

**Preliminary Background study to Isaiah Chapter 19, in light of one comment on the DVD that was reviewed some months ago that stated that the altar and pillar were the pyramid (altar) and the sphynx or the obelisk (pillar) at Heliopolis.**

## **The altar and the pillar in Egypt.**

**The Burden of Egypt** or Masa Mitzrayim is a heavy burdensome utterance of God against Egypt. Chapter 19, "the burden of Egypt," has yet to be fulfilled. (Based on verse two)

Isa 19:2 And I will stir up the Egyptians against the Egyptians: and they shall **fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom.**

"when you see, מלכיות מתגרות אלו באלו, "kingdoms stirred up one against another", look for the feet of the Messiah: know thou that so it shall be; for so it was in the days of Abraham: by the means of kingdoms stirred up one against another, redemption came to Abraham." ( Bereshit Rabba, sect. 42. fol. 37. 1). From a local civil war to an international war or as it is commonly called a World War. Now don't get me wrong I do not believe this because the Rabbi's say so but they do confirm what the New Testament says in three different locations.

1. (Matthew 24:7) *For nation shall rise against nation, and **kingdom against kingdom**; and there shall be famines and earthquakes in divers places.*
2. (Mark 13:8) *For nation shall rise against nation, and **kingdom against kingdom**; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.*
3. (Luke 21:10) *Then said he unto them, Nation shall rise against nation, and **kingdom against kingdom**;*

### **A comprehensive story of Egypt's future is given in Isaiah 19:1-22**

Summary 1-15

verses 1-4: The Lord strikes Egypt by giving them over to civil war and submission to a cruel master.

verses 5-10: The Lord strikes Egypt by drying up the Nile, thus wrecking their economy.

verses 11-15: The Lord strikes Egypt by sending them with foolish counsel.

So peace will come between Israel and Egypt initially by means of destruction and later verse 16- by means of conversion. In verses 1-10, the Prophet Isaiah described the punishment of Egypt because of her sins. Egypt will be characterized by civil war, desolation, and famine. In verses 11-15, the prophet stated that the root cause of Egypt's devastation is her leaders who have led Egypt astray.

So with that in mind lets look at latter halve of this chapter from verse 16 where we see an amazing prophetic utterance concerning Egypt, especially in it relationship to the God of Israel, the people of Israel and even the Hebrew language.

Note the repetitive phrase "In that day" it looks like six stages, and so each stage is introduced by the repetitive phrase "in that day", which means that this relateds to the end of days<sup>1</sup>.

It is a phrase that indicates the end times, but does not tell us when exactly, is it in the tribulation, or the Messianic Kingdom, or beyond. Egypt is an anomaly amongst the Arab nations for it signed a peace treaty with Israel, it has cost Egypt in prestige and is going against her neighbours and the rest of the Arab world.

### **Stages: 1<sup>st</sup> stage.**

V 16a In that day the Egyptians will be like women, and tremble with fear before the hand which the Lord of hosts shakes over them. And the land of Judah will become a terror to the Egyptians.

---

<sup>1</sup> For more on the phrase 'in that day' see for example Jeremiah 30:4-7, Ezekiel 38-39, Amos 8, Zechariah 12 this is one of the Biblical names of the tribulation or the day of Jacob's trouble.

While this has not yet been fulfilled perhaps a prelude was seen in the Six day war,

“When the Egyptian tank commander in the Sinai Desert who surrendered to a vastly inferior Israeli force on the second day of the war, because a desert mirage made him see hundreds of Israeli tanks where there were no more than a dozen”<sup>2</sup>

Ultimately, according to this whole passage, Egypt will become a believing nation and will be one with Israel and Assyria in the last days. The first of the six changes is found in Verse 16: *In that day the Egyptians will be like women, and tremble with fear before the hand which the Lord of hosts shakes over them. And the land of Judah will become a terror to the Egyptians; every one to whom it is mentioned will fear because of the purpose which the Lord of hosts has purposed against them.* (Isaiah 19:16 RSV)

Egypt seems to be the first of the nations who, following the return of the Messiah to Israel recognizes that God is with his people and begins to fear what he will do by means of a nation that has been restored to his blessing. The land of Judah will cause Egypt to fear.

Note that second part of the verse 16b. *“every one to whom it is mentioned will fear because of the purpose which the Lord of hosts has purposed against them.”*

They come to understand the Purpose of Israel and why the Lord of HOST is against them, the Name LORD of Host in Hebrew is YHWH Tzevaot, YHWH of Heavenly Armies. Understanding why God fights against Egypt made them see reason. In other words Egypt will come to see why Israel was sustained and what is the supernatural staying power, throughout the centuries, I believe this will be most evident when the Messiah will reign in the midst of Her.

[**2<sup>nd</sup> Stage**] This is followed by the second stage: In that day there will be five cities in the land of Egypt which speak the language of Canaan [meaning Hebrew] and swear allegiance to the Lord of hosts. One of these will be called the City of the Destruction. (Isaiah 19:18 RSV)

*There will be cities that will speak Hebrew, and they are swearing an allegiance to the Lord of Host.* Not all Egypt will speak Hebrew only these five cities. The sacred language of the worship of the LORD (compare to Zephaniah 3:9; “For then will I turn to the peoples of a pure language, that they may all call upon the name of Jehovah, to serve him with one consent.”).

And to give themselves up to Jehovah with vows made on oath, maybe these are the first cities before a national conversion as is indicated in verses 19-22.

### **What is the Name of the City**

It names one of the five cities, namely the city of destruction in this is one of the MAJOR issues, the meaning of this name. In Hebrew this is “עיר החרס” “ir haheres” the city of destruction. The

Septuagint has changed it into “polis dikaioma<sup>3</sup>”, which translated back would be “עיר הצדק” “ir ha-tzedek” or “city of righteousness”<sup>4</sup>. This may have been seen in a prophetic light that after its destruction, it will be rebuild, indication that it will be a city of righteousness, but in the plain ordinary meaning ha-heres has the meaning of “the destruction.”

Other ancient translation read it as “עיר החרס” “ir ha-cheres” (which is found in some codices) which

2 <http://www.israelnationalnews.com/Articles/Article.aspx/7133>

3 δικαιομα - dikaioma, meaning, righteousness, favourable judgment or that which has been deemed right so as to have force of law, it is used 10 times in the New Testament. In the following places with the various words it was translated as: (Luke 1:6) ordinances; (Romans 1:32) judgment; (Romans 2:26) righteousness; (Romans 5:16) justification; (Romans 5:18) righteousness; (Romans 8:4) righteousness (Hebrews 9:1) ordinances; (Hebrews 9:10) ordinances; (Revelation 15:4) judgments; (Revelation 19:8) righteousness.

4 Historical footnote: The reputation which the temple of Onias enjoyed might be indicated by the fact that the Septuagint changed the phrase "city of destruction" to "city of righteousness" perhaps the translators had a personal connection to this place.

has the meaning of the city of the sun. This is found for instants in the Dead Sea Scroll of Isaiah where it reads "ir ha-cheres", meaning 'city of the sun'<sup>5</sup>.

Some believe that Cheresh comes from the Aramaic word for shining<sup>6</sup> and some translations see this as the best translation and so some modern translations read 'ir cheres' he city of the sun.

To see the difference here is

the verse above haCheres and below haHeres, as you can see it is very small difference.

There was in Egypt an ancient city called Heliopolis, the Greek form of the words "the city of the sun". And it was one of the most ancient cities of Egypt, in fact it was the capital of the 13th Dynasty in Lower Egypt, and today you can visit Heliopolis, as it is a suburb of Cairo. Back than it was the principal seat of Sun Worship. And this prophesy indicates the transformation that is to take place from Pagan Sun worship and now Islam (which interestingly is based on the worship of the Moon goddess) to worship of the God of Israel, and not just that but to such degree that they speak in Hebrew, it is an amazing transformation. Worshipping the Glory of God rather than the false worship of heavenly bodies.

[When we look at Jeremiah 43:11-13 ASV we see a summary:

*(11) And he shall come, and shall smite the land of Egypt; such as are for death shall be given over to death, and such as are for captivity to captivity, and such as are for the sword to the sword. (12) And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captive: and he shall array himself with the land of Egypt, as a shepherd puts on his garment; and he shall go forth from there in peace. (13) He shall also break the pillars of **Beit-shemesh**, that is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire.*

- Or, "of Heliopolis", as the Greek Old Testament the Septuagint has it; Heliopols: the "city of the sun"; and whether we take a transliteration of the Hebrew "Bethshemesh" the Greek Heliopolis it signifies here the city of the sun; the city where the sun was worshipped; as Heliopolis was famous for the worship of the sun, and for a magnificent temple in it, built for that purpose, and where]

Note the RSV Jer 43:13 He shall break the obelisks of Helio-polis which is in the land of Egypt; and the temples of the gods of Egypt he shall burn with fire."

Here is the first reference to the Pillar or as the RSV interpret the Hebrew the obelisk.

This is a monument to the great battle or a place of worship for the Egptians, this is not the Biblical ideal, but more about this later.

### A closer look at verses 14-18

(Isaiah 19:14 ASV) Jehovah hath mingled a spirit of perverseness in the midst of her; and they have caused Egypt to go astray in every work thereof, as a drunken man staggering in his vomit.

A spirit of error, as the Targum, Septuagint. [Zec 12:2 Behold, I will make Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also shall it be in the siege against

<sup>5</sup> Cheres, possibly from charsut meaning a red tile for scraping, a potsherd (by implication pottery) it is also a city gate of Jerusalem located on the east, (sun-rise).

<sup>6</sup> This Temple was not illegitimate; because the Talmud, tractate Menaḥot, quotes the same passage, going on to say "One shall be called the city of Heres." The question is: was it Heres or Cheres in Isaiah? The former means "heat" in Aramaic, i.e. the sun; but the latter means destruction.

ביום ההוא יהיו חמש ערים בארץ מצרים מדברות שפת  
כנען ונשבעות ליהודה צבאות עיר החרס יאמר לאחת:

ביום ההוא יהיו חמש ערים בארץ מצרים מדברות שפת  
כנען ונשבעות ליהודה צבאות עיר החרס יאמר לאחת:



Jerusalem.]

(Isaiah 19:15 ASV) *Neither shall there be for Egypt any work, which head or tail, palm-branch or rush, may do.*

No trade or business to carry on, Egypt will be brought low before it can be raised.

[**3<sup>rd</sup> Stage**] (Isaiah 19:16-17) *In that day shall the Egyptians be like unto women; and they shall tremble and fear because of the shaking of the hand of JHVH of hosts, which he shakes over them. (17) And the land of Judah shall become a terror unto Egypt; every one to whom mention is made thereof shall be afraid, because of the purpose of JHVH of hosts, which he purposed against it.*

Judah no longer afraid of Egypt, but the reverse is true, but then they are given an understanding not the final phrase “because of the purpose of Jehovah of hosts, which he purposed against it.” They understand they have not just fought Israel but have fought the purpose the Will of God. No wonder they tremble and fear because of the shaking of the Hand of the Lord. (Not like the past when God only moved a finger – Exodus 8:19).

[**4<sup>th</sup> Stage**] (Isaiah 19:18 ASV) *In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to JHVH of hosts; one shall be called The city of destruction.*

This is yet to happen, but first note the repetitive phrase, five cities

[**5<sup>th</sup> Stage**] Verse 19 introduces a third stage in Egypt's transformation: *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 at its border.* (Isaiah 19:19 RSV)

**This was the controversial passage we heard last time.**

The passage has been interpreted as referring to the Great Pyramid of Egypt and its Obelisk (or sphinxes). Several prophetic teachers look to the Great Pyramid as a kind of a prophetic monument, whose dimensions stand for certain numbers of years. But this could hardly be a reference to the Great Pyramid. First, the passage refers to an altar, while the pyramid is but an empty tomb not a temple of The LORD God of Israel! Secondly, the pyramid was already in existence when Isaiah wrote these words, while this is something that will come into existence “in that day”.



An Altar or “מזבח” [Mitz-be-ach] in Hebrew, from the word tzabach meaning slaughter of an animal, a ritual place of sacrifice, the tomb of a pharaoh is not even close in purpose, what about how it is built as the ancient Biblical methods of an altar are of UN-CUT stone, see Exodus 20:25 JPS (20:22) “And if you make Me an altar of stone, you shall not build it of hewn stones (cut stones); for if you lift up your tool upon it, you have profaned it.” This too does not fit the description of the pyramid.

In the time of the Maccabees<sup>7</sup>, the rightful high priest Onias<sup>8</sup> 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 verse 19 to this structure." Dr. Wolf relates this also to the City of the Sun prophecy, because the temple Onias IV built was in the province of Heliopolis. However this did not cause the conversion of Egypt not did it cause the city to speak in Hebrew.

Some place this as a historical prophecy fulfilled as is recorded by the Jewish historian Josephus in

7 This temple was set up ca. 170 BCE, at the time of the Maccabees. According to Josephus, the temple of existed for 343 years, though the general opinion is that this number must be changed to 243. It was closed either by the governor of Egypt, Lupus, or by his successor, Paulinus, about three years after the destruction of the Temple at Jerusalem; and the sacrificial gifts, or rather the interior furnishings, were confiscated for the treasury of Vespasian ("B. J." 7:10§4), the emperor fearing that through this temple Egypt might become a new center for Jewish rebellion.

8 Onias (חונייה in Hebrew, probably short for יוחנן)

his "The War of the Jews" Book 7, Chapter 10, paragraph 2&3. Below is a quote from paragraph 3

- So Ptolemy complied with his proposals, and gave him a place one hundred and eighty furlongs distant from Memphis. That Nomos was called the Nomos of Hellopollis, where Onias built a fortress and a temple, not like to that at Jerusalem, but such as resembled a tower. He built it of large stones to the height of sixty cubits; he made the structure of the altar in imitation of that in our own country, and in like manner adorned with gifts, excepting the make of the candlestick, for he did not make a candlestick, but had a [single] lamp hammered out of a piece of gold, which illuminated the place with its rays, and which he hung by a chain of gold; but the entire temple was encompassed with a wall of burnt brick, though it had gates of stone. The king also gave him a large country for a revenue in money, that both the priests might have a plentiful provision made for them, and that God might have great abundance of what things were necessary for his worship. Yet did not Onias do this out of a sober disposition, but he had a mind to contend with the Jews at Jerusalem, and could not forget the indignation he had for being banished thence. Accordingly, he thought that by building this temple he should draw away a great number from them to himself. There had been also a certain ancient prediction made by [a prophet] whose name was Isaiah, about six hundred years before, that this temple should be built by a man that was a Jew in Egypt. And this is the history of the building of that temple.
- **The Great One** Onias son of Onias felt that he was the great one spoken of. Josephus says that Onias relied on this prophecy in Isaiah and felt that he fulfilled it. Josephus said "But then the son of Onias the high priest, who was of the same name with his father, and who fled to king Ptolemy, ....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." Josephus Antiq. Book 13.3.1

**Bavli Menahot 109b** Translated from the Vilna edition.

- A *baraita*. The year wherein Shim'on the Righteous died, he had told them he would die that year. They asked: 'How do you know?' He replied to them: 'Every Yom Kippur an elder meets me wearing white and wrapped in white. He goes in (the Holy of Holies) with me and comes out with me. This year, an elder wearing black and wrapped in black met me. He went in with me, but he did not come back out with me.' A short time later he fell ill for seven days and then died, and his brethren priests were unable to use the Lord's Name in blessings. At the time of his (Shimon's) departure, he said to them: 'My son Khonyo (i.e., Onias) will serve (as high priest) after me.' His brother Shim'i was jealous of him because he was two and a half years older than him (Khonyo). He said to him: 'Come and I will teach you the sacrificial service.' He dressed him in a slip and tied a brassiere around him and stood him next to the altar. Then he (Shim'i) said to his fellow priests: 'Look at how he is fulfilling the vow which he made to his lover: (namely) "Today when I serve as high priest, I shall wear your slip and brassiere!"' **His fellow priests tried to kill him, but he ran away from them with them hot on his heels. He escaped to Alexandria in Egypt, built an altar there, and offered on it idolatrous sacrifices.**

However this was false worship<sup>9</sup>, just like the Samaritans in the Northern Kingdom, this was not worship to the Lord God, but some Rabbi's had a lenient view on the house of Onias<sup>10</sup>, also note

<sup>9</sup> Megilla 10a R. Isaac said, "I have heard of sacrifices being offered in the Temple of Onias in this time". He explains, the Temple of Onias was not an idolatrous shrine.

<sup>10</sup> The Mishna says [Menahot 13:10], someone who made a vow offering in the Temple of Onias, can be absolved by

there were no five cities that spoke Hebrew.

This temple was built on the site of a ruined temple of Bubastis, in imitation of the temple at Jerusalem, though smaller and less elaborate.

### So this was NOT the fulfillment of this prophecy.

While Onias was the a successor to the High Priesthood that was given by Antiochus Eupator to Alcimus (who did not come from the family of priests). Onias fled and built his alternative Temple for a witness that the one in Jerusalem was led by a corrupt priesthood.

This is the same with the Pillar as indicate before some see this as the Obelix this can hardly be the case, it was in existence when Isaiah wrote these words secondly, Obelisks were a prominent part of the architecture of the ancient Egyptians, who placed them in pairs at the entrance of temples as a tribute to the Ra the sun god. And while there is an Obelix build by Pharaoh Senusret 1, at Heliopolis, this can not be a sign of a witness for the Lord God of Israel.

In the Bible we have some famous pillars, there is the reference to the pillar that Jacob erected after his vision of God at the city of Bethel. This pillar was a single uncut stone on which he put his head to rest. Genesis 28:18 And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. Gen 28:19 “And he called the name of that place Beth-el”. Indicating his change, and commitment to EL or in English God. It is a monument to God not the sun god. But a single smooth flat uncut stone was the Pillar of Jacob.

This is in distinction to the foreign pillars, which like the obelix was large enough to cut in PIECES.

**Exo 23:24** “*You shall not bow down to their gods, nor serve them, nor do after their works; but you shall utterly overthrow them, and **break in pieces their pillars.**”*

Many pillars had inscriptions to either in Egypt to the sun god’s or the great exploits of the giver of the pillar in Israel and Jordan most had references to the fertility goddess asherah, this is so opposite of what the Lord God wants, an uncut stone, in the beauty of simplicity, not our deeds or false worship.

The altar and the pillar are a sign of Egypt's conversion. They simply speak of recognition of the God of Israel and the fact that Egyptians begin to worship the Lord God, and will be granted a local shrine. This shrine does not replace Jerusalem Temple, but serves as a sign and a witness. Notes their purpose verse 20: “*And it shall be FOR a sign and FOR a witness unto YHWH of Host in the Land of Egypt*”. I hope with that this misguide teaching we heard last month will be put to rest.

Nor does this negate the need for Egypt to send representatives to Jerusalem to worship the Lord there. As is seen in a few places like Isa 27:13 “*And it shall come to pass in that day, that a great trumpet shall be blown; and they shall come that were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship Jehovah in the holy mountain at Jerusalem.*” So While there may be a altar and a pillar there is still te need to worship in the place where God choose to put His Name, Jerusalem.

AGAIN Verse 20 confirms this: “*It will be a sign and a witness to the Lord of hosts in the land of Egypt; when they cry to the Lord because of oppressors he will send them a saviour, and will defend and deliver them.*” (Isaiah 19:20 RSV)

In reference to the false worship at altars and pillars I like to highlight that the word asherah in the Older Testament was used not only in reference to the goddess herself but also to a wooden or stone cult object or pillar associated with her worship. The Pillar was erected within a circle on behalf of the goddess near the altar of baal. This was a part of the fertility rites. And some prophetic teachers see in Egypt this combination altar and pillar, pyramid and obelix, and have connected this with our passage today, however that is not the context of Isaiah 19.

Egypt will cry out and YHWH will send them a saviour, and a defender (or great one) this hardly

---

giving the same amount to the Temple in Jerusalem. On the other hand one who serves as a Cohen in Onias cannot serve in Jerusalem, but can eat the Terumah—he's like a Cohen with a blemish.



needs interpreting, but the question is more when for this can not be when the Messiah will reign over all the earth. As they will not need deliverance from their oppressors.

Egypt will be greatly oppressed by the forces of the Antichrist and his cohorts (Daniel 11:41-43 ASV “He [He that is the Antichrist] shall enter also into the glorious land, and many countries shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the chief of the children of Ammon. (42) He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. (43) But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.”), but God will save Egypt from the domination of those oppressors in verse 20b. The Egyptians will realize that Allah, the Moslem god, cannot save them, but only YHWH, the God of Israel. This will lead to the national conversion of Egypt.

### **This verse speaks of a location:**

This is speculation on my side, the text says “in the midst” the whole land of Egypt is split down the middle by the Nile, so that is one clue, the next is “on the border” I understand this to be between Upper and Lower Egypt. Lower Egypt was the Nile Delta upto Cairo or Heliopolis. So the location may be correct, however I am more than happy to wait for the Lord and indicate where it will be.

### **Then there is another step of change:**

[6<sup>th</sup> Stage] And the Lord will make himself known to the Egyptians; and the Egyptians will know the **Lord in that day** and worship with sacrifice and burnt offering, and they will make vows to the Lord and perform them. And the Lord will smite Egypt, smiting and healing, and they will return to the Lord, and he will heed their supplications and heal them. (Isaiah 19:21-22 RSV)

In verse 21, “And YHWH shall be known to Egypt, and the Egyptians shall know YHWH in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto YHWH, and shall perform it.” In other words Egypt shall know the Lord and will worship the God of Israel with **oblation, sacrifice, and vow**. During the Messianic Kingdom these are memorials to the finished work of Messiah, much like our communion or Passover services.

Verse 22 This "smiting" is the discipline of God. When we come to him today he corrects us, chastising us in order to heal us. Like Children, on a national scale this was done to Israel as we can see many times in the Older testament, and this will happen to Egypt in that day.

### **Then the final stage:**

**In that day** there will be a highway from Egypt to Assyria, [across the land of Israel] and the Assyrian will come into Egypt, and the Egyptian into Assyria, and the Egyptians will worship with the Assyrians.

This is mentioned before in Isa 11:16 “And there shall be a highway for the remnant of his people, that shall remain, from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt.”

*In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, whom the Lord of hosts has blessed, saying, “Blessed be Egypt my people, and Assyria the work of my hands, and Israel my heritage.”* (Isaiah 19:23-24 RSV)

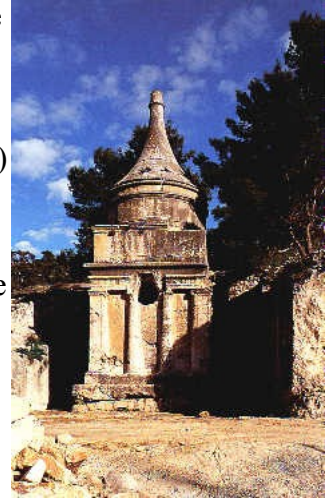
Does this need any comment clearly this is a millennial scene. Egypt will no longer rage and jostle with Israel, Nor will Assyria but peace and harmony will reign throughout the Land. Assyria and Egypt will cease their ancient enmity.



Egypt my people, this title was used of Israel when God called her forth out of Egypt Exo 3:10, is now bestowed on Egypt, Assyria the work of my hands, this title was used of Israel in Isa 29:22-23 and Isa 45:11. While Israel is still His heritage; here we see the first glimpse of what Paul later reference to in Ephesians 2:11-22.

### Time Permitting:

- Altar in Biblical times (not tool cut stones, Exo 20:25 and Deut 27:5)
- Pillar in Biblical times (single stone or pile of stones, Single stone Jacob Gen 28:18, a heap of stones - Laban Gen 31: 51). Not like Absalom in 2 Sam 18:18 who made it to a memorial for himself. The present day pillar or memorial of Absalom “yad avshalom” is unlikely to be the pillar created by Absalom as this was build in the 1<sup>st</sup> century of the common era (AD) For more information see Josephus (Antiquities, 7:10:311).
- Future Personal aspect Revelation 3:12, reversal of 2 Sam 18:18.



### Closing:

Not a Pyramid or an Obelisk, but a True Altar and a True Pillar to the Lord will be in Egypt and they too shall be His people.

Do we have false Altars or false pillars in our lives? That we feel are ok, but really should be given a given over to destruction so that the Lord Yeshua can receive our true worship? Do we cling to Egypt's horoscope or horror-scope.

### Prayer:

Father help us to destroy false altars in our lives and false pillars which have inscriptions to our deeds rather than your deeds, to false worship things we did in your name.

Thank you that Egypt and Assyria will become your people and the work of your hand, and that we as the body of Messiah can be in the Commonwealth of Israel being a blessing to You and her. May we always worship you in Holiness through Yeshua and have confidence to use the way into the Holy place that was opened by the blood of Yeshua., Help us to overcome that we may be pillars in your house for you

**Amen.**

---

11 “Now Absalom had erected for himself a **marble pillar** in the king's dale, two furlongs (200 meters) distant from Jerusalem, which he named Absalom's Hand, saying, that if his children were killed, his name would remain by that pillar.” Note that in Hebrew the word Memorial and Hand are both yad. So “yad avshalom”, can be translated as , Absalom's Hand or Absalom's memorial, and that it talks of a pillar not a tomb, which is likely to been build over it many years later.