

Why the Call to Pray for Healing at *the Uttermost Part of the Rivers of Egypt*

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Synopsis

On Friday, July 27, 2018, the Lord greatly increased my understanding and appreciation of why He had called for prayers of healing on the southern shore of Lake Victoria in Tanzania, Africa, at the start of 2017.^{1,2} Earlier in the week I had been writing further on why the Book of Mormon is *the new covenant* based on the prophecies of God.³ When reading from the seventh chapter of Isaiah at that time, the phrase “*the uttermost part of the rivers of Egypt*” in **Isaiah 7:18** caused my thoughts to return to 2017 and the prayers I was led to offer at Lake Victoria for the healing of the nations beginning with the healing of the house of Israel. Could the “*uttermost part*” in **Isaiah 7:18** be a reference to the lake, I wondered? The word “*rivers*” appeared to point to the many tributaries of the Nile toward the south, not just to the Nile River itself in the north.

As noted in my original report on offering the 2017 prayers,^{1,2} the Lord had previously shown me that by facing northward from Lake Victoria, one looks along the first boundary listed in **Genesis 15** for the covenant land promised to Abraham (named Abram at that time). This was quite significant to me since I was being called there to pray over this particular land (see page 135 of the report^{1,2}). When asking the Lord why I was to offer prayers for the healing of Israel so far from Jerusalem, I was reminded of how it is written in the prophets that the borders of the promised land must be expanded to accommodate the great number of people who will come to it in the last days.⁴ Now, on July 27, an even greater insight was given to me as to why Lake Victoria was reserved for the 2017 prayers for healing, especially for the house of Israel.

This new insight is associated with the *scourge* listed in **Isaiah 7:18** that had come upon the children of Israel and their land of inheritance. This scourge resulted from their breaking the covenant God had made with them at Horeb.⁵ By transgressing against the *law of Moses* and failing to repent of their rebellion, the children of Israel were brought under the curse provisions of *the old covenant*, expressed at that time in the form of this particular scourge.⁶ According to **Isaiah 7:18**, this scourge would come from the “*uttermost part of the rivers of*

¹ <https://zionsoutpost.org/2017/10/05/prayers-healing-gathering-house-israel/>

² <http://www.hisworkmanship.net/prayers-healing-gathering-house-israel/>

³ D&C 83:8b with Hebrews 8:8-12; see, for example, “*Is not this Joseph’s son?*”

⁴ cf. Isaiah 2:1-4, Isaiah 54:1-17, Isaiah 60:1-5, III Nephi 10:9-25, Moroni 10:28-30, etc.

⁵ See Deuteronomy 5:2-22.

⁶ See Deuteronomy 11:26-28 with Deuteronomy 28:14-68, etc.; cf. Deuteronomy 30:1-20 with Jeremiah 31:31-34.

Egypt” on the west and from the “*land of Assyria*” on the northeast. Immediately upon reading of these two places listed in Isaiah’s prophecy (the places from which the scourge was to come), I was reminded of the original boundaries of the covenant land promised to Abraham, which in **Genesis 15** is recorded to extend *from the river of Egypt unto the great river Euphrates*.⁷

When making this association for me, the Lord further confirmed that *the uttermost part of the rivers of Egypt* listed in **Isaiah 7:18** did indeed refer to the region in which the *headwaters* or the tributaries (*rivers*) feeding into the Nile River are located. This agreed with what I had been taught previously back in the fall of 2016. At that time, when first calling upon me to offer prayers for healing at Lake Victoria, the Lord had identified the lake as the *headwaters* or *fountain of the river of Egypt* (Nile), and thus the *headwaters* of the first river boundary of Abraham’s covenant lands (see page 135 of the report^{1,2}).

Having these insights in mind, I could now clearly see that the place reserved for the prayers of healing had been selected to coincide with: 1) the first location from which the scourge (judgment) pronounced in **Isaiah 7:18** had come; and 2) the *headwaters* from which the waters of the first border listed in **Genesis 15** for Abraham’s covenant lands flow. Thus, from this general location the curse upon the land could be released and a blessing of healing could flow forth over the entire covenant land. By calling for prayers in this particular location, joined by two prophecies, it was now apparent to me that the time of the judgment spoken of in **Isaiah 7:18** had been fulfilled and that the time had come for God’s ancient covenant people to prepare themselves for being regathered into the land of their inheritance under *the new covenant* spoken of by the prophets (e.g. in **Jeremiah 31** and **Ezekiel 37** with **Isaiah 11**).

Back in the early morning hours on January 18, 2017, as I prayed while overlooking Lake Victoria, an important insight had been given to me regarding the regathering of the whole house of Israel. This insight was recorded on page 7 of my report^{1,2} as follows: “When I concluded this prayer time, the Lord explained to me by His Spirit of truth that it was significant that I had been discouraged the previous day; and, further, that my sorrow had been turned to joy early the next day. This, He showed me, was a parable of how the prayers for healing would be fulfilled through *the new covenant* being fulfilled. We must first pass through a dark night before the rising of the Son upon the earth; and because the Lord is merciful, the night will be shortened, just as my sleep had been cut short that night.”

Most assuredly, I believe even more that as the sun arose in the east over Lake Victoria on January 18, 2017, the Son of God will arise upon Immanuel’s land at the appointed time with healing in His wings. First, however, there must be a cleansing of the land, represented to me that day as a dark but short night. This will be done to prepare for the gathering of a remnant of the children of Abraham to occupy their covenant lands in peace and righteousness.⁸

⁷ **Genesis 15:21 IV; Genesis 15:18 KJV**

⁸ **Malachi 4:1-3; cf. Isaiah 8:7,8 with Isaiah 7:18 & Ezekiel 37:1-28**

Outlined in Greater Detail

To elaborate more fully, when the judgment recorded in **Isaiah 7:18** was first brought to my attention a few days before Friday, July 27, of this year, it was not entirely obvious to me how this verse related to the prayers offered in January of 2017 on the southern shore of Lake Victoria. Therefore, late that Friday evening, I took time to prayerfully study further from the seventh chapter of Isaiah and the adjoining chapters in anticipation of receiving⁹ the understanding the Lord was offering to me concerning this particular verse. The following is an outline of key understandings I was given at that time:

- 1) **Isaiah 7:18**, which reads as follows, speaks of certain judgments the Lord pronounced upon the house of Israel and their covenant land for breaking their covenant with Him:

And it shall come to pass in that day, that the Lord shall hiss [call or whistle] for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

- a) The words that stood out to me when I had read this verse earlier in the week were in the phrase “*the uttermost part of the rivers of Egypt.*” With this emphasis, an important understanding followed: that *the uttermost part* refers to the *headwaters* or *fountain of the rivers of Egypt*. These are terms that the Lord had used in describing Lake Victoria when calling me to pray there back in 2016.¹⁰ As such, I now view Lake Victoria as being representative of the region referred to as *the uttermost part of the rivers of Egypt*.
- b) During my review of **Isaiah 7:18** in the evening of July 27, I looked at 58 versions of the Bible^{11,12} in addition to the Inspired Version (IV) of the Holy Scriptures. I undertook this review to learn more about the meaning of the words used in the original language through the various words or phrases found in these different versions as alternates to the phrase “*the uttermost part of the rivers of Egypt*” given in the IV.
 1. The alternate words and phrases from the 58 additional versions are included in the table in the Appendix. Also included in the table are the frequencies of these various words or phrases found in this set of Bible versions.
 2. From this review, I found that in over 70% of the Bible versions reviewed, the wording of **Isaiah 7:18** points to the southern end of the *river* or *rivers* of Egypt, that is, toward Lake Victoria. While the largest percentage of versions in this group included the phrase “*the uttermost part,*” others in this grouping include

⁹ cf. **James 1:5-8** & **Hebrews 11:1,2** with **John 14:15-18**, **John 14:26,27** & **John 16:13,14**. See also **D&C 34:3a-3d** with **Romans 1:16,17** & **Proverbs 25:2**.

¹⁰ See page 135 of [footnote 1](#) or [footnote 2](#).

¹¹ <https://www.biblegateway.com/verse/en/Isaiah%207:18>

¹² <https://biblehub.com/isaiah/7-18.htm>

words such as *headwaters*, *source*, *farthest part*, *distant branches*, *remotest part*, etc., in the place of the phrase “*the uttermost part*.”

3. Conversely, only about 10% of the 58 versions reviewed include words that appeared to point to the northern part of the Nile (where it empties into the Mediterranean Sea). These versions use words such as *delta* or *mouth* in place of the phrase “*the uttermost part*.” The remaining 19% of this set of Bible versions appear to point to the whole extent of the *rivers* or *river* of Egypt.
 4. Although the different renditions of **Isaiah 7:18** do not appear to point to the same location along the river system, they all point generally to the *first boundary* of Abraham’s covenant lands, i.e. to *the river of Egypt*.¹³ This is true of the Book of Mormon as well. Even though the quote of this verse included in the book does not include the words “*the rivers of*” found in the IV Bible (as do many English Bible translations), it too points to the first boundary of the covenant lands.¹⁴
 5. In summary, by carefully examining **Isaiah 7:18**, I gained a greater appreciation for the prayers of healing that were called for on the southern shore of Lake Victoria in January 2017. By faith, I now understand that the Lord addressed there a lawfully applied and longstanding judgment that He had passed upon His covenant people and their covenant land. As pronounced by the prophet Isaiah, this judgment took the form of the scourge described succinctly in this verse. Now, at the appointed time, the Lord has set forth His hand again to bless the land for the return of the house of Israel in righteousness according to *the new covenant*.¹⁵
- c) Upon being reminded of how *the river of Egypt* was the first boundary of the covenant lands God had given Abraham, this thought caused me to consider the latter part of the judgment referred to in **Isaiah 7:18** regarding *the land of Assyria*.
1. This language points to the other boundary on the northeast side of the land promised to Abraham and His seed, which is *the great river Euphrates*. Why? Assyria was located in the region of this river at the time the prophecy was given.
 2. It is important to keep in mind that the land spanning *from the river of Egypt unto the great river Euphrates* is Immanuel’s land as identified in Isaiah’s prophecies.¹⁶ The reason it is Immanuel’s land is because it is the covenant land that was promised to Abraham’s seed¹⁷ who is Jesus Christ.¹⁸

¹³ **Genesis 15:21 IV; Genesis 15:18 KJV**

¹⁴ cf. **II Nephi 9:31** with **Isaiah 7:18**

¹⁵ cf. **Isaiah 51:9-17** with **Ezekiel 37:1-28**

¹⁶ **Isaiah 8:8**

¹⁷ **Genesis 12:6**

¹⁸ **Galatians 3:16**

d) When reading [Isaiah 7:18](#) in context on July 27 of this year, it was particularly impressed upon me that the scourge identified in this verse was consistent with the provisions of *curses* outlined in the covenant the Lord had established with His people at Horeb under the mediation of Moses and as documented in the book of Deuteronomy.¹⁹

1. This impress particularly caught my attention because soon after I had received the call to pray for healing at the southern shore of Lake Victoria, an image of a curse on the covenant lands of Abraham had appeared vividly in my mind. Although I could not identify its source at the time, I was also shown that this particular curse was to be removed from the covenant land of Abraham through the instrumentality of the prayers of faith called for at the southern shore of Lake Victoria in early 2017.
2. Further to my amazement, I had been shown that with these same prayers a blessing was to flow forth over the land promised to Abraham and his seed beginning from Lake Victoria – just as the water of *the river of Egypt* flows northward from this same lake, i.e. *fountain* or *headwaters*.
3. When I sought for clarification at that time about the curse, I was reminded of how curses come upon lands because of iniquity. More particularly, I was reminded about what must be done for their removal. Briefly stated, they must be addressed through faith in the atoning merits of the Messiah, the Lamb of God,²⁰ based on much fasting and prayer accompanied with obedience to the word of God. I therefore fasted and prayed accordingly in faith, believing that the intent of God in calling me to this station would be fulfilled in keeping with His purposes and wisdom and thus to His honor and glory.
4. With this in mind on the evening of July 27, my thoughts were also led back to how I had been brought into a 40-day fast leading up to the solemn assembly called by a Native American group known as All Nations North American (A.N.N.A.) and held October 7 and 8, 2016, at Tahlequah, Oklahoma. One of the sayings heard at the gathering was “reverse the curse.” Upon remembering this phrase, these two appointments became connected for me: I had been sent to Lake Victoria to *reverse the curse*, so to speak, which had long occupied the covenant land of Israel.
5. It was therefore no coincidence that, three weeks into the 40-day fast for the solemn assembly in Tahlequah, I had received the call to go to Tanzania to pray for

¹⁹ See [Deuteronomy 11:26-28](#) with [Deuteronomy 28:14-68](#), etc.; cf. [Deuteronomy 30:1-20](#) with [Jeremiah 31:31-34](#).

²⁰ cf. [Genesis 3:23-25](#), [Genesis 4:1-12](#), [Genesis 5:19-26](#), etc. with [Ether 3:61](#); cf. [Ether 4:17-24](#) with [D&C 38:4d-4f](#), etc.

the healing of the nations. In calling me to prayer and fasting for the solemn assembly of Native Americans at Tahlequah in 2016, the Lord had also arranged to send me to Tanzania in the power of His Spirit. On October 7 and 8, 2016, many of those gathered in Tahlequah affirmed their belief that they too are of the house of Israel, which now further serves to connect the call to prayer for healing to both locations. By considering how the Lord had coordinated my participation in these two events, I am further convinced that I have seen firsthand how He is indeed in the midst of fulfilling His covenants with the whole house of Israel in order that they may be one people under one covenant, even *the new covenant*.

6. This was not the only coordination the Lord had arranged that bore a convincing witness that this was part of His work in bringing His covenant peoples back into the lands of their inheritance. By arranging to have Seventy Frank Frye participate in the prayers at Lake Victoria in January 2017, the Lord also joined these prayers with the work of translating the Book of Mormon into the main language of that region, which is Swahili. This particular coordination is highly significant, I believe, due to the fact that the Book of Mormon is *the new covenant* by which the Lord has promised to gather His ancient covenant peoples back into the lands promised them as the seed of Abraham by faith.²¹ With this translation, the word of the Lord can now readily reach many lives in that portion of His covenant lands.
 7. The implications of these things and many other insights were and are of great help to me, even much greater than can be enumerated here. Perhaps the best way to sum up the way the insights I received on July 27 impacted me that evening: they simply caused me to go to my knees in worship and adoration before our sovereign and glorious Lord, Jesus Christ.
- 2) Among the many affirmations that have been impressed upon my thoughts about the lessons I learned July 27, I would like to close with two. Each has convinced me that the things the Lord taught me that night were correct and truly of Him, and that there is yet much to come regarding His incredible work of regathering the house of Israel unto Himself in these latter days.
- a) The first of these affirmations was the clear impress that **Isaiah 12:1-6** does not refer to **Exodus 15:1-19**. Although the song recorded in **Isaiah 12:2** sounds similar (and appropriately so) to the song in **Exodus 15:2**, these two songs refer to entirely different exoduses from bondage and returns by Israel into their lands of inheritance. The first song, recorded in **Exodus 15:2**, refers to when the house of Israel was brought out of Egypt under the leadership of Moses. Whereas the second song, recorded in **Isaiah 12:2**, refers to the promises given in **Isaiah 11:1-16**, **Jeremiah 16:14-18**,

²¹ D&C 83:8b with **Book of Mormon Title Page**, etc.

Jeremiah 23:3-8, Jeremiah 31:31-34, Ezekiel 37:1-28, etc., which concerns Israel's second exodus from exile from all nations under the *new covenant*. When this latter deliverance is accomplished, the remembrance of the first or former exodus from bondage under the *old covenant* will be replaced by the sole remembrance of this second return of Israel to the promised land under the *new covenant*:

Jeremiah 16:14-18 – *Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.*

Jeremiah 23:3-8 – *Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.*

Jeremiah 31:31-34 – *Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord; But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.*

The days spoken of by the prophets are upon us. It is incumbent therefore to prepare accordingly. For the day of the Lord is soon to follow.

- b) The second of these affirmations came as I outlined the lessons from July 27. It is one that I believe to be quite important and worthy of consideration by all. This particular

witness has to do with the following interchange between the Lord and His servant, the prophet Isaiah.

Isaiah 6:8-13 – *Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but they understood not; and see ye indeed, but they perceived not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed. Then said I, Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, for there shall be a great forsaking in the midst of the land. But yet in it there shall be a tenth, and they shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.*

Note the question Isaiah asked: “*Lord, how long?*” (referring to how long the house of Israel was to remain under this judgment). Isaiah’s question was answered by Jesus Christ when He told a remnant of His ancient covenant people, whose history is given the Book of Mormon, that their records of His words were to be preserved so that those at Jerusalem might come to know of them and the truth of their testimony about Him by way of the Holy Ghost.

III Nephi 7:27-29 – *And I command you that ye shall write these things after that I am gone, that if it so be that My people at Jerusalem – they which have seen Me and been with Me in My ministry – do not ask the Father in My name that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes which they know not of, that these sayings which ye shall write shall be kept and shalt be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed – which shall be scattered forth upon the face of the earth because of their unbelief – may be brought in, or may be brought to a knowledge of Me, their Redeemer; And then will I gather them in from the four quarters of the earth; And then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel.*

Briefly comprehended, to remedy the blindness that had been pronounced upon Israel in the sixth chapter of Isaiah, the Lord has caused a *plain and precious* record of His ancient covenant people to be restored in these latter days. These records have been preserved in the Book of Mormon and contain the *plainness* and the *fullness* of His gospel. With this in mind, note how Nephi, the first author of the Book of Mormon, wrote:

II Nephi 11:5-7 – *Wherefore, hearken O my people which are of the house of Israel and give ear to my words! For because that the words of Isaiah are not plain unto you, Nevertheless, they are plain unto all they that are filled with*

the spirit of prophecy [i.e. *the testimony of Jesus*²²]; *But I give unto you a prophecy according to the Spirit which is in me; Wherefore, I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father. For behold, my soul delighteth in plainness unto my people, that they may learn.*

Given God's command to "make the heart of this people fat, and make their ears heavy, and shut their eyes" in [Isaiah 6:8-13](#), it should not be surprising to read words like these from Nephi that the prophecies of Isaiah are not *plain* to the people of the house of Israel. Nevertheless, as a sign that the curse of this judgment, along with those of all His judgments against them, have come to an end in the redeeming work of Jesus Christ, the Lord raised up the Book of Mormon as a *plain and precious* standard unto which both Jew and Gentile are to look in these latter days.²³

Even still, *blindness* yet rests upon Israel because of *unbelief*. Also, many members of Christ's church have stumbled and still stumble because of *priestcraft* and because of the *many plain and precious things* that were held back by *the abominable church, or mother of harlots*.²⁴ Nevertheless, redemption will yet be preached in the entire world to gather God's covenant people by faith unto Himself as one people in the lands promised their forefathers.²⁵

Praise be to God that He is again moving to remedy both situations by causing the Book of Mormon, as a *plain and precious* record of His gospel, one which answers Isaiah's question ("how long"), to be raised high among the nations. For in it are precious *keys* for understanding the very passages of Isaiah which are now being fulfilled in these latter days.²⁶ In this way, the Lord has signaled that He is *reversing the curse*, so to speak, so that Isaiah's words can be plainly understood and the Lord's instruction and wisdom given in his prophecies can be followed and fulfilled.

Not only can Isaiah's prophecies be understood by *the plain and precious* truths recorded in the Book of Mormon, but also all prophecies that have been faithfully recorded in scripture. Each can be understood in the light of Jesus Christ that is *manifest* through their records. Both the marvelous work of redemption wrought by our Lord on the cross and the marvelous work and wonder He is carrying out at this very time are clearly outlined for all to see and consider. Read the book! Our Lord is most assuredly moving to recover His ancient covenant people unto Himself in the lands of their inheritance under one covenant and one eternal headship. Truly, to Jesus Christ belong all glory, praise, and honor forevermore. Amen.

²² See [Alma 4:10](#) with [Revelation 19:10](#).

²³ cf. [D&C 45:2a-2l](#) with [II Nephi 12:42-44](#)

²⁴ [I Nephi 3:166-179](#) & [I Nephi 3:182-209](#) with [II Nephi 11:1-160](#) & [II Nephi 12:1-100](#); cf. [Acts 20:30](#)

²⁵ [Romans 11:1-36](#), [Acts 13:32-49](#) & [II Corinthians 3:12-18](#) with [Ezekiel 37:1-28](#)

²⁶ See, for example, [II Nephi 6](#) & [II Nephi 7](#) with [II Nephi 5](#); also [II Nephi 11](#) & [II Nephi 12](#) with [II Nephi 8](#), [II Nephi 9](#) & [II Nephi 10](#); cf. [Luke 11:53](#).

Appendix

Phrase or Term	Fre- quency
uttermost part of the rivers of Egypt	14
streams of Egypt	6
farthest streams of the Nile	3
sources of the streams of Egypt	3
distant branches of the Nile River in Egypt	2
Egypt's faraway streams	2
farthest part of the rivers of Egypt	2
Nile delta in Egypt	2
distant streams of Egypt	1
Egypt	1
Egyptian	1
end of the stream of Egypt	1
end of the streams of Egypt	1
extremity of the brooks of Egypt	1
farthest branches of the Nile	1
farthest streams of Egypt	1
farthest streams of the Nile in Egypt	1
headwaters of Egypt's Nile	1
headwaters of Egypt's rivers	1
last part of the floods of Egypt	1
mouth of the rivers and canals of Egypt	1
near the streams of Egypt	1
Nile River in Egypt	1
remotest part of the rivers of Egypt	1
remotest streams of Egypt	1
source of the Nile of Egypt	1
southern Egypt	1
Upper Egypt	1
uttermost part of the Nile of Mitzrayim	1
uttermost parts of the floods of Egypt	1
uttermost parts of the rivers of Egypt	1
whole extent of the canal country of Egypt	1
Total Number of Occurrences	58