disciples came back and said, we have power over the demons, we cure diseases. And Jesus said, be thankful that your names are written in heaven. That's what's important.

Your name is written in heaven. You are known. There's no database errors.

There's no hard drive failures. Failures. You're known.

So be confident now. These people are sealed because they do not have the mark. Now the mark is not going to come up until about chapter 13 or so.

And this is a verse 11 through 18 flip over there because we're going to talk a little bit about this. Now this is in the midst of the, uh, second set of scenes. There are two scenes between the 6th and 7th trumpet.

And I talked about those. That was the 144,000 and then the white robed multitude under the altar. How long? Oh Lord.

You remember those two scenes, right? Two scenes separate the sixth seal from the seventh seal. And they are people because we're talking about the earth and the seals. So you've got the 144,000 that are on the earth and you've got the martyrs under the altar that have left the earth via martyrdom, right? But it's all about people.

Those two scenes. When you get to the trumpets starting in chapter eight and verse seven and you remember all of this, the hail, the fire, everything being cast to the earth. It's all about this great monumental collision between some celestial object, some near earth object hits the earth.

All of these trumpets have to do with that. Well, you have those trumpets all the way up till you get to the sixth trumpet. You remember in the sixth, uh, under the fifth seal, you had the altar mentioned in the souls that were under it.

Well, when you get to the sixth trumpet, you have a voice from the altar and it is as though there is a response. And so now you're going to have these scenes beginning in chapter nine and verse one, nine, one of revelation is the, uh, fifth trumpet, the fallen star, the abyss is open. You have the five months of torment.

And, uh, Matthew had a interesting suggestion over the break that, that when it talks about when this is released, the torment for five months is on the unrepentant. And when it says, do not hurt the green grass or the green trees, this could metaphorically be suggesting that there are some people who have turned, who have figured out what's going on and are starting a spiritual life and spiritual growth. And they are not to be harmed.

You could get the idea that they are falling under the ceiling of those that God is not going to allow to, to, uh, suffer torment under judgment. Now they might lose their life, but they're not going to be tormented. And, uh, it's an interesting possibility.

And so then in chapter nine, verse 13, and, uh, sorry, I had you turn to 13 too quick. Go to chapter nine and look at verse 13. There's a voice from under the altar.

The sixth angel sounds, this is the sixth trumpet release the four angels who are bound at the great river Euphrates. Remember we had four angels who are holding back the winds. Now we have four angels that are associated with the river Euphrates and been prepared for the hour and the day and the month and the year released to kill a third of mankind.

And this goes along with all of the other thirds that are associated with the, uh, first, second, third, fourth trumpets. You can slay a third of mankind here. And the number of the army of the horsemen was 200 million.

Uh, I'll return to that at a future point. You talk about these colors and the configuration and a verse 20, the rest of mankind who were not killed by these plagues did not repent of the works of their hands, that they should not worship demons, idols of gold, silver, brass, stone, and wood, which can neither see nor hear, nor walk. And what is the equivalent in our modern day? This is what you turn to for support.

This is what you rely on for your answers, for your strength. Um, and you know, your cell phone's made out of some of these things. They did not repent of their murders or their sorceries or their sexual immorality or their thefts.

Well, this is now the end of the six trumpets. What happened after we had six seals? We had two scenes, 144,000 of the souls under the altar. Now, after the sixth trumpet, we are going to have two scenes that separate the sixth and the seventh trumpet.

And that starts in chapter 10, verse one. I saw another mighty angel coming down, clothed with a cloud, having a rainbow on his head, face like the sun. He has the little book.

And then you have the seven thunders. And then in verse eight, John eats the little book. It'll make your stomach bitter, but in your mouth, it tastes sweet as honey.

This is really important. The little book tastes sweet, but it's not. Everybody has had this experience.

You eat something that tastes great, but we say, well, that didn't agree with me. And you get a bellyache. You have worse results.

It comes back up or it leaves in a very unhappy and undignified manner. And you say, well, that tasted so good. But once it got inside me, it just did me a mischief.

That's what happens with the little book. This is what the doctrines of demons, this is what the hypocrites foster. And I'm going to give you a clue here.

This is what the word blasphemy means. Blasphemy. And the reason I'm bringing that up is that you're going to have these two scenes here, which is the standing angel with the little book and the seven thunders.

John eats the book. Then in chapter 11, verse one, John is given the measuring tool to go measure the temple, given the reed like a measuring rod. And you have the two witnesses killed and resurrected.

So you have these, you have these scenes and then you have the seventh trumpet in chapter 11, verse 15. So between the sixth trumpet, you basically have these two things happening on earth. You have this, this angel standing on the scene on the land with the, with the little book and John eating the little book.

That's all part of that same scene. And then the second scene is the two witnesses chapter 11 verses one through 14. And those were two woes.

Those two scenes are two woes. John eating the little book is, is a woe. It tastes good, but it works a mischief.

That's a bad thing. This is not a good book. Sometimes you eat the book and it's bitter in your, in your mouth, but it, it does you good.

But the book of God's judgment is, is bitter. And there's another example in the old Testament of that. And you go back to Jeremiah 15, 16, thy words were found and I did eat them.

That, that's, that's a good thing. You can go to Ezekiel and sometimes it's not such a good thing. Well, what I'm working up to here is chapter 13 because between the trumpets and the bowls, we're going to have four scenes, two scenes between the sixth and seventh seal, two scenes between the sixth and seventh trumpet, right? Two scenes between the last two seals, two scenes between the last two trumpets.

But before we get to the bowls of God's judgment stuck right in there are four scenes, four scenes. And they begin in chapter 13. Well, actually they begin in chapter 12, but we've already looked at that.

The first scene is the woman, the dragon and the child, right? We've been through that. The red dragon, the flood of waters and the woman is born away on the wings of a great Eagle and so on. That's scene number one.

That's all of chapter 12. Scene number two is the one I want to get to. And this is chapter 13, second scene of four between the trumpets and the bowls.

So you kind of know where we're at. I stood on the sand of the sea and I saw a beast rising up out of the sea, having seven heads and 10 horns. You'll notice there's a text note in your new King James, because the best text says there was a beast having 10 horns and seven heads.

You say, well, does it really make a difference? I think it does. Nothing is out of place and nothing is wasted in the word of God. This beast rising up out of the sea.

The first thing you see are the 10 horns. Remember it's rising out of the sea. You've seen somebody, you know, walking out of the sea, somebody in a, in a suit or whatever.

And the first thing you see is their head. Then you see their shoulders. Then you're right.

They come up. So when this beast comes up out of the sea, the first thing John sees are the 10 horns. And as it comes further out, he sees, well, there's seven heads, seven heads and 10 horns, but the 10 horns come first and on the horns are 10 crowns and on his heads, a

blasphemous name on his heads, a blasphemous name.

I want to talk about this, but I got to ask it myself. What's a blasphemous name. How would you know if this thing gets named in our day? You know, I don't think these heads and horns just come up out of nowhere.

And remember, John is standing on the sand of the sea. John has not come up here and I will show you things that take place afterward. And he's looking from heaven on the progress of the tribulation.

When John says, I was standing on the sand of the sea. I think this is backward step. John is on the earth.

Just like we are on the earth. We think the rapture is pictured in chapter four, verse one, come up here. Well, when you see John standing on the ground, I think this happens before John leaves as it were before we leave, as it were.

In other words, I think this seven heads with the 10 horns and the 10 crowns arises before we go. And the signal is John standing on the sand of the sea. Could be wrong, but that's what I think.

I stood on the stand of the sea. I saw the beast rising up, having 10 horns, seven heads on the horns, 10 crowns, and on his heads, a blasphemous name. So if, if I'm right, and I could be wrong, I've, I've made a formal post to the effect that I could be wrong on a chat board somewhere.

I, you know, you can have the nickname often wrong. I'm often wrong, but suppose I'm right about this. Then if this is, is, is blasphemous name.

And I look this up because in your new King James, it looks like that singular, but in Greek it's plural. It's, it's plural. So each head has a different blasphemous name on the, on the heads, blasphemous names.

Now what's a blasphemous name. Now, if, if you've got a picture of Jesus and you draw horns on it and put a pitchfork in his hand, you can say, well, that's just blasphemous. You're dishonoring the Lord Jesus.

And we think blasphemous means dishonoring in some way. You remember they, they accused the Lord Jesus of blasphemy. Did they say he was bad mouthing God or bad mouthing the law? Or the only thing you really bad mouth was, was them and their, their hypocrisy, right? What is blasphemy? If I said, close your books, pick up your pencil, get a blank sheet of paper and write down what is blasphemy in general, and what is a blasphemous name? How would you recognize it? We figure these heads and horns represent power structures, right? They're like countries or governors or they've got crowns.

So this is some sort of governmental authority. That's what a crown means. How can a governmental authority, what if, uh, what if Germany decided they were going to take on a blasphemous name? What would it be? If the U S was going to have a blasphemous name, what would it be? I couldn't figure that out.

So I went back and looked at, at, at what blasphemy actually is. What was Jesus accused of? More importantly, what does blasphemy mean in the book of revelation? Well, before chapter 13, blasphemy as a word is only used once. And that's really convenient because it's very easy to see what it means in this context.

So turn back with me to revelation chapter two, verse nine. This is where it is found. You can write that in the margin.

I don't think they did it in your new King James, but go back to revelation and you know, revelation two and three, this is the letters to the seven churches. So we're going to get a lot of helpful information here. We're, we're talking to the church in Smyrna to the angel of the church in Smyrna, right? These things says the first and the last who was dead and came to life.

I know your works, your tribulation and poverty, but you are rich. And I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. Now we know what blasphemy is.

What is blasphemy? Saying you are a good guy when you're not, you are presenting evil as good. The Pharisees, scribes and elders in Jesus day accused him of bringing evil in and calling it good. That's what he was accused of.

This man blasphemes. Because he says he knows Abraham and he and the father are the same person. This man blasphemes.

There's nothing wrong in what he's saying. It's they believe that this is subversive and is an evil masquerading as good. Blasphemy is evil masquerading as good.

How about blasphemy of the Holy Spirit? Jesus said, you can be forgiven all kinds of things, but if you blaspheme the Holy Spirit, where when the Holy Spirit is doing something good, you say it's evil. He casts out demons by the prince of demons, by Beelzebul. We'll see that in Matthew coming up here soon.

Blaspheming. You take something good and call it bad. You take something bad and you call it good.

So if these seven heads have blasphemous names, what does it really mean? Are they somehow, you know, putting themselves in the place of God or they have some evil opinion of Jesus that they somehow work into the name where we're anti, you know, hi there, I'm antichrist

Germany or antichrist Britain or it doesn't work. But if you take a name as a governmental entity, these seven heads and 10 horns are heads and rulers, governments, powers. They say they are good.

They take on the name of good, but it is a mask. It is a mask for evil. It is a book that tastes good when you eat it.

But once you swallow it, it turns out to not be good. That's the blasphemous name. They do what they do.

They take their power and come to the front in the name of good. Just as an example, I'm not saying that this is that, but suppose that you took power and came to the fore and, and came up with regulations and practices and requirements in the name of the public good in the name of public health. And people say, well, this is good.

This will protect us. This will help us. This will shield us from getting sick.

This will prevent us from making other people sick. So this is a good thing. And in the name of this allegedly good goal, you take power that you didn't use to have.

You rise up out of the sea with this power, and it's in the name of good. It's got a name that bodes for good, that advertises good, that promises good. But it's like those late night commercials for Zyrtec and all these other things that, well, did you get a hernia mesh? It was done in the name of good, but it's evil and you deserve compensation.

Call us, right? Did you use talcum powder and you thought it was good, but it had asbestos and you got cancer? Call us. Done in the name of good may have been well-intentioned, no evil intent by the people who perpetrate it. But the name is a blasphemy because it speaks for good.

It symbolizes good. It is meant to communicate good. But when you swallow the little book, it turns bitter in your stomach.

And once it's bitter down there, it's too late. You've already eaten it. That's the blasphemous name.

Now, again, I am not saying that this that I'm about to talk about is that, but what I'm saying is the foundation for these things, the precedent being set for these things is now. The precedent is now. The precedent has been getting set for decades.

As soon as credit cards came out, the precedent began because you can track where somebody has been. Oh, he used his credit card to buy gas in Belton, Missouri. Oh, he used his credit card and bought Twinkies in St. Louis.

Draw a line. He's heading east, right? Or wherever. I don't actually remember how those two

things are related.

Uh, geography is not anything I claim great credit for, but do you see my point? It's, it has been building. Now I want to read you something, and this is my, this is my nod to current events. I apologize in advance, but I hope I have laid a biblical foundation for this.

And I want you to see in chapter 13, this beast that rises up with the blasphemous names. These are names that label them as good, but mask the bitter book in the tummy. Blasphemy is standing up as though you're good.

And you're not looking. Verse two, the beast I saw was like a leopard, like a bear, like a lion dragon gave him his power, his throne and great authority. Notice thrown singular.

These seven heads and 10 horns are all connected to a single throne. They are related the way governors of States are related to the federal government. You you're being a governor of a state is meaningless unless you are a state of the United States.

You know what I mean? There's a single central power in Washington. And then you've got the States which have delegated power, but they're, they're connected. You don't have meaning as a United State, unless you are United.

That was what the civil war was about. I saw one of the heads mortally wounded and deadly wound was healed. The world marveled and followed the beast.

Now ahead, this means a government was about to be unseated, but then it wasn't. And people marvel and they say, wow, this, this is impressive. This thing should have disappeared and didn't it.

It came back from this wound. So they worship the dragon who gave authority to the beast. They worship the beast saying who is like the beast, who is able to make war with him.

He was given a mouse speaking great things and blasphemies. We think, oh, he's irreligious. He's impugning God and the Bible and Christ.

He's speaking blasphemies. He's speaking great, wonderful words of comfort, encouragement. I've got this problem solved.

We're all in this together. We'll get through it. Um, that's what blasphemy is.

We have got a wrong headed idea of I'll tell you what blasphemy is. It comes from two words. The last part theme P H E M E is where we get the word fame.

It's reputation. And the first part blast B L A S comes from B L A X blocks, which means slow, slow reputation, slow to figure out that what you thought it was isn't what it is. Slow.

It literally means slow fame, slow reputation. And they use blasphemy to say, you know, this sounded good. And it wasn't till later.

I figured out that it, it was a lie. It wasn't true. Blasphemy.

People only find out later that the story they were told isn't true. The subterfuge whereby something was perpetrated gets exposed later, slow fame, slow to get the full story, slow to figure out that this was calculated in advance, or it was unwittingly perpetrated. And we were slow to figure out that what we thought was good is really bad.

Now speaking blasphemies, given authority to continue 42 months opens his mouth in blasphemy against God to blaspheme. His name is tabernacle and those who dwell in heaven now in the name of doing good and saying, you know, these, these people that still adhere to the name of God and the word of God and, and are looking to heaven for their help. We've got to deal with these people.

They're interfering with our goal. They're, they are a danger. And in the interest of the public good, we've, we've got to help these people get out of the way we've they're a danger to themselves and others.

And it's like locking up the mentally incompetent. You know, we, we've got to lock them up for their own good and to protect the public. And this will be done in, in a blasphemy way, not in a derisive, shaking the fist against heaven.

This is in sort of a condescending. Oh, they, they're just benighted that, you know, science hasn't caught up. They, they, it was their parents fault.

They were trained badly or they're, they're deluded. They're delusional. Uh, they believe in these things that aren't scientific.

We're going to have to lock them up for their own good and for the good of the greater number. That's what the blasphemy is slow to figure out that this isn't really true. Let me read you a couple of things.

And I'm only going to give one example. There are a plethora of examples, but you can figure these out for yourself. I want to talk about contact tracing.

You know what this is. This is a good thing because if somebody has got COVID-19, if they've been infected with the Corona virus and you got exposed to them, you need to know so that you can get tested and you don't come down with the virus and potentially die. Right? It's a good thing.

So Apple and Google have gotten together and across the world, I'm reading now from a press release, a joint press release of Apple and Google. Uh, if you have a smartphone, what operating

system does it run on? It's either iOS, which is Apple or it's Android, which is Google. I used, I resisted as long as I could.

My phone was windows until windows quit making an operating system for phones. And now those are gone. You can't get a windows phone to my knowledge anymore that there are only two in any given country.

On average, 80% of the people have a smartphone. According to the best medical estimates, you have to contact trace 80% of the population of a country in order to achieve effective control of the spread of the virus. Coincidentally, 80% and 80%.

This is the press release from, from, uh, I'm not trying to light anybody's hair on fire. I'm just saying now I preface this. I spent the whole first session saying, don't light your hair on fire.

God's in his heaven. We're the people of God. We've got a spiritual priority, nothing to worry about.

However, keep your eye on the horizon. You know what the signs of the times are like, and you know that there's going to be a foundation laid under the stuff that happens during the days of the seals, trumpets, and bowls when we are not here. So I'm not panicking anybody, but listen, across the world, governments and health authorities are working together to find solutions for the COVID-19 pandemic to protect people and get society back up and running.

Are these good goals? Do we want to protect people? Do I want to protect elderly family members? Uh, protect. Of course, would we like to get back up and running? Get, get the economy and society back up and going? Of course. Are these good goals? Absolutely.

Software developers are contributing by crafting technical tools to help combat the virus and save lives in the spirit of collaboration. Google and Apple are announcing a joint effort to enable the use of Bluetooth technology to help governments and health agencies reduce the spread of the virus with user privacy and security central to the design. This is okay because we have built security and privacy into it.

Since COVID-19 can be transmitted through close proximity to affected individuals, public health officials have identified contact tracing as a valuable tool to help contain its spread. All makes perfect sense. No argument.

Number of leading public health authorities, universities, NGOs around the world, non-government organizations, NGO, have been doing important work to develop opt-in contact tracing technology. To further this cause, Apple and Google will be launching a comprehensive solution that includes application programming interfaces, APIs, and operating system level technology to assist in enabling contact tracing. I won't read you this whole thing.

Pull it up on the web. I encourage you to read it just so you know what's going on because when

you boil this down, it's a two-phase approach. In the first phase, Apple and Google, which control all your smartphone, don't work if you don't have one of those two operating systems.

It's real convenient. It's one or the other. What they're doing right now is they're building in APIs, which are little plug-in places so that someone can write an app and the app will work with the phone.

The API says, here's the Bluetooth. Here's the pieces of the phone that you need to use your app. You write the app and plug into the API.

What happens basically is, and you've probably read or heard about this in the news. It's been in the news. Everybody says, well, hey, yeah.

You load an app. Let's say I load an app and Matthew loads an app. They don't know that we're related or anything.

They don't know he's Matthew. They don't know I'm Sam. You don't even have a smartphone.

He's a bad example. Ken and I load our phones with an app that anybody has written. States are writing these.

There's online places where you can download a contact tracing app. You load the app on your phone. I load the app on my phone.

If we get near each other for more than a few seconds or get close enough, Bluetooth can figure out that another phone is in the area. This is how you can link to a speaker and such. The Bluetooth will recognize.

Now, if I've been diagnosed positive with COVID-19, what Apple and Google want to do is store the information on your phone that you have by via Bluetooth. You are known to have gotten close to somebody, me, who I'm not, by the way, but that has tested officially positive. They're doing this with anonymous markers and such.

If you've gotten close to somebody who's positive, your phone will anonymously won't tell you who, won't tell you where, won't tell you when. It'll just say you've been exposed. So go get tested.

Great, right? Well, here's the thing. The state of Utah has rejected the Apple Google approach to tracing coronavirus and is using an app made by a social media startup instead. And the reason they are doing this basically, and it's called Healthy Together built by 20, a social media startup.

This is in Utah. And they initially had an app that helped young people meet up in person. The goal is to help the Utah Department of Health where there's doing in-person contact tracing.

And so they want to improve the time to trace one positive patient's contacts from an hour-long phone call to about 16 minutes. Our goal is not to replace what public health is. It's to augment the efforts that currently exist.

So in short, what's happening here is Apple and Google have already been bruised and beaten about the head and shoulders, as has Facebook and Twitter and others about privacy. And you're going to track me. Well, look, it's too late.

Google already knows everything about you. So they're careful in the language of their press release to say our priority is privacy and it's opt in. We're going to build the API in so that these contact tracing apps can link into it.

And then you opt in. You download the app if you want to, but you don't have to. Well, on apps, even very useful and apps like WhatsApp, which is a messaging thing, and it's on about 80 percent of the phones in this country use WhatsApp for messaging.

But it took them 11 years to get 80 percent of the people to load it onto their phones. And it may only be 60 percent. And 60 percent is not enough.

Here's what's going to happen in a nutshell. I predict this is Sam. I'm taking off my ball cap and putting on my profit hat, because if you read the fine print of the Apple Google press release right now, they're putting in APIs and allowing people to write apps for those that will work together with your phone to make this happen.

But everybody says that's not good enough. Voluntary opting in. There are too many people with privacy concerns and they're worried about being linked up with location or being branded as positive, just like it was in the days when somebody got positive for AIDS.

And so then they passed the all of the HIPAA stuff, privacy and all the rest of it that you can't be found out if you're positive for something unacceptable. But if you read the fine print, they said right now we're going to write this API and it'll be included. But the next release of the operating system for iOS, the next release of the operating system for Android is going to have this integrated in.

When your phone does its next update, contact tracing is going to be built into the operating system itself. And you still, for now, have the ability to opt in or opt out, much as you can turn off location services on your phone. But your phone is virtually useless for half of what you use it for.

If you turn off location, Google Maps doesn't work because you don't know where you are. You can't get directions to anywhere. Well, to use Google Maps, you've got to turn on location tracking.

They're careful to say this contact tracing thing stores no location information, no personally

identifiable information. Well, duh, they don't have to because there's a different part of your phone that does that and reports it to Google. And all you've got to do is link one database to the other.

And you can say with a straight face, with your crown on and with your blasphemous name, I'm doing a wonderfully good thing here by supporting contact tracing. But it's trivially easy to link that to your location. That app doesn't track your location.

They don't need to do it twice. Location services has been tracking your location for 10 years and more. They don't need it.

All they've got to do is link them so they can say what they want. They can assuage all the people who don't know how to read for detail. And they say, oh, well, if so, okay, I'll opt.

Well, for now, you can still opt in. But all they have to do, the government can say, you know what? And I've already got articles here. I don't have time to read them.

But these new contact tracing apps, if you do your research, you'll find out that none of the health officials think it's going to be enough. Not enough people are going to volunteer. And the only way it's going to work is if they make it mandatory.

So the government is going to tell Apple and Google, flip that switch at some point. And they're going to do it because it's the only way it will work. And in the name of public health, that's what's going to happen.

So from that, you have what's happening in Singapore and in China, where you have the color code I talked about earlier, where you cannot buy or sell in order to facilitate contact tracing, which is a good thing to help people from getting sick, keep people from getting sick. And as a part of contact tracing, you have that code and you cannot enter or leave without getting this code and without having this badge that you have been tested and you're cured or you've been tested and you're negative or whatever. Well, all of that isn't just on the drawing board.

It is already happening now. And so the mark without which you cannot function in society isn't on the drawing board. It's not in development.

It is in use. It's already in use in the most populous country in the world, which is China. And the government has more freedom there because they're communist to require everyone to do that.

Well, I do not doubt that in short order, if there's a second wave of infection here as an emergency step and quote unquote for the short term, we're going to turn this on for everybody. We need it. We've got to have it.

Not enough people have volunteered. And if we don't do this contact tracing, this thing is going to overwhelm us. So we're turning it on.

Well, there you go. Now, I'm not saying that as a Christian, you shouldn't allow them to turn on contact tracing or don't download the app and use it. I'm saying the technology exists and you can see the kind of justification that is going to be used.

The blasphemy, the good reputation that belies something that is going to turn out to be bitter in the stomach. You do it now in a good cause, but later on, it's going to come back and bite like the serpent. And that's what's going to happen.

This is going to become ubiquitous. It's going to be done in a good cause with a good name. And in the end, it is going to, and there's going to come a time when it's going to be linked and people will know now is the time that I've got to separate.

I'm going to have to smash my smartphone and go back to two cans on a string or find an old unsmartphone or something. And it will probably be after we leave. So don't smash your smartphone.

Don't fail to answer the questions if they want to do contact tracing. I'm just saying, it's like the send in the clown song. Don't bother.

They're here. It's here now. You're carrying it in your hand and in your pocket and in your purse.

It's here. It's now. And it is happening while we watch.

This is the foundation. This is the way it is going to be done. And it tells you that the time is near.

So if we ever had motivation to do what we're supposed to do, and it's not to panic, it is to focus on the fundamentals, get in the big game. You need to shoot a basket, need to hit a putt, need to do something you want to do to succeed and to win. What do you do? You've got to block out the noise and focus on the fundamentals.

What's your grip? What's your stance? What are your knees doing? What are your shoulders doing in the spiritual realm? As these things swirl around us, as strange things happen around the world, in the economy, in society, focus on the fundamentals, block out the noise, do what you're supposed to do. You know what that is. It's simple.

Do that. Fruit of the spirit, power of God in the life of the believer. Do that.

What air be tied? God will take care of you. Be not dismayed. What air be tied? God will take care of you.

Why? Because you're doing what you're supposed to do. Do not be deceived. Don't take everything at face value.

Truth is in the word of God. Trust is in the character of God. And what to do is very clear.

God will guide us. God will give us good sense. If we have humility, if we're teachable, if we're prayerful and focus on the fundamentals, that's what to do in these strange times.

So it's kind of exciting. A lot of people wish they could live in the end times. We are living in the end times.

So as I said last time, look up, keep your eye fixed on the prize. It's the upward call of God in Christ Jesus. And what an exciting time to sprint to the finish.

Let's close here in a word of prayer. We'll look at the bowls next time. Father, thank you for the truth of your word, how it illuminates our personal lives.

It illuminates the world around us, circumstances, the forward movement of global events. And it highlights our security in Christ Jesus, the comfort and presence of your Holy Spirit, the power of your word to cleanse us, to focus us, to guide us, and to let us know what we should do, what we should say, and how we can best reflect the glory of the Lord Jesus in our corner of the planet. We pray that as we reflect on these truths, that God the Holy Spirit will encourage us and help us to be beacons of hope and shining the light for those who are seeking that hope and looking for stability and deliverance both now and in the ages to come.

We pray these things in Jesus' name. Amen.