LESSON NO. 7

May 25, 1958

Subject:
THE BRANCH—Revelation l8:l.

Purpose: To show that Rev. 18:1 -

1. Comes to the church before the slaughter.

2. Is first to the church, then to the world.

3. Incurs "mark of beast," first in the church.

4. Same as Rev. 18:2 & antitypical 2nd angel of Rev. l4:8.

5. Antitypical 3rd angel of Rev. l4:9.

6. Is the BRANCH --- a time prophecy movement.

Gem Thought:

"These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by many delusions of Satan." Early Writings, p. 256

I. Revelation 18:1 comes to the church **before** the slaughter.

To this the Spirit of Prophecy attests:

A. "**In 1888** in the General Conference held at Minneapolis, Minn., the angel of **Revelation 18 came down to do his work**, and was ridiculed, criticized, and rejected and when the message he brings again will swell into a loud cry, it will be ridiculed, and spoken against, and rejected by the majority." E.G.W. "In taking up a Reproach."

Them are 3 main factors to consider in this statement.

1. Revelation 18:1 was rejected in 1888.
2. Rejected by the majority when he returns.
3. The message of Revelation 18:1 comes and **swells** to a loud cry.

"**The Kingdom is here again shown to start** with something small, but that little thing is to be like yeast in a loaf of bread. What could the

leaven be but an unpopular message… put into the Church, the loaf." 2 TG 11:6:2. (2 TG 44:44).

Kingdom …starts ... with ... leaven ... rising …in loaf.
Kingdom …starts ... with ... Rev. 18:1… swelling ... in church.

Consider the typical Ceremonial Harvest:

Two loaves of bread baked with leaven were presented before the Lord in the Sanctuary, signaling the completion and close of the firstfruit harvest.

(Lev. 23:17; Tract #3, pp. 75-77).

Antitypically: Revelation 18:1 (leaven) prepares Judah and Israel (two loaves of bread).

Leaven prepares bread to "stand".

"Then I saw another mighty angel ... descend to the earth …
The work of this angel comes in at the right time ... And the people of God are thus prepared to stand in the hour of temptation….."
E.W. 277.

Revelation 18:1 prepares the 144,000 to stand without an intercessor. Speaking of the finished product, the 144, 000 (produced by the "Leaven" that Sr. White said "will swell") Inspiration describes them as: "..only those who have withstood temptation in the strength of the Mighty One, who will be permitted to act a part in proclaiming it when it shall have swelled into the Loud Cry." R.H: Nov. 11, 1908.

1. Will swell: time of first-fruit harvest -- Rev. 18:1, **first** in the church.
2. **Shall have swelled**: ready for second-fruit harvest, Rev. 18 **for the world.**

"With the **completed** judgment-message during the eleventh-hour, the angels are to separate the people of God from the people of the world." W.H.R.34:2.

NO REJECTORS IN THE CHURCH AFTER THE SLAUGHTER!

B. "The prophet declares, 'And after these things I saw another **angel come down from** heaven, having great power; and the earth was lightened with his glory. ... God has light for His people, and all **who accept it will see the sinfulness of remaining in a lukewarm condition**." R. H. April 1, 1890.

Revelation 18:1 brings light to AWAKEN the sleepers -- Laodiceans.

"...the Laodiceans themselves are if possible to be **awakened** by the prophet Elijah..." G. C. S. 42-43 (1950 Edition).

"...without his message we would die in our ignorance and in our sins..." G.C.S. 22.

NO AWAKENING IN THE CHURCH AFTER THE SLAUGHTER!

C. "In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous ... and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideas, they will oppose the work. 'Why, they say, should we not know the Spirit of God, when we have been in the work so many years?" R. H. Nov. 7, 1918 Reprint.

It is obvious that those spoken of are the "ancient men". 5 T 211, para. 2.

1. "They will oppose the work." Work: Revelation 18:1.
"... scoffed at, laughed at, ridiculed and scorned by men... it is certainly expected that the new message and messengers, too, will be received and treated no better but even worse." S.R. Jezreel Letter #2:1:7

NO OPPOSITION FROM "ANCIENT MEN" AFTER THE SLAUGHTER!

D. Now follows a picture of the church swept by Reformation: Revelation 18:1.
"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. THE SICK WERE HEALED, and other MIRACLES were wrought. A spirit of intercession was seen, EVEN AS WAS MANIFEST BEFORE, the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God... On every side doors were thrown open to the proclamation of the truth ...and there seemed to be a reformation such as we witnessed in 1844." 9 T 126.

1. A great reformatory movement.

"… 'revival and reformation' ... is 'purifying' time ..." Tract#7:76.
"… harvest is ... the purification..." S.R. Jezreel Letter #3:1:5.

Therefore: "Revival and Reformation is Harvest:
"... eleventh-hour … is ... (2) the harvest..." W.H.R. 10:1

Likewise: Revival and Reformation is Revelation 18:1.

"The eleventh-hour message **is none other** than Rev. 18." 2 S.R. 230-31

Hence: Revival and Reformation is Revelation 18:l.
Conclusion: This movement is 18:1 **and**

2. "... even as was manifest **BEFORE** the great day of Pentecost." 9 T.126.

Before Loud Cry to the World.

3. Many were seen studying with families.

"...that while the church, Jerusalem and Zion, is asleep and naked... awakening cry, a **message** comes urging her to arise..." 2 TG 44:43

4. "...the eleventh-hour finds its laborers standing idle, in the market place' (the church) ... W.H.R. 16:3.

"…the first fruits are to be gathered 'one by one'... 1 T.G.r 9:11

NO REVIVAL AND REFORMATION AMONG LAODICEANS AFTER THE SLAUGHTER

E. "... while the work goes forward **under the direction** of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen He is taking the reins in His own hands. The **workers** will be surprised by the **simple means** that He will use to bring about and perfect His work of righteousness." T.M. 300.

1. Rev. 18:1 joins the third angel of 1844 and directs and perfects the work.
2. God takes the reins from the workers-- ancient men, and gives them to
3. "... the antitypical David (the 'simple means')..." Tract #8:71.

NO SURPRISED WORKERS AFTER THE SLAUGHTER!

"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** ... among God's people upon earth." G.C. 425:1.

"The harvest …. the purification …" S.R. Jezreel Letter #3 :1:

Thus: Purification is Harvest
"….eleventh hour .....is ..., the harvest" W.H.R. 40:1.

Thus: Purification brought by Revelation 18:1.

NO PUTTING AWAY OF SIN AMONG GODS PEOPLE **AFTER** THE SLAUGHTER!

The "Shepherd's Rod" also places Revelation l8:l before the slaughter:

A. "The eleventh-hour message is none other than Rev. 18: -- the loud cry of the Third Angel." 2 S.R. 230.

"…**only** those who give ear to the eleventh-hour call **are to be spared** in the separation..." W.H.R. 37.

The facts are plain:

1. Rev. 18:1 is the 11th Hour Call.
2. Only those who listen to it are to be saved from death.

NO CHANCE TO BE SPARED IF REV. 18:1 COMES AFTER THE SLAUGHTER! - ONLY

B. "... the announcement of the separation of the saints from the sinners originates with the eleventh-hour servants ... they are to cry aloud and say, "Awake, awake . . . O Zion . . ." 2 TG 43:11.

Yes, more plain facts:

1. No "Awake, awake O Zion" after the slaughter.
2. Rev. l8:l - 11th hour Call (2 S.R. 230) imperative, lest the Church go on sleeping forever.

NO SLEEPING CHURCH AFTER THE SLAUGHTER TO GIVE REVELATION 18:1

TO:

C. "... the **eleventh-hour finds** its laborers 'standing idle'**,** in the market place (the church), **doing nothing**..." W.H.R. 46.

1. Would the servants be 'doing nothing' after the slaughter?
2. **After** the slaughter the servants **are** the church.
   i.e. Those left are the wheat only: Pure - Church Triumphant.
3. **Before** the slaughter the laborers are in the church.
   i.e. Bidden remnant, wheat mixed with tares: Church Militant.

Conclusion:

11th Hour -- Rev. 18:1 (2 S.R. 230) finds laborers (144,000) <u>in</u> Church (mixed with tares).

NO IDLERS AFTER THE SLAUGHTER!

Since all ten had oil in the lamps, but only half of them had the oil in the vessels, the symbolism clearly discloses that, as always, the **whole church membership** did not accept the message of the **Judgement for the living** .....

Finally, after the necessity for It became imperative, they began to search for It (before the slaughter) they were too late..." 1rTG21:7

1. Extra Oil--Judgment of the Living message.

Judgment is 11th Hour (WHR40)
11th Hour is Rev: 18:1 (2SR230)

2. Thus, when it was too late, the 5 foolish began to search for the message of Rev. 18:1.

The question is: Will the 5 foolish virgins be searching for the oil--Rev. 18:1-- after the slaying?

They answer is obviously NO.

While STILL **living** THE TARES SEARCH FOR REV. 18:1

Conclusion:
Hear and blazing as a summer sun's light is the fact that the Judgment of the Living—11th Hour Call: Rev. 18:1, must be appropriated by the "virgins"--the servants, **before** the slaughter, lest "Zion... be left sleeping forever..." Yes, Rev. 18:1 must be appropriated before the slaughter, before the 7th seal opens:

" ....the SIXTH SEAL, the time in which the Lord sits upon the Throne of His glory … whereupon the Judgment work begins (to church)..." 1rTG5:11:1

"...and the four beasts had six wings … They are to point out the seal under which the judgment begins - the sixth seal - therefore six wings". 2SR195:2; 196:0.

II. Rev. 18:1 is first to the church, then to the world. (1 Pet. 4:17)

A. "The message of Elijah that restores all things is indeed an addition to the Third Angel's message, and it **shall certainly swell** into a loud cry. **It shall gather God's people from the four corners of the earth** AND bring them out of Babylon as the earth is lightened with the glory of the angel (Rev. 18:1-4). See E.W. 277. 2TG31:8-9

Elijah's message is Rev. 18, the addition. It gathers:

God s people from: 1. 4 corners of earth .... (144,000)
2. Babylon . . . . . (Great Multitude)

B. "...the ...the time of harvest ....the period in which the earth is lightened with the glory of the angel (Rev. 18:1)... It commences in the church and ends in Babylon." 2TG44:32.

Rev. 18:1---- Commences: with 144,000 and ends with Great Multitude

C. "...the Eleventh-Hour Movement must triumph, for, being the last, the one to garner, in the harvest, then should it fail, **every one in the world today** would forever remain lost." Ans. #1:68.

Everyone: 1. 144,000
2. Great Multitude

III. Rev. 18: incurs "mark of the beast", first in church:

A. "The enemies of the Judgment message in the church and the enemies of the judgment Message in the world are both **imbued with the spirit of the beast both doing the same kind of work against God's people first in the church then in the world**." Jezreel 2:5:5.

B. "...the same satanic power NOW working-will soon fully manifest itself, in consolidation with the beast, within the churches in Babylon, there to oppose the marking of the second fruits as it is how in Laodicea opposing the marking of the first fruits." Tract #9:63.

C ."...the surest way of erring and **losing out** is to give ear to the **voice of men** (or women) in the place of the voice of God." WHR 46:2 .

God: 1. Elijah's voice of truth the ONLY ONE now. (G.C.S. 8)
Men: 2. Sanballats, Shemamiahs, Korahs "chiming in".

D. "The beast we are told is a man... The demand to worship, obey the beast's command therefore, is a demand to worship (obey) man in place of God. Both marks are for no other purpose but for to define who is who -- who is for God and who is for the beast." Jezreel #2:5.

Whose mark do you have?

Sanballat's? Shemandah's? Korah's? MEN: Beasts.

or The God of Elijah's?

Where does the beast go? ...Perdition?

"Nevertheless, one's **only safety** will be in the teaching of Elijah, for there will be no **other** voice of timely Truth and authority to whom one may turn. **Any others will lead their victims blind-folded into perdition**." GCS.8

IV. Rev. 18:1 same as 18:2 and antitypical Second Angel of Rev. 14:8

A. Rev. 13:1 same as 18:2

"...I saw another angel come down from heaven..." verse 1

". . . he cried with a loud voice, Babylon is fallen..." verse 2

He of verse 2 refers to the angel in verse 1.

B. Rev. 18:1-2 antitypical Second Angel of Rev. 14:8

1. "The Second Angels message was to go to Babylon . . . This same message **is to be proclaimed the second time**. And after these things I saw another angel come down from

heaven... And he cried mightily with a strong voice, saying, Babylon is fallen, is fallen . . ." TM 59:1

Inspiration tells us here that **Rev. 18:1-2** repeats Rev. 14:8 the second time:

2."...the **final** phase of the **First** Angel's message..."WHR 37 is the Shepherd's Rod.

first phase of First Angel Rev. 14:6, 7 (J of D) First Day Adventist
final phase of First Angel Rev. 7; Rev. 14:6, 7; Rev. 7:1-8, D.S.D.A.
" ..the final phase... announcing stealthy approach of Judgment of the Living.." WHR 37

Just as 2 follows 1, then the next message after the Rod would be the final phase of the Second Angel.

What is the next message after the Rod? Answer: Judgment of the Living: Rev. 18:1, follows Rod.

C. Judgment of Dead and Living in Type and Anti-Type:

TYPE

Two "Midnight Cries" for Judgment of Dead:

a. First "Midnight Cry"

(a) First Angel's message: "Behold the Bridegroom (Christ) Cometh". 1831 (GC333:1) to 1843 (E.W. 232:2)
(b) A lot of enthusiasm. G.C. 368:1.
(c) INCORRECT DATE for the Judgment of the Dead.

b. Second "Midnight Cry"

(a) Second Angel's message, Rev. 14:8: "Behold the Bridegroom (Christ) cometh". Summer 1844. G. C. 389:2
(b) Not so much enthusiasm; many went back into the churches. G.C. 394, last paragraph
(c) CORRECT DATE, October 22, 1844.

ANTITYPE

Two "Midnight Cries" for Judgment of Living:

a. First "Midnight Cry " - 2SR.182.1

(a) First Angel's Message **repeated**, Rev. 7:1-8; 14:6,7, **announcing** that the Bridegroom is to have a new name. 1SR.233:3; u.T.G.42:14, 15; 1TGr.8-24:3; W.H.R. 53:2.
(b) "Provisional in setup, as well as in name, the Davidian Seventh Adventist

Association exists"...See preface of the Leviticus of D. S. D. A.:

(c) **Name - D. S. D. A**. - **provisional until new name comes.**
(d) Name, D.S.D.A., comes repeating **First Angel's** message - 1930 to 1955.
(e) DATE INDEFINITE (of Eze. 9) Read: 2SR.275; 1SR.116 ; see charts pages 133, 221.

b. <u>Second "Midnight Cry</u>"

(a) Second Angel's Message - Rev. 18:1; Eze. 9. "Behold the Bridegroom (Christ – new name, BRANCH) cometh"
(b) Not so much enthusiasm in 1955. Many went back into the S.D.A. and other churches.
(c) **CORRECT DATE** - of Eze. 9.

CONCLUSION: Rev. 18:1 (Judgment of Living) comes before Slaughter of Eze. 9.

"The five foolish virgins are they who had been confiding in men... They saw no necessity for more light - prophets, truth or message...

"The knowledge of present truth, which the five foolish virgins possessed in 1844 is the judgment of the dead, and was the only oil in their lamps. **When the Judgment of the Living, commenced** and the "cry was made", they were found without this extra oil in their vessels .... Thus, when five wise ones started out to meet the Bridegroom the lamps of the foolish went out for the **Judgment of the Dead had passed**. Therefore, it was present truth no more, and thus they were left in darkness. 2SR185:3

Judgments of God start before Eze. 9 Slaughter.

"...At the beginning of the judgments of God they saw their mistake and rushed for the ark of safety (Kingdom), but it was beyond their reach for they knew nothing of the message". Id

"...As the message of the Judgment for the Dead was the present truth since 1844, at the beginning; of the Judgment for the Living (when the cry was made), it became present truth no longer. Consequently, their lamps went out. 2SR183:0.

Typical: Second Angel's message in summer of 1844 **prepared** saints to be "taken" --Judgment.
Second Angel's message came before Judgment "convened" for dead.

Antitypical:
Second Angels message, Rev. 18:1-2 (TM59) prepares saints so they won't be "taken"--Slaughter-Judgment
Second Angel's message comes before Judgment for living "re-convenes".
"The work of this angel comes in at the right time... and the people of God are thus **prepared** to **stand** in the hour of temptation..." E.W. 277

- Yes, Rev. 15:1-2, antitypical Second Angel, **prepares**.

V. Rev. 18:1-2 is the antitypical Third Angel of Rev. 14:9.

A. "The eleventh-hour message is none other than Rev. 18--the loud cry of the Third Angel. Quoting "Testimonies to Ministers," p. 59: "this same message (the Third Angel's) is to be proclaimed the second time. "And after these things I saw another angel come down..." 2SR231

Rev. 18:1 is:
1. 11th Hour Call
2. Loud Cry
3. Third Angel's message repeated, under direction of Second Angel. Rev. 18:1,2.

"The eleventh hour call ...is similar to that of the ninth ...the **ninth** hour call is repeated ..." 2SR231:2.

B. "The Third Angel's message" in its **former** phase, the Judgment of the Dead...

"…in its latter **phase**, the Judgment of the Living…" GCS 41:1.

The Third Angel's Message:

(former phase) 1. Type: Judgment of .Dead
(latter phase) 2. Anti: Judgment of Living

Conclusion:

Rev- 14: 6-11 7 Rev. 18:1

We have seen that Rev. 18:1 comes to the church before the slaughter and effects an awakening, a **reformation,** a **filling the lamps with** oil, a **special work** of putting **away** sin. (Section I.D.)

We have seen that Revival and Reformation also mean **harvest, eleventh-hour, purification**: all, the message of Rev. 18:1 (Section I.D.)

We have seen that Rev. 18:1 meets the "beast" in the church, as well as in the world. (Section III.)

We have seen that Rev. 18:1-2 repeats the Second and Third Angel's messages of Rev. 14. (Section IV and V)

One point remains: To prove that -

VI. Rev. 18:1 is the BRANCH -- a time prophecy movement (**before** the slaying)

1. **What is the Harvest?**

a. "... harvest is ... Rev. 18:1..." 1SR104:1
b."…the judgment is likened to a 'harvest' but that the cleansing itself is likened to a **separation**. 2 TGr 42-31:2.

"A harvest /Rev. 18:1/… 'the gathering of a crop' ... SO rather than the year's toil being finished at the beginning of the harvest, the **heaviest** labor of the year **just then begins**. And though harvest time is the shortest of all the periods of the harvest year, the work of reaping is not done in a moment; it takes **time**... FIRST, the sickle is put to the grain ...NEXT, the grain is bound into sheaves, THEN threshed, AFTER MUCH it is put into the barn; and **THEREAFTER** the chaff axed the tares are destroyed... the harvest is a SEASON OF TIME. So it must be with the spiritual harvest..." Tract #3:64-65.

NOTE: Rev. 18:1 or Harvest is a period of time **before** destruction:
NOT DONE IN A MOMENT

First: sickle put to grain
Next: grain bound into sheaves
Then: grain threshed, then After: put into the barn
Thereafter: chaff and tares destroyed

Precisely this, Inspiration declares:

"...time of harvest… period in which the earth is lightened with the glory of the angel (Rev. 18:1)... It /Rev. 18:1/ commences in the church..." 2 TG 44:32.

The Harvest - Rev. 18:1. - Judgment: Elijah's massage: GCS 40:3.

"...Elijah's message of **revival and reformation** ...will place the burden of saving souls primarily where it belongs." 2 TG 8:17

Harvest, the period of Rev. 18:1, (the 11th Hour Message - 2 SR230:3), or the time of revival and reformation (synonymous terms: WHR30, Tr 7:76) is brought by the antitypical Elijah to awaken (GCS 36, 42-43 t50E) and to save Laodicea from dying in her sin and ignorance (GCS 22 '50E) that:

1. "...only **those** who give ear to the eleventh- /Rev. 18:1/ hour call are TO BE spared in the separation..." WHR 37

2. "Then is the harvest /Rev. 18:1/ of the first-fruits past /marking time/, the fruits garnered in, and the tares shut out unto destruction /slaying/... to wail..."The harvest /Rev. 18:1/ is past, the summer is ended, and we are not saved." Jer. 8:20 WHR 38:0

YES, DEAR ONES, HARVEST, REV. 18:l IS THE TIME OF SALVATION, TO SPARE YOU FROM THE SLAUGHTER AND FROM THAT AWFUL TIME OF WAILING.

2. When is the Harvest?

The foregoing proof as to **What is the Harvest** plainly shows when it is, namely before destruction. Inspiration clinches tight this proof by the following statement:

"...the time of the SIXTH seal, the time in which the Lord sits on the throne, of his glory ...whereupon the Judgment /Rev. 18: W.H.R. 40:1/ BEGINS ...Joel declares ..."the harvest is ripe..." 1TGr 5-11; 1,2.

1. 6th Seal: time of marking, bundling, threshing, **thereafter** (Tr3:64-65) comes the
2. 7th Seal: **time of destruction**.

3. **Who brings the Harvest-Rev. 18:1?** ..

A. The Rod? "...the Third Angel's message ...divide it into three periods:

(1) ..... Rev. 14:6-11
(2) …….. Rev. 7:1-8
(3) ..... Rev. 18:1, the Loud Cry

It is evident that we /Rod/ are in the **second** period." 1SR32:2

"...Revelation 7, the one in which we are **most** interested at the present time." Id.22:1.

"...The Shepherd's Rod' has arrived **just before** the Judgment for the Living /Loud Cry, Rev. 18:l WHR 40/ commences..." Jezreel #4:1:1 (first printing).

"…Judgment of the Living is obviously, then **yet fixture**..." Tract 3:43 :3 (‘53 Edition).

"...we /Rod/ have come **almost** to the time of the harvest /Rev. 18:1/ ..." 1TGr21-19:2.

"Pre-Eleventh Hour Extra" Title-Cover Tr. 1.

Rod Rev. 7:1-8 "...This message /Rod/...is to prepare ...for the Judgment..."
Not 1TGr5-7:1.
Rev. 18:1

Logic: Elijah's **message** (Judgment of Living GCS26:0) "Future" from Rod Tr3:43:3.

Elijah, then **future** also.

Rule: Elijah and message inseparable: GCS25:1 ‘50 Ed. "they... restore all things." S.R. Jezreel 9:1:5.

Inspiration confirms our logic:
"...Malachi three...its antitypical fulfillment is now...**imminent** ..." Jezreel 9:1:6.

Webster: imminent--impending, threatening to occur immediately.

"...we have come almost /threatening to occur/ to the time of harvest ...we are now plainly shown that these are the closing hours of the pre-harvest period..." 1TGr 21-19:2.

Conclusion: "Rod", antitype of John the Baptist, was herald of Judgment of the Living to Modern Israel as was John herald of Judgment to ancient Israel.

"John the Baptist was given a work **similar to ours,** ...he had no assurance that he would **continue living**, yet he heroically **finished** his work." Unrevised 1 TG 42:19:2.

ROD heralds Christ--the BRANCH.

B. The Lord speaks

"Who is to bring this revival and reformation, this great change?--The BRANCH…."

1. Revival and Reformation

"revival and reformation... caused by... Testimony of the True Witness to the Laodiceans..." Tr7:76:4

True Witness: Jesus …….3T257
Jesus: ……..Angel of Rev. 18:1 ..He...C.O.L.79:3

thus: True Witness is Angel of Rev. 18:1 and the light thereof that causes reformation in Laodicea is His Testimony.

2. The BRANCH

".. the Branch is the Lord." 1TGr8:24

thus: The Lord, the BRANCH, the Angel of Rev. 18:1, The True Witness: Jesus "come down" to bear light to His church.

"What can all this mean? ...Here is seen an organization having a Leader and an under leader--the Lord and Joshua."1TGr8:26

"Thus it is that whatever is to be bound on earth is also to be bound in Heaven (Matt 16:19)." Id.

1. **Matt. 16:19--The Keys of the Kingdom**
   "...the Keys...are in the message..." Ans.#4:39:2.

hence: Joshua has the keys or a message.

2. Joshua and the Key

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the **closing up** of the great day of atonement." 5T472:2

a. **Closing up**: closing work for church
b. "Closing work" is harvest...Jezreel 3:1:5
c. Harvest is 11th hour-Rev. 18:1 Loud Cry ... WHR40

thus: Joshua's "keys" are the "closing work"--Rev. 18:1. given him by Jesus the BRANCH, the True Witness.

"Joshua crowns (authorizes his helpers ...to engage in the work. So Joshua is responsible to the Lord but his helpers are responsible to Joshua." 1TGr 8:26

Joshua... ..and.....co-labors

"The third angel's message in its former phase, the Judgment of the Dead, was unfolded to the Denomination by one person, the founder ...and that one directed other co-laborers. So must it be with respect to the message in its latter phase, the Judgment of the Living." GCS41:1

Elijah ....and .....co-labors Id. 35:0
Therefore: Joshua and Elijah antitype-same (purification),

Joshua's work: Closing work
Closing work is harvest Jez#3:1:5, harvest is Judgment WHR40.

thus: closing work is Judgment work.

Elijah's work: Judgment or closing work GCS26:0.

Again Elijah and Joshua antitype same-(purification)

"....one's only safety will be in the teaching of Elijah, for there will be no other voice of timely truth and authority to whom one may turn." GCS 8:1

ONE VOICE: God-through Joshua-Elijah

"Who are the true Seventh-Day Adventists...those who resist the **closing** work for the church? or those who put their heart and soul into it?... Only those who repent and **promote** the **message of the hour** rather than fight it **will stand with the Lamb on Mt. Zion."** 1TGr8:28.

Rev. 18:1--The Branch and **on time**.

1. "The loud cry must come at a given time." 1SR15:1

Isa. 11:1"…a Branch **shall grow** out of his roots ... 11

Roots: S.D.A. 1844
BRANCH prophecy ... Isa. 111

Growing begins.....… 1955

2. "In the year that king Uzziah [V.T. Houteff 1955] died, I saw also the Lord sitting on a throne ...**and his train filled the temple."** Isa. 6:1.

"...the Lord's coming to His temple...takes place at the **beginning** of the judgment of the living..." Tract 3:17-48.

3. "The prophecy by Ezekiel gives the information in detail from the beginning of Luther's reformation to the **marking** of Ezekiel 9…" 1SR116:1.

1. **Beginning of Luther's reformation**

"This marriage in 1525 the **real beginning** of the Protestant parsonage ...all the world ...sat up and took notice." Luther, by Dallman, p. 258.

Beginning: 1525

2. **To Ezekiel 9**

1525 + 430 yrs. of Ezek. 4 = 1955

1955: Ezek. 9's **marking begins**.

note: marking time is bundling time--Harvest--Judgment Jezreel Letter 2:5:5.

Explanation of 40 yr. Fast:
1915 to 1955 - **40 year fast for world.**
(Rod-only to church)

Conclusion:

"...harvest is ...Rev. 18:1..." 1SR104
"It **commences in the church** and ends in Babylon." 2TG44:32-33.

Let no man who worships God in Spirit and in Truth, make the Laodicean mistake of thinking that Harvest for the 114,000 begins with a slaughter. Does the Harvest for the Great Multitude begin with a slaughter. **Of course not.** Harvest is **always** a period of time, at the end of which the tares are destroyed.

Brethren, cease magnifying the time of the Branch--Rev. 18:1, as it is only after the slaughter, and, at this late hour, recognize the overwhelming weight of evidence as to The Branch's existence before the slaughter.

Remember: The typical Brass Mountain Church had its beginning with the diversified, material in the raw--the 12 and others...

NO TYPE, NO TRUTH

Therefore, the antitypical Brass Mountain Church, the Loud Cry-Rev. 18:1 BRANCH Church also has its beginning with "material in the raw"--YOU AND ME.

Typically, Jesus came to prepare his disciples for a glorious Pentecost.

TODAY, Jesus, the BRANCH, the Angel of Rev. 18:1 has come to prepare YOU AND ME to be that "beautiful and comely" Branch.

"IT IS NOW LEFT OFF TO EVERY INDIVIDUAL MEMBER OF THE CHURCH TO EITHER TAKE HEED TO GOD'S JUDGMENT MESSAGE AND RECEIVE HIS MARK OF DELIVERANCE, OR TO GIVE HEED TO MEN'S VAIN TALK AND DIE UNDER THE SLAUGHTER WEAPONS OF THE ANGELS." Jezreel 2:5:5.

"My brethren: these words are not against you, for it is God speaking through His word of truth to save you from the bottomless pit. **Will you not let Him work for you and for His people**? WILL YOU NOT BE HIS SHEEP?

2 Shepherd's Rod 258.

"Let us once and forever realize that the Devil is more shrewd than we can imagine. He is not particular what you believe so long as he can keep you ignorant of revealed Truth. This is what he is NOW doing...using **men of influence**, men who can put on the BEST FRONT, **men who are clever**, who know how to gain the confidence of the people, men who can easily and quietly lead the Church away from God's messages for today, the message of the Judgment for the Living... Satan is doing as good a job now as he did in Christ's time." 2TG30:15-16

"IF THEY ARE HONEST SEARCHERS FOR THE TRUTH, THE FATHER HIMSELF WILL REVEAL IN THEIR HEARTS THAT **THIS IS THE ELEVENTH HOUR MESSAGE**." 2 TG29:5:2.

"...only those who give ear to the eleventh-hour call /Rev. 18:1- Loud Cry WHR40:1/ARE TO BE SPARED in the separation..." WHR37.

Yours, to lay hold on the Lamb of God
(Christ) /BRANCH/...and secure... /your/ . . .life." 2SR164:0

Ben L. Roden

Note: Emphasis in quotations ours.

ANNOUNCEMENTS
Final date for deposit on reservations - June 15:

$400.00 adults; $200.00 children under 12; $40.00 children under 2.
25% of fare must accompany reservations, balance by June 25

Those able to help others, send funds immediately to Odessa Office.