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**Esau**  
**And**  
**Idumea, Edom and the Edomites.**  
(2014)

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## Esau, Idumea, Edom and the Edomites.

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### Topics.

- The birth of Esau and Jacob.
- Esau sells his birthright to Jacob and
- Jacob and Rebekah's elaborate deception.
- By your sword you shall live and serve your brother.
- When you grow restless you shall break his yoke from your neck.
- Esau's blessing contrasted to Jacob's blessing.
- Esau hates Jacob and desires to kill him.
- Rebekah tells Jacob to flee to her brother Laban.
- Esau's six wives and Jacob and Esau's Reconciliation.
- Esau moves all his family to the land of Seir.
- Edom today.

### The Birth of Esau and Jacob.

Genesis 25:21-26 ----- <sup>21</sup>Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. <sup>22</sup>The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. <sup>23</sup>And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger." <sup>24</sup>When her days to give birth were completed, behold, there were twins in her womb. <sup>25</sup>The first came out red, all his body like a hairy cloak, so they called his name Esau. <sup>26</sup>Afterward his brother came out with his hand holding Esau's heel, so his name was called Jacob. Isaac was sixty years old when she bore them.

Thousands of years ago, in the time of the patriarch Isaac, son of Abraham, two nations (Esau and Jacob) wrestled within the womb of Rebekah. Esau was the firstborn of these twin grandsons of Abraham and Sarah to be born to Isaac and Rebekah, Jacob holding onto Esau's heel followed him.

The name Jacob comes from the Hebrew word (Ya`aqob) and means heel-catcher and supplanter. Esau comes from the Hebrew word ('Esav) and carries the idea of handling; rough. Isaac was sixty years old (Gen. 25:26) and Rebekah is believed to have been younger when the boys were born. The grandfather Abraham was still alive, being one-hundred and sixty years old at that time.

The name Edom comes from the Hebrew word ('Edom) which means red it became the nickname of Esau. This is because Jacob offered Esau a bowl of red stew (red pottage) in exchange for Esau's birthright (the right to be recognized as firstborn with authority over the family).

### Esau Sells his Birthright to Jacob.

Genesis 25:27-34 --- <sup>27</sup>When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents. <sup>28</sup>Isaac loved Esau because he ate of his game, but Rebekah loved Jacob. <sup>29</sup>Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. <sup>30</sup>And Esau said to Jacob, "Let me eat some of that red stew, for I am exhausted!" (Therefore his name was called Edom.) <sup>31</sup>Jacob said, "Sell me your birthright

now." <sup>32</sup>Esau said, "I am about to die; of what use is a birthright to me?" <sup>33</sup>Jacob said, "Swear to me now." So he swore to him and sold his birthright to Jacob. <sup>34</sup>Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.

Esau returned to his twin brother Jacob, famished from the fields and begs Jacob to give him some "red pottage" Jacob offers Esau a bowl of the red stew in exchange for Esau's birthright and Esau agrees. Jacob bought and exchanged Esau's birthright for a bowl of red stew. This is believed to be the origin of the English expression, "for a mess of pottage." Esau by giving up all the rights of the firstborn for a red bowl of pottage was given the nickname Edom and the region occupied by him was called Edom so his descendants were naturally called Edomites.

#### **NOTICE.**

Isaac loved Esau while Rebekah loved Jacob and Esau despised (loathed, hated, detested) his birthright. He did not consider it to be of any value nor did he want the responsibility of it. It should be noted here that the words, "The older shall serve the younger," in God's mind carry the idea that the older shall protect and care for the younger. In a natural family (secular or Christian) it is the big brothers responsibility to protect and care for his little brothers and sisters. Esau didn't want this responsibility so he gave it away for food.

#### **Jacob and Rebekah's Elaborate Deception.**

Genesis 27:5-7 ----- <sup>5</sup>Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, <sup>6</sup>Rebekah said to her son Jacob, "I heard your father speak to your brother Esau, <sup>7</sup>'Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die.'

Jacob uses deception, motivated by his mother Rebekah, to lay claim to his blind father Isaac's blessing that was inherently due to the Esau the firstborn. Rebekah is listening while Isaac speaks to his son Esau. So when Esau goes to the field to hunt for venison to bring home, Rebekah instructs Jacob in an elaborate deception by which Jacob pretends to be Esau, in order to steal from Esau his blessing from Isaac and his inheritance (in theory Esau had already agreed to give to Jacob). As a result, Jacob becomes the spiritual leader of the family after Isaac's death and the heir of the promises of Abraham (Gen. 27: 37).

#### **Esau Weeps and asks Jacob for a Blessing.**

Genesis 27:38-40 ----- <sup>38</sup>Esau said to his father, "Have you but one blessing, my father? Bless me, even me also, O my father." And Esau lifted up his voice and wept. <sup>39</sup>Then Isaac his father answered and said to him: "Behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high. <sup>40</sup>By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck."

Jacob had hardly left his father, after receiving the blessing when Esau returned and came to Isaac, with the game prepared, to receive the blessing. Isaac's shock would be inconceivable when he found that he had blessed Jacob and not Esau especially when the son he loved cried out with great and bitter lamentation saying, "Bless me, even me also, O my father!" Jacob gives Esau a blessing.

**Away from the fatness of the earth and from the dew of heaven on high shall your dwelling be** (v39) carry the idea that Esau and his descents life would not be one of abundant pastoral life and successful agricultural and farming but one of roving and hunting.

**By your sword you shall live:** (v40) since the previous verse tells us that Esau and his future generations will not live of the fatness of the earth the words, "By your sword you shall live" (Gen. 40) carry the idea that Esau and his future generations would make their living not as shepherds or from the land since the soil would not furnish a means of subsistence, but would instead survive and prosper by preying upon others and because their country was surrounded by

enemies they would be forced to defend themselves by the sword, and other weapons of war. Though this prophecy was not fulfilled in Esau it was in his descendants (the Edomites).

**You shall serve your brother:** (v40) is not a promise to Esau of freedom from the dominion of Israel. This is probably because Esau was to serve his brother, as God had said to Rebekah prior to the birth of her twins (Jacob and Esau) that two nations were in her womb, and two peoples from within her shall be divided and one shall be stronger than the other and the older shall serve the younger. (Gen. 25:23).

Isaac aware of these words of the LORD and having a clear understanding of them and fully aware that Esau had traded his birthright for a bowl of food now delivers a prophetic blessing that is agreeable to these two facts. Esau was the firstborn and being the elder son should have been the one to care for his younger brother, but he placed no value upon his birthright and traded it for a bowl of red stew. Esau didn't want the responsibility of the firstborn so he gave it away for food and because of this his blessing is not filled with wealth and ease, but of struggle to survive and warfare to increase and to protect himself. This was the historical relationship Esau and his descendants had to Israel. They were in a constant state of servitude, revolt, and reconquest.

**When you grow restless you shall break his yoke from your neck:** (v40) this expression is used of beasts which have broken the yoke and wander freely about. It appears to hint at an incessant restlessness on the part of Edom while under Israel's yoke which would eventually terminate when they regain their independence. The exact meaning of the verse is obscure since it can mean: -

- To pull down, strive or make the effort.
- To rove about or become restless.
- To be strong, prevail and rule.
- To break loose or shake the yoke.

The picture is most likely that of a bull refusing the yoke or of an animal shaking itself free from restraint which when applied to Edom would carry the idea of Edom roaming about and struggling against the yoke until he should succeed and break free. The history of Edom was a perpetual struggle against the supremacy of Israel and filled with times of oppression and freedom, restraint and independence, conquest and repression, because their enemies were all around them.

### **Esau's Blessing contrasted to Jacobs Blessing.**

Isaac's words over Esau and Jacob have the following four blessings: -

1. Jacob is told he will be blessed with, "The dew of heaven, the fatness of the earth and plenty of grain and wine." (Gen 27:28). In contrast to this Esau is told, "He will not dwell in a place that is filled with the fatness of the earth or the dew of heaven." (Gen 27:39).
2. Jacob is told, "People will serve him and nations will bow down to him." (Gen. 27:29). In contrast to this Esau is told, "By his sword he shall live." (Gen 27:40).
3. Jacob is told, "He will be lord over his brothers, and his mother's sons will bow down to him." (Gen 27:29). In contrast to this Esau is told, "He will serve his brother." (Gen 27:40).
4. Jacob is told, "Everyone who curses him will be cursed and everyone who blesses him will be blessed." (Gen 27:29). In contrast to this Esau is told, "He will eventually break his brother's yoke from his neck." (Gen 27:40).

When Esau's blessing is compared with the blessing of Jacob Esau's blessing does not appear to be a blessing at all, but more a prophecy of a struggling life Esau's future generations will live.

It implies there will always be division and tension between Esau and Jacob and that Esau will live by war and not peace until a time comes when Esau will finally break the authority and power Jacob has over him.

Isaac as much as he may have wished to withdraw the blessing from Jacob and give it to Esau his firstborn son who he loved (Gen. 25:28) knew he could not. Isaac accepted that it was the will of God that the Spirit of God had directed the blessing of the firstborn to Jacob that he had intended for Esau and because of this understanding he said, I have blessed him? Yes, and he shall be blessed. (Genesis 27:33).

The blessing was not a matter of human affection, but a right entrusted by the grace of God to supremacy and authority of the paternal father and guided by the Spirit of God not human emotion or the will of man and therefore could not be withdrawn.

### **Esau Hates Jacob and Desires to Kill Him.**

Genesis 27:41 ----- <sup>41</sup>Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, "The days of mourning for my father are approaching; then I will kill my brother Jacob."

Esau seeing the clear contrast between his blessing and the blessing of Jacob is furious and vows to kill Jacob. Rebekah seeing the hatred Esau has toward Jacob her younger son who she loved (Gen. 25:28) once again intervenes to save him from being murdered by his elder twin brother, Esau. (The entire story is in Genesis chapter twenty-seven).

### **Rebekah tells Jacob to flee to her Brother Laban.**

Genesis 27:42-43 ----- <sup>42</sup>But the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, "Behold, your brother Esau comforts himself about you by planning to kill you. <sup>43</sup>Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran

Jacob does not immediately receive his father's inheritance after the impersonation aimed at taking it from Esau, but instead at Rebekah's urging flees to a distant land to work for his uncle Laban. Having fled for his life, Jacob left the wealth of Isaac's flocks, land and tents in Esau's hands and is forced to sleep out on the open ground and then work for wages as a servant in Laban's household. Jacob, who had deceived and cheated his brother, is in turn deceived and cheated himself at his marriage to Rachel by his uncle Laban.

Jacob asks Laban's permission to marry his daughter Rachel, whom he met at a well, and Laban agrees, if Jacob will give him seven years of service. Jacob does so, but after the wedding he finds that beneath the veil is not Rachel, but Leah, Laban's elder daughter. He agrees to work another seven years for Laban and Jacob and Rachel are finally wed. However, despite Laban, Jacob eventually becomes so rich as to incite the envy of Laban and Laban's sons.

### **Esau Takes Judith and Basemath two Hittite Women for his Wives.**

Genesis 26:34-35 -- <sup>34</sup>When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, <sup>35</sup>and they made life bitter for Isaac and Rebekah.

When Esau was forty years old, he took Judith and Basemath two Hittite women as his wives.

### **Esau Takes Mahalath the Daughter of Ishmael for his Wife.**

Genesis 28:8-9 ----- <sup>8</sup>When Esau saw that the Canaanite women did not please Isaac his father, <sup>9</sup>Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

When Esau saw that his father was grieved and rejected his union to the Canaanite women and that his brother Jacob was blessed he went to the house of his uncle Ishmael and married his cousin, Mahalath the daughter of Ishmael.

### **Jacob and Esau's Reconciliation.**

Genesis 33:3-4 ----- <sup>3</sup>He (Jacob) himself went on before them (his family), bowing himself to the ground seven times, until he came near to his brother Esau. <sup>4</sup>But Esau ran to meet him and embraced him and fell on his neck and kissed him, and they wept.

When Jacob returned from the land of Laban back to his homeland he knew he would encounter his brother Esau so he sent multiple waves of gifts to him as they approach each other, hoping that Esau would spare his life. Esau refuses the gifts, as he is now very wealthy and does not need them. Jacob never apologizes to Esau for his actions; but he does bow down before Esau and insists on Esau receiving the gifts. In spite of the bitter conflict Esau shows forgiveness. (The full story is in Genesis chapter 32-33)

(After this, God confirms His renaming of Jacob as "Israel.") (Gen. 32:24-28) (Gen. 35:10)

### **Esau Takes Adah, Oholibamah and Basemath for his Wife.**

Genesis 36:2-3 ----- <sup>2</sup>Esau took his wives from the Canaanites: Adah the daughter of Elon the Hittite, Oholibamah the daughter of Anah the daughter of Zibeon the Hivite, <sup>3</sup>and Basemath, Ishmael's daughter, the sister of Nebaioth. (Gen. 36:2-3).

Esau takes two more Canaanite women and another of Ishmaels' daughters for his wives, which means he had six wives.

### **Four Hittite women of the land of Canaan.**

1. Judith.
2. Bashemath.
3. Adah.
4. Aholibamah.

### **Two daughters of Ishmael.**

- 5 Mahalath.
- 6 Bashemath.

### **Esau Moves all His Family to the Land of Seir.**

Genesis 36:6-8 ----- <sup>6</sup>Esau took his wives, his sons, his daughters, and all the members of his household, his livestock, all his beasts, and all his property that he had acquired in the land of Canaan. He went into a land away from his brother Jacob. <sup>7</sup>For their possessions were too great for them to dwell together. The land of their sojournings could not support them because of their livestock. <sup>8</sup>So Esau settled in the hill country of Seir. (Esau is Edom.).

Though Esau was not personally subject to his brother, his future generations were suppressed by the Israelites until the reign of Joram when they revolted and established a kingdom of their own.

- In his days Edom revolted from the rule of Judah and set up a king of their own. (2 Kings 8:20).
- In his days Edom revolted from the rule of Judah and set up a king of their own. <sup>9</sup>Then Jehoram passed over with his commanders and all his chariots, and he rose by night and struck the Edomites who had surrounded him and his chariot commanders. <sup>10</sup>So Edom

revolted from the rule of Judah to this day. At that time Libnah also revolted from his rule, because he had forsaken the LORD, the God of his fathers. (2 Chron. 21:8-10).

### **The Ancient Capital of Edom was Bozrah.**

The kings and generations of Esau are found in (Gen: 36:9-43). In the time of Nebuchadnezzar 11 the Edomites helped plunder Jerusalem and slaughter the Judeans. For this reason the prophets denounced Edom violently. After the conquest of Judah by the Babylonians the Edomites settled in the region of Hebron. They prospered in this new country, called by the Greeks and Romans Idumea or Idumea (referring to the smaller region the Edomites settled in) for more than four centuries. The ancient capital of Edom was Bozrah.

The generations of Esau were conquered by Saul, subdued by David, repressed by Solomon, restrained by Amaziah, but eventually they revolted and recovered their freedom and independence in the time of Ahab. They set up a dynasty of princes and a king of their own and continued in a state of freedom for a long time so it could be said that the words, "When you grow restless you shall break his yoke from your neck (v40) were fulfilled.

But as peaceful as these times may have been for the Edomites it could only be seen as a partial fulfilment of the prophecy because the Edomites were again conquered. Eventually their freedom from the dominion of Israel was later followed by submission to Assyria and then at a much later period of time in their history they (through Antipater and Herod) established an Idumaean dynasty over Judea, which lasted until the complete dissolution of the Jewish state.

It is unclear exactly when, how and why Edom ceased to exist as a state, though most believe Edom was partially destroyed at the defeat of the Babylonian Empire and completely destroyed when Rome invaded Israel in 70 AD at which time the survivors of Edom became absorbed into the surrounding nations and so Edom as an independent state of its own ceased to exist. Edom's complete disappearance from the family of nations is a powerful reminder of God's justice, His judgment, and the sure fulfilment of all that He has promised in His inspired word.

**Two lessons to learn from the story of Esau and Jacob:** according to the predetermined will of God, the elder was to serve the younger (Gen. 25:23). Esau was the elder and should have taken up the responsibility of the firstborn male, but he placed no value on it and against the predetermined will of God sold it to Jacob for food. Added to this Rebekah prompted Jacob in an elaborate deception to secure the blessing of the firstborn by trickery.

Esau giving away his birthright and Rebekah's deception resulted in heartache and division for all. Jacob near death greatly trembled when he was made aware of it (Gen. 27:33) and Esau's only desire after his father died was to kill Jacob (Gen 27:41). Rebekah to protect her most loved son had to send him in an utterly destitute condition away from his father's house. There are two spiritual lessons in this story for all to learn: -

1. When the will of God is thwarted by human passion for greed or pleasure or to gain something self-desires grief and sorrow will surely follow.
2. When Esau understood that Jacob had got the blessing, he cried with a great and exceeding bitter cry. The day is coming, when those who now make light of the blessings of their salvation and trade the eternal love and grace of God for the temporal things of this world and choose to follow the choice of their own affections, and live indifferently to how their lifestyle reflects upon the honour of God and without any thought toward Christ will in vain weep with bitter tears when the King and Saviour does return to gather to himself the faithful.

Those who part with the love and grace of God and their faith in Christ and a good conscience, for the fame and wealth or the pleasures and possessions of this world no matter how much they may feign a zeal for the blessing, have judged themselves unworthy of it, and their judgment shall be accordingly.

## Edom Today.

Edom was a nation consisting of the descendants of Esau, twin brother of Jacob and son of Isaac and Rebekah. It was located to the southeast of Judah, in a rugged, mountainous region which is now the south western part of the kingdom of Jordan. Edom is sometimes referred to as Esau (Malachi 1:3), Idumea (Isaiah 34:5) and Mount Seir (Ezek. 35:3). All of these names are interchangeable, referring to the same nation, Edom.

Genesis thirty-six describes the rapid growth of Edom. When Israel was travelling around Mount Seir The LORD told them they were not to pass through the territory of their brothers, the people of Esau, who live in Seir and that they were not to: -

- Contend with them (Edom), for I will not give them any of their land, no, not so much as for the sole of the foot to tread on, because He has given Mount Seir to Esau as a possession. (Deut. 2:5).

These words of the LORD shine a spotlight on the truth that the territory of Edom was not part of the land promised to Israel and never would be. The LORD told Ezekiel to set his face against Mount Seir and say: -

- I will lay your (Edom) cities waste, and you shall become a desolation, and you shall know that I am the LORD. <sup>5</sup>Because you cherished perpetual enmity and gave over the people of Israel to the power of the sword at the time of their calamity, at the time of their final punishment (Ezek. 35:4-5).
- I will make you a desolation and a waste. <sup>4</sup>I will lay your cities waste, and you shall become a desolation, and you shall know that I am the LORD. (Ezek. 35:3-4).
- I will make Mount Seir a waste and a desolation and I will cut off from it all who come and go. (Ezek. 35:7).
- As you (Edom) rejoiced over the inheritance of the house of Israel, because it was desolate, so I will deal with you; you shall be desolate, Mount Seir, and all Edom, all of it. Then they will know that I am the LORD. (Ezek. 35:15).

Though the Edomites Throughout their ancient history manifested hatred against the Hebrews, as shown by their refusing Moses and his people permission to pass through Edomite territory in (Num. 20:14-22) they did (for their survival) in the time of Elisha join in a military alliance with Israel and Judah (2 Kings 3:9), but later Judah defeated Edom in war (2 Chron. 25:5-12). The major prophecies against Edom are found in (Isaiah 34) (Jer. 49:7-22), (Ezek. 25:12-14) and (Ezek. 35:1-15) and the book of Obadiah. Isaiah prophesied of God's judgment against Edom about 700 BC, while Jeremiah, Ezekiel and Obadiah all delivered their prophecies of impending doom upon Edom around the year 600 BC.

History records that the Edomites were ravaged by the Babylonian armies in the early 6th Century BC, and that near the end of the 6th Century BC, the Nabateans attacked the Edomites, driving them from their mountain fortresses of Mount Seir, into the Negev Desert to the west. Some may think that the Arabs are Edomites and that the prophecies of Esau's destruction rest upon modern Arabs, but there is no Scriptural or historical basis for this concept. The Edomites were not Arabs they were Edomites so what did happen to them?

**The writings of Josephus:** say that during the Jewish conquests in the 2nd Century B. C. Hyrcanus took Dora and Marissa, cities of Idumea, and after subduing all the Idumeans permitted them to stay in their country, if they circumcised themselves and followed the laws of the Jews. Josephus goes on to say that the Idumeans were so desirous of living in the country of their forefathers, that they submitted to the Jewish practise of circumcision and the rest of the Jewish ways of living and in this way became as it were proselyte Jews. (Chapter IX) (2).

**William Whiston, translator of Josephus:** adds the following note, this account of the Idumeans being circumcised and adopting Jewish law and becoming part of the Jewish nation is confirmed by their history afterwards.

**The Wycliffe Bible commentary on Obadiah:** states that soon after the time of Obadiah the Edomites were pushed out of their ancient home by the Nabateans, so that they had to move to the west side of the Dead Sea and Hebron became the capital of their new home in south Judah. The Maccabees, especially John Hyrcanus (c. 125 BC), subdued and Judaized the Edomites so that they were finally destroyed with the Jews by the Roman general Titus when the armies of Rome invaded the city of Jerusalem and the land of Judah in 70 AD.

Adam Clarke's commentary, Matthew Henry, and Jamieson, Fausset and Brown all see the prophecies against Edom as being fulfilled partly by an invasion by the Babylonian king Nebuchadnezzar in the early 6th Century BC, and partly by the Maccabees. Jeremiah in the following verses specifically predicts the humbling of Edom by Babylon,

- Thus says the LORD, "I will send for Nebuchadnezzar the king of Babylon, my servant, and I will bring his armies against Israel and against all the surrounding nations and make them an everlasting desolation (Jer. 25:9) --- NOW GO TO VERSE TWENTY-ONE --- all the kings of Edom, Moab, and the sons of Ammon (Jer. 25:21).

Because of the following verses (and many others like them) some have thought that there will never be peace between the Jews and Arabs in Palestine: -

- I will lay your (Edom) cities waste, and you shall become a desolation, and you shall know that I am the LORD. <sup>5</sup>Because you cherished perpetual enmity and gave over the people of Israel to the power of the sword at the time of their calamity, at the time of their final punishment (Ezek. 35:4-5).

But these verses are about Edom and not the Arabs (ancient or modern). It should be kept in mind that the current strife (2014) between Jews and Arabs in Palestine did not begin until the early 20th Century and that there is no information in Scripture or secular history that reveals any information concerning an ongoing hatred between Arabs and Jews throughout the centuries. In fact there have been periods of time when Jews and Arabs lived in harmony in the Middle East. Added to this on various occasions Jews fled to Arab and Muslim lands to escape persecution by the so called enlightened European Christians. The prophecies against Edom should not be made to apply to modern peoples who have no connection with Edom.

**Isaiah prophesied:** a day would come when Egypt will cry to the LORD because of oppressors and the LORD will send them a saviour and defender who will deliver them and make himself known to the Egyptians, and the Egyptians will know the LORD and return to the LORD, and he will listen to their pleas for mercy and heal them (Isaiah 19:21-22) and in that day: -

- There will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians. <sup>24</sup>In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, <sup>25</sup>whom the LORD of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance. (Isaiah 19:23-25).

The fate of Edom's fate and its complete disappearance from the family of nations is a powerful reminder of God's justice, His judgment, and the sure fulfilment of all that He has promised in His inspired word.

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End.