

Ezekiel Part 33 (Ezekiel 25:8-17)

1. **25:12-14** Located just south of Moab.
2. Edom was also associated with the area around Mount Seir mentioned in v. 8.
3. Edom and Moab were closely allied because they were neighbors and because of ancestral ties.
4. The Edomites were descendants of Esau. (Genesis 25:25)
5. They were characterized as red and hairy. The word "Edom" means "red."
6. There was a natural enmity/hostility between the Edomites, Esau's descendants, and the Israelites, Jacob's descendants. (verse 12)
7. That hostility carried on in successive generations by memory of the deception of Jacob that cost Esau his birthright and blessing. (Genesis 25:29-34, 27:1-40)
8. The Edomites would never forgive or forget what they had lost by Jacob's treachery. (Genesis 27:41-46)
9. Like the Moabites and Ammonites, they were a warring, idolatrous, proud, cruel, and vengeful people.
10. Esau despised his birthright and thus held the promises of God in contempt. (Hebrews 12:15)
11. It is no surprise that his descendants, the Edomites, also were bitter enemies of God and His people.
12. Edom had consistently taken sides with the enemies of Israel and often aided them. (2 Chronicles 20:10)
13. They had called for the destruction of Jerusalem (Ps 137:7), and Amos said they bought Hebrew slaves from the men of Tyre. (Amos 1:9-10; 11-12)
14. Ezekiel prophesied that the whole country would be laid waste (v. 13).
15. Teman was the extreme northern district of Edom while Dedan was in the south; thus, the mention of these two cities was a way of referring to the whole nation.
16. Both Isaiah (34:5-17) and Jeremiah (49:7-22) have lengthy passages concerning Edom that describe the consequences of judgment as rendering it a desolate, empty place.
17. The entire Book of Obadiah predicts the doom of Edom for conspiracy against the Hebrews, who were their kinsmen.

18. So Ezekiel predicted that the Hebrews would be the “hand” by which God’s anger and wrath would be administered to Edom.
19. The prophecy was fulfilled when Edom finally was defeated by the Maccabees and incorporated into the Jewish state. (verse 13–14)
20. **25:15–17** Ezekiel’s fourth prophecy was against the Philistines, a seafaring people who came to the coast of Israel from the area around the Aegean Sea.
21. They formed a confederation of five city-states, Gath, Gaza, Ekron, Ashdod, and Askelon. From the time of the judges they were adversaries of the Hebrews.
22. They opposed Israel in the early years under the kings.
23. The Philistines were a threat even before the kings when the judges Shamgar (Judges 3:31), Jephthah (10:7), and Samson (13–16) faced them as a constant danger to the security of Israel.
24. Early defeats and the capture of the ark of the covenant by the Philistines (1 Sam 4–5) led the Hebrews to call for a king who could be a military leader (1 Sam 8:4–22).
25. Saul was chosen king in the context of this political-military tension (1 Samuel 9:1–10).
26. But it was David who finally subdued Philistia during his reign (2 Samuel 5:17–25).
27. Hostilities continued to erupt between the two nations until the Philistines were confronted by Hezekiah (2 Kgs 18:8), Jehoram (2 Chr 21:16–17), and Ahaz (2 Chr 28:18), after which they were no longer a threat.
28. Ezekiel’s indictment against the Philistines summarized all those years of hatred and opposition. He said, “They took revenge with malice in their hearts” (v. 15).
29. So God promised to act for Israel and execute a “great vengeance” against Philistia (v. 17).
30. That vengeance included cutting off the Kerethites (v. 16), one of two fierce fighting forces once employed by David (2 Sam 8:18) as his personal army.
31. The other group also employed by David was called Pelethites. So, God promised to cut off the best of the fighting forces of the Philistines and to destroy the remnant of the coast that was their homeland.
32. Because of the hatred of the Philistines toward Israel, Ezekiel prophesied God’s vengeance on them.
33. Those who oppose God and His people never gain by their opposition.
34. The prophecies against foreign nations show both God’s concern for the redemption of all people and his determination to judge sin wherever and whenever the standards of his word are violated (25:1–32:32).