

# The Book of the Prophet ISAIAH

## Chapter 19

**Theme:** God would judge Egypt by Nebuchadnezzar of Babylon and then heal it by converting some.

### Outline:

- 1-4 God to Confound the Spirit of Egypt
- 5-10 God to Destroy the Industry of Egypt
- 11-15 God to Ridicule the Wisdom of Egypt
- 16-17 God to Reduce Egypt to a Base Kingdom
- 18-22 God Shall Convert Egypt By Messiah
- 23-25 God Shall Unite Enemies By Messiah

**Preparatory Reading:** Isaiah chapters 20,30-31; Jeremiah chapters 25,43,46; Ezekiel chapters 29-32.

### Related Links:

- A. *Exposition of Isaiah 18 ...*
- B. *Exposition of Isaiah 20 ...*

### Introduction:

- A. We take Isaiah 19:1-17 to be Nebuchadnezzar's ruin of Egypt for similarities to Jeremiah and Ezekiel.
  - 1. All lands given to Nebuchadnezzar included Egypt among others (Jer 25:8-29; 43; 46; Eze 29-32).
  - 2. We take Isaiah 18 and 20 to be Sennacherib's foray into the area and defeat of Tirhakah of Ethiopia.
  - 3. To dice and splice like this is justified by the context, where there are many instances of this kind.
  - 4. Recall Isaiah 15:1 – 16:13 was Nebuchadnezzar against Moab, but Isaiah 16:14 was Sennacherib.
  - 5. There are many armies and wars against Egypt that could be used as solutions, but Nebuchadnezzar was God's favorite servant, much like Cyrus against Babylon, so we slight Sargon, Esarhaddon, Ashurbanipal, Cyrus, Cambyses, Alexander, Augustus, and others.
- B. Nebuchadnezzar beat Pharaohnecho's army at Carchemish and then invaded Egypt (Jeremiah 46).
  - 1. When there are equal options, we go with Nebuchadnezzar over other kings; he was God's servant.
  - 2. God promised to make the land of Egypt desolate and for it last forty years (Ezekiel 29:10-13).
  - 3. God used Nebuchadnezzar and later kings to reduce Egypt to a base kingdom (Ezek 29:14-15).
  - 4. Nebuchadnezzar did not get much spoil at Tyre, so God gave him Egypt for pay (Ezek 29:18-20).
  - 5. Nebuchadnezzar would defeat and reorganize Egypt like a shepherd putting on a coat (Jer 43:12).
- C. Consider the corroborating material in the chapters above (Is 20; 30-31; Jer 25; 43; 46; Ezek 29-32).

\*\*\*\*\* *God to Confound the Spirit of Egypt – Verses 1-4* \*\*\*\*\*

***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.***

- A. The burden of Egypt = God's judgment prophesied against Egyptians, a common use.

1. Jeremiah used other words – *Against Egypt ... against the army of Pharaoh-necho.*
  2. Note Babylon (Is 13:1), Philistia (Is 14:28-32), Moab (Is 15:1), Damascus (Is 17:1), Babylon (Is 21:1), Edom (Is 21:11), Arabia (Is 21:13), valley of vision (Is 22:1), Tyre (Is 23:1), beasts of the south (Is 30:6,27).
  3. And Nineveh (Nah 1:1), Phoenicia (Zech 9:1), Israel (Zech 12:1), Israel (Mal 1:1).
  4. God hated the Jews for mocking prophecies (*burdens*) of judgment (Jer 23:33-40).
  5. They were a *burden* to the prophets to deliver but especially to those being judged.
  6. Every reader should humble Himself before the warnings of scripture and repent.
- B. Egypt was a mighty world power – think of its dynasties, pyramids, Ptolemies, etc., etc.
1. From Abraham and Joseph in Egypt or Moses coming out of it, Egypt was mighty.
  3. God delivering His church out of Egypt is one of the greatest events of Bible history.
  2. Judah foolishly looked to Egypt for help and not God against Assyria and Babylon.
  4. For Egypt’s pompous pride and pretended protection of Israel did He plan their ruin.
- C. This prophetic language of similitudes is not unusual in the Bible and of the prophets.
1. Love this glorious, lofty language to describe God’s judgment of an arrogant nation.
  2. The prophets said they used similitudes; figurative language is expected (Hos 12:10).
  3. How does this differ from David glorious descriptions of divine rescue (Ps 18:4-19).
  4. Psalm 18 is for you to know and believe God can deliver you like He saved David.
  5. David also used another psalm to comfort and encourage you (Ps 68:1-4,7-8,32-35).
  6. Moses used similar language to bless, comfort, encourage the church (Deut 33:26).
- D. Wise men learn that God (or His Son Jesus Christ) can come in ways other than bodily.
1. The personal description of God arriving in Egypt is to be understood figuratively.
  2. Isaiah 19 and Psalm 18 help only a few grasp the N.T. (Matt 16:27-28; 24:29; 26:64).
  3. Most Christians are so ignorant and simple they think such words require His body.
- E. God loves to destroy idols (Is 21:9; 46:1-2; Jer 43:12; 50:2; I Sam 5:2-4; Ezek 30:13).
- F. God loves to destroy the courage and spirit of men (Is 19:16; Ex 15:14-16; Jos 2:8-11).

***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.***

- A. Our God loves to turn men against each other to destroy an army or nation Himself.
1. It is the ultimate display of His sovereign power without means over men.
  2. It eliminates casualties and shows His total disdain for man’s independence (Jer 46:5,15-16; Is 9:21; Judges 7:22; I Sam 14:16,20; II Chron 20:22-23; Rev 17:17).
- B. This prophecy was fulfilled very literally in the Dodecarchy set up by the Assyrians.
1. **Dodecarchy.** Government by twelve rulers or kings; a ruling body of twelve.
  2. Esarhaddon and Assurbanipal of Assyria divided Egypt into 12 or 20 mini-states.
  3. These kinglets fought against each other and were finally subdued by Psammetichus.
  4. This cruel and harsh ruler hired mercenaries and pirates to destroy other Egyptians.

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

- A. God can deal with men or nations outside or inside – here he took away their courage.
  - 1. The spirit of a man will sustain his infirmity, but a wounded spirit ruins (Pr 18:14).
  - 2. The spirit in a nation is crucial; God’s arrival in judgment took their hearts (Is 19:1).
- B. God also removed their wisdom for government and war, so they made many mistakes.
  - 1. All they tried failed; war plans failed, like Pharaohnecho at Carchemish (Je 46:1-2).
  - 2. When men are bewildered or confounded, they resort to their gods, which is vain.
- C. Without the heart or mind for defense or war, they pulled out all religious stops for help.
  - 1. They had idols of all kinds, which are manmade objects of worship used as gods.
  - 2. Charmers are enchanters that use spells or enchantments for some desired objective.
  - 3. Those with familiar spirits are those in cahoots with one or more devil as contact.
  - 4. A wizard is a man using occult arts or witchcraft – a witch-doctor or medicine-man.

***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.***

- A. Many different kings of foreign powers could be suggested from Sargon to Augustus.
- B. Ashurbanipal the grandson of Sennacherib defeated Egypt, and he was known as cruel.
- C. Psammetichus is often suggested; he was cruelly different from Egyptian predecessors.
  - 1. The Assyrians, Esarhaddon and Ashurbanipal, set up 12 or 20 small kingdoms there.
  - 2. He hired foreign mercenaries, contrary to Egyptian policy, and defeated the others.
- D. Nebuchadnezzar against Egypt is called “the terrible of the nations” (Ezek 30:10-12).
  - 1. God’s judgment by his servant Nebuchadnezzar was very terrible (Ezek 29:10-20).
  - 2. The land would be desolate for 40 years, a prophecy little known (Ezek 29:10-12).

\*\*\*\*\* *God to Destroy the Industry of Egypt – Verses 5-10* \*\*\*\*\*

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

- A. The Nile River is beyond these notes, but its great role in Egypt should be fully grasped.
  - 1. It originates in the Blue Nile and White Nile of Ethiopia and many other tributaries.
  - 2. The land of Egypt is almost entirely barren wasteland except for land near the Nile.
  - 3. Only four percent of the population do not live within just a few miles of the River.
  - 4. If its annual flooding is too low, the people starve; if it is too great, the people starve.
  - 5. The Nile Delta, including the choice Bible land of Goshen, is of great national value.
- B. Pharaoh’s arrogant pride caused him to say something God heard and punished him for.
  - 1. It is Pharaohhophra, grandson of Pharaohnecho, who killed Josiah (II Chr 35:20-24).

2. He said of the Nile, *My river is mine own, and I have made it for myself* (Ezek 29:3).
  3. God said, *Because he hath said, The river is mine, and I have made it* (Ezek 29:9).
  4. These are famous last words, for God heard them and violently contradicted them.
  5. Many more ... *Famous Last Words* ... <http://www.letgodbetrue.com/pdf/famous-last-words.pdf>.
- C. God would make the rivers dry during the destruction of Egypt by Nebuchadnezzar.
1. God did this to other cities/nations depending on water (Jer 50:38; 51:36; Na 1:1-4).
  2. This was not the first or last when God used water as judgment (Job 37:13; Jas 5:17).

***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.***

- A. God was certainly involved in this drought, but the plural *they* here could be an enemy.
1. If Cyrus and Darius could divert the Euphrates to enter Babylon, the Nile is possible.
  2. Even before the Persians, the Babylonians had built an under-the-Euphrates tunnel.
  3. If the Egyptians could build pyramids, surely there was knowledge to divert water.
  4. If God had partially reduced the flow, then engineers could more easily do the rest.
  5. There were many brooks and canals, sluices and ponds, and the terrain flat and open.
- B. Psammaticus tried to build a canal from the Nile to the Red Sea costing 120,000 men.
- C. Their canals are *brooks of defence* for the difficulty of foreign armies crossing them.
- D. The reeds and flags, two plants, were used by the Egyptians for many different things.

***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.***

- A. The growing things by the water and soil of the Nile would wither and totally disappear.
- B. The Nile had to flood Egypt within a range each year – either extreme caused famine.
- C. Water is an incredibly important component for an economy, especially in barren Egypt.

***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.***

- A. The living things in the water that they were used to using for food and other would end.
- B. All nations depend on their location and God's providence, but some like Egypt more.
- C. The *angle* here is not more than our fishing *hook*, the way other than nets to catch fish.

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

- A. Because the fields watered by the flood of the Nile would be dry, produce would end.
- B. Consider the industries under view in these verses and how they would be destroyed.
- C. Linen is made from flax; the Egyptians were known for fine linen (Gen 41:42; Pr 7:16).

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

- A. The fish industry, no matter their intentions or methods, would fail in their endeavors.
- B. Here is fish harvesting or aquaculture very early on, but it cannot work without water.
- C. Cyrus dried up a river for entry to Babylon; the Nile dried up destroyed the economy.

\*\*\*\*\* God to Ridicule the Wisdom of Egypt – Verses 11-15 \*\*\*\*\*

**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?**

- A. We cannot know any specific errors described here ... but Hophra's blasphemy sure fits.
- B. We should love the Author of Confusion for turning these wise men upside down.
- C. Brutish = like brute beasts. This derogatory adjective is used elsewhere (Jer 10:8,14,21).
- D. Author of Confusion ... <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.

**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.**

- A. God had let them know once before to no avail before Moses had destroyed their land.
- B. Now God would tell them again by His prophets, especially by Jeremiah to the nations.
- C. Paul used this form of ridiculing questions in the N.T. also (I Cor 1:19-20; 3:19-20).
- D. Author of Confusion ... <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.

**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.**

- A. Repetition in the Bible is never wasted – it is inspired wisdom against Egypt's wisdom.
- B. The Egyptians put far too much trust in their wisdom, strength, wealth, glory, etc., etc.
  - 1. Their leaders had seduced the people that trusted in them by various strategic ideas.
  - 2. God had committed to destroy Egypt along with any helpers they had (Eze 30:8-9).
- C. The world rushes on seducing itself every day ... of things natural and things spiritual.
  - 1. They seduce each other to believe lies, encouraging each other in depraved folly.
  - 2. Think abortion, drug addiction, evolution, labor unions, same-sex marriages, etc.

***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.***

- A. Like mingling wine, God had poured and stirred them a drink of insanity in judgment.
  - 1. A drunk staggering in his vomit has no ability to think, choose, or act ... thus Egypt.
  - 2. Perversity is contrary to wisdom or nature or common sense, and they were perverse.
  - 3. God can blind men so that their every decision and action can turn out to be stupid.
- B. Pharaoh boasted of the Nile as his creation! So God ruined them by taking away water.
- C. Pharaoh took on Babylon at Carchemish! So God brought Nebuchadnezzar to Egypt.
  - 1. They went to the Euphrates for plunder and spoil of Babylon's defeat of Nineveh?
  - 2. But what they got was defeated by Nebuchadnezzar, who now would come to Egypt.
- D. This is a terrible judgment, and it can fall on any man that rejects God's offered truth.
  - 1. God offers truth to every man, and He will confound all rejecting it (Rom 1:18-28).
  - 2. Some very strong language is a N.T. curse upon Roman Catholics (II Thess 2:9-12).
  - 3. Jeremiah took a warning to the nations to submit to Nebuchadnezzar or be wasted.
  - 4. Reader, where have you rejected God's truth and thus in danger of terrible blinding.

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

- A. No one will know what to do – either high or low, rulers or ruled, manager or employees.
  - 1. They will be unable to compose any plan for the protection of their lives and nation.
  - 2. They will be unable to produce those necessities for life with their water removed.
- B. Jehoshaphat once admitted it against a great host, but God provided (II Chron 20:12).
- C. May the few faithful in America pray for her preservation against the very many sinners.
- D. Author of Confusion ... <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.

\*\*\*\*\* *God to Reduce Egypt to a Base Kingdom – Verses 16-17* \*\*\*\*\*

***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.***

- A. By removing their spirit, economy, and wisdom, Egypt would be effeminately fearful.
  - 1. God mocked Judah for a new thing – are men now laboring to give birth (Jer 30:6)?
  - 2. Fear is a terrible thing to consume the heart and mind from the inside without relief.
  - 3. The God of the Bible has no problem putting terror in men (Lev 26:36; De 32:25,30).
- B. The cause of the fear is not vague – but rather the anger of Israel's God against them.
  - 1. Of course, their fear might be entirely ignorant, only obvious coming national pain.
  - 2. But they had to have had some national conscience of what God did through Moses.

3. If the Philistines could recall it hundreds of years later, surely Egypt (I Sam 4:5-8).
4. Surely they had the news conveyed by Jeremiah that Nebuchadnezzar would destroy.

***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.***

- A. Can we supply some angles on Judah that the Egyptians might have had causing fear?
  1. Because it was a buffer between Egypt and Assyria, Babylon, Persians, and Greeks?
  2. Because they felt the hand of Judah's God for their national crimes against Judah?
  3. Because they knew Jeremiah/Ezekiel's message against neighbors (Jer 25:15-29).
  4. Because their offers to assist Judah had led to His judgments by Assyria (Is 18; 20).
- B. It must be Jeremiah's strong word to submit to Nebuchadnezzar (Je 25:15-29; 27:1-11).
- C. When God determines a thing, He will surely bring it to pass (Is 14:24-27; 46:10-11).

\*\*\*\*\* *God Shall Convert Egypt By Messiah – Verses 18-22* \*\*\*\*\*

***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.***

- A. The precious mercy here and to the chapter's end is not economic but spiritual recovery!
  1. If you make this verse literal, then you must make the next seven literal to be honest.
  2. If you make these five verses literal, then you must do the same with the last three.
  3. Then you must by consistency make the highway there literal – asphalt or concrete?
  4. Isaiah is quoted over and over in the N.T., for it is ultimately about the Messiah.
- B. *In that day ...* this phrase is used six times in this chapter (Isaiah 19:16,18,19,21,23,24).
  1. *In that day ...* of verse 16 cannot be that of verse 18 ... one destruction, one salvation.
  2. *In that day ...* must be a day in the context of future events about the land of Egypt.
  3. *In that day ...* can be the great gospel day that we have and shall read about often.
  4. We first let the context dictate God did not terrorize and convert at the same time.
  5. We let history confirm by facts there were few conversions until Pentecost and after.
  6. We then compare scripture with scripture to find a different use of the phrase other than making the previous verses contemporaneous or simultaneous (I Cor 2:13).
  7. In working through Isaiah, we found a perfect match earlier (Is 4:1 compare Is 4:2).
  8. We know *day* used like this is not a 24-hour period of time but rather an era of time.
  9. There are many similitudes here e.g. five, cities, language of Canaan, swear, altar in the midst, pillar at the border, savior, great one, oblation, vow, smite, heal, etc.
- C. Five cities = considerable but comparatively few converted = of 20,000 cities (Gill)?
  1. Five should no more be taken literally than ten thousand (I Corinthians 4:15; 14:19).

2. Five should no more be taken literally than seven women should be taken (Is 4:1).
3. The prophets told us they used similitudes, and we should look for them (Hos 12:10).
4. Therefore we do not need to find and name five Egyptian cities with synagogues.
5. It is known historically that there were Jewish enclaves in Egypt of dispersed Jews.
- D. They would not need to actually learn a foreign language = metonym for gospel of it.
  1. Why not say the *Hebrew* language? God knows the *Hebrew* language (Acts 22:2).
  2. This is another figurative use of words or similitude that should keep us fully alert.
  3. But if it is the Hebrew language, is it with or without Galilean defects (Acts 4:13)?
  4. Is the prophecy that Egyptians could not be converted without language school?
  5. The gospel is a pure language no matter what tongue it is spoken in (Zeph 3:9-10).
  6. Pentecost ended Babel for conversion purposes, but birth languages were still used.
  7. No one had to learn Hebrew, Phoenician, or any other Canaanite language to convert.
- E. Swear to the LORD of hosts may be different/better than swear by the LORD of hosts.
  1. Swearing to the LORD of hosts is promising Him something that you will do/give.
  2. Swearing by the LORD of hosts is worship that unbelievers might use, as in court.
  3. The first is submissive obedience to God; the second is worshipful use of religion.
  4. How could an O.T. prophet tell O.T. folks about Egyptians converting but like this!
- F. We do not know exactly what the one city of destruction might be compared to the five.
  1. Is the city of destruction one of the five converted cities or an additional city, a sixth?
  2. Is the city of destruction Heliopolis or a city of idolatry that converted to the LORD?
  3. Is the city of destruction Leontopolis by Onias IV with a fake temple and worship?
  4. This latter city was destroyed by the orders of Vespasian and Titus after 70 A.D.

***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.***

- A. Here are more prophetic similitudes that must be decoded like ensigns, highways, etc.
  1. We were told to look for them by the ministry of the prophets (Hos 12:10; Rev 1:1).
  2. How could an O.T. prophet tell O.T. folks about Egyptians converting but like this!
- B. If there was an altar to the LORD in the midst of Egypt, did God approve or disapprove?
  1. Remember how legitimate priests Nadab and Abihu were judged for strange fire.
  2. Remember how Uzziah the king was judged for presuming on the priests' office.
  3. There was not even an acceptable altar in Galilee; Jesus had to travel to Jerusalem.
  4. Many Jews were in Egypt, but Pentecost shows they came to Jerusalem to worship.
- C. Let us reject the foolish, literal, fake altar at a fake temple of Onias IV and Cleopatra.
- D. Therefore, what altar should we consider and apply here to worshippers of the true God?
  1. We make this a Messianic prophecy like the many we have seen and will yet see.
  2. This cannot be a literal altar in Egypt, for the Lord called His people out of Egypt.
  3. This cannot be a literal altar in Egypt, for acceptable sacrifices had to be in Judah.
  4. Why can't this be the spiritual altar of the Messiah (Mal 3:1-4; Heb 13:10; I Pet 2:5).
  5. It can be no other. There was no acceptable altar in Egypt but a spiritual one in Jesus.
- E. Baptist churches should never have an altar (as Catholics do) ... for our altar is spiritual.



**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.**

- A. With the position we have taken on the first verses – a spiritual altar – we stay with it.
  - 1. Therefore, we do not make an unacceptable altar or pillar to be the sign and witness.
  - 2. Thus, we do not try to fit Cyrus the Great here as a savior of Egypt from Babylonians.
  - 3. Neither do we try to fit Alexander the Great here as a savior of Egypt from Persians.
  - 4. Nor do we try to fit Caesar Augustus here as the savior of Egypt from the Ptolemies.
  - 5. We must continue with a Messianic view here, for next comes acceptable sacrifices.
- B. There would be true religion and worship in the land of Egypt – gospel lovers of Christ.
  - 1. Alexander the Great may have been a savior in some respects, but inferior to Jesus.
  - 2. There were many Jews and likely proselytes, but their need and view was Messiah.
  - 3. If Alexander is pressed for a verse or two here, then he should be pressed on all eight.
- C. Faithful Jews were despised by faithless Jews and by the pagan idolaters around them.
  - 1. Serious proselytes would be turned to the glorious gospel of Christ (Acts 13:45-52).
  - 2. Should we say with doubtful Jews, *Do we look for another ...* than Jesus (Matt 11:3)?
- D. The Savior and great one to deliver such believing converts is the Lord Jesus Christ.
  - 1. He is the true fulfillment of the mighty one chosen out of the people (Ps 89:19 etc.).
  - 2. He is the Leader and Commander of His people, the sure mercies of David (Is 55:4).
  - 3. God exalted Him to be Prince and Savior for repentance and forgiveness (Acts 5:31).
  - 4. This glorious One has been seen in various ways already (Is 7:14; 9:6; 11:1,10; etc.).
- E. The lack of capitalization means nothing except the translators avoided interpretation.
  - 1. They did not capitalize son for Immanuel but did for an angel (Is 7:14; Dan 3:25).
  - 2. Though they did capitalize it at times and not at other times (Isaiah 63:8; Jer 14:8).

**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.**

- A. This language is not of Alexander as the savior but of God and His Son as the Saviors.
- B. This reciprocal knowledge is the fulness of election, redemption, conversion (Gal 4:9).
- C. Is this sacrifice and oblation acceptable to God and approved, or not. Literal or spiritual?
  - 1. Literal sacrifice and oblation and related vows would not be lawful or right in Egypt.
  - 2. Therefore, we continue with a Messianic application of this section to make it all fit.
- D. These are true converts, whether Jews or proselytes, to Jehovah and/or to His Son Jesus.
  - 1. If to Jehovah Himself, then they would have avoided any sinful worship in Egypt.
  - 2. If to Jesus His Son, then the vow might even be that of baptism in Messiah's name.
  - 3. The language of O.T. vows for N.T. spiritual worship is what O.T. Isaiah would say.
- E. The great mystery of godliness, which was by the apostles and not before (I Tim 3:16).

***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.***

- A. The Egypt here can only be elect Israel for what is said – His people Jews and proselytes.
- B. Was there not smiting on the Day of Pentecost – a prick to some and a cut to others?
- C. Was there not smiting on Mars' Hill in Athens – causing some to repent, others to laugh?
- D. The gospel of grace is the balm and remedy for repentant sinners as in Acts 2:37-38.
- E. When sinners repent and turn to the Lord, the angels of heaven rejoice (Luke 15:1-10).

\*\*\*\*\* *God Shall Unite Enemies By Messiah – Verses 23-25* \*\*\*\*\*

***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.***

- A. We continue the Messianic application of this section without any asphalt or concrete.
- B. In the gospel era, God will unite former enemies in His kingdom for loving brotherhood.
  - 1. This is the kingdom of Jesus Christ. This is not a U.N. project of international roads.
  - 2. Egyptians and Assyrians would love each like the wolf lying down with the lamb.
  - 3. Former enemies would have their nature changed to not hurt in the holy mountain.
- C. Together Assyrians and Egyptians would serve Jesus Christ as citizens of His kingdom.
  - 1. There is no Jew, Greek, Scythian, Barbarian, Assyrian, or Egyptian in the Messiah.
  - 2. The Day of Pentecost shows this being fulfilled as much as we want (Acts 2:8-11).
  - 3. Then men of Cyrene (far west of Egypt) preached in Antioch of Syria (Acts 11:20).
  - 4. Then Lucius, a man of Cyrene, is one of the teachers in the church there (Acts 13:1).

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

- A. How can this be Alexander, since the Seleucids and Ptolemies fought like rabid dogs?
- B. This is the gospel kingdom of Jesus and His apostles uniting all God's elect together.
  - 1. Jesus had told His apostles how they would take the gospel outward to Gentiles.
  - 2. The Gentiles loved the Jewish ambassadors that came bearing glad tidings of joy.
  - 3. The Jews loved their Gentile brethren that came to love their God and their Christ.
- C. This gospel unity and preaching exploding outward was a tremendous spiritual blessing.
  - 1. The blessing in any land or nation are the elect in it and their preaching of the gospel.
  - 2. Jesus Christ broke down the middle wall of partition and united opposing parties.

***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.***

- A. This new nation is of former Gentile haters of each other and abused little brother Israel!
  - 1. Israel was the root and vine, but formerly bitter enemy Gentiles grafted in with them.
  - 2. God does not care about Egypt or Assyria as nations but His loved elect within them.
  - 3. God would bless the kingdom of His Son by granting it His presence and His power.
- B. What a crushing blow to Dispensationalism and Zionist fables of Jewish supremacy!
  - 1. The three nations and peoples here are equal in every respect – three peas in a pod!
  - 2. Even in the Old Testament we have Jews disproving the Jewish fables of Scofield.
  - 3. Cursed be any angel or man that tries to put a wall of partition back up between men.
- C. This is God’s blessing – a spiritual nation of Gentiles and Jews – heavenly Jerusalem!
- D. The Gospel Millennium ... <http://www.letgodbetruer.com/sermons/prophecy/gospel-millennium/sermon.php>.
- E. The Greatest Dispensational Lie ... <http://www.letgodbetruer.com/pdf/dispensationalists-best-verse.pdf>.
- F. Jews Against Jewish Fables... <https://letgodbetruer.com/pdf/jewish-fables-abuoma-07-29-2018.pdf>.
- G. A Few Lies of C.I. Scofield ... <https://www.letgodbetruer.com/pdf/scofield-lies.pdf>.