

# THE RULERSHIP AND THE HERODIANS

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**Dan Burkett, Presbytery Word for week commencing Sunday 07 September 2025**  
**Transcription of recording, slightly edited**

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## Part I

It is great to be here with you this afternoon. I count it a real privilege to be a part of the Bible School initiative. Is it not a wonderful thing? I do not know of any other place where you can enjoy this kind of a fellowship around the word. We love having the folk come that have come to Melbourne, and it is a great blessing for us all. Thank the Lord. We are learning new things. I heard some things this afternoon I have never heard before. The amazing thing is they have been right in front of our eyes all the time, then suddenly somebody brings them out and you see something you have never seen before.

In this session, we are going to look at the rulership that Isaac prophesied over Jacob through the laying on of his hands. As you look at Genesis 27, it is quite an amazing story of exactly what took place. You would have to say that God's choice for Jacob and for Esau certainly was not because of any goodness in either one of them. It was His sovereign election that He chose what He chose for Jacob and He chose what He chose for Esau. I find that encouraging. I can see that God could take care of all the bad (in either one of them), if they would just be obedient to him. That is an encouraging thing for us.

When Isaac blessed Jacob initially (in respect of the rulership), he said this: 'Let peoples serve you, and nations bow down to you. Be master over your brethren, and let your mother's sons bow down to you.' Gen 27:29. Then to Esau, he said, '...and you shall serve your brother; and it shall come to pass, when you become restless, that you shall break his yoke from your neck.' Gen 27:40.

This was what was said over the two boys. After the blessing was all said and done, the Scriptures say that 'Esau hated Jacob'. Esau was waiting until Isaac died and he was determined to kill Jacob. I think that Scripture in the New Testament that has already been read, shows us that this was a root of bitterness springing up in him that caused much trouble. Heb 12:15-17. Rebekah was aware of this, and she was concerned about it. So she went to Isaac and asked Isaac that Jacob be sent away, and Isaac did send him away. Before he sent him away, he

blessed him again. He knew full well who he was blessing this time. He said, 'May God Almighty bless you, and make you fruitful and multiply you, that you may be an assembly of peoples; and give you the blessing of Abraham, to you and your descendants with you, that you may inherit the land in which you are a stranger, which God gave to Abraham.' Gen 28:3-4. I love the way the New King James puts that, where it says, '...that you may be an assembly of peoples.' You have a singular there with 'assembly' and plural with 'peoples'. As I thought about that and Jacob in the long-term view, that sounds like the body of Christ to me, with peoples from all nations and kindreds and tongues.

The blessing also included the land that God gave to Abraham, and these are remarkable prophecies that have very much more in view than just the immediate time in which Jacob lived. Isaac's words reach right down through time, to the time of the end, and concern far more than the person Jacob and himself. It is all a very, very big picture, but the Lord is opening it up for us to see. Then Jacob left as he was sent away. He went to Laban's house. He had the blessing, but he was about to undergo 20 years of chastisement that would end up in quite a point of crisis for him but would change his whole way of living. That stood out to me. Both sons needed to change, but one would be chastened and find change, and the other would not.

Jacob, as he left there, put his head on the rock for a pillow that night. He saw the gate of heaven. He saw the body of Christ. He also had to go through the narrow gate, and that is the one that every son has to go through - every righteous person. That is the one that the psalmist David wrote about when he said, 'The Lord has chastened me severely, but He has not given me over to death. Open to me the gates of righteousness; I will go through them, and I will praise the Lord. This is the gate of the Lord, through which the righteous shall enter.' Psalm 118:18-20. That is the gate of chastisement in the body of Christ. The psalmist there said, 'I will go through that gate.' Jacob was willing then to walk with the Lord through those 20 years that followed.

Then Jacob came back to the land. He had his encounter with the Lord in the wrestle. He came to weakness. He acknowledged that he was Jacob, the 'deceiver' and 'supplanter', and he overcame those carnal propensities. His name was changed by the Lord from Jacob to 'Israel', which means 'prince with God' or 'he will rule with God'. So that is like God saying to him, 'Now this is who you really are, Jacob. This is who you really are.' But he had to let go of the other things and receive what the Lord was bringing to him. His walk was forever changed. He always walked with a limp after that. That is how he walked when he came to meet Esau.

Esau was coming to meet him with strength; but Jacob was coming to meet Esau in weakness. As he came there, he was facing not just a natural hatred, but a hatred with a real demonic aspect to it. How could it be anything else? Esau was totally disobedient. He was wide open to the enemy. That hatred was energised by these demonic forces there, like a roaring lion in him, 'seeking whom he may destroy'. In that motivation and strength, he was coming there to kill Jacob. It is amazing he is not coming alone. He has 400 men with him. That number four - we link that with the world. He already has an alliance with the world. He is coming to meet Jacob. Jacob takes all the wind out of his sails and bows down seven times before him. In that way, he overcame. He disempowered Satan because it was a suffering that was connected with Christ and His seven wounding events in which He disempowered all the power of the enemy. That is how Jacob came to him.

Suddenly Esau, had there a real moment that could have been a change for him because he fell on his brother's neck and kissed him. What I saw in that was a real prevenient moment for Esau - a moment when he could have actually made a change. All Satan's power over him was brought to a halt there. He could choose, but he did not choose. He had an opportunity to choose. I think that was a very important moment for Esau, but he passed it by. He let it go. He showed affection for Jacob, but he never offered to serve him. He never said 'yes' to the Lord in that. That is, I think, a key point in time for him.

The key point when it comes to the rulership (this is another one of those amazing things that

has been right in front of our eyes and never seen) was that, although Jacob was given the rulership over his brother, we do not see it in his lifetime at all. That is an amazing point to consider, because that has implications. If we did not see it then, when will we see it? Was Isaac a false prophet? Of course not. These things are all going to be fulfilled. A simple point like that, you can gloss over and miss the whole thing. This never took place in Jacob's lifetime, but rather it is going to work out for him down through time in this one who was to be 'an assembly of peoples'. It reaches all the way down to the time of the end when every aspect of this prophecy will be completely fulfilled.

At this point we are going to follow what took place with Esau and Jacob's descendants. I had to draw a little map of this to get it clear in my own mind, so I have done a PowerPoint to try to help you see it the same way that it came to me. We will start there with Jacob's return to the land and his seven times bowing. This is prophetic of what is to take place - the seven times bowing of his descendants (both natural and spiritual) before the seven kingdoms of the world down through time. We will start with Jacob and Esau right there when he has come back and they have embraced. They are on the promised land (I have three lands and a timeline at the top).

We have the promised land there and Jacob and Esau are there. You have Mount Seir and Edom down below and then I have Egypt down below there because they all have something to do with this as you will see as we go through.

I have Esau in red there. I want to ask the kids here, could you raise your hand if you know why I have Esau in red? I have one there. Any others? Yeah, some more? Well, he could not really be in any other colour, could he? That is what his name was when he had that red mess of pottage - that red stew. We have him in red. I have Jacob in blue because his descendants, the true Israel of God, are going to be like the stars of heaven. I thought we will make him blue. We will follow this through and see today and tomorrow when this prophecy and the actual sequence of it will be fulfilled. That of course is not until after the sixth seal is opened.

The brothers parted company after they saw each other there. After their meeting, Jacob went to

Succoth, which is still in the promised land; Esau went to Mount Seir, which is not in Canaan. This territory and the land below it, becomes the land of Edom for Esau's descendants. Ezekiel records that these people had an 'ancient hatred'. Eze 35:2-5. That hatred had its source in Esau himself. It was passed down through his descendants - that demonic hatred of Jacob. It was a root of bitterness that defiled many - not just in his own time, but right down through his descendants. It is also important to note that he married the daughter of Ishmael, trying to fix things up with his parents there. He has actually mingled his seed then with that of Ishmael's. Ishmael is always a picture of the flesh or carnality to us. These details all help us to see the profile of the Nicolaitans, because their profile is the same. It is that thing that God hates. Esau hated his brother and God hated him. God hates that whole attitude that hates its brother.

Then we come down to the time of Joseph when Jacob and his family leave Canaan and they go down to Egypt. This is where they eventually become slaves, and they are subject then to the first of those seven kingdoms. Then going on down to the time of Moses, they leave Egypt, and they are starting to go back. But do you know what happened? They were caught in the wilderness for 40 years. That whole generation, apart from Joshua and Caleb, died eternal death because they did not believe. After that, Joshua and the descendants of Jacob return to Canaan (the promised land), and they possess it. There is no ruling over Edom or Esau that we see to this point.

It is not until the time of King David, (we are moving through time pretty fast here) that we see some fulfilment of Isaac's prophecy concerning the rulership. David subdued Edom and they became his servants. This is a partial (or initial fulfilment), but you do not see them getting restless and throwing Jacob's yoke off of them. Instead, you see Joab, David's commander, going through the land of Edom for six months and killing all the males in Edom - all except one. His name was Hadad, and so he fled down to Egypt. There he married into royalty. He married the sister of the Queen of Egypt. Again, you can see a political alliance that is in the descendants of Esau. This time it is mingling with Egypt, which is a picture of the world. You have the flesh, and

you have the world; you have carnality and the world; and this descendant of Esau fits right in there. He fits right into that place in Egypt to where he is brought right into the royal family. He wants revenge, which is kind of an Esau thing. He wants revenge, so he waits there in Egypt until David and Joab die (I have in my notes 'wise decision'). He then returns to Edom to become an adversary of King Solomon.

The Scriptures record about this: 'Now the Lord raised up an adversary against Solomon, Hadad the Edomite.' 1 Kin 11:14. This is not Edom becoming restless and throwing the yoke of Jacob off. This is the Lord raising up an adversary to Solomon because Solomon had turned away from the Lord. The rest of the story is there in the chapter, but it is not Esau becoming restless. It is not the fulfilment of the prophecy concerning Edom.

Going on down through history, there is tension that happens between Edom and Jacob's descendants. There is some rulership over them with Jehoshaphat, and there is a great victory with Amaziah.

The next major point of focus was when Judah went into captivity in Babylon. They became enslaved to the third world kingdom. This is the third bowing of Jacob. Edom and Judah were brethren in the sense that they had descended from Jacob and Esau. When this happened to Judah and they were taken off into Babylon, instead of helping their brethren, they took advantage of it and rejoiced at what happened to Judah. They also came into Jerusalem, and they plundered some of that for themselves. Then they took advantage, and they came into an area of the promised land. They took it for themselves when the Lord had given the land around Mount Seir to Esau but had not given anything of Canaan to them. They are coming on and claiming an inheritance in the land that they have no right to. This is a false kind of an inheritance that they are claiming.

This is a key point for us today when we consider Esau in relation to the Nicolaitans and their profile. The Nicolaitans - they are in the church, but they do not have any inheritance because their heart is not right with the Lord. The same things that were there in Esau are there in them.

Here they are - they are right in the church. I think there are a lot of them in church.

Let us have a look at another aspect of it. Listen to what Obadiah says about them, 'For violence against your brother Jacob, shame shall cover you. And you shall be cut off forever. In the day that you stood on the other side - in the day that strangers carried captive his forces, when foreigners entered his gates and cast lots for Jerusalem - even you were as one of them. But you should not have gazed on the day of your brother in the day of his captivity; nor should you have rejoiced over the children of Judah in the day of their destruction; nor should you have spoken proudly in the day of distress. You should not have entered the gate of My people in the day of their calamity. Indeed, you should have not gazed on their affliction in the day of their calamity, nor laid hands on their substance in the day of their calamity. You should not have stood at the crossroads to cut off those among them who escaped; nor should you have delivered up those among them who remained in the day of distress.' Oba 1:10-14.

We should never rejoice in the chastening of the Lord on a brother. We should not be here in the house of God if we hold something against another brother in the house of the Lord. There is a pride here with this. They spoke proudly in the day of distress. Obadiah says, 'The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose habitation is high; you say in your heart, "Who will bring me down to the ground?" Though you ascend as high as the eagle, and though you set your nest among the stars, from there I will bring you down, says the Lord.' Oba 1:3-4. This was the Lord's word to Edom, but also to the spiritual descendants of Edom. These are ones who are presuming to be 'in the clefts of the rock', but their heart is not right with the Lord. They are not in the place they should be. Their whole way is a lie, just like Jacob's was, but they have not been cleansed of it. They have not submitted themselves truly. They are not true sons. They are not embracing the chastening of the Lord. They are holding things against another brother. Their confidence is in the flesh. They are carnal. This is Esau. This is the Nicolaitans in the church. They can come right up alongside the brethren and give them a big smile and hold out their hand and shake

hands with them and yet not really fellowship - because there is a deceit in it. This is how the New Testament describes them, when it says, 'For many walk, of whom I have told you often, and now tell you even with weeping, that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame - who set their mind on earthly things.' Php 3:18-21. Is this not Esau?

What was standing out to me as I was reading these things was that Esau could have repented. He had a long time to do it, but he did not. Any one of us sitting here - we could start out as Jacob, and we could become Esau. We can sit right in here, right in the middle of everything, and we are actually sitting in the seat of the Nicolaitans. We can be comparing, we can be desiring what another person has, or we can be reacting against something that might really have happened to us; but we have allowed it to become a bitter thing that sits in our heart.

I was sitting in one of the *agape* meals a couple years ago. There were two brethren I had let something sit in my heart against - one of them particularly because of something he did. I was still being friendly and everything, but it was sitting in there. I was sitting in that meeting, and I knew I had to go see both of those brethren that day and ask their forgiveness. I went to them right after the meeting and had the most wonderful reconciliation with both of them. The one who had done that thing, he said to me, 'Why did you have something against me? I want to know.' I said, 'Well, you know, it was because you did this.' He said, 'I can do that.' We both found something there that healed everything right there. I could turn from being Esau to being Jacob right there. You can turn from being Esau to being Jacob. If the Lord is speaking to your heart here today, today you need to respond. You might have held something for 60 years. You do not have to be Esau; you can be Jacob. You do not have to be hated by God; you can be loved by God. You do not have to be claiming an inheritance that you have no right to. You can have a right to the inheritance. You have to make that choice. If the Lord is speaking to your heart and you see that, do something about it. Do not let the day go past without doing something about it. This is very important. Do not wait for another day; do not harden your heart - but turn

in repentance. Today is the day of salvation for you. You do not need to be hated by God; you can be loved by God.

Coming back to our map, the prophecy of Obadiah not only addresses the natural situation of the false inheritance of Edom in Idumea (that is what the area became known as). It was an area within the land of Canaan. They are there; they will be there (if I ever get through to the end of the day) with Judah when it comes back - both on the land. Do see the point? You can be right here. You can be sitting right here, and you can be Esau. Judgement is coming to Esau. Isaiah 63:1-4: ‘ “Who is this who comes from Edom [it is where the descendants of Esau were], with dyed garments from Bozrah, this One who is glorious in His apparel, travelling in the greatness of His strength?” “I who speak in righteousness, mighty to save.” “Why is Your apparel red and Your garments like one who treads in the wine press?” “I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in my fury; their blood is sprinkled upon My garments, and I have stained all My robes. For the day of vengeance is in My heart, and the year of My Redeemed has come.” ’

When He says ‘the day of vengeance’, that puts it in the time after the Father takes His seat when Christ initiates the day of God’s vengeance. There is more detail about this that we see in the book of Obadiah in which Edom will be judged for their actions (or betrayal) against Jacob. That is when the seals are being opened, when the Father has taken His seat, and when the 144,000 are proclaiming the gospel. In that time, they are going to be hated by all the nations.

Here is this Nicolaitan thing sitting in there, too. It is religious; it is right there. They want to preserve themselves, and they make an alliance. They begin to form up and try to smooth things out for themselves with the powers that be in the world. The Scripture says that when they do that, these ones that they try to link with will turn on them and their destruction will come.

Here is what it says, ‘All the men in your [speaking of Edom’s] confederacy, shall force you to the border; the men at peace with you shall deceive you and prevail against you. Those who eat your bread shall lay a trap for you. No one is

aware of it.’ Oba 1:7. There is destruction coming to that Nicolaitan aspect of the church because of their link with the world and because of the alliances that they form, but it will be the word of the 144,000 that will bring this judgement upon them. Listen to this, ‘The house of Jacob shall be a fire, and the house of Joseph a flame; but the house of Esau shall be stubble; they shall kindle them...’. Who is the ‘they’ there? It is the house of Jacob. It is the ones who are proclaiming the gospel in that time. ‘... they shall kindle them and devour them, and no survivor shall remain of the house of Esau. The Lord has spoken.’ Oba 1:18.

Malachi 4 verse 1: ‘ “For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly [the proud there, that would be Esau; that would be the Nicolaitan thing] will be stubble. And the day which is coming shall burn them up.” says the Lord of hosts, “that will leave them neither root nor branch.” ’ Judgement is coming upon Edom; judgement is coming upon the Nicolaitans; but we do not have to be included in their judgement.

Let us quickly look at the spiritual descendants of Jacob. These are the ones that it speaks of in Isaiah 48 verse 1, where it says, ‘Hear this, O house of Jacob, who are called by the name of Israel, and have come forth from the wellsprings of Judah.’ The natural house of Jacob did not come forth from the wellsprings of Judah. Judah is actually coming forth from Jacob. As you look at that, you see the twelve tribes; they are the sons of Jacob. They are coming out of Jacob, not coming out the other way. ‘It is evident that our Lord sprang out of Judah’ and an entirely new nation, the true Israel of God, has been brought forth through the offering of Christ. That is not the natural seed of Jacob. That all goes into the body of sin and goes out in the cross. The only thing of Jacob that comes out through, is that which is of faith. All those believers (before and since), that is the new house of Jacob. That is the firstfruits of the true Israel of God that has been coming forth ever since the cross. That is the house of Jacob that is called by the name Israel and has come forth from the wellsprings of Judah. This is what we are looking at when we look at the inheritance that is there for Jacob as we come into the time of the end.

Coming back to our chart, we will finish it off this way. We left it there when Judah had gone into Babylon for 70 years. That was until the time of Cyrus. They came back out of Babylon... (some of them did - not all them), ...came back to Jerusalem. There, at that point, you have the two things dwelling in the promised land - in the land of Canaan.

## **Part 2**

We will put the Herods on our little chart that we have been doing. We have the Herodians - the false kings with a false kingship that they have gained through religious and political alliances. It occurred to me at this time that Jacob is looking a bit more like Esau - living by the sword with the rebellion of the Maccabees. Esau is looking more like Jacob with his false kingship. But it is all upside down. We will put on Herod the Great (there are four Herod's we are looking at here).

Herod the Great is the one who killed all the male children to preserve his kingship. He is on the holy land; he is a practising Jew. He was the one who, to get favour with the Jews, undertook that extension of the temple that took 40 years to complete. He is a practising Jew who is a descendant of Esau - mixed with Ishmael and Egypt and a citizen of Rome, ruling in Judea while Jacob is bowing to the sixth world kingdom. He is a real mixture.

Then we have Herod Antipas who killed John the Baptist and scourged Jesus. As David was bringing out there, the tide is turning now from Esau's hatred against the natural Jacob to Esau's hatred now being directed against Christ. Christ is there with His seven times bowing. The events of the cross took place during this Idumean rulership.

Then we come to Herod Agrippa, who was a friend of the Romans and the Jews, and his hatred was directed against the church. He is a very political person as well. As David mentioned, he killed James, and when he saw that the Jews approved of this, he was then going to go kill Peter as well. You can see this political thing among them.

Then we come to the end of the Herods with Herod Agrippa II who does not seem to be all that antagonistic. He is the one who says, 'You

almost persuade me to be a Christian,' to Paul. The antagonism towards the lampstand churches ceases to come from the natural descendants and moves to the spiritual ones - the Nicolaitans in the church.

We are going to jump from there and we are going to come down to the time of the end. We are going to look at the fulfillment of the prophecies of Jacob concerning his true rulership that were given to him by the Lord. Remember what the Lord said to Jacob through Isaac? 'Let peoples serve you and nations bow down to you. Be master over your brethren and let your mother's sons bow down to you.' We are going to see this down in the time of the end. This is his rulership over the peoples and nations and over Esau, and it is undisputed, full, complete rulership. To see this, we have to go right down to the time of the end because it is not until then that we see this.

At present, Jacob is still bowing. I am going to say Jacob, the elect of God, is still bowing before the seventh world order - the seventh kingdom - the United Nations. It is interesting that in our time, we are actually seeing a big shift happening right in front of us. That is the shifting of the crowns of its authority from being on the seven heads to shifting over to being on ten horns. That is the shift from globalism to nationalism to regionalism. I think we are actually seeing a big change happening right now. To look at this rulership in Jacob, it is going to take us to some most wonderful, wonderful prophecies in the Scriptures. I get excited reading them and I think you will too. We will look at them.

Let us turn to Jeremiah 30 verse 4. I will read a couple of verses before there. ' "For behold, the days are coming," says the Lord, "that I will bring back from captivity my people Israel and Judah," says the Lord, "and I will cause them to return to the land that I gave to their fathers, and they shall possess it." These are the words that the Lord spoke concerning Israel and Judah.' Right here, what He is going to say in this chapter is going to take place. It is going to affect both Israel and Judah. We have Jacob and you had then the twelve tribes underneath. You saw there Judah and you saw there Israel. What happens to Israel in the Assyrian captivity? They get scattered or sown among the world, but they are going to be

coming back here. We are going to see this in Jeremiah. You also have Judah. They remained on the land. What is going to take place in this chapter here concerns both Judah and Israel. The ten tribes were called Israel. What I am going to read next affects them both because it is right down at this time with the opening of the seals.

Hear what it says in Jeremiah 30 verses 5 to 7: 'For thus says the Lord: "We have heard a voice of trembling, of fear and not of peace. Ask now, and see, whether a man is ever in labour with a child? So why do I see every man with his hands on his loins like a woman in labour, and all faces turned pale? Alas! For that day is great [this is the day of the Lord that commences when the Father takes His seat], so that none is like it; and it is the time of Jacob's trouble, but he shall be saved out of it." '

This is salvation coming in the time of the end; but it is a time of trouble. It is the time of the opening of the seals; a time of great tribulation such as has never been nor ever shall be. And as bad as it is, Jacob is going to be saved out of it. In that trouble, there is also a travail, because you can see that picture there of every man with his hands on his loins like a woman in labour. There is a travail that is bringing forth something out of the trouble. Out of this is going to come a vast multitude - not just 144,000 that will take the gospel to the world - but a massive multitude that will reach out to the entire world so that probably half of it is saved.

The seven times bowing to Esau and the kingdoms of the world of Jacob will come to an end at this time. Remember how Esau came with these 400 men. We link that number with the world. You have four corners, four quarters, four winds, four seasons, four rivers - all having to do with the world. The bowing before Esau as he is coming with these 400 men is prophetic of the seven times bowing before the kingdoms of the world with whom Esau seeks alliance. Jeremiah 30 verse 8 goes on and says, ' "For it shall come to pass in that day," says the Lord of hosts, "that I will break his yoke from your neck." ' He is talking to Jacob here now. What is the yoke that is being broken from Jacob's neck? It is this seven times bowing to Esau - to the kingdoms of the world. It goes on and says, '... I will burst your bonds [talking to Jacob]; foreigners shall no more

enslave them. But they shall serve the Lord their God, and David their king, whom I will raise up for them.' In the time of the end the kingship of Christ is going to be established in the world, and they shall serve King Jesus Christ, who is the Son of David, and He will rule through His overcoming presbytery, seated with Him on twenty-four thrones. That is the throne of David.

The authority of Christ will come through the presbytery, seated on these twenty-four thrones, and the kings of the earth will not like this. They will rage and they will plot a vain thing. They will set themselves against a common enemy - the church, and counsel together against the Lord and His anointed, and say, 'Let us break their bonds and cast away their cords from us.' This is Psalm 2 verses 3 to 6. 'He who sits in the heavens shall laugh at them in utter derision because He has set His King on His holy hill, Mount Zion and He has given the nations for His inheritance and the ends of the earth for His possession.' Nothing will be able to change that.

Will you listen and let your heart be encouraged as you hear these things? Jeremiah 30 verse 10 goes on to say, ' "Therefore do not fear, O my servant Jacob," says the Lord, "nor be dismayed, O Israel; for behold, I will save you from afar and your seed from the land of their captivity. Jacob shall return, and have rest and be quiet, and no one shall make him afraid. For I am with you," says the Lord, "to save you; though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you. But I will correct you in justice and will not let you go altogether unpunished." '

That is an amazing passage of Scripture. I love how it starts when it says, 'Do not fear.' Brothers and sisters, do not be afraid as we approach the time of the end. There is nothing to be afraid of because He says to us, 'Do not fear.' And He says, 'No one shall make Jacob afraid in that day.' We can be encouraged in that, as we move closer and closer. You can see the day coming right in front of us. You will not be afraid in that day. There is nothing to be afraid of because 'no one shall make him afraid, but Jacob will be, in the trouble, corrected in justice.'

In last month's Bible study, Jacob is going to know *El-Nasa* - the 'God who forgives but takes vengeance upon our deeds'. In the trouble, Jacob

will be corrected. I have here that there will be corrective surgery - not an amputation. In other words, there is going to be something that will fix you up and take care of the problem, but it will not bring a complete end (or the judgement) of eternal damnation to Jacob. Rather, it will correct him, and he shall be saved out of this great tribulation.

That is not all; there is a lot more. I love what it says in Jeremiah chapter 31 verses 1 to 4, because it is talking about the same time. The Lord says they are 'at the same time'. While this is going on, He is wanting to include this message here. He says, ' "At the same time," says the Lord... [What time is this? This is the time of Jacob's trouble that finishes at the sixth seal and going on from there], "I will be the God of all the families of Israel, and they shall be My people." '

I think this is wonderful. We are hearing about all the families of Israel, and I am so thankful for the word of Christ that is coming to us through the presbytery by the Holy Spirit that is correcting us and performing a bit of surgery even on our old marriages. We are beginning to find something new in them. We have a long way to go, but the word is helping us. Do you agree with that? Are you not getting some help with your marriage as the Lord is bringing this to us? I am learning to actually lay down my life for my lady over there so that she can make it into the promised land. She is a tough nut to crack, but we are getting something from the Lord in the word. Let me tell you, we start every morning, and I am asking the Lord to help me to be an expression of the headship of Christ to her. If I forget to do that, boy, we are not going to have a very good day, let me tell you. We are finding something that the Lord is helping us with in the word that He is bringing to us.

'At the same time, He will be the God of all the families of Israel. Thus says the Lord, "The people who survived the sword found grace in the wilderness - Israel, when I went to give him rest." The Lord has appeared of old to me, saying, "Yes, I have loved you with an everlasting love; therefore, with lovingkindness, I have drawn you. Again, I will build you, and you shall be rebuilt, O virgin of Israel. You shall again be adorned with your tambourines, and shall go forth in the

dances of those who rejoice." ' There is a day of rejoicing coming for Israel and for Jacob.

Both Israel and Judah are in view here. We see more the aspect of Judah with Zechariah and Ezekiel. Here it is really focusing on Israel. These are Scriptures that are so inspiring. He calls them 'Ephraim' here. Ephraim is heading up the 10 that went out who were scattered but are coming back now. This is the Father speaking. He says, ' "Is Ephraim My dear son? Is he a pleasant child? For though I spoke against him, I earnestly remember him still. Therefore, My heart yearns for him. I will surely have mercy on him," says the Lord. "Set up signposts, make landmarks, set your heart toward the highway, the way in which you went. Turn back, O virgin of Israel, come back, come back to Me." '

This is the Lord bringing him back - bringing back these nations that have been sown in the world. They are coming back to the Lord; they are coming back to the kingdom of God. He says here in relation to this, 'Sing with gladness for Jacob, and shout among the chief of the nations; proclaim, give praise, and say, "O Lord, save your people, the remnant of Israel!" "Behold, I will bring them from the north country... [even from the north country from where all this trouble is going to come from - the far north. He is even going to bring them from the north country] ...to gather them from the ends of earth, among them the blind and the lame, the woman with child, the one who labours with child together. A great throng shall return there. They shall come with weeping and supplications." '

This is happening now with Israel. They are catching the same Spirit of grace and supplication that we see with Judah in Zechariah. 'They shall come with weeping and supplication. I will lead them, I will cause them to walk by the rivers of waters in a straight way in which they shall not stumble; for I am a Father to Israel, and Ephraim is my firstborn.' Ephraim is going to inherit the promise - the firstborn promises of God there as they come back to the land of God. Jacob will come through the time of great tribulation to the sixth seal and shall then rule over all the earth for that period of seven years. That time will be glorious.

Psalms 46 describes the trouble. I love the Psalms of the sons of Korah because they see all this very



clearly and if you walk through that (there is a little group of them), they take you right from where we are now - right through to after the sixth seal.

Psalm 46 begins with, 'God is a very present help in time of trouble.' This is that time of trouble that we see there with Jacob. The Psalm then goes on to describe the events of the sixth seal as you read it. It talks about the earthquakes and the mountains being removed, the roaring of the sea. Then it goes on and says this: 'There is a river whose stream shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her, she shall not be moved; God shall help her, just at the break of dawn. The nations raged [here is that raging of the nations that we saw with Psalm 2], the kingdoms were moved; He uttered His voice, the earth melted. The Lord of hosts is with us; the God of *Jacob* is our refuge. Selah.' Stop and think about that.

Are you getting excited about this, or am I just the only one? How can you sit there and just sit there? I remember one preacher used to say, 'You sit there like a tree full of owls looking at me!' Come on now - get with this!

The sons of Korah, they go on in the following prophetic psalm, the next one after Psalm 46, and they celebrate the rulership of Jacob in all the earth, over all the peoples and nations after the sixth seal, just as Isaac prophesied. 'Oh, clap your hands, all you peoples! Shout to God with a voice of triumph! For the Lord Most high is awesome. He is a great King over all the earth. He will subdue the peoples under us [this is under Jacob], and the nations under our feet. He will choose our inheritance for us.' You know what? We are going to be glad He chose it. We are not going to be like Esau. We are going to receive with great joy the choosing of the Lord for us. This is Jacob. Do you not want to be Jacob? You do not want to be Esau - not when this is coming. Listen to this. '... He will choose our inheritance for us. The excellence of Jacob... [The excellence, this is Jacob who has become Israel] ... the excellence of Jacob whom He loves. Selah.' Stop and think about it. Whoa! '...Sing praises to God, sing praises! Sing praises to our King, Sing praises! For God is the King of all the earth; sing praises with understanding.' Understand this Scripture.

Understand what it is talking about, when it is speaking of, and what is ahead of us that the Lord is going to do. '... For God is the great King over all the earth.... God reigns over the nations; God sits on His holy throne. The princes of the people have gathered together, the people of the God of Abraham. For the shields of the earth belong to God; He is greatly exalted.'

Then there is Isaiah chapter 2 verse 2. 'Now it shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains [that is above the kingdoms of the earth that have exalted themselves above God], and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths." For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations and rebuke many people; they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.' There are many other Scriptures about this also that we could search out.

Now we are going to look at the prophecy of Esau here. Let us consider the sequence that Isaac spoke when he said, 'You shall serve your brother; and it shall come to pass when you become restless, that you shall break his yoke from your neck.' This is Esau getting a bit restless here. Esau does not serve Jacob until the rulership after the sixth seal comes to Jacob. Then Esau must serve him because all nations serve Jacob, including all of Edom.

The Lord is King over all the earth and reigning through the rulership of the presbytery in the house of Jacob - the true Israel of God. The presbytery is the house of David in the throne of David. There will not be anybody in the throne of David who is not of the house of David. The house of David is ones who care for the sheep. They are the only ones that are going to be in the throne of David, on those 24 seats around the throne, because they are of the house of David, and they love the sheep, and they care for the sheep, and they feed the sheep. I think you must know you have some people of the house of

David here, because boy, are we ever fed! You cannot complain about not being fed, because there are ones who care for the sheep who are feeding the sheep. And they are the ones then that are going to be in the throne of David. The presbytery is the house of David in the throne of David. There is this time when Esau serves his brother, and Jacob has rulership over his mother's sons. That would be all those who are of Esau; but there will be a final group of Nicolaitans who rise up. Get the picture there.

After the sixth seal, you already have the 144,000 that have then gone out and proclaimed the word through this time of Jacob's trouble. There is a vast multitude that come out of that (out of the trouble), and their robes are washed and clean and white. They are now also proclaiming the gospel after the sixth seal. The gospel is going out into all the world. There are many, many coming to Christ in that time. A lot of them are brand-new. There is an element there that is novice that is coming in. In that, there will be people with ministry grace that will be coming in too. Some of them are not going to receive the word as they should, and it is going to be this Nicolaitan group that comes in, right in the middle of all that revival (of all that in-gathering). They are suddenly going to be wanting their own will and their own way. They will be on the holy land, on the ground, just as a part of what is happening there. The Scripture says, 'Esau will become restless.' This is during the seven years there as the gospel is being proclaimed. There are these ones among, a final group of Nicolaitans that will begin to become restless against the presbytery and against the word of the Lord that is coming through the presbytery because they are going to want their own way - just as some are sitting right here today. You want your own way.

Please hear this because there is still time for Esau to repent. These will be like that, and there will be one of these gifted, graced men who will become angry and become bitter about something like Esau did. It will sit in his craw until he begins to talk with others about it who are a bit restless. They will be gathered into this. The Scripture says that, 'He makes the waters bitter.'

Here is a man who has a great ministry grace. He is a great star, but he is a novice, and he presumes

to be something that he is not. This is what Esau does. There is a word that he ministers that comes out of this bitterness and it proclaims an alternative way. It is demonic and it is hatred, just as Esau's was. This is because in his rebellion, he has opened up the door for this demonic activity in his life and it really takes off. Satan cannot do anything unless he has opportunity, but this one will give him opportunity. He has an authority because in his ministry grace, he opens up the bottomless pit and a lot of demons come out of there and they make life pretty miserable because that is exactly what demons do.

Many who do come to the Lord will be affected by this one who is like Esau in what he values and what he does not value. Those, who had life because of the word of Christ, when they listen to this word, die because of the bitter waters. It becomes an alternative word, an alternative gospel that some will embrace to their own damnation. They are a final group of Nicolaitans (a final Esau), and Antichrist is their leader. The spirit of Esau is the same as his, and God hates him and his deeds. This is the great falling away spoken of by Paul. You are familiar with that Scripture, I am sure.

This rebellion, this restlessness begins there during the seven years, but it is fully manifest under the third trumpet when we see this great star fall from heaven, and under the fifth trumpet where he is seen as fallen. All who have that root of bitterness will be gathered up there in that. He creates a final godless confederacy (I will read this straight out of the book), including Satan, Abaddon, the false prophet, the former leaders of the seventh world kingdom, the unsaved nations, and the apostate sons of God to establish his own rulership over the world. That is not a very nice group. I do not want to have anything to do with them. Keep them away from me. I do not want any part of that. I want to be with Jacob who is Israel, who is inheriting the full inheritance of a glorified, wonderful, spiritual body that is just as good in heaven as it is on earth.

I want to finish with this. This is a great warning for us here because there are Nicolaitans in the church. Surely you do not want to be that. Let us heed the words of Paul, 'Looking carefully, lest anyone fall short of the grace of God [Surely you

do not want to fall short of the grace of God]; lest any root of bitterness springing up cause trouble, and by this many become defiled; lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.' Heb. 12:15-16.

It is an amazing thing, that, for centuries some have used the story and the Scriptures on Jacob and Esau to say that Esau had no choice. Esau had a great choice. All he had to do was bless Jacob and be obedient to the word of the Lord to him. He could have had a wonderful, wonderful future; but he lost it. He lost it all. This is the same with Antichrist. He has it all, but he throws it all. He becomes a wandering star. A wandering star. He wanders from his place, where he does not belong. Let none of us be like that. Let us be encouraged in the word of the Lord today.