

6682U

SHIPPENSBURG BIBLE SCHOOL - 2006

ESAU - PAST, PRESENT AND FUTURE

Speaker: Bro. Jim Cowie

Study #3: The People of My Curse

Reading: Isaiah 34

Good morning brethren and sisters. Good morning!

In our studies thus far, we have been looking at Esau as an individual and the nation that came from him, the nation of Edom; and we saw in our study yesterday the judgments that God decreed against Edom for their hatred of Judah at the time when Nebuchadnezzar came down to take Judah into captivity.

In today's study, b&s, we're going to be looking at who Edom represents in the present and the future. There are, of course, as you well know, various views about this matter in our community. In recent times there have been those who have suggested that Edom represents the Arabs; for instance, this quotation from a latter day Christadelphian writer, who says, 'first it is taken as a conclusion requiring no proof, that the prophecies of the last days concerning Edom are about the Arabs'. Well, I would very much question that, I take the view, b&s, that it doesn't matter what writer we are reading, whether it be John Thomas, Robert Roberts or any other writer, and that includes what I'm saying from this platform, my policy is to prove all things, to be sure in my own mind exactly what the scripture is saying about a matter before I will publicize that to anyone else. So for a start I can't accept the beginning of this quotation that it requires no proof; but it goes on to say that 'this requires no proof since it is obvious in the last days, that these prophecies about Edom concern the Arabs, since so many of the Arab tribes descended from Esau'. That's new to me as well, I'm not a student of nationalities, but I know of no nation that owes its existence today, and no individual claiming to be a son or a descendant of Esau; in fact, b&s, as we saw yesterday, God's decree was, that everyone of Edom would be cut off by slaughter. In history, as we saw yesterday, that's exactly what happened. They were cut off by slaughter and the remnant of them ended up in the south of Judah, they were integrated into Israel and disappeared from history in AD70. The last point that is made here is that 'this is so because ancient Edom is unquestionably Arab territory today'. Even that is questionable! because the ancient territory of Edom in its widest expanse includes some of Israel today. So we question this flimsy premise upon which some have then concluded, that when we read of Edom in prophecy that we are reading about the Arabs.

We're going to see in our studies that, yes, some of the Arabs are going to be involved in the community of people described as Edom in the latter days. But it's much wider than that! You'll remember this quotation that we made yesterday from bro. John Thomas, 'Babylon and the goat nations, (he says), is Esau', I won't read that quotation again, but he's making the point that in the latter days, the enemy of Israel and the enemy of Christ will be Babylon and the goat nations; he describes them as Esau, as Edom. So which of these two views are correct? let the bible speak! that's going to be the purpose of our study here this morning.

Remember the basis where we began? in Genesis 36, when we spoke about 70 being the number of the nations, that there are 70 names listed in Genesis 36 of the progeny of Esau (providing you do a fair bit of work to get there, you can get there!). Recall, we were in Obadiah, we didn't read verses 15 and 16, but we'll get there eventually, God willing, in our studies, and we'll find that Edom became the name by which God denominated all anti-Semitic nations who will oppose not only Israel but Christ in the latter days. I want you to join me now in Isaiah 34, for what we're going to find in this context, b&s, is that the **all nations** involved in the controversy of Zion in Isaiah 34 verse 8, are called **Edom**. We need to establish very firmly why that name is used in this context, and we need to establish what this context is all about!

So let's begin then with some words from bro. C.C. Walker, he said this in the Ministry of the Prophets page 498 concerning Isaiah 34, he says, 'The opening of this chapter is an emphatic challenge of wide reaching application that it at once tells us that we not limit the matter to the times of Isaiah, or a century or two later, nor to a few hundred square miles of territory that properly belong to Edom in his day'. Now brother Walker saw, b&s, that when you come to interpret Isaiah 34, not only do you need to interpret it in its context, but you need to understand that this is not a prophecy about a tiny little nation once called Edom. This is a prophecy about the latter days, it's about the controversy of Zion and it's about the establishment of the kingdom of God **after the destruction** of the systems of men that oppose Christ at His return, lead by Catholicism. That's what this prophecy is about, and I need to confirm that and that's what I'm going to do for the next few minutes, just to spend some time establishing where we are in the scheme of things in Isaiah.

I need you to come back to chapter 30, Isaiah 30, and we'll start from verse 27 (we could start a bit earlier, for instance verse 25) but we won't, we'll start with verse 27, because this is about Armageddon; this is about the fiery judgments that will commence with Armageddon when Christ and the saints arrive at that place, having come from Sinai, making their way into the sanctuary. It says in verse 27, 'Behold, the name of Yahweh cometh from far, burning with His anger, and the burden thereof is heavy; His lips are full of indignation, and His tongue as a devouring fire', and it goes on to speak in that vein in verse 28. It says in verse 28 towards the middle, 'He will sift the nations with the sieve of vanity; it says in verse 30, 'And Yahweh shall cause His glorious voice to be heard, and shall show the lighting down of His arm; with the indignation of His

anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones'. This is obviously the language that is used in Ezekiel 38. Then it says in verse 31, 'For through the voice of Yahweh shall the Assyrian be beaten down, which smote with a rod'. Now there is our clue, b&s, as to where we are! this title 'the Assyrian' is given to the Gogian confederacy that comes down upon the Land in the same way that the Assyrians came down upon Judah in the times of Hezekiah.

We know that this is a title for the Russian Gog, just step back, don't lose Isaiah, but just step back to chapter 10 of Isaiah. I want to show you the language that is used in this prophecy about 'the Assyrian'. Isaiah 10 verse 5 says, 'O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath (He means Israel) I will give him a charge (look at the language) to take the spoil and to take the prey', and all of you will immediately think of Ezekiel 38, 'Hast thou come to take a spoil and to take a prey'? Just cast your eye down to Isaiah 10 verse 24, 'Therefore, thus saith the Lord Yahweh of hosts, O my people that dwelleth 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'. Then He goes on to speak of the victory of Gideon over the Midianites, which we know is typical of Armageddon; so there can be no doubt, that when God speaks in Isaiah's prophecy of the Assyrian, He is speaking of the Gogian confederacy.

Now I want you to come back to Isaiah 30, but I also would like you to keep that place and come to Micah 5, if that's possible. (you need to use two hands and put your pen down) Micah 5 verse 5, context? well we need to step back briefly to chapter 4 verse 11, 'Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the LORD, neither understand they His counsel; for He shall gather them as the sheaves into the floor. (do I need to read the next verse?) the context is obvious, isn't it? **Sheaves, a heap of sheaves in a valley for judgment= arma-geddon**. Come now to chapter 5 verse 4 (Micah), 'He (Christ, who is spoken of in the first 3 verses of this 5th chapter) He shall stand and feed in the strength of the LORD, in the majesty of the name of Yahweh his God, and they shall abide : for now shall He be great unto the ends of the earth. (any doubt about the context? it's talking about Him establishing the kingdom). Verse 5 says, 'And this man shall be the peace, when the Assyrian shall come into our Land, when he shall tread in our palaces, then shall we raise against him, 7 shepherds and 8 princes of men' (as it should be rendered). In other words, it shall be Christ and the saints that shall be there to oppose the Gogian confederacy when they come into the Land of Israel. That's why it talks about 7 shepherds (priests) and princes of men (kings) here are the king-priests, 7 and 8, of course it refers to completeness and B&S, 7 is the covenant number and 8 is the number of immortality, so here we've got the community of the saints, as king-priests having been glorified at Sinai, who are with the Lord Jesus Christ when He comes into the Land to defeat the Gogian confederacy upon the mountains of Israel, and the Gogian confederacy is here described as the Assyrian, but he's not the only power that Christ will have to defeat, because for the next 40 years He

will have a work to do.

We read of that in verse 6, 'And they (it should read, And **He**, Christ) and those with Him, His shepherds and princes of men, shall waste the land of Assyria with the sword'. Now verse 5 is about what happens **in the land of Israel**, isn't it? 'when he treadeth in our land'. Verse 6 is about extending his conquests **beyond the land of Israel**, He's going now to waste the land of Assyria, because they will take His people, the Jews, into captivity; He's going to extract the Jews, He's going to say to the north, 'give up', and He will demand that they return His people. But He has another work, see verse 6, 'and the land of Nimrod; Nimrod? Babylon, Babylon the Great, that's got to come next! He's going to waste the land of Nimrod in the entrances thereof; thus shall He deliver us from the Assyrian when he cometh into our land, when he treadeth within our borders. So verses 7 and 8 describe the recovery of the Jews who are scattered throughout the nations of the world: some in nations that will submit to Christ after Armageddon (that's verse 7), 'The remnant of Jacob shall be in the midst of many peoples (plural) as a dew from Yahweh, as the showers upon the grass', in other words, b&s, the Jews in lands like North America, like Australia, etc. who will submit to Christ after Armageddon, they will be a blessing to the peoples of those lands, they will not have to fight their way out, but that won't be the case in verse 8.

There will be some lands, like the land of Assyria, like the land of Nimrod, who will not allow the Jews to return to their Messiah; so verse 8 says, 'The remnant of Jacob shall be amongst the Gentiles in the midst of many peoples, as a lion among the beasts of the forest. And they shall tear and tread down', that's the work of Elijah, bringing back the Jews in the second exodus of Israel. They will have to punch their way through what is termed in the scriptures as 'the wilderness of the peoples', It's a reference to Europe which will be the hot bed of rebellion against Christ, for they will be accusing Him of being the anti-Christ. They're preparing their people for that today as we well know, and for 40 years He will have to bring judgment upon the nations to destroy the land of Nimrod. You can read on and you'll see that's the context in which you find yourself.

Now let's come back to Isaiah now, Isaiah 31 verse 8, 'Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him; but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign (Christ), saith Yahweh, whose fire is in Zion, and his furnace in Jerusalem'. Now do you know what the next chapter's about? Isaiah 32 is about the throne of David being established and it gives us the picture up front of what will happen when the throne of David is established. It will take another 40 years to subdue all the nations, but eventually, b&s, verse 17 will be fulfilled, and there will be quietness and 'the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever'. You see, this can only come about when Rome has been subdued and that's why verse 19 says, 'When it shall hail, coming down on the forest; and the city shall be low in a low place', the city referred to there is the city that rebels against Christ, and after Armageddon will assemble the nations as Psalm 2 says, and will gather together

in a great tumult and they will say, 'We'll not have this man to reign over us; let us cast off His bands'. It will be necessary for the divine judgments to go on for the next 40 years after Armageddon to subdue men. You see, when you look very carefully at this context it is giving us, a cameo's picture of what we can expect to be involved in.

Have a look at the language of Isaiah 33 verse 1, 'Woe to thee that spoilest, and thou was not spoiled; when thou shalt cease to spoil, thou shalt be spoiled'. What kind of language is that? Well, we've met that already this morning, but as you work your way down through Isaiah 33, over in verses 17 to 23, curiously, (and this is something that I'll leave you to pursue for yourself), curiously you find that the language now moves away from the language of Armageddon, to the language of the overthrow of the house of Nimrod. You will find, b&s, that in verses 17 to 23 there are words that are first used in the bible in Genesis 11. Genesis 11 is about the rebellion of Nimrod. Let me just point a few out to you! Verse 18, 'where is he that counted the towers (4026-migdal)?' Where was it first used? in Genesis 11 verse 4. Verse 19, 'Thou shalt not see a fierce people, a people of a deeper speech (8193-saphah) the lip, first used in Genesis 11 verse 1. Look at verse 20 towards the end of the verse, of Zion it says, 'not one of the stakes thereof shall ever be removed', the Hebrew word for 'shall be removed' (naca -5265) first used in Genesis 11 verse 2, drawn from the era of Nimrod, because you see, it's talking about the next stage of divine judgments after Armageddon. It's talking about the destruction of the Papal system ensconced in Europe and revolting against the rule of Christ; that's why it says, you see, in verse 21, 'But there the glorious Yahweh will be unto us a place of broad rivers and streams: wherein shall go no galley with oars, neither shall gallant ship pass thereby'. Same language as verse 23, 'thy tacklings are loosed', etc. It's talking about the end of trading and that's the language picked up in Revelation 18 verses 17 to 19, for when Rome is destroyed, the traders of the earth mourn; they can no longer trade in the wares of the Catholic harlot system. They mourn! no galley shall go, it says, because you see, b&s, our Lord Jesus Christ will utterly destroy that system. Now I've spent some time on that because it's necessary for us to see what context we're in.

Now we come to Isaiah 34, and we read in verses 1 and 2, 'Come near, ye nations, to hear; and hearken, ye peoples; (plural) let the earth hear, and all that is therein; the world, and all things that come forth of it. For (look at this verse 2) For the indignation of Yahweh is upon **all nations**, and His fury upon **all their armies**; He hath utterly destroyed them; He hath delivered them to the slaughter'. So what's this about? Well, verse 8 tells us, it's the day of Yahweh's vengeance and the year of recompenses for the controversy of Zion. So it's about the controversy of Zion and that begins with the Gogian invasion of the Land; it ends with the destruction of a man who has for one of his titles, the king of Jerusalem. That is a Papal title, the king of Jerusalem and Revelation 19 tells us that he and those that support him are the last to be destroyed before the kingdom can be fully established. It will take 40 years to achieve that, and that's what this chapter is about.

As we read on, we read for instance, verse 4, 'And **all** the host of heaven shall be

dissolved and the heavens shall be rolled together like a scroll'. You know this language as well as I do. Do you know what Paul uses that for in Hebrews 1? the rolling up of the heavens in Judah's commonwealth? this is the language of cessation of human government and verse 4 is telling us that **all human governments will be abolished**. It says in verse 5, 'For my sword shall be bathed in heaven', heaven? government. Behold, it shall come down upon Edom'. Now this word 'Idumaea' here, I don't know why the translators translated it as 'Idumaea', it is the same word for the name 'Edom', it should be translated 'Edom'; Behold, it shall come down upon Edom, and upon the people of My curse to judgment.' So here we have the people of the **curse**! Now this word 'curse' (2764 -cherem) means 'devoted to destruction', it is next to the word 'Chormah' in the dictionary of biblical Hebrew words, and Chormah means 'utter destruction'. The word is used of Jericho as a devoted city, it's the same word; in Zechariah 14 verse 11 it says, 'there shall be no more **utter destruction** when Jerusalem is exalted as the capital of the world, because the people of God's curse will have been destroyed. It is the last word in the Old Testament, at least in our bibles in the Hebrew; it's used in the context of the Amalekites in 1 Samuel 15 verse 21 'which things that should have been utterly destroyed', is all one Hebrew word, 'cherem'; it's root 'charam' is used 7 times in 1 Samuel 15 as utterly destroyed'. That's interesting because that's in relation to the Amalekites and we're going to find, b&s, in a subsequent study, that of all those sons of Esau listed in Genesis 36, there's only **one** that plays a part in the latter day - Amalek - and we're going to see why! We're going to see that Amalek represents **Gog**, it's king was named 'Agag' and the Septuagint always translates that as Gog, that's why Amalek has got to be there. But he's the only one! because Yahweh's intention is to destroy the people of His curse.

So Edom here, we believe, along with Bozrah in Isaiah 34 verse 6, let's read it, 'The sword of Yahweh is filled with blood, it is made fat with fatness and with the blood of lambs and goats and the fat of the kidneys of rams; for He has a sacrifice in Bozrah and a great slaughter in the land of Edom'. Is this talking about the land of Edom? Well, we know Christ will come through the land of Edom on His way to Zion, there may well be a skirmish there as has been traditionally thought, but this chapter is **not** about pre-Armageddon, it is about **post** Armageddon. This is about the destruction of the people of God's curse. You're going to see that in a moment. Edom and Bozrah, I believe, here are used as typical names. Edom means 'red' and is identified with Adam. Of course, it represents the flesh in political and religious manifestation in rebellion against God. Bozrah (1224) can signify fortification, sheepfold or vintage. So these two names taken together in the appellative sense denotes the blood of the sheepfold or vintage. The land of Israel, b&s, is to be a sheepfold for the slaughter of Gog (that's step one), and thereafter Europe, the wilderness of the peoples, will become a winepress for the destruction of anti-typical Edom. We know that's the language, 'treading out the winepress of the wrath of God'.

Now who have we got here? I want you to read very carefully. In verse 5, God's judgment is upon Edom; in verse 6, he talks about a great slaughter in the land of Edom, that's the context. Verse 7 says, 'that the unicorn shall come down them; and the

bullocks and the bulls; and their land shall be soaked with blood', whose blood? Edom's land! Is this the ancient territory of Edom? Then verse 8 tells us the controversy of Zion, and verse 9 proceeds, 'And the streams thereof' (what's referred to in the 'thereof?') Well, obviously it's the land of Edom, so what happens to this land of Edom? 'The streams thereof shall be turned into pitch and the dust thereof into brimstone, and the land thereof (notice this) the land thereof shall become burning pitch. It (that is, the land of Edom) with its fire shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through **it** (the land of Edom) for ever and ever'. **Total destruction!** so who does it represent? You'll notice that I've highlighted certain words from the passage that I've just read. Now I could have just as easily have put the other half of this slide on the screen and you could read it for me, but I want you to listen to this with your own eyes in your own bible, please! I want you to come to Revelation 14 (and now that your there or almost there, I can put the other half up on the screen). Revelation 14, we know what the context is, verse 8, and after 10 years of proclamation following Armageddon, that's verses 6 and 7, ('the hour', the 30 years), one pause now, 30 years, one hour of judgment is about to begin, and it begins with the overthrow of Rome, the city of Rome; 'And there followed, verse 8, a second 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. And a third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive the mark in his forehead, or in his hand'. (this is after Rome the city is destroyed, they still will resist Christ; they will elect another pope, this time in central Europe, the beast, the beast of the earth, reformed after centuries, they've been trying to reform it for a long time, as you know). Then it says in verse 10, because they will continue to resist, 'the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name'.

Those words, b&s, are plucked straight from Isaiah 34. You can see in the words that are used, the comparison between those two contexts, the language of Revelation 14 is coming straight from Isaiah 34, and why shouldn't it? because Isaiah 34 is about the destruction of the Catholic system, the Esau, the Edom of the peace, the land of Edom! It's not talking about the Edom that Esau lived in, it's talking about the peoples of the latter day, who represent Edom in God's eyes. Those who **hate** His people like Esau did, those who would resist the rule of His Son, those who will continue to elect popes with their title as 'the king of Jerusalem' until He can resolve the controversy of Zion! That's the language, you see, b&s, these things are also linked ethologically as well, Bozrah means 'sheepfold or fortress' (1224); Babylon was in the plain of Dura (1757) which means 'a wall or a rampart or a dwelling'; Rome in the Hebrew language, Rometh? has a numerical value of 666, and it means 'fortification', Bozrah was the capital of Edom, just as Babylon the great, or Rome, is the capital of all nations that oppose Christ.

Now I want to show you something! Don't lose Revelation because I want to go to chapter 18 in just a minute, but I do want you to come back to Isaiah 34 (again you need to use two hands). What's the next verse in Isaiah? Verse 11, so what's the outcome of the destruction of Edom and the land of Edom? Verse 11 says, 'But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it'; in **it**. What's the 'it'? It's the land of Edom, it's now been conquered, it's vacant, it's going to have some new inhabitants and they're described here in symbolic language, as **cormorant, bittern and owl and raven**, as unclean birds, because they represent the Gentile nations who will be part of the kingdom of God but they will inhabit the land of Edom. Europe which has been vacated of the progeny of Esau, his spiritual progeny, the haters of Israel! You know, even the margin of the Oxford Bible refers us to Revelation 18 and verse 2; you see, that's what I've got in my bible as it does for verse 10 referring us to Revelation 14. You have a look at Revelation 18 verse 2, it says this, 'And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and has become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird', it's a reference to the fact that when God destroys Babylon the great, b&s, He will utterly destroy the people of His curse! He will give them what they deserve, utter destruction and He will give their land to the nations who have been bemused, deceived and benighted by centuries of domination by Babylon the great. That's the story of Isaiah 34.

Let's just quickly run through that! I want you to come back to Isaiah 34 and while you're doing that, I just want to put up this quotation. We've seen that Edom symbolizes all anti-Semitic nations led by Catholicism in the last days. This also fits with Jewish tradition. Here is Edom in Jewish tradition, the Jews understood the prophecies concerning Edom as having a double application, and relating ultimately to the Gentiles. Brother C.C. Walker in the Ministry of the Prophets page 508 quotes Jewish writers to show 'how they saw in the oppression that they suffered from Rome'. Rome = the rule of Esau. They referred to the Roman captivity as the 'aloof Edom' and saw in the miseries they suffered from AD70 onwards, an anti-typical application of the oppressions their forefathers had suffered from ancient Edom.' Isn't that interesting? perfectly consistent with what we would expect!

We have in Isaiah 34, the beasts and the birds. These are symbols of the nations as we know from Daniel 4, for under the Babylonian tree gathered the wild beasts. In the branches of the Babylonian tree, the fowls of the heavens lodged, Nebuchadnezzar extended his kingdom over the nations that were then the least in the area of the Middle East. So we know that symbology. In verses 11 to 15 we have these unclean birds and beasts portrayed as inhabiting the land of Edom which is being desecrated by divine judgment. They represent the Gentiles; they are released from Babylonian control when Rome is finally destroyed. They possess the land of Edom for the 'ad olam', the duration of the millennium. You know, there's something very interesting but I don't have time to pursue this, but as you work your way down from verse 11 to verse 17 of Isaiah 34, and you read of these wild beasts, verse 14, 'the wild beasts of the desert

shall also meet with the wild beasts of the island' and so on, then at the end of verse 15 it says this, 'everyone with her mate', verse 16 says, 'seek ye out the book of Yahweh and read: no one of these shall fail, none shall want her mate', that's the language of the ark, isn't it? It was out of the ark that came the beginnings of a new era, and it wasn't long, b&s, before Nimrod gathered the peoples who were all of one lip and confused their understanding of divine things and rebelled and God confused the tongue and divided them into 70. You see, what we're reading here in Isaiah is about the reversal of the work of Nimrod. That's why now it picks up the language of the ark, none shall want her mate, God is reversing what Nimrod achieved. That's the story, by the way, of the book of Zephaniah, it's the entire story of the book of Zephaniah.

So we read then verse 17, it says, 'He had cast the lot for them', who's the 'them'? Well, in the context it's these wild beasts and unclean birds, isn't it? It's the Gentile nations! 'He hath cast a lot for them, and His hand hath divided it unto them by line; they shall possess **it** (the land of Edom - that's the context) for ever, from generation to generation shall they dwell therein'. But there's no chapter division, is there? you just read straight on; 'The wilderness and the solitary place shall be glad for **them** (this is the same peoples referred to in verses 11 to 17 of chapter 34) and the desert shall rejoice, and blossom as the rose'. That's why, you see, this 35th chapter ends with a glorious vision, of all the peoples of the world being redeemed. It says in verse 10, 'And the ransomed of Yahweh shall return, and come to Zion with songs and everlasting joy upon their heads: and they shall obtain joy and gladness, and sorrow and sighing shall flee away'. The process that begins with the redemption of Israel and for the redemption of all nations, but only **after** the destruction of the house of Esau in the land of Edom.

That's the story of Isaiah 34 and 35, b&s. When we come ultimately to the book of Obadiah, we're going to read language like this, this is Rotherham's translation of verses 15 and 16, (we won't turn it up now because this is for a later time) he says this, same subject, same era, 'For near is the day of Yahweh upon all the nations; just as thou, Edom, hast done shall it be done to thee. For thy dealings shall come back upon thy head, for as ye, Edom, have drunk on my holy mountain, all the nations shall drink continually. Yea, they shall drink and swallow down, and it shall be as though **they had not been**. But in mount Zion shall be a delivered remnant which shall be holy, and the house of Jacob shall possess their possessions' (whose possessions?) He's talking about the destruction of Edom, the Edom of the latter day; this is not the Arabs! (they are included that is, the Jew haters amongst them, they're included) but it's talking about the image of Nebuchadnezzar headed up by its thinking power, Babylon the great. That's what it's talking about and it will take 40 years to accomplish that!

B&S, this is the work that is before us in the future! and this is the pattern, as you can see from this illustration here: Christ will return having, of course, raised the dead and glorified those who are worthy. He will return to the nations at Armageddon, that's going to see the Papacy which will be a principle part of Nebuchadnezzar's image which endeavours to take his land, and they will suffer a heavy blow. But as Psalm 2 tells us, they will rebel against Christ, He will be sending out His proclamation in the first 10

years after Armageddon, but they will rebel, they will gather the nations that support them, until finally as we read in Revelation 14, Rome is destroyed and this begins **the hour of His judgment**, the next 30 years. Papal power, of course will suffer a heavy blow when Rome is destroyed but that won't stop them; they will again gather their forces in central Europe. They will continue to oppose Him, but by this time Elijah will have gathered the Jews from all the nations of the earth, and he will have brought them into the wilderness of the peoples, and it is Israel that will be used as Zechariah 9 tells us, as God's weapon to destroy the power of the nations that are in rebellion against Him.

Of course, at the end when the Papal system and its adherents are finally subdued, then the kingdom can be fully established. The conflict will be between Jacob and Esau; the remnant of Jacob returning under Elijah and the house of Esau, and they will clash in the wilderness of the peoples, until the elder serves the younger. For one people shall be stronger than the other people, that's the story of Edom in the latter day.

Now I'd like to say a lot more about some of these things but very quickly, I'll run you through what we've got left in this session this morning. There's the imagery, but we can't spend time on it, of Elijah gathering Israel into the wilderness of the peoples, ultimately bringing them back to the Land.

Anti-typical Edom in Summary

It relates to the political and ecclesiastical institutions of Gentile nations who oppose Christ at Armageddon and beyond.

It is analogous and there are stages: it is analogous to the Gogian confederacy; to Babylon the great; and the 4th beast of Daniel 7. And we know the end of the 4th beast is total destruction.

Edom does **not** apply to Arab nations neighbouring Israel except for those who have thrown in their lot with Gog (and there will be some). For the Arab peoples find a privileged place in the kingdom alongside Israel. You know, when you look at the family tree of Abraham, you've got Ishmael over here, the father of the Arab nations; you've got the son of Isaac, Esau which represents, of course, the nations who oppose Israel, the anti-Semites. We shouldn't confuse them. The sons of Ishmael in the future will take this position. We read in our readings yesterday in Isaiah 60 of Nebaioth and Kedar, who will bring their sacrifices to Zion, and they will be received by God. We read of Tema in Isaiah 21, who will be in the kingdom of God. We read of those who dwell in the wilderness in Psalm 72 verse 9. The seed of Ishmael will be there in the kingdom, but the Edomites, No!

The end of the Edomites came in AD70 as a people; in the latter days they represent those who hate Israel and seek to destroy it. That's why, you see, when you go through

all the names in Genesis 36, b&s, you'll only find one from the family of Esau referred to in relation to bible prophecy, and it's Amalek! Amalek was the first of the nations to attack Israel, and the prophecies concerning him, that we may get time to look at later on in our studies, are that he was to be **utterly destroyed**. So Amalek disappeared from history in 1 Chronicles 4 verses 42 and 43, in the days of Hezekiah. That nation was utterly destroyed, it's latter day counterpart is the Gogian confederacy. It will be destroyed upon the mountains of Israel and the elements that belong to the house of Esau will then revolt against Christ for the next 40 years, have only one end, utter destruction.

I was going to take you to Isaiah 21, but the time is up. Isaiah 21 speaks (and you can have a look at this prophecy on your own time), verses 13 to 15, about a time when after Armageddon, because the Arabs of this region down here, the descendants of Ishmael, the descendants of Abraham and Cush who inhabit this area here, because of their protection of the Jews, because Christ will have been here before He arrives at the Mount of Olives, He will have been in this area, He will have judged the saints down here, He will be in this area, and He will prepare the Arabs of that place to receive their Jewish brethren who will flee the dreaded events of Armageddon. The Jews will flee when Gog is triumphant in the Land; they will come down here, and it says there will be Arab peoples who live in this area, 'they did meet the fugitives with their bread', and because of that, b&s, Arabia is going to be transformed, it says in Isaiah 21 verse 13, 'in the forest of Arabia must ye lodge or dwell'. There is the reward given to the Arabs of this region who will support their Jewish brethren in the day of their crisis. That is the clear destiny of at least, some of the Arab peoples, that's not the destiny of Edom. Edom's destiny is utter destruction!