

# The National Message NEWS AND COMMENTS

Robert B. Record, Editor

## IN THIS ISSUE:

- The End Of All Things is at Hand
- The Collapse of Babylon is Imminent

P.O. Box 27788  
Escondido, CA 92027  
September - October 1989

Someone has said that "History is philosophy teaching by example." The Scriptures, however, teach us that we should take a higher view and recognize God in history. But this the historians have not done. Since this is God's world--He created it and man upon it--then history is His story. In Isa. 45:18, we are told that God did not create this world in vain, but He formed it to be inhabited. It is unthinkable that He did all this without a plan. Yet few there are, even in the lands of Christendom, who see any pattern to history, or the outworking of a Divine plan from the days of creation. Only too often the Christian mind is cluttered with a lot of fable and tradition about sin entering the world contrary to the Divine will. It sort of upset God's apple cart, but as the hymn writer puts it, "Love found a way." God, in Christ, became flesh that He might die for the sins of the world--as though it was an after thought. And the history of man as presented by the average church, leaves God coming out a poor second in a struggle with the devil for the hearts of men. As this age comes to a close, the Lord is pictured as coming to take the remnant He has been able to save, off to heaven some place. The world is then turned over to the devil and some Antichrist. The kingdom that God has been building from the foundation of the world hardly enters their mind--save in a vague, secondary sort of way.

I have said all this by way of calling your attention to the words of Peter in I Peter 4:7, where he says, "But the end of all things is at hand, be ye therefore sober, and watch unto prayer." Whatever is Peter talking about when he says, "The end of all things is at hand?" It sounds rather foreboding. Is something dreadful and disastrous about to happen? or what? Is the world to come to an end?

By way of answering this question let us turn to several similar and related

scriptures. In I Cor. 7:29 Peter says, "The time is short." What he means by this is set forth in verse 31 where he says, "For the fashion of this world passeth away." Weymouth translates this, "For the world as it now exists is passing away." Moffatt translates it, "For the present phase of things is passing away." In other words, we have come to the end of things as we have known them for the past 6,000 years. We are about to enter upon a new order of things. In Matt. 24:14, our Lord declares that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." What with the Kingdom and National message of the Bible being buried beneath a lot of fable and tradition about this world not being our home, it is essential that the Word and Gospel of the kingdom be preached so as to bring God's kingdom purposes back into focus ere the end can come.

Turning here to II Peter 3:10-14, we find Peter speaking of the end of this age. In figurative language in verse 10, he says that the earth and the works that are therein shall be burned up. This is but another way of saying that the Babylonian system of things and all that man has built up contrary to the will of God, will be judged and removed. The writer of Hebrews speaks of this as "The removing of those things that can be shaken." Heb. 12:26,27. Then in verse 11, Peter continues, "Seeing that all these things shall be dissolved (or terminated), what manner of persons ought ye to be in all holy conversation and godliness." Why continue to live and act as though this present world would continue on indefinitely, and give your time and energy and money to a passing order of things? A new order of things is about to be ushered in. Peter speaks of it in verse 13, as a "new heaven and a new earth, wherein dwelleth righteousness." The present globe is not

to be destroyed, but cleansed of the evil and wickedness and established under new rulership where righteousness and peace are the order of the day.

Just when the "end" that Peter speaks of will come, we do not know. Many in their mistaken zeal have set dates, only to have them fail of fulfillment. I believe, however, that God works on a schedule. At an appointed time the end will come, but in Matt. 25:13, Jesus declares, "Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh." But the fact remains that as this age drew to a close, God expects those who are awake and alert to be able to read the signs of the times, and act accordingly. If that end seemed near when Peter wrote some 1900 years ago, by that great interval it is nearer now. It will mark the end of man's misrule. It will mark the end of this vale of tears with its sorrow and suffering, and injustice.

It must not be overlooked, here, that in view of the nearness of the end of things as we have known them, a preparation is necessary. Altogether too many, I fear, labor under the delusion that because they are "saved and ready for heaven," they therefore have got it made, and so rest on their oars. A great and violent storm is about to break. This age is to end in a time of unparalleled trouble. It will be a time of peril; it will be hard and grievous, and we can see the handwriting on the wall. Economic, political and religious Babylon, are in the process of falling. The days of Noah are being repeated with all their violence, lawlessness and wickedness. We must therefore be sober and watch unto prayer. There is no time for a careless neglect of duty, or for self-indulgence. It is rather a time for self-denial, and for increasing religious zeal. As Christians, we have a job to do. We are to occupy for Christ until He comes. And the hour is late and the time is short. If we ever expected to be about our Father's business it is now.

As Peter points out, one of the reasons for being sober-minded and temperate is, that we might give ourselves to prayer. The fact of the matter is that things have gotten so out of hand, we have been so taken captive by the enemies of God and righteousness, that only the return of Christ as our Deliverer can save us. There is little or no light emanating

from our churches, and the blind are leading the blind into the proverbial ditch. What we can do, and what we must needs do, is to pray. But to pray effectively, we must pray in the will of God. We must see America as God's kingdom nation in need of a national awakening and a national repentance. I repeat, he who lives in expectation of the end of all things, must live in prayer. To use the words of Christ in Luke 18:1, "We must always pray, and never lose heart." It is only thus that we can prepare ourselves for the grievous times that lie ahead. And we can only pray effectively as we live godly, righteous, and sober lives.

And this leads me to say that living a godly and righteous life in the midst of a crooked and perverse generation will meet up with suffering. Paul warns us in II Tim. 3:12, "Yea, and all who will live godly in Christ Jesus shall suffer persecution." And what shall we say in this connection about the popular TV evangelists? Are they popular because they do not cry out against our national sins? Are they popular because they aid and abet the enemies of God and righteousness? Are they popular because they do not stand in the way of the enemies of God accomplishing their purpose? Are they popular because they do not see or preach the kingdom and national message of the Bible? If we are preaching the whole counsel of God, everything we stand for is an irritation to the antichrist forces arrayed against us, and who are doing everything in their power to stifle and silence our testimony--even as they did with Christ and Paul. We therefore need to strengthen ourselves in the Lord, and in the power of His might. Our wrestling is not with flesh and blood, but with principalities and powers, against the rulers of the darkness of this world. To prove our faith, and to get us to lay hold on the power of God, trials are permitted. It is oft forgotten that the end of the Divine government is not to provide us with the greatest amount of enjoyment, but to place every man in a position of moral discipline, to give each of us an opportunity to obey, to use and develop our faculties, and grow in grace. Faith must be tested because it can only be turned into a personal possession through conflict.

In I Peter 4:1, we find Peter saying, "Forasmuch as Christ has suffered for us

in the flesh, arm yourselves likewise with the same mind." The Weymouth translation reads, "Arm yourselves with the same resolve." The sufferings alluded to here, are not His substitutionary sufferings. We could not share in those. They are rather the sufferings he endured as being despised and rejected of men. He was often misunderstood and falsely accused. He was a "man of sorrows and acquainted with grief." In Heb. 5:8, we are told that, "Though He were a Son, yet learned He obedience by the things which He suffered," and the example of Christ carries with it the resolution to suffer whatever may come our way for bearing His name and for obedience to His will and Word. In John 15:18-20 Jesus declares, "If the world hates you, you know that it hated me before it hated you. If they have persecuted Me, they will also persecute you." Being true to God and His Word costs something. Many, I fear, hide their light under a bushel to avoid rejection, or of being called a heretic. But would not this be suffering for righteousness' sake? Where would Paul have gotten if he had sought to avoid persecution for the cause of Christ?

As this age comes to a close, we are bound to meet up with various trials. These are sent for our profit. By them our faith is tried and purified, and if we endure as seeing Him who is invisible, we become partakers of His holiness or character. Let us be careful lest our thoughts dwell on our trials or troubles. If we fret, we are defenseless. We lose sight of God and His promises. Let us not be weary in well doing, for in due season we shall reap if we faint not.

### THE COLLAPSE OF BABYLON IS IMMINENT

That the end of this Christian dispensation is upon us, no thoughtful, informed person will deny. Signs of the times are all about us. This Christian dispensation was not to end in a blaze of glory and victory for the righteous, but in a time of unparalleled trouble. The prophets often describe this time as a day of clouds and thick darkness. In II Tim. 3:1, Paul declares that "In the last days perilous times shall come." Weymouth translates this as "Grievous times." Moffat speaks of them as "Hard times." They would be hard, grievous, and perilous, because

of a religious apostasy in which the "salt had lost its savor," and Christians generally, had departed from the Faith. In II Tim. 4:3,4 Paul predicts that the time was coming when the people of professed Christendom would not tolerate wholesome instruction, but would close their ears to the truth and be turned unto fables. The end result of this apostasy is, that the days of Noah would be repeated. Note Luke 17:25-30. The days of Noah were characterized by violence and lawlessness, and men going their own way in forgetfulness of God.

Today most Christians have lost the Divine perspective of things. One of the reasons for this is their failure to correctly identify national Israel. Most of our religious leaders are given to taking Israel's promises and applying them either to the Jew, a religious sect classed with Protestants and Catholics, or they spiritualize Israel and seek to apply her promises to a so-called "Gentile Church." Thus it is that Christian people, generally, are almost wholly unaware that most of our troubles as a nation are part of the curse that was to come on Israel if they refused to hearken unto the voice of their God, even Jehovah, and to obey His commandments and statutes.

One of those curses is to be found in Deut. 28:43,44, and it is having its fulfillment in our day and time. Here we are told, "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail." A prophecy and warning like this goes for nought on the part of those who look upon everybody, save the Jew, as being Gentile, or non-Israel. It is a prophecy that is having its fulfillment in America and the lands of Christendom today. It declares that the "stranger within us" would get up above us through his control of our money. As being the "head," he would be dictating our politics, our government, and our economy. This "stranger" got control of our money back in 1913, when he inveigled Congress to sign the Federal Reserve Act, giving him complete control of the issuance of our nation's money. And since the banks profit off of debt, the manipulators of this debt money system have forced us to borrow every dollar into circulation as interest-

bearing debt. They did not have the money to lend; they simply created and issued the money against the property we gave them as security. The inevitable result of such a practice is that we, the American people, are becoming renters on a land we once owned. We have borrowed ourselves to the point of bankruptcy, and we are facing a monetary crisis of major proportions. But you would never know it from the juggling of the facts by the so-called money experts, and the reports of the news media. There are economists, however, who believe that the depression of 1929 will be a picnic compared to the one we are now facing. At the time of the 1929 crash our national debt was quite minimal. The dollar was the soundest currency in the world, and there was comparatively little debt involvement by most Americans. We were therefore in a pretty fair position to deal with our economic dilemma.

But today we could not be in a worse position. The national and private indebtedness of the American people staggers the imagination. The interest on this debt is accumulating by the hundreds of billions each year, and under our debt money system there is no possible way that we could pay off the debt, let alone the interest charge on the debt.

America has become the largest debtor nation in the world, and the dollar is suspect around the world and is in jeopardy. While the federal government is making plans to bail out the defunct Savings & Loan, withdrawals from it have now become a run, and it is predicted that in a short time the panic will become a tidal wave.

What I would have us to see from all this is, that the collapse of our Babylonian debt money system is one of the key signs that we have reached the end of this age. The collapse of the system will come suddenly, and that which causes it to collapse may come from some unexpected quarter. The whole system is like a house of cards waiting for a sudden gust of wind to make it fall.

Turning here to the 18th chapter of the book of Revelation which describes the fall of financial Babylon, we see that its destruction comes as a judgment from God. It has wrought havoc and untold suffering in all the nations which have used it. In Rev. 18:8, we read, "Therefore shall her plagues come in one day: death, mourning and famine; and she shall be utterly

burned with fire, for strong is the Lord God who judgeth her." Not only will the destruction of economic Babylon come suddenly, that destruction will be of short duration. In verses 17 and 19, we are told that in one hour she will be made desolate. "One hour" here, simply denotes that while the period of its destruction may be hectic and characterized by violence, it will be short-lived. Verse 21 informs us that "With violence shall that great city Babylon be thrown down, and shall be found no more at all." Altogether too many these days are so absorbed in what the money changers have planned for us that they fail to take into consideration the fact that God is going to bring those plans to nought. Only time will tell how far God will permit the moneychanger to go, and you can be sure that they will strongly resist any effort to dethrone them, but "strong is the Lord God who judgeth her."

The collapse of Babylon could well introduce that period spoken of by Christ when He said, "The night cometh when no man can work." With the economy in a shambles, and the country in a state of turmoil through violence, vandalism, unemployment and lawlessness, Christian witnessing will come to a standstill.

And with this time hard upon us, does it not behoove us to number our days and apply our hearts unto wisdom? How often do we tend to put off until tomorrow what we should be doing today. The end of the age which once belonged to the distant future is hard upon us. The night is far spent, and we need to redeem the time because the days are evil. In what better way can you do this than through a broadcast like the National Message. Our people are being destroyed through a failure of the clergy to preach the kingdom and national message of the Bible. They need to know who they are and what God requires of them as this age comes to a close. Those of you whom God has blessed with this world's goods need to invest it now in the ongoing of kingdom truth. If you hoard it until Babylon collapses, it will be too late, and time is of the essence. As things now stand, we are often offered radio time which we have to turn down because funds are not available. The question is, What do we believe? Is the end of the age upon us, or isn't it? If it is, remembering our ministry in a will, may be too late as it often takes a year or more to probate it.