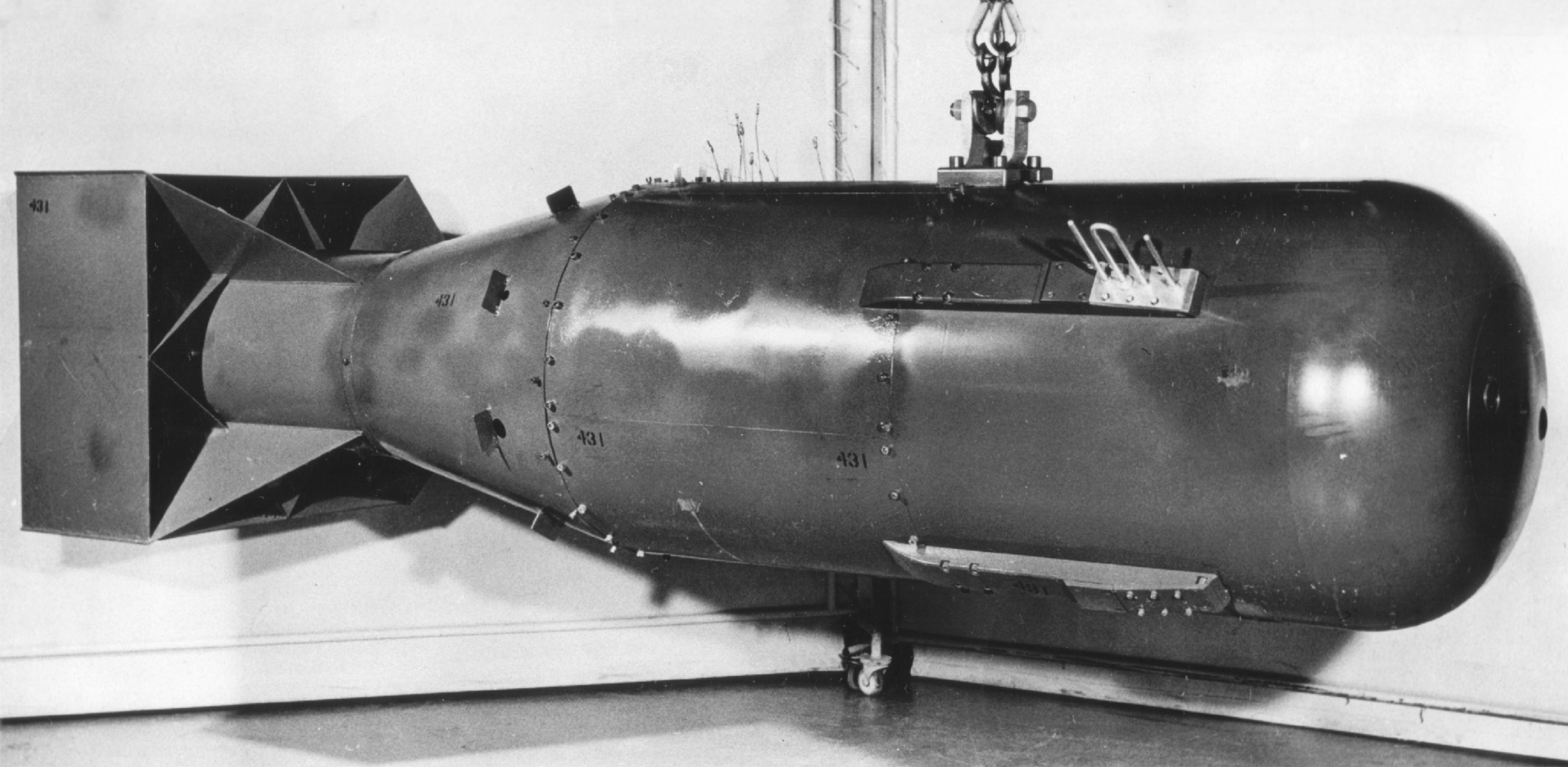


The Counsel of Peace



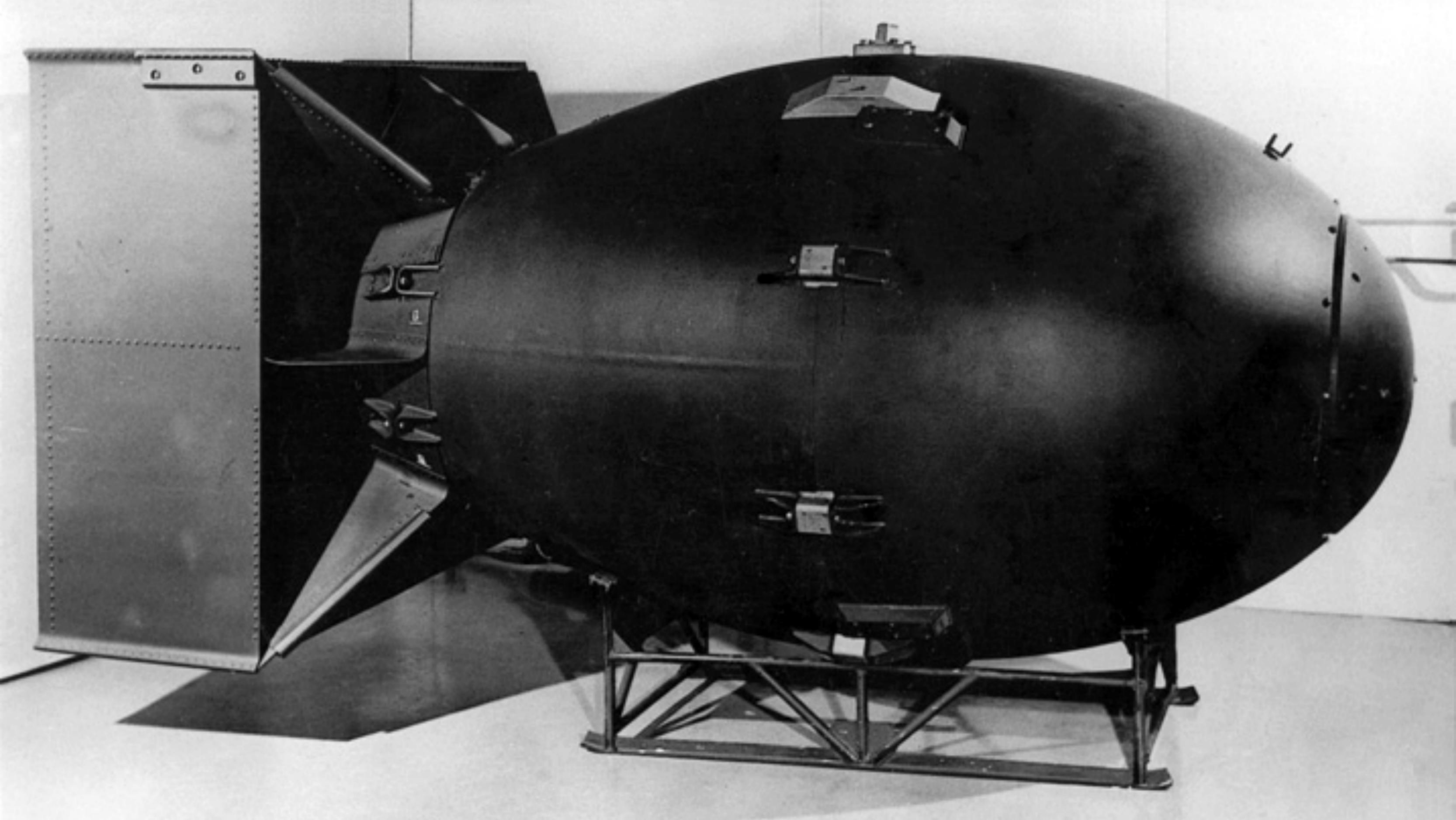


ENOLA
GAY

82

R



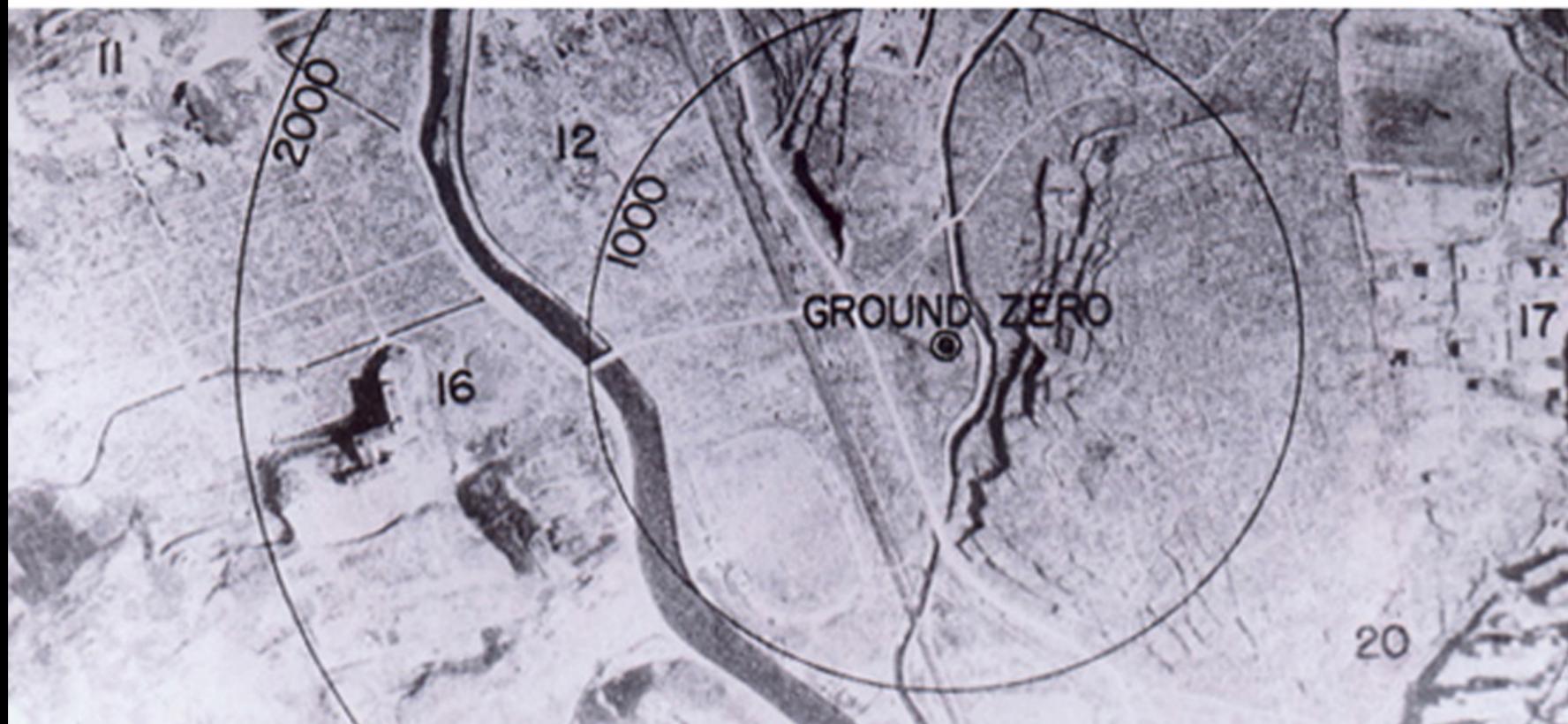


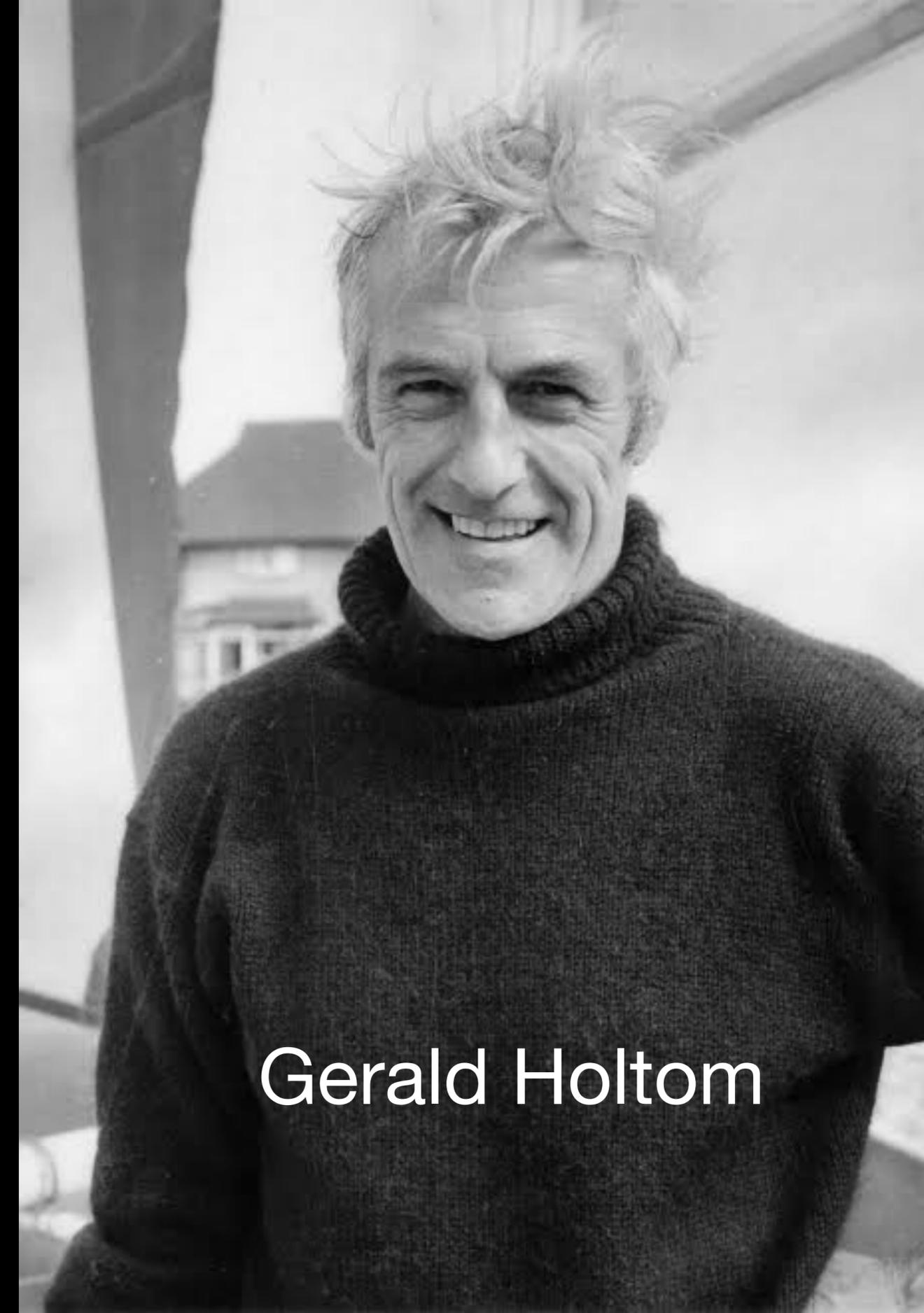


34650

77

NO SMOKING WITHIN
100 FT.





Gerald Holtom

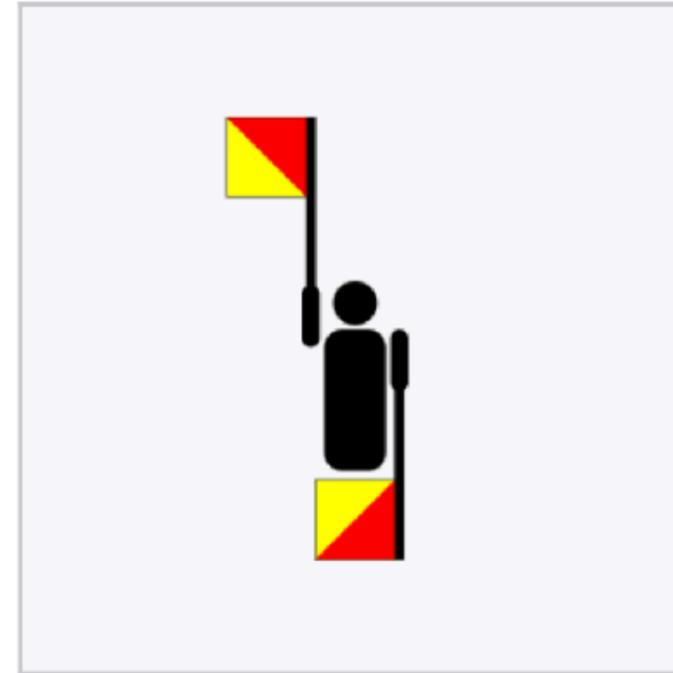
The vertical line in the center represents the flag semaphore signal for the letter D, and the downward lines on either side represent the semaphore signal for the letter N. “N” and “D”, for nuclear disarmament, enclosed in a circle. Holtom also described the symbol as representing despair, with the central lines forming a human with its hands questioning at its sides against the backdrop of a white Earth. It is said that Holtom originally considered using a Christian cross but disliked its association with the Crusades and ultimately chose something he considered to be more universal. (*Britannica*)



ND Symbol



N



D



Ezekiel 28:12–15 (KJV) — 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Zechariah 6:9–11 (KJV) — 9 And the word of the LORD came unto me, saying, 10 Take of them of the captivity, even of Heldai, of Tobijah, of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; 11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

Zechariah 6:12–13 (KJV) — 12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is **The BRANCH**; and he shall grow up out of his place, and he shall build the temple of the LORD: 13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both [Both = Two שְׁנַיִם *shenayim*.]

Isaiah 11:1 (KJV) — 1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Jeremiah 23:5–6 (KJV) — 5 Behold, the days come, saith the LORD, that I will raise unto David **a righteous Branch**, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

Jeremiah 33:15–16 (KJV) — 15 In those days, and at that time, will I cause **the Branch** of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, **The LORD our righteousness.**

Zechariah 3:8 (KJV) — 8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth **my servant the BRANCH.**

86



purpose

let me ...

adviseme

counsel,



עצה

advice; God's plan, decision

Deuteronomy 32:28 (KJV) — 28 For they
are a nation void of counsel (*etsah*),
neither is there any understanding in them.

Proverbs 19:20 (KJV) — 20 Hear counsel (*etsah*),
and receive instruction, that thou mayest be wise
in thy latter end

Isaiah 11:2 (KJV) — 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel (etsah) and might, the spirit of knowledge and of the fear of the LORD;

John 14:27 (KJV) — 27 Peace I leave with you,
my peace I give unto you: not as the world giveth,
give I unto you. Let not your heart be troubled,
neither let it be afraid.

John 16:33 (KJV) — 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

John 5:16–17 (KJV) — 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work.

John 12:49 (KJV) — 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

John 10:32 (KJV) — 32 Jesus answered them,
Many good works have I shewed you from my
Father; for which of those works do ye stone me?

John 5:30 (KJV) — 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 1:18 (KJV) — 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 8:28–29 (KJV) — 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

As soon as there was sin, there was a Saviour.
(The Desire of Ages, p. 210.2)

The Sovereign of the universe [Father] was not alone in His work of beneficence. He had **an associate—a co-worker** who could appreciate His purposes, and could share His joy in giving happiness to created beings. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. (*Patriarchs and Prophets*, p. 34.1)

The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him "whose name is the Branch." Says the prophet: "He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both." Zechariah 6:12, 13. (*The Great Controversy*, p. 415.3)

“And the counsel of peace shall be between Them both.”

The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples before He went away: “I say not unto you, that I will pray the Father for you: for the Father Himself loveth you.” John 16:26, 27. God was “in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19. And in the ministration in the sanctuary above, “the counsel of peace shall be between Them both.” “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. (*The Great Controversy*, p. 416)

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. **None but Christ could redeem fallen man from the curse of the law** and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race. (*Patriarchs and Prophets*, p. 63.2)

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing — “the counsel of peace” (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is “the Lamb slain from the foundation of the world” (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race.

(Patriarchs and Prophets, p. 63.3a)

But “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which “passeth knowledge”? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore. (*Patriarchs and Prophets*, p. 63.3b)

Now is reached the complete fulfillment of the words of the Angel: “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch.” Zechariah 3:8. Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant “men wondered at,” as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. “In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.” Isaiah 4:2, 3. (Prophets and Kings, p. 592.1)

Revelation 5:13 (KJV) — 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love. (*The Great Controversy*, p. 678.3)

