

The Arm of The Lord

Description

THE ARM OF THE LORD

March 27, 1961

"Hearken unto me my people and give ear unto me O my nation: for a law shall proceed from me and I will make my judgment to rest for a light of the people. My righteousness is near, my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon Me, and on mine arm shall they trust." Isa. 51:4, 5.

Brother Houteff commenting on these Scriptures says: "We are asked to hearken to the Lord because a law and a judgment are to proceed from Him. These are to be a light to the people." 1 T.G.r. 37:13.

In the parable of Matt. 25 we find that the church (C.O.L. 406) is asleep. "God wills that a voice shall be heard arousing his people to action." 5T 709. The Bible says "He that sleepeth in harvest is a son that causeth shame." Prov. 10:5. The message the church has been giving to the world since 1844 is the Judgment of the Dead, but the Bible and the Spirit of Prophecy say the church is asleep. Since the closing work by our Lord in the courts above is to judge the living, and the church is unaware of this fact, and since judgment begins at the house of God, it is easy to see that it is the message of the Judgment of the Living (Rev 18:1), which will awaken the church.

"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth." G.C. 425.

Sr. White states: "Beginning with those who first lived upon the earth our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses: 'Whosoever hath sinned against Me, him will I blot out of My book.' Exodus 32:33." G.C. 483.

Here we see the closing work and message, which, according to the Spirit of Prophecy, is the Judgment of the Living. This work according to 1 Pet. 4:17 begins with the church. When this judgment work for the church is finished the foolish virgins of Matt. 25:3 will say, 'The harvest (Judgment of the Living) is pastand we are not saved.' Jer. 8:20. () –ours–

How is the church to know the time of the Judgment of the Living? They are to know the time

because 'The watchman is to know the time of night' 6T 407:1. Although the church is asleep, there is someone who is not asleep, and the Spirit of Prophecy calls him the "watchman" (a voice). "Our time is precious. We have but few, very few days of probation in which to make ready for the future, immortal life." 6T 407. Since the Judgment of the Living and the Harvest are synonymous terms, (Matt. 13:30) it is easy to see that the Harvest message is to awaken the sleeping saints.

"To say, 'My righteousness is near,' and 'My salvation is gone forth,' is to say that salvation has been here, but righteousness is about to come. And how true! (read Isa. 51:5)

"Awake O Arm

"What is the Lord's 'arm' that judges the people? This we shall see as we read –

"Verse 9 – 'Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?'

"How illogical it would be for God to be trying to awake Himself, as though He, or His own arm, is asleep! This verse shows that He calls the Exodus Movement His arm. Rightly so, because God does His work with His servants. His servants, therefore, are His arm, and they shall judge (rule) –parenthesis theirs– the people, and the people shall trust on them.

"If His people were not asleep, then what need would there be for calling them to awaken? We are glad that God Himself is arousing us and plainly telling us that as our forefathers did great things, we, too, as the Lord's 'arm,' can and shall do even greater things than they." 1 T.G.r. 37:14-16.

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Here we plainly see just what the Lord's 'Powerful Arm' is. Now since we have no evidence of such a people on the earth, and especially since the church of God is asleep, the next question is how are we to attain to this high calling? The Spirit of prophecy by Mrs. E.G. White gives the answer, Hence: "The hand of the Gospel" "Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God....As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth." Notebook Leaflets, Vol. 1 #43 p. 2:4.

"We have been instructed by the Lord that the medical missionary work is to be the work of the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to largely prepare the way for the reception of the truth for this time. A body without hands is useless. In giving honor to the body, honor must also be given to the helping hands—which are agencies of such importance that without them the body can do nothing. ... Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed." Id., Vol. 1 #43 p. 1:1, 5.

"Medical missionary work is the pioneer work. It is to be connected with the gospel ministry."

"Then, in afteryears, the light was given that we should have a sanitarium, a health institution, which was to be established right among us. This was the means God was to use in bringing His people to a right understanding in regard to health reform We were to have an institution where the sick could be relieved of suffering, and that without drug medication. God declared that He Himself would go before His people in this work." Id., Vol. 1 #42 p. 2:7, 1.

To have a hand attached to the body without an arm as an extension, the hand would be quite limited. Therefore the arm must connect the hand to the body in order to give it far reaching power. Hence a vital necessity, for the arm of power. "The Lord has given His people a message in regard to health reform He is displeased when His servants act in opposition to the message upon this point, which He has given them to give to others. Can He be pleased when half the workers laboring in a place, teach that the principles of health reform are as closely allied with the third angel's message as the arm is to the body, while their coworkers, by their practice, teach principles that are entirely opposite? This is regarded as a sin in the sight of God." C.H. 561-2.

"TO BE AN ENTERING WEDGE

"The gospel of health reform has able advocates, but their work has been made very hard because so many ministers, presidents of conferences, and others in positions of influence, have failed to give the question of health reform its proper attention. They have not recognized it in its relation to the work of the message as the right arm of the body." C.D. 73:1.

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advanced move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellect and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated. The lower propensities have ruled men and women." 1T 486.

Here we see that health reform is the right arm of the gospel and medical missionary work is the right hand. These two departments of the gospel work should be as closely connected to the third angel's message as the hand and arm is to the body. There are some of the Advent people who are diligent in practicing the principles of health reform, and who are carrying forward the medical missionary work. But on the other hand, there are many in the church who disregard this all-important work. Through perverted appetite men and women are ruled by the lower propensities, their intellect is beclouded, their moral sensibilities are stupefied to such a degree that they have no appreciation for the sacred, elevated truths of God's word. Ministers, presidents of conferences, and others in positions of influence have failed to give the question of health reform its proper attention, and therefore the work of those who advocate the gospel of health reform has been made very hard. God has left this work for us to do and each individual must do it for

THE ARM OF THE LORD PAGE 3 himself. Let all cleanse themselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord.

“Get ready! Get ready! Get ready! for the fierce anger of the Lord is soon to come. His wrath is to be poured out, unmixed with mercy, and we are not ready. Rend the heart, and not the garment. A great work must be done for the remnant.” E.W. 119.

Who will be among the first to rally to the great need of the gospel message at this time by practicing the principles of health reform and encouraging others in the faith of the third angel's message to do likewise? The day is far spent; the night cometh on. Today is the accepted time; for the time of trouble is coming. Then things in the congested cities will be made very hard for the faithful. Why hesitate, tomorrow may be too late. God's people should make concentrated efforts to move out of the larger cities, for some of the cities, and even some of the states have already begun enforcing the Sunday closing laws.

Says the Revelator: “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon ... Here is wisdom, Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” Rev. 13:11,18. Who is the 666?

“His rising up in 1844 was to shut the door, and come to His Father, to receive His kingdom, and power to reign; but Michael's standing up, is to manifest His kingly power, which He already has, in the destruction of the wicked, and in the deliverance of his people. Michael is to stand up at the time that the last power in chap. 11, comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all christendom, it follows that the last oppressive power has not ‘come to his end;’ and Michael has not stood up. This last power that treads down the saints is brought to view in Rev. 13:11-18. His number is 666. ... I saw that the number (666) of the Image Beast was made up;” says the Spirit of Prophecy. “(p)” The footnote referred to here says the “Image Beast” is Rev. 13:18 “and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath.” A Word to the Little Flock, pp 8, 19.

All Seventh-day Adventists know that the two-horned beast applies to the United States which began to emerge about 200 years ago with lamblike principles, denoted by the two horns. Says the servant of the Lord, “ ‘The beast’ mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like beast of Revelation 13 – the papacy. The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The mark of the beast still remains to be defined.” G.C. 445. Therefore the U.S. is the “image beast” and the President in his submission to the monarch of Vatican city, becomes the 666.

“Are we not living her life over again? And what do we see just ahead? Another general council! A world’s convention! Evangelical alliance, and universal creed!” – Sermon on ‘The Bible a sufficient Creed,’ delivered at Fort Wayne, Indiana, Feb. 22, 1846. When this shall be gained, then in the effort to secure complete uniformity, it will be only a step to resort to force.” G.C. 445:0. One can imagine what will take place at Pope John’s ecumenical council in 1962.

The World Council of Churches has been organized for some years, but this “Evangelical alliance, and universal creed” has really begun to take on form since the pope called his ecumenical Council in Europe in 1960. Such words as the following appeared in the news. Associated Press “In the realm of religion, mark down the year 1960 as a paradox of turmoil and tranquility. This was the year of the ‘religious issue,’ ... It also was the year Christianity visited Rome ... and ... rabbis preached sermons in 400 Methodist churches by invitation. It also was a year of personal accomplishment. John F. Kennedy buried the notion a Roman Catholic could not be elected president of the United States.

“Eugene Carson Blake, stated clerk of the United Presbyterian Church of the U.S.A., who proposed a merger of Methodists, Episcopalians (In England, Anglican Catholic), Presbyterians and members of the United Church of Christ. – parentheses ours–.

“W.F. Albright, senior editor of a group of Protestant, Catholic and Jewish scholars who began working together to translate from original manuscripts a Bible acceptable to all.

“But no names produced more startling religious news in 1960 than those of Angelo Giuseppe
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Roncalli, Pope John XXIII; and Geoffrey Francis Fisher, archbishop of Canterbury. Their Dec. 2 meeting in the Vatican was the first time heads of the two ancient churches had set down together in 500 years, and marked the high point of a year sprinkled with other expressions of growing cordiality in the Christian community.

“Also in 1960 leaders of 171 Protestant, Eastern Orthodox and Anglican churches gathered in St. Andrews, Scotland, for the 11th annual meeting of the World Council of Churches. Their chief topic was church unity, and among other moves they drew up a code of behaviour which would prohibit proselytizing one another’s members What threatened to be the most divisive episode of 1960 – the religious issue in the presidential campaign – may result in more understanding between Catholics and Protestants.

“Week in Religion

“Two Roman Catholic Biblical scholars have proposed that Catholics adapt the Protestant revised standard version (RSV) of the Bible into a Catholic edition as a means of furthering Christian unity....Some Catholic scholars believe that less than a score of textual changes would be necessary in the RSV Bible to conform to Catholic theology and scriptural usage, they reported.”

“If Catholics and Protestants accept the same version of the Bible, a long step would be taken toward the reunion of Christendom, the priests believe ... Patriarch Alexei of Moscow ... supreme leader of the Russian Orthodox church has accepted an invitation from the Evangelical church in

Germany (EKID) to spend next Easter in west Germany ... Meanwhile, a five-man Russian Orthodox church delegation arrived in west Germany for a three-week visit as guests of the EKID, which sent representatives to Moscow in 1958.

“The Anti-Defamation league of B’nai B’rith, the nation’s largest Jewish service organization, has told Pope John XXIII that his recent deletion of specific mention of Jews and Moslems from a Catholic prayer ‘will help to produce even a closer understanding and co-operation between the Catholic and Jewish communities in the United States.’ ” Read G.C. 588.

What does the uniting of the various religious organizations, along with all the world’s strife mean to the student of prophecy? It means just this: the “Four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth ...” Rev. 7:1 are letting the winds loose. (Angels represent messages). These four angels on the earth are represented by the four great reformatory messages of the sixteenth century by Luther: the Just shall live by Faith; Knox: Gift of the Holy Ghost; Wesley: the message of Grace; Campbell and Calvin: Baptism by immersion. Since the Protestants are no longer protesting against Catholicism, which is shown by the fact that they elected a Catholic for President of the U.S., the four (earth-wide) angels (Protestants), are letting the winds loose.

For instance, Martin Luther put forth the message, the sword of Truth, at the Diet of Augsburg in 1530, called the Augsburg Confession, and which was signed by twelve governors of west Germany. This act took away the civil power of the pope; hence the wounding of the papal head on the leopard-like beast, symbolized by the cutting off the horn (civil power of the pope). After 400 years, in 1929, the pope was given back his civil power by the authority of the premier of Italy who declared the pope to be the sovereign of Vatican City. In the first quarter of 1929, God, through the Sabbath School Department, sent a message of deliverance to the S.D.A. church. The message in the 1929 S.S. Quarterly is on the last 13 chapters of Isaiah which tell of God’s everlasting Kingdom. It is said that Elder Andreason compiled this quarterly, and many believe that a S.S. teacher by the name of V.T. Houteff was given an inspired interpretation of the lessons. Thus the birth of a new movement within the S.D.A. church, the Davidian S.D.A., and a new message entitled the Shepherd’s Rod. This message the author says is the final phase of the first angel’s message. (W.H.R. 37; 2 S.R. 181:2).

The Spirit of Prophecy by Mrs. E.G. White says that prophetic time ceased in 1844, and that the third angel’s message is not hung on time. However the S. Rod messenger says his message is not the third angel’s message (1 S.R. 15), but rather it is the final phase of the first angel’s message. He points out that the 430 prophetic years of Ezekiel 4, represents a period from 1500 to 1930, the time for the coming of the Shepherd’s Rod which announces the judgment of the living. (4 J.L. 1:4;2:1). Any fair-minded person can plainly see that there is another message in Rev. 14:15, which comes after the three angels of Rev. 14:6-9. In fact there are two angels (messages) in Rev. 14:15-17, which come after the three angels’ messages and before the outpouring of the Holy Spirit in Rev. 14:18 and the Loud Cry of the Third Angel of Rev. 14:13-20. The S.R. is the fourth angel’s message in Rev. 14, and it comes to announce the fifth angel, the harvest of the first fruits, – 144,000. Count the

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messages) of Rev. 14, and you will find there are five. The angel that has power over fire of Rev.

14 represents the purification of the church and the out-pouring of the Holy Spirit as on Pentecost. Then will begin the Loud Cry for the second fruits. The candid mind can plainly see that the judgement of the Living (Rev. 18:1) is the most important. For this message deals directly with the living themselves. It begins with the church (1 Pet. 4 17; Rev. 14:18) producing the first fruits of Rev. 14:1-5, and the second fruits of Rev. 7:9; Isa. 60:1-5; 62:1,2; 66:20. In these scriptures is seen the result of the Loud Cry of the Third Angel's message. Read "A Word to the Little Flock" pp. 10, 11. The fifth angel's message of Rev. 14 is the same as the second angel of Rev. 18:1,2; Eze. 9:3, 4; Zech. 3:8; 6:12; T.M. 300; E.W. 277. Under this message, "The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him 'whose name is the Branch.'" G.C. 415.

Since Christ went into the Most Holy in 1844 to begin the atonement for the dead, and since His last atonement work is for the living. He gives light on the Scriptures, in the form of a message, to show when He begins the atonement for the living in the church first, and then in the world in the Loud Cry.

Christ is the BRANCH, and the reason the message is called the Branch is because it tells what He is doing. As the message makes its way through the church telling of what the BRANCH is doing for them in the Most Holy place, and they fall on the Rock and are broken, He will pardon their transgressions and the man in linen of Eze. 9 will mark them. (3T 266- 7; 5T 210:2). These humble followers of Christ will see that their own righteousness is as filthy rags and they will exclaim that (Mr.) "BRANCH ... is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:5, 6.

When the 144,000 are marked (3T 66), then "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Isa. 62:2. After the marriage the Gentiles will see that (Mrs.) "Branch (the pure church, -144,000) ... is the name whereby SHE shall be called (by the Gentiles), The Lord our righteousness." Jer. 33:15,16.

Yes, friends, when the BRANCH, Christ, marries the Holy City, the New Jerusalem (His pure church; G.C. 426-7), "In that day shall the branch of the Lord be beautiful and glorious ... and he that remaineth in Jerusalem, shall be called holy." Isa. 4:2,3. This is the stone that is cut out of the mountain (church) of Laodicea, without hands and becomes a great mountain, and all nations flow unto it (Isa. 2:2). Here is depicted the Loud Cry church, the remnant that keep the commandments of God and have the testimony of Jesus (Rev. 12:17).

Think for a moment: the stone represents Christ, and the Branch is Christ. Peter tells us that His people are lively stones. Therefore Christ's followers are Branches (John 15:1-5; Jer. 33:15). Hence the stone that is cut out of the mountain of Dan. 2, is none other than the 144,000 Branches, men wondered at (Zech. 3:8; 5T 476). "In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the church. Zechariah refers to Christ as the Branch that should build the temple of the Lord." A.A. 595. "We may look back through the centuries, and see the living stones of which it (the temple) –parenthesis ours– is composed, gleaming like jets of light through the darkness of error and superstition ... The flashing light of these polished stones reveals the strong contrast between light and darkness, between the gold of truth and the dross of error." A.A. 598-9.

"Through the promised Seed, the God of Israel was to bring deliverance to Zion. 'There shall come forth a Rod out of the stem of Jesse and a Branch shall grow out of his roots' ... 'And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek' ... That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today." P.K. 695, 713-4. " 'And I looked, and lo, a Lamb stood on the Mount Zion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads' ... The vision of the prophet pictures them as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints." A.A. 590-1.

It is true that Christ's church, His nation, the lively stones, began to emerge at the end of the sixty-nine weeks of Dan. 9:25. Since then there have been many churches. There are the seven church periods of Revelation when the tares are commingled with the wheat, Laodicea being the last. The church we are writing about here, is His kingdom church, the remnant of Laodicea, the one without tares in its midst, –144,000, who stand on Mt. Zion with the Lamb, and who say "Come out of her my people." Rev. 18:4.

The message that gathers this church however, is Rev. 18:1, which says "Behold, the
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Bridegroom cometh; go ye out to meet him." Matt. 25:6. In other words the Lord stands at the door of Laodicea and knocks (Rev. 3:20). But Laodicea is sound asleep and will not admit her honored guest, as He comes to awaken her with the message of Christ our Righteousness, just as the church failed to accept the message when it was brought to the General Conference in 1888 by Elders Waggoner and Jones (T.M. 91-2; C.O.R. 47). This message came to these brethren as a revelation (C.O.R. 56-7) in 1888 and was rejected. This tells us that when this message of the angel of Rev. 18:1 comes again it will be rejected by the majority.

Nevertheless it is written "The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry." C.O.R. 57; E.W. 277. "There seemed to be a great movement –a work of revival– going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice?" T.M. 515.

Quite a number of reform-minded Seventh-day Adventists are teaching Christ our Righteousness

as a theory of what came to Elders Waggoner and Jones as a revelation in 1888. This message must be taught as a new revelation and not just a theory. In many parts of the world where the message of the Branch is being taught, those who are teaching it are known as Branch Seventh-day Adventists. In some places the Gentiles call our people Branches. Yes, Jeremiah proclaimed that "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David ... and this is the name, wherewith SHE shall be called, The Lord our righteousness." Jer. 33:15,16. Here is revealed to Jeremiah that the loud cry church, which comes into being after the marriage will be called The Branch; she is the Lord our righteousness. This, friends, is a revelation, and not just a theory.

Those who wish to meet the "Bridegroom" must go out just as the people were admonished to in 1844. And where are we to meet the Bridegroom? "I looked, and, lo, a Lamb (bridegroom)—parenthesis ours— stood on the Mt. Sion and with him an hundred forty and four thousand." Rev. 14:1 "The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom." G.C. 426.

"And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as He enters in before God to perform the LAST work of mediation, and at its close to receive His kingdom — all these are represented as going in to the marriage. In the parable of Matt. 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above." G.C. 427- 8. Remember, the closing work is the Judgment of the Living. (G.C. 483).

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress." P.K. 578. "Then the Angel, who is Christ Himself, the Saviour of sinners, puts to silence the accuser of His people." P.K. 584.

Branch Agricultural Association

Announcements:

The Passover this year is April 1, beginning at sundown Friday, March 31. The Branch Organic Agricultural Association has been organized despite much opposition, and is officially recognized in Israel, and is calling for experts in this field, who are willing to bend all their efforts in restoring the old waste places.

Yours to put on Christ's Righteousness and to be a part of His "Powerful Arm,"

Benjamin Roden