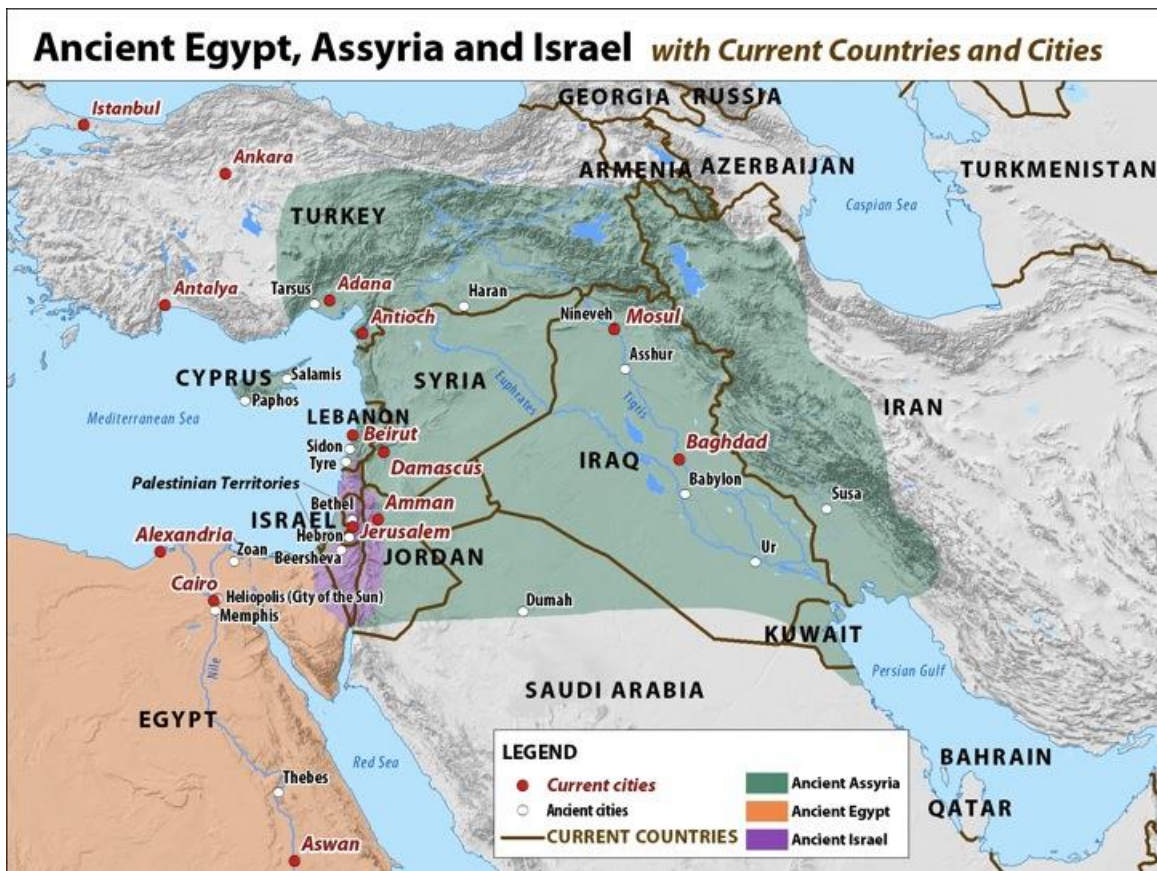


# LIVING FULLY FOR THE FULFILLMENT OF ISAIAH 19

*When Egypt, Assyria, and Israel Will Become a  
Blessing In the Midst of the Earth!*



# LIVING FULLY FOR THE FULFILLMENT OF ISAIAH 19

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# LIVING FULLY FOR THE FULFILLMENT OF ISAIAH 19

## Isaiah 19 – Chapter One

### ***What is So Significant about Isaiah 19? – Chapter One***

The recent, extraordinary events that have unfolded across the Middle East—from the revolutions that have occurred in Tunisia, Egypt, and Libya—to the unrest in Syria and numerous other countries—are causing many to search out what the Bible predicts will happen in these nations during the “last days.”

There is often confusion and despair when we observe the dark and difficult situation commonly referred to as the “Middle East Crisis.” There is, however, an amazing chapter in the Book of Isaiah that describes “a day” when amazing “outcomes” will occur as a result of God’s determined plans to fulfill His everlasting covenants with Israel and with the Jewish people. God has provided scores of prophetic words and promises in Scripture regarding the End-Times, with **Isaiah 19** providing one of the most significant visions!

It would be wise for us all to “take heed” of what God has long declared in His Word will soon happen in the Middle East—events that will impact the entire world. As Peter the Apostle said: *“And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts...”* (2 Peter 1:19 NKJV)

Due to the extraordinary significance of **Isaiah 19**, it is important to thoroughly consider both the “outcomes” described in this prophetic chapter, as well as the far-reaching

“implications” of why God chose **Egypt** as the nation in which He would accomplish these important things.

Primarily, this chapter in the Book of Isaiah reveals God’s prophetic plans for the nation of Egypt. It begins in Verse 1 with the declaration: *“The burden against Egypt.”* After that, Isaiah the prophet continues on with extremely detailed pronouncements as to how the LORD is going to confront “the idols of Egypt” and, more importantly, how He is going to deal with the Egyptian people who put their trust in such idols.

The ultimate purpose for this time of divine confrontation (or “*striking*,” as it is called in Verse 22) is to heal the Egyptian people (from the consequences of worshipping idols) and to bring about a national, and even regional, blessing for Egypt and for the Middle East. This amazing Biblical passage speaks of a future time when Egypt, Israel, and the other peoples of the Middle East will live together in peace and harmony—worshipping the LORD, and being blessed by Him as “a united coalition of nations.” What greater resolution could we imagine to the many difficulties that have so deeply affected the peoples and nations of the Middle East for thousands of years? What greater outcome could we hope for on behalf of a world that has been sorely dismayed for ages by such an insoluble situation?

### ***Isaiah 19 Reveals God’s Prophetic Plans for the Nation of Egypt***

As noted above, **Isaiah 19** is primarily concerned with the events that will unfold within the nation of Egypt. This prophetic chapter was given as an “oracle” (or message) to Isaiah about the LORD’s divine intentions to confront Egypt regarding its historic institution of idol worship approximately 2,800 years ago. A few of the events depicted in Chapter 19, in some way, have partially occurred (as a foreshadowing of events to come) during Egypt’s long history as a nation. The details, however, of all that is described in **Isaiah 19** regarding God’s sovereign and consummate activity against Egypt’s endemic idolatry, and the resulting notable outcomes, have never been fully manifested in history. When the totality

of the actual events unfold at the end of this age, Egypt, the Middle East and the whole world will be forever changed!

The final statements (Verse 23 through Verse 25) presented in **Isaiah 19** are so profound and far-reaching in their implications that many believers have sought to grasp them without adequately connecting those verses to the preceding verses (Verse 1 through Verse 22) that describe how God is specifically going to deal with the nation of Egypt in order to bring these things about. It may seem unusual and, perhaps, even irrelevant that what is described as happening within Egypt in the future will not only affect that “*base kingdom*” (see Ezekiel 29:14 KJV), but the entire Middle East (including Israel) as well as the rest of the world.

In Scripture, the nation “Egypt” is referred to more than 560 times, and the word “Egyptian(s)” is referred to at least 110 times. Compared to other references to nations in the Bible, this is second only to the number of times that Israel is mentioned. No other nation has existed continuously throughout history. No other nation has been so closely juxtaposed to the divine plan for Israel and the Jewish people, as has Egypt. Generally, throughout Biblical history, the nation of Egypt has served as a representation of “the world” in contrast to Israel, which has served as the representation of “God’s Kingdom” upon the Earth.

Egypt’s defiant stance against God, as well as against His plans for the Jewish people, began in earnest after the time of Joseph (approximately 3,900 years ago). This defiance reached an initial climax 400 years later, when Moses was sent to confront Pharaoh during the time of the Exodus. Since that time, except for a few hundred years during the Byzantine Era (when the majority of Egyptians lived under the influence of Christianity), the nation of Egypt has been averse to God’s purposes for Israel and for the Jewish people.

Today, even though there is an official, although uncertain, peace agreement between Egypt and Israel, the people of Egypt are deeply embittered towards the Jewish people. This is due to the numerous wars they have fought against Israel—and for what the

Egyptians perceive to be a recurrent history of Israeli injustices against the Palestinians. Within the Egyptian media, the nation of Israel is constantly maligned for its treatment of the Palestinian people. Rarely, however, is there any criticism within Egypt's media of the Palestinians, or of their leadership – even when there is a violent terrorist attack against the Jewish people; and, rarely, have the Palestinians ever lived up to their end of any peace-talk negotiations.

It is intriguing that God chose Egypt (and spoke to Isaiah thousands of years ago about this choice) to be the nation through which He will display tremendous acts of redemption and transformation in the final days of this age. Today, around the world, Egypt is considered to be one of the most underdeveloped, and least influential, nations with regard to world affairs.<sup>i</sup> God's ways, however, are not our ways, and His choice of Egypt to serve this role speaks of His sovereign wisdom, and of His extraordinary mercy.

In **1 Corinthians 1:27-29**, Paul the Apostle said: *“But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence.”*

When God initiates His divine activity, as described in **Isaiah 19**, the events that will transpire within Egypt (and, more importantly, within the hearts of the Egyptian people) will reveal the wondrous power of God's grace and power to transform an entire nation of people and His ability to usher them into His eternal kingdom. At that time, the world shall see His ability to transfigure lowly Egypt into His “People,” and to bring about a “messianic alliance” with Israel and the nations of Assyria—an alliance that will become “a blessing in the midst of the earth!”

God, for His own purposes, has indeed reserved a significant role for Egypt; a role that is certainly beyond our casual recognition of the importance of this historic nation. In studying **Isaiah 19**, we are drawn into *“the treasures of wisdom and knowledge;”* treasures

that are hidden within God and His Son, Jesus the Messiah; treasures that are reserved for the end of this age.

### ***The Lord Will Be Dealing With Egypt as a “Prototype”***

Throughout history, Egypt has uniquely represented “the nations of the world” that have opposed God’s purposes for Israel, including His purpose to manifestly reveal His Kingdom as it is being established on the Earth. The LORD, therefore, seems to have a special “objective” in dealing with the nation of Egypt. This objective is to not only redeem and reform her from idolatry and rebellion, but to have her serve as a “prototype” of what He intends to accomplish within every nation of the world at the end of this age.

There are very clear “principles” presented in Isaiah’s description of how the LORD will administer His sovereign plan to transform the people of Egypt; how He will move them from a nation who worships idols to one that will know and worship Him. For this reason, the prophecy contained within **Isaiah 19** relates not only to Egypt, it also serves as a “template” of what the LORD will be carrying out in relation to many nations across the Earth as His “End-Time” judgments are unveiled. It would be wise for us to thoroughly study this very significant prophetic chapter; a chapter that reveals so much about God’s divine intentions for the world prior to the return of Jesus. It is also why, as we examine in this book each verse of **Isaiah 19** that describe God’s dealings with Egypt, the most important and significant principles to be learned will be highlighted. (As we shall see, God Himself has actually highlighted these principles for us within several of the verses of **Isaiah 19**.)

### ***A Literal Description of God’s Kingdom Being Established Upon the Earth***

Perhaps one of the most magnificent aspects of **Isaiah 19** is the revelation in Verse 24 that Egypt, Assyria (*the other nations in the Middle East*), and Israel will all be fully reconciled to

the LORD; united with one another in order to become “**a blessing in the midst of the earth.**”

*In that day Israel will be the third, along with Egypt and Assyria,  
a blessing in the midst of the earth. (Isaiah 19:24 NKJV)*

Is not this prophetic declaration in **Isaiah 19** a literal description of the fulfillment of the prayer that Jesus taught His disciples to pray to the Father: “Your kingdom come, Your will be done on earth as it is in heaven”?

Have you ever taken time to imagine how God the Father is planning to fulfill this prayer taught by Jesus? It is my conviction that there are many portions of Scripture that wonderfully describe God’s pre-ordained plans for bringing about the literal establishment of His Kingdom on Earth through the return of His one and only Son, Jesus the Messiah. (We will refer to many of these important Biblical passages as we continue this in-depth exploration of **Isaiah 19**, and as we explore many of the far-reaching implications of its eventual fulfillment.)

What we see in the final few verses of **Isaiah 19** is perhaps one of the most unmistakable descriptions in all of Scripture as to how the kingdom of heaven actually becomes physically established upon the Earth. From what is described, it seems that God has specific, and divine, purposes for focusing this “initial unveiling” of His earthly kingdom upon the Middle East nations (Greek: *ethnos*) indicated: **Egypt, Assyria, and Israel.**

### ***Isaiah 19 Describes the Time When God Will Release His “Blessings” Upon the Nations***

Another reason **Isaiah 19** is so significant, and why we should seek to understand the fullness of what is revealed within this remarkable chapter, is that the ultimate outcome of God’s redemptive activity will be the time when He will “*bless*” entire nations of people—namely: Egypt, Assyria, and Israel. Most certainly, we can extend the reality of this fact to



recognize that by the LORD intentionally blessing these specific nations of the Middle East, His implied goal is that every nation on Earth will be blessed; a blessing that will fully transpire throughout the “kingdom age” that is to come.

This is clearly what God had in His heart when He declared to Abraham: *“I will bless those who bless you, and I will curse him who curses you; and in you all the **families** of the earth shall be blessed.”* (Genesis 12:3 NKJV)

God’s plan of redemption will be supremely fulfilled at the end of this age when all of the nations of the Earth are being “blessed” by Israel and by the remnants of the other peoples of the Middle East who will then be reconciled to Israel. In the end, these “survivors” from the nations of Egypt, Assyria, and Israel will be wonderfully delivered and sovereignly saved by the return of the Lord Jesus. At that time, they will, all together, become what Isaiah declares to be *“a blessing in the midst of the earth.”*

Critical to the reality of this *“blessing in the midst of the earth”* being truly realized is that these Gentile nations (Egypt and Assyria) surrounding Israel must first comprehend, and then willingly agree with, the “everlasting covenants” that the LORD made with Abraham and his descendents. As we shall see, God’s plan for making these covenants with the Jewish people was to establish His Kingdom on Earth. As a result, His blessings could be conferred upon the redeemed from “every nation, tribe, tongue, and people.”

**Isaiah 19** reveals that the LORD, though His righteous End-Time judgments, will bring about, among the nations of the Middle East, their willing “acceptance” of His divine and covenantal plan with Israel. This, in turn, will bring about the salvation of all of Israel. Israel’s *acceptance* of their destiny will, in turn, bring about the release of the LORD’s universal bestowment of divine blessing upon all of the nations of the world.

As God’s Kingdom is established upon the Earth, all nations will marvel at the depths of His wisdom and power, His unsearchable judgments, and His unending mercies! (See Romans 11:33-12:1)

***“For of Him and through Him and to Him are all things, to whom be glory forever. Amen.”***

In the following chapters, keeping these thoughts in mind, we will take an in-depth look at a Biblical understanding of the “Kingdom of God.” In addition, we will examine the geographical context for the fulfillment of **Isaiah 19** and explore, in more detail, why the region of the Middle East figures so prominently into God’s End-Time purposes and plans.

The awesome hope and vision revealed in the second half of **Isaiah 19** is already beginning to empower believers within the Middle East to greater, and more continuous, expressions of corporate intercession for their region. As we face the coming tribulations of the End-Times, this increasing intercession will result in amazing “exploits” being accomplished in His Name. These actions will marvelously display our faith in an Almighty God who is well able to enable us to overcome and see together *“His Kingdom come on earth as it is in heaven!”*

For these reasons, **Isaiah 19** is significant (and critically relevant) for all believers everywhere who desire to see God’s Kingdom established upon the Earth, and for those who are “looking for His glorious appearing!”

# Isaiah 19 – Chapter Two

## ***A Biblical Understanding of the Kingdom of God – Chapter Two***

In order to fully comprehend the significance and overall impact of **Isaiah 19**, we must first understand the Biblical theme of the **Kingdom of God**. As mentioned in Chapter One, one of the amazing aspects of **Isaiah 19** is that the last few verses actually describe the literal manifestation of the “Kingdom of God” upon the Earth—beginning with the nations of Egypt, Assyria, and Israel being united together in worship of the LORD and becoming “*a blessing in the midst of the earth.*”

How do we understand the reality of the “Kingdom of God” from Scripture? Will it truly be revealed upon the Earth firstly through a “Messianic league” of nations (see Isaiah 19:24 AMP) being formed between Egypt, Assyria, and Israel? As we look at the entire story of the Bible from Genesis to Revelation, and seek to comprehend God’s counsel and the plans of His heart (see Psalms 33:11), we can see that His ultimate redemptive purposes include the establishment of His Kingdom literally and physically upon the Earth. In order to more thoroughly understand how this will unfold, we will look at the paradigm of the “Kingdom of God” in Scripture—and then seek to understand God’s determined plans for its eventual manifestation on Earth.

### ***Defining “A Kingdom Paradigm”***

Below, we will briefly and, in a general sense, define “a kingdom paradigm.” We will then explore the revelation of the **Kingdom of God** as it is presented throughout the Scriptures. Our expectation should be that the “Kingdom of God” will concur with, and fully express, the characteristics of what any “kingdom” is plainly understood to be. However, because it is the Kingdom of God, it is actually a great deal more—it is the ultimate expression of what a kingdom should be!

Simply put, the paradigm of a “kingdom,” in order to be truly considered a kingdom, must have:

Inset?

- a **King** ruling over...
- a **People** (or nation of subjects) who live in...
- a **Land** (or realm) owned by the King, which is shared with His subjects as long as they...
- **obey** the King's rule over their lives.

### *Does the "Kingdom of God" Also Share These Characteristics?*

Many times, our perspective of the "Kingdom of God" is so overly spiritualized that it does not convey the basic characteristics of what a kingdom should include in order to be considered a kingdom! What does Scripture have to say about this? Specifically,

1. Who is the **King** ruling over the Kingdom of God?
2. Who are the **People** (or nation of subjects) who live in the Kingdom of God?
3. Where is the **Land** (or realm) upon the Earth that is owned and shared by the King?
4. Does God require His subjects to **Obey** His rule over their lives?

This chapter will explore the Biblical answers to these four questions. This exploration will help to provide a clear context for understanding the fulfillment of **Isaiah 19** and why it is so significant to God's plans for His Kingdom.

#### *1. Who is the **King** ruling over the Kingdom of God?*

Clearly, the **King** who rules over the Kingdom of God is God Himself. He may appoint a co-regent in the course of establishing His Kingdom; however, He has never abdicated His sovereign rule over His Kingdom. (See Jeremiah 10:10)

#### *2. Who are the **People** (or nation of subjects) who live in the Kingdom of God?*

In Scripture, the **People** of God's Kingdom are identified, first and foremost, as the Jewish people (Exodus 6:7). Then, later the **People** of God include those called from among the Gentiles who believe in the Jewish Messiah (as the Paul the Apostle described in Romans 9:24-26).

#### *3. Where is the **Land** (or realm) upon the Earth that is owned and shared by the King?*

The **Land** (or realm) owned by God, of course, includes the entire Earth and all of creation (see Psalm 24:1). However, many times in Scripture (especially throughout the writings of the Prophets), God uniquely identifies the **Land of Israel** as “His Land!” (See 2 Chronicles 7:20, Isaiah 14:25, Jeremiah 2:7, Ezekiel 36:5, Joel 3:2.)

4. Does God require His subjects to **Obey** His rule over their lives?

Throughout the Bible, the requirement of “**Righteousness**” is essential for God’s subjects to dwell in His Land and live within the realm of His Kingdom:

*“But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods, and worship them, then I will uproot them (Israel) from **My Land** which I have given them...”*  
(2 Chronicles 7:19, 20 NKJV)

***The “Kingdom of God” as Revealed in Scripture***

As we continue our study about the **Kingdom of God** in Scripture, we must look carefully at the *first mention* of the existence of a “kingdom” that is being ruled over by God. Most Bible scholars agree that when a subject is first mentioned in Scripture there is significant revelation contained in what is written. This is definitely true when it comes to the concept of the “Kingdom of God” as it is being revealed in history and established upon the Earth through God’s redemptive plan.

The first mention of the “Kingdom of God” is written in the Book of Exodus. God spoke through Moses to the children of Israel in Exodus 19:6: “*You will be for Me **a kingdom** of priests and a holy nation. These are the words you are to speak to the Israelites.*”

The context of the above-mentioned verse is the time when God called forth this People (whom He had been preparing in Egypt) and when He brought them, miraculously, out of their bondage in Egypt. In the wilderness of Sinai, the LORD proclaims: “You will be for Me a

kingdom.” That is, a **Kingdom for God** upon the Earth. These people are going to be His Kingdom of priests, and this nation is going to serve as a holy nation upon the Earth. In Exodus, we see that the **King** is forming His **People**, and is physically moving them toward being established in the **Land** that He has chosen for them to live in with Him. He is also going to be instructing them about **Righteousness** so that they may remain in His Land as loyal followers of His kingly rule.

This Biblical paradigm of the **Kingdom of God** is the consummate goal that we see the entire story of redemption, described in the Old Testament, moving toward:

*“The King establishing a relationship with a People that He has chosen...who will wholly follow Him in Righteousness and, therefore, be worthy to live as His subjects in the Land that He has apportioned for them.”*

Even before they enter into the “Promised Land,” Moses prophetically tells the people of Israel that there is going to be challenges along the way, and that they will not exactly cooperate with the LORD in His plan of redemption. Moses describes one of the major issues that they will have with God in Deuteronomy 17:14–15:

*“When you come to the land which the LORD your God is giving you, and possess it and dwell in it, and say, ‘I will set a king over me like all the nations that are around me,’ you shall surely set a king over you whom the LORD your God chooses; one from among your brethren you shall set as king over you; you may not set a foreigner over you, who is not your brother.”*

Within the context of this passage, we see that Moses is basically saying: “You are going to do this because your hearts have become rebellious against God and you will choose another one to rule over you rather than God.” He proclaims that they will seek for a mere man to be their king...just like all of the other nations. It is a sad, disillusioning proclamation; one declared over the people of Israel before they even go into the land of

Canaan. In essence, Moses is saying: “I know that this is going to happen and I am speaking to you about it even before it happens.”

In this chapter, we will extensively explore the issue of the human **King**; the King whom God will appoint to be His King to rule over His Kingdom on Earth. We will also explore how the LORD will wisely work through this matter—choosing a man to rule over them—with the nation of Israel. In the end, His divine plan will prevail, and His Kingdom will rule over all, without violating the free will of His People or the agreements that He will make with them. (See Psalm 33:10-11 and 1 Corinthians 15:24-28)

In addition, we will look further into how God identified the nation of Israel as His **People**. As mentioned above, they were called to be His “kingdom of priests and a holy nation,” set apart from all the other nations of the Earth. And yet, as we shall see, God’s “kingdom plans” always included making a way for those from Gentile nations to become **fellow citizens** in this everlasting Kingdom of God! (See Ephesians 2:19)

In Chapter Three, we will deal much more with the subject of the **Land**, which constitutes the initial extent of the realm of “God’s Kingdom” upon Earth. In Chapter Four, we will explain the “**Necessity of Righteousness**” as the essential requirement for entering into, and dwelling as a citizen within the Kingdom of God.

(It is my conviction that this represents a simple, straightforward understanding; an understanding that God intends for us to have when we read the Bible and seek to learn about His purposes and plans, especially with regard to the theme of the **Kingdom of God!**)

As this Biblical foundation is laid, with regard to our understanding of God’s purposes and plans, we will be better prepared to consider the magnitude of the divine activity that will occur at the end of this age. The LORD will be acting in human affairs on a scale that has never been seen before in order to fulfill His covenants and promises to Israel—and with the full intention of bringing entire nations of the Earth into alignment and whole-hearted

agreement with His sovereign plans to establish His Kingdom upon the Earth. This is the backdrop for **Isaiah 19!**

We will now explore how God will work among His **People** (Israel) in order to bring forth His appointed and anointed **King**; the King who will rule over them, in **Righteousness**, within the **Land** that He has promised to them forever!

### ***Israel Rejects God as Their King***

After the Exodus from Egypt, nearly four hundred years later, the Prophet Samuel was ruling over the nation of Israel in the Land of Canaan, and we read in 1 Samuel 8: 4-9:

*So all the elders of Israel gathered together and came to Samuel at Ramah. They said to him, "You are old, and your sons do not walk in your ways; now appoint a king to lead us, such as all the other nations have." But when they said, "Give us a king to lead us," this displeased Samuel; so he prayed to the LORD. And the LORD told him: "Listen to all that the people are saying to you; it is not you they have rejected, **but they have rejected Me as their King**. As they have done from the day I brought them up out of Egypt until this day, forsaking Me and serving other gods, so they are doing to you. Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do."*

In these verses, we see the fulfillment of what Moses had prophesied in Deuteronomy—the people of Israel are crying out to Samuel to have a mere man as their king rather than God the LORD. It is amazing for us to see how much God's heart is revealed in the midst of this passage, as He is being spurned by His People. God explains to Samuel: *"It is not about you, it is Me they are rejecting. I am their King, but they are rejecting Me as their King and they want a man just like all the other nations."*

This is all so amazing and, at the same time, very troubling. It is essential that we not only comprehend God's plan, but that we also understand His heart in the midst of what is happening as His redemptive plan unfolds. Remarkable things are revealed in God's Word about His heart, especially as it describes what He has gone through and what He will go



through in the future in order to see His purposes fulfilled. In His sovereignty, God is never defeated by our choices or by the things that we do. He will always have a way to overcome human resistance (without violating our free will) and bring forth His Kingdom purposes—because God is infinite in His love, wisdom, power, and grace.

We understand from the passage in 1 Samuel that this decision by Israel—that they would choose a “human king” to rule over them—was not their best choice. God should be their King; that is what would be best for them! Through the voice of the Prophets, and through His relationship with the leaders of Israel, the LORD would later make His will known about this situation. At that time, however, Israel wanted to be like all of the other nations and have their own “human king,” which was why they rejected the LORD and sought to have a man as their king.

Saul, son of Kish, was appointed to be Israel’s first king. He was not obedient to the LORD, however, so God took the kingdom from him and gave it to David (see 1 Samuel 15:26-29). In David, God found “a man after His own heart”—one who was devoted to God and to righteousness. The LORD made a covenant with David because He had found a man who sought to understand His own heart—as a friend of God.

***God Makes a Covenant with David: That One of David’s Descendents Will Be King Over Israel Forever!***

The covenant that God made with David was that one of his descendants will become king over Israel forever. This was God’s sovereign plan. It was also how He will bring forth a King “after His own heart”—like David—who will rule over His Kingdom forever. As we shall see, it was also the avenue through which God Himself will come back into relationship with Israel—as their King. Through this covenant with David, God wisely made a way for this to happen.

The everlasting covenant that God made with David is written in 2 Samuel 7:12-16:

*"Now then, tell my servant David... 'The LORD declares to you that the LORD Himself will establish a house for you: When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for My Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be My son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before Me; **your throne will be established forever.**' "*

Through God's covenant with David, He positioned Himself in relationship with the **People** of Israel, and with the descendants of David, so that one of them will become King over this nation and, thereby, establish God's "kingdom of priests" on the Earth forever.

Approximately 500 years later, through the Prophet Jeremiah, God powerfully reaffirmed His perpetual covenant with David—that one of his descendants will indeed reign as King over Israel forever:

*This is what the LORD says, "If you can break My covenant with the day and My covenant with the night so that day and night no longer come at their appointed time, then My covenant with David, My servant, and My covenant with the Levites, which are priests ministering before Me can be broken and David will no longer will have a descendant to reign on his throne." (Jeremiah 33:20-21)*

In this passage, God compares the impossibility of mankind breaking His covenant with creation. Just as day and night will occur each day, His covenant with David will never be broken. Wow! That should definitely settle the issue that God's covenant with David will never be revoked or go unfulfilled. This must be why the Apostles asked Jesus, Whom they understood to be the promised Son of David, in Acts 1:6, "Lord, are you at this time going to restore the kingdom to Israel?"

The covenants that God made with the patriarchs (Abraham, Isaac, and Jacob), and with David, are absolutely foundational to His own Kingdom being established upon the Earth.

(In Chapter Three, we will see how important the covenants that God made with Abraham, Isaac, and Jacob are—as well as the covenant made with King David—and how each of these covenants directly relate to what He is going to divinely initiate among the nations at the end of this age, especially with regard to what is described in **Isaiah 19**.)

In order to further develop our Biblical understanding of the “**Kingdom of God**,” we will now discuss how the covenant that God made with David (for one of his descendents to reign upon his throne forever) is actually playing out in Israel’s history. Is it important to see how God accomplishes His own “kingdom purposes” by faithfully fulfilling the covenant that He made with King David. It cannot be overstated how incredibly significant the ultimate fulfillment of this covenant about the King of Israel will be throughout the Earth!

### ***David’s Throne Is Also the Throne of the Lord***

It is important (before moving on further to look at the One who will sit on David’s throne in fulfillment of the “Davidic Covenant”) that we first understand that God equated the throne of David with His own throne on the Earth. This is an amazing reality that must be fully comprehended—so that we are not ignorant of God’s own *kingdom plans* as they are being worked out through history in relation to the covenant that He made with David. The intimate identification that God made with David (and with his descendents) regarding David’s throne—that it is actually the same seat of authority through which He would reign upon the Earth—has massive implications for accurately understanding the literal manifestation of the “Kingdom of God!”

We read about this “divine identification” with David’s throne in 1 Chronicles 17: 10-14, where we find another cross-reference to the covenant that God made with David:

*"I declare to you that the LORD will build a house for you: When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for Me, and I will establish his throne forever. I will be his father, and he will be My son. I will never take My love away from him, as I took it*

*away from your predecessor. I will set him over My house and **My kingdom** forever; his throne will be established forever.' "*

In this passage, God is speaking about establishing David's house and throne forever, declaring: *"By the way, what I am accomplishing by establishing your house and One of your descendents on your throne forever...is really all about My sovereign plans for establishing My House (dwelling place) and **My Kingdom** on the earth forever."*

David, within his own heart, had already received the revelation that God truly is the "supreme King." For this reason, God said of him: *"he is a man after My own heart."* David truly understood that God was King over Israel (and, for that matter, over the entire Earth) and that he, David, was merely chosen to be in the place of divine favor and delegated authority so that God could bring about the reality of His own Kingdom upon the Earth.

We read about this identification of God's throne with David's throne even more explicitly in 1 Chronicles 29: 22-23:

*They ate and drank with great joy in the presence of the LORD that day. Then they acknowledged Solomon son of David as king a second time, anointing him before the LORD to be ruler and Zadok to be priest. So Solomon sat on the **throne of the LORD** as king in place of his father David.*

Solomon was destined to be the next king of Israel; seated on the "throne of the LORD." Again, this is not something that we should casually consider. Here in this passage, God Himself was identifying the throne of David as being equivalent to His very own throne upon the Earth! No other people or nation's government was ever regarded in history as being synonymous with the reign of God. This is not only a biblical and historical fact—it is still God's divine intention and prophetic destiny for Israel and its King.

***David's Son, Who Will Rule as King Over Israel Forever, Is the Messiah***

Following this concept through the generations, and through all of the various kings who came and went from the “line of David”—God Himself was preparing to re-enter the story of Israel’s kingdom in order to become its ultimate King. He planned this to ensure that His covenant with David would be fulfilled, and that Israel would truly become the “center” of His own Kingdom upon the Earth.

In order to accomplish this, God became a Man and was legitimately born into the very “line of David” so that He might rule from David’s throne over Israel and, as we shall see, over all of the nations of the Earth. This was the LORD’s plan of redemption, ordained from before the foundation of the world, and it remains His only plan for establishing His Kingdom upon the Earth!

In Jeremiah 23: 5-6, we learn more about this promised “Son of David” and discover that indeed He will be divine:

*"The days are coming," declares the LORD, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the Land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: **The LORD Our Righteousness.**"*

God promised to raise up this descendant of David; the One who is going to be King over Israel, and who is also going to be called the **LORD Our Righteousness**. This Person, who will rule over Israel forever, is not merely a man (although He will be a man). David’s descendent is also the Messiah and He is divine. These truths are revealed more clearly during the time of David (and throughout the writings of the Prophets). This “Son of David” will actually be One sent by God, anointed by God—not only David’s descendent after the flesh. David himself wrote about this divine Person, saying that he would not only be his “son” (descendent), but also “Lord” (meaning “the sovereign Ruler”):

*The LORD says to my Lord: "Sit at My right hand until I make Your enemies a footstool for Your feet. The LORD will extend Your mighty scepter from Zion; You will rule in the midst of Your enemies."*  
(Psalm 110:1-2)

After God made His covenant with David, David began to receive additional divine revelation about this Person who is coming in the future. It is revealed (see the Psalm above) that God, the LORD, is going to say to David's Lord (the Messiah) that He will be seated at the right hand of God until all of His enemies are subdued under His feet.

From this prophetic Psalm, we begin to see more clearly the scope of God's plan—that David's son (the Messiah) will not only come as a King to rule over Israel forever, but that He will come in order to rule over all of His enemies as well. After this divine insight is given to David, God's sovereign plan for redeeming people from all of the nations, as well as from Israel, and bring them into His Kingdom begins to unfold with greater and more recurrent revelations; revelations that are disclosed to the Prophets. For example, in Isaiah 49:5-6 we read:

*"And now the LORD says, Who formed Me from the womb to be His Servant, to bring Jacob back to Him, so that Israel is gathered to Him (for I shall be glorious in the eyes of the LORD, And My God shall be My strength), indeed He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.'"*

This King will not only rule over the kingdom of Israel, He will also extend the **Kingdom of God** to all of the nations of the Earth. It is this universal *plan of God*—to establish a king over Israel who would also rule over the entire Earth—that becomes the focus of the battle between God's appointed King and His enemies. (We will explore this battle later in this chapter, as it connects profoundly to the fulfillment of **Isaiah 19**—and to God's dealings with the nations of Egypt and Assyria!)

In the verse below, we see that the people of Israel in Jesus' day affirmed the Scriptures, saying that the Christ (Anointed One), the Messiah, would come from the lineage of David:

*“Does not the Scripture say that the **Christ** (Messiah) will come from David's family and from Bethlehem, the town where David lived?” (John 7:42 NIV)*

If David, in Psalm 110, calls the heir to his throne “Lord,” (Sovereign Ruler) how can He also be his son? This was the dilemma that the religious leaders grappled with about Jesus during His first coming. They did not understand how Jesus, as a natural descendent of David, could be the promised Messiah. More importantly, they could not understand how He could also be the divine Son of God!

In Matthew 22:42-45, we read about Jesus confronting the religious leaders in Israel with this very question:

*“What do you think about the Christ (Messiah)? Whose son is he?” “The son of David,” they replied. He said to them, “How is it then that David, speaking by the Spirit, calls Him ‘Lord’? For he says, “‘The LORD said to my Lord: “Sit at My right hand until I put Your enemies under Your feet.”’ **If then David calls Him ‘Lord’, how can He be his son?**”*

### ***Jesus Is Declared to Be the Son of David and the Son of God***

Throughout the New Testament, Jesus is declared to be both the “son of David” and the Son of God—as well as the Messiah and Lord. Paul the Apostle declares this truth about Jesus in the Book of Romans:

*Regarding His (God's) Son, who as to His human nature was **a descendant of David**, and who through the Spirit of holiness was declared with power to be **the Son of God** by His resurrection from the dead: Jesus Christ our Lord. (Romans 1:3-4 NIV)*

The following passage, found in the Gospel of Luke, is probably one of the most overlooked passages in all of the New Testament with regard to God's consistent covenant plans for Israel. In the passage, the angel Gabriel came to Mary and spoke to her about the Child that she was going to give birth to, declaring:

*"Greetings, you who are highly favored! The Lord is with you." Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, "Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the name **JESUS**. He will be great and will be called the **Son of the Most High**. The Lord God will give him **the throne of his father David**, and he will reign over the house of Jacob forever; his kingdom will never end." (Luke 1: 28-32 NIV)*

As we see from these verses, the New Testament clearly affirms the covenant God made with David, and declares that **Jesus** will sit upon David's throne forever. (It is important to note that David's throne is not the same as Christ's heavenly throne. Jesus must rule from His throne in Heaven until God makes His enemies become His footstool. When Jesus returns to Jerusalem, His heavenly throne will be joined with David's throne on Earth!)

In Acts 2:25-36, Peter also confirms the centrality of this truth as he quotes from one of David's prophetic psalms:

*"For David says concerning Him: 'I foresaw the LORD always before my face, for He is at my right hand, that I may not be shaken. Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also will rest in hope. For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption. You have made known to me the ways of life; You will make me full of joy in Your presence.' Men and brethren let me speak freely to you of the patriarch David that he is both dead and buried, and his tomb is with us to this day. Therefore, being a prophet, and knowing that **God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne**, he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool."' Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."*



Peter reveals even more about this coming kingdom reality in the next chapter of the Book of Acts:

*“But the things which God announced beforehand by the mouth of all the prophets, that His Christ should suffer, He has thus fulfilled. Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you, whom heaven must receive **until the period of restoration of all things** about which God spoke by the mouth of His holy prophets from ancient time.” (Acts 3:18-21 NASB)*

The phrase “**the period of restoration of all things**” refers to the time when the Messiah will come from Heaven in order to restore the kingdom to Israel (remember the Apostles foremost question in Acts 1:6 after Jesus rose from the dead). It is the “period” when all of the nations will submit to the King of Israel; the King Who will reign from the throne of David in Jerusalem over all of the Earth forever!

### ***The Messiah’s Throne in Jerusalem Will Be Established Forever***

Another important truth to emphasize regarding the reign of the Messiah upon David’s throne in Jerusalem is that His rule will last **forever!** As we saw, this was promised by God when He originally made the covenant with David in 2 Samuel 7:16.

The writer of the Book of Hebrews quotes from another prophetic psalm (Psalm 45:6) regarding how the Son of God’s rule as the King over God’s Kingdom will last forever:

*But about the Son He says, “Your throne, O God, will last **forever and ever**, and righteousness will be the scepter of Your kingdom. (Hebrews 1:8 NIV)*

The calling upon Israel as a nation, and upon the city of Jerusalem in particular, has been (and still is) to serve as the “center” of God’s government upon the Earth; to serve as the specific location that will host the earthly throne of the Lord when Jesus the Messiah returns.

Most assuredly, David's throne will be re-established in Jerusalem as the throne of the Lord forever! The Messiah will come and conquer all of His enemies, and will rule over Israel and the nations forever! This is the "messianic hope" that has filled the hearts of the Jewish people for thousands of years. This hope was given to them when God made the covenant with David; when He promised that one of his descendents would sit upon the throne in Jerusalem forever.

In recent history, we have seen God working to re-gather the Jewish **People** back into the **Land** of Israel so that His appointed **King** can come to rule over them in **Righteousness** forever!

In view of this, the Prophet Jeremiah prophesied in Jeremiah 3:16-17:

*"Then it shall come to pass, when you are multiplied and increased in the land in those days," says the LORD, "that they will say no more, 'The ark of the covenant of the LORD.' It shall not come to mind, nor shall they remember it, nor shall they visit it, nor shall it be made anymore. At that time Jerusalem shall be called **The Throne of the LORD**, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem. No more shall they follow the dictates of their evil hearts."*

Very interesting! God is not really interested in seeing the "Ark of the Covenant" restored within a rebuilt temple in Jerusalem. Rather, He is seeking for the time when **His appointed King will rule upon His Throne** in Jerusalem and when all of the nations will come to worship Him there.

Other key prophetic verses that speak about "**the restoration of the throne of David**" may be found in the Book of Amos. In agreement with the various Biblical connections we have made thus far, this outstanding passage in Amos refers to the coming establishment of the Throne of the Lord upon the Earth—and the rule of God, through David's descendent, which will extend over the Gentile nations forever.

We read about the “restoration of the tabernacle of David” in Amos 9:11-12:

*"On that day I will raise up **the tabernacle of David**, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; that they may **possess** the remnant of Edom, and all the Gentiles who are called by My name," says the LORD who does this thing. (Amos 9: 11-12 NKJV)*

The “tabernacle of David” originally refers to the time when David brought the Ark of the Covenant into Jerusalem and built a tabernacle (*tent*) for it. He appointed musicians and singers and those who would prophesy day and night (24/7) before the presence of the Lord. Once David had established this “tabernacle” and the system of continuous worship before “God’s throne on the Earth,” God vanquished all of his enemies. David then went on to rule over all of the Land that Israel was promised by God.

According to Amos 9:11, the LORD Himself is determined to restore this reality. When it says, “**I will do this**,” it is God speaking. He is declaring: *“I will raise up the ruins of David’s tabernacle and the focus of My divine activity will be to cause the nations to become My possession.”*

### ***The Messiah’s Authority and Government Will Cover the Earth***

As we see from the prophetic passage presented below, the Messiah’s authority and government will extend over the entire Earth. He will come to rule from Jerusalem and, from there, His government will increase without end over all of creation. He will reign from David’s throne over the Earth forever:

*For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, **upon the throne of David and over His kingdom**, to order it and establish it with judgment and justice from that time forward, **even forever**. The zeal of the LORD of hosts will perform this. (Isaiah 9:6-7 NKJV)*

According to Isaiah 9:6-7, the zeal of the LORD will accomplish this!

This is an amazing passage (which we are fairly familiar with because we highlight parts of it, especially at Christmas time). There is much more contained within these verses! The Messiah will rule upon the throne of David—and righteousness and justice will be the main characteristics of His reign. Finally, we read that the zeal of the LORD (His divine activity) will ensure that this is fulfilled!

The Prophet Daniel also prophesied about the time when God’s Kingdom will conquer the kingdoms of man; that is, the Gentile kingdoms that have ruled over Israel and the nations of the Middle East throughout history. Nebuchadnezzar saw all of this in a vision given to him by God. He saw a “stone” that will strike the statue, representing the Gentile kingdoms, and then this “stone” will become a huge mountain, which will fill the whole Earth. (See Daniel 2:44-45)

The Prophet Zechariah declared, in the verses written below, that a day is coming when the King, the LORD, will reign over the whole Earth. He will rule physically upon the Earth from David’s throne—and His reign will extend over the entire Earth forever:

*On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter. **The LORD will be King over the whole earth.** On that day there will be one LORD, and His name the only name. (Zechariah 14:8-9 NIV)*

This has always been God’s plan of redemption, and this divine plan has been in motion since before the foundation of the world. Amazing! (See 1 Peter 1:20 and Ephesians 1:4)

We need a deep understanding, and strong conviction, to speak boldly about these truths in the light of the events that are coming. In Matthew 24:14, Jesus said that this **Gospel of the Kingdom** will be preached in all the world, to every nation, as a witness—and then the end will come. We need the “fire of God” in our hearts, and great courage, to speak out and

oppose the deceptions that are increasing in the world. We are called to declare this “Gospel of the Kingdom” as God’s eternal plan. This is what He is doing (divine activity) upon the Earth, and this is what God said He would accomplish (by His zeal) by the end of this age.

In Zechariah 14:16-17, we read about the period of time (*the next age*) after the Messiah comes to rule as King in Jerusalem:

*“And it shall come to pass that everyone who is left (survivors) of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. And it shall be that whichever of the families of the earth do not come up **to Jerusalem to worship the King, the LORD of hosts**, on them there will be no rain.”*

Zechariah says that the “survivors” of all of the nations that attack Jerusalem will come up to Jerusalem each year to worship the King. (So, from this, we understand that there is still a conflict coming against Jerusalem between those who are saying: “Yes, we agree with God’s plan” and those who say: “No, we are going to conspire or plot against this plan.”) From among the nations that come up to attack Jerusalem there will be “survivors” who will enter into the “kingdom age” after Jesus returns and who will then go up, year after year, during the Feast of Tabernacles, to worship the King, the LORD of hosts. Again, this is after the return of Jesus, because it is clear that these people are physically going up to Jerusalem to worship Him—following the time when there will be a great battle over whether He should rule from Jerusalem.

David confirmed prophetically that such an End-Time battle will occur between the Gentile nations and God’s appointed King. In Psalms 2: 1-6, we read that God’s plan will prevail:

*Why do the nations conspire and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the LORD and against His Anointed One. “Let us break their chains,” they say, “and throw off their fetters.” The One enthroned in heaven laughs; the Lord scoffs at them.*

*Then He rebukes them in His anger and terrifies them in His wrath, saying, "I have installed My King on Zion, My holy hill."*

The **Anointed One** (Messiah) is the promised descendant of David—the **King** whom God has chosen to rule upon His throne in Jerusalem forever.

In this prophetic Psalm, God is instructing the nations, and their rebellious leaders, to understand and accept His “**kingdom plan**” for the Earth. However, the kings of the Earth are depicted as gathering together against the LORD and His designated King, the Jewish Messiah, who is a descendent of David. The ultimate consequence for their opposition against God’s plan that the Messiah should reign from Zion over the nations is very serious: *“they will all perish in the way.”* (See Psalm 2:12)

Even now, we see signs of such “conspiring together against the LORD” rapidly developing among the leaders of many nations. There is growing opposition to the fulfillment of God’s covenant plans with the Jewish people and with the nation of Israel. Specifically, they are opposed to the idea that the **Land** of Israel should belong to the Jewish people. As a result, they will certainly resist the proclamation by believers of the “Gospel of the Coming Kingdom”—that the Jewish Messiah, **Jesus**, is returning soon to Earth to rule as **King** over all of the nations from David’s restored throne in Jerusalem!

In His sovereignty, the LORD laughs! In Isaiah 40:15 and 17, it is said that the nations are like “*a drop in a bucket*” to God. “*All nations before Him are as nothing, and they are counted by Him less than nothing and worthless.*” God created them! He is so much greater than the nations; however, at the end of this age, He will be calling them into alignment with His “**kingdom plan**”—calling them to agree with His ways of establishing the **Kingdom of God** on Earth as it is in Heaven. The consequences for refusing will be “earth-shaking!”

We have, in this chapter, specifically examined the Biblical paradigm of the **Kingdom of God** in order to help to set the stage for a more accurate and complete understanding of what God is accomplishing as **Isaiah 19** unfolds unto its ultimate fulfillment. The LORD of

hosts will deal severely with the nation of Egypt in order to bring that specific “proto-type nation” into a whole-hearted agreement with His covenantal plans for Israel—the universal and everlasting reign of His chosen **King**, Jesus the Messiah, upon the “throne of David” on Mount Zion in Jerusalem...forever!

In the next chapter, we will look more extensively into the covenant that God made with the Jewish patriarchs, Abraham, Isaac, and Jacob; the covenant that they, and their descendents, should dwell in the **Land** of Canaan—and for that land to become their possession forever!

**The “Gospel of the Kingdom” According to Isaiah**

*How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaims salvation, who says to Zion, “Your God reigns!”*  
(Isaiah 52:7 NKJV)

# Isaiah 19 – Chapter Three

## ***A Biblical Understanding of the Middle East – Chapter Three***

Along with the Biblical perspective regarding the **Kingdom of God**, we need to understand the pre-eminent place that the Scripture ascribes to the **Land** of the Middle East in relation to God's Kingdom purposes and plans: past, present, and future. In Chapter Two, we looked extensively at the topic of the "King" within the "Kingdom of God." As we saw, a **King** must have a **People** to rule over, and these People must live in a **Land** that the King reigns over, and they must **Obey** his rule to remain his People and dwell within the Land.

In this chapter, we will further consider the subject of the physical **Land** (*realm*) of the "Kingdom of God" on Earth. In Genesis, as God was making His covenant with a man named "Abram" He was preparing for this man's descendents to become His chosen **People** (through whom God would begin to establish His Kingdom). He was also designating the actual territory (or **Land**) where He would begin to manifest, upon the Earth, His Kingdom from Heaven. (Or, as the Scriptures call this Land: *"...to the place which I have chosen as a dwelling for My Name."* Nehemiah 1:9)

In Chapter Four, we will examine the "**Necessity of Righteousness**" within the "Kingdom of God." As a King, the LORD God requires His People to be Righteous and to obey Him in order to dwell in the Land (*realm*) of His Kingdom. Through an amazing New Covenant, God made a way for His People to become Righteous; a way for them to live "holy" (set apart) lives unto Him forever.

All of this foundational, Biblical knowledge regarding the "Kingdom of God," and the region of the Middle East, is crucial for an accurate and profound understanding of **Isaiah 19**. This knowledge is also crucial in comprehending what God will be accomplishing in the nation



of Egypt, as well as throughout the Middle East, as this outstanding prophetic chapter unfolds unto fulfillment.

For now, we will focus on the issue of the **Land** and the covenant that God made with His chosen People—that they would dwell within the Land that He would give them...forever! This focus will allow us to see why the Middle East is so prominent in Biblical history, and why it is the foremost focus of God’s plans at the end of this age.

First, we will look carefully at where it all began, in terms of the “Garden.” Then, we will examine God’s different covenants with Noah, Abraham, Moses, and David. Finally, we will consider His ultimate plan for the restoration of Israel, and the important role that the Middle East will play at the end of this age.

### ***Where It All Began—A Garden in the East!***

The Book of Genesis describes where it all began—in a “Garden” in the East:

*The LORD God planted a **garden eastward in Eden**, and there He put the man whom He had formed. And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. And the gold of that land is good. Bdellium and the onyx stone are there. The name of the second river is Gihon; it is the one which goes around the whole land of Cush. The name of the third river is Hiddekel (Tigris); it is the one which goes toward the east of Assyria. The fourth river is the Euphrates. Then the LORD God took the man and put him in the **garden of Eden** to tend and keep it. (Genesis 2:8-15 NKJV)*

The four rivers (*Pishon, Gihon, Tigris, and Euphrates*) described in Genesis, Chapter 2, are literal rivers; rivers that were physically located within the geographical region we now

call the Middle East. The Garden of Eden (*in the east*) was where God chose to create man and woman—and where He began life for all of mankind upon the Earth.

After the Fall of mankind, there was a dramatic shift in the earth's geography as a result of the Flood that occurred in the time of Noah. Of the four rivers mentioned, only the Tigris and the Euphrates rivers are still recognizable today. (They flow from Turkey through the nation of Iraq to the Persian Gulf.) We understand that the Garden of Eden existed somewhere within this geographical area. The Bible does not exactly describe how large the Garden was; however, we are told that the four rivers ran through the Garden of Eden and also through the lands of Havilah, Cush, and Assyria. (Interestingly, the lands of Egypt, Assyria, and Israel approximately cover the same geographical area today.)

(See [Isaiah 19:24](#))

There are prophetic references in the Books of Isaiah and Ezekiel regarding a time when God will bring forth “*the restoration of all things*.” This “restoration” will result in that area of Land becoming, once again, like the Garden of Eden. God has a deep longing in His heart to restore all things to His original plan, when He first created man:

*For the LORD will comfort Zion, He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the **garden of the LORD**; joy and gladness will be found in it, thanksgiving and the voice of melody. ([Isaiah 51:3](#) NKJV)*

*“So they will say, ‘This Land that was desolate has become like **the garden of Eden**; and the wasted, desolate, and ruined cities are now fortified and inhabited.’” ([Ezekiel 36:35](#) NKJV)*

In the age to come (*the Millennium*), the **Messiah-King** will accomplish this wondrous thing with the **Land**, together with a “holy nation” of **People** who will whole-heartedly follow Him—and who will love **Righteousness**. This glorious redemption of mankind will cause the environment of the Earth, and all of nature, to be restored to the paradise-like conditions that God originally created.

Paul the Apostle spoke about this coming deliverance of nature, which will happen at the time of the resurrection:

*For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also **will be delivered from the bondage of corruption** into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. (Romans 8:20-22 NKJV)*

As we see from our study of Scripture, this magnificent restoration of nature (which will spread out over the whole Earth) will first begin in the same geographical area where the “Garden of Eden” was planted in the beginning, in the Middle East.

### ***After the Flood, the Sons of Noah Populated the Lands of “Isaiah 19”***

Following the Flood, the LORD earnestly began His plan for redeeming mankind and for restoring His Kingdom from Heaven to Earth. The *primary strategy* that God will use for accomplishing His plan of redemption are the **specific “covenants”** that He made with certain chosen men and their descendents. Overall, and through the course of hundreds of years, the LORD made **“Five Covenants”** for the distinct purpose of redeeming mankind and for establishing His heavenly Kingdom upon the Earth.

These **Five Biblical Covenants** can be essentially identified as:

- 1.) **The Noahic Covenant:** God will never again destroy all of life on Earth through a flood.
- 2.) **The Abrahamic Covenant:** God will make him a great nation and bless him, and give him and his chosen descendents (Isaac, Jacob, etc.) the Land of Canaan.
- 3.) **The Mosaic Covenant:** God will make the Jewish people a kingdom of priests and a holy nation; and they will live within the Promised Land as long as they obey His Law.

- 4.) **The Davidic Covenant:** God will make one of David's descendents King over Israel, and He will rule from David's throne forever.
- 5.) **The New Covenant:** God will put His Law in their minds and write it upon their hearts, and they will know the LORD.

### The Noahic Covenant (First Covenant)

In Genesis, Chapter 9, we read about how God made His first “**covenant**” with mankind through Noah when He promised that a flood would never again destroy all of mankind:

*Then God spoke to Noah and to his sons with him, saying: “And as for Me, behold, I establish **My covenant** with you and with your descendants after you, and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.” (Genesis 9:8-11 NKJV)*

Then, after the time of the Flood, the account in Genesis says: “*Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth...These three were the sons of Noah, and from these the whole earth was populated.*” (Genesis 9:18-19)

It is very interesting to continue on through this Biblical narrative as it describes where the descendents of Noah went as they populated the Earth. The entire tenth chapter of Genesis is an amazing study about where these descendents spread out to live upon the Earth:

*Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood. The sons of Japheth were **Gomer, Magog**, Madai, Javan, **Tubal, Meshech**, and Tiras. The sons of **Gomer** were Ashkenaz, Riphath, and **Togarmah**. The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim. From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations. The sons of Ham were **Cush**, Mizraim, **Put**, and Canaan. The sons of Cush were Seba, Havilah, Sabtah, Raamah, and*

*Sabtechah; and the sons of Raamah were Sheba and Dedan. Cush begot Nimrod; he began to be a mighty one on the earth. He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod the mighty hunter before the LORD." And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. From that land he went to **Assyria** and built **Nineveh**, Rehoboth Ir, Calah, and Resen between Nineveh and Calah (that is the principal city). Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, and Casluhim (from whom came the Philistines and Caphtorim). Canaan begot Sidon his firstborn, and Heth; the Jebusite, the Amorite, and the Girgashite; the Hivite, the Arkite, and the Sinite; the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed. And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations. And children were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder. The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram. The sons of Aram were Uz, Hul, Gether, and Mash. Arphaxad begot Salah, and Salah begot Eber. To Eber were born two sons: the name of one was Peleg, for in his days the earth was divided; and his brother's name was Joktan. Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. All these were the sons of Joktan. And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east. These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations. These were the families of the sons of Noah, according to their generations, in their nations; **and from these the nations were divided on the earth after the flood.** (Genesis 10:1-32 NKJV)*

[Highlighting by author.]

After the Flood, Noah's ark rested on Mount Ararat (which is located in eastern Turkey). From there, the descendants of Noah spread out and began to settle in various regions of the Middle East. Basically, these same areas described in Genesis, Chapter 10 correspond to the families (*peoples*) and nations that are included at the end of **Isaiah 19**: Egypt, Assyria, and Israel.

The fulfillment of **Isaiah 19** is deeply connected to the historical relationship that God originally had with mankind after He created man (and, especially, after the period of the Fall of mankind and the Flood), when nations began to appear in relation to the

descendants of Noah. As these nations emerged upon the Earth, what we see is the Biblical context (geographically and historically) for the redemptive plan of God as it is initiated with mankind for the purpose of eventually establishing the **Kingdom of God** “on Earth as it is in Heaven.”

It is interesting to note, in relation to Genesis, Chapter 10, that several of the names of the descendants of the sons of Noah are not mentioned again in Scripture until the Prophets describe how God will judge the nations (*people groups*) that originally carried these descendants names. For example, in Ezekiel, Chapters 38 and 39, we see the names of the following nations: Magog, Meshech, Tubal, Cush, Put, Gomer, and Togarmah (see Genesis 10:2-3 above). The focus of Ezekiel’s prophecy is clearly upon a description of God’s End-Time judgments decreed against these lands. These nations are not referred to anywhere else in the Bible except in the account of Genesis, Chapter 10 (and in the genealogy repeated in 1 Chronicles 1:5-6.)

As we continue, we will see just how much God’s plans still revolve around the Jewish people and the “covenants” that He has made with the patriarchs of Israel. The prophetic passage of **Isaiah 19** must be understood in this context! The climactic events that will unfold in Egypt and the Middle East are directly related to the LORD bringing the peoples of the nation of Egypt and the other Middle Eastern nations into agreement with His covenant plans with Israel and the Jewish people.

God knows that when Egypt is aligned with His heart and His plan for Israel, the Egyptians will also be blessed. God’s ultimate goal among all of the nations is to cause “*the kingdoms of this world to become the Kingdom of His Messiah*” ...forever. (See Revelation 11:15)

### **The Abrahamic Covenant (Second Covenant)**

***Abraham Sojourned From Assyria to Egypt—including the Land of Israel (Canaan)***

The Biblical story of God's redemptive activity in the Middle East began in earnest when God called "Abram" to leave his own country (*Ur of the Chaldeans*, located in the area that is now southeast Iraq) and go to a **Land** that God would show him. Actually, as we read in the verses below, Abram, during his lifetime, sojourned all the way from one end of Assyria to the other. He then journeyed into Israel (Canaan), and then down into Egypt. Interestingly again, this is the same geographical expanse that is included in the fulfillment of **Isaiah 19**.

## ASSYRIA

*...and together they set out from Ur of the Chaldeans (**southeastern Iraq**) to go to Canaan. But when they came to Haran (**Turkey**), they settled there. (Genesis 11:31)*

## ISRAEL (CANAAN)

*...and they set out for the land of **Canaan**, and they arrived there. Abram travelled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. The LORD appeared to Abram and said, "To your offspring I will give this land." (Genesis 12:5-7)*

## EGYPT

*Now there was a famine in the land, and Abram went down to **Egypt** to live there for a while because the famine was severe. (Genesis 12:10)*

The covenant relationship that God initiated approximately 4,000 years ago with the man named "Abram" became the foundation for the rest of His entire redemptive plan for establishing the **Kingdom of God** on the Earth. God began this plan by calling Abram and his wife, Sarai, to sojourn throughout the Land of the Middle East. During this time, God made a "**covenant**" with Abram, stating that he would possess all the Land of Canaan, and that God would make his descendents into a great nation (**People**) that would live in this **Land** forever.

## **God's Covenant with Abraham**

As God called Abram to leave his own country and go to the Land of Canaan, He declared to him there that He would make Abram into a “great nation.” This is the initiation point in human history of **God the King** bringing forth His chosen **People**; the **People** over whom He will later reign in the **Kingdom of God** on Earth. The LORD also decrees a blessing on, and through, Abram to all of the other families (*nations*) of the Earth: that if they will bless Abram and the nation that God will bring forth from him, then they too will be blessed:

*Now the LORD had said to Abram: “Get out of your country, from your family and from your father’s house, to a **Land** that I will show you. I will make you a **great nation**; I will bless you and make your name great; and you shall be a blessing. **I will bless those who bless you**, and I will curse him who curses you; and in you all the families of the earth shall be blessed.”* (Genesis 12:1-3 NKJV)

Later in the same chapter, Genesis 12:6-7, when Abram arrived in Shechem, the LORD continued His covenant declaration to Abram, stating that He would give the Land of Canaan to Abram’s descendents. What we see here is the **King** beginning to establish where upon the Earth will be the **Land** that He will inaugurate as the inheritance of Abram and his descendents (His **People**) forever:

*Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land. Then the LORD appeared to Abram and said, “To your descendants I will give this **Land**.” And there he built an altar to the LORD, who had appeared to him.* (Genesis 12:6-7)

Abram had this encounter with the LORD in the Land of Canaan. There, God spoke to Abram, declaring that He would give this Land to him and to his descendents. An everlasting “covenant” was established between God and Abram; a covenant that included the Land of Canaan.



In Genesis, Chapter 17, we read more fully about the “**The Abrahamic Covenant.**” This is the covenant that God made with Abram (His friend) with regard to his descendents and to their eternal possession of the **Land of Canaan**. Consider carefully all that is stated in these amazing few verses:

*When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I am Almighty God; walk before Me and be blameless. And I will make **My covenant between Me and you**, and will multiply you exceedingly.” Then Abram fell on his face, and God talked with him, saying: “As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be **Abraham**; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for **an everlasting covenant**, to be God to you and your descendants after you. Also I give to you and your descendants after you **the Land** in which you are a stranger, all the land of Canaan, as **an everlasting possession**; and I will be their God.” (Genesis 17:1-8 NKJV)*

Wow! What an amazing “covenant” God made with Abraham—a covenant that surely exceeds anyone’s complete understanding. This passage contains the covenant that the LORD instituted with Abraham; the covenant confirming that He was going to give him the **Land of Canaan** and that Abraham’s descendants would take possession of it forever. This covenant regarding the Land of Canaan exists deeply in the heart of God (the King). When the LORD established this covenant with Abraham, it was not done casually or to last only until something else happened in human history that might change God’s mind.

No! God does not act that way. The LORD does not change! When He promises something, especially an everlasting declaration like this, it involves the full expression of His heart and intention. God lives in relation to all of mankind, and with every nation, in accordance with this covenant that He made with Abraham—an everlasting covenant that can never change. He has always kept, in His heart, this covenant and the promise that He made with Abraham. The LORD still fully intends to fulfill, in every aspect, this covenant with Abraham and with his descendents.

Abraham, of course, died in the physical sense; however, his spirit lives on now before the Presence of the LORD in Heaven. God remains faithful to what He promised to Abraham because he is in His presence, reminding Him: *“LORD, you made that covenant with me as I sojourned all through the Land of Canaan. During my life upon the earth I was a pilgrim and a stranger...waiting for Your promise to be fully realized and for my descendents to possess the Land of Canaan forever.”*

It is vitally important to our understanding of **Isaiah 19** that we comprehend that the **“Abrahamic Covenant”** has not yet been fulfilled to the complete extent of which God declared it would be in Genesis, Chapter 17.

### ***God’s Covenant with Abraham—Confirmed with Isaac and Jacob***

#### **ISAAC**

God promised Abraham that the covenant He made with him would continue on through his descendants. Specifically, the LORD designated, in Genesis 17:19-21, the covenant would continue on through his son, **Isaac**. The LORD continued His covenant plans by reiterating to Isaac in Genesis, Chapter 26 the same “covenant” that He had made with Abraham:

*Then the LORD appeared to him (Isaac) and said: “Do not go down to Egypt; live in the land of which I shall tell you. Dwell in this land, and I will be with you and bless you; **for to you and your descendants I give all these lands**, and I will perform the oath, which I swore to Abraham your father. And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.” So Isaac dwelt in Gerar.*

(Genesis 26:2-6 NKJV)

(God also made promises regarding Ishmael when Abraham asked for a blessing upon his first-born son, Ishmael. God told Abraham: *“Yes, I will bless Ishmael, but the covenant will continue through Isaac.”*)

## JACOB

The Bible also describes how God went on to confirm, and establish, that the covenant for the **Land** would carry on through Isaac’s younger son, **Jacob**:

*Then Isaac called **Jacob** and blessed him, and charged him, and said to him: “You shall not take a wife from the daughters of Canaan. Arise, go to Padan Aram, to the house of Bethuel your mother’s father; and take yourself a wife from there of the daughters of Laban your mother’s brother. 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.”* (Genesis 28:1-4 NKJV)

In the verses presented above, we see Isaac “blessing” his youngest son, Jacob, with the same promise that Abraham had received: the inheritance of the **Land**. Then, in Genesis 28:13-14, Jacob meets God Himself at Bethel. He has a powerful encounter with God in the middle of the night. The LORD appears to Jacob and says:

*“I am the LORD God of Abraham your father and the God of Isaac; **the land on which you lie I will give to you and your descendants**. Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed.”* (Genesis 28:13-14 NKJV)

Approximately 400 years later, when God first appears to Moses in the burning bush, He identifies Himself as **“the God of Abraham, of Isaac, and of Jacob”**—showing that His “covenant” continued through succeeding generations and, therefore, that it will continue throughout all generations!

Fourteen centuries after the Exodus, the Jewish people were once again waiting for the LORD to fulfill the covenant made with Abraham, Isaac, and Jacob. In the first chapter of the Gospel of Luke, we read about the announcement of the birth of **Jesus**—that the purpose of His messiahship would be to fulfill the covenants that God made with the patriarchs:

*And has raised up a horn of salvation (the Messiah) for us in the house of His servant David, as He spoke by the mouth of His holy prophets, who have been since the world began, that we should be saved from our enemies and from the hand of all who hate us, to perform the mercy promised to our fathers and to remember **His holy covenant**, the oath which He swore to our father Abraham: to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life. (Luke 1:69-75 NKJV)*

As we understand from the verses written above, ***“the holy covenant is the oath that God swore to Abraham.”*** The LORD promised that He would bless Abraham and his descendents, and that He would give to them the Land of Canaan forever. God also said that He would bless those who would bless Abraham and his descendents—that is, “agree” with the LORD and His plan for Abraham and his descendents, and for their inheritance of the Land of Canaan...forever.

This is obviously ***“a very critical point”*** for the Gentile nations to comprehend and to accept! It is central to our correct understanding of what God will be seeking to accomplish within the hearts of the Egyptians as the events of **Isaiah 19** unfold, and as the LORD judges (*strikes*) the nation of Egypt in order to heal it and bring it into His Kingdom. (We will focus much more on this important truth, about the nations agreeing with the Abrahamic Covenant, as we proceed with our study of what is actually transpiring in **Isaiah 19**.)

### ***The Antichrist Will Rage Against the Fulfillment of the Holy Covenant***

The Bible mentions, in Luke 1:72-73, that God will: *“remember His **holy covenant**, the oath which He swore to our father Abraham.”* The only other passage in Scripture where one of

God's covenants is called "**the holy covenant**" is in Daniel 11:28-30. (These verses are in reference to the Antichrist's rage against this "holy covenant" at the end of the Tribulation.)

The Book of Daniel states that the Antichrist, at the end of this age, will enter into a "false covenant" with many of the Jews within Israel for 7 years. During this time, he will deceptively acknowledge that the Jewish people have a "right to exist" within the Land of Israel, and, finally, that they have a right to rebuild their temple in Jerusalem. These same points will also be "humanistically" agreed upon by many other nations and, thereby, established through the "false covenant" that the Antichrist confirms.

The Prophet Daniel also described (in Daniel 11:28-30) how the Antichrist will later break this false covenant made with the people of Israel, and that he will turn in rage against the "**holy covenant**." It is implied in Daniel 11 that the knowledge of this "**holy covenant**," which God made with Abraham, Isaac, and Jacob to possess the Land of Israel forever, will most likely be widespread by the end of this age. It will be understood and agreed upon by the Antichrist and by the other nations when they make the "false covenant" with Israel.

The violent opposition expressed by the Antichrist later in the Tribulation against God's **holy covenant** with Abraham will be an utter rebellion against, and a very determined resistance to, the everlasting covenants the LORD made with the Jewish people; the covenants for His Kingdom to come upon the Earth "as it is in Heaven."

The severe persecution of the Jewish people that will occur at the end of the Tribulation is directly connected with the Gentile nations, and to their leaders plotting together against the LORD and His plan to fulfill His covenant promises to the patriarchs of Israel—that is, for the Jewish people to be His **People** who should possess the **Land of Israel** and have God's appointed **King** rule over them in **Righteousness** from Jerusalem forever!

(See Psalms 2)

In Daniel 11:42-43, we are told that toward the end of the Tribulation the Antichrist will go down into Egypt and conquer the nation of Egypt. There, he will gain power over its

treasures of gold and silver. (We will later explore how this relates to **Isaiah 19**.) The Antichrist will oppress the Egyptians and will fight against the knowledge of God, which will be increasingly released in Egypt, even as it pertains to God's "**holy covenant**" with Israel and the Jewish people.

### **The Mosaic Covenant (Third Covenant)**

#### ***God's Covenant with Moses and the Children of Israel***

The LORD's covenant with Moses further revealed His redemptive plan, and how He has been preparing throughout human history for **His Kingdom** to be established "*on Earth as it is in Heaven*." Initially, God's redemptive activity began in the **Middle East** through the covenants that He made with Abraham, Isaac, and Jacob. Then, 400 years later, the LORD made a covenant with Moses, and with the children of Israel, at Mount Sinai when He miraculously brought them out of their bondage in the land of Egypt.

It was God's plan to form the descendents of Abraham, Isaac, and Jacob into a nation during their 400 years in the land of Egypt. They went to Egypt as a "family" in the time of Joseph, and left as a "nation" made up of several million people. The many difficult years of living and working within Egypt prepared them to be a nation not only in terms of numbers, but also in relation to what God had fashioned within their hearts. He prepared them in "the furnace of Egypt" to become their own nation.

The LORD raised up Moses as a prophet and a "deliverer" to bring the children of Israel out of Egypt. God brought them out of Egypt into the wilderness and said, in Exodus 19:6: "*You will be for Me **a kingdom** of priests and a holy nation.*" This was God's destiny for the new nation of Israel; the way the nation would be set apart from all of the other nations as "a kingdom of priests"—a kingdom to which God would reveal Himself and His ways.

This was the next phase of God's plan of redemption and for the restoration of His authority over His own creation. He chose the family of Abraham, which became a nation, and, as a **People**, they were to become His **Kingdom** on Earth. Then the LORD made another "**covenant**" for the sake of His Kingdom; a covenant made for the purpose of establishing **Righteousness** in His People so that they would learn to obey His rule and be able to remain in His **Land** forever:

*Then the LORD said to Moses, "Write these words, for according to the tenor of these words I have made **a covenant** with you and with Israel." So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of **the covenant**, the Ten Commandments. (Exodus 34:27-28 NKJV)*

*And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them. The LORD our God made **a covenant** with us in Horeb. The LORD did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive." (Deuteronomy 5:1-3 NKJV)*

Through the "covenant" that God made with Moses, as their **King**, He was introducing the "**Necessity of Righteousness**" for His **People** to dwell within His **Land** and to live as citizens of His Kingdom on Earth.

The written Law, however (which was contained within the "covenant" made with Moses), was not able to impute **Righteousness** to God's People. (We understand from the New Testament that the Law was actually given as a "schoolmaster" to bring God's people to their Messiah—a Savior who would provide the way for them to become **Righteousness**.) Later in God's redemptive plan, a **New Covenant** was given to replace the "covenant with Moses." (The covenant God made with Moses is the only covenant that He would "set aside" when His New Covenant was made with the House of Israel.)

The other “covenants” that God made with Abraham, Isaac, Jacob, and David are never described in the Bible as becoming “obsolete.” In fact, it is the opposite. There are very powerful declarations about how God affirms that these other “covenants” are to exist between Him and the Jewish people forever!

This is true because God loves “His friends” (*Abraham, Isaac, and Jacob—and David*) in eternity, and He has an eternal purpose for the “covenants” that He made with them. Scripture says elsewhere that the LORD honors forever these covenants for “the sake of the fathers” (patriarchs) of the people of Israel!

(See Psalm 105:8-11, Jeremiah 33:17-22, Luke 1:72-73, Romans 9:1-5, 11:28-29, 15:8)

### **The Davidic Covenant (Fourth Covenant)**

#### ***God's Covenant with David***

As we saw extensively in Chapter Two, the “covenant” that God made with King David was a very strategic covenant. It was a covenant that the LORD established with this descendant of Abraham, Isaac, and Jacob as He was preparing for **His Kingdom** to come upon the Earth. The focus of the “covenant with David” was that there would be a descendent of his who would become the **King** over the **People** of Israel and who would rule from David’s throne in Jerusalem forever.

Without doubt, God intends to fulfill the covenant with David that his One of descendents will be the **King** of Israel forever, as well as the covenant He made with Abraham regarding his descendents becoming God’s **People** and that they would dwell within the **Land of Israel** forever.



### ***“The Davidic Covenant”***

*“Furthermore I tell you that the LORD will build you a house. And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. He shall build Me a house, **and I will establish his throne forever**. I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took it from him who was before you. And I will establish him in My house and in My kingdom forever; and his throne shall be established forever.” (1 Chronicles 17:10-14 NKJV)*

*“I have made **a covenant** with My chosen, I have sworn to My servant David: ‘Your seed I will establish forever, and build up your throne to all generations.’” (Psalms 89:3-4)*

As we have seen, God’s “covenant with David” will never be broken or forsaken.

## **The New Covenant (Fifth Covenant)**

### ***God’s New Covenant with Israel***

As mentioned above, this is another very significant “covenant” that God made. He spoke through His prophets about this **New Covenant**. He then accomplished the requirements for the fulfillment of this covenant through the first coming of Jesus the Messiah. All together, there are five significant covenants or expressions of covenant that God made or spoke about to the people of Israel in the period we refer to as the Old Testament. The **Kingdom of God** and its full manifestation are wholly based upon these covenants!

First, God made a covenant with **Noah** that He would “never destroy mankind by a flood again.” He gave the sign of the rainbow as a symbol of this everlasting covenant.

Second, God made a covenant with **Abraham** and his descendants (through Isaac and Jacob) that they would become His **People** and would inherit the **Land of Canaan** forever.

Third, God made a covenant with **Moses**, and with the children of Israel, regarding the necessity of keeping the Law (**Righteousness**). (We understand, however, from key passages written later in Scripture, that God would “set aside” that covenant and that through a New Covenant He would fulfill the requirement for **Righteousness** in His People.)

Fourth, God made a covenant with **David** that one of his descendants would reign upon David’s throne in Jerusalem and become the **King** over Israel forever.

Last, the **New Covenant** was accomplished through the death and resurrection of Jesus the Messiah. The main focus of the first coming of Jesus was to provide the perfect sacrifice; the sacrifice that would become the basis for the **New Covenant**. This New Covenant would replace the “old covenant” of the Law made with Moses, thereby providing an effective way for **Righteousness** to be fully realized in the lives of the citizens (**People**) of the Kingdom of God forever.

#### Jeremiah 31:31-40—“**The New Covenant**”

*“Behold, the days are coming,” says the LORD, “when I will make **a new covenant** with the house of Israel and with the house of Judah—not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them,” says the LORD. “But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My **people**. No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them,” says the LORD. “For I will forgive their iniquity, and their sin I will remember no more.”*

*Thus says the LORD, who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night, who disturbs the sea, and its waves roar (The LORD of hosts is His name): "If those ordinances depart from before Me," says the LORD, "Then the seed of Israel shall also cease from being a nation before Me forever." Thus says the LORD: "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done," says the LORD. "Behold, the days are coming," says the LORD, "that **the city shall be built for the LORD** from the Tower of Hananel to the Corner Gate. The surveyor's line shall again extend straight forward over the hill Gareb; then it shall turn toward Goath. And the whole valley of the dead bodies and of the ashes, and all the fields as far as the Brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to the LORD. It shall not be plucked up or thrown down anymore forever." (Jeremiah 31:31-40 NKJV)*

This remarkable chapter in the Book of Jeremiah is the primary passage found in the Old Testament that specifically speaks about God's promise to make a **New Covenant** with the house of Israel. It is very important for us to recognize how irrefutably God frames the promise of the New Covenant within the context of His entire redemptive plan and the ultimate fulfillment of His Kingdom purposes. The New Covenant focuses primarily on God's eternal provision for **Righteousness** to be established within the lives of His **People**. (See Verse 31 through Verse 34)

This initial announcement in the Book of Jeremiah of a New Covenant is also clearly set within the context of God's explicit reiteration of His overall purpose: that the Jewish people will exist as His **People** and dwell within the **Land** that He promised to them, including the city of Jerusalem forever. The New Covenant is indisputably declared as the means by which the descendents of Israel would become **Righteous**.

God also clearly states, in Verse 36, that Israel will never cease to be a nation before Him. In Verse 37, He reaffirms that He will never reject the descendents of Israel as His **People**, even though they would sin against Him (which includes Israel's future rejection of Jesus, as their Messiah, during His first coming).

In addition, regarding the **Land**, the context of these verses about the New Covenant goes on in Verse 38 through Verse 40 to declare: *“that the city shall be built for the LORD.”* The final verses of Jeremiah 31 describe in detail the physical “landmarks” of the boundaries of the city of Jerusalem on Earth; the city that will be rebuilt and dedicated as *“holy to the LORD.”* God promises the city of Jerusalem will never again be uprooted or destroyed!

Ultimately, the physical rebuilding of the city of Jerusalem, which is included within the New Covenant will be fulfilled during “the times of restoration of all things” (Millennium) when all of the **People** of Israel will then be saved and living **Righteously** on the Earth in the **Land of Israel**—with the Messiah reigning as their **King** upon the throne of David in Jerusalem forever!

### ***Jesus the Messiah Came to Fulfill All of the Covenants That God Made to the Patriarchs***

The Bible says that God sent His only Son, Jesus the Messiah, to confirm the promises made to the “fathers.” Through Him, the covenants and the promises made to Abraham, Isaac, Jacob, and David will be completely fulfilled—through His first advent and, ultimately, through His Second Coming:

*For I tell you that Christ has become a servant of the Jews on behalf of God’s truth, to confirm (establish) the promises made to the patriarchs... (Romans 15:8 NIV)*

In the Prophets, the phrase **“The Lord of hosts”** is used over 200 times (seven times in **Isaiah 19**) in reference to God’s divine, military activity in conjunction with Him leading the angelic armies of heaven against the forces of evil who have opposed His righteous Kingdom. The Lord of hosts has a clear battle plan for the end of this age, and He is seeking for all of His followers to join Him in the coming battles for His Kingdom *“to come upon the Earth as it is in Heaven.”*

## ***God's Determined Plan for the Restoration and Salvation of Israel***

In order to set the stage for the complete fulfillment of the “covenants” that God made with the **People** of Israel, and to bring about the establishment of His Kingdom upon the Earth, He must “bring them back” (restore the Jewish people) to the **Land** that He promised them. He must also bring about their salvation (**Righteousness**), so that they may dwell with Him as their **King** forever. The LORD promises in many other places in Scripture that this will assuredly happen:

*“Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. They shall be **My people**, and I will be their God (**King**); then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them. And I will make an **everlasting covenant** with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me (**Righteousness**). Yes, I will rejoice over them to do them good, and **I will assuredly plant them in this Land**, with all My heart and with all My soul.” For thus says the LORD: “Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them.” (Jeremiah 32:37-42 NKJV)*

*““Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. “I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them (**Righteousness**). “Then you shall **dwell in the Land** that I gave to your fathers; you shall be **My people**, and I will be your God (**King**).” (Ezekiel 36:25-28 NKJV)*

All of the sections described above that cover the “covenants” that God made with the patriarchs, and with the children of Israel, are absolutely foundational to an accurate Biblical understanding of the **Kingdom of God**—and to the importance of the **Land of Israel** in the midst of the region of the Middle East! The dramatic future events that will unfold in fulfillment of **Isaiah 19** are directly related to God’s sovereign activity within the

nation of Egypt (which will serve as a “proto-type” for all of the nations of the Earth) as He zealously acts to bring about a transformation in the hearts of the Egyptian people to “agree with” (*bless*) His eternal plan of redemption (His Kingdom purposes in, and through, the Jewish **People**), and for a restored kingdom of Israel with His Messiah ruling as **King** upon “His holy hill of Zion” in the **Land of Israel** forever.

### ***God’s End-Time Plans Will Be Centered in the Geographic Region of the Middle East***

God’s original purpose for mankind began with His creation of man and woman in the Garden in the **Middle East**. After the Fall of mankind and the Flood, God’s plan of “redemption” (His Kingdom purposes) unfolded through the **Covenants** that He made with men whom He considered to be His “friends” in the region of the Middle East, with the primary geographic focus being on the Land of Canaan (which later became the **Land of Israel**).

Numerous prophecies written in the Old Testament still remain to be fulfilled, and will be brought to completion through specific events that will unfold in the Middle East in the future. The “epicenter” of God’s end-time activity will be in the Middle East. It will be, principally, focused on the **Land of Israel**; however, it will also include the nations that immediately surround Israel.

Throughout the words of the Prophets (Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Zechariah, etc.), there are detailed prophecies that reveal the events that will occur at the end of this age within Israel, as well as within the other nations around the Middle East. During the End-Times, God will focus His attention on bringing to fulfillment the covenants that He made with Abraham, Isaac, Jacob, and David.

The Bible says that His divine activity will be both “great and terrible” as He zealously works to persuade the peoples of the Gentile nations to turn from their evil ways and accept His “redemptive plan” as it will be expressed through the manifestation on Earth of the everlasting covenants that He made with Israel.

At the same time, God will be working dramatically among Jewish people, and for the nation of Israel, to turn whole-heartedly to Him—accepting the Messiah that He has already sent to make a way for their salvation. We are told that by the end of this age, the surviving Jewish people will believe on and receive Jesus as their Messiah and **King**!

Most of Daniel’s visions focus on the Gentile kingdoms in history, and on their rule over the people and land of Israel. It was revealed to Daniel that the Gentile kingdoms would have dominion over Israel until the time of the end and the coming of their Messiah. He was given understanding that the nation of Israel, and their **Land**, is going to be embattled and fought over until the end. There will come a time, however, when that season of the Gentiles’ dominion will come to an end; a time when the Land will be given back to the people of Israel; a time when they are going to be restored.

The Prophet Zechariah’s visions also focus on Israel at the end of this age, and on the battle over Jerusalem as Israel’s Messiah (**King**) is preparing to come and reign over all of the Earth. The Prophet had incredible visions; visions that get more intense toward the end of the Book of Zechariah; visions specifically focused on the battle over Jerusalem that is still coming. These visions demonstrate that God has an absolute intention to fulfill His “covenants” with Abraham and with David.

Throughout the New Testament, the prophecies written about the End-Times and the return of Jesus are focused on Israel and other key nations of the Middle East. The Book of Revelation portrays the cities of **Babylon** and **Jerusalem** as the two most prominent cities in the End-Times drama. The nations of the Middle East will be the “stage” upon which God completes His activity of redemption in this age and ushers in the next age, which will be a time of renewal and restoration that will affect the whole world.

We are all called, as the followers of Jesus (His Bride), into “the battle for Jerusalem” through our worship and intercession—which is the divine means through which He is going to see His Kingdom purposes come to fulfillment. (In Chapter Eight, we will more closely examine our role to partner with the LORD in order to see His Kingdom come upon the Earth.)

In Chapter Four, we will focus our attention upon the “**Necessity of Righteousness**” in order for the **People** of God to dwell in the **Land** (realm) of the **King**!

*The path of the righteous is level; O upright One, You make the way of the righteous smooth. Yes, LORD, walking in the way of Your laws, we wait for You; Your name and renown are the desire of our hearts. My soul yearns for You in the night; in the morning my spirit longs for You. **When Your judgments come upon the earth, the people of the world learn righteousness.** Though grace is shown to the wicked, they do not learn righteousness; even in a land of uprightness they go on doing evil and regard not the majesty of the LORD. O LORD, Your hand is lifted high, but they do not see it. Let them see Your zeal for Your people and be put to shame; let the fire reserved for Your enemies consume them. (Isaiah 26:7-11 NIV)*

*By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth. He gathers the waters of the sea together as a heap; He lays up the deep in storehouses. Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood fast. The LORD brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. **The counsel of the LORD stands forever, the plans of His heart to all generations.** Blessed is the nation whose God is the LORD, the people He has chosen as His own inheritance. The LORD looks from heaven; He sees all the sons of men. From the place of His dwelling He looks on all the inhabitants of the earth; He fashions their hearts individually; He considers all their works. (Psalms 33:6-15 NKJV)*



# Isaiah 19 – Chapter Four

## *The Necessity of Righteousness in God's Kingdom – Chapter Four*

### *The New Covenant Fulfills the Requirement for Righteousness*

In the previous two chapters, we looked at “the paradigm of a kingdom” and how it relates to the Kingdom of God. As a kingdom, God’s Kingdom also has a **King** who rules over a **People** who will live within the **Land** that He has given them forever! Another key element of a “kingdom” is that the citizens of a kingdom must obey their king in order to continue to live freely within his kingdom. Or, in the case of God’s Kingdom, the Bible requires that they must be **Righteous**.

For this purpose, as we have seen, God made a covenant with Moses, and with the **People** of Israel when they left Egypt. He instructed them about what they must do in order to be **Righteous**. The covenant, based upon the Law, however, was “weak” due to man’s sinful nature. No one was able to live perfectly by God’s written Law. (See Romans 8:3)

God understood this “weakness” about mankind even as He made the covenant with Moses. The Bible explains that God gave the Law in order to serve as a “schoolmaster” that would bring His People into a genuine relationship of faith in Him for their salvation, and so that they could become **Righteous**. God wanted them to see, through their own experience, that they could not keep the written code of the Law to be **Righteous**.

God spoke through the Prophets about a “**New Covenant**” that He would make with the children of Israel; a New Covenant that would provide the way for them to be **Righteous**. Through this New Covenant, God says that He would “*put His Law in their minds and write it on their hearts.*” This is amazing! Through the eternal covenants that God made with the Jewish people, everything that is required for His Kingdom to be established “on the Earth as it is in Heaven” has already been promised, and will be accomplished—for His glory!

In order to fully comprehend what will be happening in Egypt, Assyria, and Israel as the LORD brings **Isaiah 19** to fulfillment, we must also have a Biblical understanding of the “**Necessity of Righteousness**” (which must occur in order for the Kingdom of God to be fully manifested upon the Earth). Along with God zealously dealing with the Gentile nations to come into agreement with the covenants that He made with Abraham and David, He will also require the peoples of the Earth to “learn **Righteousness**” in order to enter into His earthly Kingdom—as His throne is being established in Jerusalem when Jesus returns.

The Bible describes in Isaiah 26:9-10 how this will happen:

*With my soul I have desired You in the night, Yes, by my spirit within me I will seek You early; **for when Your judgments are in the earth, the inhabitants of the world will learn righteousness.** Let grace be shown to the wicked, yet he will not learn righteousness; in the land of uprightness he will deal unjustly, and will not behold the majesty of the LORD. (Isaiah 26:9-10 NKJV)*

Essentially, the only way the nations of the Earth will “learn **Righteousness**” will be through God’s dramatic dealings with them at the end of this age. This is the context of what is described in **Isaiah 19**, as God comes swiftly to deal sternly with the nation of Egypt. The outcome the LORD will be seeking is for the Egyptian people to yield to Him, and to come into a genuine, heart-level agreement with His plan for “*the restoration of all things.*” This determined outcome, we are assured from the prophetic Scriptures, will be accomplished in Egypt and the hearts of the Egyptian people!

### ***God’s Kingdom is Established and Upheld In Righteousness***

The imperative of **Righteousness** within the lives of those who would dwell in the Kingdom of God is clearly demonstrated throughout the Scriptures. We will now examine some brief points about “righteousness” and the Kingdom of God.

First, the Bible says that God's Kingdom is established and upheld in **Righteousness**:

*Of the increase of His government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and **righteousness** from that time on and forever. The zeal of the LORD Almighty will accomplish this. (Isaiah 9:7 NIV)*

This is a key prophetic passage about the Messiah and about His Kingdom. We are told that He will fulfill the covenant that God made with David, and that He will reign upon David's throne and over his kingdom. The main characteristic of the Messiah's kingdom is that it will be established and upheld with justice and **Righteousness**.

Many Jewish people who might read this significant prophetic passage would simply focus on the kingly role of the Messiah who is coming to rule over Israel and the nations. Perhaps they would only think about the fact that He would be coming to reign upon the throne of David and over his kingdom. These verses, however, clearly state that the rule of the Messiah will be established with justice and **Righteousness**. God was declaring, here in Isaiah, that the Messiah's kingdom would require justice and **Righteousness** forever.

As Jesus the Messiah appeared and began to teach the Jewish people about the Kingdom of God, He also clearly proclaimed the attribute of **Righteousness** as the essential characteristic for inheriting God's Kingdom!

*"Blessed are those who are persecuted for **righteousness**' sake, for theirs is the kingdom of heaven."*  
(Matthew 5:10)

*"But seek first the kingdom of God and His **righteousness**, and all these things shall be added to you."*  
(Matthew 6:33)

We are instructed here, by Jesus, to not only seek the reality of God's Kingdom, but also to seek His **Righteousness** in our lives. They go hand-in-hand! We cannot have one reality

without the other. We must be truly **Righteous** in order to live within the Kingdom of God. Jesus said, “*Seek first the Kingdom of God AND His **Righteousness**.*”

Paul the Apostle also sets forth this indispensable attribute of the Kingdom of God in Romans 14:17:

*For **the kingdom of God** is not a matter of eating and drinking, but of **righteousness**, peace and joy in the Holy Spirit...*

Here, Paul defines **Righteousness** as the pre-eminent characteristic of the Kingdom of God from which peace and joy shall flow forth in our lives—all of which are the result of the indwelling presence of the Holy Spirit. Wherever the Kingdom of God exists, there is **Righteousness**.

If a situation is unrighteous, the Kingdom of God is not operating there; someone, somewhere, somehow, is not submitting to the will (rule) of God. This core issue of **Righteousness** is critical for us to seriously pursue within our lives in order to see the Kingdom of God made manifest upon the Earth. God is always working deeply in our hearts to bring forth **Righteousness** so that He can make known the nature of His rule and the revelation of His Kingdom upon the Earth:

*But to the Son He says: “Your throne, O God, is forever and ever; **a scepter of righteousness** is the scepter of Your Kingdom.” (Hebrews 1:8)*

The writer of the Book of Hebrews speaks about the Son, Jesus, as God reigning on the throne of the Kingdom and ruling with “a scepter of **righteousness**.” As human beings living in a fallen world, we are not used to someone truly governing righteously. We have not yet experienced life within a Kingdom that is ruled in **Righteousness**. The governments of the world’s nations do not rule in **Righteousness**. Jesus, however, does rule in **Righteousness**, and He requires **Righteousness** within the lives of His followers:

***Righteousness** and justice are the foundation of Your throne; mercy and truth go before Your face.  
(Psalms 89:14)*

This truth, declared by the Psalmist about “*the foundation of God’s throne*” gives us great hope—hope that this is the kind of Ruler we have in Jesus the Messiah as He reigns over His Kingdom:

*In mercy the throne will be established; and One will sit on it in truth, in the tabernacle of David, judging and seeking justice and hastening **righteousness**. (Isaiah 16:5)*

This amazing verse in Isaiah describes the coming reign of the Messiah as He establishes His throne in Jerusalem “*in the restored tabernacle of David!*” The principal goal of His rule will be to seek justice and to “speed the cause of **Righteousness**.” Praise God!

If **Righteousness** is the “cause” of the Messiah, then, as His followers, we should be fervently seeking His **Righteousness** with the goal of becoming **Righteous**...like Him!

### ***God’s People Must Be Righteous (Holy) Because He Is Holy***

In the remainder of this chapter, we will be looking briefly at the standard of **Righteousness** that God has established for those who would dwell within His Kingdom. Then, thankfully, we will consider how God has provided the way, through the New Covenant, for His **People** to attain this quality of **Righteousness**!

*“I am the LORD who brought you up out of Egypt to be your God; therefore **be holy, because I am holy**.” (Leviticus 11:45 NIV)*

*“**You are to be holy to Me because I, the LORD, am holy**, and I have set you apart from the nations to be My own.” (Leviticus 20:26 NIV)*

Even while the LORD was establishing the Jewish people as His **People**, after their time of bondage in the nation of Egypt, He called them to be holy (or **Righteous**), because He is holy. If they were going to be His **People**, and He was going to be their God (**King**), then they must share the quality of holiness—or **Righteousness**. This is what distinguishes Him from other gods; and what distinguishes Israel from other nations of the world. Remember, they were called to be a kingdom of priests and a “holy nation.”

Later, Jesus Himself explained, in Matthew 5:20:

*“For I tell you that unless your **righteousness** surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.”*

This is a very significant declaration! Jesus, as the **King**, is establishing the “standard” of **Righteousness** and holiness for those who would dwell within His Kingdom. He was saying that it is not just an outward righteousness, which looks good to men, it is a righteousness of the heart. It is a holiness in our hearts; a holiness that we must truly experience and express in order to enter into the Kingdom of Heaven.

Without this **Righteousness** in our hearts, we would not want to be in the Kingdom of Heaven anyway. Besides, God will not accept us without **Righteousness** being truly manifested in our character and through our lives. **Righteousness** is something we must seek after, pursue, long for, and desire in order to be holy; to be righteous as He is righteous. This pursuit and realization of **Righteousness** in our hearts is what prepares us to be part of, and to inherit, His heavenly Kingdom, which is coming soon to the Earth.

In 1 Corinthians 6:9-10, Paul the Apostle explained:

*Do you not know that the **unrighteous** will not inherit the Kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the Kingdom of God.*

Paul also stated, very clearly, in Galatians 5:19-21:

*Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the Kingdom of God.*

God has a holy standard. He requires absolute **Righteousness** in the lives of His followers. We must seek His Kingdom and His **Righteousness**. We must pursue both of these realities with all of our hearts. This is God's way! He wants us to be fully prepared to dwell with Him forever. He is holy and He wants us to be holy.

Jesus spoke in the Book of Revelation regarding those who would dwell within the Heavenly City:

*"Blessed are those who wash their robes that they may have the right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie." (Revelation 22:14-15 NKJV)*

Jesus the Messiah has provided the way to wash our robes and fulfill all **Righteousness**. We cannot do this on our own. We cannot fulfill the Law by our own strength—by the flesh. By its very nature, the flesh chooses the things that we read about in Galatians 5:19-21. When we are washed in the blood of Jesus and are filled with the Holy Spirit—we are given the power to choose, and agree with doing, the will of God. In the age to come, He will open the gates of the *New Jerusalem* and we will be able to freely enter in.

We will freely come and go from His heavenly city during the 1,000-year reign of Jesus, which is commonly called the "Millennium." Throughout the Millennial Kingdom, as glorified saints, we will have the reward of both living within the *New Jerusalem* and of also serving Jesus upon the Earth, ruling together with Him over the nations. Outside the heavenly city of the *New Jerusalem* will be those who live upon the Earth; those who

continue living by the works of the flesh. We will reign **Righteously** together with King Jesus as He rules “with a rod of iron” over those who continue to live according to the flesh. (See Revelation 2:26-27)

In this age, God is allowing each person to make the choice. He is preparing for those who will live and dwell within His City—together with Him forever. This period of history is rapidly coming to an end. Every living person is making his or her decision. The LORD God is coming soon to reveal those decisions through His judgments, and the appointed Day during which He will judge all mankind through Jesus Christ, His Son.

We must believe upon, and depend whole-heartedly upon, God’s way to become **Righteous**. His way is not for us to live by our own strength—trying to follow the Law. His way is for us to live by the Spirit; Who fulfills the Law within us. This is the same Spirit that He promised would write the Law upon our minds and upon our hearts.

God provided a way for His People to become **Righteous**. GOD Himself made the way! First, He requires it, and then He makes a way for it to happen. What a wonderful and amazing God we serve! He requires **Righteousness** because it is the best thing for everyone who would choose to live within His Kingdom. He then makes the way for those who would desire to become **Righteous**. Wow!

### ***God Provided the Way for His People to Become Righteous***

The Law, given through the covenant that God made with Moses and with the children of Israel at Mount Sinai, could not make God’s **People** holy and **Righteous**. For this reason, God later promised that He would make a **New Covenant** with the children of Israel. He said that: “*He would put His Law in their minds, and write it on their hearts.*” Fundamentally, their **Righteousness** would come from God, as something that He would establish within their hearts and minds.



It is for this purpose that Jesus the Messiah came to die upon the cross and be resurrected from the dead. Through His death and resurrection, the **New Covenant** was made possible and enacted with those who would believe. The magnificent reality of this **New Covenant** is that God did not limit it to only Jews. In the very nature of the covenant, He opened the way for Gentiles to receive His provision for being made **Righteous**; the way to enter into the Kingdom of God:

*But now a **righteousness** from God, apart from Law, has been made known, to which the Law and the Prophets testify. This **righteousness from God comes through faith in Jesus Christ** to all who believe. There is no difference... (Romans 3:21-22 NIV)*

Jews or Gentiles—it doesn't matter—there is no difference. The way to be **Righteous** for those who would partake of God's Kingdom is *"through faith in Jesus Christ."* The way to be **Righteous** is not through following the Law, it is through fulfilling the Law by obedience to Christ; it is through faith in Him, through following Him, and by walking with Him and living by His Spirit. **Righteousness** is not through our works. It is a gift that we receive and that we live by.

Paul the Apostle, in Romans 5:17, described how this **Righteousness** is a gift that is given by God through the abundant provision of His grace:

*For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of **grace** and of the gift of **righteousness** reign in life through the one man, Jesus Christ. (Romans 5:17 NIV)*

The **Righteousness** that God requires is a gift from Him. This is so awesome! The Bible calls this provision of **Righteousness** for those who believe **"Good News"** or the **Gospel** (Greek: "good tidings"). **Righteousness** is a gift that operates continually as a gift of God through His grace to us as we live by faith in Him:

*For I am not ashamed of the **gospel**, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in **it the righteousness of God is revealed from faith to faith**; as it is written, “But the **righteous** man shall live by faith.” (Romans 1:16-17 NASB)*

It is important to emphasize here that there is only “**one way**” of salvation; only one way to become a **Righteous** citizen of God’s Kingdom. No Jewish person (or Gentile person) will ever be saved by seeking righteousness through keeping the Law. Only having faith in Jesus, the Messiah, will save them. This is very important to understand. As God is restoring the Jewish **People** back to the **Land** of Israel. They are bringing back and adopting many of their former traditions and practices as Jewish people. Of course, this is how they have identified themselves over the centuries—as Jewish, rather than as Gentile.

This issue of “identity” has become a concern for many Jews who are now “Messianic believers;” those who believe in Jesus (Yeshua) as their Messiah. They struggle with what they should do with the Law—and with the covenant that was made with Moses and with the children of Israel at Mount Sinai. They often identify themselves, as Jews, with many of the things that they were taught under the Law, as well as from traditions that have sprung up throughout their history.

Paul made it clear that Jews must also submit to God’s perfected way of becoming **Righteous**, which is only through believing in Jesus, the Messiah:

*Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God’s **righteousness**, and seeking to establish their own righteousness, have not submitted to the **righteousness** of God. For Christ is the end of the law for **righteousness** to everyone who believes.” (Romans 10:1-4 NKJV)*

It is important to pray for the Messianic community, so that they may come to accurately understand God’s heart and God’s Word. This issue of the Law (Mosaic covenant) and whether Jewish people, even as Messianic believers, are “required” to observe the Law

(Torah) as the means to be made **Righteous** before God is an area of confusion, and even deception, affecting the Messianic community. This difficult situation, most likely, will only increase in the last days, when the Temple is rebuilt in Jerusalem and a revived Levitical priesthood institutes daily sacrifices and offerings again. Many Jewish people, including Messianic believers, may wrestle with how to respond to this restored requirement of the “Old Covenant” Law. Some Gentile believers around the world, those who love Israel, may also struggle as to whether they should observe or keep the Law (Torah) to be made **Righteous**. The Bible, however, is absolutely clear: *“Righteousness comes through faith in Jesus Christ to all who believe.”*

Let’s look at the extent to which God went in order to make us **Righteous**. Paul says, in 2 Corinthians 5:21 that: *“God made Him (Jesus) who had no sin to be sin for us, so that in Him we might become the righteousness of God.”*

Awesome! This verse is one of the most “astounding” verses in all of Scripture. The eternal Son of God, Jesus, Who existed forever in absolute purity and holiness—Who had never known or committed any sin in His life—was made by God to be “sin” for us. Jesus the Messiah, upon the cross, took all of mankind’s sin upon Himself. He was fully identified, by God the Father, as sin. We cannot even begin to fathom what that fully means—for the holy, eternal Son of God *“to be sin for us.”*

God did this so that He could be just in crucifying and killing His own Son for our sake; so that He could set us free and give us life again. In that act, Jesus became sin so that we might become the **Righteousness** of God. What an amazing exchange!

When God sees me, He sees me as **Righteous** and perfect. As the result of what Jesus did on the cross, this is how God now sees me—perfect in Christ and perfectly **Righteous**. God the Father truly treats me that way, as His son or daughter. I am now **Righteous**, as He is **Righteous**!

I do not have to try to be something that I am not. Jesus already made me **Righteous**. It is a gift of His grace. God sees me that way now because I have received His gift by faith. I do not have to do anything to become **Righteous**. Just by believing in Christ and receiving His gift of grace, I become the **Righteousness** of God.

Now, the rest of the “**Good News**” is that this truth of God’s gracious gift also empowers me to live **Righteously**. This is the power of the Gospel unto salvation! Paul says that the power of God is contained within the **Gospel** in order to save us. When we hear about this way of salvation, and the “good news” concerning the gift of **Righteousness**, and our hearts respond in faith, we are transformed. We do not want to be anything other than **Righteous**.

God desires that we be **Righteous**. He even requires that we be **Righteous** for us to dwell within His Kingdom. God will not, however, force us to be **Righteous**. He allows us to continue to choose.

Why would we want to choose anything other than Him, other than His **Righteousness**? Why would anyone choose to become anything other than what He has already made us to be (**Righteous**) through what Jesus did on the cross? It is such a wonderful gift. We must only believe it, and receive it, by faith. We certainly do not deserve it! Yet, God has given His **Righteousness** to us freely. This wonderful gift of **Righteousness**, when we receive it and continue to believe in Him, empowers us to live the way He wants us to live forever: **Righteously**.

*For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, **righteously**, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed **and purify for Himself His own special People**, zealous for good works. (Titus 2:11-14 NKJV)*

The **Gospel** of the grace of God provides the way for us to be made **Righteous** and empowers us to live **Righteously** as citizens of the Kingdom of God forever! The grace of God gives us “entrance” into, and ongoing citizenship within, the Kingdom of God. As **Righteous** citizens, we become His own special **People**, living as He does...**Righteously**! This is God’s way to ensure that He will always have a **People** who are **Righteous**, so that, as their **King**, He may rule over them; so that they will always be qualified to dwell within His **Land**, the realm of His Kingdom on Earth, forever.

*...and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To Him who loves us and **has freed us from our sins by His blood**, and has **made us to be a kingdom** and priests to serve His God and Father—to Him be glory and power forever and ever! Amen. (Revelation 1:5-6 NIV)*

At the end of the Bible, in the verses quoted above, we are told that Jesus the Messiah has accomplished what God originally desired for the children of Israel when He brought them out of Egypt and told them that they would be His “*treasured possession*” and that they would be to Him “*a kingdom of priests and a holy nation.*” (See Exodus 19:5-6) Through the shedding of his blood, and the **New Covenant**, Jesus made a way for those who would believe in Him to be made **Righteous**; a way for them to become the “*kingdom of priests*” that will serve God forever!

Before we conclude this section, let us summarize again how the Kingdom of God has a **King** (Jesus the Messiah) who rules over a **People** that accept His gift of **Righteousness** and, therefore, may dwell within the **Land** that He has promised to them forever:

*“Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is counted as a forest. Then justice will dwell in the wilderness, and righteousness remain in the fruitful field. **The work of righteousness will be peace**, and the effect of righteousness, quietness and assurance forever. **My People** will dwell in a peaceful habitation, in secure dwellings, and in quiet resting places...” (Isaiah 32:15-18 NKJV)*

We must understand, the Bible describes that God's Kingdom will be made physically manifest upon the Earth, first, among the nations of the Middle East. (We will explore this when we unpack the verses in **Isaiah 19** and look at other important verses in Scripture that provide the Biblical context for this very significant chapter.)

The main premise undergirding this book is that God, according to **Isaiah 19**, will soon come "swiftly" into Egypt in order to judge the "idols" of Egypt that have blinded the Egyptian people throughout their history. The spiritual forces behind these "idols" have hindered the Egyptians from embracing God's plans for the Jewish people. They have also kept Egypt, as a Gentile nation, from receiving the blessing of God themselves, according to the **Abrahamic Covenant** ("I will bless those who bless you [Israel]"). As the Egyptian people are convinced, through God's severe dealings with them, to "learn **Righteousness**," they will turn to the LORD and He will heal them and bless them!

In the next chapter, we will further explore **Isaiah 19**, examining verse-by-verse how God describes this "transformational process" will take place within Egypt, and how it will impact the whole of the Middle East. Indeed, we will continue to consider how **Isaiah 19** is certainly one of the most remarkable prophetic passages in all of Scripture!

# Isaiah 19 – Chapter Five

## ***Introduction and Explanation of Isaiah 19 – Chapter Five***

### ***“The Burden Against Egypt”***

In this chapter, we will explore **Isaiah 19** verse-by-verse. There are 25 verses in Chapter 19 of the Book of Isaiah. With regard to consequences, it is perhaps one of the most dramatic and far-reaching chapters in all of prophetic Scripture.

In **Isaiah 19**, we are given the remarkable account of God dealing with an entire nation of people (Egypt) and, within a short period of time, transforming them from a nation that worships idols to one that worships Him—the One True and Living God. **Isaiah 19** also describes the Egyptians as being united in relationship with their former, historic, enemies—the other peoples included in the area of “Assyria”—and, above all, with the Jewish people of Israel.

**Isaiah 19**, Verse 1, begins with the phrase: **“The burden against Egypt.”** This phrase refers to the overwhelming revelation that God unveiled to the Prophet Isaiah about Egypt, and to what He will do within that nation in order to accomplish His purposes, which is described as a **“burden.”** As we read this exceptional chapter, we see a weighty prophecy about things that are yet to happen in the nation of Egypt and in the wider region of the Middle East. As we open our hearts to the massive implications described in **Isaiah 19**—regarding both the terrible and the marvelous descriptions of things to come—our hearts should also be deeply affected by this “burden” from the LORD.

***“THE MOURNFUL, inspired prediction (a burden to be lifted up) concerning Egypt...” (Isaiah 19:1 Amplified)***

We have already looked extensively at a Biblical understanding of the **Kingdom of God** and the **Middle East**. From the Biblical history of God's interactions with the Jewish people, we realize that He is fully committed to the **covenants** that He made with Abraham, Isaac, Jacob, and David. God's entire plan of redemption is revealed through His relationship with the people of Israel. It is also revealed in the promises that He made regarding them being the **People** who would dwell within the **Land** that He gave them, with His appointed **King** ruling over them in **Righteousness** in Jerusalem...forever.

In this chapter, we will examine the length to which God is planning to go in order to prove to the Egyptian people that His "eternal plan" (as revealed in the Scriptures and fulfilled through Jesus the Messiah) is the best plan for them, as well as the best plan for the whole of the Middle East. The extreme events that God will employ for the fulfillment of **Isaiah 19** (to turn the hearts of the Egyptians and to convince the nation of Egypt to align themselves in complete agreement with His plan) can be considered to be a "**burden**."

In this chapter, we will also answer the question: "Why Egypt? Why is God's plan for the Middle East, and the coming of His Kingdom on Earth, tied so much into His sovereign dealings with the nation of Egypt?" In addition, we will answer the question: "Why is Egypt so significant to God's plans at the end of this age?"

### ***God's Unfolding Plan for the Nations***

In Chapter Two, we learned how God identified **Israel** as His "Kingdom" on Earth. Nine times, within Scripture, He described the Land of Israel as His "**Land**"—"the place He has chosen as a dwelling for His Name." He called the children of Israel to be His "kingdom of priests" and His "**People**." The LORD also identified David's throne in Jerusalem as being His "**Throne**" on Earth.

In Scripture, we also see (in contrast) how **Egypt** is often identified with the "world"—with those Gentile nations that exist in opposition to the Kingdom of God; with those who resist God's "covenant plans" for Israel and their Messiah. With this understanding about the



uniqueness of Egypt, we see how the LORD is not only dealing with Egypt as an “isolated nation,” but how He is also focusing on Egypt as a “**proto-type**” of how He will deal with all of the rebellious nations of the “world.”

God describes what He will do in Egypt, and this serves as an example of what He is planning to do within all the nations of the Earth that are positioned against His everlasting covenants with Israel (that is, for them to be His **People**, living in His **Land**, under His appointed **King**). The events that God declares He will bring about within Egypt, and within the other nations in the world, are for the purpose of bringing them into agreement (**Righteousness**) with His sovereign plan that the Kingdom of God be made manifest over all of the Earth:

A simple explanation of what it means to be “*a man after God’s own heart*” is that we would “*love what God loves and hate what He hates.*” Our hearts, then, would be in agreement with His heart!

Of Jesus the Messiah, the Psalmist, in Psalm 45:7 said:

*You **love righteousness** and hate wickedness; Therefore God, Your God, has anointed You with the oil of gladness more than Your companions. (Psalm 45:7 NKJV).*

As the result of the judgments that God will unleash at the end of this age, the inhabitants of the nations will “learn **Righteousness**.” Remember Isaiah 26:9b: *When Your judgments come upon the Earth, the people of the world learn **righteousness**.* They will, that is, learn to love what God loves and to hate what He hates.

The principles revealed in **Isaiah 19** regarding how the LORD will judge the “idols of Egypt” in order to bring that nation to the knowledge of the One True and Living God and His **Righteousness** are very instructive as to His dealings with all of the nations of the Earth (including Israel) before Jesus returns. This chapter will highlight several of these *principles* as we continue, below, through a verse-by-verse study of **Isaiah 19**.

As an overview, God will release His global, End-Time judgments upon the nations of the Earth in order to, concurrently:

1. bring about a great and final harvest of souls from every tribe, tongue, and nation;
2. punish the evil, antichrist governments and systems of the Earth;
3. uproot and remove the spiritual strongholds and forces that rule over evil men; and
4. transition the “kingdoms of this world to (*become*) the kingdom of our Lord and of His Christ.”

God is going to cause entire nations, through His impassioned activity at the end of this age and before Jesus returns, to “learn **Righteousness**.” He is going to turn them away from worshipping idols and following false Gods—and participating in evil systems—to knowing, worshipping, and obeying Him, the True God. This significant passage of **Isaiah 19** reveals God’s divine dealings with Egypt at the end of this age. His dealings will be designed to uproot and completely remove the spiritual strongholds that have influenced evil men to continuously resist His Kingdom from being made manifest upon the Earth—and, thus, even within their own nation.

In **Isaiah 19**, God shares an illustration of how this amazing *transformation* is going to transpire within Egypt as an “example,” and how such transformation will also take place within many of the Gentile nations at the end of this age. This is why this “burden against Egypt” is so noteworthy. **Isaiah 19** reveals to us that the Almighty God will qualify remnants of people from all the nations, through His sovereign grace and divine power, to become His very own “*tribes and tongues and peoples and nations*” serving within His Kingdom forever.

## **Isaiah 19: Verse-by-Verse**

### ***God's Righteous Judgments Against the Idols of Egypt – Isaiah 19:1-15***

The first 14 verses of **Isaiah 19** focus on a detailed description of the specific judgments that God, in His sovereign wisdom, has designed for the nation of Egypt. The LORD knows exactly what must be done to “strike” at the hearts of the Egyptian people in order to cause them, in the end, to turn as a nation to Him. His desire is that He may “heal” them, and that the “survivors” will become worshippers of Him—the One True and Living God.

#### **Principle #1 – God knows exactly what judgments are needed to transform each nation!**

*“It shall be in that day,” says the LORD of hosts, “that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land. (Zechariah 13:2 NKJV)*

As the result of God's severe dealings with the nation of Egypt, as outlined in **Isaiah 19**, they will, as a people, be reconciled with the other peoples of Assyria, as well as with the Jewish people of Israel. We are told that Egypt will, as a nation, in the end, accept and agree with God's covenants with the Jewish people—even to the extent that they will embrace the plan for “His Kingdom on Earth” to be headquartered in Jerusalem, with Jesus the Messiah seated as the **King** upon the throne of David on Mount Zion reigning over Israel and all the nations of the Earth...forever.

Now, we will explore, verse-by-verse, God's supreme wisdom as to how He will “swiftly” bring about this stunning *transformation* within the nation of Egypt, and within the whole of the Middle East, according to **Isaiah 19**.

## **ISAIAH 19:1-15 (NKJV)**

### **Verse 1 (The Burden):**

*The burden against Egypt. Behold, the LORD rides on a swift cloud, and will come into Egypt; the idols of Egypt will totter at His presence, and the heart of Egypt will melt in its midst.*

**(Isaiah 19:1)**

The LORD God, at some time in the near future, is going to come “swiftly” into the nation of Egypt and “shake” this nation to its very core! Some Bible scholars have said that this verse is speaking about the physical return of Jesus at His Second Coming—suggesting that He will “come on the clouds” and return to earth by first coming to Egypt. However, the imagery of God riding “on the clouds” is mentioned in several places in Scripture. In Psalms 18:9, David said that the LORD came with “dark clouds under His feet” to deliver him from Saul and his enemies. This same imagery is used in Deuteronomy 33:26, as well as in other places in Scripture, to describe how God, because He rules from heaven, “rides on clouds” to come and enforce His Kingdom rule.

This verse refers to the Presence of the LORD coming into Egypt for the purpose of shaking the nation of Egypt and causing them to turn to Him. It does not say that He will come physically as a Person to confront Egypt. However, by His Presence, the LORD will come in great power into Egypt and perform the judgments delineated in the 15 verses written at the beginning of **Isaiah 19**.

NOTE: The burdensome events of Isaiah 19 will unfold after “the LORD comes on a swift cloud” into Egypt. It does not make much sense if we consider this to be a reference to the Second Coming of Jesus; the event which actually initiates “the time of restoration of all things” rather than numerous judgments upon the nations. Clearly, this is a reference to the Presence of God coming in judgment at

the End-Times upon the nations. All of which then leads to the return of Jesus, as we shall see later.

The events written about in the first 15 verses of **Isaiah 19** have never occurred before, in their fullness, in Egypt's history. A few of the verses describe similar events happening in minor ways throughout the history of Egypt (more as a "foreshadowing"), but not with the same magnitude or with the entire array of outcomes as is described in this extraordinary chapter. Therefore, we should be anticipating that these things will soon be unfolding within the nation of Egypt.

The primary reason God gives for His coming in power to Egypt is to destroy the "**idols**" of that nation. Throughout history, Egypt has been known for its "gods" and for the idols they have worshipped as a people. Many times, the children of Israel were warned in Scripture to not return to Egypt and to not worship the idols that the Egyptian people were accustomed to worshipping. Even though the **Gospel** had a profound impact on the nation of Egypt (beginning with the ministry of Mark the Apostle in the first century, and continuing on through the first several centuries after Christ's coming, until the Muslim conquest swept over Egypt during the seventh century), that nation began to be dominated by the worship of a false god, the god of Islam. The spiritual strongholds of Egypt's idolatry were not fully removed during the first centuries after Christ, even though multitudes of Egyptians experienced a conversion to Christianity.

As described in **Isaiah 19**, there is going to be a time when God comes "once more" in His divine power, by His **Presence**, to "shake" the nation of Egypt. The idols of Egypt will tremble at His Presence. This specifically describes that the principalities or spiritual forces in heavenly places that are ruling over Egypt will tremble at God's sovereign Presence. The heart of the Egyptian people will also begin to melt or faint within them. It will be a very difficult period of time for the people of Egypt to experience. The writer of the Book of Hebrews describes what will happen as this final "shaking" takes place in the nations of the Earth:

*At that time His voice shook the earth, but now He has promised, “Once more I will shake not only the earth but also the **heavens**.” The words “once more” indicate the removing of what can be shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our “God is a consuming fire.” (Hebrews 12:26-29 NIV)*

That “Day” is going to be profoundly about God dealing with the people (and the evil that they have exhibited in relationship to Him and to His Kingdom throughout their history) as well as about removing the demonic spiritual forces that have existed for thousands of years; forces that have been ruling behind the scenes of much of what has happened in those nations throughout their history. As a Church, we have understood very little about spiritual warfare or about how to “stand” against principalities and powers; however, at the end of this age, as Jesus is preparing to return, God has definitive plans to totally **uproot and demolish** those spiritual forces—including Satan himself and the principalities that he has assigned to rule over specific nations.

This is also noted in Revelation 12, when John describes a battle that will occur between the Archangel Michael and Satan. Michael will prevail over the Devil, and will literally cast him down out of Heaven to the Earth. Or, as Hebrews 12:27 says: “*the created things will be removed from the heavens, so that what cannot be shaken may remain.*” (Namely, the Kingdom of God—throughout the heavens and upon the Earth.)

At that time, Satan will no longer be able to influence from his heavenly position, as the “prince of the power of the air.” However, for a short time (3-1/2 years), he will be upon the Earth inhabiting the Antichrist and, through him, directly influencing the affairs of men and nations. The Bible says that it will be woeful and terrible time for the inhabitants of the Earth.

Such demonic spiritual forces have continued to draw worship away from the One True God to other “gods” (or “idols”) throughout Egypt’s history. The LORD, in His sovereign love

and power, is conclusively coming to “shake” those strongholds and the spiritual forces that have held the Egyptians in bondage to idolatry; spiritual forces that have kept them, as a people, from aligning with God’s heart and with His Kingdom purposes.

The following 14 verses in **Isaiah 19** describe how the LORD will accomplish this deliverance and transformation in the hearts of the Egyptian people:

**Verse 2 (Severe Civil Strife):**

*“I will set Egyptians against Egyptians; everyone will fight against his brother, and everyone against his neighbor, city against city, kingdom against kingdom.” **(Isaiah 19:2)***

Even now, as I am working on the final draft of this book, the people of Egypt have gone through their election process for establishing the government that will lead their nation (as the result of the revolution that began on January 25<sup>th</sup>, 2011). In less than 3 weeks from that date, on February 11<sup>th</sup>, Hosni Mubarak (the man who had ruled Egypt for nearly 30 years) resigned as President and turned power over to the military. Mohammed Morsi, a member of the Muslim Brotherhood, won the presidential election in 2012, becoming the first freely elected President of Egypt.

During the “revolution,” many people were referring to the flare-ups of violence that occurred between Egyptians as potentially relating to the fulfillment of Isaiah 19:2. The outbreaks of hostility, however, were sporadic (tragically, though, resulting in approximately 1,500 deaths among the Egyptians). As tragic as this season of bloodshed was for Egypt, and for its people, it calmed down after a few months, with only infrequent incidences of violence (mainly Muslims attacking Coptic Christians) occurring over the next several months.

When the judgments of **Isaiah 19** actually begin in earnest, Verse 2 implies that God Himself will incite the Egyptians to fight with one another. It will be a time of widespread conflict and internal strife within Egypt. This civil strife will not occur in only a couple of major cities (such as Cairo and Alexandria); it will occur throughout all of the neighborhoods and cities of the nation. Every family, neighborhood, city, and sphere of authority (*kingdom*) will be profoundly affected.

The resulting bloodshed will be overwhelming to the hearts of the Egyptians, as we see from the next phrase in Verse 3: *“The spirit of Egypt will fail in its midst...”* or as the New American Standard Bible (NASB) translates this phrase: *“Then the spirit of the Egyptians will be **demoralized** within them...”*

My expectation is that as the Egyptian people struggle to come to grips with having a new, radical Islamic president (and a majority for extremist Islamists in their Parliament), there may be some further eruptions of violence and bloodshed. Will such outbreaks of violence be the beginning of the fulfillment of **Isaiah 19**? (We will look more extensively at this question in Chapter Eight, and at the time frame for the final unfolding of **Isaiah 19** in relationship to the “End-Times” and in relationship to the return of Jesus the Messiah.)

The pronouncement regarding Egypt in Verse 2 of **Isaiah 19** corresponds with Matthew 24:7: *“For nation will rise against nation, and kingdom against kingdom.”* Therefore, what Jesus prophesied as a “sign” of the End-Times will be happening across the entire world during the period of time leading up to the Tribulation.

For now, let us take note here that it is **the LORD Himself** who will cause this internal conflict to arise within Egypt—with Egyptian fighting against Egyptian. The principal outcome that He is seeking is for the “spirit” of the Egyptians to “fail” within them. Their own “spirit” or strength must come to an end before their hearts will turn wholly to Him for help and deliverance. As we shall see, God, in His wisdom, knows exactly what must happen among the Egyptians in order for this “turning to Him” to take place.



**Verse 3 (False Counsel):**

*“The spirit of Egypt will fail in its midst; I will destroy their counsel, and they will consult the idols and the charmers (spirits of the dead), the mediums and the sorcerers.” **(Isaiah 19:3)***

The uncontrollable civil conflict and strife, which will be stirred up by the LORD among the Egyptians, will result in their “spirit” as a people failing within them. Along with causing this profound disheartening, God will also confound their own attempts to deliver themselves out of this extremely difficult dilemma. The LORD is seriously working on “hemming in” the Egyptians so that they will **cry out** to Him!

Even as God is confronting them regarding their idolatry as a nation, the Egyptian people will resort to “idols” and to other familiar occult practices that they have commonly leaned upon throughout their history. (Within the Egyptian expression of Islam, there is a vast array of occult practices and demonic manifestations that are acceptable and even sought after as a means of acquiring help from “Allah.” The Quran and/or Hadiths permit the types of occult assistance that many Islamic scholars have widely prescribed.)

These stubborn efforts by Egyptians to find aid from demonic spirits, as well as from their historic “idols,” during their “time of confrontation” for their perpetual idolatry will only result in God unleashing more severe judgments upon them in order to cause their hearts to turn to Him. All of His acts toward the Egyptian people, however, are absolutely loving and righteous!

**Verse 4 (A Fierce King):**

*“And the Egyptians I will give into the hand of a cruel master, and a fierce king will rule over them,” says the Lord, the LORD of hosts. **(Isaiah 19:4)***

As you will read in Chapter Eight, I believe that as a result of the coming events which are about to unfold within the Middle East, the LORD will be employing a key Biblical principle called “foreshadowing.” This indicates that certain things are written in some prophetic passages, which may see a *type* of fulfillment as a way of *awakening and preparing* God’s people (and even unbelievers) for the eventual and more complete fulfillment of what is written in Scripture.

In the case above, where God declares that He will turn over the Egyptian people to a “*cruel master*” and that a “*fierce king will rule over them*”—there may be an initial “foreshadowing” of this reality happening through the current rise of an *extremist Islamic leader*. The type of harsh leadership usually employed by such militant Muslim leaders would certainly serve as a partial fulfillment of Verse 4, and a specific “foreshadowing” of what this verse will eventually mean for the Egyptian people.

However, the ultimate fulfillment of this verse regarding “a *fierce king*” who will rule over Egypt is, in actual fact, connected to Daniel 11:40-43:

*At the time of the end the king of the South shall attack him (the Antichrist); and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through. He shall also enter the Glorious Land (Israel), and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon. He shall stretch out his hand against the countries, and **the land of Egypt** shall not escape. He (**the Antichrist**) shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels. (Daniel 11:40-43 NKJV)*

After the waves of various “foreshadowings” that may take place in Egypt, and throughout the rest of the world, prior to the 7 years of the Tribulation (see Chapter Eight), the fullness of what God has designed, in His End-Time judgments, to persuade the hearts of the Egyptians to look unto Him will fully befall them when their nation is conquered by the **Antichrist**. His “cruel and fierce rule” will produce within the depths of their heart, as an entire nation, an earnest cry unto the LORD for their deliverance from such oppression.

In summary, when all of the strife and bloodshed prophesied in Verse 2 begins to fully occur in Egypt, the majority of Egyptians will not immediately turn to the LORD. They will seek help and counsel from the “idols” and mediums and spiritists that they have trusted in throughout their history. This outright rebellion against God will lead Him to righteously give over Egypt to be conquered by the Antichrist at the end of this age. This “fierce king’s” cruel and harsh oppression of the Egyptians will finally bring about the *turning of their hearts* to the LORD for rescue.

### ***An Environmental Disaster that Leads to Economic Collapse***

We come to understand, from Verse 5 through Verse 10 of **Isaiah 19**, a most amazing and yet difficult description of one of God’s specific judgments on the nation of Egypt. From the beginning of human history, Egypt has been renowned for its mighty river, **the Nile**. In these few verses, though, we read that the Nile River will completely dry up. This has never occurred in Egypt’s long history!

Carefully, now, read the next six verses—using your imagination. Read through them as if you were an Egyptian, as if you had lived your entire life in that country and depended entirely upon the Nile River for your existence and sustenance. Imagine what would happen to you, and to the nation of Egypt, when, for the first time in human history, the Nile River dries up—and, as these verses in **Isaiah 19** explain—the entire economy of Egypt collapses into abject ruin and all its workers descend into absolute despair.

#### **Verse 5 through Verse 7 (Environmental Disaster):**

<sup>5</sup>*The waters will fail from the sea, and the river will be wasted and dried up.* <sup>6</sup>*The rivers will turn foul; the brooks of defense will be emptied and dried up; the reeds and rushes will wither.* <sup>7</sup>*The papyrus reeds by the River, by the mouth of the River, and everything sown by the River, will wither, be driven away, and be no more. (**Isaiah 19:5-7 NKJV**)*

These three verses depict the outright disappearance of the Nile River as a source of water—and as the lifeblood and commerce source for the nation of Egypt. Can we even begin to envision the collective impact of all that these verses describe will have upon those living in Egypt?

Years ago, when I was helping to conduct a conference in Egypt focused on the vision for establishing a “house of prayer” in Cairo, a young Egyptian woman shared with me a dream that she’d had as a young girl. As we stood together during a coffee break discussing this passage of **Isaiah 19**, she told me of her dream. In the dream, she saw herself “hiding out” with family members and friends in a particular neighborhood of Cairo (actually, very near where my wife and I later lived in Cairo). She recalled that there was a great deal of fighting and conflict occurring all over the city. Another vivid part of her dream was that the **Nile River** was totally dried up!

The progression of these few verses goes “from bad to worse!” First of all, Verse 5 states that: *“The waters will fail from the sea, and the river will be wasted and dried up.”* This declaration indicates that God’s judgments will affect the sea, as well as the river. As we will see at the end of this section (from the cross-references in Ezekiel 30 and Zechariah 10), both the “tongue” of the Red Sea and the Nile River will be dried up.

In Verse Six, we are told that not only will the Nile dry up, but that the *“canals will stink; the streams of Egypt will dwindle and dry up.”* (Isaiah 19:6 NIV)

And, in Verse 7, everything that grows or is sown along the Nile River *“will blow away and be no more.”* Even the famous “papyrus reeds” will wither from the mouth of the Nile. This should leave us with no doubt that this incident is not going to be a temporary interruption with the flow of water through the Nile. Rather, it is God’s wise plan to completely remove this natural source of life that the Egyptians have fully depended upon throughout all of their history. At times, in their ancient history, they even boldly worshipped “the Nile River” as a “god”—making the river one of their many “idols.”

**Verse 8 through Verse 10 (Economic Collapse):**

<sup>8</sup>The fishermen also will mourn; all those will lament who cast hooks into the River, and they will languish who spread nets on the waters. <sup>9</sup>Moreover those who work in fine flax and those who weave fine fabric will be ashamed; <sup>10</sup>and its foundations will be broken. All who make wages will be troubled of soul.

**(Isaiah 19:8-10 NKJV)**

In Verse 8 through Verse 10, we read of the “seven-fold affliction” that will happen to the industries and workers within Egypt when the Nile River completely dries up:

- *the fishermen will.....****lament***
- *those who cast a line into the Nile will.....****mourn***
- *those who spread nets on the waters will.....****pine away***
- *those who work with combed flax will .....****despair***
- *the weavers of fine linen will.....****lose hope***
- *the workers in cloth will .....****be dejected***
- *and all the wage earners will.....****be sick at heart***

That is a painful accounting of the extremely disheartening maladies that will affect the workforce of Egypt. Without doubt, the LORD’s objective is to bring the Egyptians to the end of the manner in which they have lived. Whatever they have historically trusted in—all that has served to function as an “idol” within their hearts—will be lovingly, but entirely, removed through God’s divinely designed decrees for Egypt.

Over 95 percent of the population of Egypt lives along the Nile Valley and within the Delta. These areas along the Nile River represent less than 3 percent of the total land area in Egypt. It is the only fertile land within Egypt that can be cultivated (except for a few oases and small areas in the Sinai). The rest of the land of Egypt is desert; land that cannot be cultivated. Again, just imagine what is going to happen to Egypt and to the Egyptian people when the Nile River dries up!

After nearly 20 years of regularly visiting (or even at times, living in) Egypt, my wife and I have come to know many friends throughout this notable nation—from Aswan (in the south) to Cairo and Alexandria (in the north). Our hearts have been greatly “burdened” for many years, as we have more seriously considered what Isaiah 19:5-10 describes will happen to the nation of Egypt, especially when the Nile River dries up. How can we, as believers, stand in that time with our friends, or with the hundreds of thousands of other Egyptian believers who are living all across that ancient land—or even with the many unbelievers whom the LORD is seeking to bring into “alignment” with His heart and covenant purposes?

It is amazing, and critically significant, that God has provided such a detailed description about what He is going to do to “strike” the nation of Egypt with the purposeful goal of turning their hearts to Him. The “divine intelligence” that the LORD has furnished in **Isaiah 19** must have been given for the sake of *His people* to be able to prepare for such a dire time in Egypt’s existence as a nation.

We should all be praying in earnest for the Egyptian believers. We should all be praying in very practical ways, preparing to support the people of Egypt as they go through this extremely burdensome period of time. The Egyptian believers who will also be experiencing these troublesome things as they occur in Egypt are the “hope” of their nation, especially as they come to understand, prepare for and, in the midst of this time of tribulation, lead the rest of their nation to the knowledge of God.

My wife and I personally know of believers who are already trusting God to help them establish “places of refuge” within Egypt. They are prayerfully going into the desert areas outside of Cairo in order to prepare such places. Some believers have dug down below the desert and found sources of water for wells in order to develop the desert into farmland for the time when the Nile River is going to fail—so that they will be able to supply water for their families and others who will find refuge with them.

As noted later in this chapter, God prophesies about remarkable communities that will exist in the time of His judgments. He speaks about them as the **“five cities”** that will *swear allegiance to the LORD of hosts*. With this divine “foreknowledge,” which God has provided in His Word in Isaiah 19:5-10, there must be a great deal more that the LORD wants for us to be doing to prepare in light of these prophetic verses.

In the coming time, as the Egyptian believers prepare themselves for the fulfillment of **Isaiah 19**, we, as their fellow believers from around the world, should be seeking to gather around them in order to discover how these **“five cities”** will emerge and be built for the sake of God’s plans and purposes—for Egypt and for the wider Middle East, including the Jewish people in Israel.

Here are some other key prophetic references in Scripture to the Nile River drying up:

*“And I will dry up the Nile, and will sell the land into the hand of evil men; I will bring desolation upon the land and everything in it, by the hand of foreigners; I, the LORD, have spoken.” Thus says the Lord GOD: I will destroy the idols, and put an end to the images, in Memphis; there shall no longer be a prince in the land of Egypt; so I will put fear in the land of Egypt.” (Ezekiel 30:12-13 RSV)*

*<sup>10</sup>“I will bring them home from the land of Egypt, and gather them from Assyria; and I will bring them to the land of Gilead and to Lebanon, till there is no room for them. <sup>11</sup>They shall pass through the sea of Egypt, and the waves of the sea shall be smitten, and all the depths of the Nile dried up. The pride of Assyria shall be laid low, and the scepter of Egypt shall depart.” (Zechariah 10:10-11 RSV)*

*<sup>15</sup>The LORD will utterly destroy the tongue of the Sea of Egypt; with His mighty wind He will shake His fist over the River (probably the Euphrates), and strike it in the seven streams, and make men cross over dry-shod. <sup>16</sup>There will be a highway for the remnant of His people who will be left from Assyria, as it was for Israel in the day that he came up from the land of Egypt. (Isaiah 11:15-16 NIV)*

Two major objectives are mentioned in these verses, which also refer to the LORD drying up the waters of Egypt at the end of this age:

1. In order to confront the “idols” of Egypt, and because elsewhere the LORD declares, *“The Nile is mine; I made it for Myself.” (Ezekiel 29:3 NIV)*
2. In order to prepare for the physical return of the Jewish people who will literally travel on “highways” coming from all of the various countries of the Earth, through the nations of the Middle East (*Egypt and Assyria*), when Jesus the Messiah returns to Jerusalem in order to establish His Kingdom in Israel.

### ***Political Confusion and Turmoil***

Along with a total economic collapse within Egypt, God is going to cause there to be a complete political breakdown and a tremendous confusion will come upon the leadership of Egypt. This will be so much the case that everything the leaders attempt in response is going to utterly fail the Egyptian people. All of the plans, systems, and ways of handling these “divinely ordained crises” that the Egyptian have trusted in before will be totally unsuccessful. This will leave the Egyptians feeling entirely confused and fearful and, eventually, cause them to cry out to the LORD for His merciful help and deliverance.

Of course, that is God’s ultimate intention anyway. It is exactly what He is seeking to bring about within the hearts of the Egyptian people. In Psalm 33:11, we read that the LORD’s plans will be fulfilled in order to bring about His purposes. God will utilize His judgments to “*fashion the hearts of men*” and to turn them to Himself. He will do this so that they will call upon Him and be saved. In this way, He will bring in the final, great harvest of souls. It is an awesome plan! We wish that the wicked would respond first to the gospel of God’s grace; however, the majority will not. At which time, God will send forth His righteous judgments in the effort to turn their hearts to Him.



**Verse 11 through Verse 15 (Political Breakdown):**

*<sup>11</sup>Surely the princes of Zoan are fools; Pharaoh's wise counselors give foolish counsel. How do you say to Pharaoh, "I am the son of the wise, the son of ancient kings?" <sup>12</sup>Where are they? Where are your wise men? Let them tell you now, and let them know what the LORD of hosts has purposed against Egypt. <sup>13</sup>The princes of Zoan have become fools; the princes of Noph (Memphis) are deceived; they have also deluded Egypt, those who are the mainstay of its tribes. <sup>14</sup>The LORD has mingled a perverse spirit in her midst; and they have caused Egypt to err in all her work, as a drunken man staggers in his vomit. <sup>15</sup>Neither will there be any work for Egypt, which the head or tail, palm branch or bulrush, may do. (Isaiah 19:11-15 NKJV)*

In Verse 11, the leaders of Egypt are identified as “fools” who only give “foolish counsel.” Two of the ancient capital cities of Egypt, Zoan and Memphis, are mentioned. These foolish leaders arrogantly refer to themselves as “sons” of the wise and as ancient kings that once ruled Egypt. This indicates that even though this passage is prophesying about the Egyptian people at a time much later than the time of Isaiah (approximately 2,800 years later), these leaders of Egypt will still “pride” themselves on being the “descendents of the Pharaohs.” This pride, however, will be of no avail to them when it comes to understanding what the Sovereign LORD has “purposed” against them and against the nation of Egypt.

Their worldly wisdom, as Verse 12 indicates, will be no match against God's supreme, divine wisdom; as He passionately impresses upon the hearts of the Egyptians that they should turn toward His heart and His counsel for Egypt. According to Verse 13, the Egyptian officials are identified once again as being “fools” and “deceived.” They also “deceive” the people of Egypt. Those leaders who are “*the cornerstones of her peoples have led Egypt astray.*” Again, how disheartening this absolute malfunction of any political leadership will be for the Egyptian people! The LORD truly will pull out all the “props” from underneath the people of Egypt—“*shaking everything that can be shaken.*”

In Verse 14, the LORD explains that He is the One who is “*mingling confusion*” in with the self-deceived advice of the leadership of Egypt. The LORD will not cause any of the confusion (*perverseness, distortion, or dizziness*) expressed by the officials of Egypt. He will only accentuate what already exists within the hearts of these evil men in order to cause them to fully see how wicked are their ways—and that their “foolish” counsel will fundamentally fail them and the people they are leading.

The imagery that the LORD uses in this verse of “*a drunken man staggering in his vomit*” emphasizes the degree to which the “*spirit of confusion*” will affect the people of Egypt. Overwhelming shame and consternation will incapacitate them, so much so that in Verse 15 we read, “*There is nothing Egypt can do...*” This is a summary statement that Isaiah utilizes to describe the condition of the Egyptian people after he has so arduously set forth their demise at the hand of God’s divinely determined decrees against their “idols.”

This inability among the population of Egypt to work, or even function in any normal way, will impact every level of society. Isaiah says “*the head or tail, palm branch or bulrush*” will not be able to do anything.

The “head” is often used to denote those in honor and authority. The “tail” is an expression applicable to the lower ranks, and would usually indicate more than simply the common people. It would imply contempt; a state of great worthlessness. As for the *palm branch and bulrush*, this is also a proverbial expression, meaning the highest and the lowest. The word “palm branch” means properly the bough or top of the palm tree. The palm grew to a great height before it gave out any branches, and hence, the image is a beautiful one to denote those high up in office and authority. The word “bulrush” means the coarse, long-jointed reed (*otherwise known as a “cattail”*) that grows in marshes, such as along the Nile River—an appropriate symbol of the lowly and insignificant classes of society.

In Verse 22, we see a **key principle** of God’s divine judgments of the nations. The LORD has already determined that He will have to “strike” Egypt in order to “heal” (*correct and make righteous*) the nation of Egypt. This is one of “the ways of the Lord” that we find difficult to understand—that God would strike, and do so rather severely, so that a people or nation would see the futility of their ways and would humbly repent (*change their minds*) to agree with God and His righteous plans.

At the end of the age, this *principle* of divine judgment will be occurring at an accelerated and dramatic degree throughout the nations of the world, during the 21 temporal judgments (*seven seals, seven trumpets, and seven bowls*) that are prophesied in the Book of Revelation. On a global level, the LORD will be divinely “striking” the nations of the Earth in order to remove evil governments and evil societies that have been influencing these nations, and consequently to turn the hearts of multitudes of people to Himself—even bringing entire nations (*kingdoms*) into His Kingdom. (See Revelation 11:15)

# Isaiah 19 – Chapter Six

## ***God's Determined Outcomes for Egypt, Assyria, and Israel – Chapter Six***

### ***The Seven “Prophetic Proclamations” of Isaiah 19:16-25***

In Isaiah 19, from Verse 16 through Verse 25 (the end of the chapter), there is a significant shift in the emphasis and tone of what is written. Rather than focusing on the dire events that the LORD will unleash upon the nation of Egypt for the purpose of humbling the Egyptians, the Prophet Isaiah begins to identify certain important outcomes that God has determined will result from His “righteous judgments” (as described within the first 15 verses of **Isaiah 19**).

Interestingly, each specific outcome is presented by the phrase, “***In that day....***” We will look more specifically at this key prophetic phrase in later chapters of this book. For now, however, it is helpful for us to understand that this phrase, which occurs seven times at the end of **Isaiah 19**, indicates a specific “day” (*i.e. focused period of time*) when God will be dealing with the nation of Egypt and the other nations of the Middle East, including Israel, in order to bring about divinely-intended and enduring results.

Each of the seven declarations in **Isaiah 19** that includes the phrase, “***In that day....***” can be considered a “**Prophetic Proclamation**” that we, as believers, should agree with God about through our prayers and intercession. We should boldly pray that these “proclamations” would be entirely fulfilled as we eagerly await the return of Jesus, the coming **King**. These clearly defined objectives should also serve to inform our lives as to where we can apply our faith and action in order to genuinely participate with the LORD in seeing His “*kingdom come on Earth as it is in Heaven!*” What a tremendous joy and amazing honor!

### 1.) First Prophetic Proclamation (Verse 16 through Verse 17)

<sup>16</sup>*In that day Egypt will be like women, and will **be afraid** and **fear** because of the waving of the hand of the LORD of hosts, which He waves over it. <sup>17</sup>And the land of Judah will be a **terror** to Egypt; everyone who makes mention of it will **be afraid** in himself, because of the counsel of the LORD of hosts which He has determined against it.*

The Prophet Isaiah, four times in these two verses, makes use of various words that describe the consequences of the “fear” that will overwhelm the Egyptian people when God executes upon their nation His righteous acts of judgment (as outlined in **Isaiah 19:1-15**). Clearly, their **fear** will be linked to God’s hand being waved over their nation. In addition, the Egyptians will be sorely afraid and affected by the military supremacy of the Jewish nation as these events in Egypt are unfolding. (We will look more in Chapter Eight at what will be transpiring concurrently in Israel—*Land of Judah*—when these events are unfolding in Egypt, and why this will cause **terror** in Egypt.)

What should be noted here is that, due to the judgments of God that are foretold in the earlier verses of **Isaiah 19**, the hearts of the Egyptians will “melt within them— a profound “fear of the LORD” will intensify within their hearts. The Bible tells us, in **Proverbs 9:10**, that “*The fear of the LORD is the beginning of wisdom.*” The first **Prophetic Proclamation**, which we can prayerfully agree with regarding what will result among the people of Egypt, is that they will truly begin to “fear the LORD.” As a result of this fear of the LORD, the Egyptians will begin to grow in a divine understanding and wisdom that will align their hearts with God’s heart and purposes, for them as a people and in relationship to His wider purposes for them together with Israel and Assyria!

[Please note: In the final chapter of this book (Chapter Ten), we will provide a **Prayer Guide** for praying through **Isaiah 19**. Each one of the **seven** “*Prophetic Proclamations*” that are contained in the last ten verses of **Isaiah 19:16-25** will serve as a specific focus for our

intercession as we pray for Egypt, and for the nations of Assyria and Israel—and as we corporately seek for *“His kingdom to come and His will to be done on Earth as it is in Heaven”*

For example, Verse 16 through Verse 17 can instruct us to pray for “the fear of the LORD” to increase within the hearts of the Egyptian people, especially as we see the divinely ordained judgments begin to take place according to Isaiah 19:1-15:

- ***Severe Civil Strife – (Verse 2)***
- ***False Counsel – (Verse 3)***
- ***A Fierce King – (Verse 4)***
- ***Environmental Disaster – (Verse 5 through Verse 7)***
- ***Economic Collapse – (Verse 8 through Verse 10)***
- ***Political Confusion and Turmoil – (Verse 11 through Verse 15)***

Surely, the LORD has provided this “divine intelligence” about what will happen in Egypt so that we can partner with Him, through prayer and intercession, in His sovereign purposes and plans for Egypt and the whole of the Middle East.

## ***2.) Second Prophetic Proclamation (Verse 18)***

<sup>18</sup>*In that day there will be **five cities** in the land of Egypt which speak the language of Canaan and swear allegiance to the LORD of hosts. One of these will be called the City of the Sun. (RSV)*

“**In that day...**” when the many and various troubles defined in the first 15 verses of **Isaiah 19** are unfolding—and the “fear of the LORD” is increasing within the hearts of the rest of the Egyptians—there will already exist **five cities** (*or communities*) in Egypt that will be characterized by two main qualities: 1) these communities will “speak the language of Canaan” and, 2) these cities will be known for their “devotion to the LORD of hosts.”

This is perhaps one of the most outstanding verses in this extraordinary prophetic passage that we so freely refer to now as “**Isaiah 19.**” The amazing implications included in these two sentences of this one single verse about Egypt are astounding! It is very challenging for us, even as prophetic “forerunners” and intercessors, to imagine all that is going to transpire within the nation of Egypt in order for these “cities” to emerge prior to, and during, the time of God’s End-Time judgments.

Today, Egypt is a nation dominated by Islam. Over 90 percent of all Egyptians identify themselves as being Muslim. Although there are “pockets” of Christians living in many of the cities and towns of Egypt, nowhere yet does there exist a city or town that could be distinguished as “*swearing allegiance to the LORD.*” Something must dramatically “shift” in the overall society of Egypt, as well as within the demographics, for these “**five cities**” to emerge and become known as “centers” of devotion to the LORD.

Not only will these cities be recognized for their explicit dedication to God, but the prophet also specifies that their loyalty will be to “**the LORD of hosts.**” This is a clear, Biblical reference to the “military leadership” role of the LORD God over the multitudes of His heavenly, angelic warriors who do battle against the demonic principalities and evil spiritual forces that are aligned in opposition to God’s kingdom purposes.

The Egyptians living in these “five communities” will fully understand the nature of the conflict that their nation will be immersed in during the “Day” of God’s judgments on Egypt. They will most certainly be “vowing” before the LORD that if He will deliver their nation from “idolatry” they, in turn, will lead the rest of the people of Egypt to the knowledge of God. (Which we will see is exactly what happens later in this prophetic account written in **Isaiah 19.**)

If that is not enough, Verse 18 reveals another, perhaps even more surprising, attribute of those Egyptians living in these “**five cities**”. They will speak “the language of Canaan.” The best interpretation of this *prophetic revelation* is that these localities will be distinguished by speaking the **Hebrew** language. Can we even imagine what events must happen in order for “five communities” within Egypt to be assembled with the distinction that they “speak Hebrew?” Clearly, awesome changes are going to be reshaping Egypt from what we know that nation to be today.

(We will suggest, later in Chapter Eight, other prophetic events that may soon occur within the Middle East; events that, in turn, may cause some of these stunning alterations within the nation of Egypt, whereby these “**five cities**” could then emerge and be established.)

Why would the people within these “**five cities**” of Egypt eventually be speaking the language of Hebrew? If we grasp this characteristic in conjunction with the other quality mentioned about these communities—that they are wholly devoted to the LORD and to His battle plan for “that Day”—then we come to the realization that there is going to be a massive *spiritual awakening* among the Egyptian believers who will construct these cities. So much so, they will understand, by divine revelation and their study of Scripture, that their role in God’s End-Time plans will not only be to lead their own nation to the knowledge of God, but also to provide “**places of refuge**” for the Jewish people who will have to flee from Jerusalem during the time of their great persecution by the Antichrist at the end of the Tribulation. (We will share more about this point in Chapter Eight.)

Finally, regarding the last part of Verse 18, most English translations of the Bible write this difficult phrase as: “...one will be called the *City of Destruction*.” The Revised Standard Version (RSV) refers to this “city” as the **City of the Sun**. The difference in the Hebrew language between “destruction” and “sun” is only one Hebrew letter; therefore, most Bibles include a footnote that “city of destruction” could be translated as “city of the sun.”



Personally, I believe that the Prophet Isaiah was indicating, by using this phrase, that these five cities are literal cities; cities that will emerge and be in existence “*in that day*” when God begins to judge Egypt. As a result of revealing the name by which one of these cities will be called, “*the City of the Sun*,” God is confirming the literal existence in the future of these five communities. This phrase emphasizes the name by which this city will be named in the future. (It does not refer to what it may have been called in the past.)

Interestingly, the suburb of Cairo (which is near the international airport), where many of the evangelical prayer leaders and prophetic believers of the Church in Egypt live today, is called “Heliopolis” in Greek (*helio* = sun; *polis* = city). We personally know that some of their children are already studying to learn Hebrew as a second language!

### **3.) Third Prophetic Proclamation (Verse 19 through Verse 20)**

*<sup>19</sup>In that day there will be **an altar to the LORD** in the midst of the land of Egypt, and **a pillar to the LORD** at its border. <sup>20</sup>And it will be for a sign and for a witness to the LORD of hosts in the land of Egypt; for they will **cry** to the LORD because of the oppressors, and He will send them a Savior and a Mighty One, and He will deliver them.*

As this overwhelming and perplexing period of the LORD’s judgments plays out within the nation of Egypt, God’s people there will already be crying out to the LORD for His deliverance. Isaiah says that “*in that day*” there will be “***an altar to the LORD in the midst of the land of Egypt.***” This speaks about the existence of a dedicated *worship and prayer movement* within the “heart” of Egypt. The first commandment (to love God wholeheartedly) will be very much alive and flowing from the hearts of many of the Egyptian believers.

The current development of a 24/7 “House of Prayer” within the heart of Cairo is a tangible beginning of what was prophesied in Verse 19: *“In that day there will be an altar in the heart of Egypt.”* Right now, in the middle of Egypt (in the very center of Cairo), there is an “altar of worship” with a fire burning upon the altar 24 hours per day, 7 days a week. Some faith-filled Egyptians believe that God will be multiplying such places of worship and prayer all over Egypt during the next few years.

Along with this very vital worship and prayer movement in the “heart” of Egypt, there will be a growing movement of **reconciliation** and, as a result, the second commandment (to love thy neighbor) also being powerfully expressed from Egypt. They will excel in loving their neighbors (even their former enemies: the Jews) as a witness to the saving power of Jesus the Messiah. Literally, a “pillar” or “monument” will be established on the border between Egypt and Israel as *“sign and witness to the LORD of hosts in the land of Egypt.”*

Isaiah links **the altar** and **the pillar** as becoming a “sign and witness to the LORD” with the occurrence of their deliverance—when they cry out to Him because of their oppressors. When the Egyptians, as a nation of people, cry out to the LORD, He will send a “Savior” and a “Mighty One” to deliver them. This is speaking, of course, about none other than Jesus the Messiah when He returns in power and glory—and about what He will accomplish on behalf of Egypt and the remnant of Egyptian people who endure the judgments of **Isaiah 19**. He will surely deliver them!

Obviously, the end of Verse 20 is an undeniable reference to the Second Coming of Jesus the Messiah when He returns as “the conquering and delivering King.” He will come back as the result of the “survivors” in the nations joining together with the “saints” at the end of the Tribulation to **cry out** to the LORD for deliverance from the oppression of the Antichrist and his evil armies. What will have existed in Egypt, as “movements” of worship and reconciliation will then become established perpetually as **“an altar”** in the very “heart” of the nation and **“a monument”** on the border with its neighbor, Israel, as *“a sign and witness to the LORD”* who delivered them.

#### 4.) *Fourth Prophetic Proclamation (Verse 21 through Verse 22)*

*<sup>21</sup>Then **the LORD will be known to Egypt**, and the Egyptians will **know** the LORD **in that day**, and will make sacrifice and offering; yes, they will make a vow to the LORD and perform it. <sup>22</sup>And the LORD will strike Egypt, He will strike and heal it; they will return to the LORD, and He will be entreated by them and heal them.*

For the nation of Egypt, these two verses (Verse 21 and Verse 22) reflect the **consummation** of the LORD's passionate pursuit of their hearts and of His patient longing to be known intimately and worshipped by them. Finally, the burdensome punishments that the LORD will afflict upon the "heart" of the Egyptians will give rise to a national *spiritual awakening*—and, eventually, to the entire nation of Egypt coming to **know** (intimately) the LORD.

Not only will the Egyptians know the LORD, they will **worship** Him—really worship Him! This is what is meant by they "*will make sacrifice and offering; yes, they will make a vow to the LORD and perform it.*" Their conversion will not be a titular turning to the LORD. They will, instead, profoundly and genuinely come to know, love, and worship Him—with the Prophet Isaiah even assuring us that their vows to the LORD will be fulfilled by them. (This consequence, of them fulfilling their vows, serving as a Biblical test of true devotion and authentic worship.)

It seems, therefore, that the same dedication that characterizes the believers who will establish the "**five cities**" (Verse 18) in Egypt will, in the end (with the assistance of God's divine judgments), triumph over the "idolatrous" rebellion of the Egyptian people; so much so, that the people of Egypt will become a nation of worshippers that truly know and intimately love the LORD.

In Verse 22, the Scripture expresses, as if in summary, another key principle of God's judgments—a principle that applies to many other situations where the LORD deems it necessary to severely “strike” a people or nation in order to turn their hearts to Him. We are told that it is for the end purpose of “healing” them—and, hearing their entreaty and answering them that the LORD even plans to “strike” the people of Egypt. God's heart is always loving and redemptive, even while He is afflicting rebellious people. His objective is always to create a repentant heart—a repentant heart that He will immediately respond to with forgiveness and deliverance. What a merciful God we serve!

The final outcome of “intimacy at a heart level” (which is the Biblical meaning of “know” in the Hebrew “*yada*”) with the surviving nation of Egypt is a worthwhile reason, as calculated by the Lord, for “striking” them with the severe judgments stipulated in **Isaiah 19**. If there were any way the Egyptians would respond, and whole-heartedly turn to Him, without these intense measures, then we can be sure that God would employ such benevolent efforts. The profound depth of their “waywardness” (resulting from centuries of stubborn “idolatry”) requires His divinely designed judgments “*to cause them to learn righteousness.*” So, in agreement with these two key verses in **Isaiah 19**, we can confidently and *prophetically proclaim* that “the Egyptians will know the LORD”—and that they will worship Him truthfully!

**Principle #2 – God will “strike” the nations with His End-Time judgments in order to heal them!**

*They sing the song of Moses, the servant of God, and the song of the Lamb, saying: “Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. **For all nations shall come and worship before You, For Your judgments have been manifested.**” (Revelation 15:3-4 NKJV)*

This is what we see happening in the Book of Revelation at the sound of the seventh trumpet and the heavenly declaration that anticipates the unalterable outcome: *“the kingdoms of this world have become the kingdoms of our Lord and of His Christ.”* It is through God’s final End-Time judgments that the LORD of hosts will wisely “strike” the nations and bring forth righteousness among the inhabitants of the Earth. He will, as the King of kings and Lord of lords, turn their hearts—and they will finally embrace Him and His Kingdom.

The next verse in **Isaiah 19** takes things to an entirely different level—beyond Egypt!

### **5.) Fifth Prophetic Proclamation (Verse 23)**

<sup>23</sup>*In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. (NIV)*

This is perhaps the most well-known verse in **Isaiah 19**. Most people who have heard about **Isaiah 19** are familiar with the verse about a “Highway” from Egypt to Assyria. Isaiah prophesied (approximately 2,800 years ago) that *“in that day”* there would be *“a highway from Egypt to Assyria.”* (In Chapter Seven, we will share much more about the significance of this “Highway” and explore other verses in the Book of Isaiah that mention “highways”—an amazing and wonderful theme that occurs throughout Isaiah’s prophecies about the last days.)

There are many important points to be made with regard to Verse 23. First of all, it says that this “Highway” will be from Egypt! The highway (which is, in itself, a future phenomena) that this verse speaks about will issue forth “from the nation of Egypt.” The realities that are described in the final three verses (Verse 23 through Verse 25) of **Isaiah 19** are so spectacular that the radical “transformation” they predict will happen in Egypt and the Middle East are almost unimaginable for anyone who has spent much time visiting or living in those nations.

Verse 23 clearly indicates that the overall outcomes that will impact Egypt, as well as the entire region (including the nations of Assyria and Israel) will result, in large part, from God's wise and just judgments upon the nation of Egypt. Actually, an accurate understanding of the ultimate outcome of **Isaiah 19** cannot be attained without embracing God's divine dealings and purposes for the nation of Egypt. Afterwards, and even as "that day" is occurring, a "highway will come forth from Egypt to Assyria!"

In addition, the "Highway" mentioned in Verse 23 will connect the nation of Egypt with the nations of Assyria. In Isaiah's day, Assyria was the ruling *superpower* in the Middle East. The capital of Assyria was Nineveh (which is, basically, where present-day Mosul is in northern Iraq). The **Assyrian Empire** spread over much of the region of the Middle East and included the current nations of *Iraq, Syria, Kuwait, Lebanon, Jordan, Armenia, northern Saudi Arabia, southeast Turkey, southwest Iran, and even Cyprus*.



Isaiah tells us that the “*Assyrians will go to Egypt and the Egyptians to Assyria*” on this “Highway” that will come forth from Egypt. It will be a literal, physical “highway” that the peoples of these nations will travel upon in order to be together with one another. The prophet reveals the purpose for which they will travel and gather together—**to worship!**

As one continues to read and explore **Isaiah 19**, the wondrous outcomes mentioned just keep increasing in magnitude, and in their extraordinary impact! Not only will the Egyptians come to **know** the LORD, they also will be united with the Assyrians (*the other Middle Eastern peoples*) in genuine **worship** of the One True God. This “Highway” that comes from Egypt will become, what we affectionately call, the “**Highway of Worship!**”

The full implications of this one verse are massive! Out of the immense difficulties brought about by God’s severe judgments upon the nation of Egypt will come the reality of **regional reconciliation**—a reconciliation that will unite the Egyptians with the other peoples of the Middle East (*Assyria*) so that they may worship the LORD together. Today, these different peoples and nations are anything but friends.

Even though all of these nations have been dominated, or deeply influenced, by Islam as a belief system, they do not share the same cultural composition, nor do they share the same historic “worldview.” There is a tremendous divergence between how Egyptians view themselves (and the world around them) and how each of the nations and people groups of the region of Assyria perceives themselves. (Actually, this is an important reason why their common belief in Islam has never really united them. It has never reached the same depth as their individual historic and cultural perspectives of themselves as unique ethnic people groups.)

The Egyptians “heart-level” perspective of themselves, their history as a nation, and their opinion of the other peoples of the Middle East (and vice-versa) leave them all feeling disagreeable towards one another—at best. Egyptians, and the other Middle Easterners (*Assyrians*), would much rather see each other’s nations fail or even cease to exist rather than sincerely unite with them and share in worshipping the same God. However, Verse 23 describes a “future reality” that is most remarkable: “a Day” when Egyptians and Assyrians will travel on a “highway” to one another’s nations in order to worship together!

As prophetic “forerunners,” we are already seeing the beginning stages of this “Highway” emerge. It is now materializing through the *intercessory imaginations* of “prophetic intercessors” who are being called by God to pray for this reality to manifest. Then, as Middle Eastern believers launch out in faith (according to [Isaiah 19:23](#)), and travel to each other’s nations in order to worship together, there will be the more tangible advent of a *relational network*. This relational network is what will “prepare the way” for the literal and physical “**Highway of Worship**” to be established between Egypt and the nations of Assyria:

*“But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.” ([Daniel 12:4](#) NKJV)*

This type of prophetic activity is, most assuredly, going to dramatically increase as believers perceive that the fulfillment of **Isaiah 19** is on the horizon—and as they witness more and more that God is truly carrying out His Word. Their faith is going to grow to the extent that these Middle Eastern believers will be purposefully going back-and-forth between the nations of Assyria and Egypt in order to encourage one another with greater and greater dedication to the LORD of hosts. Together, they will be “prophetically proclaiming” that the “**Highway of Worship**” must be raised up—and that God’s Kingdom must come from Heaven to reign over all the nations of the Middle East.

But, it doesn’t stop there...



## 6.) Sixth Prophetic Proclamation (Verse 24)

<sup>24</sup>*In that day Israel will be the third, along with Egypt and Assyria, a  **blessing** in the midst of the earth.*

Oh, my goodness! Is there any other verse in all of the prophetic Scriptures that points to a more “outstanding outcome” than what is declared in Verse 24 of **Isaiah 19**?

Personally, I cannot think of one, except perhaps for the prophetic announcement made in Revelation 11:15: *“The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!”*

In Verse 24, God reveals (through the Prophet Isaiah) that *“in that day”* not only will Egypt be united together with the other nations of the Middle East (*Assyria*) in worship to the LORD, but also Israel will be the *“third, along with Egypt and Assyria.”* Wow! The implications of this prophetic passage of **Isaiah 19** just keep unfolding with greater and greater “divine” intent.

Virtually everyone on Earth knows about the “Middle East Conflict” that exists between Israel and the other peoples of the Middle East. Generations have come and gone since Israel became a state in 1948. Wars and rumors of wars have continued from that day until now. World leader after world leader has also come and gone—each of them making their own valiant attempts to solve this unsolvable problem.

In His sovereignty, the LORD has reserved this unresolvable issue (the infamous enmity between Jews and Arabs) for His consummate cure of the centuries of hostility that have ravaged the peoples of the Middle East throughout their perilous and intertwined history. Simply put, through His death upon the Cross—Jesus the Messiah, the Son of God, made a way!

In Ephesians 2:14-16, Paul the Apostle declared the outcome of Christ's all-sufficient sacrifice as it is being worked out within the relationships between believing Jews and Gentiles (especially among Arabs and other Middle Easterners):

*For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the **enmity**, that is, the law of commandments contained in ordinances, so as to create in Himself **one new man** from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.*  
(Ephesians 2:14-16 NKJV)

God the Father has complete confidence that the sacrifice of His Son, Jesus (which occurred nearly 2,000 years ago upon the Cross) will fully resolve the "Middle East conflict!" He has no other plan for settling this centuries-long dispute. There is a "Day" coming when the prayers of the saints will be mixed with the proclamation of the Gospel of the Kingdom, and with the outpouring of the righteous judgments of God. This will result in the "remnants" of entire nations coming to the knowledge of God, and to a revelatory understanding of His covenantal promises of blessing to the Jewish people. This enlightened acceptance of God's divine plan will precipitate the LORD also "blessing" these families, peoples, and nations with blessings beyond their greatest ambition.

Before we consider the superlative "blessings" that the LORD proclaims in Verse 25 upon Israel, and upon the other nations of the Middle East, we should first recognize that Verse 24 states another actuality that is "mindboggling" to imagine—the Prophet Isaiah claims that **Israel, Egypt, and Assyria** together will become a "*blessing in the midst of the earth.*" The totality of all of the consequences of this phrase is enormous!

The essence of the **“blessing”** mentioned in Verse 24 is the united “knowledge and worship” of the LORD corporately experienced by these reconciled peoples. In Psalm 133:3, David proclaimed that when *“brothers dwell together in unity,”* then *“there the LORD commanded the blessing, life forevermore.”* This phrase: “life forevermore” is equivalent to “eternal life.” In John 17:3, Jesus said: *“This is eternal life, that they might know You, the only true God, and Jesus Christ whom You have sent.”*

The *“width and length and depth and height”* of God’s love is definitely revealed in these last three verses of Isaiah 19:23-25. The sublime aim of God’s love and passionate pursuit of the peoples of the Middle East is that they would be “reconciled to Him and to one another!” The final few words of Verse 24 reveal that they will be! In the end, *Israel, Egypt, and Assyria* will be united together in genuine worship of the LORD; they will become ***“a blessing in the midst of the earth.”***

No other conflict in world history has so distressed the nations of the world as has the “Middle East Conflict.” When God’s love and wisdom, as exemplified in such prophetic passages as **Isaiah 19**, visibly triumphs over the unsolvable problem of the “Middle East,” then Jesus the Messiah, and His sacrificial death upon the Cross, will be fully vindicated and He will be wondrously glorified. The entire Earth will be “blessed” by the LORD, thereby truly bringing about “world peace” as Jesus the Messiah returns to set up His Kingdom *“in the midst of the earth.”*

Some final thoughts on this spectacular verse: In Verse 24, the LORD clearly includes Israel with Egypt and Assyria—the other Middle East nations that will have already been experiencing extraordinary reconciliation (see Verse 23). God now reveals that He is going to incorporate the more difficult matter of reconciliation between Jews and Arabs. As this reality emerges and the world enters into the “next age”—the unity that will finally be attained between the estranged sons of Abraham (*Isaac and Ishmael*) will become the prism through which God’s blessings will beautifully emanate from *“the midst of the earth.”*

From this *commanded* blessing of “everlasting life,” the rest of the Earth will be renewed in the knowledge of God. In Isaiah 11:9, we read: “*For the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*” It will begin with the LORD revealing Himself, and the fullness of what Jesus did at the Cross; how He accomplished the uniting of Jew and Gentile into *One New Man*. It is initially going to be wonderfully displayed in a united “*Messianic league*” of Egypt, Assyria, and Israel—and then this *commanded* blessing will “branch out” from there to cover the entire Earth.

The “blessing” will begin *in the midst of the Earth* (between **Egypt, Assyria, and Israel**) as they are being truly reconciled, coming together to worship the same, One True and Living God. As Jesus is preparing to return, this is what He is primarily seeking to establish upon the Earth. This is God’s heart, His battle plan, as He fully displays Himself as the LORD of hosts. It is His ultimate goal as He establishes His chosen King to rule over this manifest “*blessing in the midst of the Earth.*”

Generally, what we see in Biblical prophecy in the last days, in terms of the “End-Time” battles of the Tribulation, is primarily about Satan’s best efforts to thwart God’s sovereign plan “*to establish His kingdom on Earth as it is in Heaven.*” The devil’s opposition is entirely directed towards preventing Jesus the Messiah from coming back and entering into Jerusalem in order to rule over the Earth from David’s throne.

Satan does not want for this “blessing” to be inaugurated in the midst of the Earth, or for it to then branch out over all the Earth. However, that is God’s plan—and we know that God’s purposes will be fulfilled. The LORD has made covenants with the Jewish people for the sake of establishing His Kingdom on Earth, and He is going to fulfill those covenants. His plans and purposes will not be thwarted! (See Psalm 33:11)

Isaiah also says that: “Israel will be the **third**.” I believe this means quantitatively, in terms of Israel being the third *part* alongside Egypt and Assyria. It also speaks of “fullness” and of the essential role that Israel must fulfill because the Jews are the focal point of God’s covenant plans. Salvation is from the Jews! From them, “blessings” will go forth to all the nations of the Earth. **Isaiah 19** reveals that this must first occur in their relationship with Egypt and Assyria. It will issue forth from there to the entire Earth.

There also seems to be a sequential aspect to Israel being “the third.” Paul the Apostle unveiled God’s mystery in Romans 11:25, stating that: “*blindness in part has happened to Israel, until the fullness of the nations has come in.*” This “**fullness**” should be understood to mean both the full numbers of Gentile believers as well as the full depth of godly character that they will exhibit. When Egypt and the other peoples of the Middle East cry out to the LORD (the God of Abraham, Isaac, and Jacob) for deliverance, they will experience “fullness” in both the numbers of these peoples who will be saved and also in their full expression of Christ-like character.

Those who were formerly the enemies of the Jews will be transformed to whole-heartedly love, pray for, and help the Jewish people during the times of tribulation. This is going to turn the hearts of the Jewish people and, eventually, the entire remnant of Israel, like nothing else could, to believe in Jesus as the Messiah. This will result in them being saved and also being fully reconciled with these other nations.

## **7.) Seventh Prophetic Proclamation (Verse 25)**

<sup>25</sup>The LORD Almighty **will bless them**, saying, “Blessed be Egypt **My people**, Assyria **My handiwork**, and Israel **My inheritance**.” (NIV)

Before we look at this final verse, let’s review what will transpire in Egypt (according to the prophetic foreknowledge of God) as described in **Isaiah 19**. The LORD will come swiftly into Egypt in order to confront the “idols” of Egypt and to turn the hearts of the Egyptians to Himself. He will accomplish this by:

- inciting Egyptian to fight against Egyptian until the entire country is inflamed in *civil strife* and bloodshed;
- causing them to turn to their “idols” and occult practices for help (and, of course, these will fail the Egyptians and they will lose heart);
- handing over the Egyptians to a “*cruel master and a fierce king*” (Antichrist);
- causing the Nile River to dry up, which will lead to a total *economic collapse* within Egypt;
- confounding the counsel of the officials in the government of Egypt, which will lead to a complete *political breakdown*, and to further disheartening of the Egyptian people;
- mingling a perverse spirit in the midst of Egypt, so that they will stagger like a drunken man; and
- finally, “*No one – leaders or followers, important or unimportant – can do anything for Egypt.*” (GOD’S WORD Translation)

This “**striking**” of Egypt by the LORD Himself through His “just and true judgments” will result in many outstanding outcomes for Egypt, as well as for the whole of the Middle East, including Israel. These outcomes will be that:

- The Egyptian people, as a nation, will begin to “**fear the LORD**” and be rightly attentive to what He is doing in Judah among the Jewish people and on behalf of **His covenants** with Israel.
- **Five cities** will be established within Egypt that will be entirely dedicated to the LORD and to His Kingdom purposes. These Egyptians will learn to speak Hebrew, so that they can relate to, and help, the Jewish people even as God is “grafting” them back into His Kingdom.

- **An altar** (national “worship and prayer” movement) to the LORD will be thoroughly instituted in the “midst of the land of Egypt”—within the very fabric of its culture and the Egyptian identity.
- A “**monument**” to the LORD will be erected on the border with Israel “for a sign and for a witness to the LORD of hosts” when Jesus delivers the Egyptians from the oppression of the Antichrist at the time of His Second Coming.
- The Egyptians will intimately come to **know** the LORD and to **worship** Him genuinely!
- Egypt’s national *knowledge and worship* of the LORD will be earnestly shared with other Middle Easterners (in Assyria) through their mutual journeying back-and-forth upon the “**Highway of Worship**” that will enable them to worship with one another!
- **Israel** will be the “third” along with Egypt and Assyria—each of them being fully reconciled to the LORD and to one another—through what Jesus the Messiah accomplished at the Cross.
- All three together (*Egypt, Assyria, and Israel*) will comprise the inaugural **blessing** whereby the LORD will *grace* the entire Earth at the start of His Millennial Kingdom.
- The knowledge of the LORD will “branch out” from there to cover the entire Earth...as the waters cover the sea—this is indicated to us from the initial expression of God’s commanded blessing of everlasting life, which will be rooted “*in the midst of the Earth*” (among Israel, Egypt, and Assyria.)

*“Behold, the days come, says the LORD, that I will raise to David a righteous **Branch**, and a King shall reign and act wisely, and shall do judgment and justice in the earth.” (Jeremiah 23:5 NKJV)*

*“Thus says the LORD of hosts, saying: ‘Behold, the Man whose name is the **BRANCH**! From His place He shall **branch out**, and He shall build the temple of the LORD.’” (Zechariah 6:12 NKJV)*

Verse 25, the final verse of **Isaiah 19**, concludes this most amazing Biblical passage with “the LORD of hosts” Himself conferring His individual, personalized blessing upon each of these three groups. In doing so, He is affirming their identity and destiny in relationship to Him and to His Kingdom on Earth. These declarative “blessings” that the LORD now bestows upon Egypt, Assyria, and Israel are supreme expressions of His love—and of His inclusive plan for each of them.

Let’s look in-depth at each one of these national blessings:

***“Whom the LORD of hosts shall bless, saying...”***

***“Blessed is Egypt My People”***

The first divine blessing mentioned in **Isaiah 19** is conferred upon Egypt! This is only right when we consider the terrible tribulation that they are destined to endure (according to the 15 verses written at the beginning of **Isaiah 19**). However, God’s divine judgments are fully intended to be “redemptive.” The goal of the LORD “striking” the nation of Egypt is to ultimately “heal” them, so that the surviving Egyptians will all come to know and worship Him—and only Him.

In Verse 25, the LORD declares the people of Egypt to be **His “People!”** The full significance of the LORD designating Egyptians to be His “People” should not be underestimated. No other nation discussed in Scripture, other than Israel, is ever referred to by name as being God’s “People.” There are a number of clear, Biblical consequences resulting from God calling the people of Egypt His “People.”

Remember, Egypt is identified throughout Scripture as the representation of “the world.” This is in juxtaposition to Israel, which, as a nation, was called to be “God’s kingdom on earth.” The LORD began by forming the Jewish people, and the nation of Israel, into being His “People.” Later, when they departed from the path of following Him, God spoke in the Book of Hosea about a time that He would call another nation His “People:”



*“...And I will have mercy on her who had not obtained mercy; then I will say to those who were not My people, ‘You are My people!’ And they shall say, ‘You are my God!’” (Hosea 2:23 NKJV)*

No Israelite in Hosea’s day would have ever conceived that the LORD would identify their “*nemesis nation*” of Egypt as **His People**. However, only a few years later, the prophet Isaiah penned the words from God’s mouth in Isaiah 19:25: “***Blessed be Egypt My people.***” Surely, this must have been a very difficult phrase for Isaiah, as well as for his Jewish readers, to comprehend—how would this actually be accomplished?

Hundreds of years later, Paul the Apostle made known the “mystery of God” regarding God’s inclusion of the Gentile nations in His Kingdom. Specifically, in Romans 9:25, Paul (speaking about the Gentiles) wrote: “*As He says also in Hosea: ‘I will call them My people, who were not My people, and her beloved, who was not beloved.’” Obviously, from the prophetic declaration of **Isaiah 19**, this will literally come to pass when the LORD pronounces the blessing upon Egypt declaring that they are now **His People!***

Another remarkable reality about this “blessing upon Egypt” is the deep meaning concealed in God’s heart when He so distinguishes a group of people as His “People.” Both the Book of Hosea and Paul’s Epistle to the Romans shed glorious light on the intimate heart of God as they both reveal that the term is in fact an affectionate, bridal term.

Chapter 2 of Hosea is all about the LORD’s dealings with Israel; dealings designed to restore them to a sincere love relationship with Him as their “Husband.” When the Jewish people finally and fully return to the LORD and call upon Him as their “Husband,” then He will respond and “*matrimonially*” proclaim them to be His “People.” (This is the essence of the prophetic hope expressed in Hosea, Chapter 2).

Likewise, in Romans 9, Paul marvelously asserts that this “bridal relationship” with the LORD is now being extended to the Gentile nations—through their faith in Jesus the Messiah. The phrase at the end of Romans 9:25 declares: “*I will call...her beloved, who was not beloved.*” This is, of course, a very devoted bridal expression!

In [Isaiah 19:25](#), we come to understand that this will actually happen with regard to Egypt, and to the people of Egypt—who will be blessed by the LORD by being identified as His “People!” Egypt, as a “proto-type” of the other Gentile nations, reveals that any and all nations that genuinely turn to the LORD may also become His “People”—and may enter into that “bridal relationship” with Jesus, the coming Bridegroom King.

A final point about the people of Egypt being called His “People”—this will mean that Egypt, *“in that day,”* will have entered into a right relationship with the LORD. It also implies that the Egyptians will then understand, and be willingly to embrace, the covenants that God made with the Jewish people. In order to be blessed by the LORD of hosts, Egypt must “bless” (*accept and affirm*) God’s everlasting covenant with Abraham, Isaac, and Jacob, as well as with their descendents—the Jewish people. When the Egyptian people truly “bless,” from their hearts, the Jewish people, then the LORD will “bless” them. This fulfills the “holy covenant” that God made with Abraham, Isaac, and Jacob! (See [Genesis 12:3](#))

And, of course, this correct relationship and understanding between Egypt and the LORD will then fulfill the requirement for **“Righteousness”** that is necessary (as we saw in Chapter Four) for them as a “People” to dwell within the Kingdom of God upon the Earth!

### ***“Blessed is Assyria the Work of My Hands (Handiwork)”***

As has been previously explained, in Isaiah’s day the term **“Assyria”** was a very familiar (and even fearful) reference to the ruthless empire that stretched (from its center) from northern Iraq (i.e. *Ninevah, today’s Mosul*) to Iran in the east, Armenia to the north, Turkey in the west, and Jordan to the south. The Assyrian Empire also included the present-day nations of Kuwait, Syria, Lebanon, and even the Island of Cyprus. The geographical area that was once called “Assyria” is today a complex “patchwork” of various political nations and diverse ethnic people groups.

At the end of this age, the LORD's divine activity among the peoples and nations of the Middle East (*Assyria*) will be exceedingly intense and manifold—for the purpose of *"reconciling them to Himself in worship and to one another in sincere love."* The declaration that the LORD makes as He proclaims His intimate blessing over "Assyria" is that this geographical mélange is actually **His Handiwork!** (At various times in Scripture, the imagery of "God's handiwork" is used to describe the LORD's disciplinary dealings with His "People" in order to bring them into a state of usefulness and worthiness.)

When considering what is meant by the term **"handiwork,"** two applications come to mind. The first is the wonderful image of a "tapestry." On the back, a "tapestry" can appear very ragged and disorderly—as often is the case when we observe (from our earthly, human viewpoint) the complicated and sometimes perplexing issues that erupt between the peoples of the region of the Middle East. God assures us, however, in His "blessing" spoken over all of "Assyria" that His heavenly viewpoint is much different. The LORD passionately loves, and is pursuing, each of the peoples and nations associated with the moniker of "Assyria." In the end, the LORD will rightfully claim that His hand has sovereignly woven His purposes throughout all that has happened. The tattered remnants of the peoples from these nations who survive the Tribulation and enter into His earthly kingdom are all together proclaimed to be His magnificent **"handiwork."**

Another image of "handiwork" is one that we find in a few different passages of Scripture. In Isaiah 45:9, we read: *"Woe to him who strives with his Maker! Let the potsherd strive with the potsherds of the earth! Shall the clay say to him who forms it, 'What are you making?' Or shall your **handiwork** say, 'He has no hands'?"*

The LORD speaks here of His people, Israel, as "potsherds" (*fragments of clay pots*) that He is forming for His purposes! The imagery of the LORD as a "potter" and Israel as "clay" is used elsewhere in Isaiah:

*But now, O LORD, You are our Father; we are the **clay**, and You our potter; and all we are **the work of Your hand.** (Isaiah 64:8 NKJV)*

*Surely you have things turned around! Shall the potter be esteemed as the **clay**; for shall the thing made say of him who made it, “He did not make me”? Or shall the thing formed say of him who formed it, “He has no understanding”? (Isaiah 29:16 NKJV)*

Then, Paul the Apostle, in his very key treatise about God’s intentions and plans to include both Jews and Gentiles in His Kingdom, writes in Romans 9:20-24:

*<sup>20</sup>But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, “Why have you made me like this?” <sup>21</sup>**Does not the potter have power over the clay**, from the same lump to make one vessel for honor and another for dishonor? <sup>22</sup>What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, <sup>23</sup>and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup>even us whom He called, not of the Jews only, but also of the Gentiles?*

This is the same compelling passage in Romans 9 that we looked at in reference to God’s blessing upon Egypt— that they will be His “People.” In the case of “Assyria,” the LORD is also speaking about His intimate workmanship among the peoples of these diverse nations with the objective to “create” them as His own useful possession, which will bring Him honor:

*<sup>20</sup>Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those who are His,” and, “Let everyone who names the name of Christ depart from iniquity.” <sup>20</sup>But in a great house there are not only vessels of gold and silver, but also of wood and **clay**, some for honor and some for dishonor. <sup>21</sup>Therefore if anyone cleanses himself from the latter, he will be a vessel for **honor**, sanctified and useful for the Master, prepared for every good work. (2 Timothy 2:19-21 NKJV)*

The remnants of the various peoples in the nations of Assyria who accept God’s covenant plans with Israel, and who embrace His Son to reign as their King from David’s throne on Mount Zion, will be wonderfully accepted into God’s Kingdom and championed as His “handiwork.” Those who do not will be “dashed into pieces like a potter’s vessel” of clay when Jesus comes back to earth to rule from Jerusalem:

<sup>7</sup>"I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. <sup>8</sup>Ask of Me, and I will give You The nations for Your **inheritance**, And the ends of the earth for Your **possession**. <sup>9</sup>You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" (Psalm 2:7-9 NKJV)

### ***"Blessed is Israel My Inheritance"***

Along with His blessings upon the Gentile nations of Egypt and Assyria, the LORD consummately includes His original "People" and His "enduring handiwork" of the Jewish nation with whom He has long-sufferingly covenanted throughout all of human history—that they would be "His pre-eminent inheritance!"

The Psalmist, speaking of Israel, definitively says: "*For the LORD will not cast off His people, nor will He forsake **His inheritance**.*" (Psalms 94:14 NKJV)

And, in Jeremiah, we read: "*The Portion of Jacob is not like them, for He is the Maker of all things, and Israel is the tribe of **His inheritance**; the LORD of hosts is His name.*" (Jeremiah 10:16 NKJV)

Due to the ancient covenants that the LORD made with the Jewish people, they were forever called and destined to become "His inheritance"—a prized possession that He had the right to receive and possess! In order for Him to inherit them, however, what was most needed was their whole-hearted agreement with His purposes for them to be ultimately accomplished. They must accept and agree with His divine plan for His "Suffering Servant" who would first come to Israel to provide the way of righteousness and through Whom they would be qualified to "inherit" God's Kingdom. It was not to be by their own works, but by His gift of grace!

Through God's dealings with the Jewish people, as well as with the nation of Israel at the end of this age, the LORD will fashion their hearts to understand and embrace His most excellent plan through Jesus the Messiah. Again, in Romans 11, Paul the Apostle revealed how integrated the Gentile nations are with God's sovereign plan to bring about the salvation of all Israel before the Messiah returns. Paul viewed his own ministry to the Gentiles as also having great impact, ultimately, upon the Jewish people—leading to their salvation and, therefore, contributing to God's final inheritance of them:

*Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, if somehow I might move to **jealousy** my fellow countrymen and save some of them. (Romans 11:13-14 NASB)*

*...blindness in part has happened to Israel **until the fullness of the Gentiles has come in**. And so all Israel will be saved... (Romans 11:25-26 NKJV)*

As the prophesied events unfold in Egypt, according to what is written in Isaiah 19, and the Egyptians are united with the peoples of the nations of Assyria in worship of the God of Israel, the Jewish people will be provoked to a **godly jealousy**. This will lead them to accept Jesus as their *Jewish Messiah*. As a result, the entire surviving remnant of Israel will be saved! Israel, therefore, will be "*the third along with Egypt and Assyria*"—and God will bless Israel affectionately, calling them His "**inheritance**." This will be the fulfillment of Psalm 2:8 and the divine promise to the Son that He would receive the nations (*including, and especially, Israel*) as His inheritance!

The concept of "inheritance," when applied Biblically to a nation of people (in this case, Israel), represents that God has come to possess their hearts and affections. In a very real sense, it is another wonderful assertion of a "bridal term." As noted, God the Father promised His Son that He would possess the nations as His inheritance. For this to happen only on the level of their physical subjection to His reign upon the Earth is not enough for a "God of love" who passionately longs for intimacy with His "People." Rather, what we see here at the end of **Isaiah 19**, is that along with Egypt and Assyria, the Messiah will possess the hearts of the Jewish people as members of His universal Bride—which was determined by the Father before the foundation of the world:

*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world...the eyes of your understanding being enlightened; that you may know what is the hope of His calling, the riches of the glory of **His inheritance** in the saints.” (Ephesians 1:4,18 NKJV)*

Not only was it determined that the people of Israel are to be the LORD’s inheritance, it was also determined, by covenant, that the **Land** of Israel was to be His Land, which He would allocate to the Jewish people...forever:

*You will bring them in and plant them in the mountain of **Your inheritance**, in the place, O LORD, which You have made for Your own dwelling, the sanctuary, O LORD, which Your hands have established. (Exodus 15:17 NKJV)*

The coming King (Jesus the Messiah) will soon return to reign from His holy hill of Zion over **His inheritance** of Israel and over all of His possession of the nations of the Earth!

# Isaiah 19 – Chapter Seven

## ***The Biblical Context for the Fulfillment of Isaiah 19 – Chapter Seven***

One of the most effective ways to understand the far-reaching implications of what is written in **Isaiah 19** is to search throughout the Scriptures in order to see how the events recorded there relate to other prophetic passages about Egypt, and about the other nations of the Middle East, including Israel, at the end of this age.

In this chapter, we will seek to highlight some of the more obvious Scriptural links between **Isaiah 19** and other key Biblical passages. As it has been said: *“The best commentary on the Bible is the Bible itself.”* This principle was also summed up by the authors of the Westminster Confession: *“The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture...it must be searched and known by other places that speak more clearly.”*

We will begin the first part of our study of **Isaiah 19** in the Book of Genesis, then we will continue through to the Book of Revelation.

### ***Old Testament Promises Relevant to Isaiah 19—The Abrahamic Covenant***

#### *The Fulfillment of the Abrahamic Covenant*

After the Fall of mankind, God’s plan of redemption is immediately revealed in the Word of God. The first 12 chapters of the Bible have been referred to as an **“Introduction”** in which God lays the foundation for our understanding of His plan to redeem mankind and to bless the nations of the Earth. In Genesis, Chapter 1 through Chapter 11, the LORD provides a detailed account of the Creation, the Fall of mankind, the Flood, and the first covenant that He made with mankind through Noah. In that covenant, God promised to never destroy all of mankind again through a flood. (See [Genesis 9:8-17](#))



Scripture continues with a detailed description of the descendents of Noah and his three sons: Shem, Ham, and Japheth—from whom all the peoples and nations upon the Earth originated. Genesis 10 provides the genealogy of the descendents of the sons of Noah and where they migrated to upon the Earth. Essentially, the various territories mentioned in Genesis 10 parallel the same geographical areas that are encompassed by the references in **Isaiah 19** to “*Egypt, Assyria, and Israel.*” Very interesting!

In Genesis 11, after the description of the Tower of Babel is given (and the LORD confused the languages and the scattered the nations), we read about the descendents of Shem through Peleg and his son, Reu, and—four generations later—a man named **Abram**.

As Genesis 11 ends, the “**Introduction**” to God’s redemptive plan is complete. In Genesis 12, the LORD moves into “**covenanting**” with this man, Abram, in order to make him into a “great nation” through which all the other nations (or “*families*”) in the world will be blessed (“*redeemed*”) and brought into God’s Kingdom on Earth:

*Now the LORD had said to Abram: “Get out of your country, from your family and from your father’s house, to a land that I will show you. I will make you a **great nation**; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the **families** of the earth shall be **blessed**.” (Genesis 12:1-3 NKJV)*

This Biblical passage is often referred to as the “**Abrahamic Covenant**.” Actually, it is the initial expression from the LORD God of an even fuller covenant that He would make with Abraham over the course of several decades of his life. This covenant was reiterated several times and in various ways—and included very specific promises about Abraham and his descendents inheriting and possessing the Land of Canaan (*Israel*) forever.

Fundamentally, within these numerous Biblical citations, the “blessing of the nations” is tied directly to their willingness to “bless” or affirm Abraham and his descendents (*through Isaac and Jacob*) in their role within God’s redemptive plan. Also, in order to be blessed, the nations must accept the God-given right of Abraham’s descendents (*the Jewish people*) to possess and dwell in the Land of Israel forever.

God's divine desire and intention to redeem and include all of the families of the Earth as "full members" of His eternal Kingdom is implicitly wrapped up within His covenant with Abraham. When the Egyptian people, and the peoples of Assyria, truly "bless Israel" and affirm the covenant between the LORD and the Jewish people for them to dwell in the Land of Israel forever then they too will be blessed. This is God's covenant promise to Abraham (*and to all of the Gentile nations*).

In Isaiah 19:25, therefore, we understand that a time will come when the LORD will actually "bless" the nations of Egypt and Assyria! From this we can conclude that the outcome of God's dealings with Egypt and Assyria, as outlined in **Isaiah 19**, will result in at least remnants of survivors in each of these nations sincerely accepting and "blessing" the LORD's covenant plans with Israel (which are specifically written in the Book of Genesis in relationship to Abraham, Isaac, and Jacob and their descendents: the Jewish people).

Even after the LORD delivered the Israelites out of Egypt (through His divine judgments on Pharaoh and on the nation of Egypt) in order to form the children of Israel into a "holy nation," He immediately expressed His desire for the Egyptians who had come out of Egypt with them to be included within the "congregation of Israel:"

*"You shall not abhor an Edomite, for he is your brother. You shall not abhor an **Egyptian**, because you were an alien in his land. The children of the third generation born to them may enter the **assembly** of the LORD." (Deuteronomy 23:7-8 NKJV)*

How much more does the LORD have this passion within His heart to bless and include forever in His Kingdom all the willing Egyptian people who will turn to Him at the end of this age? Is not this *redemption* God's foremost desired outcome for the Egyptian people as it is described in **Isaiah 19**?

## ***Old Testament Promises Relevant to Isaiah 19—The Davidic Covenant***

### *The Fulfillment of the Davidic Covenant*

We would also expect that a passage as important as **Isaiah 19** would relate to the divinely significant “*Davidic Covenant*” that the LORD made with King David.

“*The Davidic Covenant*” is focused on God’s promise to David that one of his descendents would sit upon his throne and rule over Israel forever. The full Biblical expression of God’s covenant with David indicates that not only will this “Son of David” rule over Israel forever, but that His reign will extend over all of the nations of the Earth...forever:

*"I declare to you that the LORD will build a house for you: When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for Me, and I will establish his throne forever. I will be his father, and he will be My son. I will never take My love away from him, as I took it away from your predecessor. I will set him over My house and **My kingdom** forever; his throne will be established forever.' " (1 Chronicles 17: 10-14 NKJV)*

*He shall have dominion also from sea to sea, and from the River to the ends of the earth. Those who dwell in the wilderness will bow before Him, and His enemies will lick the dust. The kings of Tarshish and of the isles will bring presents; the kings of Sheba and Seba will offer gifts. Yes, all kings shall fall down before Him; **all nations** shall serve Him. (Psalms 72:8-11 NKJV)*

Another key Biblical passage that relates to the covenant with David, and the promise that His son (which, as we saw in Chapter Two, is also God’s Son) would reign from David’s throne over the nations is written in Psalms 2. In this Psalm, God promises the nations as His Son’s inheritance and the ends of the Earth as His possession:

*“Yet I have set My King on My holy hill of Zion. I will declare the decree: The LORD has said to Me, ‘You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession’.” (Psalms 2:6-8 NKJV)*

The End-Time reality of Egypt and Assyria coming into alignment (*according to **Isaiah 19***) with God's covenant plans for Israel, and into agreement with this anointed King's earthly rule from Jerusalem, will lead to these nations being some of the very nations that Jesus will inherit from the Father! In **Isaiah 19**, the LORD blesses Egypt and Assyria as His "People" and as His "Handiwork" (respectively), clearly indicating that they will be His very own inheritance and possession.

Initially, Egypt and the nations of Assyria will actually battle against these Biblical covenants, and their peoples will resist, in many ways, God's purposes. His sovereign plans, however, will prevail (see Psalm 33:10-11) and He will ultimately lead these nations to a place where they will have an inheritance in God's Kingdom. And, above all, David's greater Son, Jesus the Messiah, will receive His everlasting inheritance of the nation of Egypt, the nations of Assyria, and the nation of Israel—all declared in **Isaiah 19** to be His "*possession*."

### ***Old Testament Prophecies Regarding Egypt and the Nations—The Major Prophets***

We will now briefly explore the **Major Prophets** and the substantive Books of Isaiah, Jeremiah, and Ezekiel. There are entire sections of several chapters within these books that are devoted to predicting God's divine judgments upon the nations. Clearly, some of these prophecies were completely fulfilled in the years that followed their predictions.

God also gave many other amazing prophecies in these books that, ultimately, pertain to the end of this age—the time when the LORD will deal with the Gentile nations in a more conclusive manner; in order to "*train them in righteousness*" before Jesus returns to rule from Jerusalem!

## **ISAIAH**

Within the Book of Isaiah, several chapters regarding God's divine dealings with the Gentile nations are grouped together (between **Chapter 13 and Chapter 23**). We see that **Isaiah 19** is situated right in midst of the dramatic prophecies within Isaiah that are specifically

focused on the LORD's purposeful judgments of the nations. (*Egypt* is also *prophetically* mentioned in Isaiah 11:10-16, 27:12-13, 43:3, 45:14.)

There are numerous prophetic passages in the Book of Isaiah that help to provide the context for better understanding **Isaiah 19**. This section will highlight the main ones that shed further light upon our growing perspective of this significant Scriptural chapter.

### **Isaiah 11:10-16 and Isaiah 27:12-13**

As already cited, Isaiah 11:10-16 and Isaiah 27:12-13 speak of the time when the Messiah will come to deliver and re-gather the remnant of the Jewish people from the nations of Egypt and Assyria (as well as from many other nations of the Earth). It also speaks directly about when the LORD will dry up the waters (rivers, seas, etc.) that could in any way impede the return of the Jews to their Promised Land of Israel. It also states that He will establish a "highway" upon which they will return:

*"And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious." It shall come to pass **in that day** that the LORD shall set His hand again the second time to recover the remnant of His people who are left, from **Assyria and Egypt**, From Pathros and Cush, from Elam and Shinar, from Hamath and the islands of the sea. He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah From the four corners of the earth...The LORD will utterly destroy the tongue of the Sea of Egypt; With His mighty wind He will shake His fist over the River, and strike it in the seven streams, and make men cross over dry-shod. There will be a **highway** for the remnant of His people who will be left from Assyria, as it was for Israel In the day that he came up from the land of Egypt.*

*(Isaiah 11:10-12, 15-16 NKJV)*

*And it shall come to pass **in that day** that the LORD will thresh, from the channel of the River to the Brook of Egypt; and you will be gathered one by one, O you children of Israel. So it shall be in that day: the great trumpet will be blown; they will come, who are about to perish in the land of **Assyria**, and they who are outcasts in the land of **Egypt**, and shall worship the LORD in the holy mount at Jerusalem.*

*(Isaiah 27:12-13 NKJV)*

### **Isaiah 43:3-6**

This astounding revelation speaks of when the LORD historically used Egypt, and the other nations of Cush and Seba, in order to redeem the Jewish people. He promises that this will happen in the future to bring about the return of the Jewish people to Himself—both spiritually and literally. Perhaps, from this passage, we can understand that what will transpire during the fulfillment of **Isaiah 19** is in some way the LORD “giving up Egypt” in order to “win the hearts of the Jewish people.” This may be another way of referring to the “fullness of the Gentiles” that will result in the salvation of the Jewish people:

*“For I am the LORD your God, The Holy One of Israel, your Savior; I gave **Egypt** for your ransom, Ethiopia (Cush) and Seba in your place. Since you were precious in My sight, you have been honored, and I have loved you; therefore I will give men for you, and people for your life. Fear not, for I am with you; I will bring your descendants from the east, and gather you from the west; I will say to the north, ‘Give them up!’ And to the south, ‘Do not keep them back!’ Bring My sons from afar, and My daughters from the ends of the earth” (Isaiah 43:3-6 NKJV).*

### **Isaiah 45:14**

The LORD will “give” the Gentile nations (such as Egypt) so that the Jewish people may be redeemed. He will also cause the surviving Gentile peoples of the Middle East to honor the Jews—and to even come to Israel in order to help in the physical rebuilding of the city of Jerusalem. This is a reoccurring prophetic theme in the Book of Isaiah (see Isaiah 60:3-16):

*Thus says the LORD: “The labor of **Egypt** and merchandise of Cush and of the Sabeans, men of stature, shall come over to you, and they shall be yours; they shall walk behind you, they shall come over in chains; and they shall bow down to you. They will make supplication to you, saying, ‘Surely God is in you, and there is no other; there is no other God.’” (Isaiah 45:14 NKJV)*

## JEREMIAH

The LORD's divine judgments upon the Gentile nations are described in **Jeremiah**, (between **Chapter 46 and Chapter 51**). The nation of Egypt is spoken about in Jeremiah 46. This prophecy (which was given to the prophet Jeremiah about Egypt) was fulfilled in history. Jeremiah's prediction focused upon the eventual invasion, and subsequent captivity, of Egypt by King Nebuchadnezzar of Babylon. There is no real correlation here with **Isaiah 19** and God's determined judgments of the nations during the End-Times:

*The LORD of hosts, the God of Israel, says: "Behold, I will bring punishment on Amon of No, and Pharaoh and Egypt, with their gods and their kings—Pharaoh and those who trust in him. And I will deliver them into the hand of those who seek their lives, into the hand of Nebuchadnezzar king of Babylon and the hand of his servants. Afterward it shall be inhabited as in the days of old," says the LORD. "But do not fear, O My servant Jacob, and do not be dismayed, O Israel! For behold, I will save you from afar, and your offspring from the land of their captivity; Jacob shall return, have rest and be at ease; no one shall make him afraid. Do not fear, O Jacob My servant," says the LORD, "For I am with you; for I will make a complete end of all the nations to which I have driven you, but I will not make a complete end of you. I will rightly correct you, for I will not leave you wholly unpunished."*

*(Jeremiah 46:25-28 NKJV)*

However, the end of this chapter (Verse 27 and Verse 28) expounds upon God's faithfulness to Israel, and upon His covenant plans with the Jewish people—even unto their final restoration in End-Times. This reality is always the paramount purpose for the LORD's judgments of the nations. Whether it is in ancient history or in the current events that are leading into the End-Time judgments of God, the LORD's intention for striking the nations is to remove their rebellion and cause those who are willing to align with His Kingdom plans, which include the everlasting covenants He made with Israel and the Jewish people.

## EZEKIEL

The righteous judgments of God upon the nations are written about in **Ezekiel**, (between **Chapter 25 and Chapter 32**). Egypt is frequently, and substantially, referred to within the **97 verses contained in these four chapters**. There are seven prophecies spoken against

Egypt included in these four chapters of Ezekiel. These repetitious prophecies all focus on the judgment of God the near future upon the nation of Egypt and, more specifically, on the impending invasion by Nebuchadnezzar, which led to the defeat and overall decline of Egypt as a world empire. (There is not really any direct application with these historic prophecies and the still future fulfillment of **Isaiah 19** at the end of this age. They do, however, reflect the principle of “divine foreshadowing” that we will look at more carefully in the next chapter.) The second prophecy given in this section of Ezekiel, which is a clear declaration by the LORD regarding the imminent invasion by Nebuchadnezzar, especially reveals God’s ultimate intentions for the nation of Egypt that will be realized at the time of the fulfillment of **Isaiah 19**:

*Thus says the Lord GOD: “I will also make a multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon. He and his people with him, the most terrible of the nations, shall be brought to destroy the land; they shall draw their swords against Egypt, and fill the land with the slain. **I will make the rivers dry, and sell the land into the hand of the wicked; I will make the land waste, and all that is in it, by the hand of aliens. I, the LORD, have spoken.” Thus says the Lord GOD: “I will also destroy the idols, and cause the images to cease from Noph; there shall no longer be princes from the land of Egypt; I will put fear in the land of Egypt.” (Ezekiel 30:10-13 NKJV)***

Several of the same “outcomes” that we discovered in our previous detailed study of **Isaiah 19** (see Chapter Six) are also described in Ezekiel 30. Specifically, the drying up of the Nile River, the divine destruction of Egypt’s idols, and the fear (of the LORD) in the land of Egypt. As we understand from over 2,500 years of history (since the time of the invasion of Egypt by Nebuchadnezzar), what actually did happen at that time with regard to these “outcomes” was neither lasting nor did it result in the nation of Egypt coming *to know the LORD*. As a people and a culture they have continued on worshiping idols even unto today.

What is revealed in Ezekiel 30 is that Egypt will come to know that the God who carries out the judgments described in that passage is the LORD: “*Thus I will execute judgments on Egypt, then they shall know that I am the LORD.*” (see Ezekiel 30:19 NKJV) This is very different from what **Isaiah 19** declares will be the outcome of God’s final, End-Time judgments upon Egypt: “*Then the LORD will be known to Egypt, and the Egyptians will know*



*the LORD in that day, and will make sacrifice and offering; yes, they will make a vow to the LORD and perform it.” (Isaiah 19:21 NKJV)*

As God’s ultimate judgments transpire, as outlined in **Isaiah 19**, they will result in an absolute deliverance of the nation of Egypt from its historic and continuous idol worship. These divine dealings will culminate in the surviving remnant of people in Egypt coming to experience a genuine, intimate knowledge and lasting worship of the One, True God—the LORD God of Israel!

### ***Relevant Prophecies about Egypt in the Minor Prophets***

Within the **Minor Prophets**, there are numerous references to **Egypt** that correlate to the period of time when God will bring about the fulfillment of **Isaiah 19**. We will highlight some of the most relevant ones in the following section.

#### **Joel 3 – Egypt Will Be Desolate**

*“**Egypt** shall be a desolation, and Edom a desolate wilderness, because of violence against the people of Judah, for they have shed innocent blood in their land.” (Joel 3:19 NKJV)*

In this verse, the LORD, through the Prophet Joel, is primarily consoling the people of Israel in the final verses of this powerful book of prophecies; prophecies that, most of which, will be fulfilled in their entirety at the end of this age, and as Israel is being fully restored as a nation. The focus of these prophecies is clearly on the restoration of Israel and on the final justice of God, which will be administered on behalf of the Jewish people as He vindicates them.

From our study of **Isaiah 19**, we must understand that as the final judgments of God transpire against Egypt, the nation will certainly become “desolate.” There will be widespread civil strife and conflict throughout the nation. The Nile River will dry up and there will be no economic structure left in place to provide work for the Egyptians. The leaders of Egypt will become utterly foolish and confused, and terror will strike the hearts of the Egyptians whenever “Judah” is mentioned. (Perhaps a dimension of this terror will be a “guilty fear” that comes forth among the Egyptians as the LORD righteously judges them for shedding the innocent blood of Jewish people in Egypt at various times throughout their history.)

Joel’s prophecy, mentioned in the verse cited above, is primarily focused on comforting the Jewish people and on assuring them that God’s ultimate and complete justice will be administered. It does not, however, take into account what else was revealed to Isaiah: that out of the desolation, Egypt will be healed and the surviving Egyptians will come to know and to worship the LORD, the God of Israel.

### **Daniel 11 – A Cruel Master and Fierce King**

*He (Antichrist) shall also enter the Glorious Land, and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon. He shall stretch out his hand against the countries, and the land of **Egypt** shall not escape. He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels. (Daniel 11:41-43 NKJV)*

As was explained in Chapter Five, God speaks in Isaiah 19:4 of a time when He will allow a “cruel master and a fierce king to rule over Egypt.” The ultimate fulfillment of this verse will take place at the time of the Tribulation, when the Antichrist is making war with the nations of the Earth and conquers Egypt, thereby taking possession of all of its ancient treasures of gold and silver. The Egyptians will come under such tremendous oppression from the Antichrist at this time that, as a nation, they will “cry to the LORD” for Him to deliver them, which He will do through the Second Coming of Jesus the Messiah. (See Isaiah 19:20.)

## **Micah 7 – Jewish Refugees Will Return with the Messiah to Israel from Cities in Egypt**

*The day for building your walls will come, the day for extending your boundaries. In that day they will come to you from Assyria and **the cities of Egypt**, even from Egypt to the Euphrates and from sea to sea and from mountain to mountain. The earth will become desolate because of its inhabitants, as the result of their deeds. (Micah 7:11-13 NIV)*

Both the above-mentioned reference and the one mentioned below (Zechariah 10) pertain to the re-gathering of the Jewish people by Jesus to the Land of Israel after they will be forced to flee from the Antichrist during the final 3-1/2 years of the Tribulation. (We will discuss the “timeframe” of these prophetic events in Chapter Eight.)

In Chapter Six, we saw that **Isaiah 19** states that there will be “**five cities**” in Egypt that will “speak the language of Canaan” (*Hebrew*), and that will swear allegiance to the LORD of hosts. It seems that events will unfold, and the situation within Egypt will so dramatically shift in the coming years, so that these “five cities” will emerge full of Egyptians zealously believing in the LORD; Egyptians who will have a profound commitment to God’s purposes for the Jewish people—even to the point that they will willingly learn to speak Hebrew and will provide “places of refuge” for the Jews when they must flee the Land of Israel due to the persecution of the Antichrist against them.

According to Micah 7:12, it is from these **cities in Egypt** that Jesus the Messiah, when He returns to the Earth, will deliver the Egyptians from the oppression of the Antichrist and will also lead back the Jewish refugees to their own Land to live there forever. At that time, Egypt will be desolate (see above, Joel 3:19) as the result of “their deeds,” as will the entire Earth be “desolate” after the 21 judgments of God (described in the Book of Revelation) have been poured out upon the nations.

Another interesting point made in the Book of Micah about the divine phenomenon of the Messiah returning with the Jewish people (after their dispersion amongst the nations of the Middle East) is that He will physically lead them and “break open” the way before them:

*"I will surely assemble all of you, Jacob, I will surely gather the remnant of Israel. I will put them together like sheep in the fold; like a flock in the midst of its pasture; they will be noisy with men. The **Breaker** goes up before them; they break out, pass through the gate, and go out by it. So their **King** goes on before them, the LORD at their head."* (Micah 2:12-13 NASB)

## **Zechariah 10 – The Nile River Will Dry Up**

*"Though I scatter them among the peoples, yet in distant lands they will remember Me. They and their children will survive, and they will return. I will bring them back from **Egypt** and gather them from Assyria. I will bring them to Gilead and Lebanon, and there will not be room enough for them. They will pass through the sea of trouble; the surging sea will be subdued and all the depths of **the Nile will dry up**. Assyria's pride will be brought down and Egypt's scepter will pass away. I will strengthen them in the LORD and in His name they will walk," declares the LORD. (Zechariah 10:9-12 NIV)*

These verses also depict the amazing "Messianic procession" through the nations by King Jesus in order to re-gather the remnant of Jewish people from the nations, which, as we have seen, is also clearly described in Isaiah 11:11-12: *"He will raise a banner for the nations and gather the **exiles** of Israel; He will assemble the **scattered** people of Judah from the four quarters of the earth."* In order to facilitate their return, Jesus the Messiah will *"dry up the gulf of the Egyptian sea and the Euphrates River"* (Isaiah 11:15), thereby creating a *"**highway** for the remnant of His people"* to return to Israel. (In Chapter Nine, we will look more extensively at the numerous verses in the Book of Isaiah dealing with **"highways."**)

From the verse cited above, Zechariah 10:11, we are told it is also for this reason that the **Nile River** will be dried up—so that the Jewish exiles who have fled to Egypt can easily and joyfully return to Zion at the time of their deliverance by the Messiah:

*Was it not You who dried up the sea, the waters of the great deep, who made a **road** in the depths of the sea so that the redeemed might cross over? The ransomed of the LORD will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away. (Isaiah 51:10-11 NIV)*

This view—that the Jewish people will have to find refuge in Egypt (and Assyria) during the Tribulation and return when the Messiah comes again to deliver them from their exile—is not widely accepted among many Messianic leaders who teach on the restoration of Israel. We will look more extensively at this point in Chapter Eight. For now, here is a helpful quote from Wilbur M. Smith in his very important book on **“Egypt in Biblical Prophecy”**:

*“In concluding this chapter, I should like to set forth my own view of these prophecies (in Isaiah 11, Micah 7, Zechariah 10), that is, that they do relate to conditions at the end of this age, that they specifically refer to Jews at the end of this age and, finally, that the text seems to imply clearly that there will be a great exodus of Jews from Egypt to Palestine at that time.*

*“My own conclusion, then, would be that at the end of this age there will be a great influx of Jews into Egypt, and out of this augmented group, multitudes will be brought back into Palestine. This is the very antithesis of the situation now prevailing in Egypt, from which land many Jews have already fled. Egypt hates Israel. Even if she drove out every Jew living there today, it would hardly fulfill these sober prophecies of Isaiah and Zechariah. May it not be that at the end of this age, in the days of her tribulation, when dark, ominous clouds of invasion from the north threaten, Israel will seek refuge, in great multitudes, in this restored kingdom on the Nile? This would be my own interpretation of this passage.”*

(Smith, Wilbur M., **Egypt in Biblical Prophecy**, Baker Book House, 1957, pages 154-155.)

My own understanding of the End-Times significantly concurs with his interpretation of these events between Egypt and Israel from the Biblical passages mentioned above.

## **Zechariah 14 – Egypt During the Millennium**

*Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles. If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain. If the **Egyptian** people do not go up and take part, they will have no rain. The LORD will bring on them the plague he inflicts on the nations that do not go up to celebrate the Feast of Tabernacles. This will be the punishment of **Egypt** and the punishment of all the nations that do not go up to celebrate the Feast of Tabernacles. (Zechariah 14:16-19 NIV)*

When considering the End-Times, this is one of the most significant Biblical passages in the Old Testament. It is teeming with prophetic revelation. First, it clearly reveals that there will be “survivors” from the nations who will be left after all of the End-Time judgments of God have been executed on evil men, as well as on their evil institutions.

The nations and their armies will, more or less, willingly join in agreement with the Antichrist to attack Jerusalem at the end of the Tribulation in order to stand against “the LORD and His Anointed One.” The “survivors,” however, will abstain and even possibly resist participating with such a futile undertaking by the Antichrist and his evil forces. As a result, even though they will not be “redeemed saints” (caught up and gloriously transformed at the appearance of Jesus when He returns) they will still be welcomed into His millennial kingdom on Earth...from all of the nations that had fought against Jerusalem.

Second, this is one of the most clear Scriptural passages affirming the literal reign of the divine Messiah (*who is the LORD Almighty*) as **King**—ruling from His throne in Jerusalem over the nations of the Earth. This portion of Zechariah then goes on to proclaim that during each year of the 1000-year (*millennial*) reign of the Messiah, these “survivors” (and, therefore, their descendents) will be required to “*go up to Jerusalem to worship the King*” during the time of the **Feast of Tabernacles**.

The final thought presented in these few important verses of Zechariah 14 is that if any of the “families” (Hebrew: *mishpachah*) of the Earth do not go up to Jerusalem to worship the King then “they will have no rain.” Interestingly, in this passage, the “family” of **Egypt** is singled out and instructed that if they do not “go up” to Jerusalem (Hebrew: similar to “*aliyah*”) to worship the King and “enter into” the celebration of the Feast of Tabernacles each year during the Millennium then they will have no rain! The emphasis here is that they should not only go, but that they must also “enter into” the festivities with joy and without reservation. (God wants their hearts to be engaged “in” their going and participating each year.)

The selection of Egypt to emphasize this point of the “families” of the nations going to Jerusalem each year is another example of how the LORD views Egypt as a “representative example” (*proto-type*) of all the other nations of the world. What applies to Egypt, therefore, applies to all the other nations.

Finally, the punishment of “no rain” upon Egypt, or upon any other nation, is called a “*plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles.*” Another possible translation for the Hebrew word “plague” (*maggephah*) is “stoke”—the past tense of “strike.” And the word for “strikes” in this passage is the same Hebrew word (*nagaph*) used in Isaiah 19:22, where it speaks of the LORD “striking” Egypt and then healing them:

*And the LORD will **strike** (nagaph) Egypt, He will **strike** (nagaph) and heal it; they will return to the LORD, and He will be entreated by them and heal them. (Isaiah 19:22 NKJV)*

Surely, after the Egyptians have suffered all the terrible difficulties and punishments that are stipulated for them in **Isaiah 19**, they will be extremely “sensitized” as a people to any future intimation of chastisement, especially if it is described to be anything like what they have just passed through.

Does it need mentioning here that for the Egyptians to “*not have rain*” would be extremely detrimental to their society because, just prior to the inauguration of the Messiah’s millennial kingdom, the Nile River will have been completely dried up by the LORD? Perhaps God could not devise any greater discipline for Egypt as a nation after it goes through the fulfillment of **Isaiah 19**. He is wisely ensuring their ongoing love and commitment to Him throughout the Millennium by His very deep dealings with them, as described through the course of **Isaiah 19**, with the objective that they will become “His People”—a people forever devoted to their King!

### **Amos 9 – Restoration of the Tabernacle of David**

The Old Testament prophecy, found in Amos 9:11-12, that first mentions the “restoration of the tabernacle of David,” does not refer to Egypt or Assyria by name; however, it does state that **Gentiles** will come into God’s possession. These Gentiles will enter into being the possession of the King who will reign from “the restored tabernacle of David”—and they will be called by His Name:

*“On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom, and all the **Gentiles** who are called by My name,” says the LORD who does this thing. (Amos 9:11-12 NKJV)*

In another reference to this prophecy, which is written in Acts 15:16-17, the quotation by James more clearly presents the causal effect on the Earth of “the restoration of the tabernacle of David.” The LORD is going to restore the “tabernacle of David” **so** that the rest of mankind may seek Him:

*“After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up; **So that the rest of mankind may seek the LORD**, even all the Gentiles who are called by My name,” says the LORD who does all these things. (Acts 15:16-17 NKJV)*



In essence, God is declaring that this is His chosen method for bringing the Gentiles into His Kingdom. (Much more could be said about this theme of the “restoration of the tabernacle of David;” however, the full explanation of what this really means would take another chapter in this book. It is sufficient here to explain that what James the Apostle was referring to was the phenomenon of “a worshipping, praying, and fully devoted priesthood” of believers within the newly birthed church of Jesus the Messiah that was experiencing the beginning stage of the fulfillment of this prophetic passage.)

In the Amos 9:11, referenced above, it is mentioned that, *“On that day I will...”* This phrase clearly refers to God’s intentional, divine activity at the end of this age. Within the context of this prophecy, there are promises included about the restoration of the people of Israel to dwell in their Land forever; therefore, we can still expect a much greater fulfillment of this promise about a universal ingathering of Gentiles.

When **Isaiah 19** describes that: *“In that day there will be an **altar** to the LORD in the midst of the land of Egypt”* (Verse 19) and then, a couple of verses later, that, *“the LORD will be **known** to Egypt, and the Egyptians will **know** the LORD in that day”* (Verse 21), we see this same “cause and effect” taking place in the nation of Egypt in agreement with Amos 9:11-12. We understand, therefore, that as genuine worship, prayer, and devotion are raised up as an *“altar to the LORD”* in Egypt (cause), the entire nation of Egypt will come to *“know the LORD”* (effect). This is God’s way!

## **Romans 11 – The Fullness of the Gentiles and the Salvation of Israel**

Moving into the New Testament, we find several interesting passages that correspond with **Isaiah 19**. Foremost among them may be the amazing chapter of Romans 11. In this chapter, Paul unveils the “wisdom of God” regarding God’s plan of salvation for both the Jews and the Gentiles. He effectively describes the interdependent relationship that God has ordained between Jews and Gentiles in relation to His plan for their salvation:

*I say then, have they (the Jewish people) stumbled that they should fall? Certainly not! But through their fall, to provoke them to **jealousy**, salvation has come to the Gentiles. (Romans 11:11 NKJV)*

As Gentiles (especially Egyptians and the people of Assyria) experience salvation in greater numbers, God will use this amazing trend to provoke Israel to jealousy. The Jewish people will, most certainly, learn about more and more of these Middle Easterners who have come to know and love *the God of Abraham, Isaac, and Jacob*—and who are now followers of the Jewish Messiah: Jesus.

Many of these Arab and other Middle Eastern believers will grow to have such an ardent love for the Jewish people that they will willingly “lay their lives down for their brothers” (*their brothers in Abraham*)—so that they may come to know their own Messiah. This full measure of Christ-like love is what Paul was referring to when he used the phrase: “*the fullness (Greek: *pleroma*) of the Gentiles*” in Romans 11:25:

*For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the **fullness** of the Gentiles has come in. (Romans 11:25 NKJV)*

When the “fullness of the Gentiles,” both numerically and qualitatively, has filled up the Church in this age, then the blindness that has been affecting the Jews will be removed through their own “godly jealous” pursuit of the LORD and His anointed One.

This connects with **Isaiah 19** in that, in **Isaiah 19**, there are several references to the fact that God will be working specifically among the Egyptians in order to bring about the “fullness” that Paul spoke about—with the resulting effect, we may assume, of causing this jealousy among the Jewish people.

Let me list some of them here for your reference:

- Verse 16 through Verse 17 indicate that the Egyptians will grow in the fear of the LORD and will be in great awe regarding what the LORD is doing in relation to Israel (the land of Judah).

- *Verse 18 states that there will be five cities in the land of Egypt that will speak Hebrew (the language of Canaan) and that will swear by the LORD of hosts. Elsewhere we have seen the significance of these five cities that will speak Hebrew. For Egyptians to swear by the “LORD of hosts” clearly means that they are identifying themselves with the God of Israel. (See Isaiah 44:6 and 54:5.)*
- *Verse 19 through Verse 20 explain that there will be an altar to the LORD (the name of the God of Israel) in the midst of the land of Egypt, and that there will be a pillar (memorial stone) to the LORD at the border. The Egyptians will worship the God of Israel and will commemorate their deliverance by Him from their oppressors.*
- *Verse 21 describes the Egyptians as “intimately knowing” (Hebrew: yada) and worshipping the LORD with sincere hearts and devoted actions. This will surely impact the Jewish people when they see this happening among their former enemies.*
- *Verse 23 declares that this “fullness” will not only affect the Egyptians, but will spread across the whole of the Middle East (Assyria) and that they will worship the LORD, the God of Israel, together.*
- *Verse 25 exceeds perhaps all of the other indicators mentioned above. The use of the term “My people” for the Egyptians correlates directly with Hosea 2:23 and Romans 9:24-25.*

In Hosea 2:23, the LORD declared: “Then I will say to those who were not My people, ‘You are My people!’ And they shall say, ‘You are my God!’”

Paul the Apostle explains how this specifically relates to the Gentiles in Romans 9:24-25 when he answers his own rhetorical question by saying: “...even us whom He called, not of the Jews only, **but also of the Gentiles?** As He says also in Hosea: ‘I will call them My people, who were not My people, and her beloved, who was not beloved.’”

The blessing extended to Egypt by the LORD at the end of **Isaiah 19** (when He calls the Egyptians “My people”), will be a direct fulfillment of these prophetic verses. No other nation in all of history, except Israel, has been referred to as His “People.” One of the reasons for the LORD doing this will be to provoke the Jews to jealousy. Surely, this will cause them to seek after the LORD and be saved. This is what Paul reveals in Romans 11:26, after the fullness of the Gentiles is fully realized: *“And so all Israel will be saved...”*

*“In that day...”* when the people of Israel continually hear about the transformation and revival that is taking place in Egypt, and across the nations of Assyria, as the “fullness of Gentiles” is being completely accomplished, all of Israel will be saved and, *“...Israel will be the third with Egypt and Assyria, a blessing in the midst of the Earth.”*

### **Ephesians 1 and 2 – “One New Man” in Christ**

The epistles of the New Testament are filled with numerous prophetic revelations regarding God’s purposes, especially in relation to His “plan of the ages” to bring together Jews and Gentiles into the one, united “people of God.” (Recall how, earlier in this book, we stated that a “kingdom paradigm” can be identified as having: a **“People,”** a **“Land,”** **“Righteousness,”** and, of course, a **“King”** who rules over the “kingdom.”)

The issue of the “Land”, however, is barely touched upon in the New Testament. Perhaps this is because God only covenanted, throughout history, with one group of people—the Jews—about specific borders that would be their “Land.” Obviously, the remaining Gentile nations will either continue in what has been historically their own “land,” or the King will sort it out during His millennial kingdom. (See Acts 17:26)

With regard to “Righteousness,” we have already seen that much of the New Testament revelation deals with the “replacement” of the old covenant that was made with Moses and the children of Israel; a covenant that was insufficient to produce righteousness. The requirement of “Righteousness” is thoroughly dealt with in the New Testament teachings of Jesus and His Apostles. Now, through His provision He made at the Cross, those who believe on Him (both Jews and Gentiles) are qualified by His grace to enter into His Kingdom and dwell with Him forever.

Certainly, the clearest point about God’s Kingdom that is thoroughly established in the New Testament relates to Who the “King” is who will rule over His kingdom. During His first appearance, Jesus did not assume His legitimate position of ruling upon the throne of David; however, He did affirm that this is why He had come:

*Pilate therefore said to Him, “Are You a king then?” Jesus answered, “You say rightly that I am a **king**. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.” (John 18:37 NKJV)*

The writers of the New Testament definitively dealt with the matter of *who are the “people of God.”* God’s purposes are powerfully presented within the epistles of the Apostles as they wrote to the believers of the first century, both Jews and Gentiles. In their writings, they revealed the “mysteries of God” in relation to how He has eternally ordained that all peoples and nations will be included in His Kingdom.

The last verse (Verse 25) of **Isaiah 19** is the only verse in the Old Testament that names nations other than Israel by name and calls them God’s “people” or God’s “handiwork.” This verse in Isaiah has served as a significant prophetic clue unto Israel that a grand mystery was afoot. For Egypt and Assyria (Israel’s chief enemies throughout Biblical history) to be referred to in such endearing and possessive terms by the LORD meant, prophetically, that things were not always going to be the same for Israel, at least not with regard to their relatively exclusive relationship as the “chosen people” of the Creator and Redeemer of all mankind. (See 1 Peter 2:9)

The inclusion of the Gentiles does not, in the least bit, diminish Israel's high calling and unique standing in relationship to God. Rather, it fulfills it! For, as we saw in the beginning of this book, Israel was called to be a "*kingdom of priests and a holy nation*" (Exodus 19:6)—for the purpose of leading the other nations to the knowledge of God. Through Jesus the Messiah, and His Jewish followers, the New Testament was written and the Gospel has gone forth throughout the world—and down through the generations since Jesus first came.

Now, at the end of this age, God is actively and wonderfully revealing that His sovereign purpose and plan has always been to unite both Jew and Gentile as "**One New Man.**" This includes entire nations of Gentiles being united with the Jewish nation so that they may become God's "People." The Prophet Isaiah foretold this in **Isaiah 19:24-25!**

In the first chapter of the letter to the Ephesians, Paul the Apostle wrote about God's mystery and about His divine purpose, which He ordained before the world began that in His Son, Jesus the Messiah, He would unite all things in heaven and on earth:

*...having made known to us the **mystery** of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are **on earth**—in Him. (Ephesians 1:9-10 NKJV)*

The immense implication of these two verses, which Paul wrote when under the inspiration of the Holy Spirit, is beyond imagination! (Personally, I love to try and envision what this will really mean for the entirety of the created order. Imagine both the entire heavenly and earthly realities coming together into one visible and tangible whole, with Jesus the "God-Man" serving, in Himself, as the uniting principle!)

Certainly, the entrance of entire nations into the Messiah's Kingdom at the end of this age correlates with God's supreme and divine purpose for His Son as described in Ephesians 1:9-10. All of the people of the nations who survive the Tribulation (following the judgment, as described in Matthew 25), who qualify to enter will be led into the reality of the Millennial rule of Jesus the Messiah upon the Earth. From that point, and throughout the 1,000-year reign, His government will spread over all of creation—in Heaven and on Earth. (See Isaiah 9:7; 1 Corinthians 15:24-28 and Revelation 11:15-17)

In Isaiah 19:24, it states: *"In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth...."* This is clearly a manifestation of these amazing few verses in Ephesians. The uniting of Israel, Egypt, and Assyria in worship of the LORD, and in a genuine love relationship together with one another, will truly fulfill the very heart of God's redemptive purposes as they are revealed through His Son, Jesus the Messiah!

In Ephesians, Chapter 2, Paul continues to further unveil God's purposes in His Son—that in Him all redeemed mankind would become **"One New Man:"**

*For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself **one new man** from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.*  
(Ephesians 2:14-16 NKJV)

The reality of **"One New Man"** will be fully exhibited among entire nations as they are reconciled to God, and with one another, at the end of this age—and as Jesus returns to establish His Kingdom on Earth as it is in Heaven! It was for this reason that Jesus shed His own blood at the Cross. (See Isaiah 52:15)

## **Revelation 19:6-9 – The Bride Has Made Herself Ready**

At the end of the Bible, we see that the “people of God” (*both Jew and Gentile*), throughout history and both in Heaven and on Earth, have been fully purified and prepared as a Bride for the Lamb! The next significant event, after the Second Coming of Jesus and His vanquishing of the Antichrist, is the “Marriage Supper of the Lamb:”

*And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, “Alleluia! For the Lord God Omnipotent reigns! Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife (Bride) has made herself ready.” And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then he said to me, “Write: ‘**Blessed** are those who are called to the marriage supper of the Lamb!’” And he said to me, “These are the true sayings of God.”*

*(Revelation 19:6-9 NKJV)*

The angel speaking to John the Apostle in this chapter of the Book of Revelation instructs him to write: “*Blessed are those who are called to the marriage supper of the Lamb!*” It seems that the “**blessing**” of the nations (Egypt, Assyria, and Israel) as described in Isaiah 19:25 may actually be confirmed over these nations by God the Father at the “marriage supper” of His Son—the Lamb of God, Jesus the Messiah!

In the Gospels, we find many references to a wedding—and to Jesus as a Bridegroom. He even spoke about a “Day” coming when **many** from the nations around Israel would come and enjoy a banquet together with Abraham, Isaac, and Jacob. Unbelieving Jews, though, would not be included at this important celebration:

*“And I say to you that **many will come from east and west**, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”* (Matthew 8:11-12 NKJV)



The remnants of faithful followers from Israel, as well as from each of the nations of the Middle East (along with the faithful remnants of peoples and nations from all over the Earth), will comprise the “**Bride**” for the Lamb. This was a clear focus of Paul’s ministry as he preached the Gospel to the Gentiles:

*Now to Him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God, so that **all nations might believe and obey Him**—to the only wise God be glory for ever through Jesus Christ! Amen. (Romans 16:25-27 NIV)*

As the peoples of the nations believe the “Gospel of the Kingdom” and the proclamation that Jesus is the Messiah (the promised Son of David, who is destined to reign over the nations from David’s throne in Jerusalem), and as they willingly submit and obey Him, they will be included within the “Bride” that is being prepared for the Lamb of God! On “**that day**” they will be “blessed,” even as Egypt (“*My people*”), Assyria (“*My handiwork*”) and Israel (“*My inheritance*”) will be blessed by the LORD of hosts!

# Isaiah 19 – Chapter Eight

## ***“Understanding the Times and Seasons Related to the Fulfillment of Isaiah 19”***

This chapter is perhaps the most difficult chapter to attempt, in that it pertains to accurately understanding the fulfillment of **Isaiah 19**. Given that, our goal in this chapter will be to understand the timing of the events described in **Isaiah 19** in relationship to other prophetic passages described in the Bible that also involve Egypt, Assyria, and Israel during the End-Times. We will also endeavor to provide the best interpretation of current events, and of their correlation with the much-anticipated events of the End-Times.

Undoubtedly, understanding the views that are presented here will vary with other interpretations, both the eschatological presentation of Scripture, as well as with the interpretation of current events in light of what is prophesied in the Bible to unfold within the Middle East. However, after living and ministering for nearly 20 years in the Middle East, and having thoroughly studied and regularly taught about the “End-Times” for the past 12 years, I believe that the insights shared in this chapter are Biblically accurate and may be helpful to the earnest seeker of God’s Truth.

Even as this chapter was being completed, the majority of the Egyptian people were struggling with their most recently elected leader, Mohamed Morsi—a leader who hails from the Muslim Brotherhood. The day that he was elected as the President of Egypt they entered into a dark and difficult period that could eventually appear very much like what is described in Isaiah 19:4: *“And the Egyptians I will give into the hand of a **cruel master**, and a fierce king will rule over them,” says the Lord, the LORD of hosts.*

Will such a turn of events (*the election of an extremist Islamic leader*) in Egypt be the ultimate fulfillment of this verse? As we have seen (see Chapter Six), the best interpretation of who this “cruel master” will be is the final “Antichrist.” According to Daniel 11:42-43, the

land of Egypt will be “overthrown” by the Antichrist and he will have power over its silver and gold and precious things. This will be the conclusive fulfillment of Verse 4 of **Isaiah 19**!

Verse 20 of **Isaiah 19** explains that, due to the terrible oppression that will ensue from the Antichrist’s rule over the land of Egypt, the Egyptians will cry to the LORD and “*He will send them a Savior and a Mighty One, and He will deliver them.*” The “fierce king” who is described in Verse 4 will actually oppress the Egyptians near to the end of the Tribulation, and it is the literal, physical return of Jesus that will deliver the Egyptians from this “cruel master” as He vanquishes the Antichrist at His Second Coming. (See 2 Thessalonians 2:8)

### ***“The Importance of Understanding the Divine Principle of Foreshadowing”***

From the example mentioned above, we recognize a very important Biblical principle referred to as “foreshadowing.” Throughout history, God has sovereignly employed “foreshadowing” to awaken and prepare the hearts of His people—and to also help unbelievers to understand and align with His Kingdom purposes. Numerous prophetic events have seen a partial fulfillment occur in history prior to the point where the complete realization of the prophecy is fully revealed. (Much more could be said about this significant fundamental of Biblical prophecy. We will refer, periodically, to the principle of “foreshadowing” as we proceed through the explanation of the events of **Isaiah 19** and seek to perceive the timing of their ultimate fulfillment in the years ahead.)

### ***“Understanding the Events of Isaiah 19 in Relationship to Other Events in the End-Times”***

The question is often asked about the timing of when the various verses of **Isaiah 19** will unfold. Considering the context of the entire chapter, it is clear that the 25 verses of **Isaiah 19** are a progression from a determined beginning point in time. It will be a divine progression initiated by the LORD regarding when He will “come into Egypt” by His presence to judge the idols of Egypt—and then, it will end when the Egyptians will cry to the LORD for deliverance. At that time, He will send forth His Son, the Savior and Mighty One, to deliver them!

The length of time that will be required for the various judgments described in **Isaiah 19** to transpire is not revealed. However, it should be understood that they do play out successively, and that they are designed by God to combine together in order to fashion the hearts of the Egyptians into being His “People” by the end of the series of events. As has been stated: *“God uses the least severe means to reach the greatest number of people at the deepest level of love without violating anyone’s free will.”*<sup>2</sup>

In order to bring about the full impact of what is intended by God’s dealings with Egypt, Assyria, and Israel, there will surely be “foreshadowings” of the events described in **Isaiah 19**. These “foreshadowings” will arouse the hearts of believers within Egypt, and around the world, to realize that **Isaiah 19** is true, and that this prophetic passage will come to pass in the near future. This principle of “foreshadowing” was already playing out during the brief events that unfolded around the time of the “revolution” in Egypt in January 2011. At that time, numerous articles and references to **“Isaiah 19”** abounded in prophetic journals and on various Christian and Jewish websites.

Sadly, several hundred Egyptians died in the conflicts that occurred during the “revolution” in Egypt over the early months of 2011. This was not, however, the fulfillment of Isaiah 19:2—where we read that widespread conflict and strife will affect the whole of the nation and every level of society. Thousands, perhaps even millions, of Egyptians will die in the violence and subsequent judgments that are prophesied in **Isaiah 19**. What happened in January 2011 was a mere “foreshadowing” of what is still to come when the LORD truly “comes into Egypt” and “sets Egyptians against Egyptians” in order to commence the ultimate fulfillment of **Isaiah 19**.

The divine purpose of “foreshadowing” is to help us, as believers, to be *awakened* to the reality that is certainly coming. It is also intended to motivate us to fully *prepare* for all the implications (good and difficult) of what has been foretold. We observed that this began, in part, within Egypt after the initial euphoria of the “revolution” wore off and most Egyptian believers understood that more difficult days were coming as a result of the “freedom” that

was attained by removing Mubarak and his corrupt secular regime. Now, as a result, the more militant Muslim Brotherhood is “free” to be in power and to lead the nation of Egypt into the “glorious oppression” of radical, extremist Islam.

The coming season of Islamic oppression within Egypt (however long it lasts) will serve as a certain level of “foreshadowing” for the believers in Egypt. It will also serve to more fully arouse them to believe the Scriptures regarding God’s dealings with Egypt, and to help prepare them to lead their nation to the knowledge of God. To confirm this principle, there are already many “forerunners” in Egypt who are better understanding the times and seasons into which Egypt is preparing to enter.

The coming years of the antichrist-type, Islamic rule, and the resulting conflict within Egypt (and also, undoubtedly, with Israel) will more deeply produce within the hearts of Egyptian believers an understanding of the impending fulfillment of **Isaiah 19**. This awakening, resulting from such a divinely-ordained “foreshadowing,” will assuredly prepare them to lead their entire nation to the knowledge of God in the midst of the ultimate fulfillment of **Isaiah 19** that will take place during the Tribulation and under the oppression of “The Antichrist.”

Egypt serves as a “proto-type” for the other nations of the Earth. How the LORD deals with Egypt, therefore, is designed to provide insight regarding what will happen to other countries across the world as God disciplines each of them. (For example, America has also been experiencing a “foreshadowing” of the *spirit of antichrist* through its current President, who has promoted so many unbiblical values and ungodly changes to its society.)

### ***“Correlating Events Between Isaiah 19 and Other End-Time Prophecies”***

In order to accurately understand the timing of the fulfillment of **Isaiah 19**, and how it correlates to the timing of other important Biblical prophecies, it must be considered how **Isaiah 19** will unfold along the divinely, determined time-line of God’s End-Time purposes.

As we have seen, these events will be taking place “**In that day...**”—which is another way that the Word of God often refers to “**The Day of the LORD.**”

From this phrase, we understand that the timing of these events will be during the last days or at the end of this age. We also know that there has never been a period in Egypt’s history when all of these things occurred consecutively in the way they are described, with the exact detailed outcomes that are predicted to result from the judgments of God upon that nation. Therefore, we are still looking for “**...that day**” to occur in Egypt—and in the other nations of the Middle East.

In the following section, we will compare some of the “key events” mentioned in **Isaiah 19** with other prophetic events described elsewhere in Scripture that appear to correspond to these same incidents.

**Verse 2 (Severe Civil Strife):**

*“I will set Egyptians against Egyptians; everyone will fight against his brother, and everyone against his neighbor, city against city, kingdom against kingdom.” **(Isaiah 19:2)***

In Verse 2 of **Isaiah 19**, it is the LORD who will judge Egypt—by “setting” Egyptian against Egyptian. Likewise, in Revelation 6:3-4 (see below), the Lamb is the One who will open the Second Seal, after which the rider on a red horse will go forth and cause people all over the Earth to kill one another. Although “foreshadowings” of such civil strife and killing have, and will, take place prior to this time in Egypt (when the Second Seal of the Book of Revelation is actually opened by the Lamb) there will be an unprecedented period of conflict and death that will sweep across the land of Egypt affecting every family, neighborhood, city, and power structure (*i.e. kingdom*):

*When He (the Lamb) opened the second seal, I heard the second living creature saying, “Come and see.” Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword. **(Revelation 6:3-4 NKJV)***

Let the nations of the Earth take heed! The events that are described in **Isaiah 19** as taking place “**In that day...**” within Egypt (which, as has already been mentioned, serves also as a proto-type for the other nations) will take place as well, in varying degrees, in every country and people group all across the world.

**Verse 5 through Verse 8 (The Nile River Will Dry Up):**

*“...And the river will be wasted and dried up.” **(Isaiah 19:5-8)***

In Verse 5 through Verse 8 of **Isaiah 19**, we read that the Nile River will completely dry up and, consequently, all of Egypt’s commerce will be impacted. No one in Egypt will be able to find work when this takes place. (*This has never happened in the recorded history of Egypt.*) This same kind of event was prophesied by Ezekiel to occur during the invasion by King Nebuchadnezzar in the sixth century B.C. as a “foreshadowing” of its ultimate fulfillment at the end of the age (as was prophesied by Isaiah). Many years later, the Prophet Zechariah also prophesied the final fulfillment of this terrible situation in Egypt:

*“**And I will dry up the Nile**, and will sell the land into the hand of evil men; I will bring desolation upon the land and everything in it, by the hand of foreigners; I, the LORD, have spoken.” **(Ezekiel 30:12 RSV)***

*<sup>11</sup>They shall pass through the sea of Egypt, and the waves of the sea shall be smitten, and all the depths of the **Nile dried up**. The pride of Assyria shall be laid low, and the scepter of Egypt shall depart.” **(Zechariah 10:11 RSV)***

The multi-faceted purposes of the LORD, depicted through His End-Time judgments, are revealed in the various verses that describe a time when the Nile River will be dried up. First, from **Isaiah 19**, we understand that God will use this tragedy to turn the hearts of the Egyptians to Himself. Second, from Ezekiel’s account, we understand that this will ultimately occur when Egypt is overthrown by evil men and the land will become desolate (which will happen when the Antichrist “overthrows” Egypt, as we have already seen in Daniel 11:42).

And, finally, as we see in Zechariah 10, the Nile River will be dried up at the end of this age. This will facilitate the return of Jewish people from Egypt (*or through Egypt*) to the Land of Israel; the Jews who will escape or be exiled from Israel during the time of the Tribulation. So, from these related passages in Scripture, we realize that the Nile River will literally dry up towards the end of the Tribulation.

Another prophetic scene described in the Bible that may confirm the timing of this extraordinary event occurring in Egypt during the Tribulation is set forth in the Book of Revelation—when God is striking the fresh waters (*rivers*) of the Earth through His various End-Time judgments. A serious question to be asked regarding this awful situation that will befall Egypt is: *“How do the wise and those who are concerned believers in the One, True God prepare for such a difficult episode in Egypt’s history, which is repeatedly prophesied to happen at the end of this age?”*

**Verse 17 (Judah Will Be A Terror to Egypt):**

*And the land of **Judah will be a terror to Egypt**; everyone who makes mention of it will be afraid in himself, because of the counsel of the LORD of hosts which He has determined against it. (**Isaiah 19:17**)*

In Verse 17 of **Isaiah 19**, the *land of Judah* is referred to as a “terror” to Egypt. This may be experienced, in part, by the Egyptians during the coming years when the “wars and rumors of war” that Jesus spoke about in Matthew 24:6 begin to take place with greater intensity in the Middle East. The impacts, however, of such regional conflicts upon the hearts of the Egyptians will only serve as a “foreshadowing” of the ultimate terror that will grip their hearts when the Antichrist marches upon Egypt at the end of the Tribulation; the actual time when the Antichrist overthrows that ancient land—taking possession of the “gold and silver, and over all the precious things of Egypt:”

*“He (Antichrist) shall stretch out his hand against the countries, and the land of Egypt shall not escape. He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels. (**Daniel 11:42-43**)*



When this transpires within Egypt, as we understand from the Book of Daniel (Chapter 11), the Antichrist will have already broken the false covenant that was made with Israel, abolished the daily sacrifices at the rebuilt Third Temple, and set up there the “abomination of desolation.” He will begin a rampage of destruction against the Jewish people and set out to conquer, through war, the nations of the Middle East. Only present-day Jordan (*Ammon, Moab and Edom*) will escape the Antichrist’s conquests at that time.

The Book of Revelation reveals that, under God’s divine sovereignty, Satan himself will give the Antichrist authority to wage war—and it will be granted to him to gain authority over “every tribe, tongue, and nation.” He will proceed to do this from the “sanctuary fortress” in the “Glorious Land,” which he will seize when he is fully “revealed” in the middle of the seven-year Tribulation.

**“In that day....”** Isaiah reveals that the people of Egypt will “*be afraid and fear because of the waving of the hand of the LORD of hosts, which He waves over it.*” (**Isaiah 19:16**) The LORD’s sovereign purpose for allowing Satan, and his Antichrist, such destructive power and authority over Egypt (and over all of the nations of the Earth) is to turn the hearts of men and women to Himself so that they may “*cry out to the LORD because of their oppressors.*” Then the LORD promises that “*He will send them a Savior and a Mighty One, and He will deliver them.*”

**Verse 18 (Five Cities of Refuge):**

*In that day five cities in the land of Egypt will speak the language of Canaan and swear by the LORD of hosts.* (**Isaiah 19:18**)

In Verse 18 of **Isaiah 19**, we are told, “*five cities will exist in the land of Egypt that will speak Hebrew (the language of Canaan) and swear by the LORD of hosts.*” This was more fully explained in Chapter Five; however, what we are concerned with here is the question: “*When will these five cities emerge within Egypt?*” Clearly, there are no such communities currently in existence in Egypt. After these five cities materialize, and they fully serve God’s

purposes during the period of His severe dealings with Egypt, we are told that the entire nation of Egypt will come to know the LORD, and will make sacrifice and offering to Him (Verse 21). This will happen after the Savior, the Mighty One comes to deliver them. These five cities in Egypt, therefore, must come forth between now and the Second Coming of Jesus the Messiah.

Another reference to this period of what may be called the “Last Days Transition” (that is, the transition from this current age to the Millennial Kingdom) is in Micah 7. Here, the same prophetic phrase that we find several times in **Isaiah 19** is used: *“In that day...”* The reference cited below, in Micah 7:12, refers to the Jewish people coming from all around the Middle East region to settle again in the Land of Israel. Specific mention is made (in several versions of the Bible) of them coming from **“the cities of Egypt:”**

*The day for building your walls will come, the day for extending your boundaries. In that day people will come to you from Assyria **and the cities of Egypt**, even from Egypt to the Euphrates and from sea to sea and from mountain to mountain. (Micah 7:11-12 NIV)*

What we can conclude from these verses, therefore, is that prior to the return of Jesus certain cities will exist in Egypt (and elsewhere in Assyria) that will provide “refuge” to Jewish people from around the world (and especially those from Israel) during the time of the Tribulation. The Book of Revelation, Chapter 12, reveals that there will come a time when Satan (*the red dragon*) will be cast down out of Heaven (*spiritual atmosphere*) to the Earth. The dragon’s primary focus, when he is cast down, will be to persecute and destroy the Jewish people (*the woman*) and, also later, specifically those who follow Jesus. God will, however, sovereignly deliver them by providing “places of refuge” in the wilderness (*desert*) where they will be taken care of for 1,260 days (which is another reference to the last 3-1/2 years of the Tribulation):

*The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days. When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child. The woman was given the two wings of a great eagle, so that*

*she might fly to the place prepared for her in the desert, where she would be taken care of for a time, times and half a time (three and a half years), out of the serpent's reach. (**Revelation 12:6,13-14** NIV)*

As we have noted, the five cities that emerge in the land of Egypt, will be characterized both by the Egyptian people speaking Hebrew (*the language of Canaan*) and by their deep devotion to the Lord Jesus (*swearing allegiance to the LORD of hosts*). We will briefly demonstrate from other Biblical (prophetic) scenarios how these amazing turns of events could unfold within Egypt and with the surrounding nations.

Jesus spoke of “**wars and rumors of wars**” that would happen first. He also declared that afterwards the Tribulation will come, and that the Antichrist will rise to power and deceive many. (See Matthew 24:6-26)

The Middle East is now poised for such various, and terrible, regional wars. From other key Biblical passages, we can understand that these “wars and rumors of wars” will shift many things throughout the Middle East region. In the next section, we will consider certain key Scriptural references and relevant points about these wars, as well as about the outcomes that will affect Egypt and the Middle East.

(NOTE: In another book, I plan to share more insights from the Bible about the coming days and what may be the global impact with these “wars and rumors of war;” that is, what believers should be expecting as a result of these important “signs of the times.”)

#### **First Impending Regional War (Psalm 83; Isaiah 17; Obadiah):**

*They have said, “Come, and let us cut them off from being a nation, that the name of Israel may be remembered no more.” (**Psalm 83:4**)*

Many Biblical scholars who write about the End-Times are growing in their understanding, and in their agreement, that **Psalm 83** is a “prophetic psalm” about an imminent war that will take place between the immediate, neighboring nations and people groups that surround the State of Israel. What the Bible indicates will result from such a regional war

(which will occur between these predominately Arabic-speaking people groups and the Jewish people), is that Israel's army will decisively win (probably through the use of some very extreme military force). Their significant military victory will, most likely, result in Israel expanding its territory as a nation again (as it did after the Six-Day War in June of 1967).

Such a decisive military victory, and a subsequent territorial expansion, would provide the scenario in which the State of Israel and the Jewish people would be freer to live in relative peace and security with their defeated neighbors. During this regional war with Israel, those from Egypt who participate (perhaps radical Muslims from the *Muslim Brotherhood* and the *Salafis*) would be soundly defeated—and the resulting political power-shift could provide the believers in Egypt a significant opportunity to move dramatically forward with the development of the “five cities” that will “speak the language of Canaan and swear allegiance to the LORD of hosts.”

At that time, the Spirit of wisdom and revelation will increase over Egypt to such a profound degree that thousands upon thousands of believers will give themselves to preparing these “cities of refuge” for the End-Times. These fervent followers of the LORD of hosts will knowledgeably prepare for the coming battles of the End-Times, and will more fully understand the “times and seasons” that they are entering into after such a consequential regional conflict.

Many Egyptian believers will also devote themselves to learning Hebrew in order to prepare for helping the Jewish people who will have to flee from Israel during the Tribulation. These Egyptian believers will also fully abandon the influence of Islam, and its anti-Semitic worldview that, over the centuries, has prevented the Church within Egypt from fully aligning with God and His covenant plans for Israel and the Jewish people.

### **Second Impending Regional War (Ezekiel 38 and 39):**

*“And it will come to pass at the same time, when Gog comes against the land of Israel,” says the Lord GOD, “that My fury will show in My face. For in My jealousy and in the fire of My wrath I have spoken: ‘Surely in that day there shall be a great earthquake in the land of Israel...’*

*“I will call for a sword against Gog throughout all My mountains,” says the Lord GOD. “Every man’s sword will be against his brother. And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who are with him, flooding rain, great hailstones, fire, and brimstone.*

*“Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I am the LORD.” **(Ezekiel 38:18-23)***

The second regional war that will take place a few years after the war described in Psalms 83 (but still before the Tribulation) is the war described in **Ezekiel Chapter 38 and Chapter 39**. Much has already been written about this war. For our purposes here, it should be pointed out that this time the LORD Himself will defeat the armies of the nations that are listed in these chapters.

It will not be the Israeli Defense Force (IDF) that wins this victory. God’s divine demonstration of His covenant purpose for Israel and the Jewish people will cause a great “spiritual awakening” throughout Israel and among the nations of the Earth. However, there will not yet be the full recognition and acceptance of Jesus as the Messiah, as the One who should rightfully reign from David’s throne over all of the nations.

The emergence of the “five cities” in Egypt will, most certainly, accelerate and expand during this period of triumph for the Jewish people. And, after such devastating wars in the Middle East, the nations of the Earth will surely desire peace more than ever. Most likely, this will be when the world cries out for “peace and security.” A covenant with Israel, however, will be confirmed by “a man of intrigue” (see Daniel 11:21) who seizes the opportunity to maneuver himself into the role of a great world leader through assuring a

peace agreement between Israel and its defeated enemies throughout much of Europe, Russia, Central Asia, and the Middle East.

At that time, the majority of Jewish people in Israel will fervently desire to rebuild their holy Temple in Jerusalem as the result of the amazing way God will show His glory on their behalf. Due to the great military victories that will occur during these major regional wars, the Jewish people will be in a greater position of strength; a position that will enable them to forge ahead with rebuilding their Temple—without any significant resistance to this goal from their recently-vanquished foes.

When the world arrives at this point, the seven years of the Tribulation will begin with the signing of the false covenant “confirmed” by the Antichrist. It will only be a few years before he is revealed as the “man of sin, the son of perdition.” At that time, Satan (*the dragon*) will be cast down to Earth, and will give the Antichrist all of his authority to wage war against the Jewish people in order to destroy them.

The Jewish people will then have to flee: to the “mountains” (see [Matthew 24:16](#)), to the desert (see [Revelation 12:14](#)), to Moab (see [Isaiah 16:3-4](#)), and to other such places of sanctuary. The “five cities” that will have been prepared by zealous, believing Egyptians as “cities of refuge” for their own people, as well as for the Jews, will then be greatly needed for the Jewish people during the second half (3-1/2 years) of the Tribulation.

**Verse 19 through Verse 23 (Fullness of the Gentiles):**

*In that day there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD at its border. Then the LORD will be known to Egypt, and the Egyptians will know the LORD in that day, and will make sacrifice and offering; yes, they will make a vow to the LORD and perform it. In that day there will be a highway from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will worship with the Assyrians. ([Isaiah 19:19-23](#))*

In Verse 19 through Verse 23 of **Isaiah 19**, we read of many marvelous outcomes that will occur as the result of God’s severe dealings with Egypt. Through the various passages

discussed above, we understand that the ultimate fulfillment of these divine judgments will transpire towards the end of the Tribulation—along with the intended outcomes that God has determined will happen among the Egyptian people.

At the end of this age, **multitudes** of surviving Egyptians will be crying out to the LORD due to the difficulties of the disciplines that the LORD will wisely administer through His sovereign love. As the people of Egypt turn to God, they will excel in **devotion** (see above: *altar, pillar, sacrifice and offering, vow, highway of worship*) and, as **Isaiah 19** says, they will come to intimately **know** the LORD.

These two outstanding qualities combined—**multitudes** and **devotional intimacy**—are the epitome of what is meant by the word “fullness” in the Bible. What is written in the closing verses of **Isaiah 19** is actually a very detailed description, as it relates to the Egyptian people, of what Paul the Apostle calls the “fullness of the Gentiles.” We realize, from the context of the verses in Romans 11, that this “fullness” will occur just prior to the end of this age—and then “all Israel will be saved:”

*For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until **the fullness of the Gentiles** has come in. And so all Israel will be saved... (Romans 11:25-25a)*

In Romans 11:11-14, Paul explained that salvation will come to the Gentiles in order to provoke a “godly jealousy” in the hearts of the Jewish people; a jealousy that will cause them to return to their own God—to their own Jewish Savior. As an apostle to the Gentiles, Paul, thus, magnified his ministry to the Gentiles...that if by any means he might provoke the Jews (his own people) to such a jealousy...that some of them would be saved.

At the end of the age, there will be such a powerful and widespread demonstration of this divine principle (“fullness”) working in Egypt, and throughout the rest of the Middle East (*Assyria*), that the **numbers** of Middle Easterners who will profess faith in the Jewish Messiah, Jesus, will astound the people of Israel. At that time, the undeniable expressions of

**sacrificial love** that will be profoundly and frequently exhibited by Egyptians, as well as by other peoples in the Middle East, towards the Jewish people prior to and throughout the Tribulation will most certainly bring about what Paul understood and desired—as he said: *“the salvation of those who are my flesh.”*

**Verse 24 through Verse 25 (Entrance into the Millennial Kingdom):**

*In that day Israel will be the third with Egypt and Assyria—a blessing in the midst of the earth, whom the LORD of hosts has blessed, saying, “Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance.” (Isaiah 19:24-25 NASB)*

In the final two verses (Verse 24 and Verse 25) of **Isaiah 19**, the extraordinary divine pronouncements regarding Egypt, Assyria, and Israel can only be understood by the context that the three areas will have then entered into a newly formed **“messianic league.”** This will, in turn, signal the inauguration of the coming Millennial Kingdom of our Lord Jesus Christ! The Kingdom of God will have then literally *“come upon Earth as it is in Heaven!”*

Our interest here, however, is in the timing of the fulfillment of these verses. Clearly, it will be as the “great transition” takes place—when *“The kingdoms of this world have become the kingdoms of our Lord and of His Christ...”* (Revelation 11:15) Biblically, this will occur at the end of this age, as Jesus (the coming King) establishes His throne in Jerusalem so that He may rule over Israel (as the promised Son of David) and then, increasingly, over all of the nations of the Earth through the 1,000 years of the Millennium.

Another parallel passage that sheds light upon when this will take place is in Matthew 25. Here, we read about the time when Jesus, the Son of Man, comes in His glory (at His second coming), and all the holy angels with Him; the time when He will sit on the throne of His glory:



*“All the **nations** will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world...’” (Matthew 25:32-34 NKJV)*

From the context of these insightful verses in Matthew 25, we realize how important it will be for peoples and nations to stand with Israel (and with the Jewish people) during the time of their “trouble” (tribulation) at the hands of the Antichrist. The Jewish people and the followers of Jesus (His brethren) will need:

- **food**...because they will be on the run and hungry!
- **water**...because they will be thirsty!
- **hospitality**...because they will have to flee to places where they will be strangers!
- **clothing**...because when they escape they will not be able to carry much with them!
- **visits to bring healing**...because they may be weakened by having to take flight!
- **visits to them in prison**...because some will be taken captive by the Antichrist and his forces (during the last 3-1/2 years of the Tribulation) wherever on Earth they might be found!

Obviously, from these revealing verses, we can conclude that many Egyptians, as well as entire groups of peoples (*nations*) within Assyria, will “resist” the Antichrist’s murderous hatred of the Jewish people—and will even provide help and refuge to them. From Isaiah 19:24-25, we read how Egypt and Assyria will be welcomed into the “kingdom” by the LORD of hosts Himself, along with Israel, His inheritance. They will be “sheep nations” at the time of the end, when the Jewish people will face the worst period of suffering in their history: the threat of persecution and total extinction by Satan and his Antichrist.

As was explained at the beginning of this book, the fulfillment of **Isaiah 19** relates directly to the manifestation of the literal, physical “Kingdom of God on the Earth.” When this prophetic passage unfolds, the world will be witnessing God’s Kingdom “*coming on Earth as it is in Heaven!*” From the “blessing in the midst of the Earth” (which this “*messianic league*”

between Egypt, Assyria and Israel will represent), the government (reign) and peace of the Prince of Peace will “branch out” and “cover the Earth as the waters cover the sea!”

So, in this age, our worshipful intercession focused on Egypt, Assyria and, above all, Israel (according to **Isaiah 19**) is precisely in accordance with the prayer that Jesus taught His disciples to pray: *“In this manner, therefore, pray: ‘Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven.’”*

[NOTE: The **Prayer Guide for Isaiah 19**, included at the end of this book, is provided as a way for you and your church (*house of prayer*) to pray regularly for many of the key Biblical points presented in **Isaiah 19**. This will enable us all, as His Church, to partner with the *LORD of hosts* as He concludes this age and ushers in the Millennial Kingdom!]

### ***“The Importance of a Correct Interpretation Regarding the Timing of the Rapture”***

In order for believers in Jesus to correctly and fully engage with God’s heart and plan for the nations of the Middle East, they must grasp the seriousness of holding an accurate view of what the Bible truly reveals regarding the timing of the “rapture.”

The popular “pre-tribulation rapture” viewpoint naturally leads Christians to only have a simplistic interest and shallow concern for the peoples of the Middle East. This fashionable interpretation (*see note below*) promotes more of a desire to be entertained about how the End-Times events may unfold in the Middle East rather than a genuine call to get prepared and to be involved with helping the believers in these nations as they face the reality of such compelling prophecies being fulfilled as is predicted in **Isaiah 19**.

[NOTE: The notion of a “pre-tribulation” timing for the rapture originated in Scotland in 1830 with a woman named Margaret MacDonald who apparently had a prophetic revelation at a tent revival meeting. Her “vision” stated that there would be two separate returns of Jesus with the first one secretly taking a few elect people away to Heaven and

*then the judgment later after the tribulation period. Through the teachings of John Darby (a founder of the Plymouth Brethren), who learned about this new idea from Edward Irving, and, later, the inclusion of Darby's teachings in the popular Scofield Bible, this interpretation become the main-stream view on the timing of the rapture.]*

The time has come for this false teaching (“pre-tribulation rapture”) to be exposed and to be rejected by all true followers of Jesus the Messiah! Refusal of this popular, yet unbiblical, teaching needs to take place soon in order for greater numbers of non-Jewish (*Gentile*) believers to understand their God-given calling and role at the end of this age to stand with the Jewish people in their final hour of trial and tribulation.

Messianic leaders are increasingly appealing to believers throughout the international church to abandon this self-serving interpretation of Scripture, and to be ready to partner with the Messianic community within Israel as they lead the way in resisting the Antichrist when he comes to deceive their Jewish nation through the “false covenant” that he will confirm with them.

In addition, more substantial preparations need to be underway soon in the countries of the Middle East to provide “places of refuge” for Jewish people who will have to flee the Antichrist’s wrath, especially at the end of the Tribulation.

The erroneous teaching of a “pre-tribulation rapture” leaves believers unconcerned and unprepared for giving aid to the Jewish people in their time of greatest need. For those of us who have come to understand God’s heart of love for the Jewish people and His covenant plans for them (and, as well, His divine intentions to fulfill these covenant promises to them) such an inaccurate teaching that would remove us (even though the Bible states we are “grafted-in believers”) from the Earth and leads us away from the calling of Jesus to lay down our lives for others—is nothing more than another expression of the “anti-Semitism” that has so deeply afflicted the Church throughout its history.

The repudiation of the “pre-tribulation rapture” teaching by the Church must also happen for the sake of the Body of Christ and for its maturity. That is, in order for His saints to realize how God has wisely determined that the Bride should be “made ready” to reign and rule with His Son through this period of final Tribulation. Paul the Apostle revealed a key Biblical truth in Romans 8:17, where he wrote that we are “*heirs of God and joint heirs with Christ, if indeed we **suffer** with Him, that we may also be glorified together.*”

The sufferings that our loving Father God will allow to affect the lives of His saints as they go through the Tribulation will be absolutely purposeful and wholly redemptive! His divine desire for believers during the hardships of the Tribulation will be for these trials to purify, unify, and qualify them to overcome these hardships, and to co-reign with Jesus, His Anointed One, immediately after those days of the Tribulation.

Philippians 2:5-11 describes how the sufferings of Jesus qualified Him to become Lord! Are we not called to follow Him (through similar sufferings that He ordains) and be prepared, as He was, to reign together with Him forever?

*“But in those days, **after that tribulation**, the sun will be darkened, and the moon will not give its light; the stars of heaven will fall, and the powers in the heavens will be shaken. Then they will see the Son of Man coming in the clouds with great power and glory. And then He will send His angels, **and gather together His elect** from the four winds, from the farthest part of earth to the farthest part of heaven.”*  
(Mark 13:24-27 NKJV).

This simple and clear explanation offered by Jesus to His disciples in the Gospels (See Matthew 24 and Mark 13) clearly describes the sequence of events: the Tribulation will take place first (**after** which the sun and moon will be darkened), **then** the Son of Man will come on the clouds with great power and glory. **And then**, (and only then) will He gather together His elect from the farthest parts of the Earth to the farthest parts of Heaven.

Now that we understand this sequence, and are in agreement with, Scripture regarding when the **gathering together of the saints** (*“rapture”*) will take place, we can go on to understand how we should then live in the “light of **Isaiah 19** being fulfilled.” As believers, we are called to co-labor with Jesus to see *“His Kingdom come and His will be done on Earth as it is in Heaven.”* What a privilege it is to know and serve the coming King!

# Isaiah 19 – Chapter Nine

***Living in the Light That Isaiah 19 Will Soon Be Fulfilled – Chapter Nine***  
***(Praying for God’s Purposes—and Acting in the Power of God’s Love)***

***“In That Day” Refers to “The Day of the Lord”***

Throughout the Bible, we read the phrase: ***“In that day...”*** What is meant exactly by this often-repeated reference to a specific “day” or “season” of time in God’s purposes? It appears over 90 times in the Prophets (over 40 times in the Book of Isaiah) as a reference to a “Day” that is coming during which everything as mankind has known it will change! Very little has been written or taught in the Church regarding this dramatic period of time that is yet to occur in history. This significant “Day” in God’s purposes is most widely known as **“the Day of the Lord.”**

Having the revelation, however, that **Isaiah 19** will be fulfilled in the years to come should cause us to realize that we are swiftly approaching the period in God’s time-table that He refers to in Scripture as being, ***“In that day...”***—or, as it is better known, **“the Day of the Lord.”** As believers concerned for God’s purposes, this reality is extremely important for us to understand.

**“The Day of the Lord”** is a season when God will move in His sovereign zeal and power to accomplish His Kingdom purposes and plans upon the Earth—through His divine activity that is both great (*awesome*) and terrible (*destructive*). **The Day of the Lord** will be awesome and wonderful for believers because we will experience God’s supernatural power being released like never before in all of human history. We will experience miraculous provision, healings and deliverances, protection, and guidance in amazing ways and at an astounding frequency.

For unbelievers, “**the Day of the Lord**” will be a terrible time of being confronted by the holiness of God as He releases His temporal judgments upon the nations of the Earth as never before in all of human history. His zealous heart to remove all evil and wickedness from the Earth will be revealed through the purifying and destructive judgments that He will initiate and allow to come upon those who rebelliously resist His Son’s right to reign and rule over Israel and over all of the nations of the Earth.

How shall we live in the light of this revelation that God is preparing to fulfill **Isaiah 19**—as well as many other prophetic passages linked to the “**Day of the Lord?**” In answer to that, let us now consider some specific ways that we can grow in understanding about what the Lord is preparing to do and, also, how we can become effectively involved in His End-Time purposes.

***Preparing Through Intercession for the Kingdom of God to “Come On Earth As it is in Heaven!”***

In Romans 11, Paul the Apostle wonderfully described the mystery of God with regard to His plan to show mercy to all mankind, and to bring in those who will believe from among the Gentiles and from among the Jews. As this process fully matures in God’s purposes and the “fullness of the Gentiles” takes place, Paul explains, “all Israel will be saved!”

Our role as believers is to pray for the “fullness of the Gentiles” and for the “salvation of all of Israel!” In light of **Isaiah 19**, a key focus of our intercession must agree with God’s plan to deal deeply with the nation of Egypt so that He may cause a great awakening within that nation and so that they will come to know the Lord—which will lead to many others across the Middle East coming to know and worship the One True God together with the Egyptians!

We believe that Egyptians will be instrumental in sharing the Gospel, not only with other Arabic-speaking peoples but also with the Jewish people in Israel! We also believe that many Egyptians will provide “places of refuge” for Jews who must flee Jerusalem during the

time of the Tribulation (for example, building the “five cities”). This care and concern of many Egyptians for the Jewish people will certainly play an important role in provoking them to a godly jealousy and, in turn, helping to lead the remnant of Jews who survive the Tribulation to salvation!

For this very reason, God is establishing “houses of prayer” in cities all across the Middle East—from Egypt to Assyria, and including Israel. Today, there are **“houses of prayer”** developing in Jerusalem and other places in Israel, as well as in Cairo and Alexandria, Egypt; Beirut, Lebanon; several major cities in Turkey; and other cities in the Arabian Gulf nations and North Africa.

The “houses of prayer” that are being raised up all across the region of the Middle East reflect the prophetic declaration that God originally gave in Amos 9:11-12: that **He** would restore the “tabernacle of David”—and that, through this occurring, there would be a great in-gathering of the Gentiles into the kingdom. The first-century Apostles recognized, at the Council of Jerusalem (see Acts 15), that this was beginning to occur in their day. They encouraged Paul and others to establish “praying churches” (houses of prayer) throughout the Gentile world that would, eventually, lead to a great harvest of Gentiles in the first and second centuries. It is noted, below, how James quoted the Prophet Amos as he summarized why the Holy Spirit was being poured out on the Gentiles and why multitudes were coming into the kingdom:

*“After this I will return and will rebuild the **tabernacle of David**, which has fallen down; I will rebuild its ruins, and I will set it up; so that the rest of mankind may seek the LORD, even all the Gentiles who are called by My name”, says the LORD who does all these things. (Acts 15:16-17 NKJV)*

We are convinced that the Lord is going to continue raising up many intercessors who will establish “houses of prayer” all across the Middle East in preparation for the End-Times (and the great harvest that is coming among the Muslims of the Middle East) and to intercede for the salvation of the Jewish people and for the restoration of Israel—as we all prepare for the return of Jesus to rule upon the throne of David in Jerusalem!



The establishment of “houses of prayer” is also wise in that we are agreeing with, and preparing for, the coming **“Day of the Lord.”** It is through building places of corporate worship and intercession that we are preparing, in our hearts, to humble ourselves in the times of tribulation and difficulty that are coming upon the Earth. Through the establishment of “houses of prayer,” we can rightly intercede for God’s mercy and for the salvation of the multitudes that will be in the “valley of decision.” (See the Book of Joel.)

### ***The Significance of Houses of Prayer Along the “Highway of Worship”***

As the Lord has been pouring out revelation on believers across the Middle East regarding the significance of **Isaiah 19**, He has also been raising up those with the vision for establishing “houses of prayer” in many locations in Egypt, in the nations of Assyria, and especially in Israel. What an amazing and wonderful trend this is to watch!

This is a very strategic movement; a movement that is growing exponentially over the entire Middle East region. Over the past several years, we have taken numerous **“prayer journeys”** along various paths in the region. We have spent a great deal of time praying for the **“Highway of Worship”** to be raised up between Egypt, Assyria, and Israel. Increasingly, as we have been taking groups to intercede for the fulfillment of **Isaiah 19**, we have had the joy of traveling from “house of prayer” to “house of prayer.”

This “house of prayer” movement is central to what the Lord is doing to bring about the fulfillment of **Isaiah 19**. The end purpose of what God has determined to do in Egypt, Assyria, and Israel is to reconcile these peoples and nations with His own heart and plan—and for them to become the *pre-eminent expression* of the **“One New Man”** for which Christ died on the Cross. In Ephesians, Chapter 2, Paul the Apostle states:

*“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself **one new man** from the two, thus making peace, and that He*

*might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.” (Ephesians 2:14-18 NKJV)*

The end and essence of **Isaiah 19** is all about united worship coming forth from the nations of the Middle East. The rapidly growing movement to establish “houses of prayer” in that region is clear evidence that the Holy Spirit is working within the hearts of believers in order to develop the places of worship along the “Highway of Worship” that reflect the fulfillment of Isaiah 19:23-24: “*and the Egyptians will **worship** with the Assyrians. In that day Israel will be the third with Egypt and Assyria...*”

These believers, traveling back-and-forth along the “Highway of Worship” that Isaiah describes, are primarily engaged in worship together—worship of the One True God, the God of Abraham, Isaac, and Jacob. For this to become a reality, there will need to be increasing, united worship and intercession focused on praying for this “Highway” to be raised up. And, of course, there must be “places of worship” for these believers to actually travel to in each other’s nations that will allow them to worship together.

Establishing “houses of prayer” in Egypt, Assyria, and Israel serves as the *means* by which Isaiah 19:23-24 will be fulfilled as well as the *end* of the intercession for **Isaiah 19** to be fulfilled—the establishment of “altars” (see Isaiah 19:19) and places where believers from these nations can worship together along the “Highway of Worship.”

We have had the extraordinary joy of seeing Egyptians traveling along the “Highway” to nations in Assyria, and even into Israel, to spend time together worshipping with believers from those nations. We have also seen a growing number of worshippers from Israel going to Egypt, and to the nations of Assyria, in order to worship with believers living in those countries. Truly, the “Highway of Worship” is being prepared and will be raised up.

***What does the Bible mean by: “there will be a highway from Egypt to Assyria?”***

We are often asked what “a highway from Egypt to Assyria” means? It is our understanding that there will be a literal “highway” (road) established in fulfillment of the verses that are written in the Book of Isaiah. The starting point of this literal highway will be in Egypt. That is what Verse 23 says: *“In that day there will be a highway from Egypt to Assyria...”* In May 2003, after our second “Worship and Ministries Conference” in Cyprus, a group of 12 of us stayed for an additional 3 days at the hotel where the conference was held. During this time, we worshipped and prayed for several hours each day, going verse-by-verse through just the last three verses of **Isaiah 19** (Verse 23 through Verse 25).

In the midst of the first full day, and when we were praying extensively through Verse 23, the Lord spoke deeply and powerfully to us that “the highway starts from Egypt.” My sense was that the Lord was saying: *“What My Word says is exactly what will happen. The Highway will begin and go from Egypt to Assyria”!* As during no other time in my life, my heart was impressed upon that God’s Word is to be taken literally and that *each word* in His Word is important and is to be understood for precisely what it says!

A “highway” will emerge from Egypt and will go to Assyria. Believers in the God of Israel from those nations will go back-and-forth along that “highway,” and they will worship together. The third (*party*) will be Israel—“along with Egypt and Assyria.” It is clear that the “highway” will connect believers from Egypt with those in Assyria, as well as with those in Israel, so that they can all worship together. Ultimately, all of this prophetic activity will be preparing the way for worshippers from these nations to go up each year to Jerusalem to worship the King (as we will see in Zechariah 14:16).

Before we look more extensively at the other “highway” verses in Isaiah, I would like to explain that these “highways” are raised up, first and foremost, through **intercession**. Forerunners, in the *spirit of Elijah*, will prepare the way spiritually for these “highways” to be literally and physically established upon the Earth as Jesus is preparing for His return. (It is with this conviction that we, and many others, have taken “prayer journeys” along

various routes across the nations of Egypt, Assyria, and Israel—praying as we go for the fulfillment of **Isaiah 19**! We invite you to consider participating in God’s plan for “His Kingdom to come on Earth as it is in Heaven” by joining in such intercession trips to pray for God’s highways to be prepared and established upon the Earth.)

***How Are the Other Verses Regarding “Highways” Written in the Book of Isaiah Connected to the “Highway” Described in Isaiah 19:23?***

In the section below, we will consider several “highway” verses, comment on how they relate to the “Highway of Worship” described in Isaiah 19:23, and then explore how they all relate together.

*There will be a **highway** for the remnant of His people that is left from Assyria, as there was for Israel when they came up from Egypt. (Isaiah 11:16)*

The context of this verse is the period of time immediately after the coming of the Messiah to establish His Kingdom on Earth. As described in Verse 12, He will go forth and “gather the exiles of Israel; He will assemble the scattered people of Judah from the four quarters of the earth.” In the verse before we read: “...the Lord will reach out His hand a second time to reclaim the remnant that is left of His people from Assyria, from Lower **Egypt**, from Upper **Egypt**...” (Isaiah 11:11).

It seems, therefore, that this “highway” discussed in Chapter 11 (for the remnant of Jewish people) will definitely correlate with the “Highway of Worship” mentioned in Isaiah 19:23. The **Isaiah 19 Highway** be used for worshippers going back-and-forth across the nations of Egypt, Assyria, and Israel in order to worship together. It will also provide a way for Jewish exiles to return to Israel from the nations of the Middle East when Jesus returns to the Earth.

*A **highway** shall be there, and a road, and it shall be called the **Highway of Holiness**. The unclean shall not pass over it, but it shall be for others. Whoever walks the road, although a fool, shall not go astray.*  
*(Isaiah 35:8 NKJV)*

This “highway” verse in Isaiah 35 is very familiar to most believers. We often hear people speak about the “Highway of Worship” in **Isaiah 19**, referring to it as the “highway of holiness.” Again, as we look at the context of Isaiah 35 and this reference to a “highway,” we understand that this highway is a literal road that will pass through the desert (Arabah) east of Jerusalem (Zion). It is, again, for the purpose of facilitating travel for those who are coming to Jerusalem in order to worship the LORD, the King! This will take place during the time of the millennial kingdom of the Messiah.

In Verse 9 and Verse 10, Isaiah says that the “redeemed” and “ransomed” of the Lord will come (along this “Highway of Holiness”) with singing and joy to Zion. He also says *“sorrow and sighing shall flee away.”* This indicates that this will happen during the period of the Messiah’s reign upon the Earth.

The “Highway of Worship” that will be established between Egypt, Assyria, and Israel will certainly inter-connect (and most likely overlap) with the “Highway of Holiness” described in Isaiah 35. Together, these highways will prepare the way for worshippers to worship the King, the Messiah, who will rule from His throne in Jerusalem.

*A voice of one calling: “In the desert prepare the way for the Lord; make straight in the wilderness a **highway** for our God.” (Isaiah 40:3)*

Here is another very familiar verse about a “highway” described in the Book of Isaiah. This particular verse was applied to John the Baptist during his ministry as a “forerunner” for Jesus, the Messiah, during His first coming:

*In those days John the Baptist came preaching in the wilderness of Judea, and saying, “Repent, for the kingdom of heaven is at hand!” For this is he who was spoken of by the prophet Isaiah, saying: “The*

*voice of one crying in the wilderness: 'Prepare the way of the LORD; make His paths straight.'*  
(Matthew 3:1-3 NKJV)

If we read the context of Isaiah 40, it also speaks about the fullness of what the Messiah will accomplish and how “forerunners” are called to prepare the way for His coming! There is a greater fulfillment yet to come for Israel and for the procession of the Messiah as He comes into Jerusalem to assume His rightful place upon the throne of David forever! *“The glory of the LORD shall be revealed, and all flesh shall see it together...”* (Verse 5).

*“I will turn all My mountains into roads, and My highways will be raised up. See, they will come from afar — some from the north, some from the west, some from the region of Sinim (Far East).”*  
(Isaiah 49:11-12)

As we consider this “highway” verse in Isaiah 49, we understand even further how all of these “highway” verses are really connected to the appearance of the Messiah and to His consummate activity of gathering the Jewish people and establishing them in their own Land to dwell in peace forever. Their time of punishment will be over, forever, and He will rule over them (and over all of the nations) in a kingdom of peace and divine order. Worshippers will come from all over the Earth (from the north, from the west, and from the Far East: China, Korea, Japan, etc.) along His highways *back to Jerusalem*! (Actually, this verse in Isaiah 49:12 is where the entire *Back to Jerusalem* movement gets its inspiration. (add quote from BTJ book)

This is an amazing example of the power of God’s Word! This one little phrase: *“a highway...from Sinim”*—in one verse of Scripture (Isaiah 49:12)—has inspired the entire vision that over 100,000 believers would leave their nations (China, Korea, Japan, Indonesia, etc.) and give their lives in the proclamation of the Gospel of the Kingdom to the unreached peoples all along the “highway” back from the Far East (*Sinim*) to Jerusalem!

It is my conviction that a similar movement is developing among those “forerunners” and intercessors from **the West** who are hearing the heart of God and are preparing the way for

the King through worship and prayer—from nations like the United States, as well as from across Canada, Latin America, and even Europe and North Africa. (It is interesting how many believers in California, Washington State, and British Columbia, Canada are committed to intercession for Israel and for the fulfillment of **Isaiah 19**.) The “highway” from the West is being established!

*Pass through, pass through the gates! Prepare the way for the people. Build up, build up the **highway**!  
Remove the stones. Raise a banner for the nations. (Isaiah 62:10)*

This “highway” verse in Isaiah 62 is fully focused on preparing the way for “*the people*” and for “*the nations*” to come and worship in Jerusalem once that City has been redeemed by the Messiah. His divine intention is to raise up intercessors (watchmen) who will pray day and night for the Jewish people to be redeemed, and for the LORD to cause Jerusalem to become “*the praise of the earth*.” Once this occurs, out of necessity, there will need to be “highways” for the peoples of the nations to come and worship the King, the Messiah, in Jerusalem. The prophet is calling forth those “forerunners” who will *prepare the way for the people*.

We are told that these “forerunners” must *build up the highway*. They are called to *remove the stones* (or obstacles). Whatever hinders the travel of worshippers must be removed. A great deal of our prayer, at this time, for the “Highway of Worship” to be raised up has had to do with interceding for the removal of the “obstacles” found in the hearts of men and women from these nations.

This leads us to the second stage of how these “highways” will be literally raised up. First, there must be intercession. Second, there must be a commitment to the healing of the nations (which is really the healing of the hearts of men and women who have been wounded by the centuries of conflict in the Middle East). Those who are called to be “forerunners” to build up the “highways” of God (preparing the way for the King) must value and seek for healing, reconciliation, and genuine love relationships between the Jewish people and the other Middle Easterners in Egypt and the nations of Assyria.

The three stages of the “highways” being built are: intercession, relationship building, and then literal roadways—making a way for the “redeemed worshippers” to come and worship the King in Jerusalem!

***“Highways” Imply the Building of Infrastructure for the Kingdom of God as it is Being Established Upon the Earth.***

A final point that we should make with regard to the “highways” mentioned in the Book of Isaiah is that they actually represent the *physical infrastructure* for the literal Kingdom of God being established on the Earth. We must seek to understand the grand and global plans of the great **Master Builder** as He prepares for His Kingdom to be established “on Earth as it is in Heaven.” The King Himself, Jesus Christ, is calling us to partner with Him in preparing the way for His return—by interceding for, and raising up, the “**highways**” that will serve as the “infrastructure” for His Kingdom on Earth!

Any community, as it is being established, has *roads* and *highways* built for the purpose of enabling heavy equipment to be brought in to dig the foundations and construct the buildings. The King of all the Earth is also preparing for His Kingdom to be constructed upon the Earth when He calls for us to “prepare the way” and “build up the highways.” As we do so, we are making the way for the fulfillment of such Biblical passages as Isaiah 58:12 and 61:4:

*Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings. (Isaiah 58:12 NIV)*

*They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations. (Isaiah 61:4 NIV)*

God’s people, both Jews and Gentiles, will be employed after the return of Jesus in rebuilding and restoring the towns and cities of Israel devastated during the time of the Tribulation. The establishment of His “highways” will help to prepare the way, and will,



therefore, be foremost in God's plan for this period leading into "the times of restoration of all things:"

*"...and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until **the times of restoration of all things**, which God has spoken by the mouth of all His holy prophets since the world began." (Acts 3:20-21 NKJV)*

Of course, the "highways" described in Isaiah are primarily for facilitating the travel of Jewish people back to the Land of Israel after the return of the Messiah (when He comes to rule from the throne of David in Jerusalem). These "highways" will also serve to provide literal roads for worshippers to travel from their respective nations so that they too may worship the King at His throne in Zion.

## **CONCLUSION...**

<p><b>NOTE: I'm still working on writing this final section of a Conclusion</b></p>
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<sup>i</sup> This was prophesied in Ezekiel 29:14-16.

<sup>2</sup> Quote from Mike Bickle, Director of the International House of Prayer in Kansas City