

The Crash of Aswan's Dam in the Year 2016 ± 1?

How to Deal with Biblical Prophecy

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1. Summary

The dam near Aswan with its consequences is described several times in the biblical prophecy. The precise text passages are written in Isaiah 19, Ezekiel 29-32, Habakkuk 1-4, the departure speeches of Christ Jesus concerning the restoration of the kingdom Israel, and the corresponding cross references in the prophets.

In Isaiah 19 Aswan is not mentioned, but the problems of oversalting of the Nile water are addressed. In Ezekiel Syene (this is the old name of "Al Syene" = "Aswan" in English) is named for several times. Furthermore it is mentioned, that the land southern of Aswan will not be stepped on by humans or cattle for 40 years – this is the duration of the flood on most high level. Since the dam near Aswan has been opened on January 15th in 1971, but the lake capacity was reached not before 1976¹, the reducing of the most high flood level is expected to take place in 2016 ± 1. The destruction of this dam by the Chaldeans is mentioned by Ezekiel explicitly, but this is not dated. It can also take place after the reducing of the most high flood level. In the prophecy of Habakkuk is explained, that the event can be delayed, but it will surely come. After the return of the Egyptians Isaiah mentions a peace union with Egypt, Israel, and Assyria, which is not dated. Christ Jesus points out to his disciples for several times, that the moment of Israel's restoration cannot be dated before. Furthermore it is paying to consider disaster plans for refugees and to think carefully on its finances. *Blessed are the merciful: for they shall obtain mercy* (St. Matthew 5:7).

There is use to go through the texts each part by part. The wording of the King James Authorized Version, which is used here, is dated the latest from 1833, this may also be the year of the citation spelling.

2. The Prophecy by Isaiah

The 19th chapter starts by the following words:

- 1. The burden of Egypt. 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.*
- 2. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, [and] kingdom against kingdom.*
- 3. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmings, and to them that have familiar spirits, and to the wizards.*

Today Cairo is the centre of the Arabic world. Ishmael, the son of Abraham and ancestor of all Arabs, had an Egyptian mother (Genesis 16:1-3,15-16) and an Egyptian woman (Genesis 21:21), therefore the connections between the Arabs and the Egyptians are very good now as ever. The prophetic burden over Egypt corresponds to the Egyptian gods, which in spite of Christianity and Islam the latest since 1850 have received great adoration via archaeology. The brother twist in Egypt, which has spread to all the Islamic world, is announced in Isaiah 19:2. In Isaiah 19:3 the hint is written, that the Egyptians do not ask their God for advice, but their idols and wizards. The founding of the state of Israel, which provoked this twist in 1948, is almost kept secret by Isaiah. He mentions, what the God of Israel is doing:

- 4. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.*
- 5. And the waters shall fail from the sea, and the river shall be wasted and dried up.*
- 6. And they shall turn the rivers far away; [and] the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.*
- 7. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no [more].*
- 8. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.*

1 http://en.wikipedia.org/wiki/Aswan_Dam#Construction_and_filling_1960-1976 on January 6th, 2011, and <http://de.wikipedia.org/wiki/Assuan-Staudamm> on January 6th, 2011

9. *Moreover they that work in fine flax, and they that weave networks, shall be confounded.*
 10. *And they shall be broken in the purposes thereof, all that make sluices [and] ponds for fish.*

The “fierce king” Nasser is not mentioned by name, but his cruelty only. He ordered thousands of Nubians to resettle from the upper Nile valley. The consequence of this cruelty is the drying up of the Nile, the oversalting of the present water, the falling-off in fishing, and the problems of cotton cultivation, especially for the wage-earners. All this Isaiah has predicted about 700 before Christ. The comment is not missing:

11. *Surely the princes of Zoan [are] fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I [am] the son of the wise, the son of ancient kings?*
 12. *Where [are] they? where [are] thy wise [men]? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.*
 13. *The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, [even they that are] the stay of the tribes thereof.*
 14. *The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken [man] staggereth in his vomit.*
 15. *Neither shall there be [any] work for Egypt, which the head or tail, branch or rush, may do.*
 16. *In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.*
 17. *And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.*
 18. *In that day shall five 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.*

Isaiah 19:12 sounds similar to Isaiah 41:21-29, where a Japanese named “North” is announced, who will declare the name of God. In Isaiah 19:17 the land of Judah is mentioned. Therefore this prophecy could not come true between 70 after Christ and 1948 after Christ. In Isaiah 19:18 five Egyptian cities are presented to be especially godfearing, thus even the language of Canaan, that is the Hebrew language, is spoken there. One of this cities is called “Irheres” (city of destruction), which corresponding to the statement of some language scientists² in Greek sounds “Heliopolis”, which today is a suburb of Cairo.

Isaiah shows the further way of future:

19. *In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.*
 20. *And 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 saviour, and a great one, and he shall deliver them.*
 21. *And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform [it].*
 22. *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.*
 23. *In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.*
 24. *In that day shall Israel be the third with Egypt and with Assyria, [even] a blessing in the midst of the land:*
 25. *Whom the LORD of hosts shall bless, saying, Blessed [be] Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.*

The coming true of these promises of God today is yet hard to imagine, although the oversalting in Egypt is already fulfilled. In Isaiah 19:24-25 Israel is mentioned, which then probably will have seen its reunification due to Ezekiel 37 – without being dated. In 722 before Christ Asshur has led ten of the twelve tribes of Israel into captivity, which is continuing until today. It is not clear, whether the “highway” in Isaiah 19:23 will be a railway or a motorway. Anyway a railway is better to cross a desert, a motorway seems to be better to manage slopes (Jerusalem is located about 800 m above sea level). Here in this chapter, Jerusalem itself is not mentioned at all.

² Merrill C. Tenney: “Namen und Begriffe der Bibel”, Verlag Hermann Schulte, Wetzlar, 1st edition 1972, page 113; the English original has got the title “Handy Dictionary of the Bible” (Zondervan Publishing House, Grand Rapids, Michigan, 1965);

also Online Bible 6.13 when discussing Strong’s number no. 02041 (Hebrew).

3. The Prophecy by Ezekiel

The text of the prophet Ezekiel is much more detailed and more precise. It dates from the captivity of the house of Judah in Babel (607 before Christ until 537 before Christ).

The 29th chapter starts with the following words:

1. *In the tenth year, in the tenth [month], in the twelfth [day] of the month, the word of the LORD came unto me, saying,*
2. *Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:*
3. *Speak, and say, Thus saith the Lord GOD; Behold, I [am] against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river [is] mine own, and I have made [it] for myself.*
4. *But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.*
5. *And I will leave thee [thrown] into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.*
6. *And all the inhabitants of Egypt shall know that I [am] the LORD, because they have been a staff of reed to the house of Israel.*
7. *When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.*
8. *Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.*
9. *And the land of Egypt shall be desolate and waste; and they shall know that I [am] the LORD: because he hath said, The river [is] mine, and I have made [it].*
10. *Behold, therefore I [am] against thee, and against thy rivers, and I will make the land of Egypt utterly waste [and] desolate, from the tower of Syene even unto the border of Ethiopia.*
11. *No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.*
12. *And I will make the land of Egypt desolate in the midst of the countries [that are] desolate, and her cities among the cities [that are] laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.*

Ezekiel 29:1 dates the text precisely, the years are counted in the captivity of Ezekiel. The actual King James Authorized Version mentions "Syene" correctly in Ezekiel 29:10. The Hebrew word "migdol" in Ezekiel 29:10 has been translated to be "tower" by Luther and by the translators of the King James Authorized Version, this is a very huge stronghold, namely a dam wall of 111 m height and more than 3 km length. The word "migdol" itself can be wholly located in the Hebrew Bible at the following positions: Exodus 14:2, Numbers 33:7, 2 Samuel 22:51, Jeremiah 44:1, Jeremiah 46:14, Ezekiel 29:10, Ezekiel 30:6.

Between the dam near Aswan and the border of the black people today exists Nasser's lake. Due to Ezekiel 29:11 this area will not be walked on by human or cattle for 40 years. The flooding of Nasser's lake started the latest on January 15th in 1971, but the full capacity of the lake was reached not before the year 1976. The worldwide spreading of the Egyptians, that will take place also 40 years, is mentioned in Ezekiel 29:12. Between both time spaces can be a reducing time of Nasser's lake until to the destruction of Aswan's dam. Meanwhile this possibility is clear by an Ethiopian dam at the Blue Nile³, which is expected to guarantee, that the border to Sudan will no longer be reached by Nasser's lake since 2016 ± 1. There begins the land of the black people of "Cush", the brother of "Mizraim" (Genesis 10:6), from whom the Egyptians come from. As soon as Nasser's lake is empty after the destruction of Aswan's dam, the rest of Egypt will not be muddy only, but the salty thickend lake water because of evaporation will swim less perfectly on the Mediterranean Sea than pure fresh water. Therefore the air stream⁴, which due to Salomo (Ecclesiastes 1:7) brings the water back to Uganda and Ethiopia, for the first time will stop. The consequence is the drying up of the river oasis Egypt and the connected Sahel zone, which already now suffers a lot from water problems because of Nasser's lake. Ezekiel 29:8 deals of a military conflict before the drying up of the Nile. This message coincides to Isaiah 19:2. Ezekiel 29:3 and Ezekiel 29:9 talk totally clearly about a water provision that has been installed by humans.

The plan of God goes on, namely to stop the worldwide spread of the Egyptians after 40 years:

3 Grand Ethiopian Renaissance Dam

4 jet stream

13. *Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:*

14. *And I will bring again the captivity of Egypt, and will cause them to return [into] the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.*

15. *It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.*

16. *And it shall be no more the confidence of the house of Israel, which bringeth [their] iniquity to remembrance, when they shall look after them: but they shall know that I [am] the Lord GOD.*

This text corresponds to the end of Isaiah 19. It is worth to be mentioned, that Jesus Christ due to St. Matthew 7:21 claims the title "Lord Lord" for himself. In the historical Luther's Bible sometimes also "Lord, Lord" is translated, but the writing without a middle comma prevails. In English is translated "Lord GOD", which corresponds to the German notion "Herrgott", that has been fixed unto Jesus already in the 15th century. After the return of the Egyptians into their homeland they will own no further leading position. Actually Cairo is the largest city of Africa.

The next prophecy by Ezekiel concerns a totally different time, what causes difficulties for several times to understand the statements of the prophets correctly:

17. *And it came to pass in the seven and twentieth year, in the first [month], in the first [day] of the month, the word of the LORD came unto me, saying,*

18. *Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head [was] made bald, and every shoulder [was] peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:*

19. *Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.*

20. *I have given him the land of Egypt [for] his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.*

21. *In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I [am] the LORD.*

Tyre due to Ezekiel has been destroyed by Nebuchadnezzar already before the 27th year of Ezekiel's captivity. Nebuchadnezzar after the destroying of Jerusalem also conquered yet Egypt, which also the prophet Jeremiah had announced (Jeremiah 46). Because of Isaiah 23,15-17 Tyre was rebuilt 70 years after its destruction on a neighbored island and later destroyed by Alexander the Great, which underlines the old quarrel between the sailors from Grecia and Phoenicia. Because Tyre belongs to the heritage of Israel, there is yet a promise from Isaiah 23,18 for this town.

Ezekiel 30 starts the following:

1. *The word of the LORD came again unto me, saying,*

2. *Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!*

3. *For the day [is] near, even the day of the LORD [is] near, a cloudy day; it shall be the time of the heathen.*

4. *And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.*

5. *Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.*

6. *Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.*

7. *And they shall be desolate in the midst of the countries [that are] desolate, and her cities shall be in the midst of the cities [that are] wasted.*

8. *And they shall know that I [am] the LORD, when I have set a fire in Egypt, and [when] all her helpers shall be destroyed.*

9. *In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.*

10. *Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.*

11. *He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.*

12. *And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste,*

and all that is therein, by the hand of strangers: I the LORD have spoken [it].

13. Thus saith the Lord GOD; I will also destroy the idols, and I will cause [their] images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph [shall have] distresses daily.

17. The young men of Aven and of Pibeseth shall fall by the sword: and these [cities] shall go into captivity.

18. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19. Thus will I execute judgments in Egypt: and they shall know that I [am] the LORD.

Here, the stronghold “Sin”, which means “Siene”, “Syene”, or “Aswan”, is mentioned in Ezekiel 30:6 and Ezekiel 30:15. Furthermore military conflicts are announced. Ezekiel 30:10 speaks of Nebuchadnezzar, the king of Babel. Already Saddam Hussein claimed to be a successor of the same. Also the prophecies by the prophet Habakkuk, where especially the military airplanes of the Chaldeans are mentioned, are yet to be fulfilled.

At several positions of the text is spoken of the darkening of the location. This always describes a disaster within the almost cloudless Egypt. The corresponding fire is mentioned often enough. An atomic bomb to crash the dam would anyway be described by the prophecy of Ezekiel, especially the solid cloud formation, which starts when the water of the storage-lake is running over the actual bomb rests. We can hope that a less cruel kind of weapon will be used. The location to be guided most in Egypt doubtlessly is the large dam of Aswan.

The attack to Egypt from the Iraq due to the following text of Ezekiel 30 is not to be questioned:

20. And it came to pass in the eleventh year, in the first [month], in the seventh [day] of the month, [that] the word of the LORD came unto me, saying,

21. Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22. Therefore thus saith the Lord GOD; Behold, I [am] against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23. And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded [man].

25. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I [am] the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I [am] the LORD.

Ezekiel 30:23 and Ezekiel 30:26 corresponds to the worldwide spread of the Egyptians, which so far has not taken place. It cannot be excluded, that the United States of America now arm Iraq for this battle – by money from Europe? Meanwhile the Chaldeans regain independence anyway.

Ezekiel 31 contains a further prophecy:

1. And it came to pass in the eleventh year, in the third [month], in the first [day] of the month, [that] the word of the LORD came unto me, saying,

2. Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3. Behold, the Assyrian [was] a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9. I have made him fair by the multitude of his branches: so that all the trees of Eden, that [were] in the garden

of God, envied him.

10. Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11. I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

12. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14. To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15. Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17. They also went down into hell with him unto [them that be] slain with the sword; and [they that were] his arm, [that] dwelt under his shadow in the midst of the heathen.

18. To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with [them that be] slain by the sword. This [is] Pharaoh and all his multitude, saith the Lord GOD.

It is astonishing, that Asshur and its destruction are described so detailed in this connection. The relation unto Egypt then consists in just a single question unto Pharaoh in Ezekiel 31:18. The destruction of Saddam Hussein has already been shown to us. For the dispersion of Egypt is to be expected the earliest the end of the 40 years flood periode of Nasser's lake on most high level, a delay is possible after timely declining of the water level. The destruction of Egypt will turn out at least as drastically as in Asshur, whereby the Egyptians will be scattered all over the world. The Nile itself will become dry, which must be expected after the crash of the dam.

Two lamentations are following in Ezekiel 32:

1. And it came to pass in the twelfth year, in the twelfth month, in the first [day] of the month, [that] the word of the LORD came unto me, saying,

2. Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou [art] as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3. Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5. And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6. I will also water with thy blood the land wherein thou swimst, [even] to the mountains; and the rivers shall be full of thee.

7. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

9. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at [every] moment, every man for his own life, in the day of thy fall.

11. For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13. I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14. *Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.*
15. *When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I [am] the LORD.*
16. *This [is] the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, [even] for Egypt, and for all her multitude, saith the Lord GOD.*

The fulfillment of these statements can be imagined much better in a time, where all humans can be reached by the news in any speed, than in times, during which even in the little Germany a news needed weeks to be spread.

The second lamentation, that followed at that time after two weeks, stresses the tragicalness, which surely will change the whole Islamic world:

17. *It came to pass also in the twelfth year, in the fifteenth [day] of the month, [that] the word of the LORD came unto me, saying,*
18. *Son of man, wail for the multitude of Egypt, and cast them down, [even] her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.*
19. *Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.*
20. *They shall fall in the midst of [them that are] slain by the sword: she is delivered to the sword: draw her and all her multitudes.*
21. *The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.*
22. *Asshur [is] there and all her company: his graves [are] about him: all of them slain, fallen by the sword:*
23. *Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.*
24. *There [is] Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.*
25. *They have set her a bed in the midst of the slain with all her multitude: her graves [are] round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of [them that be] slain.*
26. *There [is] Meshech, Tubal, and all her multitude: her graves [are] round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.*
27. *And they shall not lie with the mighty [that are] fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though [they were] the terror of the mighty in the land of the living.*
28. *Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with [them that are] slain with the sword.*
29. *There [is] Edom, her kings, and all her princes, which with their might are laid by [them that were] slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.*
30. *There [be] the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with [them that be] slain by the sword, and bear their shame with them that go down to the pit.*
31. *Pharaoh shall see them, and shall be comforted over all his multitude, [even] Pharaoh and all his army slain by the sword, saith the Lord GOD.*
32. *For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with [them that are] slain with the sword, [even] Pharaoh and all his multitude, saith the Lord GOD.*

The last verse of these prophecies is the most important one. It is impossible to disprove the prophecies of the Almighty God by experiment. Since with reason these statements were interpreted on Saddam Hussein, who was thought to plan a campaign into Egypt, now after his destruction the correctness of God's word is clear the more. The next ruler, who will be mighty in Iraq, again will claim to be the successor of Nebuchadnezzar and fulfill the statements by the prophet Ezekiel and by the prophet Habakkuk. In spite of all this furtherone is written (Proverbs 12:20):

20. *Deceit [is] in the heart of them that imagine evil: but to the counsellors of peace [is] joy.*

This verse also punishes an American president to be a liar, who conquered Iraq by the promise to hinder a greater evil by this. It turns out more clearly than ever before, that the old God is yet living and keeps the fates of this world in his hands. The Egyptians do well to conform themselves to him and no longer to ask their wizards and idols for advice.

4. The Prophecy by Habakkuk

The prophet Habakkuk describes God's world police in chapter 1:

1. *The burden which Habakkuk the prophet did see.*
2. *O LORD, how long shall I cry, and thou wilt not hear! [even] cry out unto thee [of] violence, and thou wilt not save!*
3. *Why dost thou shew me iniquity, and cause [me] to behold grievance? for spoiling and violence [are] before me: and there are [that] raise up strife and contention.*
4. *Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.*
5. *Behold ye among the heathen, and regard, and wonder marvellously: for [I] will work a work in your days, [which] ye will not believe, though it be told [you].*
6. *For, lo, I raise up the Chaldeans, [that] bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces [that are] not theirs.*
7. *They [are] terrible and dreadful: their judgment and their dignity shall proceed of themselves.*
8. *Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle [that] hasteth to eat.*
9. *They shall come all for violence: their faces shall sup up [as] the east wind, and they shall gather the captivity as the sand.*
10. *And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.*
11. *Then shall [his] mind change, and he shall pass over, and offend, [imputing] this his power unto his god.*
12. *[Art] thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.*
13. *[Thou art] of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, [and] holdest thy tongue when the wicked devoureth [the man that is] more righteous than he?*
14. *And makest men as the fishes of the sea, as the creeping things, [that have] no ruler over them?*
15. *They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad.*
16. *Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion [is] fat, and their meat plenteous.*
17. *Shall they therefore empty their net, and not spare continually to slay the nations?*

Indeed, God has established this might, but these people are blinded by their own victory and their might resulting from this so much, that they become themselves independent and finally give sacrifices to their military equipment, which definitely is idolatry. Their aim is to kill humans. Due to verse 6 these are the Chaldeans, due to verse 8 they own airplanes, which can fly like the eagles. In verse 10 huge dredgers are mentioned, which also already Saddam Hussein used in war against Iran. In the 21st century by such a vehicle a castle ditch can without problems be filled up during short time, at stronghold walls can be filled up corresponding slopes before and behind the wall.

The prophet Habakkuk asks God correctly, whether these really will remove by God's order the wicked in the world. They shall punish God's people only, without removal.

The 2nd chapter of the prophet Habakkuk in the old chapter division has got 4 verses only:

1. *I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.*
2. *And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it.*
3. *For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*
4. *Behold, his soul [which] is lifted up is not upright in him: but the just shall live by his faith.*

God's answer underlines, that this vision in any case will happen yet, but it can be delayed. Concerning the destruction of Aswan's dam this means, that a time gap between the reduction of flood level in Nasser's lake and the violent destruction of the dam by the Chaldeans is possible. This yields a clear relief with the organization and financing of disaster plans for a world-wide lodging of the Egyptians.

The 3rd chapter begins by verse 5 and shows, that also this world police finally will perish:

5. *Yea also, because he transgresseth by wine, [he is] a proud man, neither keepeth at home, who enlargeth his desire as hell, and [is] as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:*
6. *Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth [that which is] not his! how long? and to him that ladeth himself with thick clay!*
7. *Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?*
8. *Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and [for] the violence of the land, of the city, and of all that dwell therein.*
9. *Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!*
10. *Thou hast consulted shame to thy house by cutting off many people, and hast sinned [against] thy soul.*
11. *For the stone shall cry out of the wall, and the beam out of the timber shall answer it.*
12. *Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!*
13. *Behold, [is it] not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?*
14. *For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*
15. *Woe unto him that giveth his neighbour drink, that putteth thy bottle to [him], and makest [him] drunken also, that thou mayest look on their nakedness!*
16. *Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing [shall be] on thy glory.*
17. *For the violence of Lebanon shall cover thee, and the spoil of beasts, [which] made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.*
18. *What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?*
19. *Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it [is] laid over with gold and silver, and [there is] no breath at all in the midst of it.*
20. *But the LORD [is] in his holy temple: let all the earth keep silence before him.*

The 4th chapter is a thanksgiving prayer of Habakkuk, because now he understands God's plan with this world police:

1. *A prayer of Habakkuk the prophet upon Shigionoth.*
2. *O LORD, I have heard thy speech, [and] was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.*
3. *God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.*
4. *And [his] brightness was as the light; he had horns [coming] out of his hand: and there [was] the hiding of his power.*
5. *Before him went the pestilence, and burning coals went forth at his feet.*
6. *He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways [are] everlasting.*
7. *I saw the tents of Cushan in affliction: [and] the curtains of the land of Midian did tremble.*
8. *Was the LORD displeased against the rivers? [was] thine anger against the rivers? [was] thy wrath against the sea, that thou didst ride upon thine horses [and] thy chariots of salvation?*
9. *Thy bow was made quite naked, [according] to the oaths of the tribes, [even thy] word. Selah. Thou didst cleave the earth with rivers.*
10. *The mountains saw thee, [and] they trembled: the overflowing of the water passed by: the deep uttered his voice, [and] lifted up his hands on high.*
11. *The sun [and] moon stood still in their habitation: at the light of thine arrows they went, [and] at the shining of thy glittering spear.*
12. *Thou didst march through the land in indignation, thou didst thresh the heathen in anger.*
13. *Thou wentest forth for the salvation of thy people, [even] for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.*
14. *Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing [was] as to devour the poor secretly.*
15. *Thou didst walk through the sea with thine horses, [through] the heap of great waters.*
16. *When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade*

them with his troops.

17. Although the fig tree shall not blossom, neither [shall] fruit [be] in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and [there shall be] no herd in the stalls:

18. Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19. The LORD God [is] my strength, and he will make my feet like hinds' [feet], and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

The prophet remembers to the whole history of Israel and understands, that God always takes care for his people. He reigns not only the natural forces, but also all political changes. There is gain to trust in him, because at due season also the prophet Habakkuk will welfare (Daniel 12:13).

5. Excerpt of the Speeches of Christ Jesus

Since the destruction of Aswan's dam is connected to the restoration of Israel, it makes sense to mention also the prophecies by Christ Jesus concerning this and to compare them with the prophets of the Holy Bible.

Christ Jesus denounces concerning the dating of the restoration of Israel (Acts 1:6-9):

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

The formulation in verse 7 refers to the departure speech of Jesus Christ in St. Matthew 24:36-42:

36. But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only.

37. But as the days of Noe [were], so shall also the coming of the Son of man be.

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40. Then shall two be in the field; the one shall be taken, and the other left.

41. Two [women shall be] grinding at the mill; the one shall be taken, and the other left.

42. Watch therefore: for ye know not what hour your Lord doth come.

This means, that the restoration of the kingdom Israel with 12 tribes can be introduced by the return of Christ Jesus. This possibility yields correspondence to Ezekiel 37:12-14, where a resurrection of the dead persons of Israel is mentioned:

12. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13. And ye shall know that I [am] the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken [it], and performed [it], saith the LORD.

Due to the revelation of Jesus Christ (Revelation 1:1) the first resurrection of the dead persons will take place on the occasion of the return (Revelation 19:11-16) of Christ Jesus (Revelation 20:4-5):

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This [is] the first resurrection.

The restoration of the house of Israel in 12 tribes is reported in Ezekiel 37:15-28 after this resurrection of the dead persons. This passage ends with the words (Ezekiel 37:27-28):

27. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

This underlines the possibility, that the kingdom of Israel will be established on occasion of the return of Christ Jesus out of heaven with the heaven's clouds (Acts 1:10-12):

10. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Also the prophet Zechariah reports of that (Zechariah 14:3-9):

3. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4. And his feet shall stand in that day upon the mount of Olives, which [is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5. And ye shall flee [to] the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, [and] all the saints with thee.

6. And it shall come to pass in that day, [that] the light shall not be clear, [nor] dark:

7. But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, [that] at evening time it shall be light.

8. And it shall be in that day, [that] living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Verse 8 refers to the prophecy by Ezekiel, which describes the brook out of the last temple (Ezekiel 47:1-12), which today does not yet exist, but surely will come:

1. Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house [stood toward] the east, and the waters came down from under from the right side of the house, at the south [side] of the altar.

2. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters [were] to the ankles.

4. Again he measured a thousand, and brought me through the waters; the waters [were] to the knees. Again he measured a thousand, and brought me through; the waters [were] to the loins.

5. Afterward he measured a thousand; [and it was] a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6. And he said unto me, Son of man, hast thou seen [this]? Then he brought me, and caused me to return to the brink of the river.

7. Now when I had returned, behold, at the bank of the river [were] very many trees on the one side and on the other.

8. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: [which being] brought forth into the sea, the waters shall be healed.

9. And it shall come to pass, [that] every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10. And it shall come to pass, [that] the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a [place] to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose

leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

All these statements underline due to Deuteronomy 19:15, that the return of Christ Jesus introduces the restoration of the kingdom Israel. Since the return of Christ Jesus cannot be dated before by humans or angels, the restoration of the house of Israel is also the same. The 40 years of highest flood level in Nasser's lake are the last event, which can yet be dated definitely before the return of Christ Jesus, the destruction of Aswan's dam will come thereafter, a precise date is not known.

Whether the return of Christ Jesus is located during the time of the 40 years of scattering the Egyptians or thereafter, remains open. Both variants are currently imaginable. As the destruction of Aswan's dam surely will come true, even if there will be a seeming delay, the same will also be with the return of Christ Jesus und the connected restoration of the house of Israel. There is gain to consider these events by careful preparation concerning the own life planing. In opposite to all mockers (2 Peter 3:1-18), who think this delay to be the proof, that God's word be erroneous, already is written in the proverbs of Solomon (Proverbs 10:28):

28. The hope of the righteous [shall be] gladness: but the expectation of the wicked shall perish.

The author thanks many godfearing persons for hints and additions, which have lead to the current state of this article.

For further relevant hints, which underline a here presented context to be erroneous or successful, the author is thankful and meets the discussion – *if the Lord will, we shall live, and do this, or that* (James 4:15).

Aalen, August 29th, 2015
Norbert Suedland