

Book of Isaiah



Chapter 19

*Theme: The burden of Egypt
-- through gloom to glory*

**Michael Fronczak
564 Schaeffer Dr.
Coldwater, Michigan 49036**

**Bible Study Resource Center
Copyright © 2017**

Chapter 19

Egypt was in an (outwardly) alliance with Judah. Through internal strife, the dynasty was overthrown, and independent states formed; later reunited.

Religion: outwardly monotheistic; nature worship: birds, bats, bull...

Cat of Bubastes; reptiles: crocodile; asps.

Chapters 13 -- 23 present eleven judgments against nations that surrounded the nation Israel. The burden of Egypt is the sixth burden. Egypt is certainly one nation we would expect to find on this list. This is one of the greatest passages that illustrate the accuracy of the Word of God.

Certainly, fulfilled prophecy is proof that the Bible is the Word of God. No nation figures more prominently on the pages of Scripture than Egypt in its relationship to Israel. Egypt has a longer history than any other nation mentioned in Scripture, including Israel. In fact, it was down in the land of Egypt that the nation Israel was born. Seventy souls from the family of Jacob journeyed there, and four hundred years later they left Egypt with at least a million and a half people. Egypt was an old nation at that time. It has had a continuous history right down to the present day. It is in existence today and plays a prominent part in world events. And it has a glorious future predicted in this chapter. This chapter contains all the elements which enter into the history of the nation -- its past, present, and future.

Egypt came into prominence early in Scripture when Abraham ran away to Egypt and got into difficulties. Later Joseph was sold into Egypt, and during a famine Jacob and his sons went down into Egypt with their families. There Israel became a great nation as slaves in the brickyards.

Later on, after the children of Israel returned to the Promised Land, two of their kings, Ahaz and Hezekiah, made an alliance with Egypt and found her an unreliable ally.

During the intertestamental period, between Malachi and Matthew, Israel suffered grievously at the hand of Egypt. When the Lord Jesus Christ was born, He was taken down into Egypt. The gospel made many converts in Egypt during the first three centuries of the Christian era. Out of that section of North Africa came three great saints of the church -- Athanasius, Origen, and Augustine -- and others also. In our day, Egypt has been a thorn in the side of the new nation of Israel.¹

19:1-16 Oracle Concerning Egypt Chapters 19 and 20 are the oracle concerning Egypt.

Because of their idolatry and sorcery, God will incite a terrible civil war in the nation, which will weaken them and make them vulnerable. Instead of one strong world power, the many provinces were divided, fighting each other for dominance and territory.

God would give them opportunity to repent, but when they refuse, He would raise up a cruel king to rule over them, most likely speaking of the Assyrian king that would conquer Egypt.

There will also be terrible drought and famine - the economy of Egypt will grind to a halt.²

¹ Thru The Bible with J. Vernon McGee.

² <http://rondaniel.com/library/23-Isaiah/Isaiah1428.php>

¹The 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.

Insects: Scarab, Beelzebub (flies)....(downhill). "We become like the gods we worship" (Ps 135:18). The Scarab is the dung beetle. Look at the Egyptian poverty today... Yet they once ruled the entire world...

[Behold, the LORD rideth upon a swift cloud, and shall come into Egypt] All of ch. 19 has a tribulation and Millennial fulfillment, as proved from many predictions that have never been fulfilled and will not be until Christ comes again.

[rideth upon a swift cloud] Dan. 7:12-14,22; Mt. 24:29-31; 25:31.

[idols of Egypt shall be moved at his presence] Egypt, once an idolatrous country, will know the Lord when Christ comes, and worship Him (Isa. 19:18-25).

[at his presence] If the presence of God is not visible and real in the earth, then Egypt will never know of it when this prophecy is fulfilled any more than in ordinary times; but if His presence is personal and visible as stated in Isa. 63:1-5; Dan. 7:13-14,22; Zech. 14:1-21; Mt. 24:29-31; Tit. 2:13; Jude 1:14-15; Rev. 11:14; 19:11-21; 21:3-7, then the prophecy is clear.³

[heart of Egypt shall melt] The opposite of a stout heart. It means there will be no courage or will to resist further. Jesus described it as men's hearts failing them for fear (Lk. 21:26).

The idolatry of Egypt is the chief target of God's condemnation. We will pick up this theme again when we get to the Book of Ezekiel where God says that every idol would disappear from Egypt. Perhaps no people were ever given over to idolatry more than the Egyptians, with the possible exception of Babylon, which was the fountainhead of idolatry. What Paul said in Romans 1:21-23 fits Egypt like a glove: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

History bears testimony to the fact that Egypt was originally monotheistic; that is, they worshiped one God; but they gradually lapsed into the basest sort of idolatry where every creature under heaven was worshiped, including the bull, the frog, the scarab (a bug), the fish, and all sorts of birds. When Moses was ready to deliver the children of Israel from Egypt, God had to carry on warfare, which I call the battle of the gods, in which God through Moses brought down plagues upon Egypt. Jehovah struck at all forms of idolatry in Egypt -- from the sun in the heavens and the River Nile to frogs and lice in the land. Each plague was directed against one of the gods or idols of Egypt.

Now God comes down again in a cloud like a chariot to destroy the idols of Egypt. It is interesting to know that idolatry has long since disappeared from the land, though the people

³ Dake's Annotated Reference Bible

dwell in the ignorance and superstition of the Moslem religion. I have visited Egypt twice, and there is no darkness like the darkness in the land of Egypt. Isaiah's prophecy has been fulfilled.⁴

Egypt, the nation where God's people were enslaved for about 400 years (Exodus 1), was hated by the people of Israel. Yet Judah was considering an alliance with Egypt against Assyria (2 Kings 18:17ff). But Isaiah warned against this alliance because God would destroy Assyria in his time.⁵

The LORD rides on a swift cloud, and will come into Egypt: Egypt was one of the great powers of the ancient world, and being situated immediately to the south of Israel, it was an empire that Israel constantly had to reckon with. Many times Egypt had been the enemy of Israel, at times Egypt had been a refuge for Israel, and sometimes Egypt offered a tempting but ungodly alliance to Israel. In this chapter, the LORD presents both a prophecy against and for Egypt.

The idols of Egypt will totter at His presence: Egypt was known for its worship of many, many different gods. Through His hand of judgment, the LORD will “knock over” these many different gods.

“In Isaiah’s day there was no other nation on earth that was so much in the grip of superstition and filthy idolatry as Egypt. Apes, cats, frogs, crocodiles, lizards - everything was venerated by them.” (Bultema)

At the time of the Exodus, when the Pharaoh of Egypt would not release the children of Israel from their captivity, the LORD also made the idols of Egypt to totter at His presence. He directed each of the plagues against a particular idol of Egypt. He knocked over the god Khnum, the guardian of the Nile, the god Hapi, the spirit of the Nile, and the god Osiris (who had the Nile as his bloodstream), when the waters were turned to blood. He knocked over the goddess Heqt, the frog-goddess of fertility, with the plague of frogs. He knocked over the goddess Hathor, a cow-like mother goddess, with the plague on livestock. He knocked over the god Imhotep, the god of medicine, with the plague of boils. He knocked over the god Nut, the sky goddess, with the plague of hail. He knocked over the whole system of Egyptian worship of their gods with loathsome lice and swarms of insects. He knocked over the god Seth, thought to be the protector of crops, with the plague of locusts. He knocked over the god Ra, thought to be the sun god, with the plague of darkness. He knocked over Osiris, the Egyptian god thought to be the giver of life, and the supposed deity of Pharaoh himself, with the plague against the firstborn. God made all the idols of Egypt to totter at His presence before, and Isaiah tells us He will do it again!⁶

Idols moved: The announcement of the coming of YHWH into the land of Egypt may have its fulfillment in the increase in a faithful Jewish population which began before the large exodus back to Egypt coincident with the fall of Jerusalem to Nebuchadnezzar. That community increased and experienced a revival when Onias son of Onias received permission from Ptolemy and Cleopatra to build an alternative temple in Egypt. (See below) The consequences of the revival of the worship of the true God "moved the idols of Egypt," that is, decreased interest in them, but did not remove them.⁷

⁴ Thru The Bible with J. Vernon McGee.

⁵ Life Application Study Bible.

⁶ <http://www.studylight.org/commentaries/guz/isaiah-19.html>

⁷ <http://www.moellerhaus.com/19.htm>

Sovereign Yahweh was about to visit Egypt, and when He did, her idols would prove impotent and her people fearful. He had done this at the time of the Exodus (Exod. 12:12), but Egypt was to receive a repeat lesson.

²And 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.

When this civil war in Egypt will take place in connection with these last-day events is not stated; but it is clear that at Armageddon men will be so confused that they will turn on each other (Zech. 14:13-14). Since Egypt is next to Palestine where millions under Antichrist will be gathered, the battle could extend into Egypt. To associate this civil war with something in the past is out of harmony with the future fulfillment required here.⁸

At about the time of Isaiah several pharaohs arose who could no longer control this great kingdom, and the army no longer obeyed them. The people no longer respected the government. This caused the setting up of weak city-states that were self-governing for a period of time. For this reason there were great cities such as Thebes and Karnak in Upper Egypt, and in Lower Egypt there was another cluster of great cities. There was a breakup of cities also at Memphis, known in Scripture as Noph.⁹

I will set Egyptians against Egyptians: Isaiah prophesies a coming civil war in Egypt, which was indirectly the hand of God's judgment against them. "Not many years after this time it was divided into twelve several kingdoms, between whom there were many and cruel wars, as is related by the historians of those times." (Poole)

Verses 2 -4: The internal discord and disorder in the ruling classes during the Hasmonean period led to a Roman intrusion into the affairs of Egypt and finally to a domination of Egypt before 65 BC. Julius Caesar had established himself as the "protector" of Egypt before the death of Pompey and became a dictatorial ruler with a submissive Cleopatra before his death which was passed on to Antony. Finally in Octavian (Augustus,) by 31 BC, the rule of Rome in Egypt was absolute.¹⁰

Vs 2-4: Egyptian society was notable for its lack of unity throughout its history. There was frequent conflict between the Upper and Lower Egypt geographical factions. Kingdom periods, during which the Pharaoh was worshipped as god, were interspersed with long periods when the 42 citystates ruled themselves and the people worshipped innumerable gods. Sometimes her god-king was strong and the people united behind him, but when he was weak there was little social solidarity.²¹⁷ Isaiah foresaw another period of social chaos coming when the Egyptians would look to idols and the spirit world for guidance. The sovereign God of armies would then deliver them over to the rule of a strong, cruel leader who would dominate them. The fulfillment may have been the Ethiopian Pharaoh Piankhi (715 B.C.), Pharaoh Psammetichus (670 B.C.),²¹⁸ one

⁸ Dake's Annotated Reference Bible

⁹ Thru The Bible with J. Vernon McGee.

¹⁰ <http://www.moellerhaus.com/19.htm>

of the Assyrian kings (Sargon II, Sennacherib, Esarhaddon in 671, or Ashurbanipal in 668 B.C.), or the Persian Artaxerxes III Ochus (343 B.C.). Several conservative scholars prefer Esarhaddon.²¹⁹ Depressed people are easy targets for despotic rulers.¹¹

³And 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 charmers, and to them that have familiar spirits, and to the wizards.

They will be exhausted by such internal strife until they will seek counsel and refuge in lifeless idols, and go to those who mutter, and to witches and wizards who have familiar spirits (see notes, Isa. 8:19-20).¹²

The proud nation of Egypt had advanced its civilization much further than other nations. There is not a nation under the sun today that does not owe a great deal to the civilization of Egypt. There came a time when Egypt turned to idols and finally in desperation resorted to spiritism. You find that at the time of Moses, for instance, the magicians who were called in could actually duplicate some of the miracles that Moses did. The time came when they could no longer duplicate what Moses did, but what they did at first reveals the fact that they were not fakers; they actually had satanic powers.

"The spirit of Egypt shall fail." The time came when the nation was brought down to a low level.¹³

I will destroy their counsel, and they will consult the idols and the charmers: When a nation is under the judgment of God, He often seems to "remove" sound counsel and wisdom from their leaders, and they turn to vain, pagan things for wisdom instead (idols and the charmers).

"Egypt was renowned for her class of wise men (1 Kings 4:30), but they would not be able to cope with this judgment from the Lord." (Wolf)¹⁴

⁴And 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.

[cruel lord; and a fierce king shall rule over them] The cruel lord and fierce king here is none other than Antichrist, who in that day, will take over all Egypt (Dan. 8:23; 11:40-45).¹⁵

This "cruel lord" cannot be positively identified from history, as Egypt was attacked and subdued by a series of invaders who eventually reduced the nation to poverty.¹⁶

¹¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹² Dake's Annotated Reference Bible

¹³ Thru The Bible with J. Vernon McGee.

¹⁴ <http://www.studyight.org/commentaries/guz/isaiah-19.html>

¹⁵ Dake's Annotated Reference Bible

¹⁶ Thru The Bible with J. Vernon McGee.

God may judge a nation through their leadership in two ways. First, by removing competent leadership (I will destroy their counsel). Second, by giving them cruel and oppressive rulers. This is a curse and a judgment to any people!

⁵And the waters shall fail from the sea, and the river shall be wasted and dried up.

Sky-Lab II revealed the ecological disaster brought on by the Aswan Dam. The lack of nutrients, from the traditional Nile flooding, have destroyed the fishing industry; snails, disease have destroyed the flax and reeds. More arable land has been lost than gained.

The "sea" in this verse refers to the River Nile which was the main artery of the nation and a large body of water. "The rivers" are the canals that were built especially at the mouth of the river. That delta area had to be kept open in that day because so much soil was being brought down by the River Nile.¹⁷

The Nile River was the key to Egypt's agriculture and economy. For it to suffer a severe drought or lowering would have a devastating effect on the lives of Egyptians. God promises this will happen as a judgment against Egypt.¹⁸

Waters Fail: The LXX sees the word that is translated "fail" as coming from a different root. The form "ve-nish-shetu" is taken by the KJV and others to be from the root "nashat" (to become dry or fail) while the LXX has it from the root form of "shatah" to drink and rendered it "piontai," (they drink) Thus the LXX carries the idea for this verse that the river will dry up, forcing the Egyptians to drink sea water. The verses that follow may have influenced the LXX scholars to choose "dry up" instead of fail since each of the verses following contains consequences of the river "drying up."¹⁹

Vs 5-10: Egypt's economy depended almost entirely on the Nile River. But the Nile would dry up, thanks to the sovereign control of Yahweh (cf. Exod. 7:14-25). The "sea" (Heb. yam) in view probably refers to the Nile River, a name the Egyptians used to describe it.²⁰ Then the economy would suffer and the people would become weak. How foolish, then, to trust in a nation that cannot control its own destiny but which Yahweh controls. The waters from the sea (v. 5) probably refer to the waters of the Nile, which looked like a sea at flood stage in Lower (northern) Egypt. Flax (v. 9) and all plants need water, but when there is drought the captains of industry, or the industries themselves ("pillars of Egypt"), that rely on these plants suffer, and their workers have no jobs.

"When a nation's spirit evaporates and sectional interests predominate, when no plan seems to prosper, then the means to make industry thrive may well be there (and the Nile flow as before) but the will to exploit the asset is gone."²⁰

¹⁷ Thru The Bible with J. Vernon McGee.

¹⁸ <http://www.study-light.org/commentaries/guz/isaiah-19.html>

¹⁹ <http://www.moellerhaus.com/19.htm>

²⁰ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁶And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

It is quite interesting that even today those "brooks," those outlets to the sea there at the delta, are filled up. It had been a wonderful place, like the Garden of Eden, but it is not that now by any means. Those who have traveled to the land of Egypt are amazed to see that there is no great growth of vegetation along the banks of the Nile. There is no forest or heavy foliage such as is common along other great rivers.²¹

Verses 6 - 9: The consequences of a drought which caused the river to "fail" or "dry up" are listed. They will be forced to go far for water and use up those resources as well. All the swamp grass will wither, including that cultivated for paper making, fisheries, both in the river itself and in man made ponds used to raise fish, shall be destroyed, industries associated with weaving cloth and net making will disappear and the canal system will be destroyed and broken down. These natural calamities accompanied the political disorders and further weakened the nation and left it ripe for the Roman take-over.²²

⁷The 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.

[shall wither, be driven away, and be no more] There will be a curse on vegetation during this time but after that the desert shall blossom as a rose and waters shall spring forth in the wilderness (Isa. 35:1-8).²³

The "paper reeds" are the papyri which were used in that day as paper is used today. It was one of the main industries of Egypt, and it added a great deal to the wealth of Egypt. After clay tablets, papyrus became the writing material of man. The Phoenicians introduced papyrus all over the civilized world of their day, and the main source of this writing material was raised along the Nile River. You won't find it there today. It no longer grows along the banks where it was indigenous. If you go there today, you will find papyri in front of the museum beside the pool that is there, and you see it growing at some of the wealthy homes, especially in the British colony at Cairo. It is a luxury; it is no longer the common plant which grew plentifully along the River Nile. God said it would cease. You can try to find a natural explanation for its dying out, but I believe that God had something to do with it.²⁴

²¹ Thru The Bible with J. Vernon McGee.

²² <http://www.moellerhaus.com/19.htm>

²³ Dake's Annotated Reference Bible

²⁴ Thru The Bible with J. Vernon McGee.

⁸The 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.

Egyptians ate much fish from the Nile, canals, and lakes. Angling was a favorite pastime; nets were also used. During this curse on the rivers and canals all fishing, commercial and sporting, will naturally cease (Isa. 19:5-8).²⁵

Fishing was another great industry in Egypt, as the Nile River abounded in fish. When the children of Israel came out of Egypt, they missed the fish they had eaten in Egypt. Of course, there were no fish in the desert. God gave them flesh to eat when He sent them quail; but, very frankly, they didn't care too much for quail on toast. They much preferred the fish in Egypt. The fish have disappeared, and to this day fishing is not one of the industries along the Nile. This prophecy was literally fulfilled. When I was in Egypt, I particularly watched for people fishing in the Nile. I don't think I saw over two or three people fishing! In Florida you see hundreds of people fishing along the canals, but you don't see fishing like that in Egypt. God said that the fishermen would mourn and lament -- because they wouldn't catch anything.²⁶

⁹Moreover they that work in fine flax, and they that weave networks, shall be confounded.

[work in fine flax, and they that weave networks, shall be confounded] All industries will be brought to a standstill -- flax, weaving, and fisheries (Isa. 19:9-10). This will be temporary -- during the transition when Christ will be taking over the governments of this world to judge the nations and restore the earth to a perfect state for the good of men in the Millennium and forever.²⁷

Egypt raised flax, and they wove it into remarkable linen. It even excelled the linen made in Ireland in our day. I have been told that while the Irish linen mills get about 180,000 feet of strands per pound, the Egyptian mills got 300,000 -- almost twice the amount. It was very much like silk. It is said that a fisherman could take a net made of that fine twined byssus linen and pull it through the ring on his hand! It was this Egyptian linen that was used in Israel's wilderness tabernacle. The people had brought that wonderful linen with them. Now God said that that industry would disappear, and it certainly has disappeared. This prophecy has been literally fulfilled.²⁸

¹⁰And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.

The entire fishing industry was to disappear. This has been fulfilled literally. Dr. F. C. Jennings writes, "Egypt's wealth, as already said, practically consists in her river, because of its volume here called a sea." All of that has disappeared.²⁹

²⁵ Dake's Annotated Reference Bible

²⁶ Thru The Bible with J. Vernon McGee.

²⁷ Dake's Annotated Reference Bible

²⁸ Thru The Bible with J. Vernon McGee.

²⁹ Thru The Bible with J. Vernon McGee.

¹¹Surely 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?

[brutish] Foolish or unreasonable.

The royal line of the pharaohs intermarried so much -- actually brother married sister -- that it produced offspring who were morons. God said:³⁰

11-15 Egypt was noted for its wisdom, but here its wise men and counselors were deceived and foolish. True wisdom can come only from God. We must ask him for wisdom to guide our decisions, or we will also be uncertain and misdirected. Are you confused about something in your life now? Ask God for wisdom to deal with it.³¹

LORD strikes Egypt, not only does He give them cruel rulers, but He also gives those cruel rulers foolish counsel.

11-13: ³²The Egyptians were known for their wisdom and took great pride in it (cf. Matt. 13:54; Mark 6:2). Isaiah challenged their wise men to inform the people what Yahweh of armies had in store for them (cf. Joseph). He could frustrate their plans, but they could not discover His. Their unwise politicians had misled the people by failing to diversify the economy, among other ways. Too much of their hope lay in the Nile, which the people worshipped as a god. Zoan (v. 11, Gr. Tanis) was a chief city and often the capital of Lower Egypt, and Noph (Gr. Memphis, v. 13) was another chief city and former capital of the same part of Egypt.

¹²Where *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.

[let them know what the LORD of hosts hath purposed upon Egypt] This is true wisdom and knowledge -- to know the plan of God for the earth and for each nation in particular that is dealt with in prophecy (Acts 15:13-18; 2Tim. 2:15; 3:16-17). With such a knowledge Egypt could have avoided her calamities, and thus it could be with any nation. Even individuals can avoid much personal calamity by such knowledge.³³

Here, the LORD reminds us of what true wisdom is. It is knowing what the LORD of hosts has purposed. True wisdom isn't knowing all kind of facts and plans and strategies. The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding. (Proverbs 9:10).

³⁰ Thru The Bible with J. Vernon McGee.

³¹ Life Application Study Bible.

³² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

³³ Dake's Annotated Reference Bible

13The 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.

[**Zoan**] Zoan, one of the oldest cities in the world, having been built seven years after Hebron (Num. 13:22). A residence of the rulers of ancient Egypt and where Moses did his miracles (Ps. 78:12,43; 30:4; Ezek. 30:14).

[**Noph**] Noph, another residence of the rulers of ancient Egypt. It had temples of Vulcan, Venus, and Osiris; and here Apis the sacred ox was worshiped (Jer. 2:16; 44:1; 46:14,19; Ezek. 30:13,16). Perhaps the same as Memphis (Hos. 9:6).³⁴

"Noph" is Memphis as we know it.

"They have also seduced Egypt." We all know the sordid story of Cleopatra (a Greek) who became queen of Egypt.³⁵

Noph or Memphis: Memphis which was about 15 miles south of Cairo was known as a seat of learning and culture. It is also one of the cities mentioned by Jeremiah as having a large Jewish population which, during the Hasmonean period, would have been sympathetic with Roman interests. Both of these places were under threat of the Romans and because of the calamities (internal political and natural disasters) they were in decline and suffered confusion as to how to face the Roman incursion.³⁶

14The 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.

[mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof] God will mix a perverse spirit in the midst of Egypt so that their counsels will be unwise and foolish and thus add to the calamities of Egypt instead of avoiding them.³⁷

[as a drunken man staggereth in his vomit] The whole nation will be reeling like drunken men -- unsettled in their counsels as a drunkard who reels and vomits.³⁸

This is a vivid picture of the reduction of Egypt to a base kingdom.

14-15: Though the wise men of Egypt could not reveal God's actions (cf. v. 1), the prophet of God could and did. The Lord had confounded the wisdom of the Egyptian leaders because they had resorted to idols and spirits rather than seeking Him (v. 3; cf. Gen. 11:1-9; Rom. 1:18-32). Consequently their national behavior resembled that of a drunken man, not knowing where to turn and befouling himself in the messes that he made. Such a person cannot accomplish

³⁴ Dake's Annotated Reference Bible

³⁵ Thru The Bible with J. Vernon McGee.

³⁶ <http://www.moellerhaus.com/19.htm>

³⁷ Dake's Annotated Reference Bible

³⁸ Dake's Annotated Reference Bible

anything productive, and neither would Egypt. How foolish Judah would be to trust in such a disabled drunk of a nation! "To join with Egypt would be to associate with a nation under divine wrath (1), trust the promises of a divided people (2), look for help to a collapsing economy (5-10), expect wisdom where there was only folly (11-13) and believe that those who were unable to solve their own problems (15) could solve the problems of others!"³⁹

¹⁵Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

[Neither shall there be any work for Egypt] No man will be able to give Egypt any degree of advice or security -- either those in office or out of office, high or low, strong or weak -- for all will be confounded.⁴⁰

[the head or tail] The head and tail are explained in Isa. 9:14-15 as the ancient and honorable, and the false prophets. This is a proverb expressing the high and the low.

[branch or rush] This is another proverb for the high and the low. The branch means the bough or top of the palm tree which grew to a great height, portraying those high in office and authority. The rush refers to the coarse, long-jointed reed growing in the marshes. It symbolized the low classes of society (Isa. 9:14-15).⁴¹

According to this verse there would be the failure of industry and commerce. They would die, and poverty and wretchedness would overtake the nation. Isaiah has predicted that there will be failure of false religion, failure of material resources, and failure of spiritual power. When these disappeared, the prophecy that Egypt would become a base kingdom was fulfilled. All you have to do is to go to Cairo today to have this confirmed.⁴²

¹⁶In 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.

In that day -- the time of the future tribulation and Millennium, Egypt shall be like weak and fearful women because of the visitation of God.

The phrase, "In that day," places this section in the future. "In that day" Egypt will be afraid like women; that will be their condition when they go into the Great Tribulation period.⁴³

All the LORD will need to do is to wave His hand, and the people of Egypt will respond in terror, they will be afraid and fear.

³⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁴⁰ Dake's Annotated Reference Bible

⁴¹ Dake's Annotated Reference Bible

⁴² Thru The Bible with J. Vernon McGee.

⁴³ Thru The Bible with J. Vernon McGee.

16-17: In a future day, Yahweh of armies would exalt Judah over Egypt so that the Egyptians would fear Israel and the Lord. This had happened at the Exodus (Exod. 10:7; 12:33; Deut. 2:25), and it would happen again by the manifestation of God's power. This has not yet happened, so the fulfillment must be eschatological.⁴⁴

19:17-25 Allegiance To The Lord On the brighter side, God also promises that in the future, the land of Judah will be the powerful one, able to strike fear in the hearts of God-rejecting nations. And there will be Egyptian cities that will speak Hebrew and follow the Lord.

The amazing promise is that one day, Egyptians, Assyrians, and Israelites will all be worshipping the Lord together!

¹⁷And 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.

The land of Judah, the Israel of the last days who will be gathered back from all nations, will be a terror to Egypt in the latter days when this prophecy is fulfilled. Even every individual will be afraid in himself, because of the plan of God being fulfilled.⁴⁵

You may be thinking that this verse is being fulfilled in our day when we see buildings in Egypt, like the museum in Cairo, sandbagged and protected against a bomb attack.

The land of Judah will be a terror to Egypt: This is a switch! For thousands of years, the land of Judah lay submissively in the shadow of the great Egyptian Empire. The LORD prophesies a day when Judah will be more mighty than Egypt, and the land of Judah will be a terror to Egypt. Of course, this is fulfilled today, when Israel has military superiority over Egypt.⁴⁶

The military strength of Judah prevailed during this period when at the beginning of the period the Romans protected the Hasmoneans and entered into a military alliance with them and afterward the Romans, first by Antony and later confirmed by Augustus, raised Herod the Great to be King of the whole region of Syria-Palestine. Thus Judah was a threat to Egypt during the Roman period of expansion.⁴⁷

¹⁸In 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.

In that day -- the Millennium, five cities shall speak the language of Canaan -- Hebrew. The number five could be specific or indefinite. This indicates that Egyptians will turn to God and be converted and swear by Jehovah. One place will be called The city of destruction; and though it

⁴⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁴⁵ Dake's Annotated Reference Bible

⁴⁶ <http://www.studyight.org/commentaries/guz/isaiah-19.html>

⁴⁷ <http://www.moellerhaus.com/19.htm>

is not named otherwise, the time of fulfillment is clearly at the end of this age when Messiah will come and Egypt and Assyria will be blessed by God along with restored Israel (Isa. 19:18-25).⁴⁸

This entire section looks toward the Day of the Lord for a complete fulfillment.

Five cities in the land of Egypt will become more identified with the LORD than with Egypt. A better translation of the phrase City of Destruction may be, City of the Sun, which was a well known Egyptian city known as Heliopolis.⁴⁹

Five cities: Many Jewish exiles lived in Egypt. Beside those who had, previous to 600 BC immigrated for mercantile reasons, there was a mass immigration of the remnant of Jews who joined this dispersion after the destruction of the Temple by the Babylonians in 585 BC. According to Jeremiah they joined cities that were already largely inhabited by Jews. See Jeremiah 44. Almost 300 years later Ptolemy I moved large numbers of Jews to Alexandria and imported the Septuagint translators of the Old Testament which resulted in large numbers of non Jews being able to read the Scriptures for the first time. Thus the Word of God was made known to the Egyptians and Alexandria became an important Jewish city. Over 100 years later about 160 BC Jews who fled from Antiochus Epiphanes and within a few years those who fled with Onias joined the large community previously started over 400 years earlier in the days of Jeremiah. Of the cities that were altogether Jewish Jeremiah 44:1ff names four of them as Tahpanhes, Noph, Migdol and Pathros. Papyri found at Elephantine indicate a thriving trade emanating from these cities. To these earlier settlements Onias and his compatriots fled and thus a large third wave of immigration was brought about with many following Onias to the area near Heliopolis where Onias built his alternative temple. Thus a large Jewish community, well dispersed through all Egypt abounded. By the first century of the Christian era Philo is said to give the number of Jews in Alexandria alone at nearly one million.⁵⁰

The City of Destruction: Heliopolis/On, located near the first juncture of the Nile delta on the east side, means in Greek: "City of the Sun." In Hebrew that name is Beth Shemesh (House of the Sun) and without doubt Jeremiah makes reference to Heliopolis/On in Jeremiah: 43:13 "He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire." The Egyptian name of the city is On. It is one of the cities of Egypt that Ezekiel 30:17 says will be punished and there is called AVEN in the KJV which in Hebrew has the same spelling as On. This may be a "play on Words" in Ezekiel because the word for iniquity or evil is also the same spelling and pronounced Ah-van or Ah-von. "Ah-von" is also a synonym for idol and is so used in Isaiah 66:3 (as if he blessed and ""aven" or idol. Thus, following the precedent set by Isaiah, Ezekiel and Jeremiah may be using alliterations to refer to Heliopolis and its idols to Ra the sun god. Jeremiah calls it Beth Shemesh which is Hebrew for Heliopolis and Ezekiel calls it "evil" (Ah-van) which are the Hebrew letters for On. This name and spelling is found in many Bible references (beginning with Gen 41:50 which refers to Joseph's father in law who was priest of On or Heliopolis and was a priest of Ra the sun

⁴⁸ Dake's Annotated Reference Bible

⁴⁹ <http://www.study-light.org/commentaries/guz/isaiah-19.html>

⁵⁰ <http://www.moellerhaus.com/19.htm>

god as his name indicates,-- Potephe-Rah. He was priest of the Sun God in the "City of the Sun" or "ir ha-cheres" which is Isaiah's "play on words."⁵¹

In that day, the populations of five Egyptian cities would speak Hebrew out of deference to the Jews and commitment to Yahweh. While five is not many, Isaiah evidently meant that as many as five (quite a few in view of Egypt's previous massive idolatry), and perhaps more, would do so (cf. Gen. 11:1). One of these five would be called the City of Destruction (Heb. heres), perhaps because of the destruction that God would bring to Egypt. Another possibility is that "destruction" should read "sun" (Heb. heres with a het rather than a he). In this case the City of the Sun, On (Gr. Heliopolis), is in view. On was a center of the worship of the sun god in Egypt, so this may point to an end of idolatry there.⁵²

¹⁹In 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.

Many have viewed this as referring to the Great Pyramid at Giza.

"An altar to the Lord" has been interpreted by some of the cults as the pyramid. The pyramid is neither an altar nor a pillar, but a monstrous mausoleum for the burying of kings and queens. What will be "a sign"? What will be an ensign? The cross will yet be the place to which Egypt will look instead of to a crescent.⁵³

19, 23 After Egypt's chastening, it would turn from idols and worship the one true God. Even more amazing is Isaiah's prophecy that the two chief oppressors of Israel, Egypt and Assyria, would unite in worship. This prophecy will come true "in that day," the future day when Christ comes to reign. 19:20 When Egypt calls to God for help, he will send a savior to deliver them. Our Savior, Jesus Christ, is available to all who call upon him. We, too, can pray and receive his saving power (John 1:12).⁵⁴

The altar in the midst of Egypt, dedicated to the worship of the Lord, and the border pillar, also dedicated to God, will be clear signs that Egypt belongs to the God of Israel. Josephus reports that in 154 b.c. the priest Onias IV built a temple in Leontopolis, which was dedicated to the worship of God and which rivaled in magnificence the temple in Jerusalem. Onias and the Egyptian Jewish colony justified this action on the basis of this verse. However, the true fulfillment of this verse awaits Christ's return and the kingdom age.⁵⁵

19-22: Abraham built an altar to express his gratitude and commitment to the Lord (Gen. 12:8; cf. Josh. 22:34; 24:26-27), and Jacob erected a pillar when he memorialized God's covenant to him (Gen. 28:22). The Egyptians will do these things throughout their land to express those

⁵¹ <http://www.moellerhaus.com/19.htm>

⁵² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵³ Thru The Bible with J. Vernon McGee.

⁵⁴ Life Application Study Bible.

⁵⁵ The Believer's Study Bible

things in that day (v. 19). During the Inter-testamental Period, an altar was built to Yahweh in Egypt, as Josephus reported:

" . . . the son of Onias the high priest, who was of the same name with his father, and who fled to king Ptolemy, who was called Philometor, lived now at Alexandria, as we have said already. When this Onias saw that Judea was oppressed by the Macedonians and their kings, out of a desire to purchase to himself a memorial and eternal fame, he resolved to send to king Ptolemy and queen Cleopatra, to ask leave of them that he might build a temple in Egypt like to that at Jerusalem, and might ordain Levites and priests out of their own stock. The chief reason why he was desirous so to do, was, that he relied upon the prophet Isaiah, who lived about six hundred years before, and foretold that there certainly was to be a temple built to Almighty God in Egypt by a man that was a Jew. . . . 'for the prophet Isaiah foretold, that there should be an altar in Egypt to the Lord God: and many other such things did he prophesy relating to that place.'"

But the context of this prophecy is the end times. This prophecy has yet to be fulfilled. Israelites during the Judges Period cried out to God because of their oppressors, and He sent them deliverers (Judg. 3:9, 15; 6:7; 10:10). Their great oppressor in the past, of course, had been Egypt herself. Similarly, when the Egyptians call out to God for help, He will send them a Savior and a Champion, Messiah (v. 20). The Lord revealed Himself to the Israelites and brought them into a saving relationship with Himself through bitter defeat in the Exodus (Exod. 7:5; 9:29; 14:4). He will do the same to the Egyptians in that future day (v. 21; cf. Jer. 31:34; Zech. 14:16-18), and they will respond with appropriate worship. Parents sometimes strike their children to bring them into line, and God will discipline Egypt to bring her to Himself. He will hurt them, but He will hurt them to heal them, like a surgeon (v. 22). This whole section is a picture of reconciliation still future.

"This is the point: the worship of Yahweh in Egypt will be open and official. . . . Historical fulfillment here, like historical fulfillment in each of the five 'in that day' passages, did not occur."⁵⁶

²⁰And 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.

[sign and for a witness unto the LORD of hosts] A sign and a witness unto Jehovah, not as the Bible in stone unto men.

[they shall cry unto the LORD because of the oppressors] This gives the reason for the building of the pillar or monument at the border of Egypt in the Millennium.

[saviour, and a great one, and he shall deliver them] The only Savior and Great One that God will send in the coming deliverance of Egypt to fulfill Isa. 19:20-25 will be the Lord Jesus Christ who will come with the armies of heaven to destroy Antichrist and set up a kingdom in the world forever (Isa. 63:1-8; Zech. 14:1-9; 2Th. 1:7-10; Jude 1:14-15; Rev. 19:11-21).⁵⁷

⁵⁶ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵⁷ Dake's Annotated Reference Bible

Egypt will worship the LORD, with an altar to the LORD, and will memorialize God's great works with a pillar to the LORD. When Egypt is brought under this oppression, they will cry to the LORD because of the oppressors, and then He will send them a Savior and a Mighty one, and He will deliver them.

"In the time of the Maccabees, the high priest Onias IV was forced to flee to Egypt, and there he built a temple that was similar to the one in Jerusalem. Some commentators relate the 'altar' of Isaiah 19:19 to this structure." (Wolf) This may relate to the City of the Sun prophecy, because the temple Onias IV built was in the province of Heliopolis.

He will send them a Savior and a Mighty One: "The text says the Savior is a great one. Oh! I wanted a great Savior. A little Savior would not have answered my turn, for great sin wanted a great atonement, and my hard heart wanted great grace to soften it down." (Spurgeon)⁵⁸

Savior and Great One: This verse has some interesting original language variations and the LXX adds an interpretation to indicate that they did not think it was a messianic prophecy. The Hebrew text says "He will send them a savior (moshiy'a) and a high one." "High one" is from (Rab), the word for Rabbi. The LXX reads: (Kai apostelei autois, kurios anthropon hos sosei autous, krinon sosei autous] Which means: "And he shall send to them a human lord who will save them, one judging will save them." The LXX is an interpretive translation and it indicates that the Hebrew translators in 285 BC did not think the passage refers to the Messiah and they made it clear that the one spoken of here is not a divine personage like the Messiah. They did this by adding words to the text. The LXX was translated more than 100 years before Onias built the altar in Egypt. For more detail of Onias as the "deliverer" spoken of here see note under verse 25.⁵⁹

21And 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.

When these things are fulfilled the Lord shall be known to the Egyptians and they shall offer sacrifices and oblations, and pay vows to Him (Isa. 19:21-25). Since this has never happened in the past, the reference must be to something which is to be fulfilled in the future.⁶⁰

The Egyptians will know the LORD in that day: There did come to be a widespread knowledge of the LORD in Egypt. In the days of Jesus, more than a million Jews lived in Egypt. In the early days of Christianity, there was a strong, vital church in Egypt for more than 600 years.

This prophecy may have additional fulfillment during the Millennium, but it certainly has been fulfilled in history. In the fourth century, the great theologian Athanasius, wrote this from Egypt: "The thing is happening before our very eyes, here in Egypt; and thereby another prophecy is fulfilled, for at no other time have the Egyptians ceased from their false worship save when the Lord of all, riding as on a cloud, came down here in the body and brought the

⁵⁸ <http://www.studyight.org/commentaries/guz/isaiah-19.html>

⁵⁹ <http://www.moellerhaus.com/19.htm>

⁶⁰ Dake's Annotated Reference Bible

error of idols to nothing and won over everybody to Himself and through Himself to the Father.”
(From On the Incarnation, cited by Grogan)

The altar and sacrifice described most likely are fulfilled during the Millennium, when sacrifice will be allowed as a memorial of Jesus’ great work, but never as atonement. “For just as restored Israel will bring blood sacrifices unto the Lord to keep in remembrance of the all-sufficient blood sacrifice of Christ, so this may also take place in Egypt on that memorable day.”
(Bultema)⁶¹

22And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them.

Egypt has a glorious future. The nation will enter and enjoy the Kingdom with Israel. It may not look like this could be possible in the present hour. Only God can do this.

He will strike and heal it: Whatever judgment God allowed, His desire was that people would repent and return to Him so they could be healed.

23In 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.

In that day -- the Millennium -- a highway will be made from Egypt through Palestine to Assyria and these countries will form an alliance, trade with one another, and serve God together (Isa. 19:23-25).⁶²

This freeway will not be for soldiers and armies but for those going to Jerusalem to serve Christ the King.

Human reconciliation between the major powers of the world will also characterize that day. Note the spread of peace from a few cities (v. 18), to a whole country (v. 19), and now to the whole world (v. 23). In Isaiah’s day, Israel found herself caught between Egypt and Assyria, but in the future both of these enemies would join in worshipping Israel’s God. A highway between these superpowers existed in the prophet’s day, but marching armies often used it.⁶³

⁶¹ <http://www.studylight.org/commentaries/guz/isaiah-19.html>

⁶² Dake’s Annotated Reference Bible

⁶³ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

24In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

In that day -- the Millennium -- Israel (Judah of Isa. 19:17, proving no difference in the two terms) shall be a third nation with Egypt and Assyria, even a blessing in the land; and God will bless all three peoples (Isa. 19:24-25).⁶⁴

23-25 In Jesus Christ, former enemies may unite in love. In Christ, people and nations that are poles apart politically will bow at his feet as brothers and sisters. Christ breaks down every barrier that threatens relationships (see Ephesians 2:13-19).⁶⁵

24-25 Isaiah sees a time when Israel will be a partner and ally of her former foes, and together they will become a blessing to all the inhabitants of the earth. Isaiah promises that one day the God of Israel will be the God not only of the Arab and Jewish nations, but also of the whole world (cf. Gen 12:3).⁶⁶

Israel will be one of three with Egypt and Assyria: God promises the day will come when there will be peace between Israel, Egypt, and Assyria. There will be trade and travel between the three nations (a highway from Egypt to Assyria). In that day, the LORD will bless all three nations.⁶⁷

Futurists all see this as a part of the so-called Millennial Kingdom of 1000 future years which is fancifully attached to the "Pretribulation-Rapture Dispensational Premillennialism" doctrine that they have troubled the Christian religion with since 1830. Although the doctrine did not become popular until the end of the 1960's. Its popularity is part of the philosophical season of the existential abandonment of the past as relevant to the present. In the season of existentialism history becomes irrelevant. One of the continuing factors in this doctrine is the reestablishment of the Jewish State in Palestine which is a harbinger, to the Premillennialists, of the imminence of the "rapture" when they, the so-called true believers, will all disappear, in an unseen second coming of Jesus As fantastic as this doctrine is it has many adherents in the Evangelical Christian World and is looked on with approval by Zionists, who use the religious motives of the "Pre-Mils" to gain sympathy for their Zionist goals. This is not to criticize the political interests of Zionism, but to call attention to the motivation behind the "Pre-Mil" backing of the Jewish state. They believe its establishment is a necessary precursor of their supposed "secret" Rapture which, according to them, will be followed within seven years by the setting up of the Millennial Kingdom in Jerusalem with Jesus literally ruling on planet Earth for 1000 years with headquarters in West Jerusalem. It is small wonder that the Christian religion is held in such disrepute by educated unbelievers. Their problem is not unbelief it is rather being appalled at such credulity.

This passage speaks of the first recovery of the nation which was fulfilled during the time of the second commonwealth when Israel, all twelve tribes, was restored in the nation of Judah. They then were the Zion of God. They went on to a period, during the silent years, of religious

⁶⁴ Dake's Annotated Reference Bible

⁶⁵ Life Application Study Bible.

⁶⁶ The Believer's Study Bible

⁶⁷ <http://www.studyight.org/commentaries/guz/isaiah-19.html>

purity. Idolatry was purged away and the nation, all twelve tribes, enjoyed religious prosperity and complete freedom to practice their religion under the Persian rule. The intellectual religious center was at Babylon while Judea was the center of the religious life of the people. Many Jewish communities in Egypt flourished and incorporated many in that nation into the Jewish worship even to establishing an alternative Temple in Egypt that flourished for hundreds of years. See this author's commentary "Zechariah and Jewish Renewal" pub. Moellerhaus, 1993, for details about flourishing religious life of this period and the interaction between Mesopotamia and Egypt in the Golden Age of the Silent Years. This section of Isaiah was fulfilled at that time. A fuller commentary of the passage showing a fulfillment during and shortly after the "silent years" is in the next footnote.

The second recovery is described first in Isaiah earlier in chapter 11; particularly in Isa 11:10,11. The second recovery is obviously messianic. See the notes on 11:10 and Notes on Isa 11:11. It is mentioned first as a part of the assurance to the "remnant" of believers in Israel and Judah that God's ultimate purpose would be accomplished in the nation despite the terrible losses they would suffer. Loss of statehood permanently for the "ten tribes" and calamities to be inflicted by Babylon to the remaining kingdom of Judah would not thwart God's purpose in blessing all mankind through his people Israel.⁶⁸

Finally, equality between Israel and its former enemies would prevail in that great day. Through Israel all the nations of the earth will be blessed (Gen. 12:3), but blessed equally with Israel. God applied some of His favorite terms for Israel to Egypt and Assyria: "My people" (cf. 10:24; 43:6-7; Exod. 5:1; Jer. 11:4; Hos. 1:10; 2:23), and "the work of My hands" (cf. 60:12; 64:8; Ps. 119:73; 138:8). He reserved "My inheritance" for Israel (cf. Deut. 32:9).⁶⁹

²⁵Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

[my people, and Assyria the work of my hands, and Israel mine inheritance] All three nations -- Egypt, Assyria, and Israel -- will be converted to the Lord. Egypt will be "My people." The Assyrians will be "the work of My hands" (which means they will be converted, 2Cor. 5:17-18; Eph. 2:10), and Israel will be "Mine inheritance".⁷⁰

What an amazing work of redemption! This shows that God's salvation will extend to the nations, and He will call forth His own even from Egypt and Assyria, not only from Israel.

It was powerful to say this of Egypt; it was almost unbelievable to say it about Assyria, the nation Jonah hated so much. "In Isaiah's day, Assyria was the one power feared by every little nation in the Fertile Crescent. The calculated brutality of the Assyrians probably made them more of an object of general hatred than any other nation of antiquity. The Egyptians, Babylonians, and Persians were all capable of inhuman acts, but the Assyrian record for callous cruelty is difficult to parallel." (Grogan)

"Who, standing amid the terrors of the plagues, could ever have supposed that Egypt would be addressed as 'my people'? Who could have thought that Assyria, the tyrant persecutor, would

⁶⁸ <http://www.moellerhaus.com/19.htm>

⁶⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁷⁰ Dake's Annotated Reference Bible

ever be called 'the work of my hands'? Yet these are the trophies and triumphs of divine grace." (Meyer)

"But Israel is always his inheritance. There he finds rest and home, for the Lord's portion is his people. Oh to know the riches of the glory of his inheritance in the saints!" (Meyer) We are also the Lord's inheritance; in Ephesians 1:18, Paul prayed that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints. God's people are His riches and inheritance and glory!

From this passage regarding the conversion of Egypt, Spurgeon draws these points: 1. God's grace often comes to the very worst of men. 2. God's grace sends a Savior. 3. Grace changes men's language. 4. God's grace sets men on holy service. 5. God's grace teaches men to pray. 6. God's grace instructs men. 7. Grace makes even trouble a blessing to a Prayer of Manasseh 1:8. God's grace changes the relations of men to each other. 9. God's grace makes men to be blessed, and to be a blessing to others. (The Fruits of Grace)⁷¹

In view of passages such as this, it is amazing that the Jews of Jesus' day (and earlier and later) resisted so strongly the idea that God wanted the Gentiles to enjoy blessing along with them.

Ten Acts of God in Egypt

1. He will come into Egypt (Isa. 19:1).
2. He will set Egyptians against one another (Isa. 19:2).
3. He will turn them over to Antichrist (Isa. 19:4).
4. He will send national calamities (Isa. 19:5-17).
5. He will send a mixed spirit into Egypt (Isa. 19:14).
6. He will send a Savior to deliver them (Isa. 19:20).
7. He will smite Egypt (Isa. 19:22).
8. He will heal them.
9. He will hear their prayers.
10. He will bless Egypt with Assyria and Israel (Isa. 19:23-25).⁷²

Eightfold Salvation of Egypt

1. They will become converted (Isa. 19:18-22).
2. Build an altar (Isa. 19:19).
3. Set up a pillar to commemorate their deliverance by God (Isa. 19:19-20).
4. Cry to Jehovah for deliverance from their oppressors (Isa. 19:20).
5. Offer sacrifices and oblations (Isa. 19:21).
6. Vow and keep their vows (Isa. 19:18,21).
7. Pray and return to God for healing and they shall be healed (Isa. 19:22).
8. Serve the Lord along with the Assyrians Israelites (Isa. 19:23-25).

⁷¹ <http://www.studydrive.org/commentaries/guz/isaiah-19.html>

⁷² Dake's Annotated Reference Bible