

The National Message

NEWS AND COMMENTS

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One day as Jesus was about to heal a man who had been born blind, we find Him saying in John 9:4, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." The Weymouth translation reads, "We must do the works of Him that sent me." Christ and His disciples were one, and their mission one. Christ came not only to work Himself, but to teach and commission His disciples to work. Christ does not say that the night was coming when He could no longer work, as though alluding to His death, but, that the night was coming when NO MAN could work. Note, if you will, how our Lord associates Himself with His people. As Son of man, and having identified Himself with those whom He was to redeem, He identifies Himself with our life and its duties.

"I must work the works of Him that sent Me." Christ, on His part, was under no compulsion. He had become flesh for the work of redemption, and to minister to the physical and spiritual needs of His people. He had not come to do His own will, but the will of the Father who had sent Him. And as we seek to carry on the work which He began, we need to daily acknowledge a higher will than our own. There is a constant temptation to be swayed by our own tastes and desires, and to follow the example of the crowd. We are sent into the world with differing gifts and capacities, and we find ourselves placed in widely different spheres of activity. And we need to keep in mind that God has placed us where we are to carry out His purposes - not ours. If Christ, by

His infinite sacrifice, has redeemed us from the curse of the law, and has reconciled us unto God, it is that we may serve our God with all our hearts. When Christ says, "I must," or "We must," He is saying that our service is a sacred duty. It is something we should be constrained to do out of gratitude and love.

When Christ said that He must work the works of Him that sent Him while it was day, He was pointing up the fact that time was something in which we needed to buy up our opportunities. We should redeem the time because the days are evil. The "day" is the time for labor. There are limits of opportunity. The "night cometh when no man can work."

I have said all this by way of calling your attention to the day and time in which we are living. Most of the people of Christendom would seem to be wholly unaware that we have reached the end of the age, and that time is running out in which to labor. Turning to Rom. 13: 11,12, we find Paul saying, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, and day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Paul here speaks of the present order of things as being the night which precedes the coming of the Kingdom Age which by contrast is called the day. If the night was far spent in his day, what shall we say of ours? If it was high time to awake out of sleep in Paul's day, how much more is it true in ours!

"The night cometh when no man can work." What did Jesus mean by these words? As Christians, we were "created in Christ Jesus unto good works." Before Jesus ascended back into the heavens, He placed the work of the kingdom into the hands of His servants, and commanded them to occupy until He returned. Now some people have the mistaken notion that through the preaching of the gospel the world was to get better and better in preparation for Christ's return. But what saith the Scriptures? In Luke 17:26, as Jesus was speaking of His return, He said, "As it was in the days of Noah, so shall it be also in the days of the Son of man." In verse 29 our Lord likens the moral and spiritual condition of the world at His coming to that of Sodom and Gomorrah which He destroyed with fire and brimstone. The days of Noah were days of lawlessness, violence and great wickedness. This, then, is the night of which Jesus spoke when He said that no man could work.

There has never been spoken by human lips anything more solemn, and at the same time more precious than this. There is much to be done that must be done as this age comes to a close, and the time is short in which to labor. As this age draws to a close the kingdom for which Christ taught us to pray needs to come into sharp focus. Ere the end of this Christian dispensation comes, the Gospel of the Kingdom must needs be preached for a witness. Matt. 24:14. This is not the gospel of personal salvation as is popularly preached. Saved people need to have a fresh witness of God's kingdom purposes in the earth--which have been lost to sight beneath the fable and tradition that are being taught for the Word of God.

But what is this night of which Jesus spoke? and what brings it about? Among other things the night speaks of a great spiritual and religious apostasy in which God's people have lost the Divine perspective of things, and thus no longer function as lights and salt. Paul warned that the day was to come when they (the people of Christendom) would no longer endure sound doctrine, but be turned unto fable and tradition. II Tim. 4:2-4. In Amos 8:11 we find God saying that the days were to come when He would send a famine in the

land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. And this is a picture of night. Not only would God's people generally not hear the Word that sheds light on the troubles that afflict them, they would actually be set in opposition to it. And we are now entering the night when the people of Christendom are turning such a deaf ear to the Truth of the Kingdom which would set them free, and they have so allied themselves with anti-Christian forces who are making every effort to suppress and stifle the preaching of the Word that throws light on the developing crisis, that we are fast entering the night when no man can work. And this condition of things is inviting the Day of the LORD and the judgments of God. We are fast approaching the day when a further preaching of the prophetic Word to our people becomes futile and ineffective. We have cast aside the Law and the prophets through a mistaken identity of the Israel people. We have allowed anti-Christian people to take Bible reading and prayer out of our schools, and our religious leaders are letting them get away with it. Having discarded the Law of God as being obsolete, we are left without any absolutes to which we must conform, and are thus taking the way that seems right unto us. And not only that, we are advocating that other nations do the same thing -- "become a democracy" -- let the people rule themselves. "What the majority wants, goes." Truly we are entering the night when no man can work. And this has ominous overtones.

Turning to Rom. 1:18 (Weymouth) we find Paul saying, "For God's anger is revealed from heaven against all the impiety and the wickedness of men who, through their wickedness, suppress the truth." The Word of God is Truth. When that Word is not properly preached, or it is suppressed, the lights go out and we sit in darkness. Let us not forget that this is God's world, and America is God's country, and when the people to whom He has entrusted the kingdom, fail in their trust, there is nothing left but judgment, and the prophets speak of it as "The day of the LORD." Turning here to Zephaniah 1:14,15, we find the prophet saying, "The great day of the LORD is near, it is near, and hasteth greatly, even the voice (or

the sound) of the day of the LORD. The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." While these words may have had an application to the coming Chaldean invasion, its message points to that "greater day of the LORD" which the prophets declare would climax this Christian era. You will please note that it is "a day of darkness and gloominess, a day of clouds and thick darkness." These words describe a social and political crisis of such magnitude as to disrupt all religious activity. The time for reaping would be over. It would be the climax of the night in which no man could work. As the prophet Amos speaks of this day, he says, "Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?" This day of thick darkness is the climax of man's misrule. It is a night time when deluded and misinformed people will be startled and dismayed. The "silver lining" to all this is, that it is always darkest just before the dawn. The day of God's wrath is but a necessary preparation for the Kingdom Age. Isaiah writes, "When the judgments are in the earth, the inhabitants of the world will learn righteousness." Praise ye the LORD!

*** TAXES, THE BUDGET, AND DEBT ***

As one looks out on the failing economy of these United States, he can but wonder how bad things must get before Congress is finally brought to realize that it sinned and erred exceedingly when it turned over its constitutional right to coin and issue our nation's money to private money monopoly. For 77 years now we have been running our country on borrowed money. Our leaders seem to labor under the delusion that there is no other way to bring money into circulation. When you borrow money, you go into debt. When you borrow from a bank, you must secure the loan with a mortgage, or some sort of security, and on which you pay the banks interest for the use of their money. And after 77 years of borrowing and spending, our nation has borrowed itself to the point of bankruptcy. And the interest

burden on this debt is nothing short of alarming. It has been estimated that the private, corporate and national interest bill is something like 1.7 trillion dollars! Our national debt, plus the interest, must be paid by the American people in the form of taxes. And at the present time taxes are becoming confiscatory. The average American must work four and five months out of every year just to pay his taxes.

I have said all this by way of pointing up the antics of the Congress to deal with our economic problems. According to recent White House figures the budget deficit for 1991 will be nearly \$169 billion, and this does not include more than \$62 billion in thrift bailout costs. And why do we have a budget deficit? It is the inevitable result of trying to run our country on borrowed money. People talk about balancing the budget, or paying off the debt. And I ask, What with? As Robert Hemphil, former credit manager of the Federal Reserve Bank in Atlanta, points out, if all the bank loans were paid off, there would not be one dollar left in circulation. Trying to pay off the debt would take what money we have out of circulation and create a depression of the worst sort.

Congress is therefore facing the "moment of Truth." It needs to ask itself where the banks got all the money it has loaned to our people? The banks are money creators. They create it out of nothing. They issue their money against the credit given by the borrower. Congress should and can issue its own money against the same credit as the banks, but without interest and without debt. Since the debt of these United States has been created out of money created by the banks, (they never really had the money to loan in the first place) the debt should be forgiven or repudiated. Forgiveness of debt is nothing new. We have just recently forgiven debtor nations millions of dollars, and think nothing of it.

This debt money system is coming to judgment. In the hands of the money-changers it has enslaved the world, and the time has come when its shackles must be thrown off. Millions of our people are unemployed and businesses are going broke, and for one reason only--a money scarcity. Our people can't buy homes, and many of

the essentials of life, because they do not have the money. The 18th chapter of Revelation which describes the collapse of the system sets forth the howl of the merchants, "No man buyeth our merchandise anymore." Rev. 18:11. Our merchants today are becoming frantic in their efforts to get people to buy. "Pay no money down," "take six months to pay without interest," etc.

Had President Bush understood the evil of our debt money system, he would have known that under it, taxes must be raised to meet expenditures. And to date all that Congress can think of is, "to raise taxes." But we have reached the end of the line. The end of the age is upon us, and the kingdom of heaven is at hand. God has decreed the demise of the Babylonian debt money system, and the handwriting is on the wall. In Rev. 18:21 we read that "With violence shall that great city Babylon be thrown down, and shall be found no more at all."

Had the clergy not discarded that 70% of the Bible which is national, had they preached the kingdom and national message of the Bible, we would not now be facing a crisis of major proportions. The Law of God condemns the loaning out of money at interest. Deut. 23: 19,20; Lev. 25:35-37; Ezek. 22:12; Prov. 28:7,8. But sad to say, the Law of God is only too often looked upon as something outmoded and done away. "We are not under the law," they say, "so we can ignore its demands. We are free to take the way that seems right unto us." But the Bible declares that "there is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. It may seem right to the ignorant, to the fleshly, carnal mind, to borrow our money from the banks, but it is leading us to the brink of national disaster. It has ever been the attitude of the natural man to go his own way in forgetfulness of God. And in doing so, he has run up one blind alley and down another. He has tried every way imaginable to run his affairs without God. But the end result of it all is a world bent on destroying itself, and unable to solve its mounting problems. God is speaking to us today with a strong hand. He is using the collapse of our iniquitous debt money system to humble us and bring us to a place where we will turn

to our God in repentance and own our dependence upon Him.

**** PRAYING WHEN WE SHOULD BE REPENTING ****

The other night I turned on my TV to a religious telecast in which great concern was being manifest for the safety and future of our country. At least four preachers from across the country waxed eloquent in prayer for God to come to the rescue of our nation. Nothing was said about the sins of our country and its leaders as being the cause of our national plight. Thus nobody prayed that our nation recognize its sins and repent. There was no recognition that we had brought our troubles upon ourselves. They were just bemoaning the fact that evil and wicked men were getting the upper hand, and they were imploring God to come to our rescue.

I was reminded of an incident in the 7th chapter of Joshua. In a previous conflict Achan had sinned by taking of the forbidden spoils. And thus it was that when Joshua sent up three thousand men to take the city of Ai, his army was routed by the men of Ai, bringing fear and dismay on the whole camp of Israel. Joshua rent his clothes and fell on his face before the LORD, crying to God for help. And the LORD said unto Joshua, "Get up! Why are you lying on your face? Israel has sinned in taking of the forbidden spoil." "I will not be with you again until you remove this accursed thing from you."

The sin of one man brought defeat to the whole camp of Israel. And until it was repented of and put away, prayer was futile and useless. And America today is full of sin. We are aiding and abetting our enemies, and allowing our people to be oppressed and robbed by the people who control our money. Until we recognize our sin and turn from it, praying for our country is but a futile gesture. What many in Christendom would seem to have overlooked, or forgotten, is that "By the law is the knowledge of sin." Rom. 3:20. We are not sin-conscious in America because religious leaders, by and large, look upon the law of God as something outmoded and done away. There are laws for the nation as well as the individual, and when we violate those laws, we are guilty of sin, and stand in need of repentance.