

# The Sovereign Grace Hour

PROTESTANT REFORMED CHURCHES

Every Sunday 8:15 A. M.

K-S-O-O, Sioux Falls, S. D.

(1140 ON YOUR RADIO DIAL)

Message of March 24, 1946

The Rev. C. Hanko

## THE NEARNESS OF THE END

We do well to listen to the Word of God as found in I Peter 4:7: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

Our attitude toward the end of a certain matter may be either full of hope or full of dread. One person may look forward to the end with keen anticipation, while the other may dread the very thought of it. Two persons may be traveling together on a train; for the one it is a pleasure trip which he would like to enjoy indefinitely, but he knows the pleasure will soon be snatched from him, — while the other has been making a long, wearisome journey to a destination he is eager to reach, so that he is overcome with impatience while he awaits the moment of his arrival.

The same thing holds true of the end of all things. The very thought that all things must pass away is so horrible to the wicked that they refuse to harbor it. Any great catastrophe that forcefully reminds them that this end is bound to come, in spite of what they may do, fills them with terror. While on the other hand, the Christian pilgrim, who has learned to regard this life as a pilgrimage to that better country above, looks forward with longing toward the end of all things. It means for him his journey's end, the deliverance from the weakness of sinful flesh, the realization of his hopes and the fulfillment of all his expectations. He says

with the Psalmist of old,

"When I in righteousness at last  
Thy glorious face shall see,  
When all the weary night is past,  
And I awake with Thee  
To view the glories that abide,  
Then, then I shall be satisfied."

To the wicked the end of all things is a cause for woe and lamentation; for the believer it is a source of endless comfort and assurance. It is simply a question of our life-long attitude toward that end.

For 'the end of all things' points us to that day when Time shall be no more. It spells the end of all this present existence as we now know it; the end of all things which were made in the beginning, even as God has said, "Yet once more I shake not only the earth, but also heaven." It means the end of the heaven of heavens in its present form, where the angels now dwell and where the saints await their final glory. It means the end of the skies, the sun, moon and stars, the grass, plants and trees, the dry land and the seas, the fish and the fowl, the animal that roams the field and every man in whose nostrils is the breath of life.

It marks the end of all that has ever taken place during this present time. The end of history, of all warfare, famines, floods, pain and sorrows. It writes the end of the development of wickedness upon the earth, of every power of antichrist that will ever lift up its head, of all cursing and swearing, of every form of corruption and debauchery, of every hand that has been raised and every tongue that has ever wagged in rebellion against the Most High. In one word, it brings eternal woe upon a world in which wickedness