

# GIDEON'S TORCH

## Part #5: A WOLF AND A RAVEN

This study is one of my personal favorites in Bible Prophecy. In here we will see some very interesting prophetic information that will tie the story of Gideon into a nice package to illustrate that it is identifying Adventism, if anyone still has any question marks.

"The Bible is to be our guidebook, and instead of consulting the wisdom of men, and accepting as divine truth the assertions of finite mortals, **we should search the sure word of prophecy.** God has spoken, and his word is reliable, and we must rest our faith upon a 'Thus saith the Lord.' God would have us study the events that are taking place around us, and compare them with the predictions of his word, in order that we may understand that we are living in the last days. We want our Bibles, and we want to know what is written therein. **The diligent student of prophecy will be rewarded with clear revelations of truth, for Jesus said, 'Thy word is truth.'**" Signs of the Times, October 1, 1895.

We are going to begin to look at Babylon and the Ten Kings:

"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." Judges 7:25.

Where we are in this scenario is in the midst of the battle that illustrates the Loud Cry time period, this is why we see Gideon shouting, 'The Sword of the Lord and of Gideon!' This shout throughout prophecy, a crying out, is many times used to illustrate the fourth angel's message, the Loud Cry. Gideon is crying out and in the midst of this battle, we see that Oreb and Zeeb were slain; leaders of the forces that symbolize Modern Babylon at the end of the world, and we know that Modern Babylon is divided into three parts, the Beast, the Dragon and the False Prophet. That's why so often these three tribes will pop up in Bible prophecy to illustrate Modern Babylon.

Zeeb: "jackal or wolf"; died at winepress: We're going to look at the name and we'll look at Oreb in a moment. You'll find if you take your Bible concordance, that this destruction of Oreb and Zeeb at the rock and the winepress is only mentioned in three places in the Bible. It's mentioned in the story of Gideon and then again in Psalms 83 and in Isaiah. Let's look at Psalm 83:

"They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee."

So here in the beginning of Psalm 83, we see a confederacy that is seeking to destroy Israel. It says they've consulted together with one consent; this 'one consent' parallels the Ten Kings of Revelation 17 that have 'one mind'.

Zeeb means wolf, we know that wolves travel in a pack. Zeeb is illustrating for us in the story of Gideon a confederacy that is raised up at the end of the world. Continuing on you can count how many are involved in this confederacy:

“The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot [Moab and Ammon]. Selah.”

There are ten tribes listed here and the comment on it is that they have helped the children of Lot. The 'children of Lot' aren't one of those tribes, the children of Lot is a catch phrase to describe the enemies of Israel, and if you go through and count these you'll see that this is a ten-fold confederacy that has come together to destroy Israel.

“Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: Which perished at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is Jehovah, art the most high over all the earth.” Psalms 83.

Zeeb, meaning wolf, who died at the winepress, and the winepress is where the Lord comes back and hands out punishment to the wicked, his name means wolf, conveying the idea of a confederacy. In this story, these ten-fold nations that have taken council together with one consent, are going to become like Zeeb and Oreb, they are going to die in the same place.

This is the beginning of the story of the ten-horns of Revelation 17. This is where the ten kings, the confederacy that's going to rule for one hour with the beast is illustrated in the story of Gideon. Revelation 17:12-14 says this:

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” Revelation 17:12-14.

These ten kings in Revelation 17 have one mind; the ten kings in Psalm 83 come together in one consent; the same theme is here—this coming into unity. Now Sister White comments on this:

"These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful' (Revelation 17:13-14).

"These have one mind.' There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. 'And shall give their power and strength unto the beast.' Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists." Selected Messages, book 3,392.

Sister White when commenting on the Ten Kings of Revelation 17 says that it is identifying a Universal bond of union and if you look at what is symbolized and represented in the story of Gideon, you will recognize that this is the 'Day of the Lord' that is being illustrated. Gideon is representing the role that God's people play in the Day of the Lord. The 'Day of the Lord' is not a local event on planet earth, it's a world-wide event.

I am making this point because there are still some in Adventism that cling to the idea that the Ten Kings of Revelation 17, the Ten Horns are the former Roman Empire. Sometimes they'll go so far as to say it is the European Common Market, and if you have counted how many nations are involved with the European Common Market today, it's well beyond ten. How they try to hold the number ten to that, I'm not sure, but nevertheless, the union that exists between these ten horns, Sister White says is a universal bond, it's something that is world-wide. It's not confined to one continent in the world, it is universal and all the information in Gideon and all the prophetic symbols that you can trace through the other prophets of the Bible, when you look up the winepress, the threshing of Babylon, the symbols that we have been looking at in the previous studies, they're all talking about a world-wide event.

When it's talking about the valley of Jezreel, and Mount Carmel, it's not speaking about an isolated area in present-day Israel; it's speaking about the world as it comes to it's conclusion in vengeance. This is a prophetic truth that is clearly identified in the Word of God.

Some people hold to the opinion that these ten horns are the former Roman Empire that disintegrated into ten horns in Daniel 7. But those ten horns on that beast in Daniel seven had ten crowns upon the horns and they had ten nations; where Revelation 17, if you look closely, those ten horns received 'no kingdom as yet'. In the plural they come together to co-rule one kingdom, identifying the one world government divided up into ten districts.

That One World Government is already in the world, the United Nations, and it has its own publications where it shows the world cut up into ten districts

so when it comes to control the world, it can better accomplish the job. These ten districts of the United Nations are paralleling the Ten Horns of Revelation 17 and they're paralleling the ten nations of Psalm 83 that come to the same destruction that Zeeb came to at the winepress.

In this battle at the end against Modern Babylon that Gideon's story is illustrating, you have the false prophet which is apostate Protestantism, the Beast of Catholicism and then you have the Dragon power, these ten kings are the Dragon power.

"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are **represented as the dragon who goes to make war** with the saints with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ." Testimonies to Ministers, 38.

So the kings, governors and rulers are the Dragon power and these kings—these ten horns of Revelation 17 are going to rule for one hour. They're going to give their power and strength to the beast; they're going to rule with the papacy for a short period of time at the end of the world; but they are going to come to an end as Zeeb did in the story of Gideon.

Revelation 19:17-21 says this and if you remember, in the story of Gideon, Zeeb is destroyed at the winepress.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

"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. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Revelation 19:17-21.

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh day Sabbath. If

the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations.

"The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." The Seventh-day Adventist Bible Commentary, volume 4, 1169.

Mingling of churchcraft and statecraft is the iron and clay of Daniel 2 in Nebuchadnezzar's dream of the image. Clay, we've already discussed in the story of Gideon, is God's people; it is man that are the vessels of clay that can be filled with the glory of God. They may choose not to be. Jeremiah teaches us we are clay in the hands of the potter if we are willing to be worked.

If you take this theme through the Bible, clay represents the worshippers of God and Iron in the Bible is connected with Rome. Rome is the world empire that brought us civil government. The four kingdoms of Bible prophecy each have their own contribution to the overall culture of the world and what Rome brought the world was civil government. The combination of Iron and Clay you can demonstrate from the Bible is the combination of church and state.

Sister White says we've come to that time and in Testimonies, volume 7, 182, she says:

"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head - the papal power - the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. Jealousy, evil surmising, evil speaking, are instigated by him to produce discord and dissension. The members of Christ's church have the power to thwart the purpose of the adversary of souls. At such a time as this let them not be found at variance with one another or with any of the Lord's workers. Amidst the general discord let there be one place where harmony and unity exist because the Bible is made the guide of life. Let the people of God feel that a responsibility rests upon them to build up His instrumentalities." Testimonies, volume 7, 182.

In our last section we discussed the 'envy of Ephraim' being used by Isaiah in chapter 10-12 to represent the unity that will come to God's people in

this final warning message of the Loud Cry. At this time the battle will be against this combination of church and state and the spiritual guiding head of that union is going to be the Papacy. But the Papacy is going to be co-reigning with the ten horns of Revelation 17, the ten kings that are symbolized by Zeeb, and in Psalm 83, and Revelation 17. These Ten Kings represent the One World Government, the United Nations. They represent statecraft that is going to mingle with churchcraft, the Papacy.

Some question about whether there will ever be an actual complete One World Government, and I do not believe there will be. Sister White also tells us that this iron and clay represents that these nations will never fully come together. But in the last quote, she says the wicked get under one head, they unite under the Papal power. So there is a union that comes about even though it's not a complete union, that's why when she quotes Revelation 17 about the Ten Kings having one mind, she says this is a universal bond of union. There is a type of union that comes together during this time period but it's going to be incomplete.

"Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up His everlasting kingdom. Earthly powers are shaken. We need not, and cannot, expect union among the nations of the earth. Our position in the image of Nebuchadnezzar is represented by the toes, in a divided state, and of a crumbling material, that will not hold together. Prophecy shows us that the great day of God is right upon us. It hasteth greatly." Testimonies, volume 1,360, 361.

So once you get to this point in Sister White's comments, you see the ten toes are representative of the ten horns of Revelation 17, which are also paralleling the ten kings in Psalm 83, and those are connected with Zeeb, who comes to his end at the winepress. We know that we're speaking of the winepress of the wrath of God at the end of the world. Sister White here has just told us we should not expect union among the nations of the world, where we just read a few quotes prior to that where she said there is union. There's going to be a universal bond of union.

Is she speaking against herself? I don't believe so. In the Bible, and this is an important rule in Bible prophecy that is sometimes obscure to many students of prophecy, but it's valuable to understand and come to grips with.

"Now the parable is this: The seed is the word of God." Luke 8:11.

The Bible is compared to a seed. It matters not what kind of plant we're speaking of; in a seed as small as it is, is found the complete genetic information needed to develop the entire plant. The Bible is a seed and you'll find if you look at it closely, that when a topic or a theme or subject in the Bible is brought up for the first time, that it includes the entire story. The rest of the Bible will expand that story, it will fill in more information about that story, it'll make it clearer, and it will

develop it more and more, but it never goes outside the scope of the initial story that arrives the first time in the Bible.

A classic example of that is the gospel prophecy in the beginning in Genesis, where Christ is destined to crush the head of Satan; those few verses give a total theology of the gospel of Christ. Now the Bible expands that theology, but it never adds any new information outside the scope of it.

In Genesis 11, we see the seed-story of Babylon, we see it in the tower of Babel and within this very beginning story of Babel, we see the essence of Modern Babylon portrayed. We don't have time to look at it all but we'll look at a little piece of it.

“And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

“And they said, Go to, let us **build us a city and a tower**, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

“And the Lord came down to see **the city and the tower**, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

“Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.” Genesis 11: 1-9.

There are a lot of symbols in that story, but what did the Lord come down to see? He came down to see the city and the tower.

"In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple." *The Desire of Ages*, 597.

A tower in Bible prophecy, in context, is a church, a temple, it's the religious institution. A city in Bible prophecy is a political kingdom. So we see in the very beginning, the first time Babel comes into the Word of God, the thing that God comes down to look at more than any other, is the tower and the city. He comes down to look at this combination of church and state, which is the essence of Babylon from the very beginning to the very end. The church at the end of the world, is going to be the Papacy, the State at the end of the world is going to be this One World Government, symbolized by these ten kings, the ten nations in psalms 83, and by Zeeb.

A city in Bible Prophecy; Revelation 11 verse 8:

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Revelation 11:8.

If you go to the Great Controversy where Sister White is commenting on the French Revolution, she will tell you that this great city is the 'kingdom of France'. In Revelation 14:8; 16:19; 17:18; 18:10, 16,18,19,21, Babylon is referred to as a great city, we'll read one of those:

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8.

A great city in Bible prophecy is a kingdom.

“And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.” Revelation 21:10.

This is the Kingdom of God.

A kingdom in Bible prophecy is a great city. The essence of the story of Babylon the very first time it comes into the Word of God in Genesis 10-11, is the combination of church and state as symbolized as a tower and a city, and this is what Oreb and Zeeb are representing.

Why do I add Oreb into that? There's only two places other than Judges, where the destruction of Oreb and Zeeb are mentioned; we looked at the first one, in Psalm 83. And it's not a coincidence that there are ten nations there in Psalm 83. It wasn't twelve, it wasn't eight, it was ten, and it's symbolizing Zeeb, the wolf, the confederacy.

Oreb means “raven”; a raven is an unclean bird. Oreb: "raven" died at the rock:

“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every **unclean and hateful bird.**” Revelation 18:2.

Oreb, means a raven, a hateful bird, he's symbolizing the destruction of the Papacy, the head of Modern Babylon at the end of the world.

We're going to look at Isaiah 10 and onward and see that this vision of Isaiah begins at the Sunday Law, and connected with this scenario, is one called 'the haughty Assyrian', the proud Assyrian. When you line up all the clues that are in this passage, you realize this is the Papacy that is under discussion. Let's start in Isaiah 10:1, knowing that Sister White uses this verse to identify the Sunday Law:

“Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from

judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

“And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.”

These questions that were asked are directed to those who are going to oppose God at the end, but it's primarily directed at the one who is the main person, the human being behind the Sunday Law in the world, and that will be the Papacy. I recognize that Satan is right behind the Papacy. The pope of Rome is simply his representative on earth, but the question is, 'You pass the Sunday Law; what are you going to do when the desolation comes for passing that Sunday Law?' Now he is going to identify who's under discussion, he's going to call him the Assyrian.

“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.” And you'll find that the Papacy is used as a power that brings destruction and the Lord will take credit in a sense for bringing that destruction, but in the same sense that the Lord takes credit for hardening Pharaoh's heart. The Lord is in control of all things, all things are in His providence and the Assyrian here is not doing the will of God, he's outside the will of god, but god is assuming responsibility for this sequence of events that takes place at the end.

“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, “and whose graven images did excel them of Jerusalem and of Samaria: Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?”

Now whose hand is the subject of Bible prophecy at the end of the world? And don't ever forget that one of the premier principles of Bible prophecy is the prophets of old spoke more for our day than the days in which they lived. Whose hand is so significant, particularly in connection with the Sunday Law and the end? It's the Papacy. It's when people and nations join hands with the Papacy that the Sunday Law arrives and this particular Assyrian, his hand, it says, 'and my hand has found the kingdoms of the idols.' That's Babylon.

“Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will

punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.”

Now what is the work of the Lord on mount Zion and Jerusalem in the last days? It's the finishing of the perfecting of His character in His people. And when is that work finished? It's finished when human probation closes. And when human probation closes, then the Papacy is going to receive its punishment. And the argument between Sabbath and Sunday no longer matters; when everyone has taken their stand and Christ finishes the work of the Most Holy Place, then the seven last plagues begin, then the winepress is ready to roll forward, the threshing has arrived. And it says here, He will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks. This is another way to say what Daniel says in Daniel 11:44; he will come to his end and none shall help him.

“For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:”

We had time to look at what are the bounds of the people—we read that the hedge of mankind, if they would understand it, is God's Law, and this haughty Assyrian has removed the bounds, he's removed the hedge, he's changed the law, he thinks to change times and laws.

“And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.”

Part of the story of Modern Babylon if you remember Revelation 16, the Beast and the Dragon and the False Prophet, what did they do? They gather all the earth to Armageddon, to Megiddo, to the valley of Jezreel, to the place where Gideon carried on his battle.

“Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

“Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.”

Revelation 16 talks about the fall of Babylon coming in one day, but what is the linguistic theme that Isaiah is echoing here, what is it that brings this

destruction of the Papacy? It's the Holy Flame; it's Gideon's torch that shines out of the broken clay pot because this is a spiritual battle. The final warning message to the world is a message of God's character of Love that is presented to the world; confronts the world; through His people. And this is the fire that is under discussion symbolically by Isaiah.

“And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.”

We read a passage where Sister White commented about this particular part of Isaiah, and this is at a time period where what's under discussion is that the people here are sealed; they are staying upon the Lord forever.

“The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.”

This 'consumption' is only mentioned five times in the Bible and it's a destruction that comes for disobedience against God's commandments. Get your concordance out; it's very easy to track this one down. Isaiah is talking here about the destructive response by the Lord over the argument about God's commandments at the end of the world and the argument is focused on the unrighteous decree that started this vision, the Sunday Law.

“Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb:”

This is the third place where this is mentioned and there is no other place. The haughty Assyrian that represents the Papacy, being the place of unclean birds, is symbolized by Oreb the raven, unclean bird, and the Papacy comes to its end at the rock of Oreb, just where Oreb came to his end. Oreb and Zeeb represent the ten kings and the papacy of Revelation 17 as they come to an end here in the end of the world, in the midst of the battle that is illustrated by Gideon and his army.

“And as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck,

and the yoke shall be destroyed because of the anointing. He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee.”

This is describing when the Papacy conquers the world; this is where in Daniel 11:42-43 all the nations of Egypt come into the hand of the Papacy. This is where Sister White says the United States passes the Sunday Law and then every country on the globe follows her example. This is describing the conquering of the world by the Papacy at the end. Then we come to the next verse:

“As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.”

Nob they believe is Mount Scopus, the northernmost summit of the Mount of Olives, just north of Jerusalem but not in Jerusalem. It's to the north of Jerusalem, it's as Daniel 11:45 would say, between the seas and the glorious holy mountain. He's the enemy to the north that is attacking Jerusalem but he comes to his end at Nob and none shall help him.

“Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

We see the Papacy come to its end; we see how the Lord out of the Spirit of His mouth is going to destroy the wicked and then we see the earth made new, we see paradise restored.

“And 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.**”

The ensign, Sister White says, is the missionaries, it's His people, and it's the Sabbath, that's why His rest shall be glorious. It's his people that are upholding the Sabbath, when the Sabbath is the issue that is under attack by the wicked.

“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 comers of the earth.”

This isn't the former European nations of Pagan Rome, the European Common Market, where this battle takes place; this is 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.”

Here's the unity that's taking place under the Latter Rain, Loud Cry message among God's people, and it says of them:

“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.”

This is Modern Babylon, describing those in Babylon that come out and stand with god's people but this is right at the very end of the issue, because the issue begins at the Sunday Law, which is the 'unrighteous decree' many verses before.

“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.” Isaiah 10-11.

Zeeb is the ten kings of Revelation 17 that represent statecraft at the end of the world; they represent the iron in the ten toes of Nebuchadnezzar's dream in Daniel 2. Oreb represents the Papacy, the unclean bird, together Oreb and Zeeb represent this ruling together that takes place for one hour at the end of the world and they die together at the end of the world, one at the winepress, one at the rock. The only places that this winepress and rock are mentioned in the word of God, is the story of Gideon, Psalm 83 and Isaiah 11. This clearly identifies that this theme of Adventism's role at the end of the world is prophetically symbolized profoundly in the story of Gideon.

“And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. And he said unto the men of Succoth, [booths] Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army? And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers. And he went up thence to Penuel, [Face of God] and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him. And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower. Judges 8:4-9.

### **Break Down this tower:**

Isaiah 2:12-22 says this about braking down the tower:

“For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, And upon all the high mountains, [Mountain is a church] and upon all the hills that are lifted up, And upon all the high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be exalted in that day.

“And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

“In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefs of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake the terrible the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” Isaiah 2:12-22.

There comes a time period at the end of the world when all the haughtiness of mankind, every manifestation of it is brought down and one of the prophetic items that gets brought down at the end that is of significance in prophetic understanding of Seventh-day Adventists, is the fall of Babylon and it goes back to Babel, the tower they were building, it's going to come down. And when Gideon leaves this prophecy to the men of Penuel that when he comes back, 'I'm going to take down the tower', he's identifying this prophetically that in this end time scenario Babylon comes falling down.

I spoke about the seed, the story that is in the tower of Babel, is that the people wanted to build a tower that reached all the way to heaven and save them from another flood, to get them to be like the Most High, but it never happened. And when it comes to the passages in the Spirit of Prophecy where Sister White says there'll never be union among the nations and in another passage she says that under the Papacy the wicked will come into union; she's not speaking against herself, what she's saying is Modern Babylon is going to fulfill the same thing that took place in the seed - in the seed the people were well on their way to constructing this tower, when God brought their efforts to naught. At the end of the world, Bible prophecy is clear that there's going to be a movement for a one world government that gets underway and is about the business of bringing the whole world under the control of it's civil structure and the Lord's going to bring it down.

That's the story of Babel that's right back there at the beginning. That's why Sister White says yes, the nations are going to be in union, but no, they're not. In another passage she says the only kind of real union that the wicked have at the end of the world is their hatred for God and His people.

### **Jacob's time of Trouble: Penuel.**

Gideon is giving them a prophecy, when he returns with Zebah and Zalmunna, he's going to tear down that tower. He's symbolizing for us the fall, the destruction of Babylon that's spoken of in Revelation 17, when the ten kings turn upon the whore and burn her with fire. This tower most specifically represents the Papacy.

By the way, where is Penuel? The name Penuel means 'Face of God'. Penuel is where Jacob wrestled with the angel. Here is illustrated for us the time of Jacob's trouble, right here in the story where we know that human probation is closed up with the scenario of Gideon. It's not an accident, it's not a coincidence that one of his interactions, along with Oreb and Zeeb, is that he has an interaction with Penuel, telling us that it's in this time period that God's people are going to go through the time of Jacob's trouble.

“Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

“And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

## Gideon's Torch: 5—A Wolf and a Raven

And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.”  
Judges 8:10-12.

Zebah: it doesn't mean an animal like Oreb and Zeeb, which are both animals, the wolf and the raven; Zebah means "born on the day of sacrifice":  
Zephaniah 1-2:3:

“The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; And them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; And them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him.”

That passage there is talking about what goes on in Adventism.

“Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: **for the Lord hath prepared a sacrifice**, he hath bid his guests. And it shall come to pass in the **day of the Lord's sacrifice**, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.”

And we know what this story is intimating, the parable of the wedding feast, the one that doesn't have the wedding garment on is thrown out, but brothers and sisters, Zebah, his name means born on the day of sacrifice. He's symbolizing that this is the time period that Gideon is involved with when he's capturing Zebah and Zalmunna, the sacrifice that is so often referred to in the Old Testament.

“In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; [Revelation 18] all they that bear silver are cut off.

“And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore

## Gideon's Torch: 5—A Wolf and a Raven

their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.”

Now Sister White uses this phrase in a quote, these men that say the Lord won't do good or He won't do evil, these are the ones that say, 'We shouldn't expect any miracles, that's not going to take place.'

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.”

What's being described here is the Day of the Lord's sacrifice, and that is symbolized by Zebah. But the reason why I read this entire part of Zephaniah is I want to emphasize the following verses. Sister White comments on these verses more than once. She tells us that the decree in these verses is the Sunday Law. Notice what she says about this Sunday Law and when you read decree, insert 'Sunday Law',

“Gather yourselves together, yea, gather together, O nation not desired;”

Who is the nation not desired? It's God's people that are going to gather together in the band of Gideon here at the end of the world.

“Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.” Zephaniah 2:1-3.

The message of Bible prophecy that brings the final revival is found in Daniel 11:41, the fact the Sunday Law is imminent in the United States, and what Zephaniah is saying to us is before the Sunday Law arrives, we need to gather together if we're going to be among those symbolized by Gideon. And how do we gather together? We come into unity at the altar, at the cross of Christ, at the

altar of self-sacrifice, so the Lord can use us in this time period. But it emphasizes that we have to come together before the decree.

Sister White is clear that the Sunday Law is a crisis and it's during a crisis where character is demonstrated. But character is never developed in a crisis. In the Sunday Law crisis, you and I as Seventh-day Adventists are going to demonstrate whether we have a character prepared for the Mark of the Beast or the Seal of God, and what Zephaniah is saying is come together and prepare a character for the Seal of God before the Sunday Law because if you put off that work of character preparation until the Sunday Law, you're lost! And that's the truth of Bible prophecy that accomplishes the final revival among God's people.

Zebah was captured with Zalmunna: which means, "Shadow of protection is withheld", and in Zephaniah the last phrase we read said if you do seek meekness, you may be hid in the Day of the Lord's anger. Gideon was one that was in hiding, hidden during this time period. The hiding that takes place among those that will be used by God at the end, is being covered by the shadow of the Most High. And it may be that if we gather together before the decree, that we may be hidden during this horrible time, that cometh by the covering of the Most High. That is the theme, before the decree arrives, get into the shadow, hidden like Gideon was illustrating.

But Zalmunna, an enemy of God, his name means 'Shadow of protection is withheld', in other words, the close of human probation is symbolized with Zalmunna.

“Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.” Isaiah 30:1-3.

Zalmunna means, Shadow of protection is withheld. The greatest majority of the world is going to put their trust and confidence in the world at the end, and they're going to be lost for doing so. There is a strange infatuation with the ways of the world that mankind is going to have confidence in, and at the end, that protection, at the time period of Zebah and Zalmunna and Oreb and Zeeb and Penuel are symbolizing the Day of the Lord's wrath, that confidence in the shadow of Egypt is going to be removed. That's where we stand in earth's history today, as far as shadows, we can go ahead and get under the shadow of Egypt or we can get under the shadow of the Most High.

### **A Song or Psalm of Asaph.**

“Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones.” Ps 83:1

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

“He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.

“Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

“For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him" and honour him. With long life will I satisfy him, and show him my salvation.” Psalm 91.

Psalm 91 is telling us what shadow to be under at this time period when the shadow of protection is withdrawn from the wicked, and that time period is symbolized by Zalmunna.

Judges 8:13 and onward: “And Gideon the son of Joash returned from battle before the sun was up, And caught a young man of the men of Succoth, [Booths] and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

“And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?

“And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. And he beat down the tower of Penuel, and slew the men of the city.

“Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor [mountain which overlooks the valley of Jezreel and mount Carmel]? And they answered, As thou art, so they were; each one resembled the children of a king. And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.

“And he said unto Jether [abundance] his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet

a youth. Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks." Judges 8:13-21.

### **Men Whom ye Slew:**

The conversation here is 'What manner of men were they that were slain by you on the mountain?'

"The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth." Maranatha, 199.

In the story of Gideon, the martyrdom of God's people is illustrated in his conversation with Zebah and Zalmunna. 'What were the men like that you killed up there in the mountain?' 'Well they looked like you. They looked like the children of a king.'

You remember Gideon, in this story, was told by Christ early on, that he was going to deliver his people as one man. They're all going to look the same, they're going to look like you Gideon, and they're going to look like the children of a king. They're going to look like Christ because at this time period, God's people, no matter what we physically look like, if we're faithful, we're going to be presenting the character of Christ to the world and we're going to look the same. And some of us are going to lay down this life during that time period and that's illustrated in the story of Gideon.

Succoth: (Booths): this represents a specific time period in history:

"The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watch care had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.

"The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could

please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest.

"This feast was not only the harvest thanksgiving, [and when does the story of Gideon take place? Harvest time, the end of the world.] but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths [Succoth] or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

"With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. 'O give thanks unto the Lord; for He is good: for His mercy endureth forever' (Psalm 106: 1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise. " The Desire of Ages, 447-448.

Gideon going through the town of Succoth is representing the feast of booths, the feast of tabernacles, which commemorates the final harvest and God's protecting care while we are in the wilderness; while we are being pursued in this final time period by all the powers of earth.

The battle of Gideon which begins with he and his three groups of a hundred men each, symbolizing the three angel's message followed by the forth. It raised up the clay pots and broke them, symbolizing humanity that has crucified itself on the cross of Calvary, allowing the glory of the Lord to shine out. At that time period, Gideon and his army raised a shout, symbolizing the Loud Cry of the fourth angel. It was a warning message for the trumpet blew. It was sustained and founded upon 'the sword of the Lord and Gideon', the sword of the Lord means the Word of God.

The fact that it says 'The Sword of the Lord and Gideon' is emphasizing once again that Christ is the One that accomplishes this final battle, but He does it through His people. He sometimes portrays Himself as walking through the winepress alone in Revelation but in other places He says that it is His people that are the threshing instrument during this time and as he told Gideon, 'You will be as one man', it's the unity that takes place during this time period that also echoed in the shout of Gideon when he said, 'The Sword of the Lord and Gideon.'

Those who Gideon is symbolizing that give the Loud Cry message, are going to perfectly reflect the character of God, so much so, that when those that

persecute them to death during this time period are asked who they slew, they're going to respond, 'The children of the king, those who look like you,' and Gideon in this prophetic symbolism looks like Christ.

The martyrdom at the end is illustrated in the discussion that takes place between Zebah and Zalmunna and Gideon. Zebah and Zalmunna, teach that the time period during this battle comes when the shadow of protection is withdrawn from the wicked. In other words, Human probation closes. Zebah symbolizes the time-period when the Lord's sacrifice takes place, when all the wicked are gathered into the very geography of the story of Gideon, into the valley of Jezreel, where we find Megiddo, Armageddon, where we find on the north, Mount Carmel taking us to the story of Elijah and his battle with the prophets of Baal. It takes us to the Southern end of the valley where the Mount of Blessing and the Mount of Cursing marked the way that you enter in, disobedience or obedience.

In this valley where these kings met their fate we also see Oreb and Zeeb slain, both representing one part of the ruling powers that are so clearly discussed in Revelation 17, for one hour, the ten kings symbolized in Psalm 83 are going to come together with the beast, symbolized in Isaiah 11, the haughty Assyrian. They both come to their destruction at the rock of Oreb and the winepress of Zeeb. The winepress where we know Christ comes and treads through the wicked and stains His garments with blood. All this symbolism in the story of Gideon is the symbolism for what is just ahead.

The story of the feast of booths is there, the story of Jacobs trouble which we know is part of the Adventist understanding of end time events, is there encoded prophetically in the story of Penuel. There are too many symbols in here for anyone to conscientiously say it is a coincidence. There are too many geographical areas in the Bible that could have been used if they were coincidence but they weren't, they were specifically chosen to tell the message of Adventism. This story was more important for us who live at the end of the world than it was for Gideon and his people who were living it out.

This is just another illustration of Adventism at the end of the world. The theme from Zephaniah is perhaps the most clear; in the Day of the Lord's Sacrifice, just before that day, before the decree comes which Sister White clearly identifies as the Sunday Law, we need to gather together, and it doesn't mean that we need to come together physically, we need to gather together spiritually by meeting around the foot of the cross. We need to tear down the altar of Baal in our personal experience. We need to first, and Sister White emphasizes this very strongly when she speaks about the story of Gideon; before Gideon could illustrate the Loud Cry message in his battle, he had to first tear down the altar of Baal in his own home town that his father erected.

In other words, he had to tear down the altar of Baal spiritually for us in our own experience. The idols in my life, through the cross, through the power of the Holy Spirit, have to be removed if I am going to be hidden and I need to be hidden. No matter what position I hold in God's church from top to bottom or somewhere in between, as we approach the time period of the Sunday Law, and any time but more important as we approach this, the only safe place to be at this time is to be hidden under the shadow of the Most High. And if we are doing that,

if we have torn down those altars of Baal, and we are hidden, we will find that we are at the foot of the cross and that we have gathered together with those others devout souls that are doing likewise and brothers and sisters, everyday we get closer to the Sunday Law and the more important this theme becomes.

This is the theme of Bible prophecy that has to be understood. Prophecy is interesting, this story of Gideon is my personal favorite prophetic study and the reason for it is because there's so much information conveyed in so many ways prophetically; people's names, geography, the actions, the movements, it's just exciting to see how the Lord is trying to tell us this story. I am certain that I have not seen what all is in the story of Gideon, the Word of God is much deeper than I could ever be, but there's so much of it there illustrating Adventism at the end of the world.

If as students of prophecy, the only reason we're studying prophecy for, is that it is interesting and exciting, we're going to be lost! Prophecy has to be internalized to where we recognize the implications of what's being conveyed by the prophecy. And what's being conveyed is that probation is about to close for mankind! It's not any longer simply the human concern that everyone has that sooner or later I'm going to die. All of mankind knows that, and your probation closes when you die. But the close of probation that we're confronted with today, is that the opportunity to receive forgiveness for sin is about to come to it's close, and you may live beyond that time. If the sins are not dealt with before that time, you get to live at the end of the world as a lost person until you're destroyed!

This message, brothers and sisters, is one that has to be internalized. It has to work an effect in our experience or there is no genuine reason even to study Bible Prophecy.