

## **Dr. Leslie Allen, Daniel, Session 17, Edom's Fate Versus Israel's Future (Ezek 35:1-36:15) Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Allen, Ezekiel, Session 17, Edom's Fate Versus Israel's Future (Ezek 35:1-36:15), Biblicalelearning.org, BeL**

Dr. Leslie Allen's lecture focuses on Ezekiel 35:1-36:15, contrasting Edom's fate with Israel's future. The lecture explores why a message against Edom appears alongside a message of salvation for Israel, arguing that the former serves as a foil to the latter. Edom's hostility towards Judah, particularly during Jerusalem's fall in 587 BC and subsequent occupation of Judean land, is highlighted and judged. The lecture then shifts to a message of hope for the "mountains of Israel", reversing a prior judgment and promising restoration and divine favor. Allen explains that God empathizes with the exiles' suffering and addresses their fears and concerns, promising a renewed land free from its past stigmas. This section underscores God's covenant with Israel and his commitment to their future prosperity and honor.

**2. 13 - minute Audio Podcast Created on the basis of Dr. Allen, Ezekiel, Session 17 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Ezekiel).**



**Allen\_Ezekiel\_Sessi  
on17.mp3**

### 3. Briefing Document: Allen, Ezekiel, Session 17, Edom's Fate Versus Israel's Future (Ezek 35:1-36:15)

Here's a briefing document summarizing the key themes and ideas from the provided excerpt of Dr. Leslie Allen's lecture on Ezekiel 35:1-36:15:

#### Briefing Document: Ezekiel 35:1-36:15 - Edom's Fate Versus Israel's Future

##### Overview:

This lecture focuses on Ezekiel 35:1-36:15, a literary unit contrasting the judgment against Edom with the promise of salvation for Israel. Dr. Allen argues that Chapter 35, the message against Edom, is included to highlight and emphasize the subsequent message of hope and restoration for Israel in Chapter 36. The passage addresses both historical events (Edom's role in and after the fall of Jerusalem in 587 BC) and the emotional state of the exiles in Babylon. The lecture analyzes the structure of the text, its connection to other Old Testament passages, and the theological implications of God's judgment and promise.

##### Key Themes and Ideas:

- **Contrast and Juxtaposition:** The central theme is the deliberate juxtaposition of Edom's judgment and Israel's future salvation. As Dr. Allen states, "Chapter 35 is present at this juncture because of 36:1-15, for the sake of 36:1-15. It's like a red light for crossing traffic that corresponds to and confirms the green light for ongoing, forward-moving traffic. Edom's progress is to be checked while Israel's progress is affirmed."
- **Edom's Role and Judgment:** Edom is condemned for its "ancient enmity" (Ezekiel 35:5) and opportunistic actions against Judah during and after the Babylonian conquest. This includes supporting the Babylonians, occupying southern Judah, and expressing malicious joy at Judah's misfortune. The lecture draws parallels to Obadiah's condemnation of Edom.
- **Theological Significance of Land:** The land of Israel plays a crucial role. Edom's desire to possess the land is seen as a direct challenge to God's ownership and covenant with Israel. As Allen notes, "It was his land that he'd given to Israel. And so, the Edomite claims to occupy the land were ultimately directed against God himself." Conversely, the promise of Israel's return and repossession of the land signifies God's faithfulness and restoration.

- **Israel's Humiliation and Grief:** The lecture emphasizes the dual nature of Israel's suffering: objective loss (desolation, plunder) and subjective humiliation (gossip, derision, insults). God's judgment against the nations is presented as a message of empathy for the exiles, acknowledging their pain and promising retribution. "It's assuring the exiles that God understands the exiles' pain. He knows what they've suffered at the hands of neighboring nations. He knows their grief, he knows their reasonable grief, and he's going to deal with those responsible for it. And so, there's a message of empathy that comes out in this message of judgment. against Judah's national neighbors."
- **Reversal of Fortune:** The message to the "mountains of Israel" in Ezekiel 36 is a direct reversal of the judgment pronounced in Ezekiel 6. The land, once desolate due to idolatry, will now flourish and be repopulated by Israel.
- **Overcoming the Stigma of the Land:** The lecture addresses the exiles' fear of returning to a land perceived as "devouring its inhabitants," referencing the spies' negative report in Numbers 13:32. God promises to remove this stigma and ensure the land will no longer bereave its children.
- **Grace vs. Obedience:** While Leviticus 26 links blessings to covenant obedience, Ezekiel 36 presents God's promises as an act of pure grace, looking forward to future commitment from Israel rather than past obedience. "However, those covenant promises that depend on obedience have here become words of pure grace that do not look back to previous obedience on the exile's part, but implicitly, they do look forward to future commitment on Israel's part."
- **Structural Considerations:** The lecture highlights the structure of the book of Ezekiel, differentiating between a "first edition" which clearly separated pre-exilic and post-exilic messages, and a "second edition" that incorporated positive messages into the first half. The deliberate pairing of chapters 35 and 36 is seen as a reason why this section maintained its original structure.

#### Key Quotes:

- "Chapter 35 is present at this juncture because of 36:1-15, for the sake of 36:1-15. It's like a red light for crossing traffic that corresponds to and confirms the green light for ongoing, forward-moving traffic. Edom's progress is to be checked while Israel's progress is affirmed."
- "It was his land that he'd given to Israel. And so, the Edomite claims to occupy the land were ultimately directed against God himself."

- "It's assuring the exiles that God understands the exiles' pain. He knows what they've suffered at the hands of neighboring nations. He knows their grief, he knows their reasonable grief, and he's going to deal with those responsible for it. And so, there's a message of empathy that comes out in this message of judgment. against Judah's national neighbors."
- "However, those covenant promises that depend on obedience have here become words of pure grace that do not look back to previous obedience on the exile's part, but implicitly, they do look forward to future commitment on Israel's part."

**Conclusion:**

Ezekiel 35:1-36:15 presents a powerful message of hope and restoration for the exiled Israelites. By contrasting Edom's judgment with Israel's future, Ezekiel underscores God's faithfulness to His covenant and His deep empathy for His people's suffering. The lecture highlights the importance of understanding the historical context, literary structure, and theological themes of this passage to grasp its full significance.

## 4. Study Guide: Allen, Ezekiel, Session 17, Edom's Fate Versus Israel's Future (Ezek 35:1-36:15)

### Ezekiel 35-36: Edom's Fate and Israel's Future - A Study Guide

#### I. Quiz

Answer each question in 2-3 sentences.

1. What is the primary accusation against Edom in Ezekiel 35?
2. What is the significance of Edom being referred to as Mount Seir?
3. How does Psalm 137 relate to the message against Edom in Ezekiel 35?
4. What is the historical background to the Edomites' boastful attitude described in Ezekiel 35:10?
5. How does the term "inheritance" function differently in Ezekiel 35 and 36?
6. What is the significance of Ezekiel 36 being addressed to the "mountains of Israel"?
7. How does Ezekiel 36:1-15 function as a counterpart to Ezekiel 6?
8. What two aspects of grief are addressed in Ezekiel 36:1-7?
9. What is the significance of God saying, "Edom took *my* land as their possession" in Ezekiel 36:5?
10. How does Ezekiel address and negate the historical slur against the land of Israel (devouring its inhabitants) in Ezekiel 36:13-15?

#### Quiz Answer Key

1. The primary accusation against Edom in Ezekiel 35 is their exploitation of Judah's defeat, including occupying southern territories and malicious joy over Israel's desolation. This was seen as a culmination of an ancient enmity.
2. Edom is referred to as Mount Seir because it is the geographical name of the mountainous region southeast of Judah and south of the Dead Sea where the Edomites resided. This connects the people to a specific geographic area.
3. Psalm 137 recalls Edom's attitude during Jerusalem's fall, specifically mentioning how they encouraged the destruction of the city. This highlights the deep-seated animosity between Edom and Judah.

4. The historical background to the Edomites' boastful attitude in Ezekiel 35:10 is that they took advantage of the Judeans leaving their land to occupy the southern areas of Judah. They moved from the south of the Dead Sea and hoped to occupy the whole territory that God's people had once occupied.
5. In Ezekiel 35, "inheritance" is an ominous word for Edom because it highlights their illegitimate claim to land divinely given to Israel. In Ezekiel 36, it becomes a promise for Israel, signifying their rightful claim to possess the land once more.
6. Addressing Ezekiel 36 to the "mountains of Israel" is significant because it echoes Ezekiel 6, which prophesied judgment against the same mountains for their idolatry. However, in chapter 36, the message is one of promise and restoration.
7. Ezekiel 36:1-15 functions as a positive counterpart to Ezekiel 6 by reversing the earlier prophecy of judgment on the mountains of Israel. Chapter 6 was a pre-587 message while chapter 36 is a post-587 message. Where chapter 6 spoke of judgment, Ezekiel 36 speaks of hope and restoration.
8. Ezekiel 36:1-7 addresses both the objective loss of land and resources for Judah and the subjective humiliation they experienced through the taunts and derision of neighboring nations. The objective loss of land is found in verse 3, and the subjective loss is emphasized in verses 3, 4, 5, and 6.
9. When God says, "Edom took *my* land as their possession" in Ezekiel 36:5, it emphasizes that Edom's actions were not just against Judah but against God himself. This highlights God's personal stake in the situation.
10. In Ezekiel 36:13-15, Ezekiel addresses the historical slur against the land of Israel by acknowledging the exiles' fear that the land "devours people," referencing Numbers 13:32. God formally cancels this reputation, promising that the land will no longer cause the nation to stumble.

## II. Essay Questions

1. Discuss the contrasting messages of judgment against Edom (Ezekiel 35) and salvation for Israel (Ezekiel 36:1-15). How do these contrasting messages emphasize the themes of justice and restoration in the book of Ezekiel?
2. Analyze the role of historical context in understanding the prophecies against Edom in Ezekiel 35. How does knowledge of Edom's actions during and after the fall of Jerusalem inform the interpretation of these prophecies?
3. Compare and contrast the messages addressed to the "mountains of Israel" in Ezekiel 6 and Ezekiel 36:1-15. What does this juxtaposition reveal about the changing fortunes of Israel and the nature of God's judgment and mercy?
4. Examine the theme of grief and humiliation in Ezekiel 36:1-7. How does the text portray Judah's suffering at the hands of neighboring nations, and how does God respond to their emotional pain?
5. Explore the significance of the covenant promises made to Israel in Ezekiel 36:8-15. How do these promises relate to earlier covenantal themes in the Old Testament, and what implications do they have for Israel's future?

### III. Glossary of Key Terms

- **Edom/Mount Seir:** A nation southeast of Judah, often considered an enemy of Israel; Mount Seir is the geographical name for the region where the Edomites lived.
- **587 BC:** The year of the Babylonian conquest of Jerusalem and the destruction of the Temple, marking a major turning point in Israel's history.
- **Exile:** The period when many Judeans were forcibly deported to Babylon following the Babylonian conquest.
- **Inheritance:** A territory or possession received as a right or promise; in this context, the land of Israel.
- **Mountains of Israel:** A geographical reference to the land of Israel, often used symbolically to represent the nation itself.
- **Leviticus 26:** A chapter in the book of Leviticus that outlines the blessings for covenant obedience and the curses for disobedience.
- **Idumea:** The Hellenistic name for the southern area of Judah occupied by the Edomites; the inhabitants were forcibly converted to Judaism in 127 BC.
- **Covenant:** A binding agreement or treaty between God and his people, often involving promises and obligations.
- **Prophetic Message:** A communication from God through a prophet, often involving warnings, judgments, or promises.
- **Restoration:** The act of returning something to its former condition; in this context, the rebuilding of Israel and its return to the land.

## 5. FAQs on Allen, Ezekiel, Session 17, Edom's Fate Versus Israel's Future (Ezek 35:1-36:15), Biblicalelearning.org (BeL)

Here is an 8-question FAQ based on the provided source, formatted in markdown:

### **#1. Why is the message against Edom (Ezekiel 35) placed alongside the message of salvation for Israel (Ezekiel 36:1-15)?**

Ezekiel 35 serves as a contrasting foil to Ezekiel 36:1-15. The judgment against Edom highlights and confirms the promise of salvation and restoration for Israel. Edom's progress is checked to affirm Israel's progress, with God present as the land's owner.

### **#2. What historical context is important for understanding the animosity between Judah and Edom as described in Ezekiel 35?**

The animosity stems from Edom's betrayal of Judah, particularly during and after the Babylonian conquest of Jerusalem in 587 BC. Edom not only sided with Babylon but also occupied southern Judah after the defeat and deportation of many Judeans. This betrayal is referenced in Psalm 137 and Lamentations 4:22.

### **#3. What are the main accusations leveled against Edom in Ezekiel 35, and how are they reflected in the punishments prophesied?**

Edom is accused of cherishing an "ancient enmity" (35:5), actively participating in the downfall of Israel, and taking possession of Israelite territory. The punishments include desolation, bloodshed, and ultimately experiencing the same fate they wished upon Israel. The sword, which they used against Israel, will be used against them.

### **#4. How does Ezekiel 35:15 connect Edom's fate to Israel's future through the concept of "inheritance"?**

The term "inheritance" is ominous for Edom because God gave the territory to Israel. Edom had no right to take over the land. In contrast, it becomes a word of promise for Judah in Ezekiel 36. There was that right to the land that Judah had in God's will. Eventually that right would be re-established.

### **#5. How does Ezekiel 36:1-15 function as a counterpart to Ezekiel 6?**

Ezekiel 6 was a pre-587 BC message of judgment against the mountains of Israel due to idolatry and unorthodox worship. Ezekiel 36:1-15 is a post-587 BC message offering promise and hope for those same mountains, signifying a reversal of fortune after the exile.

**#6. What is the structure of the message in Ezekiel 36:1-15, and what are its main themes?**

The message in Ezekiel 36:1-15 is structured in two parts: verses 1-12 and verses 13-15. Verses 1-7 announce judgment against the nations neighboring Judah (including Edom), while verses 8-12 offer salvation and restoration to the exiles. Verses 13-15 address and refute the stigma that the land devours its inhabitants, thereby assuring the exiles that the land was not unsafe. The main themes include God's empathy for Israel's suffering, the restoration of the land, and the reversal of Israel's humiliation.

**#7. What specific fears or concerns of the exiles does Ezekiel 36:13-15 address, and how does God respond to them?**

The exiles feared that returning to Israel would result in the land "devouring" them, echoing the unfavorable report in Numbers 13:32 and the recent experiences of war and starvation. God responds by formally canceling this reputation, promising that the land will no longer bereave them of children or subject them to the insults of the nations.

**#8. What is the significance of the phrase "my people Israel" in Ezekiel 36:8-12, and how does it relate to the covenant between God and Israel?**

The phrase "my people Israel" is a covenant term that emphasizes the special relationship between God and Israel. It signifies that God's own people are going to go back to the land that was once promised.