

GIDEON'S TORCH

Part #4: "THE LOUD CRY"

In this presentation we're going to take up the Latter Rain. Before the Latter Rain, in agreement with the two times that Christ cleansed the temple and the second and forth angel's message, Gideon's army went through a two-fold cleansing at the river and his troops are reduced down to 300 men. This is one of the several times in this story where we see a three-one combination illustrated. Gideon and his three bands of a hundred men is a three-one combination. We see this three-one combination in the tribes that came to stand with him, symbolizing the three angels' message followed by the fourth angel's message, clearly paralleling the work, message and experience of Adventism at the end.

The cleansing process takes place and then we see illustrated in this story, the Loud Cry message, the Latter Rain. This is in agreement with the prophetic sequence of events because it's at the fourth angel's message, the second time Adventism is proclaiming the message, 'Come out of Babylon', that the church is once again cleansed. This fourth message is the Loud Cry which is illustrated so clearly in the battle that Gideon is about to take up. This is in agreement with where Sister White spoke of Christ cleansing the temple twice and parallels the second and fourth angel's message.

One of the characteristics in these stories of the 'cleansing' of the second and fourth angel's message is that **the number of people in the movement is greatly reduced**, in the second angel's message in 1844, Adventism went from 50,000 down to 50. We know that the greatest majority among us at the Sunday Law are going to go out from us to walk never again with us. That is what just precedes the Loud Cry, the two-fold cleansing.

We also noted that when Christ cleansed the temple, and the rulers and the priests fled from the temple, what remained was the poor and the humble. Consistently in Bible prophecy and Gideon is a classic example, **we see that those who'll be used in the final work are going to be those called from the common walks of life**; those that are hidden until the crisis arises.

We take up the story with the Loud Cry in Judges 7:

"Those who have been, and who still are, diligent students of prophecy, are to 'prepare the way of the Lord, and to make his paths straight.'" Review and Herald, February 21, 1893.

"And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon. So Gideon, and the hundred men that

Gideon's Torch: 4—The Loud Cry

were with him, came unto the outside of the camp in the beginning of the middle watch; [midnight] and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.

“And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath.” Judges 7:1622.

In this passage there are several things to look at. If you remember earlier in the story of Gideon, Christ tells him that he is going to save Israel as one man, and we know here that Gideon is not working by himself, he has three hundred men with him. We see Gideon, the ‘thresher’, symbolized in Bible prophecy as God's people who are going to be a threshing instrument in the hand of the Lord to thresh the heathen and then we see the passages in the Bible where Christ is the One that threshes the heathen and He walks the winepress, where the heathen are threshed, alone.

We realize this phrase of Gideon saving Israel ‘as one man’ is identifying the unity that comes into the movement; they are as one man because they are all reflecting Christ and in this sense they are Christ that is accomplishing this battle through His people. The beginning of the passage is also emphasizing this unity, when Gideon says “Look on me and do likewise. Do what I do—we'll do the same thing.” Unity is one of the themes in the story of Gideon and it's identified running throughout it.

This takes place at the middle watch, which is midnight, and we know that prophetically, the last battle of Armageddon is going to take place at midnight just as in Gideon's story.

"By divine direction a plan of attack was suggested to him, which he immediately set out to execute. The three hundred men were divided into three companies. To every man were given a trumpet, and a torch concealed in an earthen pitcher. The men were stationed in such a manner as to approach the Midianite camp from different directions. In the dead of night, at a signal from Gideon's war horn, the three companies sounded their trumpets; then, breaking their pitchers and displaying the blazing torches, they rushed upon the enemy with the terrible war cry, 'The sword of the Lord, and of Gideon!'" Patriarchs and Prophets, 548-554.

This attack is more than unorthodox; no human being would ever consider carrying on a battle in this fashion, but the Lord sees things differently than human beings. This truth is emphasized in the Spirit of Prophecy, that at the end of the world, some of the plans set out for God's people will be plans of men's devising; whereas some of the plans that have come into existence are from God's direction. We are warned that those plans from God are going to be

criticized and attacked, because they are not going to seem as scientific or intelligent as human methods.

If we're going to be soldiers in this battle, we need to develop an experience with the Lord where we know His voice well enough that we can follow his directions, even if they don't stand up to the scrutiny of human wisdom.

Now let's look at these symbols:

Clay Pots:

"God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The **treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven.** The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth." The Great Controversy, Introduction, vi-vii.

Earthen vessels, the clay pots are symbolizing humanity.

"'We have this treasure,' the apostle continued, 'in earthen vessels, that the excellency of the power may be of God, and not of us.' God could have proclaimed His truth through sinless angels, but this is not His plan. He chooses human beings, men compassed with infirmity, as instruments in the working out of His designs. The priceless treasure is placed in earthen vessels. Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth into the darkness of sin." Acts of the Apostles, 330.

"All should bear in mind that Satan's special efforts are directed against the ministry. He knows that it is but a human instrumentality, possessing no grace or holiness of its own. He knows that it is an agent that God has ordained to be a powerful means for the salvation of souls and is efficacious only as God, the eternal Spirit, makes it so. He knows that the treasure of the gospel is in earthen vessels, that it is God's power alone that can make them vessels of honor. They may cultivate the vineyard, a Paul may plant and an Apollos water, but God alone can give the increase.

"God has never left His church without a witness. In all the scenes of trial and proving, of opposition and persecution amidst moral darkness, through which the church has passed, God has had men of opportunity who have been prepared to take up His work at different stages and carry it forward and upward. Through patriarchs and prophets He revealed His truth to His people. Christ was the teacher of His ancient people as verily as He was when He came to the world clothed in the garments of humanity. Hiding His glory in human form, He often appeared to His people and talked with them 'face to face, as a man speaketh unto his

friend.' He, their invisible Leader, was enshrouded in the pillar of fire and of cloud, and spoke to His people through Moses. The voice of God was heard by the prophets whom He had appointed to a special work and to bear a special message. He sent them to repeat the same words over and over again. He had a message prepared for them that was not after the ways and will of men, and this He put in their mouths and had them proclaim. He assured them the Holy Spirit would give them language and utterance. He who knew the heart would give them words with which to reach the people." 1888 Materials, 1644.

If we're going to see this symbolism correctly, we need to understand that this clay pot that Gideon had, is symbolizing our humanity. The purpose of our humanity is to be a vessel unto honor that reflects and lets the glory of God shine out. If we are submitted to the Lord, then He will have a message to place on our lips and in the story of Gideon, this literal battle taking place, is symbolizing a spiritual battle. The fight that we are to take up as soldiers here at the end, is allowing the infilling of Holy Spirit to represent Christ to those around us in such a way that they will be drawn to make a decision for Christ and at the end and be Sealed as the world is divided into two groups.

The process of binding off the two final groups in earth's history is going to be a very difficult time to stand in. It may seem a spiritual battle is in some ways easier, but in reality, to be a firm, sound Christian in this time period of earth's history, when the testing process is bringing all decisions to a close, is going to require a faith that is equal or beyond the faith of Gideon.

Another symbol in this story is the light destined to shine out of the clay pot. Every man is a clay pot, but it is only when we allow Christ, through the Holy Spirit and the gospel, to destroy the clay pot—allow ourselves to be crucified, that the glory of God's character can shine out. That's what Gideon is illustrating here. When we crucify ourselves on the cross of Calvary, accept justification and receive the process of sanctification as an on-going experience, then God's glory shines out, and God's glory is the light.

Light:

"And on 'whomsoever it shall fall, it will grind him to powder.' The people who rejected Christ were soon to see their city and their nation destroyed. Their glory would be broken, and scattered as the dust before the wind. And what was it that destroyed the Jews? It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted. Men set themselves in opposition to God, and all that would have been their salvation was turned to their destruction. All that God ordained unto life they found to be unto death. In the Jews' crucifixion of Christ was involved the destruction of Jerusalem. The blood shed upon Calvary was the weight that sank them to ruin for this world and for the world to come. So it will be in the great final day, when judgment shall fall upon the rejecters of God's grace. Christ, their rock of offense, will then appear to them as an avenging mountain. The glory of His countenance, which to

the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed." *The Desire of Ages*, 600.

The glory that will be rejected and despised, or received and become a means of life in the last days, is not going to shine through Christ, like as when He walked upon earth among the Jews at His first coming. It's going to be the glory of Christ as it shines through those who Gideon symbolizes. But first this light has to be allowed to come out of broken vessels; that have surrendered their self and torn down the altar of Baal.

"To sin, wherever found, 'our God is a consuming fire' (Hebrews 12:29). In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them." *The Desire of Ages*, 107.

There's the battle at the end of the world, that Gideon and his three-hundred men are illustrating for us.

"Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God.' The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them." *Christ's Object Lessons*, 415-416.

"God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they will join the army of the Lord." *Testimonies*, volume 7, 26-27.

In that passage, who is it among us that are identified as carrying this message?

"We must daily consecrate ourselves to God's service. We must come to God in faith. . . . We need to humble ourselves before God. It is self that we have first to do with. (As Gideon first tore down the altar of Baal, it is self that we have first to deal with.) Criticize the heart closely. Search it to see what hinders the free access of God's Spirit. We must receive the Holy Ghost. Then we shall have power to prevail with God.

"A mere assent to truth is not enough. Daily we must live the truth. We must shut ourselves in with God, surrendering all to Him. To listen to the great and grand truths of the Word is not enough. We must ask ourselves the question, Does Christ dwell in my heart by faith? He alone can show us our necessity and reveal the dignity and glory of the truth. **At the altar of self-sacrifice—the appointed place of meeting between God and the soul—we receive from the hand of God the celestial torch which searches the heart, revealing its great need of an abiding Christ.**

"When we feel our heart need, when we long after the quickening influence of the Holy Spirit, Christ draws nigh to us. Self is crucified. Christ lives in us, and the power of the Spirit attends our efforts; then the soul is refined and elevated. Light from the heavenly sanctuary shines upon us, and we are enabled to exert an influence which is a savor of life unto life. By a union with Christ, by living faith, we are privileged to enjoy the efficacy of His mediation. We are crucified with Christ, buried with Christ, risen with Christ, to walk in newness of life." Our High Calling, 21.

That passage is illustrating the story of Gideon in our life, we must crucify self, tear down the altar of Baal, that the glory of the Lord—the light that comes from the sanctuary—might shine out to others that they might be drawn to that light.

"Our hearts cannot reflect light until there is a vital connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus, and for all who are the purchase of His blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will go out." This Day With God, 98.

The light of Gideon's torch is the love of God in our life.
The Sword, perhaps the easiest symbol:

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Hebrews 4:12.

What Gideon was doing was founded upon God's Word, it was founded on his experience of God, his relationship with God; the sword that Gideon was carrying was the word of God.

Trumpet:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isaiah 58:1.

A trumpet is a warning message.

"The simple act of blowing a blast upon the trumpet by the army of Joshua around Jericho, and by Gideon's little band about the hosts of Midian, was made effectual, through the power of God, to overthrow the might of His enemies. The most complete system that men have ever devised, apart from the power and wisdom of God, will prove a failure, while the most unpromising methods will succeed when divinely appointed and entered upon with humility and faith. Trust in God and obedience to His will are as essential to the Christian in the spiritual warfare as to Gideon and Joshua in their battles with the Canaanites. By the repeated manifestations of His power in behalf of Israel, God would lead them to have faith in Him-with confidence to seek His help in every emergency. He is just as willing to work with the efforts of His people now and to accomplish great things through weak instrumentalities. All heaven awaits our demand upon its wisdom and strength. God is 'able to do exceeding abundantly above all that we ask or think.' Ephesians 3:20." Patriarchs and Prophets, 548-554.

"It is not safe for God's people to adopt the maxims and customs of the ungodly. The divine principles and modes of working are widely different from those of the world. The history of nations presents no such victories as the conquest of Jericho or the overthrow of the Midianites. No general of heathen armies had ever conducted warfare as Joshua and Gideon had done. These victories teach the great lesson that the only sure ground of success is the help of God, working with human effort. Those who trust to their own wisdom and their own skill will surely be disappointed. The only safe course in all the plans and purposes of life is to preserve the simplicity of faith. Humble trust in God and faithful obedience to his will are as essential to the Christian in waging spiritual warfare as they were to Gideon and his brave associates in fighting the battles of the Lord." Signs of The Times, June 21, 1881.

Simplicity of faith; humble trust.

"It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their ideas, and have not come in the line of their methodical plans. The Lord works in His own way, and according to His own devising. Let men pray that they may be divested of self, and may be in harmony with heaven. Let them pray, 'Not my will, but thine, O God, be done.' Let men bear in mind that God's ways are not their ways, nor His thoughts their thoughts; for He says, 'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' In the instruction that the Lord gave Gideon when he was about to fight with the Midianites, - that he should go out against his foes with an army of three hundred blowing trumpets, and carrying empty pitchers in their hands, and

shouting, 'The sword of the Lord, and of Gideon,' - these precise, methodical, formal men would see nothing but inconsistency and confusion. They would start back with determined protest and resistance. They would have held long controversies to show the inconsistency and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgment they would pronounce all such movements as utterly ridiculous and unreasonable. How unscientific, how inconsistent, would they have thought the movements of Joshua and his army at the taking of Jericho!" The Seventh-day Adventist Bible Commentary, volume 2, 1004.

"The apparently powerless condition of that little company of Israelites, compared with the vast host of the enemy, was fitly represented by the cake of barley bread. But as that loaf overthrew the tent upon which it fell, so would the handful of Israelites destroy their numerous and powerful enemies. The Lord himself directed Gideon's mind in the adoption of a plan which the latter immediately set out to execute. He divided his three hundred men into three companies. To every man was given a trumpet, and a pitcher containing a lighted lamp. He then stationed his men in such a manner that they surrounded the entire camp of Midian. They had been previously instructed how to proceed, and at midnight, at a signal from Gideon, all the three companies blew their trumpets, uncovered their lamps, and broke the pitchers, at the same time shouting, 'The sword of the Lord and of Gideon!' The light of three hundred lamps, piercing the midnight darkness, and that mighty shout from three hundred voices, suddenly aroused the sleeping army. Believing themselves at the mercy of an overwhelming force, the Midianites were panic-stricken. A terrible scene of confusion ensued. In their fright they fled in all directions, and mistaking their own companions for enemies they slew one another.

"As the news of Israel's victory spread, many who had been sent to their homes returned, and joined in the pursuit of their fleeing enemies. Gideon also sent messengers to the Ephraimites, requesting them to seize the fords of the Jordan that the fugitives might not escape eastward.

"In this terrible overthrow, not less than one hundred and twenty thousand of the invaders were slain, and so completely were the Midianites subdued that they were never again able to make war upon Israel. A remnant of fifteen thousand who managed to escape across the river, were pursued by Gideon and his faithful three hundred, and utterly defeated, and Zebah and Zalmunna, two Midianite princes, were slain." Signs of the Times, July 14, 1881.

In the story that we're looking at, one of the main themes is unity and this is brought out in the story of verse 23 onward of chapter 7:

Unity:

“And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

“And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply. And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that. Judges 7:23-8:3.

Gideon has just been the champion of the Lord and Ephraim comes into the battle late and throws a rebuke at him and Gideon has the humility to give a soft answer and turns away the wrath. But this jealousy of Ephraim is a theme that continues to be used in Bible prophecy and in the Spirit of Prophecy, to emphasize the unity that comes into God's work at the end and remember Gideon's battle is describing the Loud Cry, the final warning message to the world and there's a unity that must take place, and it's this attitude of Ephraim that is prophetically used to describe this unity.

"September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. . . . In the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work." Early Writings, 74.

Sister White here is quoting Isaiah 11:10-16, emphasizing unity and the final gathering when the Lord sets forth His hand to gather once again.

“In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 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, from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, 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. But 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. 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 a 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.” Isaiah 11:10-16.

Isaiah is speaking about the final gathering period, the final battle, the same time period that Gideon's battle is illustrating. Part of Gideon's story is drawn in to Isaiah to confirm this. At this time the Lord is going to lift up an ensign. This is a couple of things; it's the Sabbath and it's God's people. God's people of course at this time period are going to be directly connected and associated with the Sabbath, because this is the sign that the Lord God is the One that sanctifies them. So this ensign is both His people and the Sabbath question that the world is going to be confronted with.

It is during this time period that the envy of Ephraim is going to depart and unity is going to come into the work. When the unity comes into the work, God's people will fly on the shoulders of the Philistines and they'll lay their hands—God's people—their hands are going to be laid on Edom, Moab and the children of Ammon. They are going to lay their hands upon Modern Babylon and Modern Babylon is going to obey them.

Now this is not identifying **that all of Modern Babylon** is going to come and stand faithfully with God's people at the end; it's saying that at this time period, the final warning message is, 'Come out of Babylon'. Those that come out of Babylon are going to come under submission to God's people—remember, Gideon is going to win this battle as One Man, even though there were men with him. Gideon is winning this battle as One Man in the sense that he is representing Christ.

So in this story of Isaiah, these people that respond to the final warning message and come out of Babylon, are going to come under the hand of God's people—in the sense that God's people are representing Christ and they're going to come into submission to Christ. That's why Isaiah says that Edom, Moab and the Children of Ammon shall obey them.

As soon as they are portrayed as coming out of Babylon, coming under the hand of those that Gideon symbolizes—God's people giving the final warning message—they come into obedience to them. Then we see illustrated this highway for the remnant of His people, this is the final deliverance, this is right before human probation closes.

Isaiah here is giving us a description of the final group of people that come out of Babylon just before the probation of man closes. It is interesting to note that in Daniel 11:41, which is describing a Sunday Law in the United States, that these same three tribes are used by Daniel to describe those who come out of

Babylon, Edom, Moab and the children of Ammon—except for the fact that in Daniel, it's Edom and Moab and the chief of the children of Ammon. This word 'chief' in Daniel's illustration means 'first-fruits'. Daniel is describing those who come out of Babylon right at the Sunday Law in the United States. These are the very first people to respond to the final warning message and therefore they are the chief of the children of Ammon; they're the first-fruits. Here Isaiah portrays the very final group of people that come out of Babylon. They are no longer the chief of the children of Ammon, they're no longer the first-fruits. They are those that come out just before the highway is opened in the final deliverance of mankind.

The Banner:

When you put these prophecies together, they just get stronger and stronger. What we are looking at is the unity that is symbolized by Ephraim and this ensign.

If you go to Strong's, you will see:

ensign-5251: from 5264; a flag; also a sail; by impl. a flagstaff; gen. a signal; fig. a token: -banner, pole, sail, (en-)sign, standard. 5264: to gleam from afar, i.e. to be conspicuous as a signal; to raise a beacon:-lift up as an ensign, standard bearer. Strong's.

God is going to lift up a standard at the end of the world, a sign. What is the sign, the banner the standard that's lifted up at the end of the world?

"It is at this time that the true Sabbath must be brought before the people both by pen and by voice. As the fourth commandment of the Decalogue and those that observe it are ignored and despised, the faithful few know that it is the time not to hide their face but exalt the law of Jehovah by **unfurling the banner** on which is inscribed the message of the third angel, 'Here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12." Evangelism, 281.

The ensign the Lord lifts up at the end is the Sabbath issue.

"In vision I saw two armies in terrible conflict. (Gideon's army; the Midianite army) One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. . . . The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant." Testimonies, vol. 8, 41.

This is the battle; it's over Sabbath and Sunday, and when this issue hits, multitudes, company after company are going to leave the Lord's side and tribe after tribe are going to stand with the people of God. It's interesting that Sister

White is using tribe after tribe as consistent with Bible prophecy. Modern Babylon is symbolized as different tribes, Edom, Moab and the children of Ammon. It's from those tribes that people respond to the final warning message.

"Trials are to come upon God's people and the tares are to be separated from the wheat. But let not Ephraim envy Judah any more, and Judah will no more vex Ephraim. Kind, tender, compassionate words will flow out from sanctified hearts and lips. It is essential that we be united, and if we all seek the meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit." Review and Herald, March 19, 1895.

The unity that comes into God's work at the end is symbolized by the unity of Gideon's army and Gideon's soft answer to Ephraim. Ephraim at the end will no longer have the harsh words, there's going to be a unity. This unity is going to be established when you and I personally and individually seek the meekness and lowliness of Christ and we seek it with such a hunger that we do not quit seeking it until we have the mind of Christ. Then we have His character, His glory and we have the light that shines out of the earthen vessel. And without any effort of you and me sitting down and resolving problems, we are in unity. This unity is going to be supernatural unity that comes from Gideon's army having the same genuine experience and they become as One Man.

"Christ is the instructor of his people. He would have them sit at his feet as little children, and learn the lessons that are so essential for them to know. 'Verily I say unto you,' he said, 'except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' Strife for superiority is the result of yielding to the temptations of the enemy. No man should cherish the idea that he must be first; that he must be above his brethren; that his voice must be the voice in counsel, and in the plans laid. **When man places himself where God should be, he is just where Satan is pleased to have him.** And by exalting himself in those who will listen to his suggestions, Satan is carrying forward the same work that he began in heaven.

"It takes time and patience to grow in Christlikeness of character; but it is a very easy matter to accept the attributes of Satan, and fall into his ways. It is an easy matter to become accusers of the brethren, and to set ourselves up as a standard of character; and the deception of Satan will be complete unless decided resistance is made against the first approach of the enemy. Unless God is sought in prayer, unless his converting grace comes to the soul, there will be no inclination to oppose Satan's wily temptations.

"Paul asks, 'Is Christ divided?' Have we not one spiritual Head? Christ has been the uniting stone, the chief corner-stone, in all ages. The patriarchs, the Levitical priesthood, and Christians of today, all have their center in him. He is all and in all. 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and

worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'

"The cross of Christ is the pledge of our fellowship and union. The time must come when the watchmen shall see eye to eye; when the trumpet shall give a certain sound; when '**Ephraim shall not envy Judah, and Judah shall not vex Ephraim' any more.**" Review and Herald, January 3, 1899.

"I have been instructed to direct the minds of our people to the fifty-sixth chapter of Isaiah. This chapter contains important lessons for those who are fighting on the Lord's side in the conflict between good and evil. . . .(this is Gideon's battle)

"This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfillment of the terms of their agreement with him. God includes in his covenant all who will obey him. To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, 'Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off.'

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him.' 'Seek ye out of the book of the law, and read.' 'In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 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. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.'

"These words outline our work. This scripture is to be received by our people as a message for today. The glad tidings of salvation are to be carried to those who have not heard them." Review and Herald, June 23, 1904.

A message for today:

Isaiah chapter 11, it's time when the vexing of Ephraim and Judah is to depart, it's a time when unity is to come into the work. Notice who is going to be gathered into this unified experience are the outcasts of Israel that the Lord gathers. Through them, He's going to gather others that have not known this truth as the ensign of the Sabbath is lifted up to the world and that's the issue that He draws people out of Modern Babylon with.

"The prophet heard the voice of God calling His church to her appointed work, that the way might be prepared for the ushering in of His

everlasting kingdom. The message was unmistakably plain: (Gideon's illustration is light; it was when the clay pitchers were broken, the light arrives.)

" Arise, shine; for thy light is come, And the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, And gross darkness the people: But the Lord shall arise upon thee, And His glory shall be seen upon thee. And the Gentiles shall come to thy light, And kings to the brightness of thy rising. Lift up thine eyes round about, and see: All they gather themselves together, they come to thee: Thy sons shall come from far, And thy daughters shall be nursed at thy side. And the sons of strangers shall build up thy walls, And their kings shall minister unto thee: For in My wrath I smote thee, But in My favor have I had mercy on thee. Therefore thy gates shall be open continually; They shall not be shut day nor night; That men may bring unto thee the forces of the Gentiles, And that their kings may be brought. Look unto Me, and be ye saved, all the ends of the earth: For I am God, and there is none else. Isaiah 60:1-4, 10, 11; 45:22.

"These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth.

"In that day,' says Isaiah, 'there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 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. . . . And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' Isaiah 11: 10-12.

"The day of deliverance is at hand. 'The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.' 2 Chronicles 16:9. Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge. Their souls are unsatisfied; long have they fed on ashes. See Isaiah 44:20. The enemy of all righteousness has turned them aside, and they grope as blind men. But they are honest in heart and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God nor of His Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character.

"At times those who have no knowledge of God aside from that which they have received under the operations of divine grace have been kind to His servants, protecting them at the risk of their own lives. The Holy Spirit is implanting the grace of Christ in the heart of many a noble seeker after truth, quickening his sympathies contrary to his nature, contrary to his former education. The 'Light, which lighteth every man that

cometh into the world' (John 1:9), is shining in his soul; and this Light, if heeded, will guide his feet to the kingdom of God. The prophet Micah said: 'When I sit in darkness, the Lord shall be a light unto me. . . . He will bring me forth to the light, and I shall behold His righteousness.' Micah 7:8,9.

"Heaven's plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. **And He will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer.** Constantly He is sending His angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them and bring deliverance and peace. In various ways God will reveal Himself to them and will place them in touch with providences that will establish their confidence in the One who has given Himself a ransom for all, 'that they might set their hope in God, and not forget the works of God, but keep His commandments.' Psalm 78:7.

"Shall the prey be taken from the mighty, or the lawful captive delivered?" "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.' Isaiah 49:24, 25. 'They shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.' Isaiah 42:17.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God!' Psalm 146:5. 'Turn you to the stronghold, ye prisoners of hope!' Zechariah 9:12. Unto all the honest in heart in heathen lands - 'the upright' in the sight of Heaven 'there ariseth light in the darkness.' Psalm 112:4. God hath spoken: 'He will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' " Isaiah 42: 16." Prophets and Kings, 378.

Here the Lord is describing how He is going to gather His people out of Babylon to stand at the end by bringing them light. When you put these things together in relation to the battle of Gideon and the light that is brought to them—if we are faithful—we have the privilege of being the ones that carry this light to those that are seeking it. They are outside of God's church at this time but desire something above themselves.

Brothers and sisters, what a high calling! But it's only going to take place when we have crucified ourselves on the cross of Christ and put selfishness away and allow the vessel of our humanity be broken so the light of God's glory will shine out. This will only happen during this Loud Cry time period if we are receiving the Latter Rain and we only receive the Latter Rain if we are daily taking in the Early Rain. We must develop the experience now. Our vessels must be broken at the cross of Christ now.

"Our estimate of the value of salvation is being tested. The precious jewels of truth are being presented to us. But many listen with weariness to the presentation of the most precious and important truths. Their countenances do not glow with animation. They are listless and uninterested. **Who would believe that such realized that by their life practice they were deciding their eternal destiny?** They should be wide-awake, earnestly seeking for the kingdom of God and His righteousness. But do they look like people to whom a priceless gem is being presented?

"At this time the warning comes to us, Take heed lest in seeking for the pearl of great price, you are deceived into accepting the spurious for the genuine. To all who truly believe in Christ, He is precious, but many refuse to accept Him; and so there are two classes in our world, the obedient and the disobedient. Christ brings every one to the point, saying: 'If ye love Me, keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.'

"The test is plainly defined: 'He that loveth Me not, keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me.' 'If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.'

"In the Sermon on the mount, our Lord compared the truth to pearls, and He warned His disciples to beware how they threw away truth of the highest value on those who would not appreciate it. 'Give not that which is holy unto the dogs,' He said, 'neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.'

"Satan's power is wholly destructive; God's power is constructive. The kingdom of God is a kingdom of continual progress. If we follow on to know the Lord, we shall know that 'His going forth is prepared as the morning.' It is like the sun, which in the morning sheds its mild beams in the east, and keeps on increasing in strength until it reaches the perfect day. How much need, then, is there for us to keep a sharp watch unto prayer, and be earnest and zealous in our efforts to secure the great salvation! When this is held up before us, we should be intensely anxious to secure it, lest we lose the opportunity offered us.

"The world estimates a man by the amount of money he has, by the value of his residence and its furniture, or by the number of acres in his estate. Christ places a different estimate upon His people. He calls those who obey His commandments His jewels. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the

Gideon's Torch: 4—The Loud Cry

Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. '

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God; 'And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land.'

"Those here represented have found Christ, the gift of God, for whom the world should be surrendered. Those who seek for peace and rest will be unsuccessful unless they find Him, the One of whom John said, 'Behold the Lamb of God, which taketh away the sin of the world.' But the soul that finds Jesus feels that all his wants are satisfied. In Him the words are fulfilled, 'A new heart also will I give you, and a new spirit will I put within you.' This is the reward of obedience.

"Christ is not changeable. He is the same yesterday, today, and forever. He is our salvation, the treasure for which all may seek, and be successful in their search. Those who find this gem do not need to be told how valuable it is; for they appreciate it and will sell all they have to possess it, saying, I count all things but loss that I may win Christ." Signs of the Times, November 24, 1898.