

Arab-02 Egypt - My People

by Art Katz

Art Katz emphasizes the prophetic significance of Israel's restoration and the church's role in Egypt's transformation towards a millennial future.

Duration: 1:10:56

Scripture: Isaiah 19:1-7, Isaiah 19:19, Acts 3:19-21

Topics: "My People"

Description

In this sermon, the speaker discusses a revelation from Egypt, where the Lord is seen riding on a fast cloud. The idols of Egypt rise from his face, causing the heart of Egypt to melt. The Egyptians are prepared to fight against each other, and their cities and kingdom are destroyed. The speaker also mentions the significance of the millennial day, the final consummation, and the new beginning of a blessed time. He emphasizes the importance of living in expectancy and hope, as God is moving us towards that end. The sermon concludes with a reflection on the millennial significance of the speaker, a Jewish person speaking to an Egyptian audience, as a picture of the future and the fulfillment of the ancient call of the Jewish people.

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 consummation. 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 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? Or 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 in its attitude? Or with the God of Israel in 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 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 to hasten the day of His appearing through the church.

That's why Peter says seeing these things the collapse of 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? 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? 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 or the word

millennial means nothing or the word millennial means nothing the word millennial means a thousand years but a thousand years from what? a thousand years from the divine government the theocratic government perfect righteousness perfect justice states 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 mindset 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 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 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 am 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 in 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 are 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? throughout 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 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 truth of 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 should we go? where?

Isaiah? 19 19 good ok so you want me to read it all? yes a revelation from Egypt the Lord has quickened for me today and is coming to Egypt so the idols of Egypt will rise from His face and the heart of Egypt will melt inside it and I will prepare the Egyptians for the Egyptians And they fight each one with his brother, and each one with his companion, city by city, and kingdom by kingdom. And the spirit of Egypt is burned within it.

And I will destroy its fame, and they will ask for the idols, and the musicians, and the companions of the Tawaba, and the Arrafeen. And I will seal up the Egyptians in the hand of a strong lord. And a mighty king

will rule over them, and he will say, The master is the lord of the soldiers.

And the waters of the sea will be dried up. And the river will be dried up, and it will become dry. And the rivers will become thin, and they will become weak.

And the markets of Egypt will be dried up. And the lion and the lioness will be trampled. And the sport on the Nile, on the edge of the Nile.

And every field on the Nile. It will become dry, and it will be scattered, and it will not be. And the fishermen will be in distress.

And all who cast a net into the Nile, they will drown. And those who spread a net on the face of the water, they will grieve. And those who work the plough will be disgraced.

And those who weave the white threads. And their columns will be broken. And all the workers with the wage will be depressed.

The leaders of Syria are stupid. The rulers of Syria are pharaohs. Their fame is shameful.

How can you say to the pharaoh, I am the son of a ruler. I am the son of an old king. So where are your rulers? Let them tell you, so that they may know what the Lord of the soldiers did to Egypt.

The leaders of Syria have become stupid. The leaders of Nauf have been deceived. And Egypt has remained in its face.

The Lord has mixed in its midst the spirit of Gihon. So Egypt has remained in all its work. We have read in the Quran, So let there be no work for Egypt, whether it be a head or a tail, a palm tree or a donkey.

On that day, Egypt will be like a woman. She will be relieved, and she will be relieved of the shaking of the hand of the Lord of the soldiers, which He will cast on her. And the land of Judah will be a terror to Egypt.

All who remember it will be relieved of the shaking of the hand of the Lord of the soldiers, which He will cast on her. On that day, there will be five cities in the land of Egypt, speaking the language of Canaan, and swearing to the Lord of the soldiers, one of which is said, the city of the sun. On that day, there will be a slaughter for the Lord in the middle of the land of Egypt, and a pillar for the Lord at its top.

It will be a sign and testimony to the Lord of the soldiers in the land of Egypt. Because they shout to the Lord because they are distressed. He will send them a savior and a protector and save them.

The Lord will be known in Egypt, and the Egyptians will know the Lord. On that day, they will offer a sacrifice and an offering, and they will warn the Lord of a warning, and they will be fulfilled by it. The Lord will strike Egypt with a blow and a healing, and they will return to the Lord, and He will answer them and heal them.

On that day, there will be a separation from Egypt to Assyria. The Assyrians will come to Egypt, and the Egyptians to Assyria. And the Egyptians will worship with the Assyrians.

On that day, Israel will be a third of Egypt, and Assyria will be a blessing on earth. In it, the Lord of the soldiers will bless, saying, Blessed is the people of Egypt, and the work of my hands, Assyria, and the inheritance of Israel. 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. And 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. Who's maker and builder is 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 will make us Abrahamic also. Though it's not convenient. What 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. Who 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 thereof 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.

And 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 itself 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. 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 a sign. To an unbelieving nation. And I 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.

Verse 11. About the ancient kings. About the princes of Zohan and Noph 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's 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. And 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 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 its coming.

We can no longer afford to be Christian. Of a limited kind. 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.

And practical Christianity. Of 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. He's permitted. Waiting for what? Excuse me I'll read it again.

It will be 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 they would be returned. That Paul calls in Romans 11.

Life from the dead. That when the fullness of the Gentiles be come in. So all Israel shall be saved.

As it is written. Where? In all the prophets. Since the world began.

The same deliverer 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 deliverer 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.

And we'll 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. You cannot perceive them.

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 Syria.

To bless all the earth. Syria. Syria.

The third part with Syria. 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. Even when we don't explicitly speak about 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. Because a certain dimension has come into your being.

A certain perception of the truth of God. An embracing of the eschatological faith. That of the last days.

That affects all of our faith. All of our witness. Makes us formidable.

And makes us candidates for martyrdom. High privilege. For it appears as 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. Do you see how it comes together? The embracing of God's prophetic future. 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.

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.

Will the audience now grow small? 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.

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 ourselves. And affirm. In Jesus name.

Thank you Lord. Thank you Lord. For the high privilege.

In 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. Say something to the Lord.

Even having heard just this much. It could be critical for you. Could be a release for you.

From the seductive power of the princes of the air. Who have had sway over you. As well as the nation.

Because you have not had a complete faith. But there has been compromise. There has not been total.

Therefore the enemy has had room. To harass and to disturb you. Close that door.

By a determination. To be total before God. In the totality of his call.

No matter what it shall bring. For his namesake. This is the faith.

And God is waiting for a people. Whose yay and amen he can hear. From this great city.

And this nation. Even tonight. Let him hear you.

If you are able and willing even now. Even to say yes. Without knowing every particular.

It is enough. The Lord has spoken. What shall I say? But yes Lord.

My thoughts are not your thoughts. Neither are your ways my ways. Lord we want to acknowledge the truth of this.

And recognize that our thoughts are unrighteous. That they have had their origin from below. And from the earth.

And from man. And not from God. From above.

Lord we forsake our thoughts. And we acknowledge that your thoughts are higher than ours. And we ask your thoughts.

That we might have the mind of Christ. To think as you think. And to see as you see.

That we might be as you are. Which is your witness in the earth. Only on that basis can we be your witness.

So we ask your forgiveness. That we have too readily exceeded and yielded to earthly thoughts. Our own thoughts.

And have not made way for your thoughts. Which are higher. Thank you for your patience.

Thank you Lord for your mercy. Forgive us. Grant us your thoughts.

Jesus. They ask me as well.

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