

Isaiah 19 – The Danger of Misplaced Dependence

	<p>1 An oracle concerning Egypt. Behold, the Lord is riding on a swift cloud and comes to Egypt; and the idols of Egypt will tremble at his presence, and the heart of the Egyptians will melt within them.</p> <p>2 And I will stir up Egyptians against Egyptians, and they will fight, each against another and each against his neighbor, city against city, kingdom against kingdom;</p> <p>3 and the spirit of the Egyptians within them will be emptied out, and I will confound their counsel; and they will inquire of the idols and the sorcerers, and the mediums and the necromancers;</p> <p>4 and I will give over the Egyptians into the hand of a hard master, and a fierce king will rule over them, declares the Lord God of hosts.</p> <p>5 And the waters of the sea will be dried up, and the river will be dry and parched,</p> <p>6 and its canals will become foul, and the branches of Egypt's Nile will diminish and dry up, reeds and rushes will rot away.</p> <p>7 There will be bare places by the Nile, on the brink of the Nile, and all that is sown by the Nile will be parched, will be driven away, and will be no more.</p> <p>8 The fishermen will mourn and lament, all who cast a hook in the Nile; and they will languish who spread nets on the water.</p> <p>9 The workers in combed flax will be in despair, and the weavers of white cotton.</p> <p>10 Those who are the pillars of the land will be crushed, and all who work for pay will be grieved.</p> <p>11 The princes of Zoan are utterly foolish; the wisest counselors of Pharaoh give stupid counsel. How can you say to Pharaoh, "I am a son of the wise, a son of ancient kings"?</p> <p>12 Where then are your wise men? Let them tell you that they might know what the Lord of hosts has purposed against Egypt.</p> <p>13 The princes of Zoan have become fools, and the princes of Memphis are deluded; those who are the cornerstones of her tribes have made Egypt stagger.</p> <p>14 The Lord has mingled within her a spirit of confusion, and they will make Egypt stagger in all its deeds, as a drunken man staggers in his vomit.</p> <p>15 And there will be nothing for Egypt that head or tail, palm branch or reed, may do.</p>
<p>¹⁶ בַּיּוֹם הַהוּא יִהְיֶה מִצְרַיִם כְּנָשִׁים וְחָרָד וּפָתָחַד</p>	<p>¹⁶In that day the Egyptians will become like</p>

<p>מִפְּנֵי תַנּוּפֶת יְדֵי־יְהוָה צָבָאוֹת אֲשֶׁר־הוּא מֵנִיף עָלָיו</p> <p>¹⁷ וְהָיְתָה אֲדָמַת יְהוּדָה לְמִצָּרִים לְחָגָא כָּל אֲשֶׁר יִזְכִּיר אֹתָהּ אֵלָיו יִפְחָד מִפְּנֵי עֲצַת יְהוָה צָבָאוֹת אֲשֶׁר־הוּא יוֹעֵץ עָלָיו ס</p> <p>¹⁸ בַּיּוֹם הַהוּא יִהְיוּ חֲמֵשׁ עָרִים בְּאֶרֶץ מִצְרַיִם מִדְּבָרוֹת שְׂפַת כְּנָעַן וְנִשְׁבָּעוֹת לַיהוָה צָבָאוֹת עִיר הַהֶרֶס יֹאמֶר לְאַחַת ס</p> <p>¹⁹ בַּיּוֹם הַהוּא יִהְיֶה מִזְבֵּחַ לַיהוָה בְּתוֹךְ אֶרֶץ מִצְרַיִם וּמִצֵּבָה אֲצִל־גְּבוּלָהּ לַיהוָה ²⁰ וְהָיָה לְאוֹת וּלְעֵד לַיהוָה צָבָאוֹת בְּאֶרֶץ מִצְרַיִם כִּי־יַעֲקֹוּ אֶל־יְהוָה מִפְּנֵי לַחֲצִים וַיִּשְׁלַח לָהֶם מוֹשִׁיעַ וָרֶב וְהִצִּילָם ²¹ וְנוֹדַע יְהוָה לְמִצְרַיִם וַיִּדְעוּ מִצְרַיִם אֶת־יְהוָה בַּיּוֹם הַהוּא וַעֲבָדוּ זֶבַח וּמִנְחָה וַנִּדְרוּ־נֶדֶר לַיהוָה וַיִּשְׁלְמוּ</p> <p>²² וְנָגַף יְהוָה אֶת־מִצְרַיִם נֶגֶף וָרָפָא וְשָׁבוּ עַד־ יְהוָה וְנִעְתָּר לָהֶם וָרָפָאם</p> <p>²³ בַּיּוֹם הַהוּא תִּהְיֶה מְסָלָה מִמִּצְרַיִם אֲשׁוּרָה וּבֶאֱשׁוּר בְּמִצְרַיִם וּמִצְרַיִם בְּאֲשׁוּר וַעֲבָדוּ מִצְרַיִם אֶת־אֲשׁוּר ס</p> <p>²⁴ בַּיּוֹם הַהוּא יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָּה לְמִצְרַיִם וּלְאֲשׁוּר בִּרְכָה בְּקֶרֶב הָאָרֶץ</p> <p>²⁵ אֲשֶׁר בִּרְכוּ יְהוָה צָבָאוֹת לֵאמֹר בְּרוּךְ עַמִּי מִצְרַיִם וּמִעֲשֵׂה יְדֵי אֲשׁוּר וְנַחֲלָתִי יִשְׂרָאֵל ס</p>	<p>women, and they will tremble and be in dread because of the waving of the hand of the LORD of hosts, which He is going to wave over them.</p> <p>¹⁷ The land of Judah will become a terror to Egypt; everyone to whom it is mentioned will be in dread of it, because of the purpose of the LORD of hosts which He is purposing against them.</p> <p>¹⁸ In that day five cities in the land of Egypt will be speaking the language of Canaan and swearing <i>allegiance</i> to the LORD of hosts; one will be called the City of the Sun.</p> <p>¹⁹ In that day there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD near its border.</p> <p>²⁰ It will become a sign and a witness of the LORD of hosts in the land of Egypt; for they will cry to the LORD because of oppressors, and He will send them a Savior and a Champion, and He will deliver them.</p> <p>²¹ Thus the LORD will make Himself known to Egypt, and the Egyptians will know the LORD in that day. They will even worship with sacrifice and offering, and will make a vow to the LORD and perform it.</p> <p>²² The LORD will strike Egypt, striking but healing; so they will return to the LORD, and He will respond to them and will heal them.</p> <p>²³ In that day there will be a highway from Egypt to Assyria, and the Assyrians will come into Egypt and the Egyptians into Assyria, and the Egyptians will worship with the Assyrians.</p> <p>²⁴ In that day Israel will be the third <i>party</i> with Egypt and Assyria, a blessing in the midst of the earth,</p> <p>²⁵ whom the LORD of hosts has blessed, saying, "Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance."</p>
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Exegetical Outline/Structure of Text:

The result of the Lord's judgment upon Egypt is that all their gods and counselors will be proved to be of no value/powerless to stop the desolation of their land and economy. (1-15)

- I. The Lord is going to judge Egypt soon resulting in the trembling of the people and their gods. (1)
 - A. The Lord is going to judge Egypt soon. (1a)
 - B. The result of the Lord's coming to Egypt is that both the Egyptians and their gods will tremble. (1b)
- II. The Lord will cause violent dissension between the Egyptians at every level of society: individuals, cities, and kingdoms. (2)
- III. The Egyptians will be emptied of motivation and counsel with the result that they will seek information from idols, sorcerers, mediums, and necromancers. (3)
 - A. The Egyptians will be emptied of motivation and counsel. (3a)
 - B. The result of the Egyptians emptiness, they will seek information from idols, sorcerers, mediums, and necromancers. (3b)
- IV. The Lord will allow the Egyptians to fall under harsh rule from a king. (4)
- V. *The ultimate result of the water of Egypt drying up will be the desolation of the Egyptian economy at every societal level. (5-10)
 - A. The water of Egypt will dry up and kill the vegetation that depends on them. (5-7)
 1. The water of Egypt will dry up. (5-6a)
 2. The result of the water of Egypt drying up will be that the vegetation that depends on them will die. (6b-7)
 - B. The result of the water of Egypt drying up will be that the fisherman will be in distress. (8)
 - C. The result of the water of Egypt drying up will be that the flax and cotton workers will despair. (9)
 - D. The result of the water of Egypt drying up will be that the influential classes will be crushed and the workers will be grieved. (10)
- VI. The rulers and counselors of Egypt will be proved foolish because God will confuse them, causing them to lead their land into ruin. (11-14)
 - A. The reason the rulers and counselors are proved foolish is because they cannot tell what the Lord has purposed for Egypt. (12)
 - B. The rulers and counselors of Egypt will be proved foolish. (11)
 - C. The reason the rulers and counselors are proved foolish is because they cannot tell what the Lord has purposed for Egypt. (12)
 - D. The rulers and counselors of Egypt will be made foolish. (13a)
 - E. The source of the foolishness of Egypt's counselors is the Lord, who confused them. (14a)
 - F. The result of the foolishness of Egypt's counselors is that they have led them into ruin. (14b)
- VII. Egypt is powerless to overcome the judgment of God upon Egypt. (15)

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Outline Structured by the repetition of “In that day”]

The result of the Lord's judgment of Egypt (1-15) is that... [in the future Egypt will...]

- I. In the future Egypt will be terrified and weak before Judah because God has purposed to act against them. (16-17)
 - A. In the future Egypt will be terrified and weak. (16)
 - B. The result of the Lord's judgment of Egypt is that they will fear Judah. (17a)
 - C. The reason that Egypt will be terrified and weak is because God purposed to do act against them. (17b)
- II. In the future five cities (including the city of the Sun) will adopt loyalty to and the language of the Lord's people. (18)
- III. In the future an altar and a pillar for the worship of the Lord will be built in Egypt to symbolize their reliance upon the Lord, who delivered them from oppression when they cried out to Him. (19-22)
 - A. In the future an altar and a pillar for the worship of the Lord will be built in Egypt. (19)
 - B. The function of the altar and pillar in Egypt will be a symbol of Egypt's loyalty to the Lord. (20a)
 - C. The reason Egypt will have these signs of loyalty to Yahweh is because He will deliver them when they cry out to Him in oppression. (20b)
 - D. The purpose of these events will be for the Lord to make Himself known to Egypt. (21a)
 - E. The result of these events will be that the Egyptians know the Lord, even to the point of worshiping with sacrifices, offerings, and the fulfillment of vows. (21b)
 - F. The reason that the Lord will strike Egypt will be to causing them to return to the Lord for healing. (22)
- IV. In the future there will be a highway between Egypt and Assyria because they will worship together in both countries. (23)
- V. In the future Israel will be one of three nations that worship the Lord and provide a blessing to the earth: Egypt will be called God's people, Assyria will be called the world of God's hands, and Israel will be called God's special possession. (24a)
 - A. In the future Israel will be one of three nations that worship the Lord. (24a)
 - B. Their worship will cause the Lord to bless the earth. (24b-25a)
 - C. Egypt will be called God's people, Assyria will be called the world of God's hands, and Israel will be called God's special possession. (25b) [designates covenant relationship?]

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- I. In the future Egypt will rightly revere Judah as God's people, fearing them, acting in loyalty, and adopting their language in certain cities (16-17).
 - A. In the future Egypt will be terrified and weak before Judah because God has purposed to act against them. (16-17)
 - 1. In the future Egypt will be terrified and weak. (16)
 - 2. The result of the Lord's judgment of Egypt is that they will fear Judah. (17a)
 - 3. The reason that Egypt will be terrified and weak is because God purposed to do act against them. (17b)
 - B. In the future five cities (including the city of the Sun) will adopt loyalty to and the language of the Lord's people. (18)
- II. In the future God's enemy, Egypt, will join them and Assyria in worshipping the Lord in an intimate covenantal relationship. (19-25)
 - A. In the future an altar and a pillar for the worship of the Lord will be built in Egypt to symbolize their reliance upon the Lord, who delivered them from oppression when they cried out to Him. (19-22)
 - 1. In the future an altar and a pillar for the worship of the Lord will be built in Egypt. (19)
 - 2. The function of the altar and pillar in Egypt will be a symbol of Egypt's loyalty to the Lord. (20a)
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 - 4. The purpose of these events will be for the Lord to make Himself known to Egypt. (21a)
 - 5. The result of these events will be that the Egyptians know the Lord, even to the point of worshipping with sacrifices, offerings, and the fulfillment of vows. (21b)
 - 6. The reason that the Lord will strike Egypt will be to causing them to return to the Lord for healing. (22)
 - B. In the future there will be a highway between Egypt and Assyria because they will worship together in both countries. (23)
 - C. In the future Israel will be one of three nations that worship the Lord and provide a blessing to the earth: Egypt will be called God's people, Assyria will be called the world of God's hands, and Israel will be called God's special possession. (24a)
 - 1. In the future Israel will be one of three nations that worship the Lord. (24a)
 - 2. Their worship will cause the Lord to bless the earth. (24b-25a)
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Key Observations:

Audience: Israel

Occasion: During the reigns of the kings in Isaiah's day, Egypt was primarily viewed as a valuable ally against the Assyrian and Babylonian threats. The temptation was to rely upon an agreement with them.

This specific prophecy **does not condemn Egypt for sinful actions**. The first section truly portrays Egypt as learning by the experience of being led into desolation that their gods are not helpful. The second section portrays Egypt as learning by experience that depending on the Lord brings deliverance.

Exegetical Proposition: [based on the audience, Israel]

The reason that Israel should not place their trust in Egypt is...

- a. The current generation will be driven into desolation by God to prove that depending on their wisdom and idols is worthless. (1-15)
- b. Resulting in a future generation worshipping and depending on the Lord (and revering Judah), as Israel should be doing. (16-25)

Exegetical Proposition: [based on the audience, Egypt]

God's plan for Egypt is to...

- a. Drive current generation into desolation to prove that depending on their wisdom and idols is worthless. (1-15)
- b. Resulting in a future generation worshipping and depending on the Lord (and revering Judah), as Israel should be doing. (16-25)

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Exegetical Proposition/CPT:

Exegetical Proposition: The reason that Israel should not place their trust in Egypt is because the current generation will be driven into desolation by God to prove that depending on their wisdom and idols is worthless (1-15), resulting in a future generation worshipping and depending on the Lord (and revering Judah), as Israel should be doing now. (16-25)

Theme: The reason that Israel should not place their trust in Egypt

Thrust: because the current generation will be driven into desolation by God to prove that depending on their wisdom and idols is worthless (1-15), resulting in a future generation worshipping and depending on the Lord (and revering Judah), as Israel should be doing now. (16-25)

Expositional Proposition:

The reason God's people should not place our trust in the protection of secular aid is because God desires for all of us to depend on Him, and He will craft life's circumstances in a way that drives us away from dependence upon other things and toward dependence upon Him.

Purpose Bridge: To challenge my fellow DTS students to avoid trusting in the protection of secular aid, recognizing that God crafts life's circumstances in a way that drives us toward dependence upon Him.

Homiletical Proposition/CPS:

Avoid trusting in the protection of secular aid— recognizing that God crafts life's circumstances in a way that drives us toward dependence upon Him.

Theme: Avoid trusting in the protection of secular aid!

Thrust: Because you recognize that God crafts life's circumstances in a way that drives us toward dependence upon Him.

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Sermon Assembly Notes

Dilemma: Is oppression or failure really against what God desires for me?

Perhaps it is His way of driving me from my dependence upon the secular: aid, wisdom, etc.

Dilemma: What secular things are we trusting in?

U.S. Government? Other Government? For protection. (personal rights, no taxes)

Secular President? Secular Leaders?

Police. For rescue.

Secular Marketing Strategies or Technological Innovations (for success)

Academic Knowledge and Degrees (for security)

Alliances:

Worldly Wisdom/Idols:

Dilemma: When I am oppressed or failing, that is precisely when very unethical options also become extremely attractive.

Sometimes the lesson is only learned by the generation after us. [Egypt – good ending point]

Illustration: Things I learned from my family's failures

What is at stake?

If we depend on secular wisdom or leadership to provide success, we are setting ourselves up for great disappointment, because God's pattern of work is to drive those with that dependence into ruin, so that they replace the object of their dependence with God.

If we give up because of opposition or failure, we may miss the goal God had in allowing those circumstances to come against us. He wanted us to depend on Him, and not on any secular aid or wisdom.

Key Question: God, is my life the way it is right now, to teach me to depend upon you?

Key Thought: True failure, is failure to depend on God.

Illustrations:

Egypt, Iran – oppressive Muslim religion drives more people toward Christianity

My House and short sale temptation

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“In God We Trust” removed from dollar coins (false, it is on the side of the coin)

My Difficulty with Failure:

My Strengths Profile: Maximizer, Strategist, Responsibility – I prize being above average

I hate criticism that puts me below standard: writing, driving, preaching, etc.

Never one to turn in a late assignment

Never one to miss an appointment

I can't stand the thought of someone being mad at me because I failed to fulfill a promise.

Common Nightmare: finding out there's something keeping me from graduation

Stressors: Assignments, Thesis, and lack of job prospects.

Paralyzed by the fear of failing in the next career I pursue.

Risks are necessary to make an impact.

Failure is inevitable.

The potential for failure exists for us personally, organizationally, and nationally.

Sometimes God orchestrates failure.

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Homiletical Outline/Sermon Structure:

LONG VERSION

INTRODUCTION:

1. (Image) . . . The fear of failure in my life can be paralyzing.
But I know that there is also a great need to take risks and that failure is inevitable.
The potential for failure exists on many levels: personal, organizational, and national.
2. (Need) . . . Sometimes God intentionally orchestrates failure for His purposes. Our approach to the situation may be causing God to thrust us toward failure. We need to know why God would thrust us toward failure and how God intends to use challenging circumstances in our lives. We need to understand how important the direction of our trust is in determining our success or failure.
3. (Subject) . . . Avoid trusting in the protection of secular aid—recognizing that God crafts life's circumstances in a way that drives us toward dependence upon Him. True Failure, is failure to depend on God.
4. (Text) . . . Isaiah 19 – Learning from Egypt's devastation and their future example.
5. (Preview) . . . Egypt's unavoidable failure and Egypt's unstoppable success.

BODY:

- I. Failure is unavoidable when dependence is misplaced. [1-15]
 - A. God devastates Egypt because their dependence is misplaced.
 1. God's intention is to cause Egypt's people and gods to tremble. (1)
 2. God causes dissension at every level of their society. (2)
 3. The Egyptians seek spiritual help from all the wrong sources. (3)
 4. God gives the Egyptians a harsh ruler. (4)
 5. God causes the economy of Egypt to crash at every level. (5-10)
 6. God proves the wisdom of the rulers to be foolishness. (11-14)
 7. Summary: Egypt is powerless as God acts. (15)
 - B. If God will do this to an enemy when their dependence is misplaced, what can we expect of Him as our Father?
 1. Being under God's hand in this way will feel like "Murphy's Law."
 2. Illustration: If your church is like Egypt, then:
 - a. No one will be able to agree.
 - b. Your staff will look for advice all over the place.
 - c. You'll fall under the influence of a harsh elder/bishop.
 - d. Congregants of all statuses will lose their jobs and be unable to tithe, and major repairs will suddenly be needed to the building.
 - e. Your leadership will ultimately look foolish in the midst of failure.
 - C. Where might you be depending on something other than God in your life?
 1. You may seek to rely upon your academic training (worldly wisdom) rather than listening for God's direction. Don't forget to set your disciplines and agenda aside when God prompts you to do so. Let Him work outside of the box, when it seems He desires to do so.
 2. You may seek to please a few wealthy congregants (Egypt in Israel's perspective) in your church because they provide a substantial portion of your church budget. Don't let the financial security they provide let them deter you from doing the things that allow the Holy Spirit to move in your congregation and community.
 - D. Illustration: Iran's oppressive government sought to impose "pure Islam" on their people, only to have the people turn away from Islam after suffering under the cruelty of that government.
 - E. Summary Statement: Egypt's devastation was unavoidable because their dependence was misplaced. Our failure is unavoidable when our dependence is misplaced. (Nationally, Organizationally, and Individually)
- II. God is intimately involved in the affairs of those who depend on Him. [16-25]
 - A. God is intimately involved in Egypt's affairs because they depend on Him.
 1. Egypt reacts with reverent fear toward God's chosen nation. (16-17)
 2. Cities of Egypt adopt the language of God's people. (18)
 3. Egypt pursues the worship of God after seeing Him deliver them. (19-22)

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4. Egypt and Assyria worship God together. (23)
5. God will have an intimate relationship with all three nations in the future. (24-25)
- B. Illustration: How likely is it that Iraq and Egypt will announce an all-out peace with Israel, build monumental churches in their capitals, and start a joint worship conference between their nations? Not likely. But what if North Korea had planted a dozen nuclear devices in in these countries, and when they were supposed to go off they all failed to detonate because believers had gathered around each of them in prayer.
- C. How can you model dependence upon God for your congregation and for the world?
 1. Don't neglect prayer. It is the most powerful, passive expression of our dependence upon God that we can make. Pray often for your ministry, and encourage others to do the same: individually and collectively.
 2. Worship with and support God's people in other gatherings.
- D. Summary Statement: When Egypt depended on God, He delivered them. When they gave their whole hearts to worship Him, He drew them into an intimate relationship. God is intimately involved in the affairs of those who depend on Him. He usually acts in such a way that we could not have succeeded without His intervention.

CONCLUSION:

1. (Review your structure) . . .

Remember that failure is unavoidable when dependence is misplaced. [1-15]

Remember that God is intimately involved in the affairs of those who depend on Him. [16-25]

God crafts life's circumstances in a way that drives us toward dependence upon Him. If we maintain that perspective, we can avoid Egypt's mistake. The devastated generation did not learn to shift its dependence to God. Failure has been passed on.

2. (Refresh your image) . . .

The fear of failure in my life can be paralyzing.

But I know that there is also a great need to take risks and that failure is inevitable.

The potential for failure exists on many levels: personal, organizational, and national.

Sometimes God intentionally orchestrates failure for His purposes.

Our approach to the situation may be causing God to thrust us toward failure.

True Failure, is failure to depend on God.

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Original Exegesis and Outlines by Patrick Fowler

Patrick@journeymanproject.org

www.journeymanproject.org

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