

6403U

SHIPPENSBURG BIBLE SCHOOL - 2006

ESAU - PAST, PRESENT, AND FUTURE

Speaker: Bro. Jim Cowie

Study #4: The Destiny of Edom - Miniature of All Nations

Reading: Amos 9:7-15

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

In our study yesterday, we spent sometime in the book of Isaiah chapters 30 to 35, attempting to demonstrate that the scripture uses Edom and Bozrah its capital, as typical names for the powers that will oppose our Lord Jesus Christ right to the end, even after Armageddon. For 40 years nations will oppose Him, until His judgments upon them will see the abolition of human governments and the establishment of the kingdom of God. We saw in our study that anti-typical Edom relates to the political and ecclesiastical institution of Gentile nations who oppose Christ at Armageddon and beyond. That's why we spent that time in Isaiah 34 and took you to Revelation 14 and 18. Of course, I'm not unaware that there are a variety of views on prophecy in our community. It was not so once, but it is so now! I'm also aware that there are very strong views held about whom Edom represents in the latter days. My opinions about this subject are probably about as important as your opinions; it's not a question of opinions, b&s, it's a question of what the scripture says and we need to surrender to it. If the evidence is so strong that it cannot be denied, we cannot afford before our God to hold our opinion, we must go away with His view, not His opinion, His view, and that's what these studies are about.

Now I'm absolutely confident because I have attended and spoken at many, many bible schools in my life, do you know one thing I have found at every single one of them? The people who go to bible schools are people who love to study God's Word, they love to be together with those who are lovers of the truth. So I'm confident if I do my job properly (and I'm only an agent in this), if I do my job properly and bring before you the scriptures, I am confident that God's view will prevail regardless of the past of any views or opinions that we might have; that is my confidence! So our studies from here on, having established some foundations in the first three studies, will be to demonstrate the consistency of what we have been saying. There is a consistency, there is a framework, there is a pattern in the scriptures. You know, some brethren unfortunately have been saying in recent times, 'it doesn't really matter about differences of opinion on prophecy'. It certainly matters, doesn't it? we all agree that it certainly matters we

don't have differences of opinion on fundamental doctrines, yet three fourths of the bible, at least, is prophecy. From Genesis to Revelation it's prophecy, b&s. I can take you to the book of Genesis, to the books of Joshua, to the book of Judges, to the book of Kings, I can take you anywhere in the scriptures, and I can show you exactly the same framework that we've been talking about in our studies here this week, in this session and the teenage session. Exactly the same framework! So it does matter what we understand about prophecy, it does matter that we have that framework right, because we'll not be able to interpret the scriptures if we haven't got it right. That could be disastrous. The wise man says, 'where there is no vision, the people is made naked', and nakedness was the problem that the Lord Jesus Christ warned us about, 'behold, I come as a thief; blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame'. We have to have a precise vision, it's got to be clear it should not be muddled or cloudy, we must be able to see into the future; it's absolutely critical for our salvation that we get this right, because if you're looking for the Arabs to attack Israel and defeat them, you're looking for the wrong thing, and maybe, who knows, maybe, some will be lost because they didn't get the signs they thought they'd get!

That's why, b&s, this study is very important to us. We want to try and demonstrate in our subsequent studies, that Edom is analogous to the Gogian confederacy in Ezekiel 38 and that's one stage of Edom's hatred of Israel, their attempt to overthrow them and their King. It's analogous of Babylon the great, through the 40 years beyond Armageddon or 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, they, b&s, most of them, will be at peace with Israel when Gog comes down, and the Arabs to the south and the east will have been dealt with by Christ in terms of Habakkuk 3 and Isaiah 21, and they will have been dealt with by Christ sufficiently, that when the Jews flee from the Gogian invasion, they will find refuge amongst their Arab brethren to the south, who at this time, certainly in the past, would have cut their throats. They will find refuge there and that's why, even though we went through it quickly, Isaiah 21, it is plainly taught that the Arab peoples to the south and east of Israel are going to have an inheritance in the kingdom of God and they're going to live in the forest in Arabia; there's no forest there today but there will be a forest tomorrow. The Arabs will be the next door neighbours because of what they did in giving bread to them that fled from the oppressor as Isaiah 21 points out. If you want more information on that subject, then I suggest that you get hold of the information that we're dealing with, with the teenagers, because we're going through these things in some detail with the teenagers.

Well, b&s, what about Edom? Edom's place is obvious, isn't it? We put up this family tree of Abraham and I just want to remind you what we said. Ishmael is over here, here are the sons of Isaac, Esau and Jacob, they're quite separate streams of the family of Abraham. Ah yes, to be sure, Esau took a wife of the daughter of Ishmael, and there are those who claim, 'well, there you are, there's your connection with the Arabs!' You go through Genesis 36 and the 70 odd names of the progeny of Esau, you'll find just one referred to in the prophecies of the future, just one! But you'll find all of these, sons

of Ishmael, who will be in the kingdom and who will be subjects to Christ. The one that you will find of the sons, in this case, a grandson of Esau is Amalek; and we know what his destiny is! We're going to demonstrate in our studies in Psalm 83 why Amalek is in the company that comes down upon the land of Israel, because the destiny of Amalek, the grandson of Esau, is identical to the destiny of his grandfather, Esau, **absolute utter destruction**. Esau represents the nations who seek the destruction of Israel lead specifically, of course, at Armageddon by Gog, and then thereafter by Catholicism; Amalek represents the Gogian element and Gog will be destroyed on the mountains of Israel. B&S, the destiny of Amalek is as Numbers 24 verse 20 says, 'utter destruction'. But not so for the Arab peoples!

I want to put some more detail on this as we proceed this morning. This chart here (which I don't expect you to fully absorb when I first put it up before you - everyone laughs - I thought you might do that, but if you just focus on the fact that there are 4 vertical lines beginning from the left; along the top, the bar at the top is the information that you need to absorb first. That we start with the return of Christ to raise the dead and to judge them and to prepare them for the work they will do with Him; that goes on, we believe, for 10 years (don't ask me to prove that right now because the session would be over by the time I finished); then there's a 40 year period of divine judgment. Armageddon, of course, occurs here, there's a 40 year period of divine judgment, then there's a 1,000 year reign of Christ, in fact, I believe, that this 40 years is included in the 1,000 years, because it says in Revelation 20, the only place that we read about the millennium in terms of timing, apart from types, 'is that they shall live and reign with Him for a 1,000 years'. When do you think we're going to start to reign with Christ? when He sets up His throne, and that will be immediately after Armageddon, that's when He begins to reign. He's not reigning over all the world until here, but he begins to reign in there, and you and I will reign with Him; so this is part, I believe, of the millennium, just as the little season at the end of millennium is part of that 1,000 years. Okay, that's just a point by the way! Over here, beyond the millennium when 'God will be all in all'.

Now the reason I've put this chart up, well, there's two reasons, these black boxes that you can see here that run from the top to the bottom, are the visions of glory in the Apocalypse, every single one of them can be slotted into this framework. You can slot them in, now the one we've been focussing on in particular is Revelation 14, which begins with Armageddon, the harvest of the earth, in fact, to be strictly correct, it begins with **the Lamb upon Mount Zion** and that's a 'post Armageddon' event. Later on in the chapter it tells us how this is acquired, it is acquired by the harvest of the earth (that's Armageddon) then there's a proclamation (Revelation 14 verses 6 and 7) which goes on for 10 years; then Rome is destroyed, and then we have the vintage of the earth (Revelation 14 verses 17 to 20). That's exactly as it was in Israel, they had a harvest, a barley harvest, a wheat harvest, then they began to bring in the fruits, last, the vine, they brought in the grapes and there was a treading out of the winepress. So it's exactly in that pattern, a heap of sheaves in a valley, ultimately a period of time of treading out the winepress of the wrath of God. That's how the scripture presents the events beyond Armageddon; now you and I are going to be involved in all that! and it's important that

we understand how and why and where! as best we can, and to see ourselves in those events.

What I want to demonstrate to you this morning in our study, is that the power of Edom will be represented here at Armageddon, in the Gogian confederacy which has as its head the thinking power, as it were, of Babylon. That's the motivation behind the attack on the Land of Israel, it's a religious contest is Armageddon; it's not just about taking a spoil, the spoil, in fact, includes the religious sites. Did you know that the Russian Orthodox Church is the largest landowner in Israel today? They believe they own those sites! Say no more about that! So it begins with the Gogian confederacy being destroyed! Then, of course, we've got the Papacy collecting the nations to oppose this imposter in Jerusalem who claims to be the King of Israel. So there's got to be the crushing of the winepress of the wrath of God, and the power of Edom is going to be destroyed. The governments of men that oppose Christ will be destroyed, but the people who were part of those organizations who oppose Christ will continue on into the millennium, they will live out their lives, we believe, at least some of them. There will be a remnant like there was when Edom was destroyed by the Babylonians, there was a remnant of Edomites. The government had been destroyed but the remnant was taken to the south of the land of Israel, and there they were slowly but surely integrated into Israel and disappeared from history. That's exactly what's going to happen to the remnant of Edom in the latter days. I want to try and demonstrate those things this morning as we proceed.

The end of the Edomites - they were prominent in the disaster of AD70, living up to their national character of divisiveness and brutality to the very last. But with the overthrow of the Jewish state, the Edomites passed completely from history, nothing more is heard of the Edomites in history, thus the first part of Obadiah's prophecy which we read here this morning, from verses 1 to 14, Edom as a nation, is no more. But the bible does refer, at least in one place, to the ancient territory of Edom; we won't turn this up because you know the passage well, it's Daniel 11 verses 40 to 42, and it talks about the King of the north, the Gogian confederacy coming down upon the mountains of Israel, coming down the coastal strip of Israel passing by ships and other means into Egypt, because their main target initially is Egypt. It says in that prophecy that he shall enter into the glorious land, that these shall escape out of his hand, even Edom and Moab and the chief of the children of Ammon. Now the thing that you need to remember when you read Daniel 11 is that it's talking about territory, it's talking about lands, 'he shall enter into the glorious land and many nations shall be overthrown', it says, 'but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon'. This is the only place I know, where Edom is spoken of as a territory in prophecy, because you see, in Daniel's day, it was called the land of Edom. Every other place, unless you can point out one to me, where Edom is used in prophecy, that is, of the latter days, it is used in a typical symbolic sense, it's actually talking about, not Edomites or the land of Edom of ancient times, but rather a people who have the character of Edom of ancient times, the anti-Semites, the haters of Israel. We'll demonstrate that as we proceed, God willing.

Firstly, let's just have a look at the history of this land of Edom in the past! In Jeremiah 49 verse 13 it says this, 'For I have sworn by Myself, says the LORD, that Bozrah shall become a desolation, a reproach, a waste and a curse, and all the cities thereof shall be a perpetual waste'. That was the prophecy similar to Obadiah that Jeremiah gave concerning Bozrah, and this is what Stephens wrote in his 'Incidences of Travel' and this is rather dramatic language, suits me pretty well! It says, 'I would that the skeptic could stand as I did among the ruins of this city; among the rocks, and there could open the sacred book and read the words of the inspired penman written when this desolate place was one of the greatest cities of the world. I see the scoffer arrested, his cheek pale, his lips quivering and his heart quaking with fear as the ancient city cries out to him in a voice loud and powerful, as one risen from the dead, 'though he would not believe Moses and the prophets, he believes the handwriting of God Himself in the desolation and eternal ruin around him'. You go to Bozrah today, that's what you see!

Come with me to Obadiah! There's a marvellous consistency in the Word of God, **Edom represents the nations** who oppose Israel and then Christ at Armageddon. In Obadiah's prophecy it says in verse 15, 'For the day of Yahweh is near upon all the nations: as thou has done, it shall be done unto thee, etc', it is upon all nations! Obadiah's prophecy is about Edom, and verses 15 to 21 are clearly about the latter days. Now I want you to notice something here in Obadiah. Obadiah refers to the **mount of Esau** and to the **house of Esau**. Are they the same thing?

You have a look at what he says in verses 18 and 19, 'And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble (which is interesting, isn't it? stubble, that's Malachi 4 verse 1) and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau for Yahweh hath spoken it'. So he's talking here about the house of Esau in verse 18, but look at verse 19; 'And they of the south shall possess the **mount of Esau** (so there's a house of Esau and a mount of Esau). You step back to verses 8 and 9, this is a prophecy of the end of Edom, ancient Edom, verse 8, 'Shall I not in that day, saith Yahweh, even destroy the wise men out of Edom, and understanding out of the **mount** of Esau? Verse 9, 'And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter'. So what happened in history? the Babylonians overthrew the government and the mighty men of Edom, and they took the remnant of the common, ordinary people who survived that holocaust into the land of Israel. So the government was overthrown, the house, what was left of it, was taken into Israel and disappeared in history, integrated completely.

There is a difference between a **mount** and a **house**, isn't there? By contrast, Obadiah speaks of mount Zion; see what he says at verse 21, 'And saviours shall come up on mount Zion to judge the mount of Esau'. So, mount Zion is contrasted with mount Esau. Now are we talking about literal mountains here, do you think? Do you think when it says in verse 21, that saviours shall come up on mount Zion, that that's really talking about literal mount Zion? well, yes, it is! We, b&s, will come up on mount Zion, but

that's not the primary reason that that term is used. We know what will be established on mount Zion, it will be the place of the throne of David. It is here that the government of the future age is to be established, so this is talking about the role of the saints, who with Christ, will extend His control over all the nations, until finally the governments of the world will be finally abolished and there will be one government left. 'Saviours shall come up on mount Zion' to **destroy** the mount of Esau. It's the work of the 40 years that we've been talking about!

So there's a difference between a mountain and a house, because Obadiah also speaks of the house of Jacob in verse 18, and the house of Joseph.

A **mountain** symbolizes in scripture **political and religious power**; we know Daniel 2 verse 35 very well, and this Stone cut out of a mountain without hands, is of divine origin, from a divine government, now transferred to the earth, this Stone grows into a **mountain** and fills the whole earth; in other words, Christ will rule the world. That's simple, isn't it? In Zechariah 4 verse 7 we read, 'the mountain which stands before you, O Zerubbabel has to be made like a plain', the mountain that stands before the anti-typical Zerubbabel, the Lord Jesus Christ, are the governments of mankind which have to be removed before He can establish His kingdom. Simple language! This is quite important, b&s, because when you just step back to verse 19 it says, 'They of the south shall possess the mount of Esau', who is it in the future that is going to take over the government of the world? Who is going to rule all nations? Israel? the mortal Israelites are they going to rule the world? No! it will be they who have come from the south, from Sinai, the place of judgment, where they were immortalized on the right hand of the King who comes to Zion to establish David's throne, and then after Armageddon for 40 years, proceeds to destroy the **mountain of Esau**. They of the south, is a reference to you and me. Have a look at Zechariah 9 verse 14 in your own time, which says, 'He shall come with the **whirlwinds of the south**', the hurricanes; you've seen a few hurricanes in this country in the last year or two, but they're nothing, absolutely nothing as to the hurricanes that will come from Sinai to establish the kingdom of God, and will decimate the governments of this world. It's a reference to you and me! You see, when you can nail down in a context what is being spoken about, and you have the framework, you can understand these prophecies. So, b&s, when we talk here about mountains and houses, we're talking about **governments** = mountains, and a **house** = refers to a family or a community descended from a leader or a family head. So in Obadiah a mountain refers to the power of Edom's government and house to its subjects or its followers.

Now I do want you to turn to Daniel 7. In Daniel 7 we have this well known prophecy which is the equivalent of Daniel 2, it just gives us further detail and the divine perspective on Nebuchadnezzar's image. But the powers are the same: we've got the gold, silver, brass, and the iron in these beasts: the lion, the bear, the leopard and the 4th beast (indescribable). It says in Daniel 7 verse 11, 'I beheld then, because of the voice of the great words that the horn spake, I beheld even until the 4th beast was slain, his body destroyed and given to the burning flame'. So you see, the destiny of the

4th beast is utter destruction. The 4th beast was the Roman empire, and what remains of Rome today is Roman Catholicism, its destiny is utter destruction. Its body was burnt, but not the other beasts! you have a look, verse 12, 'as concerning the rest of the beasts, that's the lion, the bear and the leopard, it says, 'they had their dominion taken away, their mountain is removed, yet their lives were prolonged for a season and a time'. So their house goes on a bit longer, in fact, for a 1,000 years, until they are finally and totally integrated into the house of Israel. The 4th beast of Daniel 7 represents the **Gogian confederation with Babylon the great as its thinking power**. The 4th beast is utterly destroyed by Christ, representing the complete destruction of Catholicism and its influence over the nations. The rest of the beasts had their dominion taken away, but their lives are prolonged for 1,000 years. The 4th beast symbolizes the power of the flesh in political and religious manifestation, that is, to use the words of Obadiah, it represents Edom, anti-typical Edom.

Edom's fate is the destiny of the nations. Edom's political power was first broken and its land inherited by others. Surviving Edomites were finally integrated into Israel and ceased to exist as a separate people; so it will be with all the nations. Christ will first utterly destroy all political and religious opposition to His role, and during the millennium, surviving nations will be absorbed into Israel. And that's the message, isn't it? of those two wonderful prophecies in Jeremiah, and here they are! Jeremiah 30 verse 11, 'For I am with thee to save thee', saith Yahweh, to His people Israel: though I make a full end (got this?) **of all nations** (read - Edom) whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.' Then Jeremiah 46 verse 28 says virtually the same thing almost word for word; why would God do that twice in the one prophecy? Well you see, He did it because He wanted to stress that when He's finished, there will only be **one nation on the earth!** At the end of a 1,000 years He will have integrated all nations into one nation, the nation of Israel. That's the point He's making here and that's what Amos 9 is about, and I'd like you to come now to chapter 9.

Now I'm being told that I'm going too fast! So I've clicked back to 3rd gear! I'm not sure if you want me to go back to 2nd by this is 3rd gear! Amos 9 verses 11 to 15, now this is a wonderful picture of the kingdom, isn't it, b&s? It's a prophecy of the kingdom age! Verse 11, 'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. That they may possess'. What? what will Christ and the saints and Israel His people ultimately possess? the remnant of Edom, and of all the nations (if you didn't realize who Edom was he tells you) which are called by My name' (they're all going to be Christadelphians when God's finished with them). Then he goes on to speak in verse 13 about the bounty of this time. 'Behold, the days come, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt'. It goes on like that, b&s, in verses 14 and 15, of the wonder of the kingdom age! 'the desert shall blossom as the rose', to use the words of Isaiah 35, and the nations, the redeemed of Yahweh will be there and they'll come up to Zion, because He's integrating them into Israel, that's the

prophecy. Now why does it use the term 'the tabernacle of David?' well, you might just want to note alongside of Amos 9 verse 11, Isaiah 16 verse 5 which says this, 'In mercy shall the throne be established and He shall sit (Christ) upon it in truth in the tabernacle of David, judging and seeking judgment and hastening righteousness'.

Why would it call the temple of the future age, the house of prayer for all nations as in Isaiah 56 verse 7, why would it call it the tabernacle of David? Well, we need to ascertain that! and as you probably had time to read on the screen there, this refers, b&s, to what David did when he brought the ark from Kirjath-jearim to Zion. He put it in a tent that he had built for it, he didn't put it in the tabernacle of Moses which was then in Gibeon; he bypassed that. Why did David take this enormous step? you just have to think about it! The temerity of it, it's unbelievable! that David could take the ark which belonged in the Most Holy Place where it hadn't been for an awful long time, and bypass the tabernacle of Moses that's standing there, with all the priests' ministry at Gibeon, he bypasses that and puts the ark in a tent of his own making in Zion. Well, David understood that the ark which was constructed at Sinai had to end up in Zion, just as you and I understand that the saints who will be glorified as the cherubim of Yahweh at Sinai, have to take the same route - we have to come to Zion. We have to go from Sinai into the sanctuary, that's the path! David understood that, he knew where God would put His name, he knew that from Genesis 14 and chapter 22. You see, David did that, b&s, because he had many Gentiles, most of them Philistines in his land and he wanted them to share in the worship of Yahweh, without the encumbrances of the Law, which kept Gentiles out for one reason or another; in the case of a Philistine, one of the principal problems was their uncircumcision. Philistines were called 'uncircumcised', and David had tens of thousands, probably close on a 100,000 or more Philistines at the height of his kingdom. A third of his army against Absalom was Philistines, his bodyguard was the Pelethites, the Pelethites were Philistines; and he did not demand their circumcision! So he put the ark in a tent of his own making, so that Philistines could worship Yahweh equally with Israel, without being circumcised. We'll talk more about this in a moment, we have a few more minutes, so we'll look at it in a moment.

But I want you to have a look at Amos 9 verse 7, this is what God says to His people who were acting like Philistines; He says, 'Are ye not as children of the Cushites unto Me (by that He means Babylonians), O children of Israel? Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?' Do you know what He's saying to His people, b&s? He's saying to them, 'Israel, at the time when I brought you up out of the land of Egypt under Moses and brought you into this land and made you my people, and married you, you were My bride; I took you at Sinai at the very same time I was doing that Israel, I was bringing the Philistines from Crete and I put them on your coast land, and I was bringing the Syrians from somewhere else and I put them to your north; do you think Israel that if I could save you, that I can't save Philistines? You act like Philistines, you might be circumcised in flesh but you act like uncircumcised Philistines'. David understood that! that's why he brought Philistines uncircumcised to worship Yahweh at his tent in Jerusalem.

You know, James uses this passage, In Acts 15, to which we'll go in a moment; he uses this passage and for the remnant of Edom, he speaks of all nations; this time of abundant harvests would have been, of course, at the time they celebrated the feast of Tabernacles and in the kingdom age, when the harvest has been brought in (so to speak) the nations will come up to keep the feast of Tabernacles in Jerusalem, because the feast of Tabernacles spoke about God incorporating all the nations; He'd bring in the great harvest and all the nations who were scattered in the times of Nimrod, would finally be brought back into one nation.

So let's just summarize what David did!

He deliberately installed the ark in his own tent in Zion, so that Gentiles especially Philistines, could worship Yahweh without the encumbrance of the Law of Moses, in particular, circumcision. Now how do we know this? You have a look at Acts 7, so there's the tabernacle at Gibeon; that's where the Mosaic tabernacle had been set up at Gibeon. The ark was over here in Kirjath-jearim, you would have thought, wouldn't you? that David should have brought the ark from Kirjath-jearim to Gibeon, but no, he didn't do that, he brought it from Kirjath-jearim to Jerusalem and put it in a tent that he had pitched for it, we are told in several places, 2 Samuel 6 verse 17 is one of them, and when he did that, (we know what he did, he acted as a Melchizedek king-priest (he already was a king) but he put on a linen ephod and he distributed to the people, Jew and Gentile, bread and wine, just as Melchizedek did when Abraham came back from the slaughter of Chedorlaomer, whose name by the way means 'a handful of sheaves' (3540), a northern confederacy who came down upon the land of Israel, took his natural brethren to captivity, and was pursued by Abraham and his company consisting of Jew and Gentile, **both** of which at that time, were uncircumcised. When he destroyed them in a valley of judgment, he came back, and Melchizedek as we know, represents our Lord Jesus Christ as king-priest of the future age, king of Salem, Jerusalem's name in the future age, Psalm 76 verse 2. Melchizedek presents to both Jew and Gentile converts in Abraham's company, bread and wine, the tokens of the sacrifice of Christ.

David knew all that! that's why it says here in Acts 7 verse 44, when Stephen says, 'Our fathers had the tabernacle of witness in the wilderness as He had appointed, speaking to Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Joshua into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David'. But something changed in the days of David, David who had killed Philistines as a younger man, as an older man set about to convert them. That's what this tells us '**unto the days of David**, who found favour before God, and desired to find a **tabernacle** for the God of Jacob. **But** Solomon built Him a house'. But David set the ark in his own tabernacle so that Gentiles could worship God without the encumbrances of the Law! But, Solomon built Him a house, and put the ark in His temple, and in the ark, what was there? two tables of stone, the Law! and they had a court of the Gentiles far off, howbeit, he says in verse 48, 'the Most High dwelleth not in temples made with hands;' Why does Stephen choose under inspiration the title 'the Most High', because he gets it

out of Genesis 14, 'the Most High God, El Elyon, used for the first four times in the bible in Genesis 14; his mind is back there with Melchizedek who's handing out bread and wine to Jew and Gentile in the company of Abraham!

Have a look at Acts 15, this is why James uses this passage. What was the debate in Acts 15? b&s, it was about circumcision, wasn't it? the Jerusalem council was called about whether or not the Gentiles should be circumcised. You can't be saved unless you're circumcised, they said, the Jewish element. Paul stands up and tells of his experiences among the Gentiles; Peter stands up and says, 'I saw the Spirit descend upon Gentiles in the house according **before** they were baptized'. And the Jews stood there and said, 'so what?' (Turn up Amos 9 please) Then James stood up and quotes Amos 9, 'Simeon, he says in verse 14, 'hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; 'After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the LORD'. Look at the phrases used! he's drawing them out of Amos 9; 'the tabernacle of David, possess the remnant of Edom, the residue of men and all the Gentiles'. Amos 9 is about the end of Israel's long captivity; James is talking about the end of the Gentiles' long exclusion because of Law. Amos 9 is about Israel being mightily blessed in the land of their fathers; James is using it because of the inclusion of the Gentiles which caused so much rejoicing when this matter was finally resolved.

That's all he had to say! They closed the book, the believing Jews who insisted on circumcision said, 'well, okay, we surrender! Let's write the decrees, it's all over!' Can you see a consistency in this, b&s? What sense would you make of that if you thought that Edom represents the Arabs? But if you take the biblical interpretation that Edom represents the nations, you haven't got a problem, have you? The bible speaks for itself! (but my time is gone, and the brother is getting very agitated down here); just one thing very quickly! The full end of all nations, the feast of Tabernacles, during that feast they offered 70 bullocks over 7 days, beginning with the number '13' - rebellion, down to number '7', reducing 1 each day - 70. God was telling Israel - 'Israel, I called you but I didn't call you alone; My intention is, you're the firstborn of other sons. My intention is to bring **all the nations** into you, Israel'. That's why on the 8th day, a separate day of the feast, the last holy convocation in Israel's religious year, called in John 7 verse 37, that great day of the feast, on that day they offered **one** bullock, because God was telling Israel and us, that He intended to bring all the nations into one nation, the nation of Israel! He will totally absorb the house of Esau into Israel, just as He did in history.

One final comment, brother HP, Mansfield, commenting on Obadiah verse 6 says this, 'The punishment of Yahweh was to be complete and absolute, leaving nothing of the nation remaining. This punishment commenced with the humiliation that Nebuchadnezzar brought upon it, and it was completed by conversion to Judaism forced upon it by the Maccabees when national Edom passed from the pages of history; and in all this as the prophet showed, they were shown in miniature, the

judgments Yahweh had in store, for the world at large'.