

Arab-02 Egypt My People

by Art Katz

Art Katz emphasizes the critical relationship between Israel and the nations, urging the church to recognize its role in God's prophetic plan and to be millennially minded in its faith and actions.

Duration: 1:05:03

Scripture: Isaiah 19:23

Topics: "Arabic"

Description

In this sermon, the speaker discusses the restoration of a nation at the end of days, which is the one single thing that all the prophets spoke about. The speaker emphasizes the long history of separation and alienation from God, but also the promise of return and salvation. The speaker references Romans 11, where Paul talks about the fullness of the Gentiles and the salvation of all Israel. The sermon also highlights the significance of the three nations in the fertile crescent (Egypt, Syria, and Israel) and how their relationship with God will bring blessings to the entire earth. The speaker concludes by emphasizing the role of the Church in the fulfillment of these prophecies and the transformation of nations.

Transcript

I believe this night represents in the Lord's sight. I have never felt it more acutely than now. A Jewish speaker to an Egyptian audience.

Is that just a curiosity? It's incidental? Coincidental? Or is it significant? A picture of the future? The millennial future that ought to be deeply in our consciousness. We need to be millennially minded. For we are moving toward that transformation.

And that awareness profoundly affects our present. And transforms it. That's God's intention.

So, what is the millennial significance of this night? A blessing coming to the nations through a Jew fulfilling the ancient call of our people. A nation of priests and a light unto the world. Paul said, I'm a man born out of time.

What did he mean by that? He meant that what you see in me individually as an apostle to the Gentiles to the nations is a picture of God's ultimate intention for the whole of Israel to the nations. That's the destiny of that nation. You need to understand that.

So this is a preview of things to come. For if this blessing does not come to the nations through this people a restored and transformed people as even I have myself personally experienced in my conversion as did Paul also then there will not be blessing at all. The issue of Israel is the issue of the nations.

Though we may not presently be able to see that. That's the way that God sees that. And we need to see as he sees.

Or we are not the church anywhere in the world. You are not the church you are not exempted because you are Egyptian. Though you have historically been enemies with this nation does not exempt you from the implication for you as the church in Egypt.

It is the very issue of your becoming the church. In the full intention of God as church. In its apostolic and prophetic proportions.

Anything less than that is not the church. So let these thoughts go deeply. You will be challenged at the level of your emotion.

And of your identification. Nothing will raise this issue more deeply than this. Are you an Egyptian who happens to be a Christian? Or a Christian who happens to be an Egyptian? The two are profoundly different.

And the issue of Israel finds us out. Do we identify with the nation and its attitude? Or with the God of Israel and his attitude? Until we deeply recognize that our God is the God of Israel have we yet really known him as we ought? This is a paper with some thoughts that I jotted down the instant that I knew I was coming. This is not like me to do this.

That God would instantly give me the sense of his burden the moment I knew I was to come. Thoughts for the believers in Egypt. To speak about the millennium is to speak about the last days.

It simply does not just come of itself chronologically. It does not come by itself. Chronologically in the course of time.

Certain things need to take place in the last days to hasten the day of his appearing through the church. That's why Peter says, seeing these things the collapse of the world around us the world system in the last days the judgment of God to come on it where it burns with a fervent heat what manner of men ought we to be looking for and hastening the day of his appearing? What kind of a church we are hastens and affects the day of his appearing? It's not a simple, fixed, chronological thing that happens independent of our condition. Our condition has everything to do with hastening his appearing.

But how does he come? And why do we desire his coming? For sentimental reasons? That we could be near him and feel him? Or that he comes as king? A king of a kingdom. A whole theocratic rule. Theocratic.

The divine government of God. This is a word you're going to hear from me frequently. Theocratic.

Or the word millennial means nothing. Or the word millennial means a thousand years. But a thousand years of what? The theocratic rule of God.

Perfect righteousness. Perfect justice. Nations studying war no more.

You'll not see burned out tanks in the Sinai as we did coming from Tel Aviv to Cairo. Nations will beat their swords into plowshares. Their swords into plows.

I tell the church in America we are not sufficiently millennially minded. The true church anywhere is peculiar. Strange.

It does not have the world's mind. It is not occupied only with what is now. It brings the eternal into its present consideration.

It has a hope. A blessed hope. That is a transfiguring hope.

A hope that enables the church to stand. And to endure. Last day's opposition against itself.

Which is coming. And will come all the more. And will come all the more.

Simply by believing and hearing what is coming in these very nights. To receive this word is to invite an opposition from the powers of darkness. Because you have become more dangerous in their sight.

But so also the greater prospect of glory. It is a suffering that precedes the glory. Which we receive as an eternal reward.

All of this is contrary to the spirit of Egypt. Which is now. Satisfaction now.

Enjoyment now. It does not have a view of things that are future. Let alone eternal.

For which it can wait. And wait in suffering. For the glory that shall follow.

Or come after. I'm not speaking to you some new gospel. This is the faith.

The apostolic faith. The apostolic mindset. Which was so deep in Paul's own spirit.

So much that he did not even see the things that are temporal. The things that are visible and before him. They pass away.

But the things that are invisible and eternal abide forever. There are some words that God wants to put into your spirit. Transforming words.

Forever. Eternal. Glory.

If these words are absent from your speech. From your consciousness. From your conduct.

You are not the church. Something less. Nice services.

Pleasant fellowship. But not the impact. The penetration.

And the use of God. From those who have taken to themselves the apostolic view. You say, Art, why does the church lack it? Why does the church lack it? Principally for one stubborn reason.

Because so much of what has to do with God's eschatological fulfillment. Eschatological. It's a Greek word.

You need to know it. We're going to learn some new words. Theocratic.

Eschatological. Which means the things that pertain to the end. A church that is not eschatologically minded is not the church.

It doesn't have the authority. And the power. And the witness that God intends.

Why don't we have it? Why has it been lost to the church? Why are all nations? Because the eschatology of God centers in the restoration of one people. One nation. A despised nation.

A nation with whom we want little to do. If only we could ignore it. That in any way to be related to it puts us in a place of special jeopardy and peril.

Which nation? That nation. Israel. Your neighbor.

With whom you have had so much to do historically. And it's not over yet. Are you following me so far? We need to be eternally minded.

Which paradoxically also gives us a new appreciation for the things that are past. Of the things that have been written. Even the prophets.

What is God's prophetic burden for Egypt? Have you ever studied that? Is it in the scriptures? Yes. Many rich references. To this nation's prophetic future.

As it relates to Israel. And to the people of Egypt. According to the word of God.

Well, that's nice, Art. Let it stay there. And so when it takes place, it takes place.

That's not spoken like the true church. That's spoken like an escapist. A coward.

An escapist. The true church anywhere. Needs to take its prophetic future.

According to the word of God. Into its present consideration. And walk.

We need to live in the light of the expected biblical future. However much that contradicts our present political posture. That's what makes the church the church.

Feared by the powers of darkness. And yet more effective in the world. So I want to turn to a key prophetic text on Egypt.

Which the Lord has quickened for me today. Where should we turn? Where? Isaiah 19. Okay, good.

Okay, so you want me to read it all? Okay. Okay. Okay.

Okay. Okay. In that day, Israel will be a third of Egypt, and the Assyrians will have a blessing on the earth, in which the Lord of the hosts will bless, saying, Blessed is the people of Egypt, and the work of the hands of the Assyrians, and the inheritance of Israel.

Did you notice how many times we heard the phrase, in that day, in that day, in that day? Verse 16, verse 18, verse 19, verse 21, verse 23, verse 24, in that day, in that day. What day is that? Day of the Lord. The millennial day.

The final consummation. And the beginning of an enduring kind. Of a blessed kind.

That's what will be. And we need to live now, in that expectancy, in that hope, though it completely contradicts things as they presently are. This is not just a blessing to the three nations involved, it shall be a blessing in all the earth, when these three nations shall be related to the Lord of hosts.

He might say, Egypt, my people. Assyria, the work of my hands. Israel, my inheritance.

These make up what we call the fertile crescent, these three nations, this area. They say that this is the wellspring of civilization itself. In the beginning, this was the very origin of life from God in the world.

And it will be that again in the end. Not so much commercially, as spiritually. We need to have this understanding of the end.

Because God is moving us toward that end. The true church sees the end. And receives it with joy.

And that must affect our every present consideration. That's what makes us a strange people. We are pilgrims and strangers in the earth.

Like our father Abraham. We're looking for a city, not made by man, but by God. Which will make it known that it's God.

It's a future thing. And it's an eternal thing. But it affected all of Abraham's present believing life.

It made Abraham, Abraham. And it will make us Abrahamic also. Though it's not convenient.

But the Lord showed me today, I believe, is that how much the church is a key to this fulfillment. For the whole transformation of Egypt. That he can call it, my people.

For only as his people. Can the nation be related to Israel? Can this nation be related to Israel? Whom he calls my inheritance. It says in verse 19, In that day shall it be an altar to the Lord in the midst of the land of Egypt.

And a pillar at the border of the land to the Lord. And it shall be for a sign for a witness. So let's be careful students of the scripture.

Whatever this altar is. Is also a pillar at the border of the land. While it's something in the midst of the land.

And verse 20 says it shall be for a sign. For a witness unto the Lord of hosts. In the land of Egypt.

For they shall cry unto the Lord because of the oppressors. And he shall send them a savior. A great one.

And he shall deliver them. And the Lord shall be known to Egypt. And the Egyptians shall know the Lord.

In that day. Here's what I think it's saying. What is the key to Egypt's conversion to the Lord? A national conversion.

That they might be called my people. For only in that condition. Can they be a third part with Israel.

In a way that blesses all the nations. God says there's a sign in the midst of that nation. Which is also a witness to the Lord.

The word witness. In Greek is the same word as martyr. And I think that that has to do with the word.

Verse 19 about there shall be an altar to the Lord. In the midst of the nation. An altar is a place of sacrifice.

And it's set in Egypt itself. And it's also a witness. Of a cry that goes up to the Lord.

Because of the oppressors. And God sends a deliverer. That enables Egypt to know the Lord.

In that day. Let's put this together. And I'll go over it several times.

I have never said this before. And I have never seen this before. Until today.

The key to Egypt's turning. To the God of Israel. For there's no other God.

Unless we acknowledge him as that God. He's not yet God as God is. And it's not an acknowledgment that Egypt wants to make.

This acknowledgment is its own. It's self-conversion. Of a radical kind.

And how does it happen? God gives us certain hints or clues or suggestions. The key is an altar of sacrifice in the land of Egypt. Which is also a pillar in the land.

Something substantial and immovable. The true church. The ground and the pillar of truth.

Overcomers that cannot be moved. Even by sacrifice. Who love not their lives unto the death.

Something is opposing that church. And has always opposed the church. A church of this kind.

That has such an altar of sacrifice. Is no longer the Christianity of convenience. This is not cultural Christianity.

This is not the Christianity that we enjoy because we were born into Christian families. This is apostolic Christianity. It's of an ultimate kind.

It stands for the truth. Of things as God sees them. And such a church is despised.

Such a church is a threat to the status quo. Such a church will always find itself in conflict with the national interests. Because it stands for the purposes of God.

And his ultimate end. That the nation now does not presently want to consider. And therefore brings upon itself opposition.

Oppression. For which reason it cries unto the Lord. And he shall send them a savior.

A great one. He shall deliver them. I don't know how this will take place.

With this I do know. That in whatever form it takes place. It is a deliverance of such a visible kind.

That the entire nation must acknowledge it. And surrender to the God who brings it. And that is how the Lord shall be known to Egypt.

And how the Egyptians shall know the Lord. Verse 21. In that day.

So much so that they make sacrifices unto the Lord. And they shall vow a vow unto the Lord and perform it. Hard to imagine such a national transformation.

But I think it's clear what the key to it is. That in the midst of the land. There's an altar of sacrifice unto the Lord.

Which is also his witness. And they sign. To an unbelieving nation.

And they believe that you are that altar. And we're moving toward this. And to embrace the eschatology of God.

Is to guarantee that we will be such an altar. All the more as the tensions between these nations increase presently. It all happens in that day.

It speaks of judgments of Egypt. Dealings of God. That come against the princes in verse 11 and 13.

It even speaks of the pharaoh. About the ancient kings. About the princes of Zohan and Nath in verse 13.

Who have seduced Egypt. But doesn't that show them that this is something past rather than something future? No, I believe it's something future. These are not flesh and blood princes.

These are the principalities and powers of the air. Whose activity goes all the way back to ancient Egypt. And though the historical conditions and the culture has changed.

The princes remain. And their influence over Egypt. To seduce the nation.

Whose power can only be broken in this way. In the day that there is an altar unto the Lord in the land. A sign and a witness.

Which the Lord shall answer. By his own deliverance. It's a mystery.

But it's one that we need now to consider. Because the forces are already working. We need to see them by the eye of the spirit.

Do you know what my first message in Cairo was? I'll never forget it. It was about martyrdom. And I think that God from the very beginning.

Was already speaking about an altar that needs to be raised in the midst of the land. Somewhere in these days there is no altar. We would perhaps be speaking of that.

Martyrdom is not a dread thing. By which we say, why me? Why did I have to suffer this? The true believers of every generation. Source of self-pity.

But counted it as privilege. So must it be again for us. It must be the consequence of a true faith.

That invites oppression from the powers of darkness. And yet serves the purposes of God. Even turning an entire nation.

To the knowledge of Him. That cannot be obtained in any other way. Then in that day.

With such a converted nation. And such a converted Israel. And likely a Syria too.

That these nations shall be one in the hand of God. And a highway between them. That will bless all the families of the earth.

We need to see our present faith. In that future context. And prepare for it.

For martyrdom is not what happens to us in a final moment. It's not a way to die. It's a way to live.

That only people who have a hope. A living hope. A blessed hope.

Can bear. You have that hope. The hope of His coming.

The hope of His kingdom. Over all the nations. As a king where? Where is He king? Upon the throne of David.

On the hill of Zion. In the city of Jerusalem. In the land of Israel.

That has been restored to God. Because He will choose what He will choose. And He will elect what He will elect.

For He is who He will be. For He is God. And do we rejoice for Him? And for the things that He has chosen.

Is the issue of whether we are the people of God. Or Egyptians who happen to be Christian. This sense of end time things.

Has been lost to the church and the nations. For this one principle reason. It centers in the restoration of the nation Israel.

And they don't want to consider that. And so they are required to reject. Everything that is connected with it.

They have lost the sense of God's final things. Because they cannot consider the key. That has everything to do with His coming.

We can no longer afford to be Christians of a limited time. We can no longer afford to be Christians of a limited time. Christians who want to know how to do things.

And how do we witness. And how do we conduct services. And what about the personal problems and needs of our life.

A practical Christianity. A limited kind. That has us and our need as its center.

That's why you have needs. That's why you are unhappy. That's why you are sickly in your faith.

Because you have a wrong center for your faith. Yourself. And the benefits you receive from believing.

And you want to ask every listening speaker who comes. Please pray for me. And I need this and I need that.

And you may receive a momentary blessing. But you'll fall back again to that condition. Because your center is false.

Here is the true center for the church. The glory of God. As He is pleased to obtain it.

Of the kind that lasts forever. Through the great fulfillment of His last days purpose. That releases His coming as King.

To rule over the nations. In perfect justice and righteousness. To which people did He say.

You shall not see Me again. Until you shall say. Blessed is he who comes in the name of the Lord.

To which people did He say that. Only one. And until they say it.

He does not come. Either for them. Or for us.

Or for anyone. He remains contained in the heavens. What does it say in the book of Acts chapter 3. Verse 21.

Jesus is pent up and contained in the heavens. Waiting for what. In 20 and 21.

God has allowed His son to be contained or pent up or held or fixed. He cannot be released to come into the earth. Which is His creation.

To be its King. Over all nations. Until something is restored.

Something is fulfilled. That was spoken by all the prophets. Since the world began.

What is the one single thing. That all the prophets spoke. The restoration of a nation.

At the end of the days. Though a long history of separation from its God. And alienation from Him and from His purpose.

Yet there would be return. That Paul calls in Romans 11. Life from the dead.

That when the fullness of the Gentiles become. So all Israel shall be saved. As it is written.

Where. In all the prophets. Since the world began.

The same deliver that comes to Egypt. To save its persecuted church. When it hears its cry.

Whose coming is a sign for the entire nation. Is the same deliver who comes out of Zion. To save Jacob from his transgressions.

So that all who is Israel. Not every Jew. Shall be saved.

As it is written. That's what the prophets have spoken. As it is written.

If God is unable to fulfill that. Of what value is His word. Of what value is His promise.

Of what value is His name. He's simply not God. Everything rests on this fulfillment.

Lest He would be made ashamed. But rather He shall be glorified. Forever.

Where does Paul say that? At the end of Romans 11. For of him and through him and to him. Are all things.

Even Egypt's part in this drama. To whom be glory forever. So I want to end with this point tonight.

I will come back to this. And many of the things that have been spoken tonight. That except for the grace of God.

Except for the grace of God. You cannot understand them when hearing it. Cannot perceive it.

We have prayed that God would not only teach and instruct by His word. But that His word would perform a work in them that believe. We need something ourselves in these days.

We need something for ourselves in these days. That would come into us. To fit us and to prepare us.

To receive such a call as this. But I believe that its time has come. A church of an ultimate kind in Egypt.

That is not a church of convenience. Or of accident of birth. But a freely chosen faith.

Of an apostolic kind and witness. That is the key to Egypt's whole turning. That it could be a third part both with Israel and Assyria.

To bless all the earth. Assyria. Assyria.

And a third part with Assyria. Nothing in the present political situation can suggest this. And to embrace such a vision for the end.

Will put us in a tension with things as they are. Tension. Even when we don't explicitly speak it.

Something happens in the realm of spirit. That puts the powers of darkness on alert. Those princes that have seduced Egypt.

To this day. Now for the first time they can say, Jesus I know and Paul I know. And that fellowship that meets in Heliopolis also.

There was a certain dimension held in Egypt. That has come into your being. A certain perception of the truth of God.

And embracing of the eschatological faith. That affects all of our faith. All of our witness.

Makes us formidable. Formidable. And makes us candidates for martyrdom.

High privilege. Or it appears to us a crown. Of an eternal kind.

If this is just a phrase. That has no meaning for us. We cannot make the sacrifice.

We cannot be an altar of sacrifice. In the midst of the land. And a pillar unto God.

You see how it comes together. The embracing of God's prophetic future. And seeing it as more real than that which is present.

Brings us into a collision. That will require and make of us an altar. It all goes together.

In one place. It is the faith. Once and for all given to saints.

And needs to be established in this nation. For it is a sign. To the entire nation.

I want to pray for that. Let's pray. We bow before you precious God.

The God of both the prophets and the apostles. The God of Israel. And also our God.

The God who shall be glorified forever. The God who shall rule over all nations. From that one nation.

That you have chosen. We surrender to you. We bow to your great wisdom.

And to your will. We want to see as you see. And be in agreement with you.

Not reluctantly. But joyously. Because that day is near.

It is now even at the door. The day of the Lord. The end of human history.

Of human governments. Of violence and bloodshed and hatred. For the king is coming.

And is waiting. For a people to prepare the way. Help us to be that people.

Thank you for the mercy that has come to us. For the word that you are seeking to bring to us. Not a convenient word.

A radical word. A requiring word. It calls us to sacrifice.

Even to martyrdom. And what shall we say? You have the words of eternal life. And Lord we bow.

We surrender to you. Make these things real to us. Not as an obligation.

But as a privilege. For an eternal reward. That is joy unspeakable.

And full of glory. May we consciously move to the fulfillment of these things. In all of the days that are before us.

Thank you. For the high calling. Of God in Christ Jesus.

Which we receive afresh. And take to our seats. And affirm.

In Jesus name. Thank you Lord. Thank you Lord.

For the high privilege. And the calling of Christ. For ourselves as the church.

The true church. The remnant church. The suffering church.

The glorious church. In this nation. In these last days.

Amen.

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