



Book of Ezekiel

Chapter 35

*Theme: Edom judged; prediction of Israel's
sins judged and forgiven*

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Theme: Edom judged; prediction of Israel's sins judged and forgiven

Missler: This chapter is an amplification of something discussed back in chapter 25:12-14. The subject matter in Chapter 35 actually goes 15 or so verses on into chapter 36. We see that Ezekiel is again instructed to take up a prophecy against Edom.

Also known as Idumea, Edom was introduced in Genesis 32:3 and 36:8; and from the very beginning Israel and Edom were enemies. Edom aided Babylon against Israel, and expressed spiteful, vengeful joy anytime Judah had problems.¹

After the promise of a good shepherd to replace the wicked shepherds who had ruled Israel, there follow three oracles on the security of the land itself. Mount Seir, for its hostility to Israel, was to be rendered a desolation (35:1-15); while the mountains of Israel, which had been ravaged by the nations, would become luxuriantly fruitful (36:1-15). The Lord would do all these things for his people for his name's sake (36:16-38).

The present oracle, much more detailed than that in 25:12-14, was called forth by Edom's hostile behavior to Judah after 586. Israel must be cleared of hostile neighbors before the blessings of the new age would begin (36:1-7). The desolation of Mount Seir and the restoration of the mountains of Israel form a striking contrast (35:3, 4, 7-9, 15; 36:1-6, 8).²

Constable: Each of the next four speeches elaborates an aspect of the peace covenant. Ezekiel 35:1—36:15 describes how the foreign plundering nations would be removed and judged in preparation for Israel's return to her own land. The message in 36:16—37:14 provides a beautiful and descriptive account of God's restoration of Israel to her land. Ezekiel 37:15-28 stresses the full reunion of the nation and the fulfillment of her covenants when this peace covenant is established. Finally, Ezekiel 38—39 develops the concept of Israel's permanent and complete security in the Lord, for he would thwart the final attempt by a foreign power (Gog) to possess Israel's land and to plunder God's people.

What follows in this chapter is another oracle against a foreign nation (cf. chs. 25—32). What is it doing here? Evidently the writer included this oracle here because it promises to desolate an enemy of Israel that wanted to occupy Israel's land, which God promised to return to His people (ch. 34). An additional reason for the inclusion of chapter 35 here follows.

It may appear at first as though the present prophecy belongs to the oracles against foreign nations, but it is probably here as a point of contrast to chapter 36, that is, wrath for Mount Seir contrasted with blessing for the mountains of Israel.

A common explanation for the apparent misplacing of this oracle, as well as for other apparently misplaced sections of Bible books, is that later editors of the book made an error in translation or added the section here mistakenly. This view manifests a low view of God's ability to preserve His Word through history. It also fails to appreciate the similarities between chapters 35 and 36, and chapter 36 clearly is not out of place in this section of the book.

¹ Chuck Missler, Notes on the Book of Ezekiel, khouse.org

² Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament*. Chicago: Moody Press.

But why did the Lord target Edom here? Probably Edom was representative of all the enemies of Israel who wanted to take over her land and was selected because of her long history of land squabbles with Israel (cf. Gen. 25:22-34; 27; 36:6-8, 31-43; Num. 20:14-21; 24:15-19; 1 Sam. 14:47; 1 Kings 11:14-22; 2 Kings 8:21; 2 Chron. 20:1-23; 28:17; Ps. 137:7; Isa. 11:14; 34:5-6; Lam. 4:21-22; Dan. 11:41; Amos 2:1; Obad. 10-14; Mal. 1:2-5). Edom was the nation that had longest and most consistently resisted Israel's occupation of the Promised Land. Therefore, if God is going to give Israel her land in the future, as He promised in chapter 34, He will have to deal with Edom and all other nations that oppose Israel's possession of it. This section assures the readers, both ancient and modern, that He will deal with opponents to Israel occupying her land by prophesying the destruction of Israel's greatest antagonist viewed as a representative of all such powers (cf. Matt. 25:31-46). Edomite invasions of Israel following the Babylonian decimation of Judah also made Edom a major topic of interest.

Edom was the prototype of all Israel's later foes. The destruction of Edom would signal the beginning of God's judgment on the whole earth based on that nation's treatment of Israel (cf. Gen. 12:3).³

McGee: Chapters 35 and 36 deal with the future restoration of Israel. There are two things which must happen before the people can be restored to the land in peace: Edom must be judged, and Israel's past sins must be judged and forgiven. The judgment predicted here was fulfilled upon Edom, but it also is prophetic of the judgment which is in store for the enemies of Israel which is still future in our day.⁴

Dake: Sixteen Predictions—Fulfilled:

1. I am against you, O Mt. Seir, and I will stretch out My hand against you (Ezekiel 35:3).
2. I will make you desolate.
3. I will lay your cities waste, and you will be desolate (Ezekiel 35:4).
4. You will know that I am Jehovah.
5. As I live, I will prepare you unto blood (Ezekiel 35:6).
6. Blood will pursue you.
7. Thus I will make Mt. Seir most desolate (Ezekiel 35:7).
8. I will cut off from it all that go and come.
9. I will fill his mountains, hills, valleys, and rivers with the slain (Ezekiel 35:8).
10. As I live, I will even do according to your anger and your envy against Israel (Ezekiel 35:11).
11. I will make Myself known among them, when I have judged you.
12. You will know that I am Jehovah.
13. You will know that I have heard all your blasphemies against Israel (Ezekiel 35:12).
14. When the whole earth rejoices I will make you desolate (Ezekiel 35:14).
15. As you rejoiced at the desolation of Israel, so will I do to you (Ezekiel 35:15).
16. Mt. Seir and all Idumea will know that I am Jehovah.

³ soniclight.com/constable/notes/pdf/ezekiel.pdf Dr. Thomas Constable, Notes on Ezekiel, 2010 Edition,

⁴ McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed.) (Eze 34:28). Nashville: Thomas Nelson.

Dake: Two Predictions—Unfulfilled:

1. I will make you perpetual desolations (Ezekiel 35:9).
2. Your cities will not return.

BKC: The enemy (Edom) Destroyed (CHAP. 35)

Why did Ezekiel devote a second prophecy to Edom (cf. 25:12-14), and why was it placed in this section on Israel's restoration? Most likely Edom was listed here to represent the judgment God would inflict on all nations who oppose Israel. Edom was the prototype of all Israel's later foes. The destruction of Edom would signal the beginning of God's judgment on the whole earth based on that nation's treatment of Israel (cf. Gen. 12:3).

The prophecy against Edom is in three parts, each ending with Ezekiel's common expression, "Then you/they will know that I am the LORD" (Ezek. 35:4, 9, 15).⁵

OTS: Yet another step in God's reconstruction program was the removal of national enemies. For the second time (cf. 25:12–14) the Lord rebuked and sentenced the Edomites, the descendants of Esau. Here Edom seems to be singled out as one specific example of all the enemies who might attempt to thwart the restoration of Israel to her homeland. The fate of this people was placed in juxtaposition to the future of Israel. A general announcement of judgment was followed by two specific counts of an indictment with corresponding punishments.⁶

ESV 35:1–36:15: The Mountains of Edom and Israel. In so highly structured a book as Ezekiel, it seems odd that an oracle against a foreign nation should appear outside the collection in chs. 25–32. However, that collection is itself highly structured, and it is clear that the prophecies against Mount Seir (Edom) in ch. 35 are a preface to the address to the mountains of Israel in 36:1–15, and these two passages are best regarded as a single unit in two parts.

Chuck Smith: Now in chapter 35 he makes a prophecy against Mount Seir. Mount Seir was the area inhabited by the Edomites. And the Edomites were descendents of Esau, the twin brother of Jacob. But the Edomites, you remember how Esau when Jacob stole the father's birthright by disguising himself as his brother Esau and went in and took the venison into his father, took the goat meat that his mother had prepared to taste like venison and took it in and fed his dad and got the blessing. And when Esau came in with the venison and said, "Here, Dad, eat and bless me," he said, "Oh, what is going on? I've already given the blessing." And Esau said, "Oh, I'm going to kill that brother of mine. Ooohhh." And he vowed, really, to kill Jacob. And there was bad blood between them. And Jacob, of course, fled for his life and spent seventeen years with his uncle for fear of his brother Esau.

This antagonism continued down through the years. So you remember when the children of Israel were coming out of Egypt, coming through the wilderness, they desired

⁵ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 34:25–31). Wheaton, IL: Victor Books.

⁶ Smith, J. E. (1992). *The Major Prophets* (Eze 35:1–15). Joplin, Mo.: College Press.

to pass through the land of Edom to make a more direct route to the land that God had promised, but the Edomites came out with their army and refused to allow them to enter into the land.

Now the Edomites dwelt in the area of south from Moab and in that area where their capital was the rock city of Petra. And that was as one time one of the centers of commerce from the east. And it was, of course, a fabulously beautiful city carved out of the rock. This rock city of Petra was the capital of Edom. And it was never really a powerful nation, but they were constantly... they were related to the Jews, but yet there was this great antagonism so that every time it would seem that someone would attack Judah from the north, the Edomites would take advantage of it and attack them from the south. Whenever their troops were occupied elsewhere they would take advantage and they would attack. And they were a constant thorn, because they had to constantly keep a garrison down in the south to protect them from these Edomites who really looked for every opportunity to attack. Now when Nebuchadnezzar came and destroyed, the Edomites also came in to get what loot they could. And, of course, they rejoiced greatly over the fall and destruction of Jerusalem. And because of this, God pronounces a judgment to come against the Edomites.

Now, the last of the Edomites was Herod that is recorded in history. Herod who was from Idumea, he was an Edomite. And since that time, they have been lost historically. The area has become very desolate. You go down to the area of Petra now and you'll find it's just an extremely desolate area, pretty much uninhabited.

So, in the light of that, this prophecy against Mount Seir or the area of Edom is quite interesting.⁷

Ezekiel 35:1

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

BKC 1-4: In a direct statement of judgment on Edom, God said, I am against you, Mount Seir. Seir, Edom's geographical name, was the mountain range east of the Wadi Arabah south of the Dead Sea. This was the mountainous homeland where the Edomites lived. God would make that people as desolate as their land.⁸

ESV 1-15: Against Mount Seir. Mount Seir (v. 2) is identified with Edom (v. 15) much as Mount Zion is identified with Judah. An oracle against Edom appears in 25:12-14 (see note there), and its theme is echoed here. Edom's excesses against the stricken Judah (which inspired such animosity) are registered and judged. (Cf. also the book of Obadiah.) There is also considerable overlap of language with Ezekiel's earlier oracle against the "mountains of Israel" in Ezek. 6:1-7, 11-14. In this passage, the "recognition formula" (35:4, 9, 12a, 15; cf. Introduction: Style) punctuates a sequence of four related sayings. The key words "waste" and "desolation" recur throughout the passage, translating at least four Hebrew terms.

⁷ Chuck Smith, Notes on Ezekiel, Clavary Chapel, Costa Mesa, blueletterbible.org/commentaries/

⁸ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 35:1-4). Wheaton, IL: Victor Books.

ESV 1–4: The first oracle is little more than a bare announcement of God's opposition to Mount Seir and his intention to destroy it. "Mount Seir" was not a single peak but rather the highland region southeast of the Dead Sea.

Chuck Smith: Now, God's not against the mountains. But, of course, in saying that, he's against the people that inhabit that mountain. You know, God wouldn't say, "Oh, San Gorgonio, I am against you." God has nothing against the mountains themselves. But if the inhabitants, now, if God said, "Oh, San Francisco, I am against you." He wouldn't be talking about San Francisco, but those people that live in San Francisco who have turned their backs upon God and are living such an unsavory kind of an existence.

Ezekiel 35:2

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

Mount Seir was a synonym for Edom. It refers to an area from the Dead Sea to the Gulf of Aqaba basically. (cp. Ezekiel 25:12-14). (see v. 15; 25:8; Gen. 36:30; 2 Chr. 20:10).

Constable: The Lord directed Ezekiel to prophesy about Mount Seir (Edom, Gen. 32:3; 36:8), to "set your face against" it. The first use of the expression "set your face against" in this book occurs in a prophecy against the mountains of Israel (6:2). Why did God refer to Edom as "Mount Seir" when in the oracle against Edom in 25:12-14 He simply called it "Edom?"

Apparently He did so to highlight the contrasts between the mountains of Edom and the mountains of Israel, which He contrasted in chapter 35 and 36:1-15 (cf. 36:1). Two oracles against Edom in one book also double the certainty of fulfillment (cf. Gen. 41:32).⁹

Clarke: Set thy face against Mount Seir—That is, against the Edomites. This prophecy was probably delivered about the time of the preceding, and before the destruction of Idumea by Nebuchadnezzar, which took place about five years after.

Calmet supposes that two destructions of Idumea are here foretold; one by Nebuchadnezzar, and the other by the Jews after their return from their captivity.¹⁰

Ezekiel gave another prophecy against Edom (also called Seir); his first prophecy against Edom is found in Ezekiel 25:12-14. In this prophecy, Ezekiel is probably using Edom to represent *all* the nations opposed to God's people. Ezekiel 36 says that Israel will be restored, while this chapter says that Edom (God's enemies) will be made "a desolate waste."

Edom offered to help destroy Jerusalem and rejoiced when the city fell. Edom's long-standing hostility against God's people resulted in God's judgment.

⁹ soniclight.com/constable/notes/pdf/ezekiel.pdf Dr. Thomas Constable, Notes on Ezekiel, 2010 Edition,

¹⁰ Adam Clarke's Commentary on the Old Testament

Wycliffe: Mount Seir (*hairy*, i.e., covered with brushwood). The highlands east of the Arabah, stretching from the Dead Sea to the Gulf of Akaba, were the home of Edom (Gen 36:8, 9; Deut 1:2; I Chr 4:42). The Edomites are indicted for: (1) their perpetual hatred against Israel (v. 5a; cf. Gen 25:15; 27:41; and references at Ezk 25:12. See N. Glueck, *The Other Side of the Jordan*, pp. 50-113; *Rivers in the Desert*); (2) Delivering Israel by the force of the sword at the fall of Jerusalem (v. 5b, cf. Ob 10-14; Ps 137:7, 8);(3) planning to possess the territory of Israel after the decimation of its inhabitants (v. 10; cf. v. 12), unauthorized by Nebuchadnezzar or the Lord (36:5).¹¹

OTS 1-9: Ezekiel was told to set his face toward Mt. Seir, i.e., Edom, and prophesy. He was to announce that Yahweh was against Mt. Seir. Shortly the Lord would stretch out his hand in judgment against that place. He would “lay waste” the cities of Edom. Thereafter that land would become a desolation. In this bitter experience the Edomites would come to know that Yahweh alone was God (35:1–4).

The Edomites had an “everlasting enmity” toward Israel. This hostility had manifested itself recently in the aid which they had given to the Babylonians during the siege of Jerusalem. They had “delivered the sons of Israel to the power of the sword during the time of their calamity,” i.e., they had handed over to the enemy any fugitives who fell into their hands. The calamity was further described as “the time of the punishment of the end,” i.e., the time when Judah’s iniquity reached full measure and thus brought about her downfall (35:5).

Punishment for this national hatred was certain. It is confirmed by a divine oath (“as I live!”). God had prepared for Mt. Seir a bloody death. Since these people did not hate bloodshed, they would be pursued by bloodshed. The slain would fall throughout the mountains and valleys of Edom. Mt. Seir would thereby become “a waste and an everlasting desolation.” Her cities would be uninhabited. Even travelers through that land would be cut off. Then they would know by experience that Yahweh is God (35:6–9).¹²

This presents a second indictment against “Mount Seir” or Edom (v. 2; cf. 25:12-14). Edom had undoubtedly continued its offenses against Israel, so that a second and more lengthy indictment was necessary

Ezekiel 35:3

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.

Yahweh announced that He was opposed to Mount Seir (cf. 36:9), would stretch out His hand in judgment against it (cf. 6:14), and would turn it into a desolate waste. He would destroy its cities (cf. 36:10), and the Edomites would learn that He is God.

Most desolate—Literally, “A desolation and a wilderness.”

¹¹ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 35:2). Chicago: Moody Press.

¹² Smith, J. E. (1992). *The Major Prophets* (Eze 35:1–9). Joplin, Mo.: College Press.

McGee: These verses refer to Edom, and in Edom there was the rock-hewn city known as Petra. The city is still there, but there is no more desolate area anywhere than that place.¹³

God reveals the nature and the purpose of His judgment on Edom (**Seir**, see v. 2). These verses are poetry and perhaps were used as a song.

Mount Seir is one of the most desolate places today.

Ezekiel 35:4

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

Missler: Petra and Teman were the main cities of Edom, and just as the prophecy had indicated, they are now in ruins (Jeremiah 18, Jeremiah 49). Edom was first subjugated by Babylon, then by the Medo-Persians, and in 126 B.C. the Hasmoneans compelled them to become Jews; so they became known as Idumeans. Herod, of course, was an Idumean.¹⁴

Ezekiel 35:5

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:*

Constable: He would do this because the Edomites had been enemies of the Israelites throughout their history (cf. 25:12; Gen. 12:3). Furthermore, they had not helped their brethren Israelites in the time of their calamity, the time when God was punishing Israel, but had turned them over to their enemy, the Babylonians (cf. 2 Chron. 20:10; Ps. 137:7; Lam. 4:21-22).¹⁵

Clarke: A perpetual hatred—The Edomites were the descendants of Esau; the Israelites, the descendants of Jacob. Both these were brothers; and between them there was contention even in the womb, and they lived generally in a state of enmity. Their descendants kept up the ancient feud: but the Edomites were implacable; they had not only a rooted but perpetual enmity to the Israelites, harassing and distressing them by all possible means; and they seized the opportunity, when the Israelites were most harassed by other enemies, to make inroads upon them, and cut them off wherever they found them.

To afflict the afflicted is cruel. This is scarcely of man, bad as he is. He must be possessed by the malignant spirit of the devil, when he wounds the wounded, insults over

¹³ McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed.) (Eze 35:4). Nashville: Thomas Nelson.

¹⁴ Chuck Missler, Notes on the Book of Ezekiel, khouse.org

¹⁵ soniclight.com/constable/notes/pdf/ezekiel.pdf Dr. Thomas Constable, Notes on Ezekiel, 2010 Edition,

the miseries of the afflicted, and seeks opportunities to add affliction to those who are already under the rod of God.

Dake: Ten reasons for judgment on Edom:

1. Because of perpetual hatred of Israel.
2. Shedding blood of Israel in the time of her defeat (Ezekiel 35:5).
3. Loved to see the blood of Israel shed (Ezekiel 35:6).
4. Because you have coveted the land of both kingdoms of Israel (Ezekiel 35:10; Ezekiel 36:2,5).
5. Anger, envy, and hatred of Israel (Ezekiel 35:11).
6. Blasphemies against Israel (Ezekiel 35:12).
7. Boasting against God (Ezekiel 35:13).
8. Rejoicing at the fall of Israel (Ezekiel 35:15; Ezekiel 36:2,5).
9. Helping to make Israel desolate (Ezekiel 36:3).
10. Mocking Israel (Ezekiel 36:3-4,6).

BKC 5-9: Ezekiel's second section followed the "because/therefore" format (used in 25:1-17) in explaining why Edom would be judged. Edom's sin was her enmity against Israel. She had harbored an ancient hostility and delivered the Israelites over to the sword (cf. Obad. 10, 14). Edom hoped to profit from Israel's loss, and she abetted Israel's collapse.

Because Edom had assisted in Israel's slaughter, God would assist in her slaughter. Four times (in Heb.) in Ezekiel 35:6 God referred to bloodshed (*dām*, lit., "blood"). This may be a wordplay on Edom's name (*'ēdōm*; from *'ādaōm*, "to be red"). Edom, with its red mountains, was now red with blood. Since you did not hate bloodshed, bloodshed will pursue you. Edom would suffer the same fate she had tried to inflict on Israel (see comments on Obad.). Many people would be slain and her towns would become desolate, no longer inhabited.¹⁶

McGee: God gives the reason for the judgment of Edom. Edom is the people descended from Esau, Jacob's brother. Esau was Jacob's bitterest enemy, and the people of Edom probably hurt the people of Israel more than any other enemy they had. Edom represents the enemy of God in this world today, that enemy who is going to rise against God in the last days under the Antichrist.¹⁷

at the time of their calamity: This refers to how Edom took advantage of the people of Judah during and after the Babylonian invasion (see Obad. 11–14).

ESV 5–9: The familiar because ... therefore structure of indictment sets out the key charges against Edom (v. 5) and details the judgment (vv. 6–9). Edom is treated here much as Israel was in ch. 6.

And that's always when they would strike, when they were in trouble.

¹⁶ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 35:5–9). Wheaton, IL: Victor Books.

¹⁷ McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed.) (Eze 35:5). Nashville: Thomas Nelson.

Ezekiel 35:6

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.

[sith] Sith—an old English word meaning since; afterwards; seeing that.

Blood, Blood, Blood, Blood.... We see it four times here. This was literal, but at the same time the Lord was indulging in what you might call a play on words. Edom means red.

Constable 6-7: For this reason, the sovereign Lord swore, He would turn the Edomites over to others who would shed their blood. Since they had not tried to prevent bloodshed in Israel, they would experience bloodshed in Edom. "Bloodshed" (Heb. *dam*, lit. blood) may be a play on Edom's name (Heb. *edom*, from '*adom*, "to be red"). God would make Mount Seir a desolate waste, such a desolation that few people would visit it.¹⁸

Clarke: Blood shall pursue thee—Thou lovest blood, and thou shalt have blood. It is said that Cyrus and two hundred thousand men were slain in an ambush by Thomyris, queen of the Scythians, and that she cut off his head, and threw it into a vessel filled with blood, with this severe sarcasm:—

“O Cyrus, now satisfy thyself with blood.”

Hence, the figure:—

“Sarcasmus, with this biting taunt doth kill:

Cyrus, thy thirst was blood, now drink thy fill.”

LAN: Ezekiel prophesied not only against the people of Edom, but also against their mountains and land. Their home territory was Mount Seir. Mountains, symbols of strength and power, represented the pride of these people who thought they could get away with evil. Edom's desire for revenge turned against them. Edom received the punishment they were so hasty to give out. God has a way of turning our treatment of others into a boomerang. So we must be careful in our judgment of others (Matthew 7:1-2).¹⁹

Wycliffe 6-9: Retribution must fall on Edom. 10. These two nations. Israel and Judah (cf. Jer 33:24). After the fall of Jerusalem, the Edomites gradually penetrated Judah, occupying it as far as Hebron (cf. Ezk 25:12ff.). Whereas the Lord was there. The Lord had withdrawn his visible presence from the Temple and the city (10:18; 11:22, 23), but he had not renounced his right to the land (36:5). A purified Israel, this prophecy declares, shall return, and Jerusalem will be given a new name (48:35). 14, 15. As Edom rejoiced over the destruction of Judah, so the whole earth will rejoice when the Lord makes Edom desolate. Note the frequent first personal pronouns throughout the chapter, applied to the work of the Lord.²⁰

¹⁸ soniclight.com/constable/notes/pdf/ezekiel.pdf Dr. Thomas Constable, Notes on Ezekiel, 2010 Edition,

¹⁹ Life Application Notes, Life Application Bible

²⁰ Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Eze 35:6). Chicago: Moody Press.

Ezekiel 35:7

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

Having stated why Edom deserved judgment, Ezekiel explained how the nation would be punished. The punishment would include widespread death and unrelieved destruction (see Isa. 34:6–8; 63:1–6; Jer. 49:7–13; Obad. 18).

Ezekiel 35:8

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.

For thousands of years in that part of the country, one of the worst things that could happen to you was to die, but not be buried. It was a form of ultimate shame, a form of disgrace. What he was saying was that they would fall, and would not get buried.

Constable 8-9: The Edomites would fall slain in all parts of their land (cf. 6:3, 7). They would never recover from this judgment, and their cities would remain uninhabited. This was a harsher fate than even what God inflicted on Egypt (29:14) or Ammon (Jer. 49:6). Then the Edomites would know that Yahweh is the only true God.²¹

Ezekiel 35:9

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

Clarke: Perpetual desolations—Thou shalt have perpetual desolation for thy perpetual hatred.

McGee: Ezekiel has previously mentioned Edom's judgment in Ezekiel 25:12–14. Why does he mention it here again? I believe that it is to show that God has a program for the nation Israel. They are to be restored to the land, a place of blessing. They will be put back in the land in peace. However, the enemy is still about, and so God will judge the enemy. The people will be back in the land worshipping God, and living in peace and blessing. What a glorious future is ahead for them!²²

The land has remained perpetually desolate.

²¹ soniclight.com/constable/notes/pdf/ezekiel.pdf Dr. Thomas Constable, Notes on Ezekiel, 2010 Edition,

²² McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed.) (Eze 35:9). Nashville: Thomas Nelson.

Ezekiel 35:10

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

The “two nations” probably had reference to the House of Judah and the House of Israel in that terrible period of their history when they were a divided kingdom.

Dake: [two countries shall be mine] Two countries, Ephraim and Judah, during the time of their division (1 Kings 12).

Constable: The Lord gave three more reasons for Edom's judgment (cf. v. 5). The Edomites had wanted to take over the lands of both Israel and Judah even though they were the lands of Yahweh (cf. 36:12). Ancient Near Easterners viewed the lands of nations as the domain of the gods of those nations. To take a nation was to overcome its god. Thus in trying to take over Israel's land Edom tried to discredit Yahweh since "the Lord was there," it was His land (cf. v. 12; 48:35). This in turn involved failing to recognize Yahweh as the only true God (v. 13).²³

Clarke: **These two nations**—Israel and Judah. The Idumeans thought of conquering and possessing both; and they would have succeeded, but only the Lord was there; and this spoiled their projects, and blasted their hopes.

BKC 10-15: Ezekiel again used the “because/therefore” formula. Edom also sinned in her desire to possess the land God had promised to Judah and Israel. Edom had said those two nations would become her possession. God severely chastised Israel and Judah for their sin, but He never abrogated His promises made to Abraham and his descendants. Edom was trying to usurp Israel’s title deed to the land which had been guaranteed by God.

God’s judgment corresponded to Edom’s guilt: I will treat you in accordance with the anger and jealousy you showed in your hatred of them (v. 11). Edom had dared plot against God’s Chosen People, so she would now experience the consequences. In her boast against God (v. 13) Edom rejoiced when ... Israel became desolate. Therefore God would make Edom desolate. Her treatment of Israel determined her own fate.

Edom became an object lesson for all nations. When God restores Israel’s fortunes in the future, He will judge the world’s other nations based on their treatment of Israel (cf. Matt. 25:31-46). They will be measured by their actions toward Israel.²⁴

OTS 10-15: Condemnation of Edom (35:10–15).

The Edomites coveted the land once occupied by Israel and Judah. They fully intended to take possession of that abandoned area. God, however, was still in that land watching over it, protecting it, until the day he would bring his people back there. It belonged to him. The Edomites offended him by attempting to annex this territory. They

²³ soniclight.com/constable/notes/pdf/ezekiel.pdf Dr. Thomas Constable, Notes on Ezekiel, 2010 Edition,

²⁴ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Eze 35:10–15). Wheaton, IL: Victor Books.

reviled the mountains of Israel when they said: “they are laid desolate; they are given to us for food.” By claiming God’s land as their own the Edomites were speaking “arrogantly” against Yahweh. The Lord had heard their words. He would therefore deal with the Edomites in measures appropriate to their anger, envy and hatred against Israel. By bringing judgment upon Edom, God would make himself known among his own people. At the same time the Edomites would realize that God had heard all of their blasphemous words (35:10–13).

The Edomites rejoiced over the desolation of the inheritance of Israel. So all nations would rejoice over the desolation of Edom. Mt. Seir and all Edom would be a desolation. Then they would realize that Yahweh is God (35:14f.).²⁵

A second reason for God’s revenge on Edom is given, in addition to that in v. 5—Edom expected to take over Judah and Israel after their destruction by the Babylonians. **These two nations** refers to Israel and Judah (see 37:15–28).

ESV 10–12: Edom's land-grab is condemned. Two nations refers to Israel and Judah as separate kingdoms (see 37:15–28). Punishment is presented as poetic justice: just as Edom treated Israel and Judah, so it will be treated in turn. The assertion in 35:10 that the Lord was there moderates the claims of those who portray Yahweh as having abandoned the land of promise (see 11:23) for the land of the exiles. This land remains the Lord's.

Ezekiel 35:11

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.

Constable 11-13: Therefore, the sovereign Lord swore again (cf. v. 6), He would deal with them with the same anger, envy, and hatred that they had demonstrated toward the Israelites (cf. 36:5-6). People would know that He had done this when He judged them. This would teach them that the Lord had heard the hateful words that the Edomites had spoken against "the mountains of Israel" (cf. vv. 2, 3, 7, 15; 36:1, 4, 8). By speaking against the Israelites the Edomites had spoken against Yahweh since He was their God, and the Lord had heard them (cf. 36:5; Mal. 1:1-5).²⁶

²⁵ Smith, J. E. (1992). *The Major Prophets* (Eze 35:10–15). Joplin, Mo.: College Press.

²⁶ soniclight.com/constable/notes/pdf/ezekiel.pdf Dr. Thomas Constable, Notes on Ezekiel, 2010 Edition,

Ezekiel 35:12

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.

Clarke: Thus with your mouth ye have boasted against me—Ye have said you would enter into those lands, and take them for your inheritance; though ye knew that God had promised them to the Israelites, and that you should never have them for your portion.

ESV 12b–15: The theme of derisive speech picks up one of the main issues from ch. 25. As there, so here the speech is more than simply taunting a vanquished people. God is himself the object of insult, and this is unacceptable. The sole mention of the name Edom comes in 35:15 (cf. note on vv. 1–15).

Ezekiel 35:13

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

[spoken against the mountains of Israel] Here God considered slander, boastfulness, and blasphemy against Israel as being against Himself (Ezekiel 35:12-13).

Clarke: Thus with your mouth ye have boasted against me—Ye have said you would enter into those lands, and take them for your inheritance; though ye knew that God had promised them to the Israelites, and that you should never have them for your portion.

Ezekiel 35:14

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

Constable 14-15: The Lord would cause all the earth to rejoice when He made Edom a laughingstock in the world, just as it had rejoiced when Israel became desolate (cf. 36:5). Mount Seir and all of Edom would become absolutely desolate (cf. 36:10). It would not exist when the Lord restored His people to their land. Then the Edomites would learn that Yahweh is God.

The prediction has been literally fulfilled. Edom was first subjugated by Babylon, then Medo-Persia, and then in 126 B.C. by John Hyrcanus the Hasmonean, who compelled them to become Jews. There is no trace of the Edomites now, although their desolate cities can still be identified, as predicted by Obadiah (v. 18) and Jeremiah (49:13).²⁷

Clarke: When the whole earth rejoiceth—When the whole land shall rejoice in the restoration of the Jews, I will make thee desolate. Probably this refers to the time of the Maccabees.

²⁷ soniclight.com/constable/notes/pdf/ezekiel.pdf Dr. Thomas Constable, Notes on Ezekiel, 2010 Edition,

Ryrie: 14-15 An example of nations being judged on the basis of their treatment of Israel (Gen. 12:3). As Edom rejoiced over the fall of Judah, so the nations of the world would rejoice over the fall of Edom.

And the time when the whole earth is rejoicing that will remain a desolate area.

Ezekiel 35:15

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.

There are other cases where God used an enemy as his ordained instrument of punishment; but Edom was not so ordained (Hosea 1:4; Isaiah 10:14; Isaiah 47). Edom here had taken it upon themselves, which did not please the Lord at all.

See Isaiah 34:2-5; Isaiah 63:1-4. Jesus is the one who is “mighty to save.” This is generally linked to Revelation 19 where the Lord comes riding on a white horse and his vesture is dipped in blood. Notice that Isaiah 63:1 says that He comes riding *from Edom*. There is a whole scenario of what probably occurs at the time that the Lord returns (see Zechariah 12, 13, and 14). A prerequisite condition to Jesus Christ returning is that Israel needs to petition Him to come back.²⁸

Clarke: So will I do unto thee—Others shall rejoice in thy downfall as thou hast rejoiced at their downfall.

This whole chapter strongly inculcates this maxim: Do as thou wouldst be done by; and what thou wouldst not have done to thee, do not to others. And from it we learn that every man may, in some sort, be said to make his own temporal good or evil; for as he does to others, God will take care to do to him, whether it be evil or good, weal or wo. Would you not be slandered or backbitten? Then do not slander nor backbite. Wouldst thou wish to live in peace? Then do not disturb the peace of others. Be merciful, and thou shalt obtain mercy.

Chuck Smith: Now as we move into the next lesson, it is a prophecy concerning the mountains of Israel, and you'll find a vivid contrast as you get into chapter 36 between Mount Seir, which is to be desolate perpetually, and the prophecies that are made concerning the mountains of Israel, which were desolate for so many centuries. And the exciting thing when you go over to Israel today is to see Ezekiel 36 fulfilled before your very eyes. These prophecies that God made concerning the mountains of Israel, you see the fulfillment of those prophecies when you're over there.

Chapter 37 God deals with the re-gathering of the nation of Israel back into the land. Chapter 38 the invasion by the allied forces of Russia when Israel has become a nation again. Chapter 39 the destruction of those invading forces.

²⁸ Chuck Missler, Notes on the Book of Ezekiel, khouse.org

So you've got some fascinating reading as the prophecies that we get into now, chapter 36, you can go over and see much of it already fulfilled. As with chapter 37. Chapter 38 is down the road—not very far, but down the road just a little bit. Waiting, really, to happen most any time. So, getting into some exciting areas. Next week ought to be a real blast.

May the Lord bless and guide your life this week. When those decisions have to be made, may the Lord give you a very strong impression to lead you into His path of righteousness. And may you experience God's power working in your life in a very special way. May the love of Christ just fill your heart and overflow, that lives around you might be touched because of what the Lord has done for you. May you be His witnesses, a testimony to others by the love of Christ that shines forth from you.