

6328U

SHIPPENSBURG BIBLE SCHOOL - 2006

ESAU - PAST, PRESENT AND FUTURE

Speaker: Bro. Jim Cowie

Study #6: Saviours on mount Zion, Judge the mount of Esau

Good morning brethren and sisters and young people. Good morning!

It's our last morning at bible school bar none. I want to start with a quotation from brother Thomas again, b&s and young people, and I do this for a very simple reason. This is a different quotation from others that you've seen, which probably by now demonstrates to you that bro. Thomas makes frequent references in Eureka to Esau in the context of the destruction of firstly, the Gogian confederacy and then, of course, most importantly, of the great system, Babylon, the Lord Jesus Christ's last enemy, before He can establish the kingdom, and redeem His people Israel from the hand of their oppressor. This is what he says in Eureka volume 5 page 50, 'Thus they (Israel) will have to fight their way through all the countries of the house of Esau; in this jubilee return under the second and third angels the house of Jacob, says Obadiah, shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau. For saviours shall come up on Mount Zion, that is, the Lamb with the 144,000, to judge the mount of Esau and the kingdom shall be Yahweh's'. That's our subject for this morning, b&s.

I want to take you now to Jeremiah 30 and 31. If you'll join me there in Jeremiah 31 initially, for here we have Esau and Jacob in prophecy. Now we're all familiar with Jeremiah 30 and 31, we know it is, of course, the prophecy dealing with the restoration of Israel, which will happen in two parts. The captivity of Judah has returned, in 1948 they became a nation state; the captivity of Israel or Ephraim or the remnant of Jacob has yet to be accomplished - that's the work of Elijah. This prophecy here is about the return of Jacob, so it embraces both of those elements, both of the stages of the recovery of God's people to bring them back to His Land. Here we meet this language in Jeremiah 31 verses 10 and 11, 'Hear the word of Yahweh, O ye nations, and declare it in the isles afar off and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For Yahweh hath redeemed Jacob and ransomed him from the hand of him that was stronger than he'.

Now I think you will all realize that these two chapters, Jeremiah 30 and 31 are based upon the experience of Jacob returning from Haran back to the Land; and he greatly

feared meeting his brother Esau. We know the circumstances of Jacob at that time, he had been forced from his home by the hatred of Esau; he had laboured for 40 years under oppression in the house of Laban, and he had prospered through God's blessing. God fulfilled His promise, 'I will be with thee and I will not forsake thee, until I have done that which I have spoken to thee of'. So he returned under divine direction to the land with anxiety because of Esau; his name was changed after his wrestling with the angel, he had been greatly humbled before God intervened to redeem him from the hand of Esau - the time of Jacob's trouble passes because God redeemed him from the hand that was stronger than he. He came out with 400 men and Jacob greatly feared; we know those circumstances, and then he was settled in the land of Promise, in peace, it says, he came into that Land.

Now here's an exercise that you can do! You can go through Jeremiah 30 and 31 and pick up the allusions to the life of Jacob as he returns to the Land. Just take chapter 30 for instance; verse 5 (I'm not going to give you all of these, but you can do this exercise for yourself). I'll give you a couple of illustrations, chapter 30 verse 5, 'We have heard a voice of trembling, of fear and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail. We all know, of course, that as he came back to the Land, Rachel was about to give birth to Benjamin, and you will recognize when you look at chapter 31 verse 15, that Rachel is in mind; it says in the 15th verse, 'A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children', there can be no doubt that the allusion in chapter 30 verse 6, is to those circumstances. Then verse 7 says of chapter 30, 'Alas for that day is great, so that 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 the LORD of hosts, that I will break his yoke (his yoke) from off thy neck'. Now do you know what bro. Thomas says about that yoke? Eureka vol. 5 page 48, 'that it was the yoke of Esau', we saw that quote yesterday, 'I will break his yoke (the yoke of Esau) from off thy neck and will burst thy bonds, and strangers shall no more service themselves of him'.

We can go on like that! Come to chapter 31 and have a look at verses 7 and 8. Now think about this, b&s, we've spent this whole week demonstrating that Edom prophetically in scripture refers to the nations, particularly those nations who are anti-Semitic, who hate Israel. Read verses 7 and 8 with me, 'For thus saith Yahweh, Sing with gladness for Jacob, and shout among the **chief** (notice this), the chief of the nations, publish ye, praise ye and say, the Lord save thy people, the remnant of Israel. 'Behold, I will bring them from the north county and gather them from the coasts of the earth, and with them the blind and the lame (Jacob was halting upon his thigh), the woman with child (Rachel was about to give birth to Benjamin) and a great company shall return hither and they shall come with weeping; (Jacob wept and made supplication). I will lead them and I will cause them to walk by the rivers of waters (interesting land, isn't it?) in a straight way wherein they shall not stumble. For I am a Father to Israel and Ephraim is my firstborn'. They are the introductory words to words we read in verses 10 and 11, so it's very obvious, isn't it? that this whole context is

based upon the return of Jacob and his fear of Esau. Even though Esau is not named, the record is full of reference to him, in the context of the nations that will oppose the return of Israel and seek to destroy them, when the Gogian confederacy comes down upon that Land. That's the context!

There is something very interesting about all this, b&s! Did you know that Jeremiah 30 and 31, up to verse 26, are all part of a dream that Jeremiah the prophet was having? You have a look at Jeremiah 30 verse 26, 'Upon this, he says, I awaked, and beheld; and my sleep was sweet unto me'. So Jeremiah has been dreaming, and there's no break in the record from the beginning of chapter 30 to that 26th verse. So he's been dreaming these things! He's been lying there upon his bed and these words have been given to him, and the picture being created in his mind is that of Jacob coming back, fearing and trembling at the oncoming of Esau. He's been told how these things relate to the recovery of Yahweh's people and their land; 'and the time of Jacob's trouble shall pass'. Why did God put Jeremiah into a dream to give him this wonderful vision? He must have woken up from that dream, grabbed his pen and wrote down the things that he had heard and seen; who can imagine the excitement; he says in that 26th verse, 'my sleep was sweet unto me', why did God do this to Jeremiah, b&s, in this context?

You just need to go back to chapter 29, because from verses 24 to 32 of Jeremiah 29, we find that Jeremiah the prophet was suffering threat of death from other prophets, from false prophets who were seeking to destroy him. Their leader in verse 24 was Shemaiah the Nehelamite. Now that's interesting; if you have the same margin in your bible as I have in mine it says, 'dreamer' and if you look up that name, you will find that 'Nehelamite' means 'he of the dream' (5161), and this **false** prophet was in Babylon (you can just read that context for yourself, I don't have time to do that). This prophet, Shemaiah, 'he of the dream', he was in Babylon, **Babylon!** there was a false prophet, an apostate from the family of Abraham in Babylon. Have you got the idea here? Edom=Babylon, and this false prophet in Babylon was writing letters to his compatriots who were in league with him in Jerusalem saying, 'get rid of Jeremiah; cut him off, kick him out!' and Jeremiah was quaking and fearing and it was the time of Jeremiah's trouble! and Yahweh puts him into a deep sleep and gives him the picture of Jacob returning to meet Esau his brother, and that Yahweh would redeem him from the hand of him that was stronger than he! Isn't that amazing? It's exactly what you'd expect of our God, isn't it? there was a man experiencing the typical circumstances of Jacob when he came back into the land; a false prophet from Babylon! He wasn't as strong as those who sought to destroy him, and God redeems him from the hand of 'he of the dream'.

So when you look at this context you have two dreams, don't you? because this is based upon the dream of Jacob in Genesis 28!

He was fleeing in fear of Esau who was stronger than he; Jeremiah was confronted by false prophets supported by the king.

Jacob dreamed of a staircase to heaven, Jeremiah dreams of Israel's redemption.

Jacob had the promise of Abraham confirmed and Jeremiah when he wakes up, writes down how God intends to fulfil that promise finally.

Jacob was assured of protection ('I will never leave you, nor forsake you until I have done that which I have spoken to thee of'); Jeremiah sees Jacob redeemed and he himself redeemed from the hands of his oppressor.

Jacob was awe-struck by the divine presence, Jeremiah awakens with joy and sweetness.

Jacob builds a memorial at Beth-el, and Jeremiah memorializes Yahweh.

Jacob made a vow, you have a look, b&s, at Jeremiah 30 verse 21. We know Jeremiah was a type of the Lord Jesus Christ as well, and this is what he says about Christ, verse 21, 'And their nobles shall be of themselves, and their governor shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto Me: for who is this that engaged his heart to approach unto Me? saith Yahweh'. The word 'engaged' in the Hebrew 'arab' means 'to braid or intermix or it means 'to pledge'(6148)', that's how Rotherham translates it, 'who is this that has pledged his heart?' and all the things that God promised to Abraham, Isaac and Jacob depended upon the seed of Abraham coming along, who would be hated by his enemies; they would seek to destroy him, but Yahweh would deliver him from the hand of those who were stronger than he, because he had pledged his heart to serve his God.

Those two dreams matched in the life of Jacob and in the life of Jeremiah projecting to the life of our Lord Jesus Christ.

I want you to come now, if you would, to Ezekiel 25, what I'm going to do now in what remains of our study this week, is to take you through, what might be termed, and I use this term, not because I want to denigrate, of course, the scriptures in relation to those that we have considered, but because you might term these, somewhat more minor references, they're not really!, but they are casual, seemingly casual references to Edom and Esau. Now of course, Ezekiel 25 doesn't constitute a casual reference because it's a prophecy about the destruction of Edom. Ezekiel 25 verses 12 to 14 are God's judgment on Edom. What we've seen in our studies thus far is, b&s, that ancient history, the history of Edom which we've seen unfold, how their power was destroyed and how they were taken and then settled in the land of Judah and then finally integrated into Judah and then finally disappear from history. That history is referred to in the prophecies that I'm going to show you here in Ezekiel; but there is a future element, what we have seen is really, the past is the basis for the future! Nothing that's going to happen in the future has not already happened in the past. That's one of the great things about bible prophecy, you don't have to invent anything knew! You just need to find the relationship in the Old Testament. We saw that with Armageddon, you

don't have to go into some new territory, you just need to study Genesis 14, Joshua 6, Judges 4 and 7, the times of Hezekiah and the Assyrian invasion, and all those old things in history, which set forth sometimes in precise detail, the things that will happen in the future!

So when God speaks here in Ezekiel 25 of His judgments upon ancient Edom, His mind is looking to the future, we just need to identify **who** the modern Edom is! because it's certainly not ancient Edom, and it's certainly not the peoples that happen by accident to inhabit the territory of Edom today. We've seen that, haven't we? So when you have a look at Ezekiel 25, this is what it says in verse 14, 'And I will lay my vengeance upon Edom by the hand of my people Israel (that happened): and they shall do in Edom according to mine anger and according to my fury: and they shall know my vengeance, saith the Lord GOD'. So it was Israel into which Edom, the remnant of Edom were brought and ultimately disappeared within them. So there was a sense in which He had brought His judgments on Edom by the hand of Israel after Nebuchadnezzar and Nabonidus had done their work. But you see, in God's mind, this is looking to the future; He intends to **utterly destroy** the latter day Edom by His people Israel, as we have seen in our studies in the second exodus, which is part of that process. That's why when you look at Ezekiel 25 verse 8, there is a future relevance to these words: Ezekiel 25 verse 8, 'Thus saith the Lord GOD, Because that Moab and Seir do say, Behold, the house of Judah is like unto all the nations'. You see, modern Edom is like ancient Edom, it denies Israel's unique status among the nations; that's why the Papacy wants to make, and has always wanted to make Jerusalem a national city. He denies the unique status of God's people. So it's a characteristic of ancient Edom, it's the characteristic of modern Edom.

Now come with me to Ezekiel 36. Now I want to preface what I say about this, b&s, by asking one question; why would the prophecy against Edom of chapter 35 of Ezekiel, because the whole chapter is about that, why would that prophecy be right up against Ezekiel 36 which speaks about the redemption of Israel and the establishment of Christ's kingdom? Well, here's a clue! it's an exercise for you again. You work your way through Ezekiel 36 and highlight these words: have a look at verse 3, (I won't read the whole verse, I'll come down to halfway) 'that ye might be a possession (this is against Edom) unto the residue of the heathen'; end of verse 4, 'you became a prey and derision to the residue of the heathen that are round about' (so this is Israel's history - they became a prey, he says); verse 5, 'Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the nations, and against **all Edom (Idumaea)**'. Now you'd have to be blind, wouldn't you? not to see, that in the divine mind, Edom=the residue of the nations. You read on!, you'll get bored with it because it goes on like that. The heathen, the nations, the nations, the nations, you can't mistake that, can you?

Ezekiel 36 records for us in verse 2, the reason why God has set Himself against anti-typical Edom, because they're like ancient Edom. Look at verse 2, 'Thus saith the Lord GOD, Because the enemy hath said against you, Aha, even the ancient high

places are ours in possession (that's one of the major reasons) - he says, part of the spoil that Gog will come to take is the high places, the holy places of Jerusalem; this is why the Gogian confederacy will not destroy that remnant that remains in that city when Christ and the saints arrive; they won't bomb the old city of Jerusalem, because this is the reason why they came. They want the ancient high places, and so Christ catches them just short of Jerusalem being trodden down again - it's been trodden down for the last time, b&s, 1967 released Jerusalem from the treading down! He will not allow the nations to tread it down again. Christ will arrive **before** the Gogian confederacy has taken the old city of Jerusalem. So that's why we've got Edom here, who see, 'even the ancient high places are ours in possession', the catch cry of Christendom today, The Pope who thinks he's the king of Jerusalem.

You step back to Ezekiel 35, we won't read all of this: verses 1 to 5. 'Verse 2, 'Son of man, set thy face against mount Seir. Verse 3, 'Thus saith the Lord GOD, Behold, O mount Seir, I am against thee and will make thee most desolate. Verse 4, 'I will lay thy cities waste and thou shalt be desolate'. This was fulfilled in history, wasn't it? of course, it was! The Babylonians did that! Verse 7 repeats that; verse 9 tells us, 'I will make thee perpetual desolations, why? well, verse 10 gives a clue, 'because thou hast said these two nations and these two countries shall be mine, and we will possess it', that's what they said, whereas Yahweh was there, it was His Land. You see, that tells us that this is actually a reference to history, because this is looking back to the time when there were two nations in that land, Israel in the north and Judah in the south, and Edom wanted to possess both of them. But that won't be the position when Christ comes! There will be Jews in the land (Judah) and Jews outside the land. So how do we know that this chapter has relevance to the future, as well as to the past, which is obvious? Have a look at verse 14, 'Thus saith the Lord Yahweh, When the whole earth rejoiceth, I will make thee desolate', now that determines it, doesn't it? When the whole earth rejoiceth can only be fulfilled when the kingdom of God is fully established and the kingdom is Yahweh's; when Edom has been utterly destroyed. So when it says in verse 15, 'As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Edom (Idumaea), even all of it: and they shall know that I am Yahweh'. So you see how you can interpret this? ah yes, it's historical, there was a past fulfilment but in the mind of God, He was looking down the corridor to a future time, to a far more important time when He would deal with Edom for good!

You know, while I'm here in Ezekiel (and I shouldn't digress) but while I'm here I might make mention of this: lately there have been interpretations floating around about the order of events. One of the most recent is that the Gogian invasion of the Land recorded in Ezekiel 38 will not happen until Christ has come to the Land, established His throne, cleansed Judah and gathered the Jews out of all the countries of the world by the work of Elijah, and has made them one nation upon the mountains of Israel. Then Gog will invade the Land, according to this theory! The reason that they come to that conclusion is that they say Ezekiel is in chronological order! You've got Ezekiel 37, it talks about all the things I've just mentioned, about making them one stick upon the

mountains of Israel, and one King shall be King to them all! Then you've got chapter 38, the northern confederacy coming down; then you've got chapter 39 and then chapter 40 starts, of course, with the temple. So here you've got a chronological order.

Have a look at the end of Ezekiel 37 at verse 26, 'Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them', what's he talking about? The temple of Ezekiel's prophecy! verse 28 says, 'And the nations shall know that I, Yahweh, do sanctify Israel, when my sanctuary (the temple of Ezekiel's prophecy) shall be in the midst of them for evermore'. When does the record start to give us details about the temple of Ezekiel's prophecy? Chapter 40, so it is ridiculous, utterly ridiculous to interpret scripture like that! God gives a picture of what He's going to achieve up front so often in scripture, particularly in the Apocalypse; He tells you what He's going to do up front! You take Isaiah 2, Isaiah 2 says, 'This is the word concerning Judah and Jerusalem: and he sees the temple and the nations coming up, and the whole world subdued, then Isaiah goes on to talk about Armageddon, that's a biblical way of presenting prophecy! and when you don't interpret it that way, you'll get in all sorts of trouble! So, b&s, we don't need to get away from our roots, from the writings of our pioneers, on these matters.

Now very quickly, I'd like to take you through some of the so-called minor references to Edom. Numbers 24, the prophecy of Balaam, this is what it says! Now we can use the principles of interpretation that we've considered this week, and make absolute sense of it. The prophecy of Balaam, verses 18 and 19 of Numbers 24, 'Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city'. This is a prophecy of the latter days and you better cast your eyes back to verse 14 to realize that, 'And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days'. Then he goes about speaking the 4th and the 5th parable and it's about the latter days, it's a reference to the mission of the Star out of Jacob in verse 17, that's obviously a reference to Christ, isn't it? A Star out of Jacob, Edom as we've seen will be represented at Zion in the day of divine judgment in the Gogian confederacy and thereafter in the Catholic system that will rebel against Christ and accuse Him of being the anti-Christ; typically it represents all nations who are anti-Semitic. So we can interpret that, can't we? we haven't got a problem when you know who Edom represents. But who's the city of verse 19? Now you take the alternative view, which city would you choose Riyadh, Mecca, Medina, Jerusalem? all holy sites, Damascus, Kuwait, Bagdad, Beirut, which one? which one would you take with the traditional view? there's only one - just one, Rome! So you see, what appears to be an obscure prophecy is not obscure to God, He knew exactly what He was feeding into the mind of Balaam, Balaam had absolutely no clue what he was talking about, but God knew.

What about Psalm 60? Psalm 60 and Psalm 108 use almost identical wording. We know that this psalm memorializes David's triumph over Edom as recorded in 2 Samuel

8 verse 14 but it is clearly prophetic of Christ's future work and His victory over the nations. So we read verses 8 and 9 of Psalm 60, 'Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. Who will bring me, says David, into the strong city? who will lead me into Edom? Now this is a reference of David going across the Jordan and crushing Edom; he went into the strong city, Petra, which they thought was impregnable, so the past is a prophecy of the future. The greater than David, the Beloved, will go into Edom, He will destroy the strong city. Pretty obvious, isn't it? the last enemy of Christ is Babylon the great! Rome, the city's identified with Edom because Edom represents all anti-Semitic nations lead by Catholicism in the last days. It makes perfect sense, doesn't it? So when we look at this city, b&s, contemporary Rome, it is the strong city of these prophecies. Vatican city is today and will be tomorrow even if Christ doesn't come for the next 20 years, it will be the Mount of Esau, the centre of government, and that mountain has to be destroyed. It has another phrase as we know, when Rome is destroyed, they rebuild it again in central Europe, this is the mount of Esau, and whose job is it to overthrow this mount? Saviours shall come up on Mount Zion; not a saviour, it doesn't say that, it says **saviours**, Christ and His saints, it is their job to remove the mount of Esau, that the kingdom might be Yahweh's. The kingdom cannot be Yahweh's until all opposing governments have been destroyed. The last of those is Papal government, that's the prophecy. You and I are intimately connected with this, aren't we? We can't escape that! this is our future work, b&s, before we can begin with Christ to rebuild civilization along godly principles and teach people the truth, (a work we much would prefer to do), our role will be to assist Christ in His work of destroying the power of Edom.

Come back with me to Exodus 15. We know that Exodus 15, of course, is the Song of Moses, but it is a song while celebrating a past triumph over Pharaoh and his host, has a long range view of a future prophecy. Have a quick look at verses 13, 16, 17 and 18! Verse 13 says, 'Thou in thy mercy hast led forth the people which Thou has redeemed: Thou hast guided them in thy strength unto thy holy habitation' (now that's partly true, it was not, of course, true of the generation to whom Moses sung this song. They didn't get there, the children did). Have a look at verse 16, 'Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Yahweh, till thy people pass over, which Thou hast purchased', (yes, well, they did pass over but not the people to whom he spoke). Verse 17, 'Thou shalt bring them in, and plant them in the mountain of thine inheritance in the place, O Yahweh, which Thou hast made for Thee to dwell in, in the Sanctuary' (now hang on, is this past or is this still future?) 'in the Sanctuary, O Yahweh, which thy hands have established'. Well, verse 18 determines it, doesn't it? Verse 18 says, 'Yahweh shall reign for ever and ever'. So it's quite plain, that Exodus 15 is a prophecy of the future and we know that He will yet be revealed in His Son as a man of war, as we read in verse 3, 'Yahweh is a man of war', that is yet to come. The song of Moses we know, will be sung in the wake of Christ's future victory over the nations. Now we know the words to Revelation 15 in verse 3 (let me just quote them to you) 'They sing the song of Moses the servant of God and the song of the Lamb' (two songs, the one's from Exodus 16, the other is from Deuteronomy 32, but we won't go into that now) 'saying, great and marvellous are thy

works, Lord God Almighty, just and true are thy ways, Thou King of nations' (as it should read). Who shall not fear Thee, O Lord, and glorify thy name? For Thou only art holy: for all nations shall come and worship before Thee; for thy judgments are made manifest'. Now that's the song that will be sung by Christ and the saints, when verse 2 is fulfilled, and verse 2 of Revelation 15 says this, 'I saw as it were, a sea of glass mingled with fire'. Now we know that should be in the past tense, 'I saw, he says, a glassy sea' (it was like a mill pond), the sea represents the nations that have been in turbulence and turmoil through all the events of the 40 years that have preceded it; a time of trouble such as never was since there was a nation upon the earth. There will be turmoil but now, b&s, now, the rule of Christ is fully established and the sea of nations is like a mill pond, like a mirror that you can see your face in. The redeemed stand upon this glassy sea which had been mingled with fire! and they sing the song of Moses and of the Lamb, that's our future! Guess what needs to be done, before that can come to pass?

Well, we just need to step back briefly to Exodus 15. Now Exodus 15 verse 15 says this, 'Then the dukes of Edom shall be amazed' (who are the dukes of Edom here? well, Micah 6 verse 16 and 17 identifies them as the nations who are confounded by the might shown by Israel when they fight their way back to the Land. 'As it was in the days of old', says Micah 7, so these nations, these dukes of Edom are a reference to the rulers of Europe as Israel fights its way back to the Land; and that word 'amazed' there, 'bahal' (926), means 'to tremble inwardly, to be alarmed, agitated' and is used of Gog in Daniel 11 verse 44. It says, 'he will be troubled by tidings out of the east and out of the north'. The song of Moses, b&s, is to be sung again, and you and I will sing it. For all nations shall come and worship before Thee, when Edom and its dukes are finally destroyed.

Very briefly now, I want to run you through the things that we've been talking about! This chart you will see begins on the left hand side with a yellow vertical bar; the return of Christ to raise the dead. The next bar vertical in the red represents Armageddon, 10 years beyond the resurrection of the dead, we believe, (we won't go into that now). We've done that with the teenagers. Then we have a 40 year period of divine judgment and Christ's universal rule is established, when the kingdom shall be Yahweh's. This is part, I believe, of the Millennium, because it says in Revelation 20, that 'we shall reign as kings and priests with our Lord Jesus Christ. When will He set up His throne? **immediately after Armageddon**. So just as the millennium has a little season at the end, to test men, it has a little season at the beginning to subdue them. That's the structure of it.

What happens? The judgment seat of Christ, a short period of time to, of course, sort out the sheep from the goats. The marriage of the Lamb, a time of preparation and joy, such as we can't even begin to imagine, which will reveal Yahweh Sabaoth manifested in power for 40 years, but largely unseen by the world. The beginning of Elijah's work just before Armageddon to prepare Jewry outside the Land for the sign of the Son of man in heaven, Armageddon. The beginning of the second exodus of Israel will go on for 40 years. The beginning of the work just before Armageddon, of subduing the Arabs

to prepare them to receive their brethren who will flee from the swords of the war of the Gogian invasion. The beginning of the smiting and healing of Egypt, these works will go on for the next 40 years, it's not going to take a day to convert Egypt, you can be assured of that! Armageddon will then follow and Judah will be saved and settle in the Land, the throne of David will be established.

Gog will be buried and the Land will be cleansed and divided, and Christ will send forth His emissaries, the saints, to deliver the mid-heaven proclamation for 10 years. 'Fear God and keep His commandments, for the hour (30 years) of His judgment has come'; and many will not heed the warning. So He'll destroy Rome 10 years after Armageddon. Then there will be a 30 year period of intense warfare, as Catholic Europe is destroyed by the returning Jews under Elijah. This here is the 'treading out of the winepress of the wrath of God', and Israel returning under Elijah will be the means, the horse, in the battle! The means of treading out that winepress, and when they get back just before Christ's universal rule begins, b&s, they will ask as those in the Land will have asked before, **'Who is this that comes from Edom?** Christ might never leave Jerusalem, He may never leave Jerusalem but the figurative language is that He goes forth upon a white horse and He does that through the work of Elijah and the saints who will support Him. Britain will have submitted probably along with North America (I better say that), the temple built. Then after Rome is destroyed, nations who have submitted will come to Jerusalem, to witness the presentation of the bride of Christ. He's reserved this, the wording's been a long time ago, just like nowadays, you have a wedding and then you've got to wait a long time to get to the marriage supper, at least in Australia we do! He'll reserve this because you see, He'll wait until He's destroyed the harlot (the imposter) who thinks she's the bride. Christ will destroy her and then present His bride to the world!

Finally, all nations will submit to Christ.

Brethren and sisters, this is not far away! and saviours shall come up on mount Zion. You and I are there; our mission is to destroy the mount of Esau, all political power. You and I will be with the Lamb on mount Zion, and then we shall go forth with Him upon white horses (so to speak) to establish that and the kingdom shall be Yahweh's.

I know I'm a bit overtime, but I've got about 3 minutes in the bank; one final quote from bro. Thomas: 'The apocalyptic sea is that aggregation of many waters out of which the beast having 7 heads and 10 horns arose, and upon which the drunken harlot mother of all the Gentile churches sits. This sea of nations encircling the Mediterranean or Great Sea is apocalyptically exhibited in two states - in a state of storm and in a state of transparent calm. When John stood upon its shore and saw the beast arise, it was in an uproarious and tempestuous agitation. The dominions of the house of Esau who lives by his sword, do not arise in times of tranquillity and calm; these times ensue only when the tumult and tempest of war are hushed, and then the conqueror can stand upon it and sing the song of victory'.

Are we going to be there? do we want to be there? I'll tell you something, b&s, I can't wait! I can't wait! I'm sick and tired of dealing with Esau within, I want my hand taken off his heel for good. Do you want to be there? Let's make sure that in whatever days remain, and they can't be long, that we work with our God. We know what He can do, He can deliver us from the hand who appears to be stronger than us, **He can do it!**

What do we say to these things? I'll let John have the last word!