

I felt that if I tried to have you turning back and forth in your Bibles, you probably would wear out your thumbs and wear me out too. So I thought that I would cull them out and recommend that _____ . Let me run sketchily, snatchily over some of these things, and show you what I mean by the concept of an unfulfilled prediction in this district, by what I mean.

In Isaiah 19:1 you have the general prediction. I will say no more about it. It is figurative language, but it seems to be very plain what it means. It means the Egyptians are going to be scared to death. Isaiah 19:1. They are going to be scared to death of something that the Lord is going to do. It is figurative language, but it is actual meaning. Figurative language -- again, I don't know the problem in a Seminar like this is that you can talk a lot and nobody understands you, ^{OR} ~~you~~ you can talk at a low level and everybody thinks that you are treating them like they are in kindergarten. So, be in kindergarten for a minute and let me point out that figurative language is only meaningful when it is accurate in its description. So, if I look at someone and say, "He runs like a rabbit," and actually he can't run at all, then I am not using figurative language. I am either being sarcastic or not telling the truth. Figurative has to describe a real thing or it has no meaning to it. Now, sometimes if it is used with real sarcasm and biting irony (the Apostle does that once or twice in the Corinthian epistles) then you can get away with it. But when we say, "Ha, is he handsome!" It is better to describe him in this case! You say, "Ah, is he handsome!" and then he walks in and he looks like me! you will know ~~that~~ right away that the figurative language meant nothing! You will know that almost immediately! So, it is figurative, but actual in its meaning. And then in verse 2 -- in verse 2 you have a prediction of the rebellion that actually took place after 570 -- after 570 B. C. when ~~the~~ half of the Egyptians revolted against Pharaoh Hophrah and the other half didn't. Half stood with him and half stood against him; and the half that stood with him eventually won. It is a long account of it. There is a nice account of it in Anna Miller's Ancient History of Bible Life, but it is a kind of a lengthy account. But you have a natural prediction of the rebellancy. Verse 2 is not a picture of Nebuchadnezzar's smashing the Egyptians, but a rebellion, and as such a very striking one. Now, this particular aspect of Isaiah would be written, ^{would} we think, about 715 -- after 720 and probably before 701 -- in that period B. C. Some 200 years before the thing actually comes to pass. Then in verse 3, a general notation about how