



Kings OF THE East

Kings of the East



by
Robert D. Brinsmead

PROPHETIC RESEARCH INTERNATIONAL

Box 1584

Springfield, Missouri 65805

GOD'S PURPOSE FOR HIS PEOPLE

God made man in His own image with a great and glorious purpose in view. "I have created him for my glory, I have formed him; Yea, I have made him" (Isaiah 43:7). Paul distinctly states that it was God's eternal purpose to reveal His "manifold wisdom" to "the principalities and powers in heavenly places" by means of the church (See Ephesians 3:10, 11).

Through this new and distinct order of being God would make it known to the whole universe that His throne is established upon goodness, mercy, and love. Since man was appointed to cooperate with God in establishing His throne in the hearts of all in the universe, he was also appointed to sit on the throne of the universe with Christ and share His glory (See *Great Controversy*, p. 484).

Although the plan to create man was *announced* in heaven before the fall of Lucifer (*Early Writings*,

— 3 —

p. 145), the plan was *executed* immediately upon Satan's expulsion from heaven (*Ibid.*, p. 146. See also *Story of Redemption*, p. 19); for it was now that the demonstration of the love, mercy, and grace of God was imperative in order that the universe might be established on a basis of eternal security. Man was called into existence "for the praise of his glory" (Ephesians 1:12, RSV). He was given the great and exalted privilege of cooperating with his Creator in the vindication of God's law and in the sweeping away of Satan's kingdom. And having done this, man was appointed to take his place on the throne of the universe with Christ (See 1 Samuel 2:8; Revelation 3:21; 20:6; 2:26, 27).

This was God's purpose in the creation of man, and nothing less than this was God's purpose for the human race. It may seem so unspeakably great, causing us to stagger before the promise in unbelief, but God's Word declares it plainly and boldly; and unless we believe it we can have neither a true view of the plan of salvation nor of the prophecies of the Bible. Man is born to be king, not just of this world, but of the universe. He is born to be heir, as Luther said, "not of some rich and mighty prince, not of the world, but of Almighty God, the Creator of all things."—Martin Luther, *Commentary on the Epistle to the Galatians* (1535), p. 377.

— 4 —

The fall of man did not set aside the divine purpose for the human race, for His was an "eternal purpose which he purposed in Christ Jesus our Lord." The Lord says, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). True, God could not fulfill His plan through all the human race, for most would be unwilling to cooperate in the divine plan. But God had faith (Romans 3:3) that some would grasp the reality of His glorious destiny for them, and would cooperate with Him in the exposure and utter overthrow of Satan's kingdom.

Those who chose to be of the "royal" line were "the sons of God" (Genesis 6:2). These were the Lord's people through whom God was working to accomplish His purpose. God called His people out of Egypt that by His grace they might realize His glorious destiny for them. Through the chosen people—called Israel, Jerusalem, Zion, etc.—God wanted to convert or destroy all the nations of earth. Before Daniel wrote his prophecies, the other prophets had clearly stated God's purpose with Israel:

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having

— 5 —

teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel" (Isaiah 41:14-16).

"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth" (Micah 4:13).

"Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid. . . ." (Jeremiah 51:20-22).

This reminds us of what is said in the Revelation:

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Revelation 2:26, 27).

- 6 -

brute. Then out of the other corner there comes a lamb. The Greek of Revelation implies a "little lamb." Here is the most gentle, innocent, and harmless of all creatures. But the result of the war is even more amazing, for "the Lamb shall overcome. . . ." (Revelation 17:14).

Let us notice the conflicting principles in the great controversy. The focal point of contention is the law of God (Revelation 11:19; 12:17; 14:12). Every government must have a law. God has a law. It is an enunciation of His own character of love. Now there are two great pillars upon which the law of God rests, and these are the principles of divine justice and mercy (See Exodus 20:4-6; 34:4-7). The Psalmist says: "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face" (Psalm 89:14). The wise man says: "Mercy and truth preserve the king: and his throne is upholden by mercy" (Proverbs 20:28).

"In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy. . . ."—*Desire of Ages*, p. 761. If God punished transgressors, Lucifer questioned, then where would be divine mercy? If, on the other hand, He forgives, where would be divine justice? Lucifer was confident that God would have to change His law.

- 8 -

Chapter 2

THE LAMB VERSUS THE DRAGON

The Revelation is said to be "the revelation of Jesus Christ" (Revelation 1:1). The symbol which designates Him and His kingdom is the lamb. The lamb is mentioned 28 times in this book. The en-sign of Satan's kingdom is a dragon. The conflict which is presented is not just a direct confrontation of Christ and Satan, but a conflict between those who yield themselves to either power. Although the war began in heaven, it is upon this earth that the final battle is fought to the bitter end and the victory won.

We need to get the full impact of the symbolism of the dragon and the lamb. Imagine yourself sitting in an arena about to watch a duel to the death. Out of one corner you see the emergence of a dragon, with which no beast of the wilds would compare for size, strength, and ferocity. You wonder what animal might be found that could effectively withstand this

- 7 -

Now the great rebel, posing as a reformer who would improve upon the statutes of Jehovah, proposed that his law was a better system for the welfare of the universe. Denouncing the law of self-sacrificing love as a restriction of liberty (*Great Controversy*, p. 499), he promised a "new and better government" "in which all would be freedom."—*Story of Redemption*, p. 16. In his government, everyone would be free to live for himself, plan for himself, please himself and serve himself. Selfishness then would be the law of those who placed themselves in his kingdom. Now just as the law of love is founded upon two pillars—justice (or truth) and mercy, so the law of selfishness is founded upon two pillars—falsehood and force (See *Patriarchs and Prophets*, pp. 40, 41). Jesus declared that Satan "was a murderer from the beginning, and abode not in the truth. . . for he is a liar . . ." (John 8:44).

"Satan could use what God could not—flattery and deceit."—*Great Controversy*, p. 498.

"The kingdom of Satan is a kingdom of force. . . ."—*Desire of Ages*, p. 436.

Although this "war arose in heaven" (Revelation 12:7, RSV), it had to be fought out upon the stage of this world, according to the eternal purpose of God. Man was to be God's "weapons of war" and His "battle ax" with which to expose and defeat the

- 9 -

kingdom of darkness. The intelligent inhabitants of the universe were to be the spectators who would see whose principles would prevail. The first Adam failed. But God said to Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it [the seed of the woman] shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). Here was the promise that the seed of the woman would yet crush the head of the adversary; that he who led man captive would be led captive by man.

In the Revelation we see the woman "travailing in birth, and pained to be delivered. . . and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron" (Revelation 12:2, 4, 5). We must see the wonderful truth that the second Adam was a man. Through Christ, God would fulfill the eternal purpose which He planned for man.

Now let us see what this man, this seed of the woman, came into this world to accomplish. Having in Himself omnipotent power, He "could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force.

-10-

Jesus was the antitypical Samson who bore down the pillars of Satan's temple. Samson was bound by force and falsehood. His eyes were put out, and he became the sport of the ungodly. But he took hold of the pillars of Dagon's temple and gave his life as a sacrifice that he might destroy the edifice of wickedness. So Christ, the One in Whom was omnipotent strength, clothed Himself with wonderful humility. He became as weak as sinful men; He became sin for us. He submitted to all the force and falsehood that men and devils could heap upon Him. Through the sin of the world, His "eyes" were put out, so that He could not see through the portals of the tomb. He could see no prospect of rising from the grave and being united with His Father. The ungodly gathered about the cross to make sport of His weakness and humiliation. But by dying, He tore down the pillars of Satan's kingdom.

"All heaven and the unfallen worlds had been witnesses to the controversy. With what intense interest did they follow the closing scenes of the conflict." "Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer."—*Desire of Ages*, pp. 759, 761.

Not only did Christ sweep away the principles of Satan's kingdom, but He reared up upon the eternal heights the principles of justice and mercy. By His

-12-

Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power."—*Desire of Ages*, p. 759. Therefore, it is clear that the Man Jesus came to present before the universe the principles of God's government.

The demonstration had to be given in the garb of humanity, for it was the eternal purpose of God that humanity was to manifest "unto the principalities and powers in heavenly places" "the manifold wisdom of God" (Ephesians 3:10). The Lord would not use compelling power to overcome the kingdom of Satan, but would rely upon the presentation of the heavenly principles of truth and mercy.

Satan knew what was involved, and he employed against Jesus all the power of deception and force possible, that he might cause to be revealed one inconsistency in that Life which was to be the vindication of the character of God and His law. The climax of the confrontation between the Man Jesus and Satan was at the cross:

"When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth."—*Questions on Doctrine*, p. 651.

-11-

infinite love and humiliation the Lamb of God showed that God's great law of love is a bridge which unites both justice and mercy:

"Christ's death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question."—*Questions on Doctrine*, p. 674.

"His [Christ's] object was to reconcile the pre-rogatives of justice and mercy."—*Ibid*.

"God bowed His head satisfied. Now justice and mercy could blend. Now He could be just, and yet the Justifier of all who should believe on Christ."—*Ibid*.

"As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice."—*S.D.A. Bible Commentary*, Vol. 6, pp. 1071, 1072.

So, as Jesus died a conqueror upon the cross, the heavenly spectators cried with a loud voice, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Revelation 12:10). Satan was cast out of the affections of the heavenly universe and all the unfallen worlds. The Seed of the Woman had gotten the victory.

-13-

THE GATHERING FOR THE FINAL CONFLICT

Christ's victory on the cross was not the final stage of the battle between the Lamb and the Dragon. The great battle of Armageddon is yet to be fought. We must seek diligently to understand why time has tarried so long since Jesus' victory at Calvary.

"Yet Satan was not then destroyed [at Calvary]. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed."—*Desire of Ages*, p. 761.

Since the cross is the light that comprehends all light, it is apparent that even the angels did not fully understand the greatness of Christ's victory on the cross. Much less did man. Then how would God make "all* . . . see what is the fellowship of the mystery, which from the beginning of the world hath

**Men* is a supplied word. *All* refers to the entire universe.

12:13), and seeks to oppose Christ through thwarting His plan for His people. Flattering himself that he may be successful here, he thinks to make of none effect the victory of Calvary. Let us see how he has worked:

"God's love has been expressed in His justice no less than in His mercy. Justice is the foundation of His throne, and the fruit of His love. It had been Satan's purpose to divorce mercy from truth and justice. He sought to prove that the righteousness of God's law is an enemy to peace. But Christ shows that in God's plan they are indissolubly joined together; the one cannot exist without the other. 'Mercy and truth are met together; righteousness and peace have kissed each other' (Psalm 85:10).

"By His life and His death, Christ proved that God's justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan's charges were refuted. God had given man unmistakable evidence of His love.

"Another deception was now to be brought forward. Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father's law. Had it been possible for the law to be changed or abrogated, then Christ need not have died. But to abrogate the law would be to immortalize transgres-

been hid in God"? He would do it through the church! ". . . to the intent that now unto the principalities and powers in heavenly places might be known *by the church* the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3:9-11).

The victory of Christ on Calvary must be made effectual in the experience of God's people. The glory of Calvary will be magnified by the product it produces. God called man into existence that through him He would bruise the head of Satan. It is true that God's purpose for humanity is fulfilled in Christ, but we must not imagine that Christ's victory as the Man and the Seed of the woman releases God's people from the privilege and obligation of conquering the powers of darkness. Christ must share His victory with His people. His utter defeat of Satan must be made effectual in the experience of the church. The remnant of the woman's seed must utterly vanquish the remnant of Satan's seed. This final stage of the war over the law of God is what is called the great battle of Armageddon (See Revelation 16:16).

The Mustering of the Dragon's Forces

Since Satan was personally defeated by Christ, he has turned his wrath upon the church (Revelation

sion, and place the world under Satan's control. It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross. Yet the very means by which Christ established the law, Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan."—*Desire of Ages*, pp. 762, 763.

To date, the adversary has had a measure of success among the professed children of God. Not being content with changing the divine law, he has substituted the mark of his authority for the seal of the living God. The prophecy of Revelation 13 shows how he will climax his seductive working through the children of men. There will be a three-fold union of the apostate Christian elements—Catholicism, Protestantism, and Spiritualism. The religious world will unite in a great confederacy of selfishness to be held together by the principles of *falsehood* and *force*. There will be a corrupt "marriage" of religion and the state. By miracles and lying wonders Satan will seek to deceive the whole world. Those who cannot be deceived will be forced to pay homage to the false Sabbath on pain of starvation and death (See Revelation 13).

All the wealth and genius, all the influence and political power of this earth, will be swept into the

place where they will support great Babylon.

"The present is a solemn, fearful time for the church . . . Satan is also mustering his forces of evil, going forth 'unto the kings of the earth and of the whole world,' to gather them under his banner, to be trained for 'the battle of that great day of God Almighty.' Satan is to make most powerful efforts for the mastery in the last great conflict. Fundamental principles will be brought out, and decisions made in regard to them."—*S.D.A. Bible Commentary*, Vol. 7, p. 983.*

The Mustering of the Lamb's Forces

As the three unclean spirits of the three-fold union muster the forces of the dragon, the Holy Spirit which works through the three angels' messages gathers a people to be ready for the great battle of Armageddon. Coming events, casting their shadow before them, must surely arouse the Laodicean people of God. We must anoint our eyes with the divine eyesalve that we may discern the true import of the

*According to the Spirit of Prophecy the gathering of the nations by the unclean spirits does not take place after the sixth plague. It begins before the final conflict. (See *Great Controversy*, pp. 561, 562.) The sixth plague brings the breakup of the confederacy. Revelation 16:13, 14 must be seen as a recapitulation, showing how the "waters" were gathered to the service of great Babylon.

—18—

promise around the throne of God (See Revelation 4:3).

The light which shines from the most holy place of the sanctuary is the true light of the third angel's message. It is light from the cross of Calvary. It shows the perfect relationship of the law and the gospel, binding them together in a perfect whole. Here it is seen that the law is the gospel enfolded, and the gospel the law unfolded. Calvary does not outshine or supersede the law of God. It magnifies it. Mercy does not destroy divine justice.

The people of God are called to gather around the sanctuary for the great antitypical Day of Atonement (Joel 2:15-17). In preparation for the judgment of the living there is to be putting away of sin, great searching of heart, and humbling of soul before God. God's people are to be waiting and praying for the final atonement which will make Christ's victory on the cross fully and finally effectual in their experience.

great three-fold message. It announces the hour of God's judgment. It tells us that Babylon (the churches of Christendom) is morally fallen, and we must "drink" none of her false principles. It points us to the most holy place of the sanctuary (*Early Writings*, p. 254). Here we see the "ark of his testament" (Revelation 11:19)—the sacred law of Jehovah. Above the law is the mercy seat; or, literally, the place of atonement.**

The place of atonement is the cross. "In the midst of the throne . . . stood a Lamb as it had been slain" (Revelation 5:6). He is our *Mercy Seat* (Romans 3:25; 1 John 2:2); or, to be more precise, our *Atonement*. It is in the Lamb of God that "mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). This blending of justice and mercy forms the rainbow of

**The lid of the ark was called the *kapporeth*, which could be most nearly translated *place of atonement*. The term *mercy seat* comes over from Luther's German translation. Actually the *kapporeth* is just as much the justice seat. It is the place where perfect justice and perfect mercy blend. It is in reality the cross of Christ. As the type shows, the shed blood was not to be left outside the tabernacle, but it was to be brought into the tabernacle and sprinkled on the cover of the ark. So God illustrated that Calvary belongs between the cherubim. Above the law of God, which is the throne of God, is the cross, the "Lamb as it had been slain." In Romans 3:25 and 1 John 2:2 the word *propitiation* is the same word which is translated *mercy seat* on other occasions.

—19—

Chapter 4

THE ARMIES OF THE LIVING GOD

The crisis of the ages comes when the beast and the image unite to enforce homage to the false Sabbath by oppressive enactments. All will be required to receive the mark of the beast on pain of starvation and death.

The time is then fully come for the seal of the living God to be placed upon those who refuse to worship the beast or his image, or receive the mark. Accordingly, it is then that the judgment comes to the living people of God. And as is most forcefully shown in Daniel 7, the judgment is the turning point in the history of God's people. Says the prophet: "The judgment shall sit, and *they* shall take away his dominion." It is in the judgment that the saints receive the seal of the living God, the full armor of light and righteousness. It is then that they go forth to take away his—the man of sin's—dominion.

The words "they shall take away his dominion"

—21—

imply war, and a fearful war it will be. The dragon makes war on the remnant who have the seal of the living God (Revelation 12:17). The beast, his image, and the kings of the earth make war on the Lamb in the person of His witnesses (Revelation 17:14). And the saints shall make war on the beast in answer to the challenge: "Who is like unto the beast? Who is able to make war with him?" (Revelation 13:4).

It may help us at this point to compare what happened in the sixteenth century with what will happen in a greater measure in the final conflict. During the Dark Ages the man of sin rested securely in his dominion, receiving the homage of the nations of Christendom. Who was able to make war with the beast? God raised up the Protestant Reformation, and with the great light of justification by faith, the reformers took the sword of the Spirit and made war on the beast. The Reformation shook the nations loose from the Papacy in such a way that when the French general entered Rome in 1798, there was no one to support the Papacy. It is a mistake to confine the giving of the "deadly wound" to the Papacy to 1798. That was only the signal of what had already taken place. It was the word of God preached and lived by the reformers that gave the death stroke to the man of sin (Revelation 13:3).

But the wound then given was neither complete

-22-

nor permanent, for the experience in the righteousness of Christ possessed by the Protestants was neither complete nor permanent. When God brings His people into the judgment and seals them with the complete experience in the righteousness of Jesus, then the Lamb will be able to inflict a wound upon the man of sin from which he will never recover.

"The judgment shall sit, and they shall take away his dominion." Those who receive the seal of God in the judgment lighten the earth with the glory of God under the work symbolized by that angel who joins the third angel and lightens the earth with the glory of God. This last, unprecedented gospel proclamation is likened in Scripture to the rising sun which fills the earth with light. Such a work cannot be done without there being a sealed people. Upon this point the Scripture is emphatic:

"And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory" (Ezekiel 43:2).

"And I saw another angel ascending from the east, having the seal of the living God" (Revelation 7:2).

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory" (Revelation 18:1).

Notice how Revelation 7 and Revelation 18 are

-23-

both citations from Ezekiel 43. The seal rises from the east like the rising sun, and then the earth is filled with the light of the last warning message. To reverse this order is as unreasonable as thinking the earth can be filled with the light and glory of daylight before the sun rises.

"The judgment shall sit, and they shall take away his dominion."

"When the earth is lighted with the glory of the angel of Revelation eighteen . . . the armies of the living God will take the field."—*S.D.A. Bible Commentary*, Vol. 7, p. 983.

"I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. . . . I asked what had made this great change. An angel answered: 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Testimonies*, Vol. 1, pp. 181, 183.

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song of Solomon 6:10. See also *Testimonies*, Vol. 5, pp. 81, 82—where it is shown that this becomes the condition of the church

-24-

after the great Sabbath test has purged the ranks of the commandment-keeping people of God).

Not only must it be clear to our minds that those who comprise this army have the seal of the living God, but it must be clear that such an army goes forth to "take away his dominion" because of the victory and blessing received in the judgment. It is in consequence of the judgment that God's purpose for His church can become a reality:

". . . a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they

-25-

shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the LORD shall utter his voice before his army: for his camp is very great" (Joel 2:2-11).

Ellen G. White's comments on Joel 2 are most enlightening:

"Said the angel: 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. Their countenances expressed the severe conflict which they had endured; the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy."

"I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those

-26-

Chapter 5

THE FINAL CONFLICT

There are several interesting statements from the Spirit of Prophecy that we could consider:

"But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field."—*S.D.A. Bible Commentary*, Vol. 7, p. 983.

"Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. . . .

-28-

who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of it. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered: 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Testimonies*, Vol. 1, pp. 181-183.

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel" (Isaiah 41:14-16).

"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth" (Micah 4:13).

-27-

"The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us."—*Ibid.*, p. 982.

"Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion."—*Ibid.*, p. 982.

"Satan is to make most powerful efforts for the mastery in the last great conflict. Fundamental principles will be brought out, and decisions made in regard to them."—*Ibid.*, p. 983.

"The enmity of Satan against good will be manifested more and more as he brings his forces into activity in his last work of rebellion; and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe."—*Testimonies to Ministers*, p. 465.

"A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That

-29-

which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve Him, and soon, very soon, will be fought the last great battle between good and evil. The earth is to be the battlefield—the scene of the final contest and the final victory. Here, where for so long Satan has led men against God, rebellion is to be forever suppressed.”—*Review and Herald*, May 13, 1902, p. 9.

“Rebellion was not to be overcome by force. Compelling power is found only under Satan’s government. The Lord’s principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God’s government is moral, and truth and love are to be the prevailing power.”—*Desire of Ages*, p. 759.

The Loud Cry Phase of the Conflict

The final conflict falls into two phases. The first phase comes during the time when the angel of Revelation 18 sounds, which time is called the time of trouble *just before* the plagues are poured out (See *Early Writings*, pp. 85, 86). The second phase comes

—30—

God intends that the final work of the church will go with such rapidity that it will defy description. Says the prophet: “Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed” (Amos 9:13). Imagine seed germinating and producing ripe fruit so quickly that the harvester begins to overtake the sower of seed!

In a passage which we have already considered, God says that He will make His people a “new sharp threshing instrument” with which they shall complete their task in rapid time. How often God speaks of something “new” in regard to His people and His work in the last days. “. . . wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you” (Habakkuk 1:5). Although God’s Jerusalem community have failed Him in His great purpose for humanity, God says that He will have a New Jerusalem community of saints through which His purpose will be fulfilled. These will have a new name (Isaiah 62:2; Revelation 3:12). They will be a new harvesting instrument which will cover the world field in a short time.

There are some who realize that God will yet seal a people according to His promise, but they do not see that God will develop such a people before the close of human probation (See *Selected Messages*,

—32—

after the close of probation, during the time of trouble while the plagues *are being* poured out.

The clearest description of the time of the loud cry is that which is given in the chapter called “The Final Warning,” in *Great Controversy*, pp. 603-612. As we have already seen, the loud cry is sounded by a sealed company of saints, by an “army” such as this earth has never seen. The light of the message is likened to the rising sun, the rays of which penetrate to every corner of the earth. Such light will most effectively expose the sins of Babylon and stir the nations of earth to their very center. The message will be of such unwonted power and world-wide extent that it will bring every soul on earth to the point of final decision in one brief space of time. Thus it will rapidly ripen the harvest, enabling the end to come.

One of the greatest problems facing the Advent Movement has been the task of harvesting the whole earth in one generation. It is acknowledged today that we are not even keeping up with the population explosion of the world. When we also consider that to harvest the earth not only means to bring them the message as we do today, but it means to bring it before men with such power and finality that it will ripen the character, then we must realize that something must take place which has not yet taken place.

—31—

Vol. 1, p. 66). They do not realize that God will make use of this sealed people to reap the final harvest of souls. They imagine that it is only after the gospel is completed and probation has closed for all that God will have such a people upon this earth. It is just as if they were comparing God to a farmer who invented a wonderful new threshing instrument after he had laboriously completed his harvest, when it was too late to be of any benefit. But God, Who sees the end from the beginning, will produce this new, sharp threshing instrument when it is needed most—at the time of the loud cry.

When this harvesting instrument is brought forth, the prophet says, “thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them” (Isaiah 41:15, 16). As every nation and country of earth is brought to the point of final decision in the last testing message, most of the inhabitants of the earth will reject the final offer of mercy and prove themselves chaff. But they will not *all* be chaff. A goodly number will take their stand with the remnant, and join the armies of the Lord:

“Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people:

—33—

and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth" (Micah 4:13).

"... they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them" (Isaiah 11:14).

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men (Revelation 13:13). Thus the inhabitants of the earth will be brought to take their stand. . . . Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*Great Controversy*, p. 612.

In this great contest of light against darkness, of truth against error, fundamental principles will be fought out. The powers of evil will consolidate upon the law of selfishness, using falsehood and force to gather the inhabitants of the earth to oppose the truth. The church of God will press together to ful-

—34—

Of their own volition, the wicked will bow before the saints and acknowledge the truth. Now shall be fulfilled the words of Christ spoken to the Revelator:

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Revelation 3:9. See also *Early Writings*, p. 124).

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Revelation 2:26, 27).

We must remember that God is not going to use force to smite the iron and the clay. He is to present principles which will finally overcome and break up the confederacy of evil. Even after the millennium, when Satan and the wicked surround the holy city, Christ will not use force to break up the desperate struggle against His government. He presents to them the true revelation of the cross. Then all, including Satan, bow before God and confess that Christ is Lord to the glory of the Father. Force will not be used to wring this confession from the wicked. When the cross is fully seen by the lost, not one will rise to help Satan again. Thus, by the presentation of the

—36—

fill the prayer of Jesus in John 17, being held in perfect unity by the bonds of pure, heavenly love, displaying to the universe the perfect blending of justice and mercy.

The Plagues Phase of the Conflict

Probation will close when all have taken their stand with eternal finality. Then will come the seven last plagues as recorded in Revelation 16. Not all is yet understood as to the nature of the plagues, but we do know that they have an important part in bringing victory to the church in her final struggle against the powers of darkness. The fifth plague brings total darkness (See *Great Controversy*, p. 635, 636) for the blending of the principles of falsehood and force brings upon the wicked the midnight darkness of Egypt. "Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company."—*Ibid.*, p. 636. The blending of justice and mercy produces the rainbow of the everlasting covenant. In this rainbow are seen all the beautiful attributes of the law of God. These beautiful attributes are also seen blending in the lowly saints who are holy, harmless, and undefiled.

In the persecuted remnant, the wicked are at last brought to see the revelation of the cross of Christ.

—35—

principles of the cross, Satan's kingdom is overthrown (See *Great Controversy*, pp. 666-673).

Now the same thing in principle happens just prior to the coming of Christ. Here are the multitudes, nations, and peoples of earth, all united to support the great apostate system of religion. The multitudes are symbolically designated as the waters of the Euphrates (Revelation 16:12; 17:1, 15), and the religious system that controls the world is designated symbolically as "Babylon." To overthrow Babylon God will give such a revelation of His principles through the remnant that the confederacy of evil will disintegrate from within itself. The climax is reached when the wicked multitude see the rainbow surrounding the saints. Then they awake from their deception. They no longer support Babylon. Thus the "river" is dried up.

The Kings of the East

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Revelation 16:12).

In the first place, the action of the kings of the east entering Babylon and overthrowing it is taken from the type of the overthrow of ancient Babylon. Cyrus was the great king of the east (Isaiah, chapters

—37—

41 to 46), and it is clear from reading Isaiah that he was a type of Christ, the antitypical King of the east. In overthrowing Babylon, Cyrus used "many kings" who joined him in the conquest of Babylon (Jeremiah 50:41). Before the city was overthrown he dried up the river Euphrates. There is no record that Cyrus himself entered Babylon, but his kings from the east marched down the dry river bed to conquer the city.

Now in the overthrow of great mystical Babylon, it is clear from the Revelation that not only is the mystical river Euphrates dried up before the personal coming of Christ, but it is also clear that the city itself falls "into three parts" before that event. In Revelation 17 it is also made very clear that the church-state union disintegrates from within itself, for the deceived nations "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Revelation 17:16). This scripture amplifies the meaning of the "drying up" of "Euphrates."

Who are the kings of the east? The only other time that the word *east* is used in Revelation is in the seventh chapter. "I saw another angel ascending from the *east*, having the seal of the living God. . . . And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand. . . ." The sealed saints are also

-38-

called kings and priests (Revelation 1:6). They are represented as standing with Christ, and being with Christ in the final battle between good and evil:

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Revelation 17:14).

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads" (Revelation 14:1).

When the kings of the east in ancient times entered Babylon they released the people of the Lord who were held captive in Babylon. When great mystical Babylon falls, the Scripture says, ". . . in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Revelation 18:24). Those who have fallen asleep in Christ are still in Satan's prison house. That place is properly called Babylon. They have not yet been released.

Now it is clear that Christ comes in glory to call the righteous dead to life immortal (1 Thessalonians 4:13, 14, etc.), and that in Christ alone is there life and power to resurrect. Then how is it that the kings of the east have a part in releasing those yet held in Babylon's prison house? In another figure describing the final generation, the Revelator calls

-39-

them "firstfruits"* (Revelation 14:4). According to the ancient type the farmer could not touch the harvest as a whole until the firstfruits had been developed, presented, and accepted. So Jesus cannot touch the harvest of precious dead as a whole until there is first developed a community of saints who are spiritually perfected. The living saints who cross the Jordan must carry over the bones of Joseph. They must be "baptized" for the dead (1 Corinthians 15:29). Christ cannot resurrect the righteous dead until He wins the great battle of Armageddon with His 144,000 living saints.

Conclusion

God's purpose in raising up the Advent Movement was not that we might establish just another church upon this earth. He has raised up a people so that through them He might accomplish His great purpose in the creation of the human race. Through them He wants to give such a revelation of His love, mercy, and grace that the kingdom of darkness will not only be completely exposed, but that it will also disintegrate. The great victory that Christ wrought out on the cross is to be made fully effectual in the experience of His people. God has called into existence a

people to be His battle ax, with which He will sweep away the lying charges of Satan; a people to be His stone, with which He will dash the nations of iron and clay; a people through whom He will vindicate the sacrifice of Jesus on Calvary.

That God proposes to do this through His people does not detract from the power and glory of Christ. On the contrary, it magnifies it. Christ will be honored and glorified in His people. Calvary will be magnified in the product which it produces. At last, through the church, the blood of Christ will be demonstrated as an eternal antidote for sin. "Unto the principalities and powers in heavenly places" will be made known, through the church, "the manifold wisdom of God" (Ephesians 3:10).

Thus God calls His people today to contemplate a purpose for their existence which is so much higher and holier than an interest in personal salvation.

*See also Hebrews 11:40.

THE RAINBOW OF PROMISE

The rainbow spanning the heavens with its arch of light is a token of "the everlasting covenant between God and every living creature" (Genesis 9:16). And the rainbow encircling the throne on high is also a token to God's children of His covenant of peace.

As the bow in the cloud results from the union of sunshine and shower, so the bow above God's throne represents the union of His mercy and His justice. To the sinful but repentant soul God says, Live thou; "I have found a ransom" (Job 33:24).—*Education*, p. 115.

In heaven the semblance of a rainbow encircles the throne, and overarches the head of Christ. The prophet says, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about [the throne]. This was the appearance of the likeness of the glory of Jehovah (Ezekiel 1:28). The Revelator declares, "Be-

—42—

sound of the tempest and the pouring out of the waters from the heavens would strike terror to their hearts, for fear that another flood was coming upon them. But behold the love of God in the promise: [Genesis 9:12-15 quoted].

The family of Noah looked with admiration and reverential awe mingled with joy upon this sign of God's mercy, which spanned the heavens. The bow represents Christ's love which encircles the earth, and reaches unto the highest heavens, connecting men with God, and linking earth with heaven.

As we gaze upon the beautiful sight, we may be joyful in God, assured that He Himself is looking upon this token of His covenant, and that as He looks upon it He remembers the children of earth, to whom it was given. Their afflictions, perils, and trials are not hidden from Him. We may rejoice in hope, for the bow of God's covenant is over us. He never will forget the children of His care. How difficult for the mind of finite man to take in the peculiar love and tenderness of God, and His matchless condescension when He said, "I will look upon the bow in the cloud, and remember thee."—*S.D.A. Bible Commentary*, Vol. 1, p. 1091.

What a condescension on the part of God. What compassion for erring man, to place the beautiful, variegated rainbow in the clouds, a token of the

—44—

hold, a throne was set in heaven, and One sat on the throne. . . . There was a rainbow round about the throne, in sight like unto an emerald" (Revelation 4:2, 3). When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above his own head, as a token of the mercy of God toward the repentant sinner.—*Patriarchs and Prophets*, p. 107.

As we look upon this bow, the seal and sign of God's promise to man, that the tempest of His wrath should no more desolate our world by the waters of a flood, we contemplate that other than finite eyes are looking upon this glorious sight. Angels rejoice as they gaze upon this precious token of God's love to man. The world's Redeemer looks upon it; for it was through His instrumentality that this bow was made to appear in the heavens, as a token or covenant of promise to man. God Himself looks upon the bow in the clouds, and remembers His everlasting covenant between Himself and man.

After the fearful exhibition of God's avenging power, in the destruction of the Old World by a flood, had passed, He knew that those who had been saved from the general ruin would have their fears awakened whenever the clouds should gather, the thunders roll, and the lightnings flash; and that the

—43—

covenant of the great God with man! This rainbow was to evidence the fact to all generations that God destroyed the inhabitants of the earth by a flood, because of their great wickedness. It was his design that as the children of after generations should see the bow in the cloud, and should inquire the reason of this glorious circle that compasseth the earth, that their parents could explain to them the destruction of the old world by a flood, because the people gave themselves up to all manner of wickedness, and that the hands of the Most High had bended the bow, and placed it in the clouds, as a token that he would never bring again a flood of waters on the earth. This symbol in the clouds was to confirm the belief of all, and establish their confidence in God, for it was a token of divine mercy and goodness to man. That although God had been provoked to destroy the earth by the flood, yet his mercy still encompasseth the earth. God says, when he looketh upon the bow in the cloud he will remember. He would not have us understand that he would ever forget; but he speaks to man in his own language, that man may better understand him.—*Spiritual Gifts*, Vol. 3, pp. 74, 75.

The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling His head, is soon to cease His work

—45—

in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom His people have looked will assume His right—the office of Supreme Judge. —*S.D.A. Bible Commentary*, Vol. 7, p. 989.

In the rainbow above the throne is an everlasting testimony that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish . . .” Whenever the law is presented before the people, let the teacher of truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; He came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. . . .

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world’s

—46—

Redeemer, and the law of Jehovah, to exclaim, “Thy gentleness hath made me great.”—*Ibid.*, Vol. 5, p. 1133.

The rainbow round about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas, “Do not abhor us, for Thy name’s sake, do not disgrace the throne of Thy glory: remember, break not Thy covenant with us.” Jer. 14:21. When we come to Him confessing our unworthiness and sin, He has pledged Himself to give heed to our cry. The honor of His throne is staked for the fulfillment of His word unto us.

Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place. Our great High Priest remembers all the words by which He has encouraged us to trust. He is ever mindful of His covenant.—*Christ’s Object Lessons*, p. 148.

By faith let us look upon the rainbow round about the throne, the cloud of sins confessed behind it. The rainbow of promise is an assurance to every humble, contrite, believing soul, that his life is one with Christ, and that Christ is one with God. The wrath of God will not fall upon one soul that seeks refuge

—47—

in Him. God Himself has declared, “When I see the blood, I will pass over you.” “The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant.”—*Testimonies to Ministers*, p. 157.

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man’s hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man.—*Early Writings*, pp. 15, 16.