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## The LORD Will Make Himself Known to the Egyptians 19: 16-22

The LORD will make Himself known to the Egyptians DIG: Isaiah anticipates a tremendous change in Egypt. How and why will Egypt's sense of superiority over Judah change? Compare Isaiah 19:19-20 with Exodus 3:7-10. What does this tell you about the judgments of ADONAI? How much does God love the Egyptians (see the commentary on **Genesis**, to see link click [Ej](#) - Hagar and the Angel of the LORD)?

**REFLECT:** In 19:16-22, Egypt moves from (a) fearing God, to (b) calling upon Him for help, to (c) joyfully worshiping Him. How far along are you on that a-b-c highway? What most excites you about what it will be like when the promises of these verses are fulfilled? How will the altar in the heart of Egypt, in turn, alter your heart of hearts? What "pagan Assyrian" in your life do you presently disdain, much as a Jew in Isaiah's day would? What could you do about changing your heart in this area?

The second half of **Chapter 19** moves from poetry to prose, and from the judgment of **Egypt** to **her** redemption (see the commentary on **Exodus Bz** - **Redemption**). **Isaiah** now begins with a three-stage progression that will lead to **Egypt's** national conversion. From this stage on, **Isaiah** uses the phrase, **in that day**, to indicate **the far eschatological future** for **Egypt**. The first statement is a transitional one from the previous section.

In **the first stage** we see **Egypt's** fear of **Judah**. **In that day, the Egyptians will** no longer be warriors standing tall in battle. **They will be like women** in the midst of war, who know **themselves** defenseless, cowering in **fear** before **their** victor. **They will shudder with fear at the uplifted hand that the LORD of heaven's** angelic **armies raises against them (19:16)**. The emphasis here is on **Egypt's** fear and trembling. The cause of that **fear** is **ADONAI-Tzva'ot**. As Isra'el had been a source of horror to **the Egyptians** hundreds of years earlier (**Exodus 10:7; 12:33**), **Y'hudah** will now be also. And the reason will be the same in both

cases. It was not because **she** would pose any military threat. Rather, it is because of the way that **ADONAI** will make **His** power visible to the world.

In contrast with **Isaiah's** day when **Judah** was thinking about turning to **Egypt** for help, a time will come when **Egypt** will recognize **Judah** as the dominant force in the world. **Their fear** is so great that when Isra'el of **the far eschatological future** is mentioned, **they** begin to **shudder**. What is the cause of **Egypt's terror**? It is that **God**, who abides in **the land of Judah**, **will bring terror to the Egyptians; everyone to whom Judah is mentioned will be terrified, because of what the LORD of heaven's armies is planning against them (19:17)**. But why is it necessary to **bring terror**? Because those who have not experienced the results of their sin are very likely to deny that they have any sin. But those who are crushed by their sin will look for a way out. **Godly sorrow brings repentance that leads to salvation (Second Corinthians 7:10)**. They will be looking for a **Redeemer**, and that is what **Isaiah** is promising.

Once again, the phrase, **in that day**, is used placing this prophecy in **the far eschatological future**. In **the second stage**, **Isaiah** begins to speak of an **Egypt** turning to **ADONAI**, presumably as a result of the outworking of **God's** plan upon **them**. How often do people whose comfortable world has come crashing down around them turn to **YHVH** in desperation and find, almost to their surprise, that **He** had been waiting to receive them? So, **Isaiah** pictures **Egypt** turning to **God**.<sup>58</sup>

**In that day five cities in Egypt will speak** in Hebrew, **the language** (literally **the lip**) of **Canaan**, and **swear allegiance to the LORD of heaven's angelic armies (19:18a)**. At first glance, this seems like an odd statement. Five cities out of 30,000 is hardly a large percentage. But **YHVH** uses the figure of **five cities** to convey the radical nature of the turn. To think of even one **city** adopting **the language** of the "sand-dwellers," the Semites, whom **the Egyptians** held in contempt, would be astonishing. But for **five** to do so would truly be amazing. So, **Isaiah** says that **Egypt's** turn to **God** will be so complete that some **cities** will go so far as to adopt even the language of **Judah**.<sup>59</sup> **One of these cities will be Heres, or Heliopolis (Ezeki'el 30:17), called the City of the Sun (19:18b NLT)**. It was one of the major cities in the south end of **Egypt's** delta, and was dedicated to worshipping **the Egyptian sun** god Ra. Such a significant change, to worshipping **ADONAI** instead of Ra, will prove to the world and to Isra'el that **Egypt** is dedicated to **the LORD**. What a day that will be!



**In that day** is used again for the third time, pointing to **the far eschatological future**. **The third stage** is the national regeneration of **Egypt**. **An altar** will be built **to the LORD** along with **a monument at Egypt's border (19:19)**. The **altar** is for sacrifice, and **Egypt** submits to **ADONAI** by means of sacrifice (**Zechariah 14:16-19** and **Malachi 1:11**). The **monument (pillar in the KJV)** is for a memorial. The purpose of the **monument will be a sign and a witness** that **the land of Egypt**, the former enemy of Isra'el, had received **Messiah Yeshua**. At the end of the Great Tribulation **they will cry out to the LORD because of their oppressors**, and **He will forgive them of their sins**. Not only that, **He will also send them a Savior and defender who will rescue them (19:20)**. **For God so loved the world that He gave His one and only Son, that whosoever believes in Him shall not perish but have eternal life (John 3:16)**. And after living in the Messianic Kingdom for forty years they will be gathered back to **Egypt**, which will have been deserted the entire time (**Ezekiel 29:13-16**). At that time, the world will plainly see that **Egypt** is worshiping the **God** of Isra'el. **So, ADONAI will make Himself known to the Egyptians, and in that day they will acknowledge Him. They will worship with sacrifices and grain offerings. They will make vows to the LORD and keep them (19:21)**.

Next is the summary of **Egypt's** salvation. The language here is similar to that of the **Exodus (Exodus 7:5, 9:28; 14:4)**. **The LORD will strike Egypt with a plague. He will strike them and heal them. They will turn to Him and He will respond to their pleas (19:22)**. They will be struck with **a plague** as in the **Exodus**, but this time **they will turn to ADONAI**. **Egypt** will be in the same position as Isra'el, in the sense that, when **the Egyptians** ask **God** for help, **He will give it to them**. This message was seemingly unbelievable to the people of **Judah** during **Isaiah's** day. But the Bible says it will occur. **In that day**, at that time, there is going to be a national regeneration of **Egypt**. But they are not the



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only ones.