

# Catford Lectures 2014-2015

## Part 9

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:01] The topic of the exercise that I've got before me this afternoon is something that, I must admit, concerns me a little because what I feel I should talk about is to go into the book of Isaiah and to try and speak on 10-11 chapters in the book of Isaiah and to try and give an overview of what the Spirit of God has said and teaches us about what will happen to nations in the future. We thankfully hear a great deal in passing and in considerable detail about the future of Israel as a nation itself. But I don't remember hearing anybody speak about what Isaiah, and there are other places in the scriptures that deal with [00:01:01] this topic, what they say about the foreign nations, the nations that surround Israel. And in this passage, and I'm talking about Isaiah chapter 13 to 23, and here there are 10 burdens that were laid upon Isaiah and these burdens he was caused to write down which concern countries that sometimes they've got the same name that we know them by today, sometimes there's a little bit of a gray area exactly where they might be, and certainly in these passages, as I found, there are a number of verses that it's not quite clear what's being said, they're a little bit difficult to understand. So my greatest concern is to try and get these things right of course, but is to try and present this in such a [00:02:02] way that we're not racing through 10 chapters, but we're highlighting on the main events. Because the scriptures here are in the main very clear about what will happen to these countries or cities or places that we find in the Middle East today. And in teaching us about these things, we can see, I think most importantly, that God is in control. God is in control of history, what has happened in the past, and he is in control of the future. It's like we dotted here at Catford in 2015, we might have our concerns, we might have our worries and cares, and we might not know what the future is. The next day, the next week, the next year, we certainly cannot be sure about it. But if we know that [00:03:04] things are going to be alright in the end, if we know that the Lord Jesus will come and take us home and take us out of this world, and that we will spend eternity with him, if we can be sure of the end, then that gives us great encouragement. There will be ups and downs on the way, but how thankful we are that we can put our trust that the Lord will return. How thankful we are that we can trust him for all that is to come. And as we look at these prophecies, we can see, in fact, that some of those prophecies were fulfilled shortly after Isaiah said them. Some were fulfilled hundred or so years later. We know there are other prophecies in the book of Isaiah that were fulfilled when the Lord Jesus came. And some of these passages here have been partially fulfilled. We [00:04:10] see that history tells us that these things did happen in the past, and that partial fulfillment can give us confidence that we can trust in God's Word for the future. And welcome comments from what other people think, but looking at present-day events. I remember people in the

past saying you can listen to present-day events with a Bible open, and that we can see some of the things that have happened in the recent past, that they have come true. I was thinking, driving along, that I've lost track how many years the Catford Lectures has been going, but a considerable length of time. They'd go back further into the turn of [00:05:01] the century. If somebody here was speaking from these passages or similar ones, and said things like that the Jews would have gone back into their own land, that would have been absolutely unthinkable at that time. We can see that something towards that has happened over the last 50 years. What encouragement that gives. Something unthinkable is now happening. And we can look around the Middle East, we can look at some of these nations, I'm not sure but some of you might have descendants who've originated from these parts of the world, and we can see that the Lord has brought some of these things to happen. But I would just emphasize again, I'm really trying to give an overview and hoping that some of you students will go away and have a look at these things and delve into them in more detail. So if we look at the first part of the book of Isaiah, we need [00:06:05] to get where we're at. The first 12 chapters talk, Isaiah is talking about Israel. And as he talks about Israel there, he goes into some considerable detail. The chapters that we're considering, 13 to 23, they speak of burdens directed towards the foreign nations. What we will see in there is that one of them does seem to be Jerusalem. And we might ask ourselves a question, why when this section is about foreign nations, why is it speaking about Jerusalem? And it seems to be that Jerusalem, that the people of God had gone so far away from the Lord that they were now being counted as one of the nations. And that's a lesson for us today. And then the chapters 24 to 27 [00:07:07] would speak about the world in general as to the future. So these chapters from 13 describe judgments that arise from local circumstances. And at that time, Isaiah was writing in the 700s BC, that Isaiah and the people there were being threatened, and being threatened mainly by the Assyrians. And as we look in these chapters, it's worth me just pointing out that there are parallel chapters, particularly in the other major prophets. In Jeremiah, chapters 46 to 51, and Ezekiel, chapter 25 to 32. There's a summary of sorts, or a brief description, [00:08:01] in the first two chapters of Amos. So this is not isolated, but they very much agree in what they've got to say, and sometimes we need to look at one to help us with the overall sense. So those first 12 chapters dealing with Israel teach us the important lesson that judgment that is coming will be, first of all, it must begin with the house of God. That's a scriptural principle, isn't it? Judgment begins with the house of God. That it was Israel that would be dealt with first. We can apply that to the Church of God, that where there are issues and things that need to be dealt with, that the Lord will deal with his people first. And we see this exemplified from the beginning of Isaiah here. The other principles that we have is that we're left with a distinct impression, [00:09:07] it's emphasized, that God is not just a tribal God. He's not just somebody who is the God of the Moabites, or the God of the Egyptians. That's Psalm 47, verse 2.

God is a great king over all the earth. We know that, we can appreciate that, but in those days especially, each tribe, each nation, would have their own gods, and it would be a matter as whose gods would be thought of as strongest. But Nebuchadnezzar, that king of the Babylonians, had to be brought to that realization that he is the God of the heavens. That he had to own that Jehovah was the one who he had to deal with. Another principle that we know, going right back to Genesis [00:10:03] chapter 12, is that those nations, those peoples that deal well, kindly, with the people of God, that God will bless. We almost feel like sending a text to David Cameron in Downing Street, because this country was blessed because of the way, to at least some extent, it dealt with the Jews. And that's a principle that should guide foreign policy of all the nations. So if we look into chapter 13, it begins straight away by telling us, this is the burden of Babylon, which Isaiah, the son of Amos, did see. So in Isaiah chapter 13, we begin, and he tells us clearly, who is he talking about? Babylon. Why is this remarkable? This prophecy [00:11:06] uttered in just 700 odds BC, Babylon hardly existed at that time.

And he makes these predictions, and tells how in the first instance, the Medes would come up against Babylon and overthrow it. And he's making these predictions a hundred and seventy-five years, approximately, before that event took place. It's like somebody standing here and saying, the peoples from Vanuatu are going to come and destroy this country in the future. It was so remarkable as that, that Isaiah would be speaking specifically about this place. And verse two, lift up a banner upon the high mountain, exalt the voice unto them, shake the hand and they may go into the gates of the nobles. I have commanded my sanctified ones. I [00:12:05] have also called my mighty ones for mine anger, even them that rejoice in my highness. There he is saying that there is going to be people, sanctified ones.

And that causes us to stop, because it's clear that he is talking about these peoples that would come up against Babylon, and that these people were sanctified. And we might say, well, how are these Assyrians sanctified? And really, we think that it means that they're set apart for a particular purpose. And we know that God uses nations in the past, and he will do in the future, to meet out his discipline and his judgment on whomsoever he will. That he uses them. They might not, and they will not, understand, appreciate. But God is acting.

[00:13:04] He is over all. He is high over all. And he is able to cause peoples to work in such a way. If we mention those verses two to five, talking about the Medians, Medes, who are going to come against Babylon itself. If we look at verse six, we see there the day of the Lord is at hand. And verse nine, behold the day of the Lord cometh. And one of the issues that we have to deal with in interpreting these chapters, is what's present, what's in the near future, what's in the distant future. And when we see those words, day of the Lord is at hand, then we can get a glimpse that the millennium, and the events before that, just before that time, are ones that are going to be brought into fruition. If you [00:14:04] look at, just picking out verses, verse 12, I will make a man more precious than fine gold. What's that meaning? It's indicating that people are going to be precious. That this judgment that's going to take place is going to be a severe judgment. That he is going to punish the world for evil and their wickedness, rather like we can see the Lord speaking of in Matthew chapter 24. Then if we pick out verse 19, and Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited. Neither shall it be dwelt in from generation to generation.

Neither shall the Arabian pitch tent there. Neither shall the shepherds make [00:15:05] their fold there. And the two verses go on and give this description of an uninhabited place. A place that would never be inhabited. Now we ask ourselves the question, is anybody living in Babylon today? We've perhaps been fortunate to see pictures over the last 15, 20 years of the area exists. It isn't. It's a waste. It's a desert. But we come to what is really, I think, one of the most interesting points of these chapters. Because chapter 13 seems to describe that near prophecy as far as Isaiah and the people living at that time were concerned. This is going to be fulfilled as the Medes went in and destroyed Babylon and shortly afterwards. But then chapter 14, which still mostly [00:16:03] deals with Babylon, seems to turn away from the city of Babylon to the king of Babylon. And chapter 14 there gives us some indication of distant events. And it talks about Babylon being overthrown. Unfortunately we would have liked to have gone into Revelation and looked at the chapters there talking about Babylon the Great. But how do we square the circle? We're told that Babylon is going to be uninhabited. But Revelation in particular, those chapters towards the end, speak about Babylon the Great. And they speak about Babylon the Great being utterly destroyed. Wiped out completely. No mention of it again. It's not there at the moment. How is Babylon the Great going to be destroyed? And there are expositors who have pondered this. Some, I think Mr. Vine was the one that was [00:17:07] brought to

my attention, did suggest that they would be a literal rebuilding of Babylon. But others suggest that Babylon the Great is really the epitome of that great religious and commercial power that will arise in the last days. When the ten kings will be found there. And when there will be the rise of the Roman Empire. Now I think you can see here that these verses cannot apply to the earlier destruction of Babylon. Because if you look at 1 to 3 of chapter 14, for the Lord will have mercy on Jacob and will yet choose Israel and set them in their own land. And the strangers shall be joined with them. And they shall plead to the house of Jacob. And the people shall take them and bring them to their place. The house of Israel shall possess them in the land of the Lord for servants and [00:18:03] handmaids. They shall take them captives, whose captives they were. And they shall rule over their oppressors. It shall come to pass in that day that the Lord shall give thee rest from thy sorrow, from thy fear, and from the hard bondage wherein thou wast made to serve. So in particular there is talking about the Jews as they return shall make captives of those who were who captured them, who oppressed them. That didn't happen in the time of Nehemiah or Ezra. And it's difficult to see that as Israel is caused to rejoice over the destruction of Babylon in the end times, that it could apply to an event two and a half thousand years previously. The actual destruction of Babylon in the end times is before Israel is restored to greatness. And I find it interesting to see that in the [00:19:05] past when Babylon was destroyed and the Medes came in under Darius and Cyrus, that it was the Medes that gave the Jews permission to go back to Jerusalem. So in those days there was a partial restoring of Israel. The remnant went back following the destruction of Babylon. In the future the destruction of Babylon will bring about that great blessing for Israel as the Lord appears in all his glory. So that deliverance for Israel will bring in a great time of a blessing for those people. Perhaps if we if we move on and look to the end of the chapter, verse 28. Now Babylon is one burden that we could spend many hours discussing. But [00:20:09] there's actually a mark in my Bible which isn't quite in the right place because verse 28, I believe, begins, in the year that King Ahaz died was this burden. And it goes on to say, rejoice not thou whole Palestina, because the rod of him that smote thee is broken. For out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. And the firstborn of the poor shall feed, and the needy shall lie down in safety. And I will kill thy root with famine, and he shall slay thy remnant. Howl, O gates! Cry, O city! Thou whole Palestina art dissolved, for there shall come from the north a smoke, and none shall be alone in his appointed times. What shall the one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor [00:21:06] of his people shall trust it. So here, in our authorized, it calls it Palestina.

Mr. Darby refers to a Philistia, Philistines. And even a cursory reading of the Old Testament scriptures tell us how the Jews were played for hundreds of years by the Philistines. And those five cities of the Philistines, we hear about them from time to time. And we hear how David fought against them, how Solomon fought against them. And they were a continual thorn in the flesh to the people of God. What I find amazing reading these verses is that when I look on my map to see where the Philistines lived, what do I see there now in its [00:22:02] place? I see a remarkable new piece of land. We know it as the Gaza Strip. Gaza, one of the cities of the Philistines. And we find here in the scriptures that it's talking about amongst the foreign nations are the Philistines and what's going to happen to them. It was in the year of Ahaz. It's actually written down the year that he was talking about. And it's saying in 29 that the rod of him that smote thee is broken. It was written in the year King Ahaz died. Ahaz was fighting against the Philistines. He died. The Philistines would think this is great. The problems that we've suffered from him, they're going to be reduced. They're going to be lessened. We're going to be able to live in some measure of peace. But here Isaiah is saying to them, for out of the serpent's root shall come forth a [00:23:05] cockatrice and his fruit shall be a fiery flying serpent. So it's obviously written in very poetic metaphorical language. But he's saying here don't get carried away with yourselves you Philistines because it's going to be worse. Out of the root shall

come a cockatrice. There's going to be more problems for you on the way. And we know 2nd Kings 18 tells us about Hezekiah and Hezekiah who smote the Philistines unto Gaza. And it talks about his fruit in verse 29. His fruit shall be a fiery flying serpent. And that fruit seems as if it might refer to the Lord himself, the Messiah. And verse 30 goes on to talk about a time when the firstborn, the greatest of the poor shall lie down in [00:24:01] safety and I will kill thy root with famine and he shall slay the remnant. At the end time of the Philistines, then the root is going to be killed with a famine and they're told to howl and they're obviously in great distress. And we know when looking at Daniel's prophecy that at the end time the Philistines are going to be destroyed by the northern invader. It doesn't make that clear in Daniel but we think from other scriptures that that would refer to Assyria. That in the past there were people that came against the Philistines and one of them was Alexander the Great. They were on that route, still that route as we'll see between Egypt and Assyria in particular. And Alexander the Great came through and destroyed them. Again the people at that time would have seen [00:25:01] Isaiah's prophecy coming to a measure of fulfillment. But it's a partial fulfillment and we look towards future times to see this happening. And Zechariah chapter 9 gives us more details of that. The last verse where it says the whole world hear the Lord hath founded Zion. The whole world hasn't heard that at any time in the past. That's obviously again referring to the beginning of the Millennial Kingdom. So to my mind it's interesting to see that the Philistines here are mentioned in scriptures. Then we come in chapter 15 to Moab and we know that again there are a number of instances where Moab comes into the scriptures. What do we know about the Moabites? Well we remember Naomi coming from Moab. We don't tend to think a great deal of Orpah, her sister, going back into Moab. What happened to her? We know what [00:26:06] happened to Ruth. Tremendous blessing. It didn't look promising to her. She had to take that step of faith. What happened to Orpah? Well we don't know but she went back into Moab. But we can see that those who followed the Lord, those who desired to be obedient to him, were tremendously blessed and that should give us encouragement. But the Moabites were idolatrous. Like many others around them, they worshipped Akimosh and a whole host of other idols. Jeremiah 48 verse 11 tells us that Moab was complacent, at ease, since his youth. 1 Corinthians 10 verse 12 tells us that we should be we should beware, take care, because those who think they stand lest we fall. That Moab was scornful in Jeremiah 48 27. They [00:27:04] looked with derision and scorn at Israel. And lastly it says in fact in chapter 16 looks at Moab as well. The verse 6, verse of chapter 16, we have heard of the pride of Moab. He is very proud. Even his courtiness and his pride and his wrath but his lies shall not be so. A characteristic of Moab. How God will act against these people. And if we look at verse 5 of chapter 15, my heart shall cry out for Moab. His fugitives shall flee unto Zoar, an heifer of three years old. For by the mounting up of Luhith with the weeping shall they go it up. For in the way of Horonim shall they raise up a cry of destruction. Obviously difficult times there. There's a cry, there's fugitives, they're having to flee. [00:28:04] And this seems to refer again to the Assyrians coming down from the north and these people fleeing to Zoar which we read in relation to the beginning of Moab. Moab began with that incestuous relationship with Lot and his older daughter when they fled to this same place. And here they are fleeing to the same place again. And if we see that these sorts of things, if we look at verse 4 to 5 of 15, let mine outcasts dwell with thee, Moab. Be thou a cover to them that from the face of the spoiler, for the extortioner is at an end and the spoiler ceaseth. The oppressors are consumed out of the land and in mercy shall the throne be established. And he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and hasting righteousness. [00:29:04] Clearly millennial pictures again at this time. And there has been a considerable amount of discussion about these first verses here as to who exactly they refer to. It isn't a hundred percent clear. But we can see that we can even go to Jeremiah chapter 48 and it says, I will bring again captivity of Moab in latter days. Moab will be a captive but it will not be destroyed like Babylon in the latter days. So we've seen our first burden, Babylon, completely utterly destroyed. We come to Philistia and we can see how it will be overrun by

the Assyrians. We come to Moab and we see that it will be brought into captivity but it will not, it appears, be ultimately destroyed. That's going to [00:30:07] have to move on for the sake of time to chapter 17 and Damascus. Now certainly there's a city in the news. What's the Scriptures saying about Damascus? Well the verse 1 again is illuminating, isn't it? The burden of Damascus. Behold Damascus is taken away from being a city and it shall be a ruinous heap. It talks about the other cities, the flocks lying down them in verse 2 and then verse 3 the fortress also shall cease from Ephraim and the kingdom from Damascus and the remnant of Syria they shall be as the glory of the children of Israel saith the Lord of hosts. So we've got this is talking about Damascus which interestingly is the city not the country Syria but it's saying that [00:31:07] there'll be a ruinous heap and but it's also linking in to this Damascus burden Ephraim or the ten tribes of Israel part of God's people and even further back into Isaiah chapter 7 we read of the destruction of the ten tribes because they allied themselves with Syria when Ahaz was king of Judah. That's a most important lesson for us there that the ten tribes had gone further away from the Lord quicker than Judah and that they had been overrun we know they had been exiled and carried away there is a thought from this chapter and elsewhere that there was a gradual wasting away of these ten tribes but [00:32:07] Ephraim Israel was linked with them what was Israel doing being linked with Syria that they had both come against Judah and caused a great deal of death to Judah and clearly because Ephraim had sided with Syria against Judah God punished Ephraim his own people because of their wickedness because of their association with evil people and we need to think about that for ourselves don't we but if we associate with wrong systems wrong peoples wrong things and wrong principles that the Lord will come in and act he will act and he will [00:33:03] judge and he will discipline those of his people that Ephraim would have gone after Syria great deals of concern at that time of people mainly the Assyrians who are coming down and destroying most of the peoples around about them but Judah was encouraged to wait upon the Lord and we know that 185,000 of these people were killed by the angel and relieved the pressure from Judah but Judah to some extent trusted in the Lord the Lord delivered them and it wasn't through allying themselves with other countries of the nations that brought them into a measure of peace now if we move on to chapter 18 I think without a doubt this becomes to get the exact meaning of these verses perhaps the most [00:34:02] difficult of our section it's difficult because of the area that it's talking to verse 1 woe to the land shadowing with wings which is beyond the rivers of Ethiopia that sendeth ambassadors by the sea even in vessels of bulrushes upon the waters saying go ye swift messengers to a nation scattered and peeled to a people hitherto a nation meted out and trodden down whose land the rivers have spoiled now this forms section these three chapters 18 19 20 have mentioned their title Ethiopia and Egypt as well but you can see that it talks about beyond the rivers of Ethiopia beyond the rivers of Ethiopia and people have tried to suggest where it might be some suggestions are that it could be that the land of Kush that we sometimes read about present-day parts of Sudan again a [00:35:03] country that we read a great deal about the Nubians I remember reading missionary prayer letters about those believers on the mountains there who were actually being bombed when the country split some suggestions that this is the people that are talked about but it describes them as a people nation scattered and peeled now that is a very unusual description which has kept the commentators busy for many a year some as you go down here you see it talks about sending ambassadors by the sea people would tend to think that's that actually the River Nile and at that time Egypt surprisingly was conquered by the Ethiopians and there was a dynasty set up by the Ethiopians and it was at this time that Isaiah was in fact writing so we can see there that at that time there was this threat of [00:36:04] the Assyrian invasion that the countries were trying to ally themselves Egypt was a big power at that time Ethiopia had taken over Egypt and that here ambassadors were being sent to try and prevent these Assyrians coming forward we see that God again is in control verses 3 to 6 there's a phrase there that says I will destroy the council of in verse 3 and the Egyptians will I give over into the hand of a cruel Lord and a fierce king shall rule

over them so the Lord is saying what's going to happen to these people he's going to say the Egyptians are going to be taken over and we believe that's by the Assyrians in that near future but as we consider and move into chapter 19 you see it refers to the [00:37:06] burden of Egypt now we know that Egypt is representative of the world for us the world which is so much against the Lord and his things but behold the Lord rideth upon a swift cloud and shall come into Egypt and the idols of Egypt shall be moved at his presence and the heart of Egypt shall melt in the midst of it I will set the Egyptians against the Egyptians and it speaks there in a little bit of detail about how Egypt is going to be treated is going to be civil war there's going to be problems with agriculture they're going to be conquered fishing is even mentioned the textile industry is going to be taken over even the aristocracy of the land is mentioned there of bad times coming to Egypt but if we move down to verse 16 and look towards the end of the chapter we notice in verse 18 in fact that it says in that day shall five [00:38:05] cities in the land of Egypt speak the language of Canaan and swear to the Lord of hosts one shall be called the city of destruction in that day shall there be an altar to the Lord has there ever been in the history of Egypt 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 a sign and for a witness unto the Lords of hosts in the land of Egypt they shall cry unto the Lord because of the oppressors he shall send them a Savior and a great one and he shall deliver them clearly speaking about future events and the Lord verse 21 shall be known to Egypt how incredible the Lord should be known to Egypt and the Egyptians shall know the Lord in that day shall do sacrifice and oblation they shall vow unto the [00:39:05] Lord and perform it and the Lord shall smite Egypt he shall smite and heal it and they shall return even to the Lord and then in verse 23 in that day shall there be a highway out of Egypt to Assyria and the Assyrian shall come into Egypt the Egyptians into Assyria and the Egyptians shall serve with the Assyrians in that day shall Israel be the third with Egypt and with Assyria even a blessing in the midst of the land how incredible here is talking about these three nations Egypt Assyria and Israel really being part of a threesome and they will be a threesome honoring the Lord and it's talking here of this great [00:40:01] highway that will run and verse 25 blessed be Egypt my people what a transformation blessed be Egypt my people and Assyria the work of my hands so Egypt in that future day will be blessed Assyria will be blessed Israel will be blessed we know that when the Lord comes and he rules in the Millennium the whole nations of the world will be blessed but Babylon completely wiped out Moab will be brought into a position of being a fugitive but will be helped out in the end some will be destroyed some will go through difficult all go through difficult times in fact but here Egypt and Assyria are brought into this prominent position and they will be greatly blessed and if we look at chapter 20 it talks there about Ashtod and Tartan and Sargon the king of Assyria [00:41:07] and there it's going back in time a little bit and giving an insurance to the reader that the events that we've just read about in chapter 19 will be fulfilled that it's dealing with this help that they wanted and Isaiah was caused to walk naked it says in verse 2 and barefoot throughout Judah to speak to them in a pictorial way and show them that don't put your trust in Egypt don't go running to Egypt when the Assyrians come in and he had to act and behave like that as a sign to them to show them in a forcible way that they mustn't ally themselves with Egypt at that time so if we move on to 21 chapter [00:42:06] 21 there appears to be about Jerusalem in particular it was where it was put in the midst here near the end in fact of this account of the foreign nations you see that it's called the burden of the desert of the sea so at the beginning there it doesn't mention that it would be Jerusalem but if we read through there you can see that there is some allusions to the fact that this would be talking of and I'm sorry I've got that wrong there this chapter 21 if I just put that right is clearly talking about Babylon again it goes up to verse 10 verses 1 to 10 speaking of Babylon again as it had done at the beginning of the [00:43:05] section it mentions conquering by the Medes there Babylon is fallen in verse 9 is for all the graven images of her gods but if we move on to verse 11 you see it mentions this place Dumar and it is thought that that is Edom and the name means

silence or stillness of death and there's a question that goes out in verse 11 he calleth to me out of seer watchman what are the night watchman what are the night the watchman said the morning cometh and also the night if you will inquire inquiry return and come just those two verses and if we look at other scriptures Isaiah 63 in Obadiah it talks about darkness over the land of Edom in the latter days that morning would come but only after hours of [00:44:02] darkness that they would suffer in those later days but morning would come for Edom the saviors on Mount Zion to judge the Mount of Esau is mentioned in Obadiah verse 21 then if we look at verse 13 perhaps surprisingly to you it talks about Arabia now we're increasingly hearing more about Arabia from the little places that are mentioned Tima and Dedanim it seems that this is northern Arabia but verse 16 talks about within a year according to the years of a highling all the glory of Kedar shall fall now Kedar we can trace right the way back to Ishmael obviously the son of Abraham but although we're not given a great deal of information here the residue verse 17 the residue of the [00:45:04] numbers of arches the mighty men of the children of Kedar shall be diminished for the Lord God of Israel has spoken it they're going to be diminished they were going to suffer and again the northern part of Arabia was affected by the Assyrians at that time but as Isaiah 42 verse 11 talks about the inhabitants of Kedar sing when Jehovah's servant was manifested so when Jehovah comes to reign the inhabitants of Kedar as mentioned as those that sing those that rejoice at the coming of the Messiah so chapter 22 and chapter 22 is where we do get illusions to Jerusalem verse 9 you have seen also the breaches of the city of David that they have membered and verse 10 Jerusalem is actually mentioned and it talks here about revelry verse 13 that in Jerusalem at that time although [00:46:03] it was difficult they were liable to be invaded at any moment but there they were rejoicing they were reveling in the streets rather than repenting in dust of ashes because of their wickedness and failure to honor the Lord and the second part of the chapter talks about Eliakim and Shevna who are two people one should we say one good and one bad and how that the proud one was to be overthrown and taken over then we come lastly to Tyre in chapter 3 23 chapter 23 Tyre I always think of Tyre as being a most interesting prophecy not least because there are some very detailed prophecies about Tyre in Ezekiel and they speak with considerable detail how of this place on the Mediterranean coast and I was reading Mr. Rossier many years ago talking of Tyre has been the [00:47:06] ancient equivalent of London because of its he was writing good few years ago now but the commercial hub of the world the ships coming in and out plying their goods making lots of money for people and here he's talking about Tyre being just that place and if you look at it the first first how all you ships of Tarshish not sure exactly where Tarshish is we think it's at the west towards the western end of the Mediterranean Sea but there was no room for the ships to get in what was the problem Tyre was being attacked and we know that Nebuchadnezzar came and tried to attack Tyre that it was made up of two islands were joined by a causeway to the mainland and that Nebuchadnezzar came and was able to destroy and conquer the mainland part of Tyre but never the islands and it was Alexander the Great that came later that destroyed the islands and the detailed [00:48:03] prophecies speak of this event which again we're talking about the 175 years later and hundreds of years later in the case of Alexander the Great it talks about fishermen spreading their nets on Tyre and how that the place would be deserted and as we look here in verse 7 it talks about a joyous city verse 8 a crowning city verse 11 a merchant city how this destruction of Tyre was that great commercial center is there showing that God will destroy these places these places that are concerned about making money concerned about making fortunes think a few miles down the road there with those rather tall buildings financial centers making absolute fortunes and God he spoke to Tyre in those days I'm going to destroy you and it's still destroyed today how that God will act against those that don't honor the Lord Jesus in verse 5 Egypt is pained [00:49:08] because of the report of Tyre Egypt have been sending linen and other cloths and food that it was making to Tyre there was nowhere to sell their goods and we know that during the days of the Great Tribulation similar events are happening where perhaps in the end after the series



of woes 50% of the world's population will be wiped out and it will affect the whole world we've seen that in the crisis of the last few years but it affects everywhere and these prophecies in in Scripture talk of similar times and how God will deal with these places Tyre will be destroyed by divine intervention he will use and did use Nebuchadnezzar and Alexander the Great to destroy them how we can see that when God speaks in his word that he speaks clearly the detail in here that [00:50:05] we haven't been able to go to is remarkable and in dozens of other chapters throughout the scriptures and we can see by looking at the past that some of these events have already happened it gives us confidence to see that the scriptures will be fulfilled that the Lord Jesus will come that we thankfully we were taken out of this world at the rapture and the Lord will judge what is left and then he will come that approximately seven years later to rule and he will rule in righteousness and he will rule in judgment and as we see these things already spoken just briefly about Israel how we can see those things beginning to move in position I'm sure some of you would have thoughts why is it that that little piece of land there which we hear such a lot about these last few weeks and months [00:51:02] ISIS and IS what's that piece of land there well it's it's it's a serious just those little bits of Syria we read about Syria coming that king of the north coming through is this the beginnings of it it was a bit of desert that nobody really bothered about we didn't know much about it but the scripture talks about these things and when we see what has been fulfilled what is still left to be fulfilled we see the hand of God in this world and we see that we can leave things to him and we can rejoice in the fact that he will come to act that we will be taken out of this world before he judges this world during those seven years and I'm sure how much we can all rejoice in that fact and look forward to this time when the Lord will come and when he will rule this world and he will rule it with that rod of iron and he will be given the glory that he is due by the nations so when we look at prophecy hopefully [00:52:05] encourages to see that those hundreds upon hundreds of prophecies that are in the Bible you can't look to any other book in the world with such a degree of fulfillment than the scriptures we can take heart and we can be encouraged to go on faithfully serving the Lord so shall we close and sing number 87 Jesus shall reign where I the son doth his successive journeys run his kingdom stretch from shore to shore till moons shall wax and wane no more hymn number 87