

Chapter Thirty-Five

3. The Return and Revival of Israel after Edom's Destruction (35:1 – 37:28).

EXEGESIS OF VERSES 1 – 3:

VERSE ONE

“And the word of Yahweh came to me saying...”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came about" + noun-m-s const דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep w/ suf-1st-c-s אֵל/el "unto me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE TWO

“Son of man, set your face against Mount Seir and prophesy over it”.

בֶּן־אָדָם שִׁים פָּנֶיךָ עַל־הָר שֵׁעִיר וְהִנָּבֵא עָלָיו:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/adam "man" + verb-qal-imper-m-s שִׁים/siym "set" + noun-f-p. w/ suf-2nd-m-s פָּנֶיךָ/paneih "your face" + prep. עַל/al "against" + noun-m-s const. הָר/har + proper noun שֵׁעִיר/se'iyir "Seir" + conj. ו/w "and" + verb-niph-imper-m-s נִבֵּא/naba' "prophesy" + prep. w/ suf-3rd-m-s עַל/al "over it").

VERSE THREE

"And you will say to it 'thus says Adonay Yahweh, behold I am against you Mount Seir and I will stretch out My hand over you and make you a devastation and a horror'".

וְאָמַרְתָּ לוֹ כֹּה אָמַר אֲדֹנָי יְהוָה הִנְנִי אֵלֶיךָ הָר־שֵׁעִיר
וְנָטִיתִי יָדִי עָלֶיךָ וְנִתְתִּיךָ שְׂמָמָה וּמַשְׁמָה:

(conj. ו/w "and" + verb-qal-perf-2nd-m-s אָמַר/amar "you will say" + prep. w/ suf-3rd-m-s ל/L "to it" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + interject w/ suf-1st-c-s הִנֵּה/hinne "behold I" + to be verb [supplied] "am" + prep. w/ suf-2nd-m-s אֵל/el "against you" + noun-m-s const.

הַר/har "**mount**" + proper noun שֵׁיר/se'iyir "**Seir**" + conj. ו/w "**and**" + verb-qal-perf-1st-c-s [was consec] נָטַח/natah "**I will stretch out**" + noun-f-s w/ suf-1st-c-s יָד/yad "**my hand**" + prep. w/ suf-2nd-m-s "over you" + conj. ו/w "**and**" + verb-qal-perf-1st-c-s [waw consec] w/ suf-2nd-m-s נָתַן/nathan "**I will make you**" + noun-f-s שְׁמָמָה/sh'mamah "**a devastation**" + conj. ו/w "**and**" + noun-f-s מִשְׁמָמָה/m'shammah "**a horror**").

ANALYSIS OF VERSES 1 – 3:

- Chapter thirty-five features a new communication from Yahweh introduced by the now all too familiar phrases, "**And the word of Yahweh came to me saying...**"
- As previously stated, there is no way to gauge how much time has passed since his last communication as there are no time stamps on any of the communications given after 33:21 until we get to chapter forty (Ezek. 40:1).
- We may presume that the communication took place sometime between the twelfth and twenty-fifth year of exile.
- At this time Ezekiel is to take up another prophesy against Edom.
- Yahweh instructs him in verse two, "**Son of man, set your face against Mount Seir and prophesy over it**".
- Any time the prophet is told to "set his face" against a people or place, a prophetic pronouncement of judgment follows, as is the case here (cp. Ezek. 6:2; 20:46; 21:2; 25:2).
- Mount Seir was in Edom and has become synonymous with the country itself. This is not a mere prophesy against a mere mountain apart from the country in which it stands.
- In actuality it is not one mere mount but "The name of a mountainous region occupied by the Edomites, extending along the eastern side of the Arabah from the south-eastern extremity of the Dead Sea to near the Akabah, or the eastern branch of the Red Sea. It was originally occupied by the Horites Ge 14:6 who were afterwards driven out by the Edomites Ge 32:3 33:14,16 It was allotted to the descendants of Esau De 2:4,22 Jos[h] 24:4 2Ch 20:10 Isa 21:11 Exek. 25:8" (Easton, 3262).
- Hence Mount Seir is analogous to the country of Edom itself.
- Edom was the nation to Israel's southeast; whose citizens were the descendants of Jacob's brother, Esau (Gen. 25:30; 32:3; 36:8, 9; Deut. 2:1-5).
- While Rebecca was pregnant with Jacob and Esau, the two boys wrestled in her womb. When she inquired of the Lord why this was occurring, God told her that two nations were in her womb and that they would be bitter enemies (Gen. 25:21-26).
- This rivalry has continued all through history up to this very day!
- The Edomites refused to allow the sons of Israel passage through their territory when they went out of the land of Egypt (Num. 20:18-21).
- Edom was a thorn in Israel's side for many years. They were finally subdued in the time of David and Solomon and placed under tribute (II Sam. 8:14; I Kings 9:26).
- However they shook off this yoke during the reign of Jehoram (II Kings 8:20).
- By time Israel was in decline during the time of Nebuchadnezzar, Edom took advantage of the situation to do the nation much harm (II Chron. 28:17, 18).
- Recall earlier that Ezekiel took up a prophecy against the Edomites because they took vengeance on God's people (Ezek. 25:12).

18. They had harbored an old grudge against the Jews and this is the “vengeance” she has taken against the house of Judah (cp. Psa. 137:7; Lam 4:21, 22 Amos 1:11; Obad. 1:9-11).
19. The Edomites joined up with Nebuchadnezzar in his war against Judah and there is evidence that the Edomites occupied southern Judah at this time (Taylor, p. 185).
20. They were absolutely in the wrong to harbor a petty hatred and jealousy over things that had taken place in the past as a result of their own actions in attempting harm to the Israel in the first place.
21. However people sometimes hold on to hatred and that is most assuredly the case here.
22. Yahweh continues in verse three by stating **"And you will say to it 'thus says Adonay Yahweh, behold I am against you Mount Seir and I will stretch out My hand over you and make you a devastation and a horror'".**
23. As previously stated, Yahweh is again addressing the judgment that will take place over Edom. He is essentially revisiting and confirming what He stated earlier.
24. Edom teamed up with Nebuchadnezzar to do Judah much harm during her fall. However Babylon’s alliance with Edom was only temporary. After serving its purpose, Nebuchadnezzar turned on Edom, leaving it in ruins.
25. The death toll was high and most of her soldiers ended up in “the pit” as a result (Ezek. 32:29).
26. The Edomites were driven out of their land and many took up residence in Southern Judah where they became “the Idumeans” (Mark 3:7, 8).
27. However while Edom did fall at the hands of the Babylonians, such was only a *partial fulfillment* of what is promised to Edom both here and in chapter twenty-five.
28. Note that in our previous passage (chapter 25), God states that He would take vengeance on them “by the hand of My people Israel” (Ezek. 25:14).
29. This was not something that has yet to occur in history, but an event still yet in the future.
30. We know for a fact that the Jews were out of the land for 70 years.
31. Upon returning they continued on as a dependant nation as part of the Persian Empire at first and later as part of the Empire established by Alexander the Great.
32. After Alexander’s death, his kingdom was divided among his four generals and Israel became the ward of the Seleucid rulers.
33. Israel achieved independence for a short time during the revolt brought about by Judas Maccabeus in the 2nd century BC, giving the Jews autonomy from 160- 138 BC.
34. According to Josephus, John Hyrcanus subjugated a number of Idumeans (descendants of the Edomites) and forced them to accept the procedure of circumcision (Maier, p. 221).
35. However this did anything but destroy them as a people. What’s more, one need usually take Josephus’ writings with a grain of salt.
36. The Jew’s time of independence came to an end fairly quickly as they had fallen victim to a new rising power in the Middle East, the Roman Empire.
37. In 37 BC the kingdom was turned into a Roman province called “the Herodian Kingdom” with Herod the Great, son of Antipater, an Idumean, ruling over Judea having been given the title, “King of the Jews” by Mark Antony following the death of Julius Caesar (Pfeiffer, p. 105).
38. The Idumeans were again a thorn in the Jews side during the war with Rome (66-70 AD).
39. They attacked Jerusalem in 70 AD with a fighting force 10,000 men strong (Mair, p. 317).

40. Once they gained access to the city, they joined up with what remained of the Zealot movement and engaged in a great carnage against the Jews killing 8500 people in just one day (ibid, p. 319).
41. Hence the Idumeans (Edomites) were most assuredly not vanquished by John Hyrcanus' forces. Rather they continued on into the Roman period and continued to rival the Jews.
42. The Jews gained their nation back in 1948 and while they have fought various wars against those around them, they have not destroyed the Idumeans to this day (thought by many to have survived as the modern day Palestinians!!!).
43. Hence, this prophecy is yet to have its *ultimate fulfillment*. It is a prophecy for the end times as well (cp. Isa. 63)!!!
44. It is for this reason that Yahweh revisits this prophesy as its ultimate fulfillment is in the End Times as this entire section of Ezekiel addresses the Tribulation and Millennium (Ezek. 35:14). .
45. Note too that we will see a very familiar sentiment expresses by the Palestinians and those who support them in this passage (Ezek. 35:10).

Eternal Hatred

EXEGESIS OF VERSES 4 & 5:

VERSE FOUR

“I will make your cities a ruin and you will become a desolation and you will know that I am Yahweh”.

עָרֶיךָ חָרְבָה אֲשִׁים וְאַתָּה שְׁמָמָה תִּהְיֶה וְיָדַעְתָּ כִּי־אֲנִי יְהוָה

(noun-f-pl w/ suf-2nd-m-s עָרֶיךָ/‘iyr "**your cities**" + noun-f-s חָרְבָה/ch^arebah "**a ruin**" + verb-qal-imperf-1st-c-s שִׁים/siym "**I will make**" + conj. ו/w "**and**" + pron-2nd-m-s אַתָּה/’attah "**you**" + noun-f-s שְׁמָמָה/sh^emamah "**a desolation**" + verb-qal-imperf-2nd-m-s תִּהְיֶה/hayah "**you will become**" + conj. ו/w "**and**" + verb-qal-perf-2nd-m-s יָדַע/yada ' "**you will know**" + conj. כִּי/kiy "**that**" + pron-1st-c-s אֲנִי/’aniy "**I**" + to be verb "**am**" + proper noun יְהוָה/yhwh "**Yahweh**").

VERSE FIVE

“Because you have held an eternal hatred and you have spilled *the blood* of the sons of Israel upon the handles of your swords in the time of their calamity, in the time of the iniquity of end”.

יֵעָן הָיְוֹת לְךָ אֵיבָת עוֹלָם וַתִּגַּר אֶת־בְּנֵי־יִשְׂרָאֵל
עַל־יְדֵי־חֶרֶב בָּעֵת אִידָם בָּעֵת עוֹן קֵץ:

(adv. יֵעָן/ya’an "**because**" + verb-qal-inf.. const. תִּהְיֶה/hayah "**having come about**" + prep.w/ suf-2nd-m-s ל/L "**for you**" + noun-f-s const. אֵיבָה/’eybah "**enmity/hatred....**" + noun-m-s עוֹלָם/’olam "**eternity/everlasting**" + conj. ו/w "**and**" + verb-hiph-imperf-2nd-m-s [waw consec] נָגַר/nagar "**you have spilled**" + sign. d.o. אֵת/’eth [untranslated] + noun-m-pl const. בָּן/ben "**sons of...**" + proper noun יִשְׂרָאֵל/yis’ra’el "**Israel**" + prep. עַל/’al "**upon**" + noun-f-pl const. יָד/yad "**hands of...**" + noun-f-s חֶרֶב/chereb "**sword**" + prep. ב/B "**in**" + noun-f-s const. עֵת/’eth "**time of...**" + noun-m-s w/ suf-3rd-m-pl אִידָ/’eyd "**their calamity**" + prep. ב/B "**in**" + noun-f-s const. עֵת/’eth "**time of...**" + noun-f-s const. עוֹן/’aon "**iniquity/punishment of...**" + noun-m-s קֵץ/qeyn "**end**").

ANALYSIS OF VERSES 4 & 5:

1. Yahweh continues His declaration against Edom in verse four where He states **“I will make your cities a ruin and you will become a desolation and you will know that I am Yahweh”.**

2. Our language is of the same type that has been used in the past of various nations being overrun with the 5th cycle of discipline (cp. Ezek. 35:9; 6:6; Joel 3:19; Mal 1:3, 4).
3. He in essences states that the entire land will be a ruin and a desolation.
4. This prophecy has a dual fulfillment. It most assuredly has a partial fulfillment as a result of the destruction caused by Nebuchadnezzar and the Babylonian army.
5. At the point that it occurs, those Edomites who descend down to the pit (most of them) will most assuredly know that Yahweh is God and that they were on the wrong side in history and in the AC.
6. However, the Edomites were most assuredly not destroyed as a people in their loss to the Babylonians.
7. As previously stated, this passage has a secondary fulfillment in the End Times when Jesus Christ returns to fight for Israel and crush her age old enemy in the Tribulation.
8. We get some insight into why He is doing so in verse five where Yahweh states that it is **“Because you have held and eternal hatred and you have spilled *the blood of the sons of Israel upon the handles of your swords...*”**
9. Our phrase translated as “eternal hatred” is composed of two words. First we have feminine, singular noun in the construct state, אִיְבָהּ/’eybah, “enmity, hatred, hostility, the hatred in which a hostile act is perpetrated” (cp. Gen. 3:15; Num. 35:21, 22).
10. The construct states puts this word in close association with the word to follow, the masculine, singular noun, עוֹלָם/’olam, “the ancient past, the most distant of times, eternity [past]”.
11. Hence this is a hatred that goes way, way back in time to the time when the two nations were first established.
12. The Edomites have held a steady hatred of the Jews and Israel since the very beginning of their civilization and they still hold that hatred to this very day.
13. The only other time the two above words are used together is in Ezekiel 25:15, where it is used of the “eternal hatred” that the Philistines possessed (and still do) toward Israel!!!
14. Note that God cites that the Edomites are guilty of spilling the blood of the Israelites.
15. The word for blood is actually lacking (note the italics). The Hebrew literally reads “you have spilled out the sons of Israel”.
16. Bloodshed is implied as Yahweh states that it has been spilled out “upon the handles of your swords”.
17. He continues in the final clause where He states that they have done so **“...in the time of their calamity, in the time of the iniquity of the end”**.
18. The immediate question that arises is “what end is in view?”
19. As this passage has a dual fulfillment, there are **two ends** in view. The first is the end of the Jews as they were being defeated by the Babylonians (Ezek. 21:25, 29).
20. Recall that the Edomites assisted Nebuchadnezzar against the Jews and did them much harm (cp. Psa. 137:7).
21. Such was during the time when the Jews were receiving the 5th cycle hence it was a time of their iniquity and at the time of their end as a nation for some years.
22. The second and ultimate fulfillment comes at the end the time when the nation is again under discipline in the Tribulation for siding with antichrist and allowing him to put his image in the temple.
23. While this is a time of great evangelism and one out of every three Jews makes the SAJG, the nation is still corporately in hot water with God!!!

24. Hence, while Edom receives discipline in the 6th century BC, the Edomites continue to exist as a people as the Idumeans and up today as the Palestinians of Eastern Palestine.
25. Hence from the time Israel's leaving Egypt to this very day, the Edomites have continued in their "eternal hatred" against Israel.
26. They will again receive discipline in the Tribulation for their hatefully attacking Israel (Obad. 1:10-16; Isa. 63:1ff).

EXEGESIS OF VERSES 6 & 7:

VERSE SIX

“Therefore, as I live, declares Adonay Yahweh that I will give you over to bloodshed and bloodshed will pursue you since you have not hated bloodshed, even bloodshed will pursue you”.

לְכֵן חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה כִּי־לָדָם אֶעֱשֶׂה וְדָם יִרְדָּפֶךָ
אִם־לֹא דָם שָׂנֵאתָ וְדָם יִרְדָּפֶךָ

(prep. ל/L "unto" + prep. adv. כֵן/ken "thus" + adj-m-s חַי/chay "living" + to be verb [supplied] "am" + pron1st-c-s אֲנִי/aniy "I" + noun-m-s const. נֹאֵם/ne'um "a declaration of..." + proper noun אֲדֹנָי/adonay יְהוִה/yhwh "Yahweh" + conj. כִי/kiy "that" + prep. ל/L "unto" + noun-m-s דָם/dam "blood" + verb-qal-imperf-1st-c-s w/ suf-2nd-m-s אֶעֱשֶׂה/asah "I will make you" + conj. ו/w "and" + noun-m-s דָם/dam "blood" + verb-qal-imperf-3rd-m-s w/suf-2nd-m-s יִרְדָּפֶךָ/radaph "will pursue you" + conj. אִם/im "since" + neg. adv. לֹא/lo' "not" + noun-m-s דָם/dam "blood" + verb-qal-perf-2nd-m-s שָׂנֵאתָ/sane' "you have hated" + conj. ו/w "even" + noun-m-s דָם/dam "blood" + verb-qal-imperf-3rd-m-s w/ suf-2nd-m-s יִרְדָּפֶךָ/radaph "will pursue you").

VERSE SEVEN

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

וְנָתַתִּי אֶת־הָר שֵׁעִיר לְשִׁמְמָה וּשְׁמָמָה וְהִכַּרְתִּי מִמֶּנּוּ עֹבֵר
וְשׁוֹב

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַתִּי/nathan "I will give" + sign d.o. אֶת/eth [untranslated] + noun-m-s const. הָר/har "mount..." + proper noun שֵׁעִיר/se'iyir "Seir" + prep. ל/L "for" + noun-f-s שִׁמְמָה/shimemah "a devastation" + conj. ו/w "and" + noun-f-s שְׁמָמָה/shemamah "a wasteland" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] חָתַתִּי/karath "I will cut off" + prep. w/ suf-3rd-m-s מִן/min "from it" + verb-qal-part-m-s עֹבֵר/abar "one who passes through" + conj. ו/w "and" + verb-qal-part-m-s שׁוֹב/shub "one who returns").

ANALYSIS OF VERSES 6 & 7:

1. Yahweh continues His proclamation against Mount Seir, swearing by Himself as He states **“Therefore, as I live, declares Adonay Yahweh that I will give you over to bloodshed and bloodshed will pursue you since you have not hated bloodshed, even bloodshed will pursue you”**.
2. Herein begins a list of offenses which gets to the crux of the matter regarding the reason why He is going to punish them.
3. The first instance listed is that of their love of violence.
4. Note the poetic justice in view here as Yahweh gives them over to bloodshed which will then pursue them as they have not hated bloodshed.
5. People should see war and violence as a last resort and generally seek peaceful solutions.
6. However the Edomites were guilty of being a harsh, violent, brutal society, not unlike the Assyrians (Jon. 3:8).
7. There is a play on words here as the name “Edom” means “red”, which was Esau’s nickname (Gen. 25:30).
8. Now this “red” nation is going to be turned red by being soaked in their own blood.
9. As previously stated, the Edomites had been a thorn in Israel’s side all the way back to the beginning.
10. However their acts in attacking Israel at “the time of the end” are seen as murderous, and just as the “blood avenger” could seek out justice on the offender, so too here Yahweh functions as the “blood avenger” who will cast judgment on Edom for her crimes (cp. Num. 35:11ff).
11. Yahweh then promises to **“...make Mount Seir a desolation and a waste and I will cut it off from the one who passes through and the one who returns”**.
12. In other words, God is going to institute a great reduction in population so that no one will pass through and no one will return there (cp. Ezek. 25:13; 29:8-11; Jer. 51:62).
13. Such was instituted some time after the fall of Judah.
14. While the Edomites had partnered with the Chaldeans and attacked Judah, it is believed that the Babylonians later turned on them late in the 6th century BC, probably during the reign of Nabonidus, successor to Nebuchadnezzar (*Edom*).
15. Such resulted in many Edomites moving into southern Judah in the region of Hebron (ibid.).
16. Hence, while the Edomites continue and survive, their civilization on Mount Seir was vacated at this time in fulfillment of what Yahweh proclaims here.
17. Such does not mean that Mount Seir will never be inhabited again. Indeed, it is part of Jordan to this day.
18. However it would never be home to the Edomites again. Once driven out, the Nabatean Arabs made it their home and the Edomites had to resettle in southern Judea.

EXEGESIS OF VERSES 8 – 10

VERSE EIGHT

“And I will fill its mountains with the slain and on your hills and in your valleys and in all of your ravines those slain by the sword will fall”.

וּמִלֵּאתִי אֶת־הָרֵיוֹ חֲלָלִיו גִּבְעוֹתֶיךָ וְגֵאוֹתֶיךָ וְכָל־אֶפְיָקֶיךָ
חֲלָלֵי־חֶרֶב יִפְּלוּ בָּהֶם:

(conj. ו/w "and" + verb-piel-perf-1st-c-s [waw consec] מִלֵּא/male' "I will fill" + sign d.o.
אֶת/eth [untranslated] + noun-m-pl w/ suf-3rd-m-s הָרֵי/har "its mountains" + noun-m-pl w/
suf-3rd-m-s חֲלָל/chalal "its slain" + noun-f-pl w/ suf-2nd-m-s גִּבְעָה/gib^eah "your hills" +
conj. ו/w "and" + noun-f-pl w/ suf-2nd-m-s גֵּאוֹת/gaye' "your valleys" + conj. ו/w "and" +
noun-m-s const. כָּל/kol "all of..." + noun-m-pl w/ suf-2nd-m-pl const. אֶפְיָק/aphiq "your
ravines" + noun-m-pl const. חֲלָל/chalal "slain..." + noun-f-s חֶרֶב/chereb "sword" + verb-qal-
imperf-3rd-m-pl נִפְּל/naphal "they will fall" + prep. w/ suf-3rd-m-pl ב/B "on them").

VERSE NINE

“I will make you an everlasting desolation and your cities will not be inhabited. Then you will know that I am Yahweh”.

כִּי־אֲנִי יְהוָה: שְׁמָמוֹת עוֹלָם אֶתְנֶנְךָ וְעָרֶיךָ לֹא (תִּשְׁבְּנָה) [תִּשְׁבְּנָה] וַיֵּדְעֻם

(noun-f-pl const. שְׁמָמוֹת/sh^emamah "waste..." + noun-m-s עוֹלָם/olam "everlasting/eternal" +
verb-qal-imperf-1st-c-s w/ suf-2nd-m-s נִתְּנָם/nathan "I will make you" + conj. ו/w "and" +
noun-f-pl w/ suf-2nd-m-s עָרֵי/iyar "your cities" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-
3rd-f-pl יֵשְׁבּ/yashab "they will dwell" + conj. ו/w "then" + verb-qal-perf-2nd-m-pl [waw
consec] יָדַע/yada' "you will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be
verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh").

“Because you say the two nations and the two lands will be for us and we will possess it, but Yahweh was there”.

יַעַן אָמַרְךָ אֶת־שְׁנֵי הַגּוֹיִם וְאֶת־שְׁתֵּי הָאָרְצוֹת לִי תִהְיֶינָה
וַיִּרְשְׁנוּהָ וַיְהוּהָ שָׁם הָיָה:

(adv. יַעַן/ya'an "because" + verb-al-inf. const. w/ suf-2nd-m-s אָמַר/amar "you say"

+ sign d.o. אֵת/eth [untranslated] + adj-m-pl const. שְׁנַיִם/shenayim "two..." + noun-m-pl w/ d.a. גּוֹי/goy "the nations" + conj. ו/w "and" + sign of d.o. אֵת/eth [untranslated] + adj-f-pl const. שְׁנַיִם/shenayim "two..." + noun-f-pl w/ d.a. אֶרֶץ/erets "the lands" + prep w/ suf-1st-c-s ל/L "for us" + verb-qal-imperf-3rd-f-pl הָיָה/hayah "they will be" + conj. ו/w "and" + verb-qal-perf-1st-c-pl [waw consec] w/ suf-3rd-f-s יָרַשׁ/yarash "we will possess/inherit it" + conj. - advers. ו/w "but" + proper noun יְהוָה/yhwh "Yahweh" + adv. שָׁם/sham "there" + verb-qal-perf-3rd-m-s הָיָה/hayah "he was").

ANALYSIS OF VERSES 8 – 10:

1. Yahweh continues with His description of Edom's judgment in verse eight where He states **"And I will fill its mountains with the slain and on your hills and in your valleys and in all of your ravines those slain by the sword will fall"**.
2. The language is very similar to God's earlier pronouncements against Israel, Assyria and Egypt (Ezek. 6:3; 31:12; 32:6).
3. The idea being communicated here is that of total destruction, with the landscape littered with the dead bodies of thousands of Edomites.
4. It also communicates the idea that there will be no place to hide as death will pursue them from the mountains and hills to the valleys and ravines.
5. He continues in verse nine, **"I will make you an everlasting desolation and your cities will not be inhabited. Then you will know that I am Yahweh"**.
6. Note that Edom is here called "an everlasting desolation". Our phrase is composed of the feminine, plural construct of שְׁמָמָה/sh^emamah, "a waste, desolation, horror, wasteland".
7. The fact that it is in the construct state links it closely with the word that follows, the masculine, singular noun, עוֹלָם/olam, "forever, ever, everlasting, evermore, perpetual, old, ancient".
8. This word can describe something indefinite in future time or past time, depending on context (Gen. 3:22; 6:3; Josh 24:2; II Kings 19:25).
9. Here it is used of the future. Hence once the destruction occurs it will last for a long, indefinite period of time.
10. Both words are placed prior to the verb in emphatic position to emphasize the condition that Edom will find itself in.
11. The only other time this phrase is used in the Bible is of the destruction of Babylon (Jer. 51:26, 62).
12. It should be noted that Edom's cities in Mount Seir were destroyed in the 6th century BC and have never been reoccupied to this day (Isa. 21:11ff; Jer. 49:17, 18; Mal. 1:3).
13. Hence it most assuredly became "an everlasting desolation". Note again the poetic justice. They had "an eternal hatred" hence they receive "an everlasting desolation"!!!
14. This had not yet occurred at the time Ezekiel gives this prophesy to his audience. Hence it may still be viewed as a future event from the standpoint of those Jews living in the land of Babylon.
15. He continues in verse ten where He states, **"Because you say the two nations and the two lands will be for us and we will possess it..."**

16. The immediate question is “what two lands?”. On first glance one might think “Edom and Israel”. However note that they state “we will possess **it**” where the 3rd, feminine singular suffix is linked to the qal imperfect of שָׁרַשׁ/yarash, “we will possess/inherit **it**”.
17. Hence they want to possess a single entity which is composed of two nations. Such is a reference to their desire to possess Israel and Judah. They wanted all of the land of the two nations of Israel.
18. Edom leaped at the chance to destroy Israel at “the time of the end” when she thought she could occupy *both* lands.
19. Note that she did not merely want to take land but her attitude was that she would possess all of the land, and that she would take over Israel completely to include all of Judah as well as those lands of the northern kingdom which had been ceded to the Assyrians years ago.
20. They thought they would be big time benefactors of the political and social upheaval being accomplished at the hands of the Babylonians.
21. This plan back-fired on the Edomites greatly as they met defeat at the hands of the Chaldeans at the end of the 6th century.
22. However the Edomites did not cease to be a people. They migrated to Southern Judah after their defeat and resided in the land.
23. Recall that it was earlier stated that this prophecy has a dual fulfillment, one during the Babylonian Conquest as well as destruction in the Tribulation.
24. After their destruction, they migrated into southern Israel in the region of Hebron.
25. “Archaeological investigation has shown that the nation flourished between the 13th and the 8th centuries BC and was destroyed after a period of decline in the 6th century BC by the Babylonians. After the fall of the kingdom of Edom, the Edomites were pushed westward towards southern Judah by nomadic tribes coming from the east; among them were the Nabataeans, who first appeared in the historical annals of the 4th century BC and had already established their own kingdom in what used to be Edom by the first half of the 2nd century BC.” (Gibson, p. 149-150).
26. By the time of Jesus’ First Advent, the Edomites are present in Israel as “the Idumeans”.
27. Who not only lived in but ruled Judea in the personage of the Herodian Kings.
28. It is believed that this same group exists today as the Palestinians living east of Jerusalem.
29. The final fulfillment of this prophecy occurs during the end of the Tribulation.
30. It is interesting to note the attitude that the modern Palestinians have in reference to the land of Israel. They believe that the two lands should belong to them.
31. In other words, they think they should possess all of it with the Jews out of the picture.
32. What is it that the Free Palestine Movement so often chants today? “From the river to the sea, Palestine shall be free”.
33. Their big mistake both in the 6th century BC and in modern times is the fact that they leave God out of their thinking and decision making.
34. Note that at the end of verse ten, Ezekiel informs his audience, “...**but Yahweh was there**”.
35. Yahweh was not in Edom or on Mount Seir, but in the land of Israel. Though the nation had been overrun, this was still God’s country that He had reserved for the Jews.
36. Herein lies the error of their thinking and actions. They are not merely attempting to carve up any land. They are trying to take the Land where God has made a name for himself and the land that He has promised to His people (Gen. 12:7; I Kings 11:36).

EXEGESIS OF VERSES 11 & 12:

VERSE ELEVEN

“Therefore, as I live, declares Adonay Yahweh, I will even deal with you according to your anger and your jealousy which you have produced out of your hatred which you have toward them and I will be known among them when I judge you”.

לִכְן חַי־אֲנִי נֹאֵם יְהוָה וְעָשִׂיתִי כַאֲפֶךָ וּכְקִנְאָתְךָ
 אֲשֶׁר עָשִׂיתָ מִשְׂנֵאָתְךָ בָּם וְנִוְדַעְתִּי בָּם כַּאֲשֶׁר אֲשַׁפֵּטְךָ:

(prep. ל/L "unto" + adv. כֵּן/ken "thus" + adj-m-s חַי/chay "living/alive" + to be verb [supplied] "am" + pron-1st-c-s אֲנִי/aniy "I" + noun-m-s נֹאֵם/ne'um "a declaration of..." + proper noun אֲדֹנָי/’adonay יְהוָה/yhwh "Adonay Yahweh" + conj. ו/w "even" + verb-qal-perf-1st-c-s [waw consec] עָשִׂה/’asah "I will deal" + conj. כ/K "according to" + noun-m-s w/ suf-2nd-m-s אַף/’aph "your anger" + conj. ו/w "and" + prep. כ/K "according to" + noun-f-s w/ suf-2nd-m-s קִנְאָה/quin’ah "your jealousy" + rel. pron. אֲשֶׁר/’asher "which" + verb-qal-perf-2nd-m-s עָשִׂה/’asah "you have done" + prep. מִן/min "from" + noun-f-s w/ suf-2nd-m-s שִׂנְאָה/sine’ah "your hatred" + prep. w/ suf-3rd-m-pl בָּ/B "towards them" + conj. ו/w "and" + verb-niph-perf-1st-c-s [waw consec] יָדָע/’yada’ "I will be known" + prep. w/ suf-3rd-m-pl בָּ/B "among them" + prep. כ/K "according to" + rel. pron. אֲשֶׁר/’asher "when" + verb-qal-imperf-1st-c-s w/ suf-2nd-m-s שַׁפַּט/shaphat "I will judge you").

VERSE TWELVE

“And you will know that I am Yahweh. I have heard all of your contempt that you have spoken concerning the mountains of Israel saying ‘It is desolate they have been given to us for food’”.

וְיָדַעְתָּ כִּי־אֲנִי יְהוָה שָׁמַעְתִּי אֶת־כָּל־נִאֲצוּתְךָ אֲשֶׁר אָמַרְתָּ
 עַל־הָרֵי יִשְׂרָאֵל לֵאמֹר (שְׁמֵמָה) [שְׁמֵמָה] לָנוּ נִתְּנוּ לֶאֱכֹלָה:

(conj. ו/w "and" + verb-qal-perf-2nd-m-s יָדָע/’yada’ "you will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh" + verb-qal-perf-1st-c-s שָׁמַע/shama’ "I have heard" + sign d.o. [untranslated] + noun-m-s const. כָּל/kol "all of..." + noun-f-pl w/ suf-2nd-m-s נִאֲצָה/n’atsah "your contempt" + rel. pron. אֲשֶׁר/’asher "that" + verb-qal-perf-2nd-m-s אָמַר/’amar "you have spoken" + prep. עַל/al

"upon/over" + noun-m-pl const. הָרִים/har "mountains of..." + proper noun יִשְׂרָאֵל/yis'ra'el
 "Israel" + prep. לְ/L [untranslated]" + verb-qal-inf. const. אָמַר/'amar "saying" + verb-qal-perf-
 3rd-f-s שָׁמֵם/shamem "it is desolate" + prep. w/ suf-1st-c-pl לָנוּ/L "to us" + verb-niph-perf-3rd-
 c-pl נָתַן/nathan "they have been given" + prep. לְ/L "for" + noun-f-s אֹכֶל/ak'lah "food").

ANALYSIS OF VERSES 11 & 12:

1. Yahweh continues with His indictment against the Edomites in verse eleven.
2. He states, **"Therefore, as I live, declares Adonay Yahweh, I will even deal with you according to your anger and your jealousy which you have produced out of your hatred which you have toward them..."**
3. Note that God again swears by Himself. There is no one and nothing which is greater that He can swear by (Heb. 6:13).
4. Note again the poetic justice. God is going to meet out justice according to the degree of their OSN activity.
5. Their motivation for attacking Israel is two-part: "anger" and "jealousy".
6. It is easy to see why they would be jealous of Israel. There were after all God's chosen people.
7. The founder of their own nation had been rejected by God (Rom. 9:13 cf. Mal. 1:2, 3).
8. God had supported Israel through the years and had not shown such blessing and support for Edom. This also made them "angry".
9. He then out a third mental attitude sin that has produced the anger and jealousy, the sin of "hatred".
10. Our word for "hatred" is the feminine, singular noun, שִׂנְאָה/sine'ah, "hatred, aversion, ill-will".
11. Recall that the Edomites had an ancient hatred/enmity for Israel (Ezek. 35:5).
12. He continues in final clause of verse eleven stating **"...I will be known among them when I judge you"**.
13. In other words they will be cognizant that God is vindicating them when He judges the Edomites.
14. As previously stated, their being judged has a dual fulfillment; one during the 6th Century BC and one in the end times.
15. In each incident, Israel will be away that God is fighting on their behalf.
16. He continues in verse twelve where He states in the first clause, **"And you will know that I am Yahweh..."**
17. The Edomites will know that Yahweh is God and is the one whom they had opposed.
18. This will occur in the afterlife when they descend down to the pit (Ezek. 32:29).
19. He continues in verse twelve where He states **"...I have heard all of your contempt that you have spoken concerning the mountains of Israel saying 'It is desolate they have been given to us for food'"**.
20. Note that the Edomites have their eyes on "the mountains of Israel". They don't merely desire the mountains only but the whole of the land.
21. "Mountains" is used as the antithesis to "Mount Seir" which was mentioned at the beginning of the chapter.
22. They were not content to have the whole of the land given them by Yahweh, they sought to take the whole of Israel as well (Josh 24:4).

23. However God is not ignorant of the schemes. He is not blind to their actions nor is He deaf to their words. He knows everything. Nothing has gotten past Him.
24. Our word translated as “contempt” is the feminine, plural noun, **תִּצְחֹן**/n^e’atsah, “contempt, blasphemy, reviling”.
25. It is the same word used to describe the Israelites’ statement that the golden calf was the god who brought them out of Egypt (Neh. 9:18).
26. The content of their blasphemy concerns their eyeing out the mountains of Israel and thinking that they have been given to them.
27. Such is most assuredly not the case and it displeases God to hear them say this (cp. Psa. 83:12; 137:7; Ezek. 35:10; James 2:13).

EXEGESIS OF VERSES 13 – 15:

VERSE THIRTEEN

“And you have magnified your mouths against Me and you make your words against Me abundant. I, Myself have heard!”

וַתַּגְדִּילוּ עָלַי בְּפִיכֶם וַהֲעַתְרֵתֶם עָלַי דְּבָרֵיכֶם אֲנִי שָׁמָעְתִּי

(conj. ו/w "and" + verb-hiph-imperf-2nd-m-pl [waw consec] גַּדַּל/gadal "you have made great" + prep. w/ suf-1st-c-s עַל/al "against me" + prep. ב/B "with" + noun-m-s w/ suf-2nd-m-pl פִּה/peh "your mouths" + conj. ו/w "and" + verb-hiph-perf-2nd-m-pl [waw consec] עָתַר/atar "you will make abundant" + prep. w/ suf-1st-c-s עַל/al "upon me" + noun-m-pl w/ suf-2nd-m-pl דְּבָרִי/dabar "your words" + pron-1st-c-s אֲנִי/aniy "myself" + verb-qal-perf-1st-c-s שָׁמַע/shama' "I have heard").

VERSE FOURTEEN

“Thus says Adonay Yahweh, ‘as the whole earth rejoices I will make a desolation of you’”.

כֹּה אָמַר אֲדֹנָי יְהוָה כְּשִׂמְחָה כָּל-הָאָרֶץ שְׂמָמָה אֶעֱשֶׂה-לָךְ:

(adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/adonay יהוה/yhwh "Adonay Yahweh" + prep. כ/K "as" + verb-qal-inf. const. שִׂמְחָה/samach "rejoices" + noun-m-s const. כָּל/kol "all of..." + noun-f-s w/ d.a. אָרֶץ/erets "the earth" + noun-f-s שְׂמָמָה/shamamah "a desolation" + verb-qal-imperf-1st-c-s אֶעֱשֶׂה/asah "I will make" + prep. w/ suf-2nd-f-s ל/L "of you").

VERSE FIFTEEN

“According to your joy for the inheritance of the house of Israel over the fact that it was made desolate, thus I will do to you. You will become a devastation Mount Seir and all of Edom-all of it, and they will know that I am Yahweh”.

(prep. כ/K "according to" + noun-f-s w/ suf-2nd-m-s שִׂמְחָה/shim'chah "your joy" + prep. ל/L "for" + noun-f-s const. גַּחְלָה/gachalah "inheritance of..." + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + prep. עַל/al "over" + rel. pron. אֲשֶׁר/asher "that" + verb-qal-perf-3rd-f-s שָׁמַם/shamam "It had been desolate" + adv. כֵּן/ken "thus" + verb-qal-imperf-1st-c-s אֶעֱשֶׂה/asah "I will do" + prep. w/ suf-2nd-f-s ל/L "to you" +

noun-f-s שְׁמָמָה/shēmamah "a devastation" + verb-qal-imperf-2nd-m-s הָיָה/hayah "you will become" + noun-m-s const. הָר/har "mount..." proper noun שֵׁעִיר/se'iyar "Seir" + conj. ו/w "and" + noun-m-s const. כָּל/kol "all of..." + proper noun אֶדְוֹם/edom "Edom" + noun-m-s w/suf-3rd-f-s כָּל/kol "all of it" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl יָדָע/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh").

ANALYSIS OF VERSES 13 – 15:

1. Yahweh wraps up His indictment against Edom in these final verses of chapter thirty-five.
2. He states in verse thirteen, **“And you have magnified your mouths against Me and you make your words against Me abundant...”**
3. Note that they have both “magnified their mouths” and “made their words abundant” against Yahweh. This is another way of saying that they have boasted of themselves in opposition to God.
4. Recall that God had heard their contempt or blasphemies in the previous section.
5. Here we have an additional reference to their ongoing verbal boasts of what they have and will accomplish.
6. They are guilty of speaking against God because they have pledged to take the land of His people and the land where He has chosen to make a name for Himself.
7. This was not a mere occasional comment. Rather they had made their words against Him “abundant”.
8. Yahweh states, **“... I, Myself have heard!”** in the final clause of verse thirteen.
9. Note the uses of the emphatic pronoun: “I, Myself”.
10. Such is an example of language of accommodation. Yes, God was cognizant of their speaking and aware of every word. However God need not “eavesdrop” on the Edomites, nor pay close attention to the rumor mill.
11. Realize that in His omniscience, God knew everything they would boast concerning their attempt to take His land in eternity past. He has always known what every person will say and do (Ezek 35:12; Exo. 16:12; Num. 14:27; II Kings 19:28; Jer. 29:23).
12. By verbally boasting that they would take the whole of the land of Israel was indicative of the fact that they would essentially attempt to disrupt God giving that land to his people after the 70 year captivity as well as in the End Times.
13. He continues in verse fourteen where He states **“Thus says Adonay Yahweh, ‘as the whole earth rejoices I will make a desolation of you’”**.
14. As previously stated, this prophecy has a dual fulfillment. Here God speaks of their destruction in the End Times.
15. The entire earth was not rejoicing when God made Edom a desolation during the time of the Babylonian Empire.
16. Everyone was afraid each time Babylon sacked a nation and wondered if they would be next (Ezek. 30:3-9).
17. Rather, this is a reference to the destruction at the end of the Tribulation when the survivors of the Tribulation who are believers view Jesus Christ destroying His enemies of what remains of the Edomites (Isa. 63:1ff; Obad. 1:9-18).

18. Recall that the Edomites moved away from Mount Seir after their defeat at the hands of the Chaldeans and their being driven out by Nabatean Arabs.
19. They eventually settled in Southern Judah around Hebron.
20. By Jesus day, they remained in southern Jerusalem as the Idumeans. The Herodian Kings were Idumeans.
21. They have remained in this region to this day and some of the Palestinians who live in the West Bank are descendants of them.
22. They continue to this day boasting that they will take back the land and do away with the Jews.
23. God is through listening to and viewing such threats and actions and finally does away with these people at the end of the Tribulation.
24. No one left on the earth at the end of the tribulation, on their way to the Millennium is going to miss them (cp. Isa. 14:7-8; 34:5-35:10; Amos 9:12)!!!
25. He wraps up His comments in verse fifteen where He states **“According to your joy for the inheritance of the house of Israel over the fact that it was made desolate, thus I will do to you. You will become a devastation Mount Seir and all of Edom-all of it, and they will know that I am Yahweh”**.
26. Recall that the Edomites really had their mouths watering at the point that the southern kingdom of Judah was defeated and had their population deported by Nebuchadnezzar in 587 BC.
27. They thought they were going to march right in and take “the two lands” (Ezek. 35:10).
28. However, as a result of their anger, jealousy and hatred, God will lay them low and destroy their nation (Ezek. 35:11).
29. Mount Seir will be destroyed and her cities laid waste. This occurred at the end of the 6th century BC.
30. Note that it is not merely Mount Seir but “...all of Edom-all of it...”
31. Such would extend past Mount Seir to the “New Edom” that was established in southern Judah and remains to this day in the form of the Palestinians of the West Bank.
32. Again, this prophecy has a dual fulfillment: one in the 6th century BC and one in the End times.
33. Jesus Christ will deal with the final manifestation of the Edomites when He returns at the end of the Tribulation.
34. He will destroy them and send them to Hell. At this point God tells Israel that “they will know that I am Yahweh” (Ezek. 32:29).

***The End of Ezekiel Chapter 35**
November 21st, 2025

Works Cited:

Easton, Matthew George, Easton's Bible Dictionary ©1897, electronic version as it appears on *BibleWorks* ©2003 edition.

Edom, as it appears on Wikipedia at <https://en.wikipedia.org/wiki/Edom>

Gibson, Shimon (2001). *Negev, Avraham; "Edom; Edomites". Archaeological Encyclopedia of the Holy Land (Revised and updated ed.). New York / London: Continuum as it appears at*
<https://en.wikipedia.org/wiki/Edom>

Mair, Paul L., Josephus (The Essential Writings) ©1988, Kregle Publications, Grand Rapids, MI.

Pfeiffer, Charles F, Between the Testaments ©1959, Bakker Book House, Grand Rapids, MI.

Taylor, John B., Ezekiel (Tyndale Old Testament Commentaries – Vol. 22) ©2009, Intervarsity Press, Nottingham, England.