

What lies ahead for my Egyptian people?

The nineteenth chapter of the Book of Isaiah contains much valuable and interesting information for us. To make it clear to whom this chapter is addressed, it begins with the words “A prophetic oracle concerning Egypt” and continues: “*The burden concerning Egypt. Behold, the LORD rides upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall tremble at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight everyone against his brother, and everyone against his neighbor; city against city, and kingdom against kingdom.*”¹ (Isaiah 19:1–2)

In the final verses of chapter 19, God says that the people of Egypt are His people. “*In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.*” (Isaiah 19:24–25)

This means that everything written in this chapter pertains to God’s people. Which people? Today’s Egypt and its inhabitants are predominantly Sunni Muslims. The official religion is Islam. Today’s Egypt does not represent God’s covenant people, just as it did not in Isaiah’s time. God’s

¹ All biblical quotations are taken from the King James 2000 Bible.

covenant people are the physical descendants of Abraham, known as the Jews, who are in the covenant with the God of Israel, established through Moses. After the Jewish leaders and the majority of ethnic Jews refused to accept Jesus as their King and Messiah, God reached out to other nations through Jesus Christ, via the apostles and His other followers, and made a new covenant with them. The same Abrahamic promises apply to both of God's peoples.

Christ's covenant and the Christians who have come from it are the continuation of God's plan of salvation for all the nations of the world. As God said to Abraham on several occasions (Gen 22:18; 26:4; 28:14). Christians are God's people from every nation, tribe, race, and language. There are other prophecies concerning Israel or Jacob, and here Egypt is explicitly mentioned separately alongside Israel and Assyria. The full meaning of the text "*In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: 25Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.*" (Isaiah 19:24–25) is a topic for another study. Here we are primarily concerned with the fact that Egypt is called "my (God's) people" in this prophecy.

If we read the first two verses of the chapter carefully and compare them with the words Jesus used when his disciples asked him what the sign of his "*parousia*," or coming, would be (Matt. 24:4). Jesus answers them, saying: "*And you shall*

hear of wars and rumors of wars: see that you be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in various places. All these are the beginning of sorrows.” (Mt 24:6–8) Here, Jesus used words very similar to those of Isaiah in chapter 19, verse 2. Furthermore, he compares these wars of nation against nation to labor pains. These are the beginning and an unmistakable sign that the coming of something new into the world is near. Labor pains can last for many hours. Even so, they are a relatively short period, though one that is usually painful and very difficult for a woman.

Who is this woman who is in labor? We find the answer in Revelation 12 and Genesis 37:9–10. In Revelation, the woman is clothed with the sun, with the moon under her feet, and a crown of twelve stars on her head. In the Book of Genesis, Joseph, the firstborn son of Jacob and Rachel, recounts a dream in which the sun, the moon, and eleven stars bow down to him. His father Jacob responds with the words, *“Shall I and your mother and your brothers indeed come to bow down ourselves to you to the earth?”* This means that the woman clothed with the sun, with the moon under her feet and a crown of twelve stars, represents the entire family of Israel, the descendants of Abraham. Abraham’s descendants are not merely his physical offspring. The Apostle Paul explains this in his letters to the Romans and Galatians

(Romans 4 and Galatians 3:7–8). Abraham’s descendants are people of faith. Paul writes: “*Know you therefore that they who are of faith, the same are the children of Abraham. 8And the scripture, foreseeing that God would justify the Gentiles through faith, preached before the gospel unto Abraham, saying, In you shall all nations be blessed.*” In Revelation, a woman gives birth to a son who is to rule the nations with an iron scepter. Who this refers to is not the subject of this work. Here we merely wish to point out the connections regarding the birth pangs.

Jesus’ prophetic response describes significant events pointing to the imminent coming of the Son of Man (Matt. 24:29–31), from the first signs (wars as the beginning of birth pangs) to the coming of the Son of Man. This means that the first birth pangs could have been the two world wars and the famines of the 20th century, such as the Spanish flu² following World War I. However, since the generation that experienced one or both wars has nearly died out, the beginning of the birth pangs will likely be the one that is approaching, because Jesus also said that the generation that experiences all this will certainly not pass away (Matt. 24:34). It is typical of labor pains that the intervals between

² The Spanish flu killed far more people than died in combat during the entire war. About 15–17 million soldiers and civilians died in the war, while more than 50 million people died from the Spanish flu.

individual painful contractions gradually shorten. From this, we can conclude that painful events belonging to the period of “*labor pains*” may recur at increasingly shorter intervals.

World War II, which broke out 21 years after the first, is often described as merely a continuation of World War I. A common feature of both wars was that they were instigated by Christian nations, and the heaviest fighting took place primarily between Christian nations, which also suffered the highest number of casualties in both wars.

After World War II, a world order based on the balance of power between East and West was established. It lasted until the collapse of the Soviet Union and the entire socialist bloc. Since then, the world has been visibly moving toward another major conflict, from which a new world order will emerge. What that order will be is not the subject of this work. It is likely, however, that after these wars or the war, the world will be completely different from what we know now and will fulfill everything written in God’s prophecies. When reading them, we must realize, among other things, that the historical depictions recorded in the books of God’s prophets describe, based on the realities of the time, the behavior of the great powers and nations of that era, their roles, and the consequences of their evil deeds, but also the consequences of the evil deeds of God’s people. In His prophecies, God draws on the principle described by King Solomon in the book of Ecclesiastes (Eccl 1:9–10): “*The thing that has been, it is that which shall be; and that which is done is that which shall be*

done: and there is no new thing under the sun. Is there any thing of which it may be said, See, this is new? it has been already of old time, which was before us.”

The nineteenth chapter of the Book of Isaiah describes the confusion, drunken stupor, and folly of the princes of Egypt (Isaiah 19:3; 19:11–22). It describes God’s plan and method for afflicting and healing Egypt so that it may become God’s people. “*And the LORD shall strike Egypt: he shall strike and heal it: and they shall return even to the LORD, and he shall be entreated by them, and shall heal them.*” As already mentioned, in Isaiah’s time Egypt was one of two great powers, neither of which had a covenant with God similar to the Mosaic covenant. Both powers, however, were God’s work. That is why, in the last verse of chapter 19, Assyria is referred to as “the work of my hands,” meaning that God claims Assyria as His creation. Why not Egypt? Because in this prophecy, Egypt does not represent the same thing as Assyria. Here, God says of Egypt that it is His people. This is a prophetic declaration that God will have a people who will be a superpower like Egypt, and they will suffer what befell Egypt. A resemblance between today’s West and ancient Egypt exists in certain respects. Western civilization rules not only through military power but also through economic power. The modern form of the West began to take shape in the late 15th century, when feudal Christian³ powers

³ Since the discovery of the Americas in the late 15th century, European countries such as Spain, England, France, Portugal, the Netherlands, Belgium, Germany, Italy,

gradually colonized newly discovered continents and other countries. Today, the superpower of the West is the United States, which unites Western Christian countries militarily under the NATO alliance, and like ancient Egypt, it has other nationalities in its military, just as ancient Egypt had, for example, Kushites, Ludites, and Putites. The entire West relies on a strong economy, just like ancient Egypt. The difference is that practically western civilization as a whole is made up of nations and governments that were originally Christian but have since turned away from God and His Son. This fulfills the prophetic word concerning Egypt in chapter 19.

Both wars and the behavior of today's Western governments fulfill the prophet's further words in verses 14 and 15: "*The LORD has mixed a perverse spirit in its midst: and they have caused Egypt to err in her every work, as a drunken man staggers in his vomit. 15Neither shall there be any work for Egypt, which the head or tail, palm branch or bulrush, may do.*" What constitutes the head and what the tail is explained in Isaiah 9:13–14. Timeless prophetic images are not meant for a single fulfillment. It is not enough to say that they were definitively fulfilled during Isaiah's lifetime. The behavior of European governments led to the outbreak of two world wars. A number of ideologies such as atheism, feminism, LGBT, the Green Deal, and others indicate that the spirit of dizziness is already at work among Christian nations.

Denmark, and Sweden have conquered and colonized both American continents, Australia, many islands around the world, and some nations in Asia.

God allows this so that people may come to their senses. He takes no pleasure in the death of anyone, not even the wicked (Ezek 33:11). However, He allows people to reap the consequences of their own intentions and deeds (Jer. 6:19; 17:10; 32:19). Many governments of formerly Christian countries behave strangely from the perspective of a normal person. It is somewhat reminiscent of the behavior of a drunkard who, in his intoxicated state, loses his instinct for self-preservation.

Jesus says, word for word: “*see that you be not troubled: for all these things must come to pass, but the end is not yet.*” What should we be on guard against? We must not let fear take hold of us. In a panic, people act confusedly and irrationally—especially drunkards. The world is facing a great change. The signs of an approaching great change, a great transformation of the world, as described in other prophecies of God, are increasing. Great changes are usually accompanied by wars. Many Christian nations have turned away from God and His Son over the past 120 years. Their leaders and authorities may be seeking together a way to sever the ties that bind them to the faith of their ancestors, who acknowledged the rule and authority of God and His Son over themselves. As the second psalm writes. God recorded this for us as a testimony and a warning some three thousand years ago. Let us learn from this and, on the contrary, learn to rely on our Creator and His Son. “... *Beloved, think it not strange concerning the fiery trial which is to test you, as though some strange thing happened unto you: 13But rejoice, since you are partakers of Christ's sufferings; that, when his glory shall be revealed, you may be glad also with exceeding joy. ... There has no temptation taken you but such as is*

common to man: but God is faithful, who will not allow you to be tempted above that you are able; but will with the temptation also make a way to escape, that you may be able to bear it.” (1 Pet. 4:12–13; 1 Cor. 10:13)