

## Ezekiel 30 – Lamentation for Egypt

By Holly Effiom

VV1-3 (2 Chr 35:20-27; Isa 10; Jer 46-51; Isa 19)

When did this “word of the Lord” to Egypt initiate? Eze 29:1

What is Ezekiel being instructed to do?

What time is under discussion here?

When will the day of the Lord take place, at the end of Egypt’s time?

What do we know takes place during the time of the Gentiles? Rev 11:1-2; Dan 8:13

**LESSON:** In the previous chapter, we learned that the prophecy against Egypt was actually given to Ezekiel prior to the prophecy against Tyrus, and the judgment against Jerusalem kicked it all off, just as God instructed the men with the slaughter weapons, in Ezekiel 9:6, “...begin at my sanctuary.”

What information is being conveyed in these first three verses of the chapter?

- The day of the Lord is what is under discussion.

The wailing/howling of Ezekiel in this section is a lamentation directed toward Egypt. As discussed earlier, a lamentation involves looking back, examining how one came to be at the point s/he is now; but this section of scripture lets us know that a lamentation also looks *forward*, and in this case, it is looking forward to the day of the Lord.

- The day of the Lord will be a “...cloudy day...”

Harkening back to Eze 27, in which we learned what was meant by “...perfect beauty...”, in that it was much more expansive and deeper than our superficial understanding beauty of today; such is the case with the term “...cloudy day...”. The section of scripture is compressing the ideas of spiritual enlightenment into the term cloudy or darkness – it is describing a time in which knowledge abounds, however, a lot of spiritual darkness will block whatever light there is – it will be a *cloudy* day.

- The day of the Lord will take place during the time of the heathen or nations.

In Gen 9:24-27, we are given to understand that each of Noah’s sons will be given a time to be king in the earth (world domination) – starting with that of Ham, whom God calls “...my people...”; and ending with Japheth (Gentiles or nations, Gen 10:5), called by God “...the work of my hands...”; and encompassing all is Shem, “...mine inheritance...” (Isa 19:25). This section of scripture tells us that the day of the Lord will take place during the time of the heathen/nations/Gentiles.

So, when the assault began on the sanctuary in Jerusalem so, too, began the assault on Adam’s earthly government, which will be manifested as a citadel of democracy, “...his ornament...” (Eze 7:20), during the time of the end, the time of the Gentiles.

VV4-10

What will come upon Egypt?

What other nation will be affected? Isa 20

How is Libya and Lydia related to Egypt? Gen 10:6-20

What do we know about the nations named in V5?

How are those who “uphold” Egypt (V6) different from those “in league” with Egypt (V5)?

What is meant by “... desolate in the midst of the countries that are desolate...”?

How is this section of scripture related to Dan 9:27? What do we understand to be the cause of the desolation?

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From which of Noah's three sons did Ethiopia and Egypt descend? Gen 10:6-14

What were the Ethiopians to the Egyptians? Isa 20:1-6

What would make the Ethiopians "careless" or "unsuspecting"? Gen 10:8-12

How did the Ethiopians learn of Egypt's fate? Isa 18:1-7

What caused the Ethiopians to fear?

Who would conquer Egypt?

LESSON: I keep returning to the question: What would make the Ethiopians "careless"? We know from Gen 10 that Cush (Ethiopia) was the elder brother to Mizraim (Egypt). On today's map, we see the borders of Cush and Egypt being countries confined to the continent of Africa; however, Gen 10 informs us that Cush, whose youngest son, Nimrod, the first world ruler, built ancient civilizations throughout Asia. Nimrod's first kingdoms were in the land of Shinar – Babylon, Erech, Accad, Calneh. Furthermore, the son of Nimrod, Asshur, built Nineveh (the capital of the Assyrian kingdom), Rehoboth, Calah, Resen. Cush had a direct relationship, if not influence, well beyond the borders of Africa into Mesopotamia, and perhaps beyond.

In Ex 23:27-30, God is giving us important information about how *He* does things, and hence His expectation on how things will be done in the earth. He explains that the children of Israel will not take the promised land in one year! And, He explained why He would not do it quickly. He would bring the children of Israel into the land little-by-little, as they grow and become strong, and are able to manage themselves, the land, as well as the beasts of the field. When they are able to do this, they will have achieved *dominion* of their land.

Understand, Adam will take dominion in the earth in the same manner, little-by-little, as he grows and becomes strong, with the ability to manage, not only himself, but the land, and the beasts of the field.

So, recall, Noah's ark landed on Mount Ararat (Gen 8:4) and Noah and his family were commanded to be fruitful and multiply and replenish the earth (Gen 9:1). By Gen 11, when the tower of Babel was built, they (all the families of the earth) had gotten as far as the land of Shinar and considered themselves *great* (NOTE: Nimrod, son of Cush, built Babel – Gen 10:9-10 – in *Generation 3*, counting from Noah – who died at 950-years-old, Gen 9:29). It took them 350 years to move from Ararat to just the land of Shinar... and they thought they were *great* enough to build a tower to their own glory!

So, what would make the Ethiopians *careless*? Perhaps the fact that they considered themselves "great" among the nations of the earth. Not only did they build the great civilizations, but all these great civilizations were a blood relation in some way. And, what does one have to fear from family? According to Isa 20, it is Assyria (Asshur, son of Nimrod, son of Cush) that would come and strip Egypt and Ethiopia naked, and imprison Egypt (Cush's glory) and sell Cush (Egypt's expectation) into slavery.

Ex 23:27-30 is an important section of scripture, and should be plumbed completely for the information that God is providing in "How" He will bring the children of Israel into the promised land and, hence, Adam into dominion of the earth. We've discussed that it would be over a period of time, but we should not gloss over the fact that sex is an integral part of His plan.

In Ex 23:26, God makes it plain that there will be no miscarriages, or barren people, among the children of Israel. In V30, He makes it plain that Adam will have increased his numbers in order to inherit dominion. The manner in which Adam increases is through sex. If being fruitful and multiplying and filling the earth is the standard for dominion, then *anything* working against this is of the enemy.

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VV10-12

How many nations will be conquered by Nebuchadnezzar so far, according to Ezekiel?

How is Babylon, as a nation, described in this section of scripture? V11, 12

What will happen to Egypt's river? What does this mean for the nation, including?

How is this possible, if Egypt was the one who made the river for himself? Eze 29:3

Will Ethiopia cause Egypt's downfall?

What else will God destroy after the river?

Is Gentile conquest synonymous with "the wicked"?

What exactly is meant by idols? What does their destruction mean for the nation?

**LESSON:** Egypt, at the time of Nebuchadnezzar, was invaded by Babylon. But we know that Ezekiel 30 is referring to the end-time. So, understanding what is under discussion in this chapter, what are we being told about the "invaders" at the end-time?

According to Ezekiel 7:15, in the end-time nation, the sword is without, and the pestilence and famine within (NOTE: in the judgment upon Jerusalem (6:11-12), the sword will come within and pestilence outside). This makes me think of the saying, when America catches a cold, the whole world sneezes! So, the end-time nation will be at war abroad, but at home will be under attack from a stranger, a *wicked* stranger.

There is a phrase that is repeated a lot after Ezekiel 7, "the terrible of the nations". Eze 7:24 calls them the "...worst of the heathen". The word heathen is also often translated as *nations* or *Gentile*. The use of the term "wicked" in Eze 30, informs us that these strangers will have a perverse spirit. These "strangers" will not use a sword to attack – for Ezekiel 7:24 says that they will move into the houses and positions of the elite – but rather, they will *infect* the leadership, and eventually the people, with their perverse spirit, like a spiritual pestilence.

VV13-19 (Isaiah 19:18-25)

Who besides Egypt and Ethiopia will be destroyed?

In what way is the term idol being used? Is it an unmovable object?

What does Isa 19:1 tell us about the "idols" of that time? Were they immobile objects?

What does Isa 19:3 tell us about these "idols" are consulted?

What is known about these cities in Egypt? How are these cities related to Isa 19:18?

- Noph = Memphis
- Pathros = from where the Egyptians originated (Eze 29:14)
- Zoan = the wisemen, consultants to Pharaoh (Isa 19:11; similar to the Chaldeans – Isa 23:13 – of Babylon, Dan 1:4). Note: Hebron is 7 years older, Num 13:22.
- No = Thebes
- Sin = Kadesh; wilderness of Zin, Num 13:21 (point of failure for Abraham, Gen 20:1; part of the lot of the children of Judah, Josh 15:1; Israel)
- Aven = nothingness
- Pi-Beseth = ?
- Tehaphnehes = Jer 46:14; 44:1; 43:7-9; 2:16

**LESSON:** We learn so much in the manner in which the term "idol" is used at that time. We understand that when the Prophets are speaking of idols, they are describing people of prominence – leaders, not just

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any leader, though. These ones viewed themselves, and set themselves, above their brothers – as if angels or gods among men, in their own minds. What we also understand is that people rely on the leadership of these men, after they've come to distrust one another, and lose confidence in themselves. Such a time to come to this deeper understanding, as we watch the American experiment of government disintegrate before our very eyes.

God says something in this section of scripture that He does not say in the prophecies and lamentations over Jerusalem and Tyre – Eze 30:12 says there will no longer *be* a prince of the land of Egypt. In Eze 28:9, we saw that the prince of Tyre was demoted to the level of a mere man, and hence would die the death of a man. This reminds me of Rev 17:8, 11, that eighth head, which was indeed the original beast goes into perdition (destruction), exists no longer. On a spiritual level that final Gentile power will be the final iteration of the "...beast that was, and is not..." which to this telling is Egypt's prince and red dragon of Rev 12:3.

In Isaiah 19:18, five cities of Egypt are called out as strongholds of Egypt that will speak the "language of Canaan" – which we understand to mean a pure language of a true heart for the Lord (Zeph 3:9). Only one of those cities is "named", the city of destruction which, I believe, to be the final Gentile power marked for perdition in Rev 17:8, 11.

Here in Ezekiel 30, several cities in Egypt are being "named", one of which (number 5 in the list) is Sin.

Dan 9:24-27 informs us that one of the ends of the predicted end-time desolations upon the earth is the destruction of sin; which, of course, makes me wonder if Eze 30:16 is describing the city of destruction noted in Isa 19:18 on a spiritual level?

So, what do we know about this city in Egypt called "Sin"? Sin goes by other names in scripture – the wilderness of Zin or Zin (Num 13:21; Josh 15:1), Kadesh (Gen 20:1) or Kadesh Barnea (Num 13:26; Dt 1:2).

Sin, regardless of the name, in every iteration, represents a point of failure for Abraham – where he, out of fear for his life, said Sarah was his sister, instead of his wife, to Abimilech, who, in his ignorance, was then brought under condemnation before the Lord – as well as for the children of Israel, and a snare for the kings of Judah – where they choose to believe the words of the lying spies, instead of the truth of the word of God, which resulted in the nation wandering in the desert for 40 years! An 11-day journey to Kadesh Barnea, the jumping off point into the land of Canaan, became a 40-year odyssey.

Notice, each of these failures was related to Adam making a choice to believe lies, and *not* the truth of God's word. I believe, therein lies the *definition* of sin in choosing to believe lies instead of walking in the truth of God's word.

VV20-26

How does the date noted in this first verse orient to Eze 26:1; 29:1; 24:1-2?

What does God do to the Pharaoh, king of Egypt?

What technique was used to heal a broken limb in Egypt at that time? Was this common knowledge worldwide at that time – about 587 BC? How would such knowledge get to Spain, for example, during that time? How can we apply this understanding to the mission of Christianity?

What function do arms or hands serve for mankind?

So, what all is affected when the arms of Pharaoh are broken?

What will happen to Pharaoh's people? How is this related to Isa 20?

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Will it only be Egypt that is conquered by Nebuchadnezzar, according Isa 20?

Whose arms will be strengthened when Egypt's arms are broken?

Is this the same nation mentioned in Isa 20? So, what is the connotation in the term "Assyrian"?

LESSON: Looking at this section of scripture, in coordination with Isa 19 and 20, is truly enlightening! It gives context to our understanding of words, phrases, and terms used throughout the Bible, but especially encouraging the reader to apply the acquired understanding appropriately to end-time prophecy.

God states, in this section of scripture, that He has broken the arm of Pharaoh, king of Egypt, such that the sword will fall from this hand; furthermore, the arm will not be reset and bound such that it might be healed. It is significant that it is the arm that will be broken, that is the nation's (Adam's) *ability to do* things, in this case defend itself.

In Isaiah 19:2, we are told that this is the Egyptian's *unity*, the first step in the nation's decline, it stops *trusting* one another, *believing in itself*. Once distrust is sown among the citizenry, then the spirit fails among the people, according to Isaiah 19:3 – they lose hope in their *ability to do* anything as a nation; they lose *faith in justice*. Their arm is broken.

*Then* the counsel of the wise is sought, but the spigot of knowledge will have been shut off – the true prophets will have been murdered – and the people descend into consulting idols, charmers, familiar spirits, and wizards – i.e., *conspiracy theories*, divination, and vanity, *enslavement*. This is what is being described in Mark 13:5-23.