

Ezekiel 25 - Proclamations of Judgment Against Ammon & Moab, Future Restoration; Judgment Against Edom & Philistia, No Restoration

II. Imminent judgment upon surrounding nations (Ezek 25:1—32:32)

(1) Nations to the east of Judah (25:1-14)

(A) Ammon (25:1-7)

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Ezekiel 25

II. Imminent judgment upon surrounding nations (Ezek 25:1—32:32)

This section contains prophecies regarding seven Gentile nations. Three of these nations were located east of the Jordan River and shared blood ties with Israel: Ammon (25:1-7), Moab (25:8-11), and Edom (25:12-14). The remaining four nations had no direct genealogical connections with Israel, but their histories were intertwined with that of their neighbor through frequent conflicts and territorial disputes.

The first of them was Philistia, located along the southwestern coast of Canaan (25:15-17). Following Philistia are prophecies concerning Tyre (26:1—28:19) and Sidon (28:20-26), two city-states on the Phoenician coast, north of Israel. The last nation is Egypt (29:1—32:32), located south of the land. The antagonism of these nations and city-states toward Israel prompted prophecies of judgment not only in Ezekiel but also in Isaiah (Cf. Is 11:12-16) and Jeremiah (Jer 25:15-26; 49:1-2).

(A) Ammon (25:1-7)

The Ammonites

The Ammonites inhabited a region east of the Jordan River, in modern day Jordan. Their capital was Rabbah (Deut 3:11; Ezek 21:20), known today as Amman. Their kingdom stretched from the Arnon River in the south to the Jabbok River in the north, bordered in the east by the Arabian Desert.



After the Exodus, while the Israelites were on their way to the Promised Land, the Ammonites showed hostility to them, denying them basic necessities like food and water during their desert journey. Because of this, their male descendants were forbidden to marrying into the Jewish community (Cf. Deut 23:4-8).

This hostility continued into the period of the judges. One notable judge who delivered the Jewish people from Ammonite oppression was Jephthah (Judges 10:6—11:40).

In the period of Israel's monarchy, conflicts occurred during the reigns of various kings, beginning with Saul, who battled the Ammonites to rescue Jabesh-Gilead from their siege (1 Sam 11:1-11).

King David had a more complex relationship with the Ammonites. Initially friendly, the relationship soured, leading to war after King Hanun humiliated David's envoys (2 Sam 10:1—11:1). David ultimately conquered the Ammonite capital, Rabbah (2 Sam 12:26-31).

The Ammonites worshipped the god Molech and engaged in child sacrifice. Although this practice was strictly forbidden in the Mosaic Law (Lev 18:21; 20:1-5), there were periods in which the Israelites adopted Ammonite religious practices, particularly during periods of apostasy. For example, King Solomon, influenced by his foreign wives, built high places for Molech (1 Kings 11:1,5,7).

After the Babylonian Captivity, the Ammonites continued to exist as a distinct group. They are mentioned in the context of opposition to the rebuilding efforts in Jerusalem under Nehemiah (Neh 2:10,19; 4:7-8). With the beginning of Roman rule around 63 BC, the Ammonites were assimilated into the Roman culture and disappeared from historical records as a distinct people.

Against this historical background, v1-7 show that the Ammonites would be judged for their sins, especially for their mistreatment of Israel.

1 And the word of the LORD came to me, saying,

1 And the word of the LORD came to me saying,

1 This message came to me from the LORD:

1 The word of the LORD came again unto me, saying,

- The word of the LORD once again came to Ezekiel in a direct address

2 "Son of man, set your face against the sons of **Ammon** and prophesy against them,

2 "Son of man, set your face toward the sons of Ammon and prophesy against them,

2 "Son of Man, turn your attention to the descendants of Ammon and rebuke them.

2 Son of man, set thy face against the Ammonites, and prophesy against them;

- "...Ammon" - the Ammonites were blood relatives of the Jews, beginning with Lot's incestuous relationship with his youngest daughter (Gen 19:38)

- Ezekiel was given two oracles against Ammon: to "set his face against Ammon" (v3-5) and "prophesy against them" (v6-7). See note: **Two Oracles** below.

3 and say to the sons of Ammon, 'Hear the word of the Lord GOD! This is what the Lord GOD says: "Because you said, '**Aha!**' against My sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house of Judah when they went into exile,

3 and say to the sons of Ammon, 'Hear the word of the Lord GOD! Thus says the Lord GOD, "Because you said, 'Aha!' against My sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house of Judah when they went into exile,

3 Tell the Ammonites: 'Listen to a message from the Lord GOD! This is what the Lord GOD says: "Because you have said, 'Aha!' about my sanctuary when it was desecrated, about the land of Israel when it became desolate, and about the households of Judah when they went into exile,

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

- The cause of God's judgment against the Ammonites was the pleasure they derived from the misfortune of others. Despite being blood relatives with the Israelites, they repeatedly expressed glee at their neighbors' troubles.

- "...Aha!" - the Ammonites gleefully laughed when God's sanctuary was profaned, when the land of Israel was made desolate, and when the house of Judah was led into captivity.
— The Ammonites sinned against all that was precious to God: His holy Temple, the Holy Land, and the holy people. The parallel passage of the judgment of Ammon is Zeph 2:8-10.
— A vivid description of this type of mockery can be seen in Lam 2:15-16. By mocking the downfall of what was precious to God, the Ammonites were cursing the Jews. This sin invoked the principle established in the Abrahamic Covenant (Gen 12:3). Because the Ammonites cursed the Jews, God pronounced a curse on them.

4 **therefore**, behold, I am going to give you to the people of the east as a possession, and they will set up their **encampments** among you and make their dwellings among you; they will eat your fruit and drink your milk.

4 therefore, behold, I am going to give you to the sons of the east for a possession, and they will set their encampments among you and make their dwellings among you; they will eat your fruit and drink your milk.

4 therefore you'd better look out! I'm going to turn you over to men from the East, who will dominate you. You will become their property. They will set up military encampments and permanent places in which to live among you, and then they'll eat your fruit and drink your milk.

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

- "...therefore" - after giving the reason for God's judgment on Ammon (v3), God now describes the content of the judgment to Ezekiel (v4-5)...

- God declared that Ammon would be taken over by Arab tribes, the Nabataeans and the Bedouins. Ezekiel's prophecy here has been fulfilled through the historical rise of Arab tribes in the region.

- "...encampments" - *tirah*, a reference here to palaces, permanent homes. This word, along with "make their dwellings among you" emphasize a complete takeover, as illustrated by the consumption of the land's produce.

5 I will make **Rabbah** a pasture for camels, and the sons of Ammon **a resting place for flocks. Then you will know that I am the LORD."**

5 I will make Rabbah a pasture for camels and the sons of Ammon a resting place for flocks. Thus you will know that I am the LORD."

5 I will turn Rabbah into a pasture for camels, and Ammon will become a resting place for flocks of sheep. That's how they'll learn that I am the LORD.""

5 And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I am the LORD.

- "...Rabbah" - the ancient capital of the Ammonites
- "...a resting place for flocks" - symbolizes humiliation and destruction
- "...Then you will know that I am the LORD" - because of this judgment, the Ammonites would come to recognize God's authority

6 For this is what the Lord GOD says: "Because you have clapped your hands and stamped your feet, and have rejoiced with all the malice in your soul against the land of Israel,

6 For thus says the Lord GOD, "Because you have clapped your hands and stamped your feet and rejoiced with all the scorn of your soul against the land of Israel,

6 "This is what the Lord GOD says: 'Because you've applauded, stamped your feet, and rejoiced with all sorts of malice in your heart against the land of Israel,

6 For thus saith the Lord GOD; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

- "For this is what the Lord GOD says" - a new prophetic message, the second oracle against Ammon (Cf. note on v2)

- Their sin of rejoicing over Israel's demise is identified as the reason for the impending judgment

7 therefore, behold, I have reached out with My hand against you and **I will give you as plunder to the nations. And I will cut you off from the peoples and eliminate you from the lands. I will exterminate you. So you will know that I am the LORD."**

7 therefore, behold, I have stretched out My hand against you and I will give you for spoil to the nations. And I will cut you off from the peoples and make you perish from the lands; I will destroy you. Thus you will know that I am the LORD."

7 therefore you'd better watch out! I'm raising a clenched fist in your direction! I'm about to feed you to the surrounding nations as war plunder. I'm going to eliminate you as a nation and kill off those of you who survive to live in other countries. I'm going to destroy you, and that's how you'll learn that I am the LORD."

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD.

- "therefore" - because of Ammon's glee at Israel's destruction
- Ammon's judgment unfolds in three distinct ways:
- "...I will give you as plunder to the nations" - their kingdom would become prey for other nations

- "...I will cut you off from the peoples and eliminate you from the lands" - this has been fulfilled through the fact that Ammon is now part of the Hashemite Kingdom of Jordan
- "...I will exterminate you" - God would not only cause Ammon to cease to become a nation, but He would completely destroy it
- "...So you will know that I am the LORD" - through this comprehensive judgment, the Ammonites would come to acknowledge the sovereignty of the LORD
- Besides Ezekiel, other OT prophets also pronounced divine judgments against the Ammonites for their sins and hostility toward Israel (Jer 49:1-6; Amos 1:13-15)

Two Oracles

The reasons to take v2-7 as two separate oracles from God are:

1. Both oracles begin with nearly identical introductions: "Hear the word of the Lord GOD!" (v3) and "For this is what the Lord GOD says" (v6).
2. Both oracles conclude with similar phrases: "Then you will know that I am the LORD" (v5), and "So you will know that I am the LORD" (v7).
3. The first oracle (v3-5) uses feminine pronouns, while the second oracle (v6-7) uses masculine pronouns, suggesting the two oracles may refer to two separate judgments.
4. In the Masoretic Text, v6-7 form a distinct paragraph.

For these reasons, it's likely these are two separate oracles against Ammon. It's *possible* that they represent two separate judgments. One interpretation is that both oracles were fulfilled in the past: the first indicating the judgment of the Ammonites by the Nabataeans and the second by the Bedouins.

Another possibility is to view the first oracle as already fulfilled by the Bedouins, with the second awaiting fulfillment in the Tribulation, resulting in the salvation of the Ammonites. Jer 49:6 supports this view: "But afterward I will bring back the captivity of the children of Ammon, says YHWH." YHWH promised that the Ammonite kingdom would be restored. Regarding the timing of this restoration, it will take place "afterward," meaning after the punishment that, according to Jer 49:2, will occur in the prophetic future. Once the punishment has been completed, the nation will be restored. As a result, there will be a saved nation called Ammon in the Messianic Age.

Moab

The Moabites were descendants of Lot's son Moab (Gen 19:36-37), making them blood relatives of the Israelites. The ancient kingdom of Moab was located in the highlands east of the Dead Sea, mostly within the current borders of modern-day central Jordan. Moab's territory stretched roughly from the Arnon River (now *Wadi Mujib*) in the north to the Zered

River (*Wadi Hasa*) in the south. This area encompasses portions of the central Jordanian plateau. In the east, the kingdom was bordered by the Arabian Desert.



During biblical times, Israel and Moab had a complex and multifaceted relationship that included periods of peace, conflict, and intermarriage. During the Exodus, while the Israelites were journeying toward the Promised Land, the Moabite king Balak enlisted the services of the prophet Balaam to invoke a curse upon the Jewish people (Num 22–24). However, Balaam ended up blessing them instead.

During the period of the judges, King Eglon of Moab oppressed Israel for a duration of eighteen years before being assassinated by Ehud, an Israelite judge (Judges 3:12-30). Under Israel's united monarchy, King David successfully conquered Moab and established the people as his subjects, imposing a tribute on them (II Sam. 8:2). Following the division of the united monarchy, Moab frequently rebelled against Israelite authority.

There is a significant archaeological artifact from the 9th century BC that provides valuable insights into the history of Moab at the time of King Omri: the Mesha Stele, also known as the Moabite Stone. The inscription on the stele is a first-person account by King Mesha of Moab, detailing his accomplishments and the events of his reign. It includes a description of his successful revolt against Omri and his successor, Ahab (2 Kings 3:4-5).

The Moabite Stone

- A block of black basalt found near Dibon, Jordan, in 1868 BC. The stone is now in the Louvre in Paris.
- Bears an inscription in the Moabite language from about 850 BC, describing a 9th century BC victory of King Mesha of Moab over the Israelites
- It was 3 1/2 feet high and 2 feet in breadth and in thickness, rounded at the top. It consisted of thirty-four lines, written in Hebrew-Phoenician characters. It was set up by Mesha as a record and memorial of his victories.
- It records Mesha's wars with Omri, his public buildings, and his wars against Horonaim. This inscription in a remarkable degree supplements and corroborates the history of King Mesha in 2 Kings 3:4-27.



The Moabite Stone is located in the Louvre Museum in Paris.

(B) Moab (25:8-11)

8 'The Lord GOD says this: "Because Moab and **Seir** say, 'Behold, the house of Judah is like all the nations,'

8 'Thus says the Lord GOD, "Because Moab and Seir say, 'Behold, the house of Judah is like all the nations,'

8 "This is what the Lord GOD says: 'Because Moab and Seir are claiming, "Judah's citizens are just like every other nation,"

8 Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

- "The Lord GOD says this" - a new oracle from God to Ezekiel, regarding the Moabites

- "...Seir" - the mountain range south of the Dead Sea to the Gulf of Aqaba that encompassed the country of Edom. Seir is synonymous with Edom in this verse (Cf. 2 Chr 20:10; Num 20:14-21).

— Edom is included here with Moab (though her own judgment comes next) because of their shared hatred of Israel, although Edom's own specific judgment is given later (Cf. v12-14; 32:29-32)

In their scorn, Moab and Edom were denying God's promises to Israel. By minimizing Judah's position of centrality among the nations, they were profaning the name of God who had promised Judah that position. See [Arab States in Prophecy](#) for an overview of the final disposition of Arab nations.

9 therefore, behold, I am going to **deprive the flank of Moab** of *its* cities, **of its cities which are on its frontiers, the glory of the land, Beth-jeshimoth, Baal-meon, and Kiriathaim;**

9 therefore, behold, I am going to deprive the flank of Moab of *its* cities, of its cities which are on its frontiers, the glory of the land, Beth-jeshimoth, Baal-meon and Kiriathaim,

9 therefore you'd better watch out! I'm going to tear open Moab's flanks, starting with its frontier cities—the very glory of the nation!—including Beth-jeshimoth, Baal-meon, and Kiriathaim.

9 Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

- "therefore" - because of Moab's gloating over the demise of Israel

- "...deprive the flank of Moab" - God would expose Moab's flank and open it up to invasion

- "...of its cities which are on its frontiers" - these were border cities that were there to defend Moab but would ultimately prove useless

- "...the glory of the land" - all three cities were the "glory of the nation" because the Moabites prided themselves on their defensibility. Moab relied on these fortresses for their security. Yet these cities would be vulnerable when divine judgment struck.

- "...Beth-jeshimoth" - 2½ miles NE of the Dead Sea (Num 33:49; Joshua 12:3; 13:20)

— Beth-jeshimoth guarded the ascent to the Medeba Plateau from the Plains of Moab by the Jordan River

- "...Baal-meon" - 9 miles E of the Dead Sea and 4 miles south of Medeba (Joshua 13:17); it's more complete name was Beth-baal-meon

- "...Kiriathaim" - 10 miles below Baal-meon and 7 miles NW of Dibon (Gen 14:5; Num 32:37; Joshua 13:9; Jer 48:1,23)

— Baal-meon and Kiriathaim were important fortresses on the Medeba Plateau. Both of these cities are mentioned on the Moabite Stone.

10 and I will give it as a possession along with the sons of Ammon to the people of the east, so that the sons of Ammon **will not be remembered** among the nations.

10 and I will give it for a possession along with the sons of Ammon to the sons of the east, so that the sons of Ammon will not be remembered among the nations.

10 I'm going to turn these cities over to men from the East, who will dominate you. You will become their property. As a result, Ammon will be forgotten as a nation.

10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

- "...I will give it as a possession" - in addition to losing her defenses Moab would also lose her freedom; the same fate as Ammon (v4). The nomadic desert tribesmen who would overrun Ammon would also overrun Moab.

— This prophecy has already been fulfilled: the former kingdom of Moab today is ruled by Bedouins, as the king of Jordan belongs to the house of the Hashemites.

- "...will not be remembered" - Ammon and Moab suffered the same fate, and just as Ammon is no longer remembered, Moab would also be forgotten

11 So I will execute judgments on Moab, and they will know that I am the LORD."

11 Thus I will execute judgments on Moab, and they will know that I am the LORD."

11 I'm also going to punish Moab, and that's how they'll learn that I am the LORD."

11 And I will execute judgments upon Moab; and they shall know that I am the LORD.

- God Himself would execute this judgment on Moab, which would result that they would know that YHWH is the one true God

— Jer 48:47 shows that this knowledge of God will lead to Moab's future restoration. This promise comes after 46 verses of divine judgment on Moab.

— Since the phrase "in the latter days" in Jer 48:47 refers to the millennial kingdom, it appears there will once again be a kingdom of Moab in the messianic age

Judgment on Edom

The strife actually began when Edom refused to let Israel cross her territory during the time of the wilderness wanderings (Num 20:14-21). Saul fought the Edomites (1 Sam 14:47) and David finally captured Edom and made it a vassal state to Israel (2 Sam 8:13-14). Solomon further exploited Edom and established Elath in Edom as Israel's seaport (1 Kings 9:26-28), but Edom opposed Solomon during the latter part of his reign (1 Kings 11:14-18). The nation continued as a vassal state after Israel and Judah split, and it was controlled by a governor from Judah until after the time of Jehoshaphat (1 Kings 22:47-48).

In the days of Jehoram (~845 BC) Edom successfully rebelled against Judah and regained her freedom (2 Kings 8:20-22). Thereafter, Judah and Edom struggled to see who would control the vital caravan and shipping routes at the southern end of the Trans-Jordanian highway.

Both Amaziah (2 Kings 14:7) and Uzziah (or Azariah; 2 Kings 14:21-22) regained territory that had been lost to Edom, but Edom counterattacked during Ahaz's reign and inflicted a major loss on Judah (2 Chr 28:17). Edom became a vassal of Babylon after Nebuchadnezzar's stunning defeat of Egypt in 605 BC. Then in 593 BC Edom joined the other conspirators in planning to revolt against Babylon but did not carry out the plan (Jer 27:1-7). When Judah revolted in 588 BC, Edom sided with Babylon and aided Babylon in her assaults on Judah (Ps 137:7; Jer 49:7-22).

Edom displaced the Hurrians in Seir to occupy the rugged country extending from the southern end of the Dead Sea on both sides of the Arabah to the Gulf of Akaba (Gen 14:6; 32:3; 36:20-21,30; Deut 2:1,12; Judges 11:17-18; 1 Kings 9:26). Its capital was Sela, probably later the site of Petra.

At the fall of Jerusalem, the Edomites pressed into southern Judah (1 Macc 4:29; 5:65). From the late 4th century BC through the 1st century AD, the Nabataean Arabs established a high degree of culture in Edomite territory. The Edomites were subdued by John Hyrcanus in 125 BC and incorporated into Israel. Herod the Great was an Idumaeon, the Greek and Roman name for Edomite [Josephus: *Ant.* XII. 8. 6; XIV. 1. 3; 7. 3; *Wars* IV. 9. 7; I Mac 5:3. 5]. See [Arab States in Prophecy](#) for an overview of the final disposition of Arab nations.

(C) Edom (25:12-14)

12 'The Lord GOD says this: "Because Edom has **acted against the house of Judah by taking vengeance**, and has incurred great guilt, and avenged themselves upon them,"

12 'Thus says the Lord GOD, "Because Edom has acted against the house of Judah by taking vengeance, and has incurred grievous guilt, and avenged themselves upon them,"

12 "This is what the Lord GOD says: 'Because Edom has made it their practice to seek extraordinary vengeance against Judah's citizens, and by doing so has incurred extraordinary guilt by taking revenge against them,'

12 Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

- "The Lord GOD says this" - a new prophecy, this time against Edom

— Despite their shared ancestry, Edom was in perpetual conflict with the Israelites (see note: **Judgment on Edom** above).

— During the Exodus, Edom denied passage to the Israelites as they journeyed toward the Promised Land (Num 20:14-21). They engaged in conflict with King Solomon (1 Kings 11:14-25), resisted King Jehoshaphat (2 Chr 20:22-23), and staged a rebellion against King Jehoram (2 Chr 21:8-10).

— This very involvement led to proclamations of divine judgment on Edom in Jer 49:7-22; Ezek 25:12-14; Mal 1:2-5; and the entire book of Obadiah.

— "The Edomites were characterized as proud (Obadiah 3), violent (v10), and indifferent to the destruction of Israel (v11), prompting God to judge them. In 553 BC, they were conquered by King Nabonidus and driven from the land. They migrated to the southern region of Israel and became known as the Idumeans. Over 500 years later, the Idumean Herod the Great rose to biblical prominence by attempting to kill the infant Christ in Bethlehem (Matt 2:1-18).

— In 70 AD, the Idumeans joined the Israelites in their rebellion against Rome, and the destruction of Jerusalem led to their own demise. At this juncture, the descendants of Esau vanished from recorded history. Ultimately, it is the restored Israel that will inherit the land of Edom in the Messianic Age (Obadiah 19-21).

- "...acted against the house of Judah by taking vengeance" - unlike Ammon and Moab, who merely celebrated Israel's downfall, Edom engaged in active hostility toward Israel.

13 therefore this is what the Lord GOD says: "I will also reach out with My hand against Edom and eliminate human and animal *life* from it. And I will turn it into ruins; from Teman even to Dedan they will fall by the sword.

13 therefore thus says the Lord GOD, "**I will also stretch out My hand against Edom** and cut off man and beast from it. And I will lay it waste; from **Teman** even to **Dedan** they will fall by the sword.

13 therefore this is what the Lord GOD says: 'I'm going to raise my clenched fist in Edom's direction and eliminate every single human being and animal from Edom! I'm going to turn everything into a wasteland, starting with Teman, and Dedan will fall by violence!

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

- Edom's collaboration with Babylon in the destruction of Judah was particularly reprehensible due to the close blood ties between the Edomites and the Israelites.

— Edom was considered Israel's "brother nation," while Ammon and Moab were "cousin nations." This distinction led to different treatment of Edom by the prophets, as seen in passages such as Ps 137:7; Lam 4:21-22; Amos 1:11; Obadiah 10-14; Ezek 35:1-7.

- "...I will also stretch out My hand against Edom" - God declared His intention to completely annihilate Edom

— The destruction of Ammon and Moab was partial, with the subsequent takeover by the Bedouins, Edom faced total devastation

- "...Teman" - a district in the extreme north of Edom named after Esau's grandson (Gen 36:11)

- "...Dedan" - located in the extreme south

— Listing the cities of the extreme north and south indicates that God would ravage the entire country (Cf. Obadiah 18)



14 And I will inflict My vengeance on Edom **by the hand of My people Israel**. Therefore, they will act in Edom in accordance with **My anger and My wrath; so they will know My vengeance,**" declares the Lord GOD.

14 I will lay My vengeance on Edom by the hand of My people Israel. Therefore, they will act in Edom according to My anger and according to My wrath; thus they will know My vengeance," declares the Lord GOD.

14 I'm going to inundate Edom with my retribution, using my people Israel to carry it out! They'll deliver my anger, acting as an agent of my fury. Edom will come to know my vengeance,' declares the Lord GOD."

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

- "...by the hand of My people Israel" - God revealed that His people, Israel, would carry out the destruction of Edom

- Even though their destruction would come from the hands of Israel, Edom will recognize that the judgment was solely God's vengeance

- "...My anger and My wrath" - God's destruction using Israel would serve two purposes: appease God's anger and fulfill His wrath

- "...so they will know My vengeance" - the ultimate outcome of the judgments against Ammon and Moab is that 'they will know that I am the LORD' (Cf. v7,11), which indicates spiritual restoration. Jeremiah's prophecy (Jer 48:47) confirms this.

- However for Edom, the concluding phrase is different. Rather than "so they will know that I am the LORD" is replaced by "so they will know My vengeance." This suggests a different fate for Edom compared to Ammon and Moab.

- Edom does not receive a promise of future restoration; rather, the prophetic emphasis is on total and complete destruction. Thus, there will be no kingdom of Edom during the messianic kingdom.

- In addition, 35:1-5 prophesies that Edom will be a continuous burning wasteland

Philistia

The Philistines had been Israel's enemy from the time of the Conquest. Israel had failed to take all the Promised Land because she disobeyed God and because of the Philistines' military superiority on the coastal plain (Judges 3:1-4). Then the Philistines moved into the hill country in an attempt to control all the territory of Israel.

They were opposed by the judges Shamgar (Judges 3:31), Samson (Judges 13-16), and Samuel (1 Sam 7:2-17). Saul's major battles in Israel were designed to check the Philistines' advances on the central Benjamin plateau (1 Sam 13:1-14:23) and in the Jezreel Valley (1 Sam 28:1-4; 29:1-2,11; 31:1-3,7-10).

David finally subdued the Philistines. After a series of battles early in his reign blunted a Philistine challenge to his kingdom, David was able to go on the offensive and defeat the Philistines (2 Sam 5:17-25; 8:1). Philistia remained a vassal country through the reign of Solomon and into the divided monarchy.

The battle between Philistia and Judah was renewed during the divided monarchy as each country tried to control the other. Jehoshaphat was able to dominate Philistia as a vassal state, but she revolted against his son Jehoram and sacked Judah and Jerusalem (2 Chr 17:10-11; 21:16-17). Uzziah re-established Judah's control over Philistia, but Philistia again gained the upper hand in Ahaz's reign (2 Chr 26:6-7; 28:16-18). The feud between Philistia and Judah was halted by Babylon's intervention. Nebuchadnezzar established control over

both countries. See [Arab States in Prophecy](#) for an overview of the final disposition of Arab nations.

(2) Nation to the west of Judah: Philistia (25:15-17)

15 'This is what the Lord GOD says: "Because the Philistines have acted in revenge, and have taken vengeance with malice in *their* souls to destroy with everlasting hostility,"

15 'Thus says the Lord GOD, "Because the Philistines have acted in revenge and have taken vengeance with scorn of soul to destroy with everlasting enmity,"

15 "This is what the Lord GOD says: 'Because Philistia has made it their practice to carry out retribution, accompanied by extraordinary malice in their personal vendettas—vendettas that spring from their everlasting hostility—

15 Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred;

- A new prophecy given from God to Ezekiel, this time about the Philistines...

- The reason for God's judgment against the Philistines was because they continuously engaged in warfare against Israel (Cf. Is 14:28-31; Jer 47:1-7; Amos 1:6-8)

16 **therefore** this is what the Lord GOD says: "Behold, I am going to **reach out with My hand** against the Philistines and eliminate the **Cherethites**; and **I will destroy the remnant of the seacoast**.

16 therefore thus says the Lord GOD, "Behold, I will stretch out My hand against the Philistines, even cut off the Cherethites and destroy the remnant of the seacoast.

16 this is what the Lord GOD says: "Look out! I'm raising my clenched fist in Philistia's direction. I'm going to execute the Cherethites and destroy what's left of the coastline of the Mediterranean Sea.

16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

- "therefore" - because of the Philistines constant sinful attitude toward Israel

- "...reach out with My hand" - implies total destruction (Cf. v13)

- "...Cherethites" - related to the name "Crete"; a synonym for "Philistines" and possibly a sub-tribe under the Philistines

— The word means "the cutters," so in the Hebrew there is a play on words in v16, "I will cut off the cutters" (1 Sam 30; Zeph 2)

- "...I will destroy the remnant of the seacoast" - a parallel passage to the destruction of the Philistine coastal cities is Zeph 2:5

17 I will execute great vengeance on them with wrathful rebukes; and **they will know that I am the LORD**, when I inflict My vengeance on them.""

17 I will execute great vengeance on them with wrathful rebukes; and they will know that I am the LORD when I lay My vengeance on them."'''

17 I'll take vengeance on them, punishing them severely in my anger. They'll know that I am the LORD when I take my vengeance on them."'''

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.

- An outworking of the Abrahamic Promise (Gen 12:3)...the Philistines "cursed" Israel for centuries and now it was time for God to "pay them back" for their treatment of His people

- "...they will know that I am the LORD" - the Philistines would come to acknowledge that God is YHWH, recognizing the identity of the One who enacted vengeance upon them.

However, as with Edom, there is no promise of restoration for the Philistines.