

# GIDEON'S TORCH

## Part #1 - THE SETTING

We are about to look at the story of Gideon as an illustration of Adventism at the end of the world. From my studies, this is the most complete illustration of Adventism given in the Word of God, and I believe that we've missed some of the deep understandings of the story of Gideon. It may come as a surprise but it will take quite a bit of time to get through this material, even though Gideon is a commonly understood story.

When the prophetic truths that are in this story are presented fully, it's amazing how much that we understand as Seventh-day Adventists, that's going to take place at the end of the world, is clearly identified in the story of Gideon.

We're going to look at the first 10 verses of Judges 6, where we see the setting of the story of Gideon. He isn't even mentioned until the following passage in Judges, but in these 10 verses are some prophetic symbols that we need to put in place to further understand Gideon and to bring some of the other prophecies to light.

**“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ 1 Peter 1: 12.**

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” Selected Messages, book 3, 338-339.

Let's look at the first ten verses of Judges 6 and understand them in the light that this passage of the Old Testament, the story of Gideon, has more relevance to us at the end of the world than even what took place in the days of Gideon.

“And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens, which are in the mountains, and caves, and strong holds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they

and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

**And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; And I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice. Judges 6:1-10.**

Now there are several items that we want to identify in this passage; not so much from the point of view of what was taking place in the days of Gideon, but how it reflects our experience here at the end of the world.

### **The Children of Israel did Evil:**

“Alas, that in the history of God’s chosen people the sorrowful story of apostasy and its punishment must be so oft repeated! Forty years of peace elapsed after the destruction of Sisera and his host, and **again ‘the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years.’** Heretofore the hand of the oppressor had fallen but lightly on the tribes dwelling east of the Jordan, but in the present calamities they were the chief sufferers . . . .

“Because of their sins, the protecting hand of God was withdrawn from Israel, and they were left to the mercies of their enemies.” Signs of the Times, June 23, 1881.

We see here God's people because of their sin have lost the protection of God. Notice that the theme, the **protecting hand of God**, contrasted with the children of Israel being in **the hand of the oppressor**, the hand of Midian. This 'hand' is a symbol in Bible prophecy that needs to be correctly understood; it means, who you are in subjection to; who you are in bondage to; who is the one ruling over you; whether it's the Lord's protecting hand or the oppressor Midian's hand.

Now the Children of Israel had been in this bondage for seven years; the number 7, 70, 77 in the Bible is used in a variety of ways to describe the time period that is set out by the Lord, and it depends on context how you understand the 7, 70 or 490 years that the children of Israel had their probationary time period pointed out. But it's a time period that is identified as being under the control and dictation of the Lord. Deuteronomy 31:10-11 gives one of the key understandings of this seven-year time period:

### **The Year of Release:**

“And Moses commanded them, saying, **At the end of every seven years, in the solemnity of the year of release**, in the feast of tabernacles, When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.” Deuteronomy 31: 10-11;

And you can see more of this concept in Deuteronomy 15: 1-15; Jeremiah 34:8-22; Jeremiah 29:10-12; Daniel 9:2. Zechariah 7:5; 2 Kings 8:1-2; Genesis 29:20. Whether it was the seven years Jacob worked for his wife, or the seven years that Gideon's people, Israel were in bondage to Midian, or the seventy years that the children of Israel went captive into Babylon, it's a divinely identified time.

This bondage that is being described in the story of Gideon, is pointing forward to spiritual apostasy, the Laodecian condition in Adventism today, and although time no longer is to be applied in prophecy here at the end of the world since 1844, nevertheless, the story of the seven years here in Gideon tells us that the Lord is in control of the events that are going to take place in Adventism and at the appropriate time, He is going to deal with the oppression that is holding down God's people here at the end of the world.

### **The Multitude:**

Now in Judges 6, when Midian comes up against Israel, they are identified as grasshoppers for multitude, and their camels are without number. This 'grasshoppers' and the phrase 'the sand of the sea' are used 19 times in the Bible, and it means a multitude. Depending on the context, if it's talking about the wicked as it is here in the story in Judges, as it's prefiguring the end of the world, it's identifying the multitude of wicked people at the end of the world that are going to be in opposition to God as the Great Controversy comes to a close.

This 'grasshoppers for multitude' is mentioned again in this story in Judges 7:12:

“And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.”

In Revelation 17:15 it says: “And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.”

Isaiah 40:22 says this: “It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.”

1 Samuel 13:5 says: “And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.”

Joshua 11:4-5: “And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And when all these kings

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were met together, they came and pitched together at the waters of Merom, to fight against Israel.”

So the phrase, ‘grasshoppers’, or, ‘sands of the sea’, is describing the multitude who will oppose God, the ‘heathen’ if you will. This multitude is identified as the heathen in the next passage, who will take their stand against the Lord at the end of the world. They’re going to take their stand against the Lord prior to His return as they oppose the Lord’s people here on earth. So this is a significant prophetic symbol in end time Bible prophecy. More light to this subject is found in Joel 2:28- 3:17 and you can tell the setting of time that Joel is applying this to.

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.”

We’re talking about the Latter Rain time period.

“And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

“Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head; Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

“Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head: And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabians, to a people far off: for the Lord hath spoken it.

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“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

“Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

“Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

“So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel 2:28-3:17.

There's a great deal of information in this passage, but notice that in the final time period of earth's history, the heathen are going to be drawn into what is called the Valley of Decision, all the multitudes are going to come to the Valley of Decision during the time period that the Latter Rain is being poured out, when there is a Loud Cry coming out of Zion—out of Jerusalem.

This is the time period of the Day of the Lord, the heathen are going to be judged, and I'm focusing on the heathen for a specific purpose here. We're going to find that Gideon has a direct relationship to the punishment and final chastisement of the heathen and this passage in Joel is directly related to that. There are multitudes in the heathen, the gentiles, those that are going to stand to oppose God at the end of the world, and this is illustrated in the first ten verses of the story of Gideon. Due to their backsliding, the Children of Israel were in confrontation with this multitude pointing forward to the end.

### **The Hand:**

In Bible prophecy, the 'hand' symbolizes being brought into subjection to a power. In Judges 6-8, in the story of Gideon, there's 16 different times that the 'hand' is used to describe either Israel being in bondage to Midian or the Lord bringing someone into subjection to Himself by using the term, 'the hand'.

This is a significant symbol to understand particularly when you get into the book of Daniel. I want to make sure that we recognize this 'hand' for what it is in this passage. It is an important understanding in Adventism as far as our prophetic recognition of truth.

**“the Lord delivered them into the hand of Midian”. Judges 6:1.**

**“I delivered you out of the hand of Egyptians & of all that oppressed”.  
Judges 6:9.**

“the Lord hath delivered us to the hands of Midianites.” Judges 6:13.

“thou shalt save Israel from the hand of the Midianites.” Judges 6:14.

“thou wilt save Israel by mine hand. Judges 6:37.”

“If thou wilt save Israel by mine hand. Judges 6:36.”

“The people are too many lest Israel say Mine own hand saved me.”  
Judges 7:2.

“By the three hundred will I deliver the Midianites into thine hand.” Judges  
7:7.

“I have delivered it into thine hand.” Judges 7:9.

“afterward shall thine hands be strengthened to go.” Judges 7:11.

“into his hand hath God delivered Midian, and all the host.” Judges 7:14.

“Arise; the Lord hath delivered into your hand the host of Midian.” Judges  
7:15.

“Are the hands of Zebah and Zalmunna now in thine hand.” Judges 8:6.

“when the Lord hath delivered Zebah and Zalmunna into mine hand.”  
Judges 8:7.

“Are the hands of Zebah and Zalmunna now in thine hand.” Judges 8:15.

“for thou hast delivered us from the hand of Midian.” Judges 8:22.

Notice this expression in this passage:

“When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act **join hands** with popery.” Testimonies, vol. 5, 712.

One of the things that take place at the end of the world prophetically is those that come into alliance with Rome, join hands with them. We know from our study that what takes place at the Sunday Law is we see the mark of Rome's authority recognized by the United States; then the other countries of the world will follow after. Joining hands here is an acknowledgement of the spiritual authority of Rome. It's coming into spiritual subjection, spiritual bondage to Catholicism.

“The Protestants of the United States will be foremost in **stretching their hands** across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to **clasp hands** with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” The Great Controversy, 588.

We need to recognize that in the story of Gideon this 'hand', as a prophetic symbol is very strongly confirmed. 16 times in 3 chapters alone the hand is used to illustrate being brought into subjection.

### Three Enemies:

An important prophetic symbol in these first ten verses is these 'enemies' that oppose Gideon and Israel at this time. There is a rule in Bible prophecy that's very important to understand that is set forth in several verses in the Bible. When you see something in the Bible illustrated two, three or more times, then you can count on this being truth.

“At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.” Deuteronomy 17:6.

“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.” Deuteronomy 19:15.

Deuteronomy is Moses' writing and he says it twice, but some might say, “Well he's just one witness.” If we are going to establish this rule, let's use the rule upon itself, let's see if it's somewhere else. In Corinthians, Paul says:

“This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.” 2 Corinthians 13:1.

So here we have a second witness confirming this, and Paul speaks again in Timothy:

“Against an elder receive not an accusation, but before two or three witnesses.” 1 Timothy 5:19.

So in the Bible, not simply in Bible prophecy, but in the Bible, when we see a truth illustrated a minimum of two times, then it is established. We can have confidence that it is truth.

In Judges 6:3 we read that the enemies during this time of Israel's oppression were Midian primarily, but also the Amalakites and the children of the East.

We started with the passage from Selected Messages Book 3, that all these sayings recorded in God's Word are illustrating the end of the world. So we're suggesting that these three enemies in this passage have some prophetic role to play at the end of the world. We're going to see if we can identify them two or three times in the Word of God, because if we can, then this truth is established.

Now the three enemies in Judges:

Midian is one of them and his name means strife.

Judges 6:3; Midian: strife - Abraham from Keturah.

Amal: trouble or warlike - Esau.

We see in the names of these nations underlying truth conveyed to us that these enemies are bringing strife, trouble and war against the Children of Israel, and you'll notice that Midian is a descendent of Abraham through his wife Keturah and Amal is a descendent of Esau. So these enemies of Israel during

this time period are relatives of Israel. These are some of the characteristics identified here.

The third enemy is simply called the Children of the East: (plural.) and when we see this illustrated in Bible prophecy, the third is always in a plural form—the 'children' of the east, not simply Midian, or Amal, but it's a plural grouping. Consistently we recognize in the prophetic scenario that one of the three enemies raised up will be in a plural setting. And you'll find these enemies different places in different prophecies that are illustrations of the end of the world. They're not always going to be Midian, Amal and the children of the East. This demonstrates that even though the characteristics of three enemies, two in a singular fashion, one in a plural fashion, relatives of Israel, are portrayed in different prophecies and illustrations at the end of the world, they're not always the same enemies.

This tells us that whoever this three-fold enemy at the end of the world is, it's going to have to be understood in a spiritual setting. We're not looking for literal enemies, because the many times it's illustrated in the Bible, there are various nations, various enemies used in this three-fold combination. So at the end of the world, we're not going to be looking for literal countries or literal nations. If it were something literal, then every time these three enemies were set forth in Bible Prophecy, it would be the same enemies over and over again and we would expect to see a manifestation of those three tribes at the end of the world.

So in the story of Judges, we see these three enemies pop up, they are also mentioned again in chapter 7:12, Midian, Amal and the children of the East.

Another story that illustrates the end of the world, where we're going to try pulling out a second witness is Numbers 22:4-5. It lists three enemies that are once again raised up to oppose God's people and the work they are doing this particular illustration which is just before the Children of Israel are about to enter the Promised Land. This is clearly an illustration of Modern Israel just before it goes in to the true Promised Land, the earth made new for the millennium in Heaven.

In the story in Numbers, the three enemies that are raised up are Moab, Midian, Balaam of Pethro which is in the land of the children of his people: you see Balaam associated with the land of the children of his people. Balaam is the one that is plural of the three enemies and Midian is there once again and Moab, is illustrated at this time. Moab meaning 'from father' is a descendent of Lot a relative of Israel.

“Near the close of this earth's history, Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan.” Adventist Home, 327.

So the same manner; the same temptations that took place just before the Children of Israel were to enter the Land of Promise, are going to be re-enacted by Satan at the end. What took place in those temptations and the resistance to

their entrance into the Land of Promise, was there were three enemies raised up, Moab, Midian and Balaam of Pethro which is in the land of the children of his people.

These three enemies in the story of Numbers are to be understood as having some kind of fulfillment here at the end of the world because all these things happened unto Israel as an example for those of us who live at the end of the world. So as students of prophecy, we have the responsibility if we see these enemies identified two or three or more times, to determine who is this three-fold enemy that opposes God's people and God's work here at the end.

In the story of Nehemiah, in the rebuilding of Jerusalem in Nehemiah 2:19, we find three enemies raised up:

Sanballat the Horonite: 'the moon god; sin has given life'. From the Moabites.

Tobiah the Ammonite: 'Yaweh is good.' a descendent of Lot from his other daughter.

Geshem the Arabian: 'born in the rainy season.' (plural) a descendent of Ishmael.

All relatives conveying some information in their names but notice that Geshem is the Arabian, and in Bible history there are certain tribes that are representative as plural, the descendents of Ishmael, the Arabians, are tribes; they're not a single nation in Bible prophecy. The gentiles are spoken of as a plurality, the Greeks, a plurality, the Children of the East, a plurality. And here we see Geshem the Arabian, which is plural, a descendent of Ishmael, and Sanballat and Tobiah are representing the singular aspect of this three-fold entity raised up when the Children of Israel are supposed to be rebuilding Jerusalem after returning from Babylon.

“The experience of Nehemiah is repeated in the history of God's people in this time. Those who labor in the cause of truth will find that they cannot do this without exciting the anger of its enemies. Though they have been called of God to the work in which they are engaged, and their course is approved of Him, they cannot escape reproach and derision.”  
Christian Service, 173-174.

This work that was going on in Nehemiah's day was paralleling our work today and we're going to have enemies raised up just as Nehemiah has three enemies raised up, two in a singular fashion and one in a plural. This is a third witness that goes along with the testimony in Numbers and Judges, three different Bible authors. One of the most important illustrations of the end of the world is the story of Christ and we see symbolized at the cross, in the very place where mankind is given redemption, not only those who have the opportunity to receive redemption, but those that in a general sense are the enemies of redemption.

In John 19:19-20 we see Jesus on the cross and above the cross, we see the title, "Jesus: King of the Jews", given in three languages:

Hebrew: 'from the other side'. The Hebrew race is a descendent of Shem.

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Latin: Roman: 'I have exalted'. Spiritually the descendent of Ham. Ham being the father of Nimrod founder of Babylon and of course Rome being where the capitol of Babylon ultimately ends up.

Greek: 'sons of the Ionians' (plural.) The Greeks are descendents of Japheth.

So at the cross we see all three sons of Noah illustrated, but we see the three families of mankind that will ultimately oppose Christ and His work—although it is from these families also that the redeemed will come. In the story of Christ we see this three-fold grouping of people and once again, one in a plural setting, the Greeks, and two in the singular.

“We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth.” Selected Messages, book 1,406.

We can show that as Christ brought the gospel leading up to the cross there was a Greek influence that was resisting it; of course we know that the Jews were resisting it and the Romans of course were resisting it. In this sense these are the same enemies that we find illustrated over and over again in Bible prophecy. When correctly understood, the story of the cross aligns with the end of the world. And we see once again in this illustration a three-fold grouping of enemies to resist God and His people

And of course the easiest one for Adventists to understand is Revelation 16:12,13, where we see the Beast, the Dragon and the false prophet illustrated. Before we look at that, Revelation 16:19 says:

“And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” Revelation 16:19.

A 'great city' in Bible prophecy is a kingdom, and in verse 19 what's under discussion is the kingdom of modern Babylon divided into three parts. The reason I choose the word Modern Babylon in Revelation 16-18, by modern Babylon we understand the final manifestation of Babylon and it's different than ancient Babylon. Ancient Babylon is actually not Babylon it's Babel. It has a progression throughout history to where it finally arrives as modern Babylon.

And if you haven't followed this truth through the Bible consciously, you'll recognize it's there. But the story of the growth of Babylon to the point when it becomes Modern Babylon is a history that much of Bible prophecy is developed

and established on. We see Babel starting out with the tower of Babel and it's influence is the power that resists God's people all the way through Old Testament times. The religion of Babel is the one that is infecting and seducing God's children and in the days of Christ we see a manifestation of Paganism, which is just a carry-on of the religion of Babel from the tower of Babel.

This manifestation of Pagan Rome during the days of Christ is where Bible Prophecy is illustrated until a second power comes into history and into Bible prophecy and this second power that is going to resist God and His people is the Papacy. It's the second phase of the Roman Empire in Bible Prophecy. And it's also the second part of the three-fold make-up of Modern Babylon.

When the Papacy arrived in prophetic history officially in 538, though it had its beginnings before that, the third power that makes up modern Babylon is not in existence yet. The Papacy has it's time period to rule the world from 538-1798 and as it's coming to its close, just prior to that time, we see the power, the United States in 1776, getting its historical start and it's destined some place in the future beyond 1776 and beyond 1798 when the Papacy receives its deadly wound, to take the position prophetically of the false prophet of apostate Protestantism.

In the beginning it was a Protestant country, but the symbol that characterizes the United States in Bible prophecy is that it goes through a transition, it begins as a lamb, a lamb symbolizing Christ, but it ends speaking as a Dragon, symbolizing Satan. Somewhere in its growth it becomes the false prophet of Bible prophecy, and when it arrives on the scene of history and begins to fulfill its role as the false prophet, then the three-fold entities that make up Modern Babylon, the Great City divided into three parts, have arrived.

What I hope you see is that Bible prophecy, whether Daniel or Revelation, puts the pieces of prophecy together upon the history of these three powers as they develop, rise and fall and change in history.

Revelation 16:12-13

Beast: Catholicism

False prophet: Apostate Protestantism

Dragon: Spiritualism

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.” Revelation 16:13-16.

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” Revelation 20:10.

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“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.” Revelation 19:20.

I hope you see that these three powers are also the powers that are going to bring the world to Armageddon. We're going to see further on in our studies that Armageddon is this 'Day of the Lord' that Joel was talking about where multitudes, multitudes come to the Valley of Decision. These prophecies merge into one consistent truth as you bring them together, but at the end of the world, the three-fold power that we most clearly understand as Seventh-day Adventists that will oppose God's work and God's people, is Modern Babylon, the Beast, the Dragon and the False Prophet.

Upon the testimony of two or three witnesses a thing shall be established; so in the prior history parallels and illustrations in the Bible prior to the end of the world, where we see God's people illustrated as being opposed by three enemies, two singular, one plural, we prophetically know that those are symbolizing modern Babylon at the end of the world.

This is important, as we look at Daniel 11 and Isaiah 11, because there once again we see these three tribes illustrated and we'll find that Isaiah 11 is full of information that comes directly from the story of Gideon. We'll look at part of this now but further on in the series, we're going to take this up more in depth.

Isaiah 11:11-16. “And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.”

Now in our series 'The Overflowing Scourge', one of the points that we established is that Isaiah 10:1, where it talks about those who make an unrighteous decree, Sister White defines that unrighteous decree as the Sunday Law of Bible prophecy. Isaiah 10:1 begins and keeps moving through 11 and 12, we're in the midst of this same vision. So, 'And it shall come to pass in THAT day, it's talking about the time period of the Sunday Law, and this is the time of the Loud Cry and the Latter Rain. During that time period, what we just read is that the Lord is going to set His hand, not the hand of Midian, His hand, He's going to recover the remnant of His people. It's the final gathering of people into the truth. Continuing on:

“And he shall set up an ensign for the nations, (later we will establish that this ensign is God's people at the end of the world and it is also the Sabbath, both of these are the issues that He's going to raise up at the end.) and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (If you don't understand the story of Gideon, you're not going to necessarily understand this envy of Ephraim because it is identified in the story of

Gideon) But they shall fly (this is speaking of God's people, the ensign, the remnant of His people.) 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.”

So during this Sunday Law, Latter Rain time period God's people are going to lay their hand, they're going to bring a group of people into subjection to themselves and this group of people is Edom, Moab, and the children of Ammon. (plural.) When we see these three-fold enemies in prophecy at the end of the world, two singular, one plural, relatives of Israel, they represent Modern Babylon, the Beast, the False Prophet and the Dragon. This is saying that God's people during the Latter Rain time period are going to bring those people into subjection to themselves.

It's out of context to read into this that all of Modern Babylon is going to come and stand with God's people; that isn't what the passage is saying, it must be understood in context. What it is saying is that during the Latter Rain-Loud Cry time period there'll be a group of people that are in Babylon that will come into agreement with God's people, and what is the Loud Cry message? 'Come out of Babylon'. In this verse we just read it says those that come out of Edom, Moab and the children of Ammon, symbolizing Modern Babylon at the end of the world, that they're going to obey those that are giving this Loud Cry message. The Loud Cry message is a message from Christ, so it is saying that they are going to come into obedience to Christ through His people because His people are representative of Him at this time.

Continuing on:

“And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.”

We're seeing the final deliverance here illustrated just after these people come out of Babylon and stand with God's people at the end of time.

The reason that I am addressing this three-fold enemy here in Isaiah in connection with Daniel 11, is because this is this is a place where these three enemies are identified as the same tribes.

Isaiah 11: 14

Edom, Moab, children of Ammon. (plural.)

Daniel 11:41

Edom: red.- Esau.

Moab: from father. Lot.

The chief of the children of Ammon: paternal uncle, Lot. (plural.)

“He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.” Daniel 11:41.

The only difference with those three tribes in Isaiah, it's talking about the children of Ammon, and in Daniel it's the chief of the children of Ammon. Now the significance of this verse is beyond us addressing here, this is the verse in Bible prophecy that identifies to God's people that the Sunday Law is imminent in the United States. We refer you to this material in either 'Time of the End' magazine or the book 'The Final Rise and Fall of the King of the North', what is established in those verses is that Daniel 11:40 describes the collapse of the Soviet Union in 1989, and it also describes that the collapse of the Soviet Union was brought about by through an alliance between the United States and the Vatican, and then the very next verse, is 41, describing when 'he', the King of the North, the Papacy, enters the glorious land, that's the United States, and many, not many 'countries', that word 'countries' is supplied, many people are overthrown at that time, when the Sunday Law arrives in the United States.

But there is a group of people when the Sunday Law arrives in the United States that escape out of the hand of the Papacy, and the Hebrew word that's translated 'escape' here, and there are different Hebrew words that are translated escape, but this particular word, one part of its definition means to escape by slipperiness, but one of the essential parts of this definition is that whatever escapes from the power it is escaping from, has formerly been in the grasp of that power. In other words, in verse 41 we see the Papacy coming into the United States, conquering it spiritually, through the Sunday Law, we're seeing a three-fold group of people that at that time escape from the Papacy but the word teaches that prior to the Sunday Law, they had been under the spiritual control of the Papacy. And this is in direct agreement with the message that goes forth at the Sunday Law time period, "Come out of Babylon".

Edom, Moab and the children of Ammon, here in verse 41 are illustrating once again the three-fold make-up of modern Babylon. And the Loud Cry message that goes forth during the Latter Rain is "Come out of Babylon". These people here in verse 41 have formerly been in the hand, they've been under the spiritual domination of Rome, accepting Sunday sacredness through ignorance. But when the Sunday Law arrives in the United States, and the church is purified by that issue and the Latter Rain is poured out, God's people go out and clarify the issues between Sabbath and Sunday. Then God's other children that had formerly been in Babylon escape his hand and come and stand with God's people.

That's why the prophetic symbol of the hand is so important to understand, because it's in this verse, Daniel 11:41 that the Sunday Law is identified and it's at the Sunday Law time period that Sister White so often uses the term the hand. When the United States grasps the hand of Rome, in this act it will pass the Sunday Law. So we see that Daniel and Sister White are using the same terms describing the same event.

To misunderstand who these three enemies are, is to not see the significance of Modern Babylon in Bible Prophecy and it allows you, if you don't understand it, to misunderstand verse 41 and to misunderstand this is serious.

Sister White says our greatest need is for a revival and when we understand the books of Daniel and Revelation as we should, there'll be seen among us a great revival. It's not that we're going to memorize the books of

Daniel and Revelation, it's that there's a piece of information in these books that brings about the final revival.

In another passage, Sister White says that knowledge from the book of Daniel will prepare God's people to stand and that the knowledge has to do with the Sunday Law. There's a specific piece of information in the books of Daniel and Revelation that has to do with the Sunday Law that will prepare God's people to stand and she tells us that knowledge has to do with the Sunday Law.

Brothers and sisters, that piece of information is Daniel 11:41. It is this, the Sunday Law is imminent in the United States and if you're not hearing it discussed in congress, or talked about in the newspapers, that doesn't mean that it isn't happening. Sister White says the movement for Sunday legislation is going on in darkness.

Prophetically, we've been told by Daniel 11:40-45 that the next event to take place is the Sunday Law in the United States and at the Sunday Law in the United States, the Mark of the Beast begins. If we do not have a character prepared for the Seal of God, before that test arrives, we're going to be lost!

If you understand that the Sunday Law is imminent, that you have to finish the work of character development for the Seal of God before that test, through the power of the Holy Spirit, if you truly believe prophetically that's where you are in earth's history and you enter into the work demanded by that understanding, then there is seen in your life a revival.

Because when we begin to get the idols out of our life through the power of the Holy Spirit, we come back to life, that's how the final revival among God's people will come from the books of Daniel and Revelation, founded upon verse 41 of Daniel 11. If you do not understand prophetically who these three tribes are then you don't recognize that they are Modern Babylon and it's out of Modern Babylon that people will come and join with God's people under the Loud Cry message which is 'Come out of Babylon'.

Now back to Gideon, this first presentation is setting the premises for following presentations so we're moving through some things rather quickly. We see in the ten verses that we read here in Judges 6, that the Children of Israel finally cry to the Lord because they are oppressed because of their disobedience, and the Lord sends them a prophet, and this is what the prophet says; he points them back into history, he says the Lord delivered you from Egypt.

### **Prophet of History:**

We have been clearly told that our condition today is Laodecian and our greatest need is for a revival. We've had a prophet raised up for us and there is many ways to analyze the ministry of Ellen White, but one emphasis of the truths that are contained in the Spirit of Prophecy has to do with pointing us back to Bible history.

The first quote that we started this study from, Selected Messages, book 3, 338-339, referred us to 1 Corinthians 10:11. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' This is what Ellen White did in her ministry.

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“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” Selected Messages, book 3, 338-339.

In Gideon's time, when they were in the Laodecian condition, when they were oppressed by Midian, they finally cried out to the Lord, the Lord sent them the prophet and the prophet in Gideon's story said, “Look to Bible History, Bible history is where your safety is”, and in our day and age, we have the prophetic ministry and over and over again the emphasis of the Spirit of Prophecy is, “Look to Bible history. If you're going to understand the future, understand the past.”

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” Life Sketches, 196.

“The history of the children of Israel is written for our admonition and instruction upon whom the ends of the world are come. Those who would stand firm in the faith in these last days, and finally gain an entrance into the heavenly Canaan, must listen to the words of warning spoken by Jesus Christ to the Israelites. These lessons were given to the church in the wilderness to be studied and heeded by God's people throughout their generations forever. The experience of the people of God in the wilderness will be the experience of His people in this age. Truth is a safeguard in all time to those who will hold fast the faith once delivered to the saints.” The Upward Look, 232.

The story of Gideon that we're beginning to look at, was more for our time than the time Gideon lived and that's clearly identified in the passage we started with. Then part of the scenario in these first ten verses, is that these people that were being oppressed by the three-fold enemies that symbolize Modern Babylon at the end of the world and were about to be engaged in the final conflict between the multitude of heathen. These people had a prophetic testimony that said, ‘Look to the past if you want to understand the future’, Just as we have.

### **Ye Have not Obeyed my Voice:**

This passage is from Selected Messages, book 1, 121-128, and I would challenge you to get this book out and read this for yourself a few times and see all the important truths that are developed here.

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and

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earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the Word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence.

“The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

“There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

“We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

“The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case.

“But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an

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alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpentlike wisdom and skill in dividing and destroying the church. There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown.

“Worldlings look on, and jeeringly exclaim, ‘Behold how these Christians hate one another! If this is religion, we do not want it.’ And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success.

“The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumbling blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our assemblies and impart His rich grace. The world, the flesh, and the devil must be overcome.

“We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by His help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them.

“From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ’s sake.

“There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God’s people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out His presence from the assemblies of His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be

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successfully resisted, 'not by might, nor by power, but by my spirit, saith the Lord of hosts' (Zechariah 4:6).

"We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

"In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case?

"What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

"We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

"Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, 'Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins' (Isaiah 58:1). The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to

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them, his words would do no more good than if he were speaking into the cold ear of death.

“The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

“The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls.

“O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for His presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. ‘Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour’ (1 Peter 5:8).

“In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood?—Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence. We are to be ‘not slothful in business; fervent in spirit; serving the Lord’ (Romans 12:11). One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world.

“Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase.

“God brings against ministers and people the heavy charge of spiritual feebleness, saying, ‘I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind,

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and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.' (Revelation 3:15-18).

“God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

“A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.” Selected Messages, book 1, 121-128.

Brothers and sisters, the first 10 verses of Judges 6 are illustrating the end of the world. And it starts with the phrase ‘and the Children of Israel did evil in the sight of the Lord’ and in closing of verse 10 says ‘but ye have not obeyed My voice.’ This is illustrating God’s people in disobedience, suffering under the oppression of three tribes that represent Modern Babylon at the end of the world and in referring to this situation more specifically, Sister White points us to Revelation 3, and the Laodecian condition.

The story of Gideon is describing Israel back in that time as representing God’s people at the end of the world in a Laodecian condition on the verge on the Day of the Lord, the final battle, the final division of the world into two classes. This is the setting for our study and if you have never looked at what is illustrated in the rest of the story of Gideon, I am going give you an overview with no defense of what I am going to establish in further studies. I’m going to encourage you to study this beforehand and be prepared to follow it through as we present the defense of it.

In Judges 6 verse 11, we finally see Gideon come into the story. He’s threshing wheat, and Gideon’s name means ‘thresher, feller’. He is in the midst of the harvest; we’ll show you that the harvest is the end of the world. Gideon is representing God’s people at the end of the world and his name is identifying the work he’s going to do. We’re going to show you that the heathen in the day of the Lord are going to be threshed. God is clear that His people that stand for Him under the Later Rain, the 144,000, are the tools in His hands that are His threshing instrument. Gideon is representing these people.

He’s by the winepress, and the winepress is one of the illustrations of this end of the world battle. He’s threshing wheat, he’s sifting out the wheat from the chaff, and the angel that comes to him in the very beginning of his story is none other than Christ. He has a revelation; he has an experience with Jesus Christ that tells him he is going to be used for the Lord.

Notice in verse 8:13 that the question he has for the Lord is 'where's all the miracles that were supposed to be here, Lord?' and brothers and sisters, in Adventism today, we as Laodecians, what are we expecting? What are we waiting for?

We're waiting for the work to be finished, but how's it going to be finished? It's going to be finished under the miraculous outpouring of the Holy Spirit; that's what we're waiting for. Gideon is asking that question, 'Where are the miracles of the Latter Rain?'

He has an experience with Christ here, and in verse 15 he lets the Lord know that he can't be the one that does this work, because he's not simply from the tribe of Manasseh, the least tribe, but he is the least of his father's household. Gideon represents someone who is hiding, who is the least in Israel. And he's the one that's going to be used to finish the work. This is in agreement with the truth that we began developing in the overflowing scourge series.

As the story progresses, Gideon has to start his work for the Lord by declaring war upon Baal. The altar of Baal has been built by his own father; he has to take a position against his father's house. His father was ordained to be the leader of his family and yet the one that is not the leader, Gideon, is the one that's going to be used in the battle against Baal. We'll demonstrate that this had to be his first work according to the Spirit of Prophecy and his battle against Baal brings in the story of Sunday sacredness.

This is where the issues begin. He has his worship experience with the Lord and the Lord tells him to tear down the altars of Baal that his father and the other elders worship at in his town. And he does that and his name is changed to a name that is significant, it reminds you of the history of Elijah, Jerubbaal 'let Baal plead.' His name is changed to highlight the argument that goes on at the end of the world between true and false worship. Jerubbaal, 'let Baal plead'; Let Baal establish that he is god.

There's going to be a controversy that goes on here and then as soon as he is given this name in verse 32, we see in verse 33 once again these three enemies pitch their camp in the valley of Jezreel. The history, the geographical prophetic information that comes from the valley of Jezreel is full of symbolism of the end of the world. What is being described here is the final confrontation here on earth of the Great Controversy as it comes to a close, before the millennium.

The Spirit of the Lord comes upon Gideon in verse 34 and as this battle begins and you'll notice that he blows a trumpet, he gives a warning message, a trumpet is a warning message. Three tribes come and stand with his tribe, in Bible prophecy at the end of the world, invariably you'll see a three-one combination illustrated, and in verse 35 you see this illustrated in the tribes that come for this battle. Manasseh, which is Gideon's tribe, is not mentioned directly with Zebulun, Asher and Naphtali, even in the Spirit of Prophecy, it's always linguistically separated, verse 35 says:

“And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.”

Here we see this three-one combination illustrated symbolizing the three angels' messages followed by the fourth angel of the Latter Rain Loud Cry message.

Before the battle takes place, Gideon wants to have some confirmation. We'll look at what's being typified here with the lambs fleece and the dew. The lambs fleece is representing the righteousness of Christ, and rain, dew in Bible prophecy symbolizing the Holy Spirit. When we see this two-fold testing that Gideon puts forth to see if he has the courage to finish the Lord's work, we find a truth that comes through, is that God has the power to put the dew of the Holy Spirit on lambs fleece or He has the power to withhold it from lambs fleece.

Or saying it in a more direct fashion, we see here illustrated professed Christians in this scenario, and they are symbolized by the lambs fleece, they are professing to wear the garment of Christianity but there's a distinction made between half of them and the other half and it's that one half of them are going to become totally drenched with water and the next evening the other half are going to be totally dry of water while the water's falling all around them.

In the parable of the ten virgins, all the virgins are professed Seventh-day Adventists, but 5 virgins are destined to receive the outpouring of the Latter Rain, and the other half are destined not to receive it, even though it's falling all around them. The parable of the ten virgins, Adventism, is clearly illustrated here, and where Jerubbaal, Gideon, places his tent prior to the battle, and how he gets confirmation that he is to win this battle by a dream and an interpretation thereof. We're going to look at what that dream and interpretation signifies and it ties right in with what Sister White says, a revival will come from the books Daniel and Revelation.

Then Gideon goes forth in this final battle and he divides his men up into three companies and himself and once again we see this three-one combination illustrated. He put a torch in a clay pot and with sounding trumpets he breaks the clay pot and let's the torch shine out and shouts 'The sword of the Lord and of Gideon!' and the battle is his. We'll identify that this torch represents the glory of the Lord; the clay vessel represents our humanity. And when you and I will crucify our humanity on the cross of Christ so that His glory can shine out, we will be among those that are giving this final warning message that Gideon is illustrating here in this battle.

And as the battle proceeds we're going to find that Gideon and his army are going to slay two princes, Oreb and Zeeb and two other princes are going to fall along the way, Zebah and Zalmunna and we're going to demonstrate that Oreb and Zeeb are identifying the Papacy and the ten kings of Revelation 17 and that Zebah and Zalmunna are telling us when human probation closes and when the Lord's sacrifice, which is a prophetic term in the Bible about when the final destruction of the wicked takes place.

We're going to see that in the geography that Gideon passes through in this battle the time of Jacob's trouble is clearly identified. That the martyrdom, that takes place during this time period, is clearly identified.

For me this is perhaps the most complete testimony of end time events in one package; there're other issues that aren't identified in the story of Gideon, but there's more in this passage than any illustration I've come across in the

## Gideon's Torch: 1—The Setting

Word of God. What's amazing to me is that this story is commonly understood, it's a simple story and I don't think we've understood the depths of truth in it.

Once we outline these truths and you test them and see if they are so, then we'll draw some conclusions about what this means for us here at the end of the world. If nothing else, recognize that what is being illustrated in the first ten verses of Judges 6 is that our greatest need is for a revival and this means a return from spiritual death and to seek this should be our first work.

That is our need today and somehow, somehow you and I need to seek the Lord to accomplish this work in our life, because Bible Prophecy is teaching that our probation is about to close.