

Our Response to End Time Events

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Lord, we will respond appropriately to what we hear today.

Genesis 1:3; God said, let there be light. And there was light.

The Hebrew is more direct, it says, "light be, and light was."

Everything in the Bible follows the foundation that we have of knowing who God is. He's light, and what He says, the Spirit of God agrees with that word which produces exactly what He intended.

There was light. God saw that the light was good. It was exactly what He said He wanted it to be. He said, light be, His very being was released. [You find the rest of creation is the same way.] Something in God was released when He spoke His word because God and His word are one. So, when He spoke His word, the Spirit responded. Then that thing became reality, physically, as it was already in Him.

V. 14. God said, let there be lights in the firmament.

He says here on the fourth day, let there be light in the firmament of the heavens. Why? To divide the day from the night, let them be for signs and seasons, days, and years. He created them. They were embodied with purpose. Their existence, their purpose is what gave them their characteristics and where they were placed. There was so much purpose in what God said.

"Let them be there for signs for seasons, days and years."

They're more than just an indication of the calendar days, years. They're also for signs and seasons. These seasons in the word are moedims, or appointed times recorded in the first five books of the Bible. These are God's calendar, His 'daytimer.' for appointments.

He gave appointments to the Jews, but there are other appointments that He's made for the church and the nations. They work together. Some overlap and some are very independent.

The Jews operate from a lunar calendar because the moon has a different cycle. Most of you know while we have a leap year, they have a leap month. God set that in place and said the moon was to speak to them and He gave them a civil calendar, and a religious calendar - a spiritual time set apart exclusively for God (the head of the year). It was a time of awareness of God, awareness of scripture, a time to come to Him, to present themselves to Him and to be mindful of Him.

The church and the nations go by the Gregorian calendar, which is based on the sun. As the church, we're supposed to be watching the calendar that God gave the Jews. It reveals things to us about them, but it also will say things to us about us, but we have a different response.

1 Corinthians 10:32 says, "Give no offense either to the Jews or to the Greeks or to the Church of God."

There are three people groups:

- The Jews.
- The Greeks (another translation will say the Nations).
- The church.

Paul said, give no offense to them. He didn't say, take count of how they can offend you. That doesn't mean we acquiesce. It doesn't mean that we are tolerant in the sense of just tolerant of everybody's ways of thinking and mingle that in with all that we do. But rather this identification of the three people groups indicates to us that we need to know who we are, but also who they are.

We need to remember the importance of both the Old and New Testament. Our position and viewpoint of the Old Testament is different from the Jews, but we still need to go to the Old Testament and embrace it as part of our heritage. There are hundreds of quotations of the Old Testament in the New, which tells us it doesn't stand alone.

When it says in the Word, "New Covenant," it doesn't mean new like, oh, we're throwing out the old and now we have something that didn't exist before. It means new as in something fresh that has come up out of the old. The Bible dictionary says such as a new bud on a Rose Bush. A new stem that comes out. Jesus said, I'm the vine, you are the branches. It's a new branch to come up out of that. Paul was very clear in Romans that our root is in that covenant with Abraham, Isaac, and Jacob. What is our response to the old covenant? We look back at it through the cross.

2 Corinthians 6:14, "Do not be unequally yoked together with unbelievers."

There is a yoking with unbelievers that we're not supposed to be engaged in.

- Our lives are supposed to be different.
- Our thinking is supposed to be different.
- Our example is supposed to be different.
- Everything about us is supposed to be different.
- What fellowship has righteousness with lawlessness. [Remember, he is talking about the world, not the Jews.]

The Jews are not a lawless people. They have a law. And we are not to be lawless people as well. The law that Jesus gave us, the commandment of love, means we need the law of the Old Testament to help explain the law of love. We see that law of the Old Testament through the eyes of one who has been born again, and the love of God has shed abroad in our heart.

The Old Testament helps us to see what to do with love. To see what love looks like in society, what it looks like in relationships.

i.e.; There's a lot more in the Old Testament about how you treat your animals than there is in the New Testament. How to do business fairly and right. There's plenty of instruction on love in the New Testament, but what Paul and the others teach us in the New Testament about love comes from a working knowledge of the Old Testament.

What agreement has the temple of God with idols for you are the temple of the living God. As God has said, I will dwell in them and walk among them. There is a presence of God in each of us. But there is a presence of God that He wants to express among us. That's why the importance of our gathering, and to not be nonchalant about it. It is your choice, and it matters because it could be that God can't do all that He wants to do because your part is needed like a puzzle. Have ever seen a puzzle with a piece missing? What stands out? The whole puzzle. No, the piece that's missing.

Nobody says, "Oh, what a great picture." No, you look at it and go, "That has pieces missing, holes in it."

I will dwell in them. I will walk among them. I will be their God. They shall be my people. Therefore, come out from among them, be separate, says the Lord. Do not touch what is unclean and I will receive you. I will be a father to you. You shall be my sons and daughters, says the Lord Almighty. He said that first in Leviticus. He said it in Jeremiah. He said it in Ezekiel. Those are covenant scriptures.

There are some things in the Bible that God said to the Jews, and He is letting us in on it. And He didn't take it away from them to let us in.

There is a level of fellowship that we have with the Jews and the fact that we come out of that covenant with them. It's a level of

connectivity and fellowship that they don't have with the world, and we don't have with the world. There is a fellowship on our level as the church, that we have one with the other that cannot be shared with anyone else. We can tell them [the Jews] about it. We can express that, and they can choose it. When it comes to the place of fellowship, that part where God is among us can only happen at the level among the church.

We are in this world, but we're not of it. We are not to be isolated. We're not to be a community unto ourselves to where there is never any integration. **What's the difference then between us and the world is that we place a priority on the spirit man.**

We prioritize that inner man even more than the Jews. They are very aware of an inner man, but they speak most frequently of the soul. In the New Testament, Paul said he can keep you W-H-O-L-E and sanctify you W-H-O-L-L-Y, spirit and soul and body. Hebrews says, the word of God is quick and powerful, sharper than any two-edge sword, dividing asunder the soul and the spirit, the joints and the marrow. So, there is a difference between our spirit and our soul.

You are a spirit man. Why? You are created in the image of God. God is a Spirit. God is not a soul. He is a Spirit being. But you have a soul. You have a mind, a will, and emotions. We see that God has great intellect. God has great wisdom. Your spirit and your soul are forever linked together. **The two together are the inner man, the hidden man.**

There should be an expression of the new creature in Christ Jesus. The power of God is in our heart, in our spirit man, and from His power comes out influence, direction, empowerment to the mind to be renewed, and then an empowerment from the inside for the flesh to be managed and controlled until it is glorified on the outside.

We have been given a responsibility on this earth, in this nation, in this state, in our city. Whichever city you live in, in this church, in this family,

you have been given a responsibility that doesn't look the same as the world or even the same as the Jews. We must know what our response to signs is supposed to be. Galatians says, first and foremost, to the household of faith, we have a responsibility. You say my family comes first. It's interesting how God's perspective and His priorities can work. They don't always work to the reasoning mind.

i.e., To have a call of God to something, and then take what Jesus said, put the kingdom first. That's not first, as in a to-do list, but it's first meaning **it's preeminent over everything else**. Some say God first, family second, others third, etc.

There's a place for that. But let me give you a different perspective.

If I put the kingdom first, then I let God be the one to tell me what that looks like. I like this example, but it can be used in all kinds of applications.

My role in the kingdom was in the role of working in the ministry, and to put my dad on television in which we did in 1979. I had Jeremy, our son in the middle of that. And so, I was raising him. Putting the kingdom first meant there were times I had to look at Jeremy and say, "Son, I'm not going to be here for this event because we're putting what God said to do first. Okay?" In doing this and depending on God and raising Jeremy in the light of that, there was something put in him that he needed for his call.

I remember he was about four years old. I said, Jeremy, Mom's leaving, and I'm going out of town. He said, okay, have a good trip. I said, aren't you even going to miss me? He said, "You are coming back, aren't you?" I said, yeah, I'll be back. He said, okay, have a good trip. I later found out it was because they were going to have hot dogs for breakfast, hot dogs for lunch, and hot dogs for dinner. He was happy about that for a few days. But by the time I got back, he was glad to see me, too.

But then when Aubrey came along, she was about two years old and the Lord said, leave your job and stay home. Things changed. Why? It was about the kingdom. It wasn't about the moment. So, when I'm seeking the kingdom, God, and God alone knows how to make the kingdom that's right. And their part in it, and my part in it, and my part in whatever He tells me to do.

The attachment that Jeremy had with us, the Lord was preparing him to be connected to us, but away from us; Aubrey was being prepared to be connected to us, but present with us.

By putting the kingdom first, seeking first the kingdom, then God worked that out and He's the one then that decided. Many times, we've missed and messed things up in our families. We need to be reminded to not put our assumptions ahead of the will of God.

Paul reminded the Corinthians don't be unequally yoked with the unbeliever and understand that our promise as the church comes out of the promises that God made to the Jew.

Ephesians 2:1; "You, He made alive..."

But then he goes on to say, You were dead in your trespasses and sins. You were in the world. You were a part of the nations in which you walked according to the course of this world. You just plotted right along with the direction the world was going, the course that was laid out for the world, the path that Adam had, and then handed the course direction over to Satan and partnered with him.

What is the earmark of the world? Disobedience, followed by rebellion. Among whom also we all once conducted ourselves. And what does that look like? The lust of the flesh. In other words, what we just described, your job, my job, our place is to think, do, act, be, govern everything from the inside out, by the power of the inner man, taking charge over the impulses and the lust of the flesh and not fulfilling the desires of the flesh or of the mind.

God in His great mercy has kept His righteous anger at bay. God has shown it a few times. But He did not destroy the world. He had anger against the Jews. But thanks to Moses' intercession, He did not destroy the Jews. He had a covenant with Abraham, but was going to start over with Moses, but Moses interceded, which God wanted him to. The Bible references that anger came. He can be pushed to a point that it's full and it demands a response from Him.

God in His goodness, and mercy is warning the nations of that response that's imminent. God wants to show His kindness to everybody. But right now, the only way to show and demonstrate His kindness is through us. And He's showing His kindness through the Jews. There's so much they have given to the world. Not only as a nation, but individually, they have blessed the world. And that's God's kindness on display through Christ that no one else can demonstrate.

The church, by grace, you've been saved through faith. It's not of yourselves. It's the gift of God, not of works. Jesus said, the works I do in greater works, you're supposed to be doing the works, but our source of it and the reason for it has changed. Our perspectives are different. The Jew is with His good works. Working, working, working towards righteousness.

And that will work for them to a point. It has a cap because sin keeps knocking you back to the start. "Do not pass go, do not collect \$200." You keep going back.

In Christ, we through the cross jumped over that, and we have been made righteous with His righteousness. And now we are supposed to be doing the work from the inside out. We're not trying to gain righteousness by the works. We have righteousness by which we are to work the works.

Remember that you once were Gentiles in the flesh, you were called uncircumcision by what is called circumcision. That's the Jew made in the flesh by hands. At that time, you were without Christ, you were aliens from the commonwealth of Israel. **There's the third group again, strangers from the covenants - plural.** We had no access to the covenants. They have access to a covenant. We have access to that one and the one that has been sealed in Jesus.

But now in Christ, you who were once were far off, have been brought near by the blood of Christ.

When we read about end-time events in Matthew 24 & 25, and Luke 21. You need to understand that when Jesus was asked the question about end time events, He was referring to the second coming. The disciples said, look at all this building and all these wonderful things. And Jesus said to them, I'm telling you, not one stone will be left on another, that it shall not be thrown down.

The disciples are thinking about the stones that they're seeing as they should. Massive stonework, beautiful stonework, marvelous architecture. But He said, all of that is going to fall. It wasn't just the stones that were going to fall. But the ritual sacrifice system wasn't going to be able to stand under the pressure of the world any longer with the pressure of sin. Jesus is asked three questions.

1. Tell us, when will these things be?
2. What will be the sign of your coming, and
3. Of the end of the age?

Keep in mind that they were completely oblivious to anything called the church. What they thought about when Jesus talked about the end of the age, was the Messiah who would reign over the nations like King David did. They're looking for the Davidic reign monarchy to be reestablished.

We are in the world; we are in the nation! The same sun is going over our head that's going over America. The same moon that speaks to the Jews is passing through our sky. We're all part of the signs of the times. We're all part of experiencing not only the signs of the times that are in the skies, the stars, there's so many things happening in the constellations that the Book of Revelation talks about that's happening now.

Paul said in Timothy that people would be sold out to the love of themselves, betrayers, rebellious, greedy lovers of money more than God. And he goes on and paints a picture of how that is in the church.

What is Jesus saying to us in His word, and where do we fit in the timeline?

["Therefore, when you see the abomination of desolation spoken by Daniel the prophet, standing in the holy place."](#)

Daniel was hundreds of years before this time, and there was already a fulfillment of what Daniel said. There was a person about 150 years before Daniel who sacrificed a pig on the altar of the first temple to a Roman god and declared himself king (Antiochus IV {Epiphanes} the king of Syria). So, how can Jesus say what was prophesied by the prophet Daniel has yet to be fulfilled?

Here's what we know about time. Time does not move linearly nor circularly. It's marked by time in our thinking, but time and its movement are moving, and it repeats itself. We know that from Ecclesiastes, nothing new under the sun, and it repeats itself. But as it's repeating itself, it's repeating in such a way with a tighter squeeze, a tighter compression, a tighter intensity. Jesus compared it to giving birth. Birth contractions begin to happen one right after the other, until they're happening one on top of the other.

We are at the point now of sensing the squeeze getting tighter. That squeeze is going to continue until there's a point at which the cutoff

for the church age, which is very close [the Rapture of the church]. Then God will deal with the Jews and the nations. And there'll come a time that that too is cut off [end of the Great Tribulation]. Then Jesus will come as these apostles were looking for Him and be the ruling and reigning messiah to rule over the nations and the Jews.

What is the point of this big squeeze? Jesus said it must happen in this context of repentance. **Repentance is the escape. Repentance is the door out.** I love reading Jewish commentaries on repentance because they take a far more serious look at it than we do.

First John says, when we are born again, God takes sin out of you, but you still live here, and you can still live around the sin [the world]. When we respond to our circumstances around us, and we respond to it and sin, we need to be removed from that by the righteousness of God that's on the inside of us. We access that righteousness by calling on the power of that blood. 1 John tells us that we are cleansed from that.

Matthew 25: There were ten virgins who are waiting to be married to the bridegroom, Jesus. The parallel of the Jewish wedding and the ten virgins is all of them were expecting the bridegroom, they were all expecting to be invited into the marriage supper. They all had lamps, they all had oil.

The spirit of man is the candle of the Lord or the lamp of the Lord. Some translations say searching the inner parts. So, they all had light, they all had oil. But because he didn't come when they were thinking about it, they all slumbered. It says five of them were wise as they brought oil, they stayed ready. It says the cry came. There was a cry that said the bridegroom cometh. Not that he was there, but he's coming. He's at the door. The shout had been made. So, the ones who didn't have oil wanted the ones who had oil to give it to them.

*There are some things you can't do for somebody else;
and they can't do for you.*

So, their lamps were trimmed meaning that they cut off the burnt-out part (the ungodly cut off). Jesus said we needed to be pruned to bear fruit. Five were ready but when they tried to cut off the world's ways, they had no oil left. They ran out in the middle of the night trying to find help, searching, but they couldn't find it. They came back and the feast had already begun. We don't know how long that feast had been going on.

You might live righteously but based on the nature of righteousness that's in you, anything that gets in the way is sin. **We need to grow past the idea that sin is just a place of immorality.**

Don't flirt with the things in the world. We need to recognize that the time is short, and watch, putting our ears and our eyes on His righteousness and doing what is right. We need to say, I don't want the ways of the world. Monitoring ourselves, and it's a full-time job. Things can be so simple, like cute little emojis or those little GIFs and you're scrolling through, and the next thing is "You need a blood of Jesus scrub" because of what you came across, "Get it out." "Get it out." But keeping ever mindful.

When that eclipse goes across the sky tomorrow, what's it saying? It's a sign to the nations of judgment. It's a sign to the nations repent. It's a sign to us because we don't want to be in the world and caught up with their judgment. So, we stay repented.

We're in this nation, and there's stuff coming. You can't do what the world's been doing.

America is not Israel's help and salvation. Israel's hope and their salvation is in God and His promises to them. And so, we're standing with them to shout, "Yes and amen."

Hebrews 11 is the Faith Hall of Fame. In chapter 12, it says, wherefore seeing we also are compassed about with so great a cloud of witnesses. These are people that were just described in Hebrews 11, the people of faith. It says, let us lay aside every weight and the sin which does so easily beset us. Why, so that we can run with patience, the race that is set before us.

These are serious times. But as we've heard in the word of the Lord, everything is going to be all right in the household of faith. But we must make decisions and we have to go before the Lord and make sure that we are cleansed, and we let loose of every hold that the world might have on us; lay aside every weight and the sin, which does so easily beset us and let us run with patience, the race that is set before us. **Looking unto Jesus, the author, and the finisher of our faith.**