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SHIPPENSBURG BIBLE SCHOOL - 2006

ESAU - PAST, PRESENT AND FUTURE

Speaker: Bro. Jim Cowie

Study #5: Who is this that cometh from Edom?

Reading: Isaiah 63:1-6

Thanks brother Daniel, and good morning brethren and sisters and young people. Good morning, brother Jim!

It wasn't by design that this subject today on Isaiah 63 should fall on the day that we're doing that for our readings. But it's very appropriate, isn't it?

In our studies thus far, we have seen what the scriptures have to say, about the role of Esau and Edom. Bro. Thomas said in Eureka, volume 1 page 46 these words, 'Edom in the prophecies concerning the restoration of Israel's kingdom in the latter days, is representative of the enemies of Jacob, banded together under the guardianship (and I want you to notice these words very carefully) under the guardianship **of Gog**, who is then, at that point the chief of the house of Esau. Obadiah had a vision of this confederacy occupying a similar relationship to Israel hereafter, that Edom did in the typical times of the prophet. Obadiah has placed on record, the sentence that everyone of the mount of Esau shall be cut off by slaughter forever, and shame shall cover them because of their violence against Jacob. As Edom has drunk upon Yahweh's holy mountain, where also they revel to this day, so shall all the nations drink and they shall be as though they had not been; for that upon mount Zion shall be deliverance'. That's a good summary of where we've come to thus far in our studies, it is also the starting point for today's study, 'Who is this that cometh from Edom?'

In the Apocalypse, b&s, we have the great conflict of the entire scripture. It goes right back to the beginning, a conflict between the kingdom of men and the kingdom of God; between the things that belong to God and the things that belong to Babylon; the conflict between God and Nimrod, name it what you will, it's been there since the beginning! In the Apocalypse the two protagonists are Zion and Rome; the contrasts are drawn without me going through the details of that list, you will have had time, I think, to cast your eye down the list and to see the contrasts that are made between these two cities, Zion and Rome. But you could also identify them by using the names of who they really represent in the scheme of things, the things that belong to Jacob or Israel, versus the things that belong to Esau or Edom. That's been the purpose of our

studies, is to demonstrate that Esau and the nation that came from him, Edom, are used by God in the scriptures, throughout the prophetic scriptures to speak of the power that will oppose His Son in the day when He sets out to establish His kingdom. To exalt Zion, He will need to bring the city Rome into a low place, to use the language of Isaiah. Just one more quote from bro. Thomas (I don't want to read the whole of this but when he comments on Isaiah 41 verses 11 to 16, which we're not going to turn up) he says this, 'The context of Isaiah 41 is 'fear not, thou worm, Jacob, and ye men of Israel, I will keep thee, saith Yahweh and thy Redeemer, the Holy One of Israel'. It's a context concerning the conflict between Jacob and his enemy, and bro. Thomas says, 'this has never come to pass since it was recorded by the prophet, for hitherto Jacob has been under the heel of Esau (and here's the words I want) whose metallic image stands unbroken upon its feet of iron and miry clay'. We want to talk about Esau and the image of Nebuchadnezzar, because that's the key to the unravelling of some very important prophecies where Edom is mentioned.

You'll obviously be very familiar with Daniel 2. This is fundamental stuff in our community. We know that Daniel 2 speaks of this image that Nebuchadnezzar saw in his dream and was interpreted for him by Daniel, and while it speaks of the progression of world empires down through history from the times of Babylon, it's primary and most important reference is to the latter days. Hence those words that you can see highlighted there in green; **God is revealing to king Nebuchadnezzar what shall be in the latter days**, that's why the iron and clay, the brass and silver, and the gold are all broken to pieces together; to be broken to pieces together they have to be there all at the same time. So this image, while it does speak of the progression of history from Babylon down to our own days, is actually a reference to the bringing together of a huge empire encompassing, we believe, the territories of the ancient empires of Babylon, Medo-Persia, Greece, and Rome, embracing all of those territories. This image power will stand up in the land of Israel, and this is the drama of Daniel 2, b&s, the image cannot fully stand up until it takes the territory of Israel, for Israel was a vital element of the Babylonia, Medo-Persian, Grecian and Roman empires. So until Gog has come down upon the Land and is victorious over Israel and has seized that territory as well, of course, which they will have done prior to that, the image cannot stand up. Its feet today are developing in Europe, it will not be until they're in the Land that the image will stand up; and at the instant it reaches its height, the Stone power will strike it on the feet! topple it over and then begin, over the next 40 years, to grind it to powder. That's the drama of Daniel 2 with which we are all familiar.

So how does this align with our subject on Esau and Edom? Esau was the forerunner of all anti-Semitic nations who seek to destroy Israel. Gog, (Russia) unites the territories of the four world empires to form the image power. The head, or thinking power of the image is Babylon, we believe that Catholicism will be underwriting this venture. That the alliance between the Russians and the Catholics, the bringing together of Eurasia (Europe and Russia) is part of the requirement of this prophecy. We can see this happening, can't we? we can see now the links growing between the western and eastern churches; the Greek Orthodox, the Russian Orthodox and make no mistake

about it, b&s, the Russian Orthodox church which was in eclipse for 70 years in the last century, is now back in control in Russia. They put Yeltsin in power, they put Putin in power, that's why they've got back the double headed eagle, that's their symbol that came from Constantinople! It just so happens that Alexi II, the leader of the Russian Orthodox church is a German, he's a German and it won't be long before Russia will have a German leader, Gog, out of the land of Magog; and there is a potential czar waiting in the wings, he's in his mid 20's, he is the son of the rightful heir to the Russian throne, who happens to have a German father. He will be half German and we can see these things beginning to happen. There's plenty of time yet, Armageddon's at least 10 years away! Even if Christ comes today, there's plenty of time to go, this is all happening, but let's be clear about this! **This image is about collecting the peoples, the countries of the ancient world empires to Babylon**, so there's going to be a political Babylon, so to speak, that's why we believe Iraq which is essentially the area of ancient Babylon is going to be included in this image power, and Russia will control that area. That's why we read in Ezekiel 38 verse 5 of Persia. I believe the events of the current happenings in the Middle East, with the USA in there, will eventually lead to Iraq being absorbed into Iran, we'll wait and see! Ezekiel 38 verse 5 is hinting along those lines.

So all of these things we can see beginning to happen, the Catholic Russian alliance will cement this image together; we have the two legs, Rome in the west and Constantinople in the east, and so b&s, here is the development of the power of Esau, and bro. Thomas was quite right when he said, 'that when Gog comes down upon the land of Israel, he will be at that time, the head of the house of Esau'. He will be destroyed in the mountains of Israel and then the power of Esau will fall to the Papal system; it will receive it's blow 10 years after Armageddon, but then it will rebuild its power and Esau **will not be destroyed** until the end of that 40 years. We're going to talk about those things today!

I want you to come to Psalm 83. Psalm 83 is one of the bastions of the theory that Edom represents the Arabs. Let's test it! Psalm 83 contains the title, El Elyon, look at verse 1, 'Keep not Thou silence, O God: hold not thy peace, and be not still, O God.' The first word 'God' is Elohim, the second is El. Why pop that in there? have a look at the end of this psalm verse 18, 'That men may know that Thou, whose name is Yahweh art the Most High over all the earth'. That title 'the Most High' is 'Elyon' (you can see it on the screen there) So we have El at the beginning of this psalm, we have Elyon at the end of it; bounded by these two words that make up that divine title, El Elyon, the Most High God, why is that the case, b&s? Well, I'll tell you something, and here's an exercise you can do for yourself, get out a concordance and have a look at that divine title, Elyon, you'll find 48 occurrences of that word in the Old Testament and 9 in its New Testament form, the Highest, 'He shall be the Son of the Highest', language like that! Where ever you find that language, that title you will see that it is drawn, the context is drawn from Genesis 14. For El Elyon first occurs in Genesis 14 where there, of course, it is used four times, and the context of that chapter is Armageddon. I briefly referred to this in a previous study, and I want you to come back to Genesis 14 (but

keep your place in Psalm 83). Here is the first place in our bibles that Armageddon is spoken of; we know this story pretty well, we have a northern confederacy who comes down upon the land, defeats a southern confederacy takes Abraham's natural brethren, Lot and his family and others into captivity; are pursued by Abraham who has a company of home born Hebrews and Gentiles whom he has converted to the truth. So his army is Jew and Gentile when they pursue the northern host and destroy them. That's the story.

Have a look at verse 1, 'It came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That these made war with Bera king of Sodom, and with Birsha king of Gomorrah', etc. four kings against five. Now we know who the leader of this northern confederacy is, because we come down to verse 4, 'Twelve years they served Chedorlaomer and in the 13th year they rebelled and in the 14th year came Chedorlaomer and the kings that were with him and smote the Rephaims. But Chedorlaomer which is obviously the leader of this northern confederacy is not named first, why? Who is named first? well this Amraphel king of Shinar (now you know where that is, don't you? that's Babylon). So it's this king Amraphel whose name means 'powerful people' (569) who is at the head of what we might term here 'an image power'; but he's not the leader of that power at this time, he's probably the thinking power but he's not the leader; and Chedorlaomer means 'a handful of sheaves' (3540) (look up Gesenius) that's the meaning of the name, a handful of sheaves. So here we have the leader of the confederacy who leads them into the land where they are defeated by Abraham who is obviously a type of Christ, with his Jewish and Gentile multitude and he's destroyed at a place called 'Dan'; look at chapter 14 verse 14, 'he pursued them unto Dan', and he destroys this power lead by a man with a name 'a handful of sheaves' and they celebrate the victory in a valley (guess what valley?) the Kidron (6939) valley. And Armageddon means, doesn't it? 'a heap of sheaves in a valley for judgment'; so we know that in Genesis 14 we're in the context of Armageddon, and if you should doubt that, b&s, and I don't think you do, but if you should, just keep this in mind, in verse 13 of Genesis 14, 'There came one that had escaped, and told Abram the Hebrew' (we meet for the first time in our bible the term 'Hebrew'). The term 'Hebrew' refers to 'a crosser-over', and Abraham did that 10 years before when he came from Haran, he crossed over the Euphrates, and as it were, was baptized. But the record has not called him until this time, it preserves this name or title, Abram the Hebrew, until chapter 14, I wonder why? Well, it just so happens that the last time that you read the term Hebrew in your bible, is in Revelation 16 verse 16 where it says, 'that He gathered them into a place that's called in the Hebrew tongue, Armageddon'. So there's the Spirit's imprimatur, it's telling us when we read Genesis 14, we should be reading about Armageddon. Of course, what follows as we mentioned yesterday, was that Abram came back victorious with his Jewish brethren (if I can use that terminology) and presents himself to Melchisedek, king of Salem, Jerusalem's name in the future age; it's in this chapter that we meet the title El Elyon for the first time, and it's here 4 times. Whenever you find that title, you'll find the subject matter of Melchisedek, righteousness, and especially Armageddon. I can guarantee you that!

So when we come to Psalm 83, we know what context we're in, the Spirit is telling us by the use of this title, we should be reading about Armageddon, and that's precisely what this context is all about. It's about a confederacy of nations that's determined to destroy Israel. Look at verses 2 to 5, 'For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head (rosh-7218, that's the Hebrew), they have lifted up their rosh. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation (I wonder who would have said that in history? Edom) Come and let us cut them off; that the name of Israel may be no more in remembrance. For they have consulted together with one consent (one lip): they are confederate against thee'. So this is the context! and when you come down to verses 9 to 12, it refers there to the Midianites, 'Do unto them as unto the Midianites: as to Sisera, as to Jabin. Look at verse 11, 'Make their nobles like Oreb and Zeeb; yea, all their princes as Zebah and Zalmunna; Who said, Let us take to ourselves the (pastures) of God in possession'. We know, don't we? from Isaiah 9 verses 4 and 5, and Isaiah 10 verses 24 to 26 that Armageddon is referred to as 'the day of Midian'; 'destroy them as in the day of Midian', so we can be in no doubt of the way we should read this context!

So we come now to verses 6 to 8. Ten nations are listed, number '10' is the number of ordinal perfection, it stands for '**all**'; it's like Zechariah 14 verse 1, 'And I will bring **all** nations against Jerusalem to battle'; it represents the nations who come against Israel, that precipitates Armageddon. Well, what's the structure here? who do we find? Verse 6, 'The tabernacles of Edom (so guess who is at the head of the image power that comes into the land of Israel?) not necessarily just as in Genesis 14, not necessarily the leader of the confederacy but the thinking power behind it; guess who is there? **Edom** and we know who Edom represents; Isaiah 34 made that powerfully obvious, it represents **Babylon** the great, right at the head of the image. Who comes next? well, the silver of the Medo-Persians. Read on! 'And the Ishmaelites of Moab and the Hagarenes, peoples to the east. Now I'm not really sure that all Iranians would like to be called Arabs, because there is a conglomeration of peoples there. We know what's happened in history; but one thing we can be sure of, Persia or Iran of today is Muslim - violently Muslim - wanting to wipe Israel off the face of the earth. 'Let us cut them off from being a nation', so here is the Muslim element of the Gogian confederacy to the east. Just as you would expect it to be, then we read, 'Geba, and Ammon and Amalek (he's there too, and we've seen why Amalek should be there). Guess who we've got in verse 8? Assyria also is joined with them (in fact, we know who the Assyrian is! the Assyrian is **Russia**, the Gogian host - Isaiah 10 verse 24, 30 verse 31, 31 verse 8, Micah 5 verse 5). We've had a look at all those references; and we know that Russia will take control of Constantinople and become the eastern leg of the empire, and will be the leader - this is a leg, legs move, they will be the leader that will bring this image to stand up in the land of Israel. You know, b&s, when you look at it with the understanding which we've endeavoured to impart this week, there are no difficulties in Psalm 83, it's exactly what we'd expect because this is the language that God uses for Edom, the power that will oppose His Son and will endeavour to destroy His people,

Israel.

I want you to come now to Isaiah 63, this is another one, where Edom plays a prominent part. Isaiah 63, let's just get the context straight here first. We read Isaiah 62 yesterday, in verses 10 to 12 we had the language which is a call for Israel to receive its Messiah. Then, of course, following the verses we're going to consider, verses 1 to 6, we have Isaiah 63 verses 7 to 19, which speaks of Yahweh's mercy which returns to Israel, who plead for forgiveness, and we're going to see what that refers to in that section in a moment. It's about the redemption of Israel, not just part of Israel but **all** Israel and that becomes obvious. You have a look at verse 17, the end of the verse, 'Return for thy servant's sake', the tribes of thine inheritance', so it's talking about the recovery of Israel. Then have a look at verse 7 where it says towards the middle of the verse, 'And the great goodness towards the house of Israel'. Israel is a term that's used in the prophetic scriptures of the Jews who are **outside** the Land at the return of Christ. So what we have here is a prophecy that deals with the recovery and the redemption of **all** Israel. Christ will come and He will save the tents of Judah first, it says in Zechariah 12 verse 17; then He'll set about the task of bringing back the scattered Jews through the work of Elijah. He will bring back Israel or Ephraim or the remnant of Jacob, as they are called in the prophecies. That's what this is about, it's a context which deals with the redemption of Israel!

So Isaiah 63 verses 1 to 6 is clearly a reference to events of Armageddon and beyond. We're going to see the language that is used and that becomes very obvious. 'The Jews have returned in ignorance of the messiahship of Jesus', says bro. Thomas, 'hence it is they who enquire, 'who is this that cometh from Edom?' all that remains for us is to determine what is meant by **Edom** and **Bozrah** in Isaiah 63 verse 1. So let's undertake that task, 'Who is this that comes from Edom?' Now we know that the saints will come with the Lord Jesus Christ into the Land from Sinai via mount Paran, the Arabah and Seir; that's the message of Deuteronomy 33 verse 2, Psalm 68 verses 4 and 17. They will take this course into the Land, so they will pass through the ancient territory of Edom, fly over as it were, the old ruined city of Bozrah; there may will be some kind of conflict there, but that's not what Edom and Bozrah represent here! These names are used as they were in Isaiah 34 typically, and when you start reading the language very carefully that becomes very, very obvious.

The deliverance of Jacob will be in two stages. Christ will save the tents of Judah first as we said, Zechariah 12 verse 7, immediately after Armageddon. The second stage is the work of Elijah who will lead the second exodus for 40 years to recover all the Jews who are outside the Land. That's the subject matter of Ezekiel 20. So here we have Armageddon, the work of Elijah actually begins just prior to Armageddon, and the second exodus will take place over 40 years beyond that. Armageddon sees the decimation of 2/3rds of the Jews who live in the Land today, but the remnant will be saved by the work of Christ and the saints. So these are the two stages, both of them are implied here, but the second stage is the main focus. How do we know that? Well, let's just read this chapter! let's just follow it down. Verse 1, 'Who is this that cometh

from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, (dwelling) in the greatness of his strength? I that speak in righteousness, mighty to save' (to save who?) well, as we pointed out in verse 7 and 17, to save Israel). 'Wherefore art thou red in thine apparel (so he's got glorious garments but they're soiled or at least, marred with blood) 'and thy garments like him that treadeth in the winepress?' (So you see, this is about treading out a winepress); and when you tread out a winepress you can't help but be splattered by the blood of the grape. Now we know the language, don't we? Armageddon is a heap of sheaves in a valley for judgment, it is the harvest of the earth (Revelation 14) but then the following 40 years is the treading out of the winepress of the wrath of God. The language used here is of the treading out of a winepress, 'I have trodden, he says, the winepress alone; and of the peoples (plural) there was none with me'. Now this is obviously a reference to the multitudinous Christ. The multitudinous Christ is referred to here because we know the saints are with Him, Zechariah 14 verse 5, Psalm 149 verses 6 to 9 and others make that clear. So when he says, 'I've trodden the winepress alone; and of the peoples there were none with me', that word 'people' is in plural as the RV renders it; it refers to the nations. There were none of the nations with Him, but He will have His saints with Him; and we're going to see that in a moment when we come to look at the blood on the garments and we will see it was a symbol for the conquest of the nations in war, and we'll come to Revelation 19 in a moment. So these and other passages show that Christ will not be alone in His conquest of the nations!

We'll go back to this chart here, which I passed over! We saw this the other day: this chart sets out what will happen when Christ appears to the nations. He will have returned to judge the household prior to this, Armageddon will occur; the Catholic system will receive a heavy blow, it is involved in the image power. It will rebuild its power over the next 10 years as Psalm 2 says, and revolts against Christ until he destroys Rome. That will be a heavy blow; they will then rebuild their power until they're finally destroyed at the end of that intense period of 30 years of conflict, the hour of divine judgment. But it's at this time that Israel has been brought by Elijah into the wilderness of the peoples; there's only one wilderness of the peoples in the bible, and it's in Revelation 17 verse 3. It's a wilderness where John saw the woman sitting astride a scarlet-coloured beast on a sea, and he says, 'the sea which thou sawest where the whore sitteth, are peoples and nations and tongues, it is the wilderness of the peoples, verse 15. It's a reference to Catholic Europe. So Elijah brings Israel into Europe which is now in total revolt against the rule of Christ; and Israel is used as the divine weapon, they have to fight their way back to the Land. We're going to see that as we proceed.

I want you to have a look at the language of Isaiah 63. Let's just work down this! Verse 3, 'I've trodden the winepress alone; and of the peoples (or nations) there was none with Me'. Then we have the use of the past tense, it should not read as it says in the AV, 'for I **will** tread them', it's the past tense and it should read, 'for I **trod** them in mine anger, and **trampled** them in my fury, and my blood **is sprinkled** upon my garments, and I **have stained** all my raiment'. So He's at the end of His victorious march, this is why His garments are sprinkled, the battle is now nearing the end.

'For the day of vengeance is in mine heart, and the years of my redeemed is come'. That's a reference back to Isaiah 34 verse 8, the day of vengeance for the controversy of Zion. Verse 5, 'I looked, and there was none to help (no nations) and I wondered there was none to uphold: therefore my own arm brought salvation unto me; and my fury, it upheld me. And I trod down the peoples (plural) in mine anger, and made them drunk in my fury, and I brought down their strength (or their blood) to the earth'. It's pretty violent language, isn't it? because it's talking about 40 years of treading out the winepress of the wrath of God. How do we know, how do we really know that we're in the right context, b&s? We've just got to read on a bit more!

You have a look at what He says in verses 9 through 13. He goes back and He reminds Israel of their wilderness wanderings under Moses. Verse 9, 'In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them: and He bare them, and carried them all the days of old. But they rebelled, turned to be His enemy and He fought against them. Verse 11, Then He remembered the days of old, Moses, and His people saying, Where is He that brought them up out of the sea with the shepherd of His flock; where is He that put His holy Spirit within him? that lead them by the right hand of Moses with His glorious arm dividing the water before them, to make himself an everlasting name'. He's going back and reminding them of the first exodus, why should He do that here? because the context is the **second exodus**. The treading out of the winepress of the wrath of God is the work of Christ **through** the nation of Israel! They are the ones that will bring the judgment to bear upon the European nations in rebellion. This is the treading out of the winepress; it has two purposes; 1. the purging of Israel and 2. the destruction of the Catholic system. That's the context! convinced? no, you won't be, but read verse 13.

'That lead them through the deep, as a horse (a horse) in the wilderness that they should not stumble'. Now that's unusual, isn't it? a horse, where, where in the first exodus is Israel referred to as a horse? I thought Pharaoh's horses were destroyed in the sea! where? So you see, straight away we're alerted that this is not about the past, this is about the future, God is referring to what He did in the first exodus, because He intends to have a second exodus for His people. Look at the language! you come to Zechariah 10, who is this horse in the wilderness? Zechariah 10 verse 3, 'My anger was kindled against the shepherds and I punished the goats; for Yahweh of Armies had visited His flock, the house of Judah, and has made them as His goodly horse in the battle'. Have a look at verse 5, 'And they shall be as the mighty men which tread down their enemies in the mire in the streets in the battle, and they shall fight because Yahweh is with them, and the riders on horses their enemies shall be confounded. I will strengthen the house of Judah, I'll save the house of Joseph'. (So there are two lots, there's the Jews in the Land (the house of Judah) and the house of Joseph or Ephraim (are the Jews outside the Land) at the return of Christ. 'I will bring them again to place them: for I have mercy upon them: and they shall be as though I had not cast them off: for I am Yahweh their God, and will hear them. And they of Ephraim shall be like mighty men, and their heart shall rejoice', these are the ones returning under Elijah who will

punch their way back to the Land.

Look at verse 11 of Zechariah 10. Verse 8 begins the 2nd exodus of Israel: 'I will hiss for them, he says, and gather them'. Verse 9 says, 'I will sow them among the peoples and they shall remember Me in far countries (so we know He's talking about Jews outside the Land) and they shall live with their children and they shall turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria (where they've been taken captive by the Gogian confederacy) and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them' (that's not their home, He wants them back in the Land). Look at the language of verse 11, 'And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up' (have you got the language?).

Isaiah 63 verse 13 says, 'He lead them through the deep as a horse in the wilderness', so the horse is a symbol for Israel; the divine vehicle for judgment. The horse symbolically represents **war**! Have a look at Revelation 19, Revelation 19 is drawn from Isaiah 63, so in Revelation 19 we read these words, we know the context, verse 8, The bride had been ready, there's been a marriage (past tense), 'His wife did make herself ready and to her have been granted to be arrayed in fine linen clean and white, for the fine linen is the righteousness of the saints (and it's next scene in verse 14) 'The armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean'. So when you read in verse 11, 'that I saw heaven open (that's the establishment of divine government in the earth) 'behold, a **white horse**, and He that sat upon him was called faithful and true, and in righteousness (that lines up with 'white') He doth judge and make war (that lines up with horse, this is righteous war) 'his eyes were as a flame of fire, it says in verse 12, 'and on his head he had many crowns, and he had a name written that no man knew but he himself'. Then look at verse 13, 'And he was clothed with a vesture dipped in blood, and his name is called, The Word of God', but He's not alone, of the nations there is none with Him, but He has an army with Him, and they're all like Him, they're all riding on horses, they're all dressed in white, and they go out to smite the nations. Verse 15, 'and out of His mouth goeth a sharp sword that with it He should smite the nations, and He shall rule them with a rod of iron; and He treadeth, **treadeth** the winepress of the fierceness and wrath of Almighty God'. Guess who's the last to be destroyed?

Verse 20, 'And the beast was taken and with him the false prophet (the Pope) who's there right to the end, and he's destroyed by Him that sat upon the horse, (verse 19, verse 21): sat upon the horse, Christ and the saints using Israel as their vehicle of judgment. That's why, you see, at the end of chapter 14, that 'blood came out by the space of 1600 furlongs, 40 years (40 x 40) to the **horse**' bridles. Blood, in the treading out of the winepress of the wrath of God, blood by the space of 40 years. 'To the horse bridles' because Israel is the weapon that God will use to destroy the Papal system. That's very fitting, isn't it? this is the day of vengeance: God hasn't forgotten the inquisition; He hasn't forgotten the millions of Jews who have suffered; He hasn't forgotten the Second World War when Hitler made a concordat with Pope Pius XII to secretly get rid of the Jews out of Europe, He hasn't forgotten that! So He's going to get

Israel to bring His judgments upon that system.

B&S, Revelation 19, is about your work and my work in the future, if we are privileged to be there! with the man whose garments are sprinkled with blood, who rides upon a white horse followed by a company doing the same, and Edom will be destroyed. We're going to talk about the triumph of the Rainbow Angel, but we haven't got time to do that today, so God willing, we'll leave that for tomorrow.

I just want to end with one quote from bro. Thomas: 'They are the plagues which cause Babylon the great's city to fall. She falls because of her wickedness in church and state, and sanguinary and merciless oppression of the saints and witnesses of Jesus, and of all the Jews and others she has slain upon the earth. Jeremiah contemplating the terribleness of these later days said, 'Alas, for that day is great, but none is like it, it is even the time of Jacob's trouble, but he shall be saved out of it; for it shall come to pass in that day, saith

Yahweh Sabaoth, that I will break his yoke, (that is the yoke of Esau's house) from off thy neck and will burst thy bonds, and strangers shall no more serve themselves of Jacob'. No wonder, b&s, no wonder Israel says, 'who is **this** that comes from Edom?'