

STRAIGHTWAY

"AND STRAIGHTWAY THEY FORSOOK THEIR NETS, AND FOLLOWED HIM" (MARK 1:18).
CHRISTIAN PURITIES FELLOWSHIP

The End Time and the Consummation of God's Plan

Dr. H. T. Spence

In this issue of *Straightway* we consider the complex theme of history. What is history and what does it involve? More importantly, how does history in all its most integral parts unfold the whole plan of God, revealing the purpose of His creation of *time*?

History has been defined as "all we know about everything man has ever done, or thought, or hoped or felt." But if one believes in evolution, that chance is ultimate, and thus that the world has no meaning and life has no direction, then history really has no story to tell. It is merely an amalgamation of disconnected and empty events. It would be as Shakespeare's Macbeth said of life, "It is a tale told by an idiot, full of sound and fury, signifying nothing." To such a man, history is nothing because life is nothing.

For secular men (including atheists) who believe there is some purpose to history, the meaning of history is being determined solely by man. Therefore, they

write history in terms defined by only man himself. But for a biblical Christian, the meaning of life and of history comes not from man but from the Triune God.

God Is the Author of History

The worldview of a Christian includes the truth that all things visible and invisible are made by God the Father, God the Son, and God the Holy Spirit. Since all things are made by God, this means that all things derive their meaning from God and His purpose for them. Therefore, the meaning of history does not come from within history or from man. The meaning of history can only come from God its Creator.

At the outset of these articles, we must establish the biblical fact that God is eternal and dwells in the dimension of eternity. He has no beginning and He has no end. Therefore, there is no past or future with God. He dwells in the infinite present tense of His continual holy existence. He is not a part of nor a

product of the concept of time. All His purposes and plans can only be found in eternity.

When God created the universe (including the angels in Genesis 1:1), it was in dateless time. Our human concept of time only comes into existence in Genesis 1:3, "And God said, Let there be light: and there was light." When God created the dimension of time, He automatically declared the concepts of beginnings, a past, a present, and a future.

It is important to note that the concept of time regarding the universe and angels is different from the concept of time on earth. Our time is based on our solar system, which is very small compared to other heavenly systems. Time to us, both circular and linear, is based on the rotation of our planet and

its revolution around the sun. In contrast, angelic time is not based on our solar system.

Although God inhabits eternity, He has chosen in His sovereign will to work in time and through time! The universe was created by God before this *physical* earth. It may be that our earth was initially a *psychical* or spirit world in Genesis 1:1, 2. We do not know the concept of time God worked through to create the universe. But we are clearly told in Scripture that God worked in the time dimension of six days to bring about the creation of this present *physical* earth, rather than choosing to make the earth in a moment of time.

Genesis 1:14 reveals, "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." It is declared from this verse that God used these firmament lights for the concept of time. Time commenced as *linear* (history and chronology) and *circular* (seconds, minutes, hours).

The importance of time in God's thinking for planet Earth and mankind is presented in several chapters in the Book of Leviticus. Additionally, a full chapter is dedicated to time in Ecclesiastes 3. The Book of Ecclesiastes is carefully addressing the natural man

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“under the sun.” We are told that all the timings under the sun are in the hands of God. Twenty-eight times the word *time* is used in chapter 3; fourteen pairs of opposites are employed in an effort to cover the widest possible aspects covering human life.

In Ecclesiastes 3, *life's beginning* and *end* are first mentioned. Then everything between one's appointed time to be born and to die unfolds. These are mentioned to clearly reveal to us that the time for all things has been determined. Everything rests on God's will and good pleasure, both the time when such a work is to be carried through as well as the carrying through of that work itself.

The End-Time Infatuation with Prophecy

God also has chosen to reveal His plan for the history of this planet and humanity within His book, the Bible. We must remember that approximately thirty-five percent of the Bible is prophetic literature. If we would include prophecy's shadows and types, this amount could reach fifty percent. We believe, according to prophecy, we are in the End Time of the last days. There has been a growing global infatuation to know the future by many, especially political leaders throughout the countries of the world.

There has been a proliferation of

soothsayers to arise in the earth in several countries. The world seems to be “craving” to find out about the future through any means or methods. A most prominent book of prophecies has come from the French astrologer and physician Nostradamus (1504–1566). His *Les Prophéties* is a poetic work of 942 quatrains that many look to for a global understanding of the future.

Another work is the *Prophecy of the Popes* by the Irish archbishop Malachy (1094–1148). It reputedly lists the future popes who would come in the Roman Catholic Church. From his visions, these prophecies are composed of a series of 112 cryptic Latin phrases which supposedly predict the Roman Catholic popes from the time of Malachy down to the last pope before the destruction of Rome. Interestingly, Malachy predicted there would be only one more pope after Pope Benedict, who is the present Pope Francis I; it was predicted that during his reign the end of the world would come.

Still another more recent individual is Baba Vanga (1911–1994), a blind Bulgarian, sometimes called the “Nostradamus of Bulgaria.” She was sought after by many political leaders hoping to gain insight into future global events. And the list could continue with a host of more contemporary soothsayers who have arisen to reveal the future

history of mankind and governments. These individuals would fall under the categories of soothsayers, via astrology, tarot cards, and simply prognostication. Governments are paying a great amount of money to find the history of the future, either through black magic or white magic.

The reason for this infatuation for future-events knowledge at this crucial hour in world history is that we are plagued with a surplus of confusion and scarcity of global leadership. Most believe that truth in government has been lost in our present season of history. It is also evident that amidst our amassing of mountains of knowledge, there is very little wisdom. We have come to utter chaos regarding the future. It is evident that the world leaders have come to deny the very existence of God. And to those who may believe in Him, questions arise about Him merely because of the intensity of wickedness and uncontrollable trouble our world is in. Does God exist? Is He omnipotent? Did He create a few things, or everything, or is there the concept of theistic evolution? If God does exist, does He communicate with His creation? Can He act in history? Is He in control of history? Does He even have concern for us on the earth?

God Knows History and the Future

Among the many presuppositions and truths we must believe as Christians, we must also believe that God has told His own much of what He is doing. Amos 3:7 states, "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." In several contexts, God has told us what He is going to do. In both the Books of Isaiah and Daniel, God makes it plain that He is the author of history. In verse after verse in Isaiah 40–48, He shows that He is the One bringing about whatever comes to pass. Our God is in truth the Sovereign Lord of history.

Man, however, has rationalized history into three theories. One viewpoint is that history is *open ended*, meaning it just goes on and on in an evolutionary manner, made up of human experience but having no purpose. This belief assumes man's goodness and human wisdom will lead us to some dream of Utopia, or our evil and folly will lead us to destruction from which another world will emerge from the rubble. According to this view, either is possible and nature seems to afford no preference. Another view is that history is *cyclical*. History just keeps repeating itself. Civilizations flourish and die. Nations come and go, and mankind never learns. Still another view is that history is *climactic*: we are living toward

some great climax.

Nevertheless, to the Christian there is a purpose to history, a designed goal, a destination for the whole of creation. This view involves human responsibility; it involves an accounting for man's behavior. Everything that happens moment by moment is carefully and in plenary power and wisdom brought together. The Christian biblically understands there is a judgment, a harvest, and a day when God triumphs over everything! Yes, this is the *biblical view*!

Since God has told us the story of time from the beginning to the end, we can follow His revelation by looking at history. However, several things should be noted. We should study the selection of a people from out of the world to be God's servants in the earth. This is a story we can trace throughout the Bible and continuing into history. We must also view the rise and fall of empires, which are outlined in several chapters of the Book of Daniel, other books of the prophets, and in the Book of Revelation. But the principles of biblical history also must take into consideration world powers such as the Papacy (which exercised political domination over the nations of Europe for thirteen centuries) and Islam (which held sway over the Holy Land for thirteen centuries) as well as the End-time nations and modern

enemies to Christianity. We should also view great movements, such as the spread of the Early Church, the Reformation, and the modern phase of World Missions.

Other Subjects History Must Include

In reference to modern world missions, we must clearly acknowledge the significance of the last two hundred years in which the Gospel has been taken all over the world. However, now over half the population of the world has shut its doors to Christian missions. We must also consider the great apostasy at the end of the age preceding the Second Coming of Christ. A proper interpretation of history should include all these subjects regarding the Church (the public view of the Church) and the Kingdom of God. We must even distinguish between the terms *Israel* and *Jew*. We must also take into account the concept of the world system that goes under the name of Babylon in the Bible—Political Babylon, Ecclesiastical Babylon, and Economic Babylon, as described in the Old Testament and in the Book of Revelation. But we must also note in history the continuing work of Satan and the greater work of the Holy Spirit. History will include every individual who has been conceived and lived—his life, his doings, and his effects upon history. Yet it seems that history has become more complex in

the End Time than any other time. Only God can resolve history ultimately to His Glory.

World History, in the light of biblical prophecy, has become a complicated subject within the public Christian world. There are four general theories of the relationship between history and prophecy. The first view is a *Symbolic* theory that states biblical prophecy is scriptural literature meant only to teach spiritual truths, even though it may use the phraseology of history.

The second view is a *Preterist* theory that limits all historical references as applied only up unto the days of the Roman emperors when the Christians were severely persecuted. They state that this history is all finished now, and we are not to look for anything else as a historical fulfillment of the prophecies except the developing world under the influence of the Church.

The third view is a *Futurist* theory of prophecy which claims that the main events described by the prophets have not yet begun. They are postponed until the time of the Second Coming at the end of the world.

A fourth view is a *Historical* theory which states that all of history is included in the messages of the prophets. There are no gaps, and even the intervening centuries since Christ was here are all

very much included in the prophetic messages.

Conclusion

One of the great commands in the Scripture is to “watch!” What does *watch* mean? It means to be aware of what is going on about us. Note Ezekiel 12:27, 28:

Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

It is important that we “watch and pray.” But this “watching” must include the unfolding of history, for there must come a day when all history will be consummated! And where are we in this appointed consummation? According to Hebrews 1:2, God has already appointed the “worlds,” that is, “the ages” or segments of time for all of history. Daniel 8:19 clearly states God has appointed there will be an end of time. In Acts 17:26, God has “determined the times before appointed,” and the certain day of judgment of mankind (17:31). There are also “the times of the Gentiles” when they will be fulfilled (Luke 21:24); this time began with Nebuchadnezzar and will continue through the Antichrist.

It is our burden in this issue concerning history and its already appointed seasons, from the beginning to its end, that we must consider how providence will guide the meticulous details of history through its troubled waters, and how God's plan will triumph in the End!

All things must truly work together ultimately to God's glory, purpose, and plan. And this is what we must both see and acknowledge at this crucial hour of history. For it *all* is God's detailed History. S

The Singular History of God's Plan

Dr. H. T. Spence

One of the great fallacies of interpreting history is the fragmenting and isolating of one history from another. Perhaps this is a real danger in any study. Collected facts and truths compartmentalized and studied apart from the whole of epistemology can result in distorted conclusions. This is especially true when it comes to history. There are so many history studies to which a person could give his life that he could never view them in the light of the whole of history. However, we must carefully note that history in the sight of God is a singular sight. All aspects of history, even those taking place simultaneously, are interwoven as one reality in God's plan.

One History versus Many Histories

Though God works in the meticulous details of every minute aspect of life, the coherence of it all is viewed by God as one plan always unfolding in time. We

mortals can only see the facts as history has unfolded itself to the present time; even still, our sight is limited. For example, we now see seven historic Church ages having unfolded in the light of Revelation 2 and 3, but it was not until the mid-1800s that this prophetic view was first discerned by God's men as they reflected over history from their standpoint in time. Although we read prophecy in Scripture, even with its much-pronounced specifics, it is only when a prophecy is finally fulfilled that we see its exactness and its reality now as part of history.

There is no separate history. All history, no matter what kind, is part of God's singular purpose. Though we see certain aspects of history being fulfilled, yet how is it to be seen in the whole or the entirety of history? Only God sees the whole of history, and every thread of its histories is delicately interwoven by providence into one singular history. We

may see a fulfillment of a part of history, but God's people have had to be in continual re-examination of whatever thought or models and perspectives of history are current. The history that has happened will be in keeping with the revealed pattern and purpose as the Bible continues to unfold itself, giving insight to God's people.

God's plan of salvation is very simple—it is so simple a child can understand the basis for participation. However, God's pattern of history is very complex. It is so complex that men find it difficult to comprehend just what is presently happening in history. This is particularly true of all which still lies ahead of us in the unfolding of history. We know not if its course may slightly or dramatically alter. The pattern of history as set forth in the Scriptures is there for all to read, yet it is so complex that no man has ever exhaustively set forth a statement of the historical proposition.

The fact that God has given a revelation of history is found in Amos 3:7, "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."

The purpose of the revelation of God's Word is threefold: *First*, the revelation shows that God is the author of history.

That they may see, and know, and consider, and understand together, that

the hand of the LORD hath done this, and the Holy One of Israel hath created it (Isa. 41:20).

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it (Isa. 46:10, 11).

Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them (Isa. 42:9).

And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them (Isa. 44:7).

Second, the revelation stands as a witness against unfaithful men:

Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isa. 46:8–10).

I have declared the former things from the beginning; and they went forth out

of my mouth, and I shewed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them (Isa. 48:3-5).

These verses reveal that only God has been the unfolding power of history.

Third, the revelation allows the faithful to understand and take comfort as history unfolds.

Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I (Isa. 52:6).

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself (Luke 24:25-27).

And now I have told you before it come to pass, that, when it is come to pass, ye might believe (John 14:29).

Now I tell you before it come, that, when it is come to pass, ye may believe that I am he (John 13:19).

But these things have I told you, that when the time shall come, ye may

remember that I told you of them. And these things I said not unto you at the beginning, because I was with you (John 16:4).

Among the innumerable history books that have been written (ranging from an honorably attempted objective perspective to the modern existential *Geschichte* perspective), which ones are more accurate, and which ones are more subjectively written? Which ones are written in the light of a singular event while isolated from all other events? None could be written in the light of the whole of history; only God can do that. And only God can interpret even portions of history in the light of the whole. Not one history written by man will necessarily be in accord with God's full and real history. There could have been many different histories, but there has been only one history. The full pattern of history only comes from outside ourselves; God must reveal it. God has ordained time, history, and the plan of history including every meticulous aspect.

Every event, every birth, every death, every nation, every philosophy, every government, every human accomplishment, every contributing thought to humanity, every song, every invention, every battle, every war, every good, every evil, every biblical sermon preached, every heretical sermon preached, every

crime committed, every movement of providence, every building built, every word spoken, every oppression, every persecution, every marriage, every blessing, every curse, every event in the universe, every conversion, every falling away, every recovery, every apostasy, every movement and work of man, every action performed, every lion that kills, every bug that moves—no matter how significant or insignificant, these all are intricately woven into the plan of history through the providence of God! And that plan of history is the plan that God had from the foundation of the world. There has not been one event or word or thought that has not somehow become part of the whole of history.

The Threads of History Interwoven into the Whole

There is the *boule* will of God (which we have dealt with in our writings) that presents the sovereign decrees of God throughout history; this will is unalterable. Yet, how does God weave the myriads of His *theileime* will, His “wish or desired will” that may not be fulfilled? Second Peter 3:9 declares that God is “not willing that any should perish, but that all should come to repentance.” This is His “wish will” and desire, but not all will repent. Yet even the rejections of His will for them are all carefully and intricately interwoven into God’s plan and God’s singular history for this world.

In all the planning, deliberations, conspiracies, and manipulations of individuals, families, communities, cities, states, and nations, God will both permit and restrain man’s actions. All these permissions and restraints are a part of His plan for this world’s history. It must be acknowledged that mankind is humanly inadequate to read the total pattern of history. It will be impossible to submit the total pattern of history to human logic. God’s divine pattern is truly “translogical” since history’s author is a transcendent God. We believe the Bible teaches that history is neither open-ended nor cyclical; it is climactic. There is so much said in the Bible of judgment, harvest, the fullness of time, the Day of the Lord, etc., that we cannot think otherwise.

Several weeks ago, I received a phone call from a man who was greatly disturbed that Donald Trump did not get back in as president. He questioned God’s promise of Genesis 12, that God would honor those who would honor the seed of Abraham. And that because of this, Trump should have providentially gotten back in as president. I told him though Trump moved the American Embassy to Jerusalem and was an open friend to Israel, this does not mean that God’s will was to return Trump back into the White House. We may ask, “Why did God not permit Trump to

return to the presidency in 2020?" There is a simple answer—it was not God's will!

Though Trump honored the Jews, there are two biblical prophetic truths that must be kept in mind. The first is that we have come to the End Time, a consummation of the ages; and according to biblical prophecy the national governments must collapse to bring about the global governmental power. President Trump did indeed reveal how evil America's leadership is, especially the political maneuverings of its Deep State. The second truth is that it seems God's appointed history now is to collapse the whole of world governments to bring about the coming of Antichrist. Yes, there is an Antichrist coming, as well as a deepening of the apostasy of the Jews; and America must fall as part of the whole of history.

God's will, plan, and providence are working toward the culmination of evil, when man's great day of sin will bring the earth to absolute exhaustion, and God will collapse all man's vain plans. Christ revealed that the days of Noah and the days of Lot would return in the time surrounding the Second Coming of Christ.

Amidst the Neo-Christian crowd declaring in the presidential days of Donald Trump that a national revival

of Christianity would take place, even in the White House, God used that president to reveal the darkness, the powers of Satan, and the deep evils of immorality that are a part of America, and the giving over of this nation to "the Lie." His presidency may have been simply to reveal to God's people how deeply wicked this nation is and how spiritually corrupt modern Christianity is that empowers wickedness. His time in office caused a reaction that truly opened the floodgate of evil and Satan in full force and open display. The shootings in Texas and in so many other places across our country, including over twenty-one other shootings that weekend (January 6) that did not make the headlines, proved that our country is so filled with violence it has become the norm of society. How will all this, even the confusion that surrounds all these daily incidents, be part of the singular history of God's Plan?

Therefore, it is impossible to interpret history or interpret prophecy ahead of time. We may know a certain thing will happen according to prophecy. But how will it happen? When will it happen? And what will it affect? We only know of the coming event; but how all this will tie into God's whole history and plan, we do not know. We read the parts; when it happens, we view the parts, but what does it all mean? We should never

interpret a providence while we are in it; only in the aftermath of it does it become plain. But even then, what is that providence in the light of the whole of History? Oh, the many histories that flow at the same time in the great river of history—many tributaries flowing, but one great river. Some histories stand out and become more prominent; others are never written about. Others are events that happened with only one present or no one present. There are places where only animals, fish, and fowl of the air are present; yet everything in God's creation is making history and being part of history.

What Is History?

When the Roman Catholic historian Will Durant wrote the immense work *The History of Civilization*, he was asked, "In all the decades of your study of history what has it taught you?" He responded:

Is it possible that history has no sense, that it teaches us nothing, and that the immense past was only the weary rehearsal of the mistakes that the future is destined to make on a larger stage and scale? At times we feel so, and a multitude of doubts assail our enterprise. To begin with, do we really know what the past was, what actually happened, or is history "a fable" not quite "agreed upon"? Most history is guessing, and the rest is prejudice. The

historian always oversimplifies, and hastily selects a manageable minority of facts and faces out of a crowd of souls and events whose multitudinous complexity he can never quite embrace or comprehend. History smiles at all attempts to force its flow into theoretical patterns or logical grooves; it plays havoc with our generalizations, breaks all our rules. The historian will not mourn because he can see no meaning in human existence except that which man puts into it; let it be our pride that we ourselves may put meaning into our lives, and sometimes a significance that transcends death. If a man is fortunate, he will, before he dies, gather up as much as he can of his civilized heritage and transmit it to his children. And to his final breath he will be grateful for this inexhaustible legacy, knowing that it is our nourishing mother and our lasting life.

Such was his perspective of history.

From a Christian's perspective we can say that history has two sides, a divine and a human. On the part of God, it is His revelation in the order of time (as creation is His revelation in the order of space), and His successive unfolding of a plan of infinite wisdom, and to His glory. There must be a universal (or whole of) history because of the unity of God. A view of history which overlooks the divine factor starts from

deism and consistently runs into atheism. The opposite view, which overlooks the free agency of man and his moral responsibility and guilt, is essentially fatalistic and pantheistic. And then we have a third power that enters the history of the world—that of Satan and fallen angels.

In the temptation of Adam in the garden, the temptation of Christ in the wilderness, and at every great epoch, Satan appears as the antagonist of God, endeavoring to defeat the plan of redemption and the progress of Christ through history, using weak and wicked men for his schemes. But he is always defeated in the end by the superior wisdom of God. The central current and ultimate aim of the universal whole of history is God's Kingdom that is to be

established by Jesus Christ. Secular history must directly or indirectly subserve God's sacred history's ends. Secular history can only be fully understood in the central light of Christian truth and the plan of salvation.

The apostle Paul declares in Colossians 1:17, "And he is before all things, and by him all things consist." This statement includes history! But we must remember that God alone is the Historian! He is the One Who writes history and interprets it, the One Who, we will both discover and acknowledge one day, has penned the true history of the grand plan of His Son, the Love Gift to Him, and that will triumph over all that has come against the heart of God in His Son! S

My History in the Light of the Whole of History

Dr. H. T. Spence

We have wanted to carefully confirm in our hearts the greatness of God in His creation, the preservation of that creation, the creation of time, and then the unfolding of that time. The unfolding of time will thus be called history; but the Bible is clear that God Himself has appointed history and the ages to unfold in history. As He carefully appoints time and the ages, He also is in the great care of what unfolds in

those time periods, including men, nations, events, epochs, the turning points in the history, and the transitions of history.

God's Will in His History

We must see that the Bible reveals two concepts of God's will. His will includes a *boule* will, which is His will of sovereignty, that declares absoluteness of what will happen. Then there is the

theileime, His “wish-will,” that man will either respond to or denounce. But if rejected, how will this *theileime* wish-will affect God’s involvement in history? We alluded in a previous article that we see both Greek terms in reference to the history of David. Acts 13:36 reveals the *boule* will of God: “For David, after he had served his own generation by the will [*boule*] of God, fell on sleep.” David’s life and the appointed generation of his living were affirmed by sovereignty, the unalterable will of God. But Acts 13:22 contrastingly declares, “I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will [*theileime*].” David could have rejected this will of God, but he did not! He fulfilled God’s desires for him. God must take into consideration the individual lives lived, either their fulfilling of His *theileime* will for their lives or their rejection of that will.

This plan of God for history takes into account the fall of the Devil and his desire to destroy God’s workings, dealings, and the outcome of His plan. The Devil has his own plan for history, for this planet, and for the people born on this planet, but he cannot do anything apart from God’s permission. Many times, God permits what some may conclude is the Devil having his own way and will; but all his evil actions are tied up in God’s plan. And then,

there is man, who fell from a perfect creation and estate; his offspring, conceived in sin and “shapen in iniquity,” came into the world to do their own will and way. God’s universal plan of history must include all these complexities.

My Life in God’s Will

Though we have observed that God’s history includes the totality of history, within that history there are many, many subservient histories, millions upon millions, that are carefully woven into play with that universal history. Some things of our personal life come into existence from God’s *boule* will. These are unalterable, and God alone chooses and makes them so. This sovereign will includes the moment in history when we come into existence (the moment of our conception), our parents, our ethnicity, our country, our body created for the self, and our disposition of that self. These all were a part of the *boule* will of God.

There is also the *theileime* wish-will of God. With this aspect, an individual could do God’s desired will or reject willfully that desire. God will not force His *theileime* will on anyone. And all the rejections of this will must mysteriously be tied up in God’s universal plan. Many things of our life fall into this category. This is where our personal history is to

be seen. Compared to the whole of history, we may be a grain of sand in the entire scheme of history, but it is through history that God will bring “many sons unto glory” (Heb. 2:10)!

Behind every child conceived is the *boule* will of God, the sovereign plan of God. Conceptions were intended to be in marriage, but many, many children are conceived outside of marriage, permitted in God’s providence. There are always two workings of God found even in the worst of circumstances. One is the prevenient grace of God, and the other is the providence of God. No matter how bad the past or beginning of a person’s life may be, God can make a situation turn out to His glory! Out of over two million seed potentials that are passed by the man in the act of union, God sovereignly selects one to unite with the egg of the woman. It is estimated that there are 385,000 children born every day in the world. Surprisingly, for every 105 boys birthed in the world daily, there are 100 girls born. But because of war and tendencies of boys and men to die earlier than girls, it comes out to about the same ratio. This is the hand of a sovereign God in the history of all conceptions.

Dear reader, God was in your conception and in your birth. There are many sovereign appointments in your life and many wishes of God for your life. Any

child’s life will be tied in with other histories within a family. And then, one day the child’s life will break away from the family in which he was born, and his own family will be commenced in God’s timing.

As the child grows, those appointed years of transition will take the child into puberty; then the child will begin the teenage years as providence calls him through the strait between childhood and young adulthood. How will the child handle this transition? What will be his history through this season? This is why in the Old Testament God appointed the *bar* and *bat mitzvah* callings, the time when the child becomes accountable to the Law, a consciousness of God for the life. As the child’s body undergoes both physical and mental maturing changes (the girl, 12 to 13, and the boy, 13 to 14), this call of the *bar mitzvah* or the *bat mitzvah* is to bring the child to a consciousness of God and to an accountability to God. Yes, God wanted to assist the child through the strait of transition from childhood to early manhood or womanhood. Careful guidance will be imperatively needed through this season. Yes, providence is working through every season of the history of an individual. Histories are composed of events, circumstances, and a vast amount of experiences touch and affect

the individual. They become the molding of our lives.

Even what seems to be tragic situations that may have happened to us (as with Fanny Crosby who lost her eyesight when the wrong medicine was put into her eyes), God's providence uses such situations for good in our lives. We observe God in the history of Moses, in his slowness of speech and tongue. When God was calling him, this became a great concern to Moses: "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue" (Exod. 4:10). The Lord responded, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exod. 4:11, 12). We read of the apostle Paul and the unknown problem with his eyes, yet God used him with the handicap:

For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me (2 Cor. 12:8, 9).

The peculiarities were part of the plan of God in history.

We must take honorably all that comes to us in God's providence, for grace and providence are given to triumph over all seeming tragedies or failures. What about our marriages: do we believe people can hurt our opportunities? We may think problems have quelled our hope, or that we desperately need to do this or that to find the right one. Sometimes God will lead us to do certain actions, but all this is in the hands of the Lord. It is difficult to tell Christians to trust in God and pray to God; they tend not to believe that God is in the meticulous details of life. We must remember, no one can hurt our opportunities. The entirety of our lives is in the hands of the Lord; He has proved time and time again that everything that comes into our lives comes at God's appointed time. If it seems delayed, we must simply believe it is not God's time. Wait upon the Lord, for He will bring it in His time in accordance with the great plan of history.

Dare we see this in the historical story of Ruth who was down in Moab? A family came from Bethlehem, having left there due to a famine; and Ruth providentially married a son in that family. But the son died. Naomi her mother-in-law, in bitterness due to the many tragic events that had taken place in her life, returned to Bethlehem but discouraged Ruth from returning with

her. Ruth, pressing her love and devotion to Naomi, refused to leave her, and thus Naomi, accompanied by this Moabitess, entered Bethlehem at the time of the harvest. In going to glean in the fields, Ruth happened to light upon Boaz's field. The two of them fell in love; but there seemed to be a "kink in the wheel" of providence because a nearer kinsman was in line to marry Ruth and take the inheritance. This nearer kinsman initially accepted but then, for fear of marring his own inheritance, did not take the Moabite woman Ruth. God triumphs in the end! Oh, the power of providence in the history of individuals.

We read in the New Testament of a healing being delayed for thirty-eight years for a woman with an issue of blood. She had gone from doctor to doctor for help but to no avail. Then one day as the Lord Jesus is passing her amidst a great throng of people, she carefully comes up behind Him and touches His hem and is instantly healed. Oh, the power of God in the individual life!

There may be failures in our lives that affect us. But can God's grace work through these failures? Can God overcome the failures, or work through them despite them? Is there hope of a change later in my history?

My Times Are in His Hands

The time when God dealt with us to give

all to Him brought about our New Birth. That coming to Christ became our Passover. In the Old Testament, Passover was on April 14. But if we do not come to Christ at the time of His dealing and wooing us, is there a second opportunity in our history? There was an opportunity of a second Passover for those who may have been defiled or out of the land on April 14. This second Passover was appointed for May 14. In God's timetable of history, is there a second opportunity if we missed the first opportunity?

We also see, in shadow and type, the work of sanctification when the children of Israel came to God's appointment of entering Canaan in Numbers 13 and 14 via Kadesh Barnea (from the south side). They refused to enter because of unbelief. But we then read of Israel entering (the second generation) in the Book of Joshua via the Jordan River (from the east side). God's working in our lives to bring us to entrances of grace seems to come in seasons. Will we enter or will we reject the drawing to that grace? This can be seen once again in the distinction of the *boule* (the sovereign will of God) and the *theileime* (the wish-will). We believe our conversion and deeper growth are tied into the *theileime* of God, which can be rejected. But does He provide second opportunities? And could these be rejected? And

how does all this tie into the ultimate universal plan of God, both the acceptances and the rejections of the workings of redemption? Yes, seasons of God's workings in our lives are to bring us to God's wish-will, and yet by our personal will we may possibly reject those opportunities. Amidst all the histories God is working in and through, it seems when dealing with us that all His attention is toward us as an individual.

How long have we struggled with weaknesses and master sins, and how long has God warned us, called us, and wooed us! And how many years has life itself been damaged simply because we refused to submit? We could have known the victory! What way would providence have taken us if we had yielded? Our failure or our delay was not providence's fault, but our own. Though God gives us individual workings twenty-four hours a day, our personal history is subordinate to His higher plan that controls everything within the whole of history. And we must remember that all personal histories across the six thousand years of humanity are subordinate to God's great plan; they are only an infinitesimally small part of His plan. I must see that every stage or season of my life will be ordered of the Lord; and what I do in each stage of life in response to God's

theileime will be woven into the whole of history. Whether I succeed in His grace or fail, His plan for the whole of history will not fail. Thank God for my history; but my history is a subordinate history. Yea, thank God, He chose me to be part of His great history, and in it He desires to bless my history with His will, His Word, His grace, and His providence.

Conclusion

My life will come to an end one day, His appointed day. I must end my life well, and in His will, no matter what the appointed end may be. According to Ecclesiastes 12, the way life will end is part of His plan for me. God's wish-will for me is to lay hold of His Son's history and what His Son did in His life, in His death for me, and in the power of His resurrection. He wants me to make His Son's history a part of my life, and to let Him live His life out through me. My life is simply a subordinate history, but the greatest contribution I could make with my life is to be willfully and willingly contributing to His history and bringing other subordinate histories into submissiveness to Him. We must remember that part of the Son's history is to bring "many sons unto glory" (Heb. 2:10); and I want to be one of these sons whose life contributes to the greatest purpose of life—to fulfill *His* history!



Christ's Second Coming and the Culmination of God's Plan

Dr. H. T. Spence

We are moving towards the great climax of history! But when shall this *end* be? The Bible indicates that when the Gospel of God's offer of salvation to mankind reaches the ends of the earth, then the end begins drawing to its close:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end [the end of the age] come (Matt. 24:14).

When all the geographies of people have heard the Gospel, when the Gospel of the Kingdom shall be preached in all the world, and has become a witness unto all nations, "then shall the end come." The many forms of communication and transportation especially available in the past 150 years have made this prophecy possible.

The birth of modern missions in the 1700s became the beginning of this providential pressing of the Gospel to places where it was never known before. Today the Gospel has reached the ends of the earth. But we have now come to the sad reality that the nations and people of the earth have made their choice about God's Gospel, and the choice universally is against its truth. A few individuals here and there may still

be responding to the preaching of the Gospel, but apostasy and rebellion have become entrenched where the Gospel once had gone. The response of apostasy is by far the public perspective to the Gospel in our contemporary. The Gospel has been so mixed and corrupted, it is rare now to meet a person who truly has a pure, biblical understanding of its message. Somehow providence must bring a separation in global history of the true Gospel from the universal contemporary concept of the Gospel. Contemporary Christianity—not the true Gospel—is the gospel now being promoted to the ends of the earth.

The End of History?

Now is the hour to ask if this is the *end* that the Scriptures speak of. The end brings a consummation of sin, of apostasy, of the powers of human technology, and of apostate governments. Even the earth itself is groaning because of the sins of man and the apostasy of Christianity promoted by the institutional Church. Apostasy is the global persuasion now, pervading every aspect of human existence. It is evident we are coming to the end, or the beginning of the end.

But this end must bring a purging of this contemporary Gospel preached in our day and time. The Tribulation Period will bring this purging, the final judgment of the world, and it will also bring the purging of the polluted present-day Gospel message. The true Gospel will come to powerful clarity in the Tribulation Period through a multitude of godly preachers (Rev. 7:4–8) and believers (7:9–17).

For the first time in human history (with warfare at its most advanced, destructive stage and the concept of so-called climate change and the belief that man has the power to control the world climate), the continuing existence of life on earth is now thought to be in the hands of man himself. Man's venture into space raises questions regarding the ultimate habitation of man—is man's future habitation here on earth, or on Mars, or on some other planet?

Man believes that he has come to the greatest hour of his ability to save the world and mankind through global governance. But what is the biblical interpretation of this End-time history? It must be heralded with strength and boldness in our time: God is Creator, man is creature; God is sovereign, man is subject. Our very creaturehood dictates that we are not masters of our own destiny. Almighty God is the Lord of History. We do not compose history; we

comprise history. We are not God; we are too base, self-willed, ignorant, arrogant, inadequate, natural, earthy, and materialistic to provide for our own salvation. The world of man is separated from God who created it; man is out of fellowship with God. And thus, man knows nothing about history and its purpose.

God is not only the Creator, but He is also the Preserver of His creation. He exercises continuous and sovereign control over all His creation; He maintains in existence things He has created. Providence is that continuous working of God to make all events and happenings of the physical and moral universe fulfill the original design which God created. Only He can control all things to the consummated, appointed end. And God has one great end in His universal plan of history.

It is important to realize that there are an indefinite number of subordinate ends towards which history is comprised. There are myriads of tributaries flowing into one great sea—or history plan! The indefinite number of subordinate ends will truly be a part of the one great end of history. There is one great conclusion, one great end and plan in the working of providence. Basically, there are two major subordinate ends that flow to the one final great end.

The Beginnings of Civilization and Its End

At the beginning of this planet and mankind, history was very simple. It was made up of a world of beauty and glory, with a man and woman to enjoy it and to keep it. But when the Fall came, history then divided into two concepts of humanity: the godly and the ungodly. When Cain killed his brother Abel and was forced to leave his father's home, he journeyed into the land of Nod and began his own civilization, commencing the ungodly line. For over sixteen hundred years these two lines remained separated. But there came a day as world population increased that the sons of God saw the daughters of men. The two lines became integrated, producing an offspring of giants that filled the earth with violence, and "the imagination of the thoughts of the heart was only evil continually" (Gen. 6:5).

Though there were godly individuals living up to the time of the Flood, by the day of the Flood there was only one man and his family who were godly. It was Noah who found grace in the eyes of the Lord. After the Flood, this godly family began populating the earth. But by the third and fourth generations, two men from the line of Ham, a son of Noah, split the family again. Their names were Cush and Nimrod; Cush became the father of idolatry in history. In the split

of the family and the unfolding of the history of Cush, he and his son Nimrod and several offspring (perhaps even from Noah's sons Shem and Japheth) moved to the land of Shinar to build a city and a tower. They began to build a civilization away from God and His people. Once again, the clear line of demarcation of the godly and the ungodly became evident. In their rebellion God came down and confounded both the language and their plans of building a city and a tower. They immediately left off all that they had imagined to do.

This crisis moment at Babel initiated many subordinate histories of nations and ethnic races spreading in the earth. The world entered deeper wicked immorality and spiritual darkness until the call came from God to Abraham in the land of Ur of the Chaldeans.

In the fullness of the life of Abraham, a simple observation must be made about his offspring. Abraham had eight sons. One son was Ishmael, whose mother was Hagar; one son was Isaac, whose mother was Sarah. After Sarah's death, Abraham married Keturah, and she bore him six sons. Abraham was a Hebrew or descendant of Heber; his descendants became known as Hebrews but not necessarily Jews. If all of Abraham's descendants were Jews, then Ishmael was a Jew; the Arabs are descendants of Ishmael, but they are not Jews. The

descendants of Keturah's six sons became the Brahmans of India in history. Likewise, it would be foolish to declare that they are Jews, although as the descendants of Abraham they are of the stock of Heber, and therefore, Hebrews.

The same reasoning applies to Isaac. Isaac was a Hebrew, the son of Abraham. Now Isaac had two sons, Esau and Jacob. If Isaac were a Jew, then both Esau and Jacob would be Jews. This would make the descendants of Esau also Jews. But the descendants of Esau are called Edomites and, later, the Turks. But only from Isaac through Jacob do we find the history of the Jews beginning. All the other descendants of Abraham have their own histories; though often intertwined, these histories are distinct.

Though a multitude of subordinate and insubordinate histories unfolded simultaneously, the history of mankind became basically divided between Israelites and Gentiles. In the Old Testament all individuals came to God through Israel, because only they possessed the covenant and revelation from the Lord.

In the New Testament, when God sent His Son to this earth to die for mankind, God no longer spoke to the world through Israel. God now speaks to the world through the Gentile Church, which has

brought a greater enlarging of God's mission throughout the world.

In the past two thousand years, Christianity has encompassed the globe and has predominately become an integral part of Western civilization. Through that civilization along with the Gospel outreach mission, the Gospel has been taken to the ends of the earth.

But now we are witnessing an intense hatred for true Christianity globally, as well as for its author, God, and His Son. More recently there has arisen an increasing hatred even for Western civilization. The reason for this is that Christianity over the centuries has been woven into the very warp and woof of the fabric of its history. Western civilization is the last stronghold for the civilization of man; and it seems to be the iron of the image of Nebuchadnezzar presented in Daniel 2. Each of the metals in the image of man in Daniel 2 (gold, silver, brass) turned on the previous metal to finally leave only the clay in the feet of the image. Western civilization is tied up in this iron trying to mix with the coming clay. But though the gold, silver, and brass have disappeared, the iron is still present in the earth. This iron continues to try to make its way down into the final global power—the clay (democracy, the rule of the people). Western civilization is the singular civilization remaining that has

identified with Christianity in history.

The End-Time Iron and Brittle Clay

Over the tumultuous past three years, we have seen how that iron of Roman rule has tried to control the clay. This rule is intensifying over humanity through the power of “the Lie,” deception, and whatever it takes to control the clay. The powers of lawlessness have now taken over the world, with violence filling the earth. Democracy will not take this totalitarian iron in the End Time; it will reject the iron of Roman civilization that was the embodiment of both Rome and Greece that made up Western civilization.

Recently we have been witnessing the beginning of an attempt to mix the iron with the clay. Daniel’s interpretation of the clay in chapter 2 describes it as brittle or a burnt clay (Heb., *hasap*); this is not the supple or moist clay of Isaiah 64:8 (*homer*). Only in Daniel 2 is this kind of clay found in Scripture. This brittle clay represents humanity. Although God made man from moist clay, coming to the end of history, this clay has become burnt and brittle, defiant and rebellious. It has lost its identification with creation and has become the enigmatic apostasy of the End Time. This brittle clay will fight against the iron trying to mix with it. The iron legs are two, representing the

two divisions of Rome. When Constantine moved the capital to old Byzantium, he left Rome open, not simply for another division of the empire but for another concept of “Roman.” What resulted was a political Rome (Byzantine or eastern Roman empire) and the emerging religious Rome (eventually, western Roman Catholicism). Both have revealed themselves in history as iron in their power and authority.

America’s Birth at the Time of the Revivalist Movement

The great Revivalist movement of the eighteenth and nineteenth centuries gave deeper insight of the Second Coming of Christ. Likewise, it influenced the birth of America. This movement gave emphasis upon the truth of the individual in relationship to God, not so much the emphasis upon the church institutionally. It was the emphasis upon the personal work of Christ in an individual’s life. The emphasis was upon the individual with Christ—purity of heart, a walk with God, communion with God—the individuality within Redemption. When the United States was birthed in 1776, it too gave the emphasis upon individuality through a government called a Republic. A Republic is a government of the individual; every individual has his unique rights, believing that all men are individually created equal. But over the

many years, coming well into the twentieth and twenty-first centuries, our government has radically changed. It no longer represents the individual; it has become a democracy, where the majority rules. And who defines what the majority is? It may not be a real majority, but that which is portrayed to be the majority, those with the loudest voice, the greatest of the protestation, the most aggressive in force. This form of government does not care about the individual's rights, but it is those who can press their rights the loudest and the strongest forcing all to follow their sway.

When the clay of humanity becomes brittle or burnt clay, it will not be ruled; it will not let the iron mix with the brittle clay. Dear reader, this is where we are in history! We have witnessed for nearly three years in America the power of the iron in global mandates; then we witnessed the brittle clay of lawless humanity that no government iron could manage. The riots, burning of cities and property, violence, destruction of our landmarks and history—all have contributed to the brittle and burnt clay. Defunding the police was promoted to take away protection, thus intentionally increasing lawlessness of the land. The increasing cry recently is to take away guns so the clay cannot protect itself from the tyranny of the iron of the End-

time governmental powers.

Today the Revivalist movement is gone as well as its message of purity that helped birth this country. Thus, the very country that was birthed amidst this precious movement will be destroyed in rejecting the very power that gave it birth. We have never witnessed in history what we are witnessing in global proportion. For there has never been such a global concept of sight and power before in history.

We are witnessing days that only seem to be described as taking place in the global Great Tribulation. But some of these characteristics may happen as a prelude. This is a global storm, and the winds of demonic powers are blasting our world. Chaos and insanity blatantly stalk across our country. All Europe has already been taken in the wake of the rejection of Christianity. We are sadly witnessing the last nation of the last civilization that was a product of Christianity in the triumph of the Gospel, now becoming a product of Christianity's apostasy.

A Warning for Our Time

I have witnessed in my lifetime the open apostasy of true Christianity. Biblical Christianity is now publicly dead; historic Fundamentalism is publicly dead. This is the reason America, once the product of the Gospel, is in the vilest throes of

apostate leaders and apostate principles, where the Devil is the god of tyranny, the overthrow of principle. We have fought against the apostasy of institutional Christianity throughout our ministry, but it covers the earth today like the waters cover the sea. To trouble these waters, we are witnessing manufactured crises one after another, and there will be more as we get closer to the end of this year. God's people must get ready for the inevitable. The Rapture of the saints will not be a luxury; it will be a necessity!

God has always made a way of escape that we may be able to bear temptation. But there will come a global crisis against God's people in which the only way of escape will be the Rapture.

It will be rare now to witness any lawlessness righteously addressed. More and more the thinking among the conservatives will be, "What is the use of living right? What does it matter now?" And of the lawlessness of Christianity, "Why give your life to biblical separation, or be concerned about living for God? You cannot believe in this hope and survive this generation!" And because of this attitude, the love of many for God, for truth, for righteousness, will wax cold.

Matthew 24:9–12 declares:

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.

This End-time lawlessness will produce not only great immorality but also a license to do whatever one wants to do. It will be a time of unhindered troubles and persecutions against the saints. These constant attacks will affect our passionate love for Christ, for the things of God, and for one another. This passage of Matthew 24 must be seen in the end of the Church ages, when lukewarmness controls the institutional Church throughout the world. To this church age Christ declares He will spew them out of His mouth.

Yes, the Gospel will be preached in all the world, but this by no means declares it will be accepted by the world. In the days of Paul and the Apostles, it did go to the ends of the inhabited world of that day. Now, we witness the Gospel's spread to the literal ends of the world.

The Universal Plan of God and Its Consummation

The Church over the centuries has become obsessed with the edifice of its

institutions and has forgotten the Lord of the Church. Revelation 3 reveals that the last Church age has rejected Jesus Christ and has placed Him outside the Church; there He is knocking on the Church door to see if any man within the Church will open to Him to sup with Him in communion. Dear reader, don't ever allow yourself to lose the purpose and end of your calling as a Christian, as well as the purpose of your local ministry and church. We must not lose sight of the purpose of why we were saved unto Christ. It was for Christ's glory!

Although we may lose sight of why we do what we do, God never forgets His purpose and plan in history. What is the End of His Creation? Everything in God's plan is on schedule and on time. He has an end and purpose for it all. And what is His ultimate plan? There is only one! With myriads of subordinate ends to be found within His plan, they all resolve in the supreme goal and purpose of the universal plan.

What is the great plan? It is Himself! It is His Son! God always works for the greatest end, purpose, and good—Himself, His Son! Note Ephesians 1:9–12:

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of

the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.

And note Hebrews 1:2:

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds [ages].

All things in creation were not only made by and through the Son but also as a love gift for the Son. Christ is to be the fulfillment by being the Son of Abraham, the Son of David, the Son of Man, as well as the Son of God and receiving the inheritance of these titles. We read in 1 Corinthians 15:22–28:

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that

he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

In 2 Peter 3 the scoffers of history do not see this; it may not seem at times that God is moving in history. And it may be that God will become more and more silent as we near His Son's Coming. But we know that God is working every second in the details of history, and He is in full and absolute control in every movement of history.

There will be many subordinate ends in history, such as Israel being the appointed Elect nation (Deut. 32:8). Yes, Israel is in deep apostasy today and will deepen in that apostasy before its great revival. Yes, there was a seventy-year captivity; but we read in Jeremiah 29:11, God had an "expected end" to come out of this. There are also the subordinate ends of the Gentiles, and they are to rule "until the times of the Gentiles be fulfilled." Though there was a seventy-year captivity appointed for the Jews beginning in the time of Nebuchadnezzar, Daniel 9:24 reveals another seventy weeks of years appointed for Israel (a total of 490 years) that must be fulfilled. But, after the sixty-ninth week was fulfilled in the full coming of Messiah, two thousand years are skipped over; a

last week (of seven years) is still determined against the Jews which Jeremiah calls "Jacob's trouble."

However, the Book of Revelation becomes the insight to the End of History and the universal plan of history, and the culmination of all the overwhelming number of subordinate plans. After the Rapture (Rev. 4:1), we read in Revelation 5 that the Father is holding a book sealed with seven seals. There have been many speculations as to this book in Revelation 5. This book seems to be the book of the consummation of God's eternal purpose and plan of history. Is this book the title deed to man's inheritance of the earth that was mortgaged and forfeited by Adam at the Fall?

Nevertheless, God's Son became the Redeemer through His sacrifice; He alone possesses the full purchasing power to restore all that was lost at the Fall. We read in Revelation 5:3 that "no *man* in heaven, nor in earth ... was able [worthy] to open the book, neither to look thereon" (emphasis added). The word *worthy* indicates that no one was sufficiently fit or strong, or with the merit that was needed to take the Book. But when Jesus came forth from within the midst of the Throne, it was proclaimed that "HE IS WORTHY!" He alone will be able to consummate the history of the world. The breaking of the seals, unleashing the Tribulation Period, is

needed to consummate history. The Battle of Armageddon is needed to bring the Gentile powers and governmental authorities to an end and resolve all governments of the earth. Christ will become the King of kings and Lord of lords. There will be the need of the Millennium to fulfill the prophetic promises to the full restoration of all nature (Rom. 8:19–23), and the fulfillment of the history of Israel (Ezek. 37).

Another subordinate part of the plan is the Body of Christ that is made up of individual Christians (Eph. 5:26, 27 and 4:13). The redeemed individuals throughout history are those that found God's wish-will for their lives and were enabled by Christ to fulfill that wish-will for their lives. Their eternal abode will be in heaven. In contrast, the subordinate histories of the ungodly will find their end in the abode of hell.

In Genesis 24 we see the shadow and type of the Holy Spirit (as an unnamed servant in this chapter) taking an oath with the Father (Abraham) to find a bride for His Son (Isaac). Along the way the servant provides adornments and raiment for Rebekah to prepare herself to meet Isaac. Note Genesis 24:61:

And Rebekah arose, and her damsels [her attendants], and they rode upon the camels [providential forces in history to carry the bride in life to

*the Heavenly Isaac], and followed the man [the Holy Spirit]: and the servant took Rebekah, and went **his way** (emphasis added).*

Also note Psalm 45:13, 14:

The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

At the end of the Millennium, we enter Revelation 21 and 22 where a new heaven and a new earth will be made (a *kainos* earth, a “renewed” earth), where the curse will be fully lifted (Rev. 22:3), where the Throne of God will be moved to the footstool of God, the earth. But within this Eternal Golden Age, God has a subordinate end: perpetual generations (sinless) of humanity to arise to the glory of His Son.

Conclusion

“But he that endureth to the end” — This is the final perseverance of the saints before the Rapture.

The final days before the Rapture will be the most difficult in every area of life. The trials of the End Time will be the heaviest of history. More sickness among God's saints, more trouble within the home, more complications facing the world, more difficulty in speaking to people about the Lord. These trials will

require the grace of continuous endurance. The endurance of adversity and temptation is not independent of our own efforts; God will have to be our strength. And a great deliverance will crown the endurance that has persevered to the end.

Thank God, there will be an end! It is not a battle that will last forever! Our ship that has weathered many storms on her long voyage, from the cradle to the grave, must be prepared to face the last tempest, or she will perish in sight of her haven. It is not enough that we were victorious in bygone days. The fidelity in our youth will not excuse the failure of later years. The battle is not over till it is won, and the battle of life is not won till life is finished! Salvation is perfect and secure for those who are

“faithful unto death” (Rev. 2:10)

God in history has provided a way for salvation, restitution, completeness, righteousness, victory, and eternal life. Through the ancient world until today, God has allowed the offer of salvation to work out in time and “His story” that He may bring “many sons unto glory” (Heb. 2:10). The central element is the offer of eternal life in the presence of God, transcending all material existence. This offer is communicated to man by the death and resurrection of Jesus Christ. The ultimate end of the offer is the reign of Christ in righteousness over the whole of creation with His redeemed from history. Thus, history fulfills God’s purpose (1 Cor. 15). Thank God, we have been honored to be a part of HIS HISTORY, HIS STORY! **S**

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“For Thus Saith the High and Lofty One ...

I Dwell in the High and Holy Place,

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“And, Lo, I Am with You Always,

Even unto the End of the World” —*Dr. Seong-deok Kim*

“Let No Man Despise Thy Youth;

But Be Thou an Example of the Believers” —*Brother Bradley Ausdenmoore*

“Therefore, My Beloved Brethren, Be Ye Stedfast” —*Rev. Stuart Hunt*

“Wherefore Comfort One Another with These Words” —*Dr. H. T. Spence*

A Call to Prayer for the Afternoons

History's End at the Time Appointed

For Yet the End Shall Be at the Time Appointed.

Daniel 11:27

The Lord God reigns in history; His sov'reignty controls!

His hand has planned so wondrously all hist'ries in the whole!

My history is woven firm within full hist'ry grand!

For providence will reaffirm all hist'ries in His hand!

Christ died and rose in history; 'twas part of God's great plan.

Christ's hist'ry proved eternity the true historian.

But one day soon the End will come, God's sov'reign plan resolved!

The earth renewed as final home; its hist'ry ends absolved!

Oh, God, we pray, "Resolve these days of hist'ry to its end!

Appoint the time when all gives praise to Thee for hist'ry penned!"

—H. T. Spence, May 2022

Christian Purities Fellowship

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