

Message# 332_3-30-2025 – End of the World - Elements Destroyed

Preached first on 3/30/2025

Good morning everyone. Thank you for tuning into the message this morning.

Well, I'm not going to be able to pick back up from John chapter 8 - I think the point was made anyway. Why in the world would someone claiming to be a follower of Jesus Christ think that there is even the slightest bit of Biblical, Scriptural credibility with the Jews has got to be one of the whackiest things church people have ever come up with. If you don't believe that Jesus was the Christ, the Messiah - sent here and walked on this earth in the first century - you are an antichrist. And if you are an antichrist - you are not of God - in any way, shape or form. It's truly amazing that anyone that would call themselves a Christian would even need to be told that. Oh well.

Alright. We have warriors out there on the battlefield. Some are old time generals - some are new warriors. Even the old time generals need reminders from time to time and the new warriors must be equipped as well. I know that I like to have reminders from time to time. When pretty much the whole world believes one way and we believe the total opposite - it is nice, comforting to know and be reminded of what the truth really is.

What shall be the sign of thy coming - and of the end of the world.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

That phrase - the end of the world - that phrase is heard everywhere, all the time, around the world - by millions and millions of people. The phrase - or some variation of it - has been around since the beginning of time. And the reality is - there's not one man in a million - in millions - that understands what it means. And because of that - the world is completely lost in its pursuit for truth, in its pursuit for the proper understanding of God, Creation, the Bible, etc., etc., etc.

The beginning of understanding should be the understanding of that simple phrase, the end of the world. We know what that means. It's simple. It's easy. It means the end of the Old Covenant age. But sometimes, when it comes to trying to help others understand it - it becomes much deeper than just - "it's simple, it's easy, it means the

end of the Old Covenant world.”

This past week, one of warriors emailed with a message - that - when I first saw the subject line - it gave me a smile and then a bit of a chuckle. The subject line was: Help! I will tell you that it first I was concerned, knowing where this man lives - I was concerned that he might be in real harm - but then I quickly realized that he was needing help in dealing with someone who does not understand that simple phrase - the end of the world.

Well, here's what happened. And again, this happens because people will go to the end of the Book, or towards the end of the Book, and they will read something there - then jerk it out of the Bible and lay it on the table - as if it was something no where else ever found in the Bible before - and say, “Look, this is something new, never dealt with before - and it destroys what you are saying you believe about all Bible prophecy being fulfilled, in Christ, in the first century.” As this absolutely pertains to Revelation chapter 20 - let's look at this again this morning - for the purpose of confirmation, encouragement and equipping the saints for the battle - which is ultimately - the Kingdom / Government of God being a present day reality today - or - the kingdoms / governments of men being the present day reality today - until some future kingdom / government of God will conquer them once and for all.

The bad thing about that is this. The people who believe in a future “kingdom / government of God” - they just can't stop there - they have to go on and say that since the kingdom / government of God is future - then it is God that commanded obedience to the little g “governments” of men - until such a day he brings them to an end. They are the ones who say things like, “Satan is the ruler of the world, the devil is in control of the world - and it is god who planned it to be so. We must obey the rulers of the world - until such a time they are put down.” That is the lie that has destroyed. A man that says “I believe in a future kingdom - but I live as if that kingdom has already come” - well - that's a thousand times better, a million times better than the one who says he believes in a future kingdom - but obeys all the “laws of the land” and does so because he says that's the way God has planned it to be.

Turn to II Peter chapter 3, please. Let's begin here to examine another passage of Scripture that has been taken completely out of the Bible, laid on the table - and made into a false religion that has been used to fight against the present day reality of the Government of God. Begin reading with verse 1.

[1] This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

[2] That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Alright. Stop right here. This tells us right away that Peter is not talking about something new. What he is getting ready to remind them of are things that were already in the prophets - and things that were commanded from the apostles of Christ. Of things that He said directly to them. Peter says remember the prophets and remember the things Christ said.

[3] Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

Know this first. Peter says, this is where we are starting in my helping you remember the things the prophets said - and in helping you remember the things Christ said. Know this first. And what does he do? He immediately directs them to the phrase - the last days. So what should we do. If we know our Bibles the way we should - our minds should instantly go to one or two places. Let me give you a few seconds to think about this. [Pause] Alright. What came to your mind? Was it Acts chapter 2? I hope so - at least I hope that was something that came in to your mind. How about Genesis chapter 49? Genesis chapter 49 is the first time we see the three words - the last days - appear in our Bibles. We read this not long ago. Jacob is telling his sons about the coming of Christ, the coming of Shiloh, the Messiah King, the Lawgiver. This would take place - when? In the last days.

This is why I have said to people hundreds, maybe thousands of times, "If you do not believe "the last days" have already occurred, you cannot believe that Jesus was the Christ. You cannot believe that Jesus Christ came in the flesh." But they will say, "But I do believe that Jesus came in the flesh." Yes. But it's another Jesus. It's not the One sent from God in the first century to fulfill the prophets and fulfill the promise to David to sit on the throne of Israel. It's not the same one. Jacob was the first to prophesy that Shiloh would come - and He would come in the last days. The proper understanding of the phrase "the last days" is fundamental, it's foundational, and if we don't get it - we miss the rest of the things we are supposed to understand.

If you didn't answer first with Genesis 49, that's okay, it's not the end of the world - but it should be the first place we go when helping people to understand the phrase "the

last days.” If we start at the beginning - adding faith - knowledge - and we continue adding to that faith - that knowledge - as we progress through our Bibles - when we get closer to the end of the Book - we won't get led astray by those who think they have found something new - something we never thought about - or something that basically unravels the whole Bible.

For instance, as we talked about Ecclesiastes chapter 12 a thousand times,

[12] And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

[13] Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

[14] For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

Then, we come to an age, a time period, where people have concluded that the “Laws of God, the Commands of God have been done away with?” We go from the conclusion of the whole matter is to fear God and keep His Commandments - to God said, “Obey the laws of the land” as in the laws of men, the definitions of good and evil as defined by mere men - and we completely ignore the Laws of God? That is just plain weird. But you know it, I know it, we all know it - that's where the world is today.

This has happened because most people lack the foundation of the things that were written in the Law and in the Prophets - and when they read things like what we are reading from II Peter this morning - where Peter cleared said - “Remember the prophets” that is meaningless to them - because they don't know what the prophets said. They've had the key to understanding taken from them and it has rendered so many things in the Bible useless. Truth is based on the prophets. Truth is based on the Law. But they don't know anything about either one of them.

So, yes, I would have preferred that you would have answered my question about the phrase “the last days” with Genesis 49 - but at least - hopefully - Acts chapter 2 came to your mind. Turn there, please. Most of this should be fresh in our minds from a couple weeks ago, begin reading with verse 1:

- [1] And when the day of Pentecost was fully come, they were all with one accord in one place.
- [2] And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- [3] And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- [4] And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- [5] And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- [6] Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- [7] And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
- [8] And how hear we every man in our own tongue, wherein we were born?
- [9] Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
- [10] Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
- [11] Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
- [12] And they were all amazed, and were in doubt, saying one to another, What meaneth this?
- [13] Others mocking said, These men are full of new wine.
- [14] But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
- [15] For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
- [16] But this is that which was spoken by the prophet Joel;
- [17] And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
- [18] And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
- [19] And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
- [20] The sun shall be turned into darkness, and the moon into blood, before that

great and notable day of the Lord come:

[21] And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

The last days spoken of here in Acts 2:17 is the exact same last days that Peter - the same guy who said both things - the last days of Acts 2 - the last days of II Peter 3 - it's the same guy saying the same thing. The day of Pentecost - in the first century - during the time of Christ - Peter said, This is the last days. In II Peter 3 - Peter - the same guy - said - I'm telling you about the last days. He's talking about the same time period. It is ridiculous - it's stupid - the same guy uses the same language - but one thing means the day of Pentecost and the other means thousands of years later. And it's not like it's language that could be construed differently - it's the phrase "the last days." It's all talking about the same thing. It started in Genesis chapter 49 - and it all means the same thing because those days - the last days - were the most important days in the history of mankind. It was the last days of the Old Covenant World and the first days of the New Covenant world. To fail to understand this - means we lose the entire meaning of the Bible. It's a loss of the entire meaning of Creation - our purpose - our existence.

Look at verses 19 and 20 again.

[19] And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

[20] The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

There's great wonders. There's signs in the earth. There's blood, there's fire, the sun gets turned into darkness, the moon turns into blood - this happens just before that great and notable days of the Lord.

Is this the first time we see signs and wonders spoken of in relation to the last days? No it isn't. Matthew 24:21:

[21] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

[22] And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

[23] Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

[24] For there shall arise false Christs, and false prophets, and shall shew great

signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

[25] Behold, I have told you before.

[26] Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

[27] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

[28] For wheresoever the carcase is, there will the eagles be gathered together.

[29] Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

[30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

This is not talking about the destruction of the earth - as in the grass, the trees, the birds, the people, the land, the sea - it's talking about that great and notable day of the Lord. It's talking about the coming of Christ. It's talking about the coming Kingdom, the coming Government, the New Covenant. All of this is talking about the same thing. Which means this, look at the next verse:

[21] And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

That's what this is all about. It's about the monumental change from the Old Covenant where God appointed this one to salvation, this one to damnation - this one to life - this one to death - but in the New Covenant World that He was creating - it's now a whosoever will world. This is huge. It's monumental. It's earth-shaking, earth-moving - it's a monumental change in the way things are done. The Old Covenant has passed. It's been burned up. It's been turned into darkness. It's blood and fire and vapour of smoke. It's gone up in flames. The great and notable day of the Lord was come - because the great and notable day of the Lord is the revealing of Christ as King of kings and Lord of lords. It's the establishment of the long promised Kingdom / Government on the throne of David. It's the abolishment of the days where men were allowed to have their own kings. It's a new day. It's a new world. God has reclaimed it all back to Himself. Go back to II Peter 3, read from verse 1 again.

[1] This second epistle, beloved, I now write unto you; in both which I stir up your

pure minds by way of remembrance:

[2] That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

[3] Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

[4] And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

What does this mean? The promise of His coming was to bring about a world changing event. But Peter says the people were saying, "His coming did not change anything." Yes, they did not understand that He came to change people's hearts. He came to change people's minds. He came to change people's understandings. And when people change their hearts, when they change their minds, when they change their understandings - the way they live their lives will change - and that's when the world changes. The promised Messiah is not Scofield's Jewish messiah that beats people into submission until they accept the Jewish mindset. It's a whosoever will Messiah. It's a Messiah that gives people the opportunity to choose Him or reject Him. It's whosoever will. And whosoever chooses Him and chooses His Government, and chooses His Father's Laws - and chooses His Father's Will over their lives - He in no wise casts out.

The Jewish mindset is one that demands people obey their devilish schemes - or else. That's what the world is. That's what men's little g "governments" are. That's what their mindset is. Sure, they base their lie on the deception that their "governments function from the consent of the governed." That is, until a man withdraws his consent. Then, it becomes a matter of forced compliance. Threats of jail. Threats of property theft. Threats of beatings. That's the way the Jewish mindset works. That's the way men's little g "governments" work. That's the way God described them in I Samuel chapter 8. Because you rejected God as King, the king you chose for yourself will take, take, take. He'll tax tax tax. And in the day of your misery you'll cry out to the God of Heaven but He won't hear you because of your bad choices. Verse 5.

[5] For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water:

They are willingly ignorantly. They choose their ignorance. They choose their defiance. They've chosen to ignore the Biblical account of Creation. Of course they do. They have to. The Biblical account of Creation strips away their dominance one man over another. Their choice of ignoring the Biblical account of Creation is their open statement that the

God of the Bible does not exist. And if the God of the Bible does not exist - then there are no God's Laws. And if God's Laws do not exist - that only leaves man's "laws." And ultimately - that's what this is all about.

[6] Whereby the world that then was, being overflowed with water, perished:

Alright. Stop right here. The world that then was - perished. Did the world perish? That's what the Bible says, isn't it? Here's Strong's Greek definition for the word perish.

ἀπόλλυμι ἀπόλλυμι, ap-ol'-loo-mee; from G575 and the base of G3639; to destroy fully (reflexively, to perish, or lose), literally or figuratively:—destroy, die, lose, mar, perish.

Here's what Mr. Thayer wrote. These are the highlights:

1. to destroy i. e. to put out of the way entirely, abolish, put an end to, ruin: Mark 1:24; Luke 4:34; Luke 17:27, 29; Jude 1:5; τὴν σοφίαν **render useless, cause its emptiness to be perceived**, 1 Corinthians 1:19 (from the Sept. of Isaiah 29:14); to kill: Matthew 2:13; Matthew 12:14; Mark 9:22; Mark 11:18; John 10:10, etc.; contextually, to declare that one must be put to death: Matthew 27:20; metaphorically, to devote or give over to eternal misery: Matthew 10:28; James 4:12; contextually, by one's conduct to cause another to lose eternal salvation: Romans 14:15. Middle to perish, to be lost, ruined, destroyed;

a. of persons;

α. properly: Matthew 8:25; Luke 13:3, 5, 33; John 11:50; 2 Peter 3:6; Jude 1:11, etc.; ἀπόλλυμαι λιμῶ, Luke 15:17; ἐν μαχαίρᾳ, Matthew 26:52; καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι, 2 Corinthians 4:9.

β. **tropically, to incur the loss of true or eternal life; to be delivered up to eternal misery:** John 3:15 [R L brackets], John 3:16; John 10:28; 17:12 (it must be borne in mind, that according to John's conception eternal life begins on earth, just as soon as one becomes united to Christ by faith); Romans 2:12; 1 Corinthians 8:11; 1 Corinthians 15:18; 2 Peter 3:9. Hence, οἱ σωζόμενοι they to whom it belongs to partake of salvation, and οἱ ἀπολλύμενοι those to whom it belongs to perish or to be consigned to eternal misery, are contrasted by Paul: 1 Corinthians 1:18; 2 Corinthians 2:15; 2 Corinthians 4:3; 2 Thessalonians 2:10 (on these present participles, cf. Winers Grammar, 342 (321); Buttmann, 206 (178)).

b. **of things; to be blotted out, to vanish away:** ἡ εὐπρέπεια, James 1:11; the heavens, Hebrews 1:11 (from Psalm 101:27 (Ps. 102:27)); **to perish — of things which on being thrown away are decomposed**, as μέλος τοῦ σώματος, Matthew 5:29f; remnants of

bread, John 6:12; — or which perish in some other way, as βρω̃σις, John 6:27; χρυσίον, 1 Peter 1:7; — or which are ruined so that they can no longer subserve the use for which they were designed, as οἱ ἄσκοί: Matthew 9:17; Mark 2:22; Luke 5:37.

2. to destroy i. e. to lose;

a. properly: Matthew 10:42; Mark 9:41 (τὸν μισθὸν αὐτοῦ); Luke 15:4, 8, 9; Luke 9:25; Luke 17:33; John 12:25; 2 John 1:8, etc.

b. metaphorically, Christ is said to lose anyone of his followers (whom the Father has drawn to discipleship) if such a one becomes wicked and fails of salvation: John 6:39, cf. John 18:9. Middle to be lost: θριξ̃ ἐκ τῆς κεφαλῆς, Luke 21:18; θ̃. ἀπὸ τῆς κεφαλῆς, Acts 27:34 (Rec. πεσεῖται); τὰ λαμπρὰ ἀπώλετο ἀπὸ σου, Revelation 18:14 (Rec. ἀπῆλθε). Used of sheep, straying from the flock: properly, Luke 15:4 (τὸ ἀπολωλός, in Matthew 18:12 τὸ πλανώμενον). Metaphorically, in accordance with the O. T. comparison of the people of Israel to a flock (Jeremiah 27:6 (Jer. 50:6); Ezekiel 34:4, 16), the Jews, neglected by their religious teachers, left to themselves and thereby in danger of losing eternal salvation, wandering about as it were without guidance, are called τὰ πρόβατα τὰ ἀπολωλότα τοῦ οἴκου Ἰσραὴλ: Matthew 10:6; Matthew 15:24 (Isaiah 53:6; 1 Peter 2:25); and Christ, reclaiming them from wickedness, is likened to a shepherd and is said ζητεῖν καὶ σώζειν τὸ ἀπολωλός: Luke 19:10; Matthew 18:11 Rec. [Compare: συναπόλλυμι.]

Turn to Genesis chapter 6, read beginning in verse 1.

[1] And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

[2] That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

[3] And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

[4] There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

[5] And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

[6] And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

[7] And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

[8] But Noah found grace in the eyes of the LORD.

[9] These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Briefly, Bible principle that endures. Perfect in his generations means Noah did not mix the races. That should not be hard. Every man woman boy and girl can embrace Christ in the New Covenant world - but it is still against the Laws of God to mix races physically. Verse 10.

[10] And Noah begat three sons, Shem, Ham, and Japheth.

[11] The earth also was corrupt before God, and the earth was filled with violence.

[12] And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

[13] And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

[14] Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

[15] And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

[16] A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

[17] And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

[18] But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

[19] And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

[20] Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

[21] And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

[22] Thus did Noah; according to all that God commanded him, so did he.

Chapter 7, verse 4.

[4] For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Chapter 7, verse 23:

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

Chapter 9, verse 11:

And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

Did God destroy the earth? Yes. He did. God destroyed the earth and every living substance in it. But did the world continue? Yes, it did. Unless we are all walking dreams - God destroyed the earth - but the earth continued after it was destroyed.

This should not be difficult. Especially, when we get to Ecclesiastes chapter 1 verse 4.

One generation cometh, another passeth away, but the earth abideth forever.

This is just my opinion, but sometimes I think of the Book of Ecclesiastes as the same type of Book for the first 39 Books, as Hebrews is for the last 27.

If we understand what God wrote about the times of the flood - and how the earth was destroyed. And we understand that in light of Ecclesiastes 1:4 - then we know that what God said in Genesis chapter 6, 7 and 9 - were meant to be understood metaphorically. Or, maybe not metaphorically, but we understand it to mean something different. He destroyed every living substance because men had corrupted it and themselves - but the earth continued. Now go back to II Peter chapter 3, verse 7.

[7] But the heavens and the earth, which are now, by the same word are kept in

store, reserved unto fire against the day of judgment and perdition of ungodly men.

Same thing. This is the same thing as we find in Genesis but with a slightly different understanding. Now, we are talking about the heavens and the earth in a purely metaphorical way. The reserved unto fire is not physical fire - it's judgment day. This not referring to a physical fire as in the physical water of Noah's flood. And I'll prove it as we go on. This is talking about the passing of the heavens and the earth as in the passing of the Old Covenant and the establishing of the new. This is direct reference to the Words of Christ in Matthew 24 as in "what shall be the sign of Thy coming and of the end of the world." And that is age. World is age. It's aion. The end of the Old Covenant age. The judgment against those who refused Christ. The judgment against the lost jews, the rebellious jews who killed Christ.

[8] But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Now we need to remember, this is still Peter's response to verse 4:

[4] And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

In other words, the fulfillment is soon. But it's God's time frame. This is about the establishment of the Messiah sitting on the throne of David - the promise of His coming. Change was coming - but not until the people embraced Christ as the King - the One Who was sitting on David's throne. The Gospel had to be preached to all the world - for a witness unto all nations - then the end would come. Verse 9.

[9] The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

[10] But the day of the Lord will come as a thief in the night;

Stop again. Is this the first time we have ever read the phrase "come as a thief in the night?" Matthew chapter 24, read beginning with verse 32. Here is the all important time-stamp. It's not a day or an hour. But it is a generation. It is a 40 year window. Looking for the day of the Lord as a thief in the night.

[32] Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

[33] So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

[34] Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

[35] Heaven and earth shall pass away, but my words shall not pass away.

[36] But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

[37] But as the days of Noe were, so shall also the coming of the Son of man be.

[38] For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

[39] And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

[40] Then shall two be in the field; the one shall be taken, and the other left.

[41] Two women shall be grinding at the mill; the one shall be taken, and the other left.

[42] Watch therefore: for ye know not what hour your Lord doth come.

Here it comes.

[43] But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

[44] Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

[45] Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

[46] Blessed is that servant, whom his lord when he cometh shall find so doing.

[47] Verily I say unto you, That he shall make him ruler over all his goods.

[48] But and if that evil servant shall say in his heart, My lord delayeth his coming;

[49] And shall begin to smite his fellowservants, and to eat and drink with the drunken;

[50] The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

[51] And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Is there anything else that comes to mind with the phrase “thief in the night?” Turn to I Thessalonians chapter 4. Read beginning with verse 13:

[13] But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

[14] For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

[15] For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

Friends, the language is quite clear. This is Paul to those he was writing to in the first century.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord...

Are any of them alive and remaining today? Of course not. The first century saints are with Christ in Heaven. That was the promise to them. They were not lied to. These people were not lied to. Those to Whom Christ said, “There are some standing here which shall not taste of death, till they see the Son of Man coming in His Kingdom” - they weren't lied to, either. They received those promises - just like the promises were given - to them. All of this - everything we are reading has the time-stamp of the first century.

[16] For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

[17] Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

[18] Wherefore comfort one another with these words.

Lies? Were these all lies? Comfort one another with these false promises? Paul didn't come up with this. God told Paul what to write. Are we to believe that God told Paul to tell these people something that He full well knew wasn't true?

[16] For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

[17] Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
[18] Wherefore comfort one another with these words.

But yet, this did not occur in the lives of the people this was said to? That is ridiculous - and I'll go so far as to say blasphemous. It's calling God a liar. If this wasn't meant for those first century persecuted saints - then He just as easily could have said - this is going to happen thousands of years from now. "You are all going to die - but when Jesus comes again - you'll be resurrected - comfort one another with this promise." But that is not what God told Paul to write. God told them some of them would be alive, some of them would be remaining and would be caught up together with those who were already sleeping.

I'm telling you that people who say this hasn't happened are calling God a liar. The jig is up. They need to come up with a better lie - because the one they've been telling is a joke of a lie. It is so unbelievable it's literally shocking that people - even McDonald's, NFL worshipers, and Covid jabbed people have fallen for it. Now turn the page to I Thessalonians chapter 5. Looking for "thief in the night." Verse 1.

[1] But of the times and the seasons, brethren, ye have no need that I write unto you.
[2] For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

Again, this isn't hard. This is all taking about the same thing. Matthew 24, II Peter 3, Acts 2, I Thessalonians 4 & 5 - it's all the same thing. And why? Because the last days, the end of the world, the passing of the Heavens and the earth - it's all the most important things that we must know about everything in the world that matters. It's about the end of the Old Covenant World and the establishment of the New. It's about the reclamation of the thrones of the world - reclaimed once and for all by the God of Heaven, the Creator, the God of the Bible of the Commonwealth of Israel. It's the world in which we live - and if we don't understand that it's about falling on our knees in repentance of once walking according to the course of this world - turning from that awful choice and embracing the present day reality of the Government of God - we miss it. Verse 3.

[3] For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

[4] But ye, brethren, are not in darkness, that that day should overtake you as a thief.

That that day. What day? The day of the Lord from verse 2. The great and notable day of the Lord from Acts 2. It's all talking about the same thing. And it happened in the first century. It's not a future happening. It is not a future event. And to fail to understand this is to miss the entire understanding of everything.

[5] Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

[6] Therefore let us not sleep, as do others; but let us watch and be sober.

[7] For they that sleep sleep in the night; and they that be drunken are drunken in the night.

[8] But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

[9] For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

[10] Who died for us, that, whether we wake or sleep, we should live together with him.

Yes. It's about living with Him. He's the King. He's the Lawgiver. He's the Government. He's the Potentate. He's the King of kings and Lord of lords and besides Him there is no other. Today's world doesn't get this. Today's world doesn't see this. Those who think they are in Christ, are of God, are too busy playing church and serving the little g "governments" of the world - they have no idea what it means to live together with Him. But that's what it's all about. Back to II Peter chapter 3. Verse 10.

[10] But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

This is the same day of the Lord as everywhere we find it in the Bible. It's the coming of Christ. It's the Revealing of Christ as King of kings and Lord of lords and it already happened. It's not a future event. Those that believe it's future have fallen for jewish fables and a false messiah. The day of the Lord is a day in which the heavens pass away and the elements melt with fervent heat, the earth also and the works that are therein are burned up.

This is the end of the world. This is what Christ was talking about in Matthew 24. It is the end of the Old Covenant world, the end of the Old Covenant age.

[11] Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

[12] Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

[13] Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Nevertheless we - no - of course - the we that God had Peter tell all this to. It's the we from thousands of years later. If that's the case, what was the harm in saying it that way? Why not just spell it out? Why make these people think something was for them - but it really wasn't? It's because that is a ridiculous way of thinking. It sounds like it was written to and for those people because that's what it was. They were on the verge of the New Heavens and the New Earth - because that phrase means the New Covenant. The New Heavens and the New Earth is the New Covenant. Once again. Please turn to Hebrews chapter 12.

We read the whole chapter not long ago. So, read, beginning with verse 18.

[18] For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

God is having the writer of the Book of Hebrews contrast the Old Covenant World with the New Covenant World. That's what is going on here. Most of the people in the first century had been living in the Old Covenant. But that Old Covenant was passing away and they were on the verge of the New Covenant.

[19] And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

[20] (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

[21] And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

That was the Old Covenant. Verse 22.

[22] But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

That was old. That's what your parents did. That's what your grandparents did. That's what Moses and all those older people did.

[22] But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Friends, this should be simple English grammar. They did that - but you did this.

[18] For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

[22] But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

The earthly Jerusalem is no longer. Remember what Jesus said? He said it was going to be destroyed. The earthly Jerusalem is no more. You are now come to the heavenly Jerusalem.

[23] To the general assembly and Ekklesia of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Now watch. If you are not following along with your Bible - hit the pause button and make sure you are seeing this before you go on.

[18] For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

[22] But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

[23] To the general assembly and Ekklesia of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

[24] And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

This is talking about the passing of the Old Covenant and the establishing of the New Covenant. The greatest event in the history of mankind.

[25] See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

Now watch.

[26] Whose voice then shook the earth:

Whose voice then shook the earth:

Whose voice then shook the earth:

Whose voice then shook the earth:

What does that mean?

Whose voice then shook the earth:

He's getting ready to answer.

but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Yet once more I shake not the earth only, but also heaven.

Yet once more I shake not the earth only, but also heaven.

Yet once more I shake not the earth only, but also heaven.

Yet once more I shake not the earth only, but also heaven.

What does that mean? What does shaking the earth and shaking the heaven mean?

[27] And this word, Yet once more, signifieth

And this word, Yet once more, signifieth

This signifies, this is what this means.

the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

The shaking of the heavens and the earth is the removing of the Old Covenant World. That's what it's all about. And even more importantly than the removing it's what cannot be shaken that remains.

[28] Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
[29] For our God is a consuming fire.

That's what the elements melting like a fervent heat means. That's why the language that is used is used. That's what this all means.

I'm out of time. Let me leave you with this. The shaking of the heaven and the earth? Is this Hebrews chapter 12 passage the first time we read this in our Bibles? No it isn't and I'll plan to get into it next week.

We can't take passages out of our Bibles and jerk them out and lay them on the table and build religions out of them. We must read these things in light of the whole Bible. Where else does it say similar things? We learn what we are supposed to know by building on the knowledge - the faith - from the beginning and working our way to the end.