

# **Exhibit "J"**

## **No. 6**

# THE SYMBOLIC CODE

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### PURPOSE

This publication is dedicated to the mission of conveying to Davidian present Truth believers, edifying news and articles of timely significance. This comforter freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor charges for its service.

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### THE SYMBOLIC CODE

Mt. Carmel Center

Waco, Texas

## REVIEW OF REVELATION 11:1-13 AND ITS TYPOLOGY

The purpose of this article is to impress upon the minds of those of "the twelve tribes scattered abroad" that God has not left His faithful people at sea without "chart or compass." He has made plain His course so that His elect may be able to follow Him "whithersoever He goeth."

Since it is only through the more sure word of prophecy that God's plan is conveyed to us there is then no other place for us to turn for enlightenment. And as Revelation 11 was the last prophecy revealed to us and since the first thirteen verses refer to our time it is most essential therefore that we fail not to give it our careful attention.

In our review of it we shall briefly study it verse by verse and conclude with the typology for the prophecy. To get the setting for Revelation 11, however, it is necessary first to refer to the last several verses in chapter 10.

Rev. 10:8-10--"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little

book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

These verses foretell William Miller's message explaining the 2300-day prophecy of Daniel 9:24-27 and Daniel 8:14, by which they understood that Christ was to come in October, 1844. This message was to the people sweet as honey, but when Christ did not come to earth as they had expected, their disappointment was bitter indeed.

Verse 11--"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

Here is the commission to the Seventh-day Adventists after the disappointment in 1844, that they were to go to many peoples, and nations, and tongues, and kings to prophesy again.

Rev. 11:1, 2--"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not: for it is

given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

Following the organization of the Seventh-day Adventist movement the people are to be measured or numbered. And as there is but one numbered group; namely, the 144,000, this verse brings to light the sealing of the 144,000, the message by which the 144,000 are to be measured or numbered. The court was not to be measured, for it is given to the Gentiles. Then continuing on without a break it says that the Gentiles would tread the holy city for 42 months. All know that the holy city has been trodden under the feet of the Gentiles since 70 A. D. Therefore this 42 months coming as it does after the falling of the latter rain, clearly and undeniably shows that this prophecy is speaking of the last 42 months that the Gentiles will be allowed to tread the holy city.

Rev. 11:3, 4--"And I will give power unto my Two Witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth."

The Two Witnesses are here defined to be the two olive trees (the Bible) and the two candlesticks (the true church), and power is given

them to prophesy 1260 days clothed in sackcloth (mourning).

If any man would hurt the Two Witnesses fire will surely proceed out of Their mouth and devour Their enemies.

Verse 6--"These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

The Two Witnesses have power to shut up heaven (the source of rain) that it rain not in the days of Their prophecy. The angel of Revelation 10:1 with the book in his hand came in the time of the latter rain. We know this because the angel was clothed with a cloud and a rainbow was over his head. The messages that came in this time of rain are described in Revelation 10:8-11 and 11:1, and they are the messages that have already come to ripen the "wheat" for harvest. No other message is to come to accomplish this work, for no more are prophesied. Instead we are told that "these [the Two Witnesses] have power to shut heaven, that it rain not in the days of their prophecy." They have power to cause to cease the falling of the rain--that is, the latter rain. Then during the days of Their prophecy (1260 days or 42 months) there is not to be any new message, any new commission,

any new movement.

Verses 7, 8--"And when They shall have finished Their testimony, the beast that ascendeth out of the bottomless pit shall make war against Them, and shall overcome Them, and kill Them. And Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

"Now we may ask, who is the beast of the bottomless pit? If the Star that came from Heaven and opened the pit is Christ, and if the locusts that came out of the pit are the Christians, then there is no way of escaping the conclusion that the beast which came out of the bottomless pit is symbolical of Christendom. Thus it is that the Lord was crucified there.

"Now that the city is spiritually called Egypt, it denotes that it is holding God's people in slavery. The name Sodom denotes that God's true people will have to be rescued from it as was Lot."--Timely Greetings, Vol. 2, No. 15, pp. 11, 12.

Continuing with the prophecy of the Two Witnesses:

Verses 9-12--"And they of the people and kindreds and tongues and nations shall see Their dead bodies three days and an half, and shall

not suffer Their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over Them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into Them, and They stood upon Their feet; and great fear fell upon them which saw Them. And they heard a great voice from Heaven saying unto Them, Come up hither. And They ascended up to Heaven in a cloud; and Their enemies beheld Them."

These verses make plain that at the end of the 1260 days or 42 months, when the Two Witnesses "shall have finished Their testimony" (verse 7), They are to be "killed" by Christendom, but that Their enemies will be surprised at their unholy feast in celebration of their short-lived "victory" which is to last but 3 1/2 days.

Verse 13--"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

"A tenth part of the city must represent the Lord's part, the tithe, so to speak. The earthquake therefore represents a shaking in

the church of God. The remnant who give glory to God, can only be the faithful who survive the shaking. Thus is the Church purified. This earthquake, then, is symbolical of the slaughter of Ezekiel nine, and coincides with Isaiah 66:16."  
--Timely Greetings, Vol. 2, No. 15, p. 12.

Since there can be no Truth where there is no type, we shall now give attention to the typology of Revelation 11. For your aid a chart is next given, and it is suggested that you carefully follow the chart as you read the explanation given after it.

[ See chart on next page ]

TYPOLOGY

ELIJAH	ELIJAH True Worship in Israel	Bid from Ahab & Shed-down with Prophets of Baal 3 1/2 yrs.	CHRIST	CHRIST (Same to Israel)	Resurrection & Ascension of Christ Savior also came to Israel 3 1/2 yrs. Same raised on Day 1813	116	FIRST FRUITS Acts 1:15	SECOND FRUITS Acts 2:1-7	MULTITUDE Acts 2:14, 46, 47
CHRIST	CHRIST	JOHN Repent. for Kingdom at hand at hand	JOHN (Same to Israel)	Preached Kingdom at hand 3 1/2 yrs.	Resurrection & Ascension of Christ Savior also came to Israel 3 1/2 yrs. Same raised on Day 1813	144,000	FIRST FRUITS Eze. 1:4	SECOND FRUITS Joel 2:28, 29	MULTITUDE Rev. 7:9; Lsa. 66:18, 20
ELIJAH	ELIJAH True Worship & Kingdom at hand	WITNESSES T. M. 475 (Sam to modern Israel in Laodicea)	ELIJAH WITNESSES 3 1/2 yrs Prophecy 3 1/2 yrs (Sam to modern Israel in Laodicea)	WITNESSES No "Crash" Repent. for Kingdom at hand	WITNESSES raised & sent to Heaven	144,000	FIRST FRUITS Eze. 1:4	SECOND FRUITS Joel 2:28, 29	MULTITUDE Rev. 7:9; Lsa. 66:18, 20

First consideration is given to Elijah whose great burden was to cast out idolatry and to set up true worship among God's people, Israel. For 3 years and 6 months (or 1260 days or 42 months) there was no rain (James 5:17; Luke 4:25) and during this time he hid from the face of Ahab. At the end of that period the great show-down on Mount Carmel took place in which every one of the prophets of Baal were destroyed, and "when all the people saw it, they fell on their faces; and they said, The Lord, He is the God; the Lord, He is the God." 1 Kings 18:39.

Next, we shall consider Christ's ministry. His forerunner was John the Baptist, and both Christ and John preached that the Kingdom of God was at hand. Christ's ministry to the time of His crucifixion covered 3 years and 6 months, or 1260 days, or 42 months. Then He was crucified, resurrected, and ascended into heaven. As a result of His ministry there were 120 first fruits (Acts 1:15) and afterwards a multitude of "such as should be saved" (Acts 2:41, 46, 47).

Finally, we shall consider Revelation 11, showing how the types meet antitype in this prophecy:

"In fulfilment of Testimonies to Ministers, pp. 475, 476 and Malachi 4:5, the latter-day Elijah came to God's people with the same burden and work the first Elijah came to do--cast down

false worship and set up true worship among God's people. His message was basically and namely the same as John the Baptist's, -Repent, for the Kingdom of Heaven is at hand.

In the 1950 General Conference Special (1954 edition), pp. 34-36, we are plainly told that the Elijah message came in the publications of The Shepherd's Rod. Moreover, "since the promised Elijah is to be the last prophet to the church today" (Id., pp. 23, 24), and since he has come and gone, we can know that we are now in the 42 months, the 1260 days of Revelation 11, when the Two Witnesses are to prophesy.

Just as Christ preached the same message John the Baptist preached; that is, Repent, for the Kingdom of God is at hand, so the message now to be preached during this 42-month period is the same as the last message before it; that is, true worship and the Kingdom of Heaven is at hand. Indeed, during the 3 1/2 years of Christ's ministry He commissioned His disciples thus: "And as ye go, preach, saying, The Kingdom of Heaven is at hand. . . . But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." Matt. 10:7, 23. Christ Himself said these words, even though He was already there with the disciples. The same commission is ours during this 3 1/2 years that the Two Witnesses are

prophesying in sackcloth just before the Lord suddenly comes to His temple to purify the sons of Levi (Mal. 3:1).

Moreover, just as Elijah, John the Baptist, and Christ in the types were sent to Israel, so antitypical Elijah and the Two Witnesses minister directly in behalf of "the lost sheep of the house of Israel" in Laodicea. And during the time the Two Witnesses prophesy there is no more latter rain (no new message, no new movement) just as there was no rain for 3 1/2 years in the days of Elijah.

Just as Christ was crucified, so the Two Witnesses will be killed. And as Christ was resurrected, so the Two Witnesses will be raised. Moreover, as Christ ascended into Heaven, so also the Two Witnesses will be exalted to Heaven. "... The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come." - Desire of Ages, p. 787.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1, 14. The prophecy of Revelation 11



shows that Christ in our day in the form of His Truth, His Word, is to be crucified afresh at the hands of His professed people, and that the Truth will be raised in glorious exaltation and victory and to the shame of Its enemies. These are facts as certain as any other prophecy, and no one can successfully deny them or attempt to ignore them, but all would do well to profit by this knowledge and be a true disciple of Christ.

The saints that were raised with Christ at His resurrection typify those who shall rise in the resurrection of Daniel 12:2, for we are told:

"If Moses represents the general resurrection, who, then, would represent the mixed, or special resurrection of Dan. 12:2? We have the one of Matt. 27:52, 53. 'And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.' The saints who had part in this resurrection were gathered from all ages. Some who, perhaps, had lived at the very time Christ was preaching, and were acquainted with Him and His work, were witnesses to His resurrection. Read Early Writings, page 184; Desire of Ages, page 786.

"There is still another reason why Matt. 27:52 is a type of this mixed resurrection. Those who were resurrected with Christ witnessed

of the deity of Christ to the very ones who crucified Him. Speaking of this mixed resurrection, Daniel says: 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' Then there will be some righteous included who lived and witnessed the crucifixion; also those who crucified Him, and pierced Him, for, (Rev. 1:7) 'Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him.' Therefore, the resurrection which witnessed of the power of God to these murderers of His Son, typified the just who are raised in the mixed (special) resurrection."--The Shepherd's Rod, Vol. 1, (Fireside Edition), pp. 47, 48.

Still further regarding the resurrection of Daniel 12, Daniel himself recorded this information when he had completed writing the great prophecies of the book of Daniel:

"Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto Heaven, and swore by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall

have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. 12:5-7.

Daniel here was told that all the things he had written in the book of Daniel were to be finished at the end of the "time, times, and an half; and when he shall have accomplished to scatter the power of the holy people"; and since not all the wonders of the book of Daniel have been finished, instances being the fall of the king of the north, the deliverance by Michael, the special resurrection, it clearly indicates that the time has not yet passed. The "power of the holy people" is the same as the power that is possessed by the Two Witnesses of Revelation 11, for the power of God's people is in the Truth, in the Word.

Coming back to the typology for Revelation 11, just as there was a numbered group constituting the first fruits of Christ's labor--the 120 of Acts 1:15-- , so the first fruits at this time number 144,000 (Rev. 14:1). The Pentecost of that time and recorded in Acts 2:1-7 is the type of the Pentecost recorded in Joel 2:28, 29 which we look forward to in the commencement of the Loud Cry of Revelation 18. And the multitude of "such as should be saved" that were brought in after the first Pentecost (Acts 2:41, 46, 47) typify the great multitude that shall be saved after the anti-typical Pentecost (Rev. 7:9; Isa. 66:19, 20).

How perfect is the work of God! How great is His love to mankind! How solemn the times in which we live!

Revelation 11 is indeed a solemn yet encouraging prophecy, and we dare not treat it lightly or ignore it, for it is a part of the more sure word of prophecy, and was given for the enlightenment and guidance of God's people, not to fill space in the Bible. With this knowledge, "what manner of men ought we to be?"

Just as there was a show-down in the time of both the types (Elijah's and Christ's ministries), Revelation 11 indicates that there will certainly be a show-down today at the end of the 3 1/2 years allotted for the Two Witnesses to prophesy. Furthermore, it appeared to Elijah at the time of the show-down on ancient Mount Carmel that there were no true worshipers of God, although in reality there were 7,000 who had not bowed the knee to Baal. Likewise at the time of Christ's great trial it outwardly appeared that His work had brought forth no results, yet a great harvest of souls "such as should be saved" were afterward disclosed to view. Therefore, let us now store up courage from these types and examples, and the prophecy of the hour of the church's great trial just ahead, as well as the prophecies of the great harvest of souls to come in afterward, so that we may then with courage look with the prophetic eye into the future as portrayed by the more

sure word of prophecy, and know that God's Word will not return to Him void, and that we may rest in the comforting assurance that a knowledge of the Truth shall verily "cover the earth as the waters cover the sea" (Hab. 2:14). Yes, vast multitudes will surely be made to know of the saving Truth after the earth becomes lightened with Its glory in the trying but wondrously triumphant experience of the Two Witnesses.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:1-6.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, That He shall make him ruler over all His goods. But and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin

to smite his fellowservants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:45-51.

We are in a time of decision. Let each of us choose to be a faithful, wise, and awake servant that we may be prepared for the day of our visitation.

(For further study of Revelation 11 the following text material is recommended: The Symbolic Code, Vol. 11, No. 1, (November, 1955), pp. 3-14; Timely Greetings, Vol. 2, No. 15; Tract No. 5, Final Warning.)

#### FIRM AS A ROCK

Unshaken as the sacred hills,  
And fixed as mountains stand;  
Firm as a rock the soul shall rest  
That trusts the Almighty hand.  
Do good, O Lord, do good to those  
Who cleave to Thee in heart,  
Who on Thy Truth alone repose,  
Nor from Thy law depart.

--G. Franc.