

Ezekiel 35 - Prophecy of the Destruction of Edom; The Sins of Edom; Edom's Future Destruction To Correspond With Israel's Final Restoration

III. Restoration of Israel (Ezek 33:1—48:45)

(3) Destruction of Edom (35:1-15)

(A) Destruction of Mount Seir (35:1-4)

(B) Sins of Edom (35:5-15)

(a) Everlasting hatred against Israel (35:5-9)

(b) Covetousness against Israel and Judah's land (35:10-15)

Judgment of Edom

This is Ezekiel's third prophecy against Edom, with the first found in 25:8,12-14 and the second in 32:29. What is different about this third prophecy against Edom is that it is placed among Ezekiel's messages of comfort.

This shift suggests a different perspective from that of Ezek 25-32. Edom participated in the moral corruption of Israel's other neighbors by rejoicing over Babylon's victory. The previous prophecies outlined Edom's punishment for its vengeful hatred, much like the punishments decreed against other surrounding nations. In contrast, Ezek 35 portrays Edom not only as a neighboring nation but also as a symbol of evil in the world.

Scripture closely links the final restoration of Israel with the complete destruction of Edom. During the tribulation period, Edom—specifically the city of Bozrah (Petra)—will serve as a refuge for the Jewish remnant (Micah 2:12). Since this remnant will take shelter in Bozrah during the latter half of the tribulation (Is 34:1-7; 63:1-6; Micah 2:12-13; Hab 3:3), the Antichrist will lead his armies to pursue and attack the Jews hiding there (Jer 49:13-14). It is at Bozrah, in the heart of Edom, that the climactic moment of the Messiah's return will take place, bringing deliverance to His people. Edom's destruction will pave the way for Israel's final restoration. Thus, the complete destruction of Edom, also foretold in Obadiah 18, is not just a prophecy of judgment but a significant milestone on the path toward the Messianic Age.

So because Edom's downfall is intertwined with Israel's redemption throughout the OT, it is fitting that this prophecy falls among Ezekiel's prophecies of hope and restoration of Israel.

The destruction of Edom signals a pivotal step toward the fulfillment of God's promises to Israel and the ushering in of the messianic kingdom.

To better understand this chapter, one must have an overview of the next five chapters (Ezek 35-39), which explain how the New Covenant will be implemented, with all of its provisions and how Israel's security will be permanently established:

- Ezek 35:1—36:15: describes the judgment of foreign possessors of the land, clearing the way for Israel to become the sole possessor.
- Ezek 36:16—37:14: focuses on the restoration of the people of Israel to the land following the removal of foreign occupiers.
- Ezek 37:15-28 emphasizes the regathering of the entire nation, with both houses of Israel permanently reunited.
- Ezek 38:1—39:29 details the destruction of all invaders, ensuring lasting peace in the land.

Ezekiel 35

(3) Destruction of Edom (35:1-15)

(A) Destruction of Mount Seir (35:1-4)

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

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

1 A message came to me from the LORD and it went like this:

1 Moreover the word of the LORD came unto me, saying,

- The "word of the LORD" once again came to Ezekiel, this time with a specific message against the Edomites

2 "Son of man, set your face against **Mount Seir**, and prophesy against it

2 "Son of man, set your face against Mount Seir, and prophesy against it

2 "Son of Man, turn your attention toward Mount Seir and begin to prophesy against it.

2 Son of man, set thy face against Mount Seir, and prophesy against it,

- "...Mount Seir" - just as Jerusalem is often representative of the entire nation of Israel, Mount Seir, the central mountain range of the Edomites, symbolizes the entire land of Edom (Cf. v15).

— In modern geography, the land of Edom corresponds to southern Jordan

3 and say to it, 'This is what the Lord GOD says: "Behold, I am against you, Mount Seir, And **I will reach out with My hand against you** And make you a **desolation and a waste**.

3 and say to it, 'Thus says the Lord GOD, "Behold, I am against you, Mount Seir, And I will stretch out My hand against you And make you a desolation and a waste.

3 Tell them, 'This is what the Lord GOD says: "Watch out! I'm coming to get you, Mount Seir! I'm stretching out my hand to strike you, and I'm going to turn you into a desolate wasteland.

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

- "...I will reach out with My hand against you" - signifies divine power and judgment; it carries the imagery of a fist striking down in wrath.

— The judgment will not come through human effort or means, but directly from the omnipotent hand of God

- "...a desolation and a waste" - emphasizes the totality of Edom's devastation

4 **"I will turn your cities to ruins, And you will become a desolation. Then you will know that I am the LORD.**

4 "I will lay waste your cities And you will become a desolation. Then you will know that I am the LORD.

4 I'm going to turn your cities into ghost towns, and you will become a ruin. Then you will learn that I am the LORD.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

- "...I will turn your cities to ruins" - the utter destruction of Edom's cities will leave the land barren and deserted

- "...Then you will know that I am the LORD" - even amid judgment, God will reveal Himself to Edom, demonstrating His authority and sovereignty

— However, unlike Israel, whose experience through God's judgment will ultimately lead to repentance and restoration, Edom's recognition of God will not result in salvation. The Edomites will acknowledge Yahweh as the true LORD without receiving the benefit of restoration.

(B) Sins of Edom (35:5-15)

(a) Everlasting hatred against Israel (35:5-9)

5 Since you have had **everlasting hostility** and have **turned over the sons of Israel to the power of the sword at the time of their disaster, at the time of the punishment of the end,**

5 Because you have had everlasting enmity and have delivered the sons of Israel to the power of the sword at the time of their calamity, at the time of the punishment of the end,

5 "Because of your undying hatred, you kept on making the Israelis experience abuse during the time of their calamity, even when they were in their final stages of punishment,

5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

- "...everlasting hostility" - judgment will come to Edom because of their perpetual anti-Semitism (Cf. Gen 25:22)

- "...turned over the sons of Israel to the power of the sword" - during the Tribulation, Edom's hostility will escalate beyond anti-Semitic rhetoric to actively perpetuating harm against the Jewish people. They will hand the Jewish people over to their enemies to be killed.

— Obadiah 10-14 provides a more detailed account of these events

- "...at the time of their disaster, at the time of the punishment of the end" - this is a clear reference to the Tribulation period (Cf. 21:25,29)

Destruction of Edom (Cf. Jer 49:7-13)

6 **therefore** as I live," declares the Lord GOD, "I will certainly **doom you to bloodshed, and bloodshed will pursue you; since you have not hated bloodshed, therefore bloodshed will pursue you.**

6 therefore as I live," declares the Lord GOD, "I will give you over to bloodshed, and bloodshed will pursue you; since you have not hated bloodshed, therefore bloodshed will pursue you.

6 therefore as I'm alive and living," declares the Lord GOD, "I'm turning you over to bloodshed, and bloodshed will certainly overtake you, since you never have hated shedding blood. That's why bloodshed will certainly pursue you.

6 Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

- "therefore" - because of Edom's perpetual anti-Semitism (v5)

- "...doom you to bloodshed, and bloodshed will pursue you" - emphasizes the severity of the national destruction that Edom will face

- "...bloodshed will pursue you" [2x] - there will be no possibility of escape from this devastating slaughter

- "...since you have not hated bloodshed" - the reason for this type of punishment is due to their failure to reject violence. They have not hated violence in the past nor will they during the Tribulation period. In fact, their hunger for violence will intensify in the future, bringing about immense suffering.

7 I will make Mount Seir a waste and a desolation and I will eliminate from it one who **passes through and returns.**

7 I will make Mount Seir a waste and a desolation and I will cut off from it the one who passes through and returns.

7 I'm turning Mount Seir over to ruin and desolation. I'm going to eliminate everyone who comes and goes,

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

- Describes the totality of Edom's destruction

- "...passes through and returns" - the reference to these two opposites symbolizes completeness or totality; once God's judgment is fully executed, no Edomite will ever pass through the nation in either direction. The destruction will be absolute.

8 I will fill its mountains with its slain; those killed by the sword will fall on your hills, in your valleys, and in all your ravines.

8 I will fill its mountains with its slain; on your hills and in your valleys and in all your ravines those slain by the sword will fall.

8 and I'll fill that mountain with the dead. Those who die by violence will cover your hills, and fill your valleys and all your ravines!

8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

- The slaughter will be so extensive that the dead bodies will cover the landscape from the mountains to the valleys and the rivers.

- Since no historical event has ever fulfilled this prophecy, the complete annihilation of the Edomites is understood to take place in the future, during the time of the Tribulation.

- Obadiah 18 further emphasizes this outcome, stating that when the destruction is complete, Esau will have no surviving descendants, while Jacob's lineage will flourish.

9 I will make you a permanent desolation, and your cities will not be inhabited. Then you will know that I am the LORD.

9 I will make you an everlasting desolation and your cities will not be inhabited. Then you will know that I am the LORD.

9 I will turn you into an everlasting wasteland, and your cities will never be inhabited. Then you'll learn that I am the LORD!

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD.

- The desolation of Edom will not only affect the built structures, but will also result in the total absence of life. Throughout the millennial kingdom, the land of Edom will remain uninhabited.

(b) Covetousness against Israel and Judah's land (35:10-15)

10 "Since you have said, 'These **two nations** and these **two lands** will be mine, and **we will possess them**,' **although the LORD was there**,

10 "Because you have said, 'These two nations and these two lands will be mine, and we will possess them,' although the Lord was there,

10 "Because you have claimed, 'These two nations and these two lands are going to belong to me, and we will take possession of them, even though the LORD is there,'

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:

- "...two nations...two lands" - Israel and Judah (Cf. Jer 33:24)

- "...we will possess them" - perpetual anti-Semitism was Edom's predominant sin, a national hatred directed toward the descendants of Jacob, Esau's twin brother. This will only get worse during the future Tribulation period.

— This animosity will lead the Edomites to covet the Promised Land for themselves, disregarding God's covenant promise with Israel.

- "...although the LORD was there" - the Edomites will attempt to seize the Promised Land for themselves, disregarding the fact that "Yahweh was there."

— This emphasizes that the entire earth ultimately belongs to God. He is the Creator of it. He alone has the authority to distribute the land as He chooses, giving portions to whomever He wills. God gave the land of Edom to Esau's descendants and entrusted the possession of the Promised Land to the Jewish people.

— By attempting to claim the land for themselves, the Edomites will disregard God's decree that the land belongs exclusively to the Jewish people

11 therefore as I live," declares the Lord GOD, "I will deal *with you* according to your anger and according to your envy which you displayed because of your hatred for **them**; so **I will make Myself known among them when I judge you.**

11 therefore as I live," declares the Lord GOD, "I will deal *with you* according to your anger and according to your envy which you showed because of your hatred against them; so I will make Myself known among them when I judge you.

11 therefore as I'm alive and living" declares the Lord GOD, "I'm going to deal with you as your anger deserves. When I judge you, I'll treat you like you did the Israelis—that is, with the same kind of envy that motivated your constant hatred of them.

11 Therefore, as I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

- "therefore" - because of Edom's coveting of Israel's land, and their disregard for God's covenant promises to Israel regarding the land

- "...as I live" - underscores the certainty of this judgment
- "...them" - the Jewish people
- "...I will make Myself known among them when I judge you" - Israel will come to a saving knowledge of God, and this national salvation will coincide with the final judgment against Edom.

— As God brings complete destruction upon the Edomites, resulting in their total annihilation, the Jewish people will experience their national restoration and salvation. Thus, Israel's redemption coincides with Edom's ultimate judgment, marking the end of Edom's population for all time.

12 Then you will know that I, the LORD, have heard all your insults which you have spoken against the mountains of Israel saying, 'They are desolate; they have been given to us as food.'

12 Then you will know that I, the LORD, have heard all your revilings which you have spoken against the mountains of Israel saying, 'They are laid desolate; they are given to us for food.'

12 That's how you'll know that I, the LORD, have heard every loathsome, reviling thing that you've had to say against the mountains of Israel, such as, 'They're desolate, and we'll eat them for dinner!'

12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

- Among the many contemptible things Edom will do during the Tribulation is they will lay claim to the Promised Land, and they will also rejoice over Israel's downfall and take pleasure in the desolation of the land.

13 And you have spoken arrogantly against Me and have multiplied your words against Me; **I Myself have heard *it*.**"

13 And you have spoken arrogantly against Me and have multiplied your words against Me; I have heard *it*."

13 Not only that, you've arrogantly reviled me many times over, and I've heard every word!

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

- Yahweh's statement here highlights an important biblical principle: opposition to the Jews is regarded as opposition to God, for they are His chosen people. Anyone who boasts against the Jewish people is, in effect, boasting against God.

— When one rejoices over Israel's downfall and takes pleasure in the desolation of the land (v12), he is, in effect, attacking the God of Israel.

— The Edomites will not only speak arrogantly against the Jews—and, by extension, the God of the Jews—but will also multiply their words against Yahweh. This accusation reinforces the principle that any hostile speech directed toward the Jewish people is, from God's perspective, directed against Himself.

- "...I Myself have heard *it*" - emphasizes that God takes special notice of all speech against the Jews and regards such words as personal affronts.

14 This is what the Lord GOD says: "**As all the earth rejoices, I will make you a desolation.**

14 Thus says the Lord GOD, "As all the earth rejoices, I will make you a desolation.

14 "So this is what the Lord GOD says: 'Just as the earth rejoices, I'm going to turn you into a desolate wasteland.

14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

- "...As all the earth rejoices" - during the time of the millennial kingdom, the entire earth will rejoice

- "...I will make you a desolation" - in stark contrast, the land of Edom will remain a perpetual desolation, a burning wasteland for all time

— While the whole earth is beautified and rejoicing during the Messianic Kingdom, Edom will be a desolation. The calamities that fell on Israel and over which Edom rejoiced will now fall on Edom in a more severe way (v15).

15 As you rejoiced over **the inheritance** of the house of Israel because it was desolate, so I will do to you. You will be a desolation, Mount Seir, and **all Edom, all of it**. Then **they** will know that I am the LORD."

15 As you rejoiced over the inheritance of the house of Israel because it was desolate, so I will do to you. You will be a desolation, O Mount Seir, and all Edom, all of it. Then they will know that I am the LORD."

15 Just as you rejoiced when Israel's inheritance became desolate, I'm going to do the same thing to you. Mount Seir, you and Edom—all of you—will become a desolate wasteland.' Then they will learn that I am the LORD."

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.

- "...the inheritance" - refers to the land of Israel; during the Tribulation period, Edom will celebrate its devastation (Cf. v12). In response, God will invoke the curse-for-curse principle from the Abrahamic Covenant.

— Just as Edom will rejoice over Israel's destruction, God will turn that same judgment back on Edom.

- "...all Edom, all of it" - the text leaves no room for misunderstanding: this desolation will extend well past Mount Seir to all of Edom, leaving no part of it untouched.
- This judgment reiterates Is 34:5-15, which provides further detail on Edom's fate.
- "...they" - Israel (Cf. v11)