

Ezekiel 32 – Lamentation for “Pharoah”

By Holly Effiom

VV1-6

What is the timing of this word? When did Ezekiel’s prophecies against Egypt start? Eze 29:1-2

Were prophecies of other powers given during this time? Eze 26:1-3

How is Egypt being described in this section of scripture?

- What nation was the parable about “...a young lion of the nations...” is God calling to remembrance? Why? Eze 19:1-9
Which of Noah’s sons is the father of this nation?
- What nation was the parable about “...a whale in the seas...” is God calling to remembrance? Why? Eze 29:1-5
Which of Noah’s sons is the father of this nation?
- Which nation in the parable saying “...lay thy flesh upon mountains...” is God calling to remembrance? Why? Eze 31:12-14
Which of Noah’s sons is the father of this nation?

How are all these nations different? How are they the same with regard to their point of failure?

Why aren’t the parable and lamentation for Tyre called to remembrance as the others? Eze 27:36; 28:19

Is this lamentation comparing these nations to one another?

Is this lamentation “conglomerating” all of these “nations” into one entity?

So, who exactly is this lamentation for, a *nation* or an *individual*?

What was the result of this individual’s failure on people? How does God describe it in V2?

How is this related to Eze 7:10-12? How is it related to Job 1:9-22 and 2:7-8?

LESSON: God opens this section of scripture speaking directly to the Pharoah, “king of Egypt”, comparing him to the kings of Jerusalem, Egypt, and, finally, the Assyrian, each in their *hey-day*, through the Ezekiel parables He spoke over each of these nations. It is noteworthy that the characteristics of each of these kingdoms is being attributed, singularly, to an individual. This phenomenon occurs again in the New Testament, Revelation 13, in which the Daniel 7 characteristics of the beasts rising out of the sea are being attributed, singularly, to the final beast rising out of the sea, with 7 heads and 10 horns and 10 crowns upon the heads.

What is the message being conveyed in this narrative style? I believe, God is letting us know that one and the same *individual* is under discussion in each of these prophecies. Just as in Daniel 7’s “time-times-dividing-of-time” and Daniel 9’s middle of “the 70th week” (3.5 years) is one and the same as Revelation 11’s “1,260 days”, 12’s “time-times-and-half-time”, and 13’s “42 months” – it is one and the same *time-period* under discussion.

We understand *who* God is speaking to, so, what information is being imparted? God, once again, directs us to His parables, which prophesy of the fate of these nation’s leaders. God ensnares them and removes them from their habitation – for example, the king of Jerusalem in Eze 12:13, and the king of Egypt in Eze 29:5, and the Assyrian in Eze 31:12-13 – in each case, pride was the snare that tripped the leader up. And this section of scripture confirms that this *individual* will also be ensnared by pride and will suffer the same fate as those world power.

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VV7-10 (Rev 6:12-17)

What is meant by “... when I shall put thee out...”?

What will happen in the heavens when God puts Pharoah out?

What will happen to the stars?

Will the sun stop shining? What about the moon?

With the bright lights of heaven being darkened, what affect will that have on Pharoah’s land?

Will only Egyptian hearts be vexed by these events?

Will anyone be willing to take Pharoah’s part in his judgment?

Will his kings stand on his part? What will be their attitude in the day of Pharoah’s judgment?

[Read Revelation 6:12-17]

After reading Revelation, who is the “Pharoah” under discussion?

LESSON: I don’t hear rejoicing in God’s voice at having to “...put thee out...” The invocation of imagery from Revelation 6:12-17 gives us an understanding of the time-period under discussion – “...the great day of his wrath...” which Eze 30:3 tells us will take place during the time of the Gentiles. Revelation 11:2 tells us it will be the end, the final *days*, of the time of the Gentiles. Eze 31:3 gives us the character of that final Gentile nation – the Assyrian. Rev 13:1 describes how the red dragon will bestow his own crown upon his child, who is just like his father in good ways, but also with the worst aspects of himself. Eze 7:24 calls these worst aspects “...the worst of the Gentiles...”, and explains that these worst aspects will bring destruction upon the red dragon and his children.

These have been *transitional* chapters in Ezekiel, so far, that have expanded our understanding of what we have studied in Daniel and Revelation. Ezekiel has taken us from an individual leader to the leader among nations. Ezekiel 32 is another *transitional* chapter, which brings us to the “grand-daddy-of-them-all”, the father of all nations, the red dragon. Rev 12:9 reveals the red dragon to be “...the Devil and Satan...” God is speaking directly to satan himself.

VV11-15

Based on the study of the prior section of scripture, who does “Pharoah” represent?

Is God saying another nation or power will conquer Pharoah?

Who is God saying will attack Pharoah? V12

Who are the “...terrible of nations...”? Eze 7:24; 21:31*; 28:7; 30:11; 31:12 [compare/contrast]

So, who exactly will be satan’s downfall?

In what way will they bring the downfall?

What is meant by “...the beasts thereof beside the great waters...”? Dan 7:3-8; Rev 13:1

What did these beasts “...trouble...”?

What message is being conveyed by the picture of beasts troubling the waters?

In what way do these beasts trouble the waters? Rom 3:15

So, what is meant by “...make their waters deep...”, considering what we propose water’s interpretation to be in prophecy?

What is meant by “...cause their rivers to run like oil...”?

What is meant by “...make the land of Egypt desolate, and the country destitute of that whereof it was full...”?

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What will God do at this point?

LESSON: This section of scripture describes how satan will be brought down by *his own children* – the *terrible of the nations*. This phrase is used liberally throughout Ezekiel. First in Eze 7:24, to describe how the leadership of the sanctuary (or *ornament* – the system of government) will be infiltrated by the “worst of the heathens”, who will usurp their power and positions. Eze 21:31 describes the character of these men as *brutish* and skilled at destruction, who will be set loose upon Jerusalem (Eze 9:2-6). In Eze 28:7, God forecasts the arrival of these “strangers” who will defile the *perfect beauty* of the prince of Tyre. In Eze 30:11, the phrase is used to describe the destructive people that were with Nebuchadnezzar, when God dried up the rivers, and he conquered Egypt; and Eze 31:12 describes these strangers who will destroy the Assyrian, cutting him off and leaving him upon the mountain tops and beside all the rivers of the land. [It is noteworthy, the terms “nations” or “heathens” are translations of the term *Gentiles*, Gen 10:5.]

And now, here in Eze 32, we understand that the terrible of the nations will spoil the pomp of satan and his multitude (who view themselves as superior to Adam’s children) and will destroy them all.

The waters will be made deep and the rivers run like oil, just at a time when satan is being *over-run* by the very people he was so quick to *run over* and *enslave* in his quest for power. It strikes me that satan is not so nimble in handling the currents of the rivers that seem to run like oil. Could this be due to his *old age*; and the burden of all the poor people he had enslaved, coming to him for relief; and the problem of juggling all the lies he has told? I have *never* considered satan ever getting tired, but God has. It is at this moment, when the transgressors will have come to the full (Dan 8:23), the scripture tells us that God will strike. It will be then that satan and his multitude will *know* just who God is.

VV16-19

Will anyone lament the death of satan?

Why would anyone mourn for satan? Rev 18:9-24

According to VV7-8 will even the heavens mourn the death of satan? Why?

What is meant by “...wail for the multitude of Egypt...”?

What is the warning to Egypt and his multitude?

Does this mean that there is a possibility that some might repent?

How long is the prophet told to wail?

What will happen to satan, despite his beauty?

What does it mean to be “...laid with the uncircumcised...”?

Why is it significant that satan is being laid among the *uncircumcised*? Gen 17:14

Which of the other *princes* was relegated to being a mere mortal? Eze 28:1-10

LESSON: God is not rejoicing over the death of satan, neither did He rejoice over the deaths of his multitude. In fact, he wants the prophet to continue to warn the multitude (Rev 10:11), which means that there is *hope* of avoiding the fate determined for satan. This reminds me of Rev 14:6-7 [which sequentially picks up from where the church left off in Rev 11:7-8], in which the angel flying in the midst of heaven begins to preach the *everlasting gospel*. While there is still hope in this message to those caught up in satan’s snare, it is also an *indictment* of the wicked, no matter how high their position, nor the strength of their might, nor glorious their title, nor the color of their skin... The power in the truth of the everlasting gospel casts down the wicked to the “...nether parts of the earth...”, that is, *hell*.

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VV20-32

What is the qualification for membership in the uncircumcised group? Jer 34-39

What does it mean to be circumcised? Gen 17:9-27

What is meant by “...draw her and all her multitudes...”? Ps 28:3

What does this tell us about hell?

Who else, beside satan, will be found lying among the uncircumcised?

VV22-23 Asshur – Gen 10:8-12 son of Nimrod, son of Cush; Isa 10:5-19 Assyrian; Dan 2:36-49
Nebuchadnezzar

How did Asshur die?

Why is his grave described as being in the “...sides of the pit...”? Isa 14:15

What contribution did he and his multitude contribute to the land?

VV24-25 Elam – Gen 10:22 son of Shem, son of Noah; Ezra 1:1-4 Persia Cyrus

How did Elam die?

What do they have in common with the grave of Asshur?

What is said that is different from Asshur?

What is meant by “... yet have they borne their shame with them that go down to the pit...”?

When is this prophecy being given?

VV26-28 Meshach and Tubal – Gen 10:2 sons of Japheth; Russia

How did Meshach and Tubal die?

What do they have in common with the graves of Asshur and Elam?

How will these be different from the graves of Asshur and Elam? What is meant by this?

How do they bury their dead warriors? What is meant by this?

Who specifically did these terrify in the land of the living?

Will their bodies remain intact in their graves?

V29 Edom – Gen 27 Esau, brother of Jacob, sons of Isaac (son of Shem)

What noteworthy about Esau lying among the uncircumcised?

Why would Esau be in the pit?

V30 Princes of the North and Zidon (Gen 10:15 son of Canaan)

Were these ones proud warriors?

How do you know?

VV31-32 Egypt – (Gen 10:13 son of Ham)

Who is the source of the “terror” that destroys satan?

Where will Pharoah’s body and those of his multitude be placed?

LESSON: Why is God calling attention to circumcision and un-circumcision? We know the history and origins of the practice of circumcision among the children of Israel. I am not aware of the history of the practice among the Egyptians, or any other group for that matter, but I *understand* the concept of circumcision, from my Judeo-Christian perspective. Circumcision is the mark in the flesh that speaks to one’s alignment with God in acknowledgement of and adherence to the Covenant – it’s one’s vow, in the flesh, to *be* faithful to God.

What does circumcision do to the human psyche? Among a group of circumcised people, one is not an outlier. You are as much a child of God as anyone else. Gen 17:14 explains that any uncircumcised male

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is cut off from the group because he broke the covenant. But, among a group of uncircumcised people, you are *set apart* – you are one of a group that has a special connection to God – you are an inheritor of the blessings of Abraham.

Why is God calling attention to these family names? Looking at the table of nations in Genesis 10, it is obvious that there was representation from every ethnic or family group in hell. Each of Noah’s sons is represented; each having enjoyed a place and time to cause his share of “... terror in the land of the living...” Each having had the opportunity to kill and were, therefore, killed and thrown into the pit; some, being especially bad, were relegated to the “... sides of the pit...”

The heart of the pit is reserved for Pharoah himself, that is satan – the subject of Eze 32. He will have been brought low, to the level of a man (like what happened to the prince of Tyre in Eze 28:1-10), and will suffer death, like a man, after having enjoyed his opportunity to cause “... terror in the land of the living...” Unlike the other inhabitants of hell, who were felled by another man, it will be God Himself who will bring His terror upon satan and “... put thee out...”

I think I understand why there will be all the mourning in the heavens and among the stars, God Himself will destroy His *own* creation forever.

Hell will be littered with the bodies of those who broke covenant, of every ethnic group, regardless of wealth or poverty, no matter the connection to God, for God’s *own* creation will be laid to rest there, at His *own* Father’s hand.