

Egypt and the King of the South

by John F. Walvoord

The sermon explores the significance of Egypt in the Bible, its importance in the lives of the Israelites, and the prophecies concerning Egypt's future.

Scripture: Genesis 15:13

Topics: "End Time Prophecy", "Biblical History"

Description

John F. Walvoord delves into the rich history and prophetic significance of Egypt in the Bible, highlighting its pivotal role as one of the greatest civilizations of the ancient world and its interactions with Israel. From Egypt's early impact on Biblical history to its involvement in the end-time events, the Scriptures foretell Egypt's past, present, and future, including its spiritual revival in the millennial kingdom. The prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets provide detailed insights into Egypt's historical struggles, divine judgments, and ultimate destiny in God's redemptive plan.

Transcript

Egypt And The King Of The South

For more than three thousand years before the birth of Christ, Egypt was one of the greatest civilizations of the ancient world. Although much of its history was shrouded in mystery until the last century, the careful research of archaeologists has now provided almost limitless material for Egyptology, the science of the history and culture of this great nation of the past. Both from the standpoint of world history as well as the Biblical point of view, no other nation in Africa has had such an impact upon the world as a whole. Long before Babylon became great or Greek civilization came into flower, Egypt was already a great nation with a culture, history, and literature of its own. Nourished by the rich Nile valley, a delta a dozen miles wide and extending more than 500 miles in length, the land of Egypt early became one of the important factors in Biblical history and a great political power in the Mediterranean scene.

First mention of Egypt is under its ancient name of Mizraim, one of the sons of Ham in Genesis 10:6. The name itself is in a dual number which some believe refers to the natural division of the country into upper and lower Egypt. The modern name Egypt is thought to have been derived from a king by the name of Egyptus who reigned in 1485 b.c. However, this conclusion is challenged. The Egyptians themselves referred to their land as Kemet which has the meaning, "the black land." In the Bible it is also referred to as "the land of Ham" referring to the Hamitic origin of the Egyptians.

First mention of Egypt in the history of the Old Testament occurs in Genesis 12 where it is recorded that Abraham, because of the famine in the land of Canaan, went to Egypt (Genesis 12:10). There he attempted to hide the fact that Sarah was his wife and called her his sister--a partial truth. Only by intervention of God who plagued Pharaoh was Sarah rescued from the possibility of being taken as a wife of Pharaoh, and Abraham and his wife were sent out of Egypt.

The subsequent fruit of this ill-fated venture into Egypt was that he brought Hagar back with him. She ultimately became the mother of Ishmael (Genesis 16:1-6) who became the progenitor of the Arabian tribes who caused Israel so much trouble in the years that followed. Isaac was forbidden to go down into the land of Egypt as Abraham had done (Genesis 26:2), but Ishmael guided by his mother took a wife from Egypt (Genesis 21:21). It was not until the time of Joseph that the children of Israel again entered the land of Egypt.

Israel's Sojourn In Egypt

The first prophecy concerning Egypt in Scripture is found in the important fifteenth chapter of Genesis where God confirms His covenant with Abraham. This chapter becomes the cornerstone of fulfillment of the Abrahamic covenant as it relates to possession of the land ultimately to be possessed by Israel, defined as the area "from the river of Egypt unto the great river, the river Euphrates" (Genesis 15:18). The expression "the river of Egypt" is probably a reference to the small river which is the boundary between Egypt and Palestine known as Wady-el-Arish. Apart from its reference to Egypt the chapter is important for its vision of God as "a burning lamp" which some have taken as the first instance of the Shekinah glory, and for its enumeration of the important nations adjacent to Israel or occupying its land in ancient times. Ten nations are named in Genesis 15:19-21.

Of major importance in relation to prophecy relating to Egypt, however, is the statement made to Abraham in Genesis 15:13, 14: "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Although Egypt is not named, it is inescapable that this is the reference intended by the term "land that is not theirs." Thus long before the children of Israel went down into Egypt, it was predicted that they would sojourn there and be afflicted for 400 years.

Considerable attention has been given to the question of the 400 years as historical data does not necessarily support this idea. If Israel left Egypt at the time of the Exodus about 1440 b.c. as most conservative scholars have agreed, they actually were in Egypt approximately 210 years. How can this be explained?

On the basis of the chronology of Galatians 3:17 where it is stated that the law came 430 years after the promise, a reasonable chronology is provided by beginning the 430 years at the time that Abraham left Ur of Chaldees. From that point to the birth of Isaac was a period of approximately 30 years. From the birth of Isaac to the birth of Jacob was another 60 years. From the birth of Jacob until Jacob went down into Egypt was another 130 years. This computation provides at least one good explanation for this reference to 400 years in Genesis 15. This is confirmed by the Septuagint rendering of Exodus 12:40, 41 where the children of Israel are said to have sojourned in the land of Egypt and in the land of Canaan for 430 years. This early reference to the children of Israel sojourning in the land of Egypt is one of the important milestones in prophecy in the Old Testament.

The story of how Jacob and his family went to Egypt is given in detail in Genesis, chapter 37 to chapter 50. The story's importance in the history of Israel is demonstrated in the fact that Genesis, which devotes only two chapters to the whole creation narrative and only one chapter to the entrance of sin into the human race, uses fourteen chapters to trace the history of Israel from the time of Joseph being sold as a slave until the time of his death. Egypt was to be the matrix in which Israel would grow from a family of 70 to a great nation of several million.

The Exodus From Egypt

The history of Israel and of Egypt makes clear that the affliction or servitude mentioned in Genesis 15:13 was not always severe. However, during the latter portion of their sojourn in Egypt, there was a change in dynasty of the "Shepherd Kings" known as the Hyksos who dominated the scene for two hundred years, 1750-1570 b.c., and were in power at the time that Joseph came to Egypt. Their expulsion and the formation of the new empire beginning with Dynasty XVIII set the stage not only for Israel's period of great glory and the construction of vast buildings, but also the slavery of the people of Israel. Thutmose III, who reigned 1482-1450 b.c., conquered all of Palestine, and defeated the Hittites. Thutmose III was followed by Amenhotep II (1450-1425 b.c.), the Pharaoh with whom the children of Israel had to deal in connection with the Exodus. The subsequent decline of Egypt and her loosening grip on Palestine ultimately made possible the conquest of the land by the children of Israel without Egyptian interference.

Contributing to the confusion which arose in the reign of Amenhotep II were the series of plagues inflicted upon the Egyptians recorded in the early chapters of Exodus. The story of Israel's deliverance from Egypt and the destruction of the Egyptian host in the Red Sea marks the close of the Egyptian bondage and the beginning of Israel as a separate nation.

The subsequent history of Egypt included constant contact with the children of Israel. The large part that Egypt played in the Old Testament is borne out by more than 700 references to Egypt in the Old Testament contrasted to less than 30 in the New Testament. Most of these are reminders to Israel that they were "brought up out of the land of Egypt" and this recurring phrase occurs approximately 125 times.

Commercial relationships with Egypt reached a high point during the reign of Solomon. According to I Kings 3:1, "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." I Kings 10:28 records that Egypt was the source of the horses Solomon used in his host of chariots for which he was famous. Solomon had 12,000 horsemen and 1400 chariots with both the horses and the chariots purchased out of Egypt (I Kings 10:26,29). Other commodities such as linen yarn were bought in Egypt. The commercial alliance with Egypt and Solomon's host of horses and chariots were in violation of the Word of God (Deuteronomy 17:16) and were a part of the secularization in Solomon's reign which led to Israel's spiritual downfall after his death.

Along with Assyria and Babylon, Egypt was one of the great nations of the past and is destined to have its important place in prophetic fulfillment at the end of the age. Egypt, however, was not the benefactor, but traditionally the enemy of Israel. This is seen in the sad commentary which forms a footnote to Solomon's relationships to Egypt recorded in the reign of Rehoboam, his successor, when Shishak king of Egypt conquered Jerusalem in the fifth year of the reign of Rehoboam and took away all of the treasures of the king's house and of the house of the Lord (I Kings 14:25, 26). Egypt, under the able leadership of the Egyptian ruler Pharaoh-Necho (609-593 b.c.), once again conquered Palestine during the reign of King Josiah (631-608 b.c.). The Egyptian bondage, however, was soon to end and be replaced by the

Babylonian captivity with the rise of Nebuchadnezzar and the conquering of Jerusalem in 606 b.c. Jeremiah the prophet of the exile was carried against his will to Egypt where he died. The Old Testament history does not record anything further of importance concerning Egypt. Where Biblical history stops, however, the prophetic narrative begins. Egypt was destined to have an important place in subsequent history as related to Israel and the Promised Land. The prophetic narrative concerning Israel is found in the great prophecies of Isaiah, Jeremiah, Ezekiel and Daniel with echoes in the minor prophets Joel, Hosea, Micah, and Zechariah. To this the New Testament adds little of importance, but these great prophecies not only trace the subsequent history of Egypt, much of which has now been fulfilled, but also paint the picture of the final chapter in relation to the second coming of Christ.

The Prophecies Of Isaiah Concerning Egypt

The prophecies of Isaiah include one of the more important chapters of prophetic utterance concerning Egypt. The main section of this prophecy is found in the nineteenth chapter beginning with the ominous phrase, "the burden of Egypt." The chapter is preceded by prophecies relating to Egypt's neighbor Ethiopia and is followed in chapter 20 by the prediction that Assyria would conquer Egypt and Ethiopia and lead them off as captives.

The nineteenth chapter of Isaiah is of special interest because it provides a rather comprehensive picture of God's plan and purpose for Egypt. The first half of the chapter predicts divine judgment upon Egypt. This will be fulfilled by the destruction of their idols (verse 1), destruction by civil war followed by the rule of "a cruel lord" and "a fierce king" (verses 2-4), judgment on the Nile River with attending economic distress (verses 5-10), and confusion of their wise men (verses 11-15), accompanied by a dread of Jehovah (verse 16). Divine judgment can well be associated with events of the Old Testament period, although it may be a foreshadowing also of future judgments.

Beginning with verse 16, however, the thought seems gradually to change to that which will be fulfilled in the future. Although they will experience fear of Judah (verses 16-18), it is predicted that there will be "an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord" (verse 19). The passage which follows seems to anticipate a time of blessing which may have its ultimate fulfillment in the millennial reign of Christ. The thought is summarized in verse 22 in the phrase, "And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them." It is predicted that Egypt and Assyria will be associated with Israel as the three primary nations of that period and that a highway will connect them (verses 23, 24). The prophecies which follow in chapter 20 refer to the historic invasion of Egypt by Assyria fulfilled largely in Isaiah's day. Because of the ultimate downfall of Egypt, Israel is exhorted not to trust in Egypt as a refuge against other enemies (Isaiah 30:2, 3; 31:1; 36:6, 9). These prophecies assure God's continued attention to the nation Israel and His divine judgment upon them for their sins. From the standpoint of unfulfilled prophecy, the most important passage in Isaiah is found in 11:10-16. Here Egypt is mentioned as one of the nations from which Israel will be regathered (11:11).

One of the interesting predictions is found in Isaiah 11:15 where it states, "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod." The passage then goes on to mention the highway between Assyria and Egypt also mentioned in Isaiah 19:23.

The interpretation depends largely on the question as to whether prophecy is to have literal fulfillment. Numerous attempts have been made to spiritualize these prophecies as referring to the progress of the church and conversion of the heathen. The more probable interpretation, however, is to take these as geographic terms and the events as those which will be related to the future Messianic kingdom. The tongue of the Egyptian Sea is clearly the northern end of the Red Sea. The prophecy then predicts that in this future time the topography of this land will be changed and what is now water will become dry land. This apparently is connected with the prophecy of a highway between Egypt and Israel for which this may be a preparation.

This passage with its prediction of Israel's future place is set in the midst of prophecy that refers to the future millennial kingdom on earth. The first part of chapter 11 deals with Christ's reign on earth in perfect righteousness and equity. Chapter 12 refers to the joy and blessings that will characterize worship in this kingdom. It must be concluded therefore not only that Israel will be revived and that a future kingdom on earth will be realized, but that many of the ancient nations mentioned in the Bible will have their future revival as well. As Isaiah the prophet makes so plain in chapter 2, Jerusalem will be the capital of the world and the nations surrounding Israel will be subordinate but nevertheless blessed of God in that day. Taken as a whole, the prophecies of Isaiah set the pattern for other portions of the Word of God in tracing precise fulfillment of many prophecies in the past already fulfilled and establishing the main outline of Israel's future in relationship to the earthly kingdom of the Messiah.

The Prophecies Of Jeremiah Concerning Egypt

Most of the prophecies of Jeremiah concern Jeremiah's own generation and the struggles of the kingdom of Judah with the contending powers of Babylon and Egypt. The possibility of a Babylonian conquest precipitated the choice of either casting their lot with Egypt or submitting to the Babylonian armies. It was in this situation that Jeremiah the prophet delivered his prophetic message. The good king Josiah had been succeeded by his son Jehoiakim who was on the throne during the period in which Nebuchadnezzar was attempting to subdue Tyre--more than a dozen years. When Jehoiakim died, he was succeeded by his son Jehoiachin, who after three months was succeeded by Zedekiah, another son of Josiah and Jehoiachin's uncle. At this time Egypt was applying great pressure on the kingdom of Judah to cast their lot with them. When Jeremiah the prophet was consulted after receiving a message from God, he delivered his pronouncement as contained in Jeremiah 42. The substance of his reply was that they should not go down into Egypt and that if they did they would be destroyed. The advisors of king Zedekiah were intent, however, on going to Egypt and they rejected Jeremiah's prophetic warning and added insult to injury by forcing Jeremiah to accompany them as indicated in Jeremiah 43. While in Egypt Jeremiah delivered a further message to the Jews (chapter 44) predicting their destruction except for a small remnant that would escape and return to Israel. The eloquent and moving plea of Jeremiah is prophetic literature at its best and is highly significant because it embodies also complete and literal fulfillment.

Jeremiah continues his prophetic utterances concerning Egypt in the series of prophecies against the Gentiles beginning in chapter 46 and concluding with the great section against Babylon in chapter 50 and 51. In these predictions he anticipates the defeat of Egypt by Nebuchadnezzar and the destruction of their great cities. The section on Egypt concludes in chapter 46:27, 28 with another reminder to Israel that Jacob need not be afraid, that Israel would return from their captivity and ultimately be at rest and ease in their own land. As Jeremiah concluded, "Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished" (Jeremiah 46:28). Taken as

a whole, Jeremiah does not contribute much to the future of Egypt except to assure God's continued and providential direction of this nation to the fulfillment of His purpose to bring Israel into their ancient land and establish them in the millennial kingdom.

The Prophecies Of Ezekiel Concerning Egypt

The prophecies of Ezekiel include four long chapters dealing with Egypt, beginning with the prophecy against Pharaoh in chapter 29. Most of these predictions are concerning the domination of Egypt by Babylon and Nebuchadnezzar viewed as a divine judgment of God upon Pharaoh for claiming to be God and taking the credit for the fertility of the Nile Valley. With great prophetic eloquence, Ezekiel declares that Egypt is going to fall even as Assyria fell more than a century before. Most of chapter 31 is devoted to the analogy between the fall of Assyria and the fall of Egypt. The concluding prophecy concerning Egypt is a lamentation contained in chapter 32 in which Egypt is compared to a young lion trapped with a net and destroyed.

In a similar way miscellaneous other prophecies in Ezekiel relate to the downfall of Egypt. In the parable of the great eagle in Ezekiel 17 and its interpretation, Ezekiel declares that the king of Babylon has conquered Jerusalem and will judge those who flee to Pharaoh for refuge. The foolishness of relying on Egypt is again mentioned in Ezekiel 19:4. Israel is likewise denounced for their wickedness in idol worship in Egypt in the parable of Aholah and Aholibah representing Samaria and Jerusalem. God's judgment upon them for this is declared.

Of these many prophecies most of them related to the contemporary situation of Ezekiel's day. The opening portion of chapter 30 of Ezekiel, however, referring as it does to the day of the Lord, has been interpreted as having a dual fulfillment, first, in the conquest of Egypt and Ethiopia by Babylon and, second, the future conquest of Egypt in the world struggle which will end the age. The main burden of the prophecy, however, seems to relate to Nebuchadnezzar and his conquest as indicated in Ezekiel 30:10. Taken as a whole, Ezekiel is an enlargement of the prophecies of Isaiah and Jeremiah depicting the judgment upon Egypt in his day, but assuring the people of Israel of their ultimate restoration and deliverance.

The Prophecies Of Daniel Concerning Egypt

To the prophet Daniel was committed the major task of tracing the prophetic program of the four great world empires, namely, Babylon, Medo-Persia, Greece, and Rome. This in the main is the times of the Gentiles, constituting one of the major programs of God. Under the circumstances, it is surprising that Daniel has so little to say specifically about Egypt.

In Daniel 9:15 there is an allusion in Daniel's prayer to the deliverance of the people of Israel out of the land of Egypt, a constantly recurring thought in the Old Testament. In Daniel 11:8 there is mention of captives being carried into Egypt, a reference to the supremacy of Egypt during the reign of Ptolemy III Euergetes (246-222 b.c.).

The two other references to Egypt are found in Daniel 11:42, 43, and these relate to the future struggle among the nations at the end of the age still to be fulfilled.

The few direct references to Egypt, however, are misleading as Egypt figures in a large way in the events both historic and prophetic described in Daniel chapter 11. Instead of referring to Egypt by name reference

is made instead to "the king of the south," an expression which occurs in Daniel 11:5, 6, 9, 11, 14, 15, 25, 29, 40, a total of ten references including the double reference in 11:25. Instead of referring to only one ruler, however, the expression in all probability concerns seven different kings of Egypt, six of them in the past and one still to come.

The period of history described in Daniel 11:5-20 was the tangled period subsequent to the death of Alexander the Great which deals with the struggles of Egypt with the lands to the north, principally Syria. The accuracy of the prophecy given by Daniel more than two hundred years before it was fulfilled is so minute that liberal scholars reject the idea that Daniel could possibly have written it and claim it was written by a pseudo-Daniel after the events had actually taken place. Evangelical scholarship, however, has been agreed that this is genuine prophecy and another illustration of the accuracy of the prophetic Word.

The king of the south mentioned in Daniel 11:5 was probably Ptolemy I Soter (323-285 b.c.) who was associated with the famous Seleucus I Nicator (312-281 b.c.) who was king of Babylon. Their alliance succeeded in defeating Antigonus and Seleucus I Nicator became the ruler of the entire area from Asia Minor to India and hence was stronger than Ptolemy I Soter, his associate.

The king of the south mentioned in Daniel 11:6 was probably Ptolemy II Philadelphus (283-246 b.c. who gave his daughter Berenice to Antiochus II Theos (261-246 b.c.) who was the third in the line of Seleucid kings.

Reference to another king of Egypt is found in verses 7 and 8. He was probably Ptolemy II Euergetes (246-222 b.c.) referred to as the king of the south in Daniel 11:9. The king of the south of Daniel 11:11 was Ptolemy IV Philopator (222-203 b.c). The king of the south mentioned in verse 14 and referred to under the term "the arms of the south" in verse 15 was Ptolemy V Epiphanes (204-181 b.c) who was an infant at the time of his accession. As Daniel 11:13-16 indicates, he was crushed by the great army of Antiochus III the celebrated ruler of Syria to the north in a battle at Paneiom in 198 b.c. The result was that Egypt lost its hold upon the Holy Land and it was transferred to the Seleucids. This set the stage for the activities of Antiochus Epiphanes described in Daniel 11: 21-35 (previously discussed) which constitutes such a significant foreshadowing of the coming man of sin and world ruler in the end time. Antiochus III was followed by his son Seleucus IV Philopator (187-175 b.c.) to whom reference is made in Daniel 11:20 as a raiser of taxes. He was followed in turn by Antiochus Epiphanes.

The exact fulfillment of these many prophecies, including that of Antiochus Epiphanes in Daniel 11:21-35, sets the stage for the climactic prophecy beginning in Daniel 11:36 which leaps the centuries to the end of the age and the final king of Gentile power.

Daniel 11:36-45 concerns itself with the military and political struggles of the end of the age with special reference to the great tribulation the last three and a half years before the second coming of Christ to the earth. The period is described as "the time of the end" in verse 35 and again in Daniel 11:40. The description of the warfare which characterizes the period of Daniel 11:40-45 speaks of a future king of the south, namely, of Egypt engaging in a military campaign against the king of Daniel 11:36 who is most probably identified as the world ruler of the end time. At the same time there is an attack by the king of the north, namely, Russia and her associates as they contend with the world ruler for control of the Holy Land.

It is reasonable to assume from the description of a series of battles that this is not just one single military encounter, but a series of military maneuvers which come at the very end of the great tribulation. Earlier

there may have been other wars such as that of Ezekiel 38 and 39 which led up to the world empire directed by the head of the revived Roman Empire. With the defeat of Russia described in Ezekiel 38 and 39, however, the Roman ruler becomes a world ruler. His empire accomplished by proclamation and because there was no suitable military force to contend against him does not stand indefinitely, however, and begins to fall apart with a major rebellion developing as the great tribulation closes. This is the scene described in Daniel 11:40 and following.

According to Daniel 11:40-42 the preliminary struggle results in the Roman ruler being victorious and conquering Egypt and putting down the king of the south. In the process, however, of assuming "power over the treasures of gold and of silver, and over all the precious things of Egypt" (Daniel 11:43) he receives word of additional problems of a military force coming from the east and from the north. This apparently refers to the great host coming from the Orient described first in Revelation 9:13-21, an army of two hundred million and then again in a later phase in the invasion described in Revelation 16:12-16. The great invasion from the east therefore follows the attack of the king of the south. Daniel 11, however, makes plain that in the preliminary struggle the Roman ruler is victorious as indicated in Daniel 11:45. However, at the very time of the second coming of Christ according to Zechariah chapter 14:1-3 a military struggle is going on in the city of Jerusalem itself and the armies of the world are gathered in the Holy Land with the valley of Megiddo referred to as Armageddon (Revelation 16:16) as its marshalling center.

From this entire context it is evident that the king of the south, namely, Egypt, has a part in end-time events and participates in the world struggle leading up to the second coming of Christ.

However, a final chapter is written in Egypt's future in which it is pictured that Egypt will have a spiritual revival (cp. Isaiah 19:18-24) and Israel will be regathered.

Prophecies Of Egypt In The Minor Prophets

The few scattered references to Egypt in the minor prophets do not contribute much to the total picture. Hosea has the most references, including the Messianic statement in Hosea 11:1: "When Israel was a child, then I loved him, and called my son out of Egypt." This reference to the Exodus is interpreted as having a dual meaning in that it prophesies that Jesus would come out of Egypt (cp. Matthew 2:15). Other references to Egypt in Hosea either predict destruction of those who go to Egypt as in Hosea 7:11-16 or contain warnings concerning returning to Egypt as in 8: 13; 9:3, 6; 11:5. Joel 3:19 predicts that "Egypt shall be a desolation." This seems to be a general reference to God's judgment on Egypt largely already fulfilled although it is found in a passage dealing with Israel's millennial blessings.

Micah in one reference (7:12) predicts the regathering of Israel from Assyria and from "the fortress." This is best interpreted as a reference to Egypt and hence the prediction is that the children of Israel will be gathered from Assyria, the cities of Egypt ("the fortified cities"), and from Egypt ("the fortress") even to the river (the Euphrates). This reference to regathering from Egypt may presume an influx of Jews into Egypt which is not true today or it may refer to the few that are there as being subject to regathering.

The subject of regathering is brought up again in Zechariah 10:10 where it is stated concerning Israel, "I will bring them again also out of the land of Egypt, and gather them out of Assyria." Zechariah 10:11 refers to the fact that both Assyria and Egypt will be afflicted under divine judgment in contrast to God's blessing upon Israel.

The final reference in the Old Testament to Egypt is found in Zechariah 14:18, 19, where in the future millennial kingdom it is stated, "And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." From these verses it may be concluded that God will continue to discipline Egypt even in the coming millennial kingdom if they have failed to obey Him and observe His feast.

Summary

Taking the Scriptural prophecies concerning Egypt as a whole, it is easily seen that Egypt has had a great role as one of the principal neighbors of Israel in centuries past. The fact that Israel sojourned in Egypt, grew to be a great nation there and subsequently had so many dealings with Egypt forms a large part of the Old Testament prophetic narrative.

The Scriptures, however, reveal that Egypt will also have a place in the future. Egypt will be one of the nations which figure in the final world conflict and will be the leader of the African forces in contending against the Roman ruler who is attempting to maintain a world empire. The role of Egypt will continue in the millennial kingdom after the searching divine judgments which attend the second coming. The last word of the Old Testament pictures the continued discipline of Egypt in the millennium if they fail to observe the rule of the king.

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