

The Vision of Obadiah

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Text:

Obadiah 1:1-21,

- 1. The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.**
- 2. Behold, I have made thee small among the heathen: thou art greatly despised.**
- 3. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?**
- 4. Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.**
- 5. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes?**
- 6. How are the things of Esau searched out! how are his hidden things sought up!**
- 7. All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.**
- 8. Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?**
- 9. And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.**
- 10. For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.**
- 11. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered**

into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

14. Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

15. For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

19. And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

Introduction:

I. *Obadiah* means “servant (worshiper) of Jehovah the Lord.”

A. Thirteen Old Testament men were named Obdiah; viz., (Youngblood)

1. The governor of Ahab’s palace.

a. **1 Kings 18:3-7, 16, And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly: For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.**

b. Josephus identifies the prophet Obadiah with this Obadiah. (Coffman)

2. A descendant of David and the head of a family.

a. **1 Chronicles 3:21, And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons**

of Arnan, the sons of Obadiah, the sons of Shechaniah.

3. A son of Izrahiah of the tribe of Issachar.

a. 1 Chronicles 7:3, And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4. A descendant of king Saul.

a. 1 Chronicles 8:38, And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

5. A Levite, a son of Shemaiah.

a. 1 Chronicles 9:16, And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

6. A Gadite captain who joined David at Ziklag.

a. 1 Chronicles 12:9, Ezer the first, Obadiah the second, Eliab the third, . . .

7. A leader of the tribe of Zebulun during the reign of David.

a. 1 Chronicles 27:19, Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

8. A leader Jehoshaphat commissioned to teach the Book of the Law.

a. **2 Chronicles 17:7, And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.**

9. A Levite who supervised workmen repairing the temple.

a. **2 Chronicles 34:12, And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick.**

10. A son of Jehiel, a descendant of Joab.

a. **Ezra 8:9, Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.**

11. A priest who sealed the covenant after the Captivity.

a. **Nehemiah 10:5, Harim, Meremoth, Obadiah,**

12. A gatekeeper in Judah after the return from Captivity

a. **Nehemiah 12:25, Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates.**

13. A minor prophet of Judah who wrote the book which bears his name.

a. **Obadiah 1:1a, “The vision of Obadiah.”**

b. Nothing for certain is known about the author of Obadiah other than what is said in this book.

II. “Obadiah is a book of inspired prophecy against the nation of Edom.”
(NIV)

A. Edom invaded and plundered Jerusalem at least four times.
(NIV)

B. Obadiah announced God’s judgment against Edom and foretold their destruction. (NIV)

1. **Obadiah 1:10, For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.**

2. **Genesis 12:1-3, Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**

3. The Edomites settled south of the Dead Sea.”
(Youngblood)

C. Edomites were descendants of Esau (Edom), brother of Jacob (Israel), who were hostile toward the Israelites. (Youngblood)

1. Genesis 27:36, And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

2. Numbers 20:14-21, And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing anything else, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

D. The date of the writing of Obadiah is not definitely known.

1. Possibilities include: (Youngblood)

a. About 848-844 B.C. during the reign of Jehoram when Jerusalem was invaded by Philistines and Arabians. (Coffman, Hailey)

i. 2 Chronicles 21:16, 17, Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

b. Following 586 B.C. when Jerusalem was destroyed by the Babylonians.

i. This appears to be the majority view.

c. During an earlier Babylonian assault on Jerusalem in 605 B.C.

2. Youngblood wrote that Obadiah lived in a time of trouble for Jerusalem.

a. Obadiah condemned Edom for siding with Judah's enemies against Jerusalem.

i. Obadiah 1:15, . For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

E. The Edomites were lost to history after the destruction of Jerusalem in A.D. 70.

III. Outlines of Obadiah:

Note: Obadiah is the shortest book in the Old Testament.

A. New International Version.

1. The Doom of Edom (1-14)
2. Edom in the day of the Lord (15-21)

B. Nelson's New Illustrated Bible Dictionary.

1. Predictions of Judgment on Edom (1-9)
2. Reasons for judgment of Edom (10-14)
3. Results of Judgment on Edom (15, 16)
4. Possession of Edom by Israel (17-21)

C. Coffman divides the book of Obadiah into three sections.

1. Prophecy of the ruin of Edom (1-9)
2. The reason for Edom's judgment (10-16)
3. Prophecy of the establishment of the kingdom of God on Mt. Zion (17-21)

IV. Compare Obadiah with other prophet writings.

A. Obadiah and Jeremiah

1. Obadiah 1:1-9, The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the heathen: thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? How are the things of Esau searched out! how are his hidden things sought up! All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him. Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

2. Jeremiah 49:7-29, Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him. If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and

he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. For, lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them. The earth is

moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs. Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet. Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of my joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts. And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad. Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.

- a. Both Obadiah and Jeremiah were inspired to pronounce woes on Israel's enemies, the Edomites.

B. Obadiah and Joel

1. Obadiah 1:17, But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

2. Joel 2:23, Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you

the rain, the former rain, and the latter rain in the first month.

3. Joel 3:5, Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

C. Obadiah and Amos

1. Obadiah 1:10, 12, 14, For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

2. Amos 1:11, Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

VI. Esau is a synonym for Edom: (Shank)

A. Obadiah 1:8, 9, 18, 19, 21, Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. And the house

of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it. And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

B. Genesis 36:1, 8, 19, Now these are the generations of Esau, who is Edom. Thus dwelt Esau in mount Seir: Esau is Edom. These are the sons of Esau, who is Edom, and these are their dukes.

V. The book of Obadiah revolves around two mountains, Mt Zion representing Israel and Mt. Seir representing the Edomites. (Smith)

A. Smith specified that the book of Obadiah centers on the fact that “God’s people have a glorious future while those who are hostile to the kingdom of God are destined for eternal ruin.”

B. Coffman wrote, “There is only one theme in Obadiah, the judgment of Edom for their sins against their brother Jacob, coupled with a view of that judgment as a prototype of the judgment of all sinful nations that oppose the purpose of God, and the promise of the ultimate triumph of the true Israel over all enemies of the kingdom of God.”

Commentary:

Obadiah 1:1, The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

I. The title of this prophecy is: “The vision of Obadiah.”

A. *Vision* also appears in the titles to Isaiah, Micah and Nahum making it clear that Obadiah’s message is from God. (Shank)

B. Scriptures:

1. Daniel 8:1, In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2. Isaiah 29:7, And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

3. 1 Chronicles 17:15, According to all these words, and according to all this vision, so did Nathan speak unto David.

4. Psalm 89:19, Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

5. Habakkuk 2:1-3, I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

6. Nahum 1:1, The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

7. Isaiah 1:1, The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

8. 2 Chronicles 32:32, Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

II. This book is what the Sovereign Lord said; tidings from Jehovah that were heard.

A. *Sovereign Lord* is found also in Ezekiel and Amos. (Shank)

1. Ezekiel 2:4, For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

2. Amos 1:8, And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.

B. *Vision* includes “what the seer saw, the mental picture presented to his inner senses, and all Obadiah was commissioned to disclose or enunciate.” (Pulpit Commentary)

III. An unnamed envoy messenger, ambassador was sent among the nations.

A. Several prophets spoke against Edom.

B. Smith wrote, “This ambassador must have been an angelic being.”

1. 1 Kings 22:19-38, And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Harken, O people, every one of you. So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on

thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

2. Daniel 10:10-21, And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy

words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

C. This ambassador persuaded nations to join Yahweh in an attack against Edom. (Smith)

IV. The ambassador declared, Arise ye, and let us rise up against her (Edom) in battle.

A. God often used other nations as his ambassadors; for example, .
..

1. Assyria against Israel.
2. Babylon against Judah.
3. Nabataeans, Babylonians, Maccabees and Romans against Edom.

B. This is a call to battle against Edom. (Shank)

1. Edom's day of judgment has finally come.

C. Shank references other calls for battle:

1. Isaiah 21:5, Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.

2. Jeremiah 6:4, Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. Arise, and let us go by night, and let us destroy her palaces.

3. Jeremiah 49:14, 28, 31, I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. Concerning Kedar, and concerning the kingdoms of Habor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone.

4. Joel 3:9-13, Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

5. Micah 4:13, Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

Note: In regard to verses 2-9 Shank wrote, “This section contains three elements: (1) a sixfold description of Edom focusing on the security of their mountain home, and their confidence in their invincibility (vv. 3-4); (2) two illustrations indicating the totality of the impending destruction (vv. 5-6); (3) a twelfold description of the coming disaster.

Obadiah 1:2, Behold, I have made thee small among the heathen: thou art greatly despised.

I. God prophesied here that he would humiliate, make small, debase Edom. (Coffman)

A. Many Old Testament references to Esau (Edom), Edomites exist, but Obadiah is the only Biblical book which exclusively deals with Edom. (Shank)

B. *Edom* is derived from the word for *red*.

1. Genesis 25:24-30, And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

II. Edom will be greatly despised.

Obadiah 1:3, The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

I. Pride was a major shortcoming of the Edomites.

II. Edomites were proud of their:

A. Supposed refuge, secure dwelling places in the rugged hill country south of the Dead Sea.

1. Their capital, principal city, was Petra, a spectacular fortress of the ancient world. (Coffman)

2. A group of a few soldiers could defend this two mile long ravine against large armies.

III. Edomites trusted in themselves, not in God.

A. Hebrews 12:16, Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Obadiah 1:4, Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

I. Any success the Edomites would have would not prevent their eventual downfall and destruction.

A. Eagles would frequent the high and lofty mountain crags in which they lived.

1. **Exodus 19:4, Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.**

2. **Isaiah 40:31, But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.**

3. **Job 39:27, 28, Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.**

4. Numbers 24:21, And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

5. Habakkuk 2:9, Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

B. Figuratively it is said that even if Edom should rise to the level of the stars in the sky, their doom was inevitable because of their wickedness.

II. Edom bragged, “Who can bring me down?” God answered, “I will bring you down!” (Shank)

A. Amos 9:3, And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

Obadiah 1:5, If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes?

I. Edom’s destruction would be worse than the results of robbery or the harvesting of fields. (Coffman)

A. Robbers and harvesters would not take everything.

B. Edom’s enemies will be worse than robbers and harvesters and will completely destroy them! . . . take everything!

C. Shank observed that these two illustrations are also found in **Jeremiah 49:9, 10, If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will**

destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.

II. Jehovah will see to Edom's destruction.

A. Edom would be ransacked and pillaged. (Shank)

Obadiah 1:6, How are the things of Esau searched out! how are his hidden things sought up!

I. Coffman wrote, “. . . Edom will be thoroughly plundered and robbed of all valuables and treasures.”

A. This statement is appropriate to Edom's circumstances because “Petra was a great emporium of the Syrian-Arabian trade, where many valuables were stored, and because, with the loss of those riches, the prosperity and power of Edom would be destroyed.” (Keil via Coffman)

B. “Edom controlled the great trade route known as the King's Highway which connected Damascus in the north with the seaport Eziongeber on the Red Sea,” Smith observed.

C. The area was also rich in copper and iron to be mined.

Obadiah 1:7, All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

I. Edom's allies have been identified as inclusive of (Dean via Coffman) Moab, Ammon, Tyre and Sidon.

A. These allies would turn against Edom.

B. Jeremiah 27:3, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

II. Significant segments of the Edomite society would defect.

III. Others who had traditionally been at peace with Edom would turn against them.

A. Shank summarized the coming destruction as:

1. allies would desert them.

2. friends would turn on them.

3. those who shared their table would turn on them.

4. Judges 4:17, Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

a. **Psalm 41:9, Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.**

b. “. . . your bread they shall place as a boil under you.”

B. Treaty and treachery awaited Edom. (Shank)

1. Amos 1:9, Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

2. As Edom had treated others, others would now treat them.
(Shank)

IV. The prosperous Edomites were not aware of the dangers they faced, the decay of their society nor the dangers faced even from their own servants.

Obadiah 1:8, Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

I. Jehovah here declared he would destroy Edom's wise men.

A. Edom was known for its wise men. (Coffman)

1. One of Job's friends, Eliphaz, was a Temanite, Teman being an important Edomite city. (Coffman)

2. Human wisdom then and now is no match for the coming wrath, judgment of God.

B. Wisdom would be removed from Edom. (Shank)

1. Isaiah 19:11-16, Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon

Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

2. Isaiah 29:14, Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

3. Isaiah 47:12, 13, Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

4. 1 Kings 4:30, And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

5. Jeremiah 49:7, Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

Obadiah 1:9, And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

I. The mighty men of Teman, a major Edomite city, would be dismayed, confused producing inability to defend themselves.

A. Why?

B. . . . because every one of mount Seir (Edom) will be slaughtered. (Their population would be slaughtered.) (Shank)

C. Edom would fear attacking soldiers. (Shank)

D. Teman, the home of Job's friend Eliphaz, named after Esau's grandson was located five miles east of Petra (Sela) identified as modern Tawilan. (Shank)

1. Job 2:11, Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

2. Jeremiah 49:7, Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

3. Genesis 36:11, And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

4. 1 Chronicles 1:36, The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

5. Amos 1:12, But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

II. Coffman highlighted the history of Edom from the time of Obadiah to the destruction of Edom as follows:

A. Nebuchadnezzar destroyed Edom when he devastated Jerusalem.

1. Jeremiah 25:9, 21, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Edom, and Moab, and the children of Ammon,

2. Malachi 1:3, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

3. Jeremiah 49:7-22, Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him. If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. For thus saith the LORD; Behold,

they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. For, lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them. The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah:

and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

B. By the time of Alexander the Great, Edom was of no great importance.

C. In the second century B.C. John Hyrcanus subdued Edom demanding that they even be circumcised and submit to the Mosaic Law.

D. The Romans utterly destroyed them in A.D. 70 and their subsequent campaigns.

III. God was true to his word!

A. Edom was destroyed.

B. Obadiah 1:10, For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

IV. God's enemies will be dismayed, confused.

A. Exodus 23:27, I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

B. Deuteronomy 7:23, But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

C. Joshua 10:10, And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.

III. Edom took pride in: (Smith)

A. Location (I will bring you down.) (vv. 3, 4)

B. Wealth (Treasuries searched out.) (vv. 5, 6)

C. Allies (Allies deceive you.) (v. 7)

D. Wisdom (Wise men destroyed.) (v. 8)

E. Armies (mighty men destroyed.) (v. 9)

Obadiah 1:10, For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

I. Edom was to be destroyed, cut off forever and covered with shame . . .

A. Edom had: (Shank)

1. been violent against Jacob. (v. 10)

2. stood aloof. (v. 11)

3. looted Jerusalem. (v. 11)

4. looked down on Jacob. (v. 12)

5. rejoiced when Jacob was destroyed. (v. 12)

6. boasted when Jacob was in trouble. (v. 12)

7. marched into Jacob's gates. (v. 13)

8. looked down on Jacob. (v. 13)

9. seized Jacob's wealth. (v. 13)

10. waited on Jacob's refugees. (v. 14)

11. cut down Jacob's fugitives. (v. 14)

II. because of the violence done to Jacob.

A. Galatians 6:7, Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

B. Proverbs 22:8, He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

C. Proverbs 11:18, The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

D. Coffman observed that this violence revealed itself in a continual history of hatred and opposition toward Israel covering centuries.

E. Examples: (Coffman)

1. Numbers 20:14-21, And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we

will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing anything else, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

2. 2 Chronicles 20:1-30, It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is Engedi. And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this

house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. And all Judah stood before the LORD, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O

Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD. And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel. So the realm of

Jehoshaphat was quiet: for his God gave him rest round about.

3. 1 Samuel 14:47, So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

4. 2 Kings 3:9, So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

5. 2 Chronicles 8:17, 18, Then went Solomon to Eziongeber, and to Eloth, at the sea side in the land of Edom. And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

6. 2 Kings 8:20, 21, In his days Edom revolted from under the hand of Judah, and made a king over themselves. So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

7. 1 Kings 11:14, And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

8. 2 Kings 14:7, He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

9. 2 Samuel 8:13, 14, And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men. And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

10. 2 Chronicles 21:16, Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

11. All the Herods mentioned in the New Testament were Idumeans.

a. Idumea was the Greek name for the land of Edom. (Youngblood)

b. Mark 3:8, And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

c. Isaiah 34:5, 6, For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

d. Ezekiel 35:15, As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.

e. Ezekiel 36:5, Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

f. How did the Israelites feel about having Edomites reigning over them?

III. Smith cited the following historical events involving Edom:

A. Edom was conquered by King Amaziah.

1. 2 Kings 14:7, He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

2. 2 Chronicles 25:11, And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

B. Edom attacked Judah in the days of King Ahaz.

1. 2 Chronicles 28:17, For again the Edomites had come and smitten Judah, and carried away captives.

C. In the 5th century B.C. Edom fell into Arab hands.

D. In the 3rd century B.C. Edom was governed by the Nabataeans.

E. In the 2nd century the Edomites who lived in southern Judah were subdued by Judas Maccabaeus and compelled to be circumcised.

Obadiah 1:11, In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

I. This verse refers to a time Jerusalem was captured, a time when Edom did nothing to help their brother, Israel.

A. By Edom's doing nothing it was the same as if they had been among the attackers.

B. Luke 10:25-37, And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his

wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

II. Coffman identified this invasion as that by the Philistines and Arabians.

A. **2 Chronicles 21:16, 17, Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.**

B. **Joel 3:3, And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.**

C. **Nahum 3:10, Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.**

Obadiah 1:12, But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

I. Verses 12-14 give clear instructions to Edom to stop their evil actions against Israel.

II. Verse 12 commands Edom:

A. Do not look down on your brother in his day of misfortune.
(NIV)

1. Do not gloat. (Shank)

2. Psalm 137:7, Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

B. Do not rejoice over the people of Judah in the day of their destruction. (NIV)

C. Do not boast in the day of their trouble. (NIV)

III. The wicked Edomites described in verses 12-14 had been typical of their behavior for centuries and showed no sign of changing.

A. God ordered them to radically change their attitudes and conduct.

B. Looking back it is clear they did not obey God.

Obadiah 1:13, Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

I. Verse 13 commands Edom:

A. Do not march through the gates of my people in the day of their disaster. (NIV)

B. Do not look down on them in their calamity, disaster. (NIV)

C. Do not seize their wealth in the day of their trouble, disaster. (NIV)

Obadiah 1:14, Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

I. Verse 14 commands Edom:

A. Do not wait at the crossroads to cut down their fugitives. (NIV)

B. Do not hand over their survivors in the day of their trouble. (NIV)

1. Judges 12:5, And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite?

2. Jeremiah 48:19, O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done?

3. Lamentations 4:12-19, The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem. For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, They have wandered as blind

men in the streets, they have polluted themselves with blood, so that men could not touch their garments. They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there. The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders. As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us. They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

II. Thompson via Coffman was of the opinion that the injustices of verses 12-14 refer to Edomites' conduct in the Babylonian destruction of Jerusalem in 586 B.C.

A. Psalm 137:7, Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

B. Regrettably Edom did not heed God's commands.

C. Edom's behavior was detestable!

Obadiah 1:15, For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

I. The day of Jehovah's judgment upon all the nations is near.

A. Condemnation is here expanded to include all wicked nations, not just Edom. (Coffman)

B. There have been many *days of Jehovah's judgment*, but the ultimate day of God's judgment is the final eternal judgment day following the second coming of Christ. (Coffman)

C. Smith observed that the day of Jehovah's judgment, the day of misfortune, destruction, disaster and distress was surely coming!

1. Numbers 24:14-24, And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

II. as you have done, it shall be done to you!

A. Your dealings shall return upon your own head.

1. 2 Corinthians 5:10, For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2. Leviticus 24:17-21, And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

3. Proverbs 12:14, A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.

4. Proverbs 19:17, He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

5. Jeremiah 50:15, 29, Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she

hath been proud against the LORD, against the Holy One of Israel.

6. Ezekiel 35:15, As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.

7. Joel 3:4, 7, Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head; Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

Obadiah 1:16, For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

I. Drinking upon God's holy mountain is a figurative reference to desecration of the most holy and sacred things.

A. "On the day of the Lord, God's punishment will render the nations drunk, in a drunken stupor." (Shank)

1. Psalm 60:3, Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

2. Psalm 75:8, For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

3. Jeremiah 25:15-29, For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I

will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

4. Jeremiah 49:12, For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

5. Lamentations 4:21, Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

Obadiah 1:17, But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

I. Some of those in Mt. Zion would escape, secure deliverance.

A. The spiritual Israel will indeed secure deliverance, escape from sin and inherit eternal glory.

1. Revelation 21:7, 27, He that overcometh shall inherit all things; and I will be his God, and he shall be my son. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

II. Mt. Zion shall be holy.

A. The heavenly Mt. Zion shall indeed be holy.

1. Joel 3:17, So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

III. The house of Jacob shall dwell in its possessions, inheritance.

A. Revelation 11:15, And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Obadiah 1:18, And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

I. Israel will utterly destroy Edom, burn them up as a flaming fire burns stubble.

A. Malachi 4:1, For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

B. The Pulpit Commentary defines the *house of Jacob*, the *house of Joseph*, to include all Israelites both north and south.

1. Hosea 1:11, Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

2. Psalm 77:15, Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

3. Ezekiel 37:19, Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

4. Zechariah 10:6, And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

II. This phrase reminds the reader of God's conquest of the heathen.

III. "After the restoration, the houses of Jacob (Judah) and Joseph (North Israel) would be reunited, a theme found in other prophets." (Shank)

A. Hosea 1:10, Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

B. Amos 9:11, In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

Obadiah 1:19, And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

I. They of the South, Negev (the dry country), shall possess the mountains of Esau.

A. The Negev is the desert in Southern Palestine.

II. They of the plain, lowland, foothills shall possess the land of the Philistines.

A. Israel would conquer all surrounding heathen nations.

1. Isaiah 54:3, For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

III. They shall occupy, possess the fields of Ephraim, and the fields of Samaria.

IV. Benjamin shall possess Gilead.

Note 1: Isreal would expand their territory in all four directions, north, south, east and west. (Shank)

Note 2: Spiritual Israel will overcome the wicked world.

Obadiah 1:20, And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

I. This company of Israelite exiles who are in Canaan will possess the land as far as Zarephath; . . . (Zarephath was located in the north near Tyre.) (Shank)

A. Coffman identifies these exiles, captives mentioned here as captives to sin, those in rebellion against God such as Baal worshippers in Ephraim.

B. Jesus spoke to the release of captives.

1. **Luke 4:18, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

2. These captives today worship include those who live in sin and worship the wrong gods such as money, power, fame.

C. It is encouraging to know that the righteous will be victorious in the end!

1. Coffman concluded, “The meek shall inherit the earth!”

II. The exiles from Jerusalem who are in Shepharad will possess the towns of the Negev.

A. The exact location of Shepharad is unknown. (Shank)

III. Mt. Zion is a term which in several Biblical references refers to spiritual Israel.

A. **Hebrews 12:22-25, But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of**

Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

B. Mt. Zion, Smith wrote, is a place of safety, salvation, holiness, endowment, unity and victory.

Obadiah 1:21, And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

I. Deliverers, saviours will go up on Mount Zion to judge, govern the mountains of Esau, . . .

A. Among these temporal deliverers were Zerubbabel, the Maccabees, et. al., but the Great Deliverer is Jesus Christ (Messiah)!

B. Esau/Edom was judged, punished when they were defeated, required to accept circumcision and forced to read the law of Moses in the days of John Hyrcanus of the Maccabeans.

1. The ultimate deliverer again is Jesus Christ (Messiah)!

2. Matthew 19:28, And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

3. Genesis 49:10, The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

4. Acts 2:31-36, He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.

5. Genesis 12:3, And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

6. Romans 10:13, For whosoever shall call upon the name of the Lord shall be saved.

II. And the kingdom will be the Lord's. (NIV)

A. God's kingdom will be restored!

B. Psalm 22:28, For the kingdom is the LORD's: and he is the governor among the nations.

C. Daniel 2:44, And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

E. Zechariah 14:9, And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

F. Luke 1:33, And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

G. Revelation 11:15, And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

H. Genesis 49:10, The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

I. 2 Samuel 7:16, And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Conclusion:

I. Obadiah spoke the words of the Sovereign Lord regarding Edom.

II. Edomites were to be utterly destroyed, despised because of their:

A. pride.

B. false confidence.

C. allies and friends who turned against them.

D. violence, neglect, condescending attitude toward their brother Jacob.

E. desecration of all things holy.

III. Edom's deeds would return upon their own head.

A. They would reap what they had sown!

IV. Bottom line: . . . the kingdom will be the Lord's.

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Questions

1. Thirteen men named Obadiah are mentioned in the Old Testament. What do you know about these men? (1) _____

(2) _____

(3) _____

(4) _____

(5) _____

(6) _____

(7) _____

(8) _____

(9) _____

(10) _____

(11) _____

(12) _____

(13) _____

2. Which one wrote this book of Obadiah? _____

3. What is the meaning of the word Obadiah? _____

4. What is the meaning of the word *vision* as used in verse 11 and in other scriptures? _____

5. Why was this book written? What is its purpose? _____

6. When was Obadiah written? _____

7. How can Obadiah be outlined? NIV: _____

Nelson: _____

Coffman: _____

8. Compare Obadiah 1:1-9 with Jeremiah 49:7-29. _____

9. Compare Obadiah 1:17 with Joel 2:23 and Joel 3:5. _____

10. Compare Obadiah 1:10, 12, 14 with Amos 1:11. _____

11. The book of Obadiah centers on the fact that “_____’s _____ have a _____ while those who are _____ to the _____ of _____ are _____ for _____.” (Smith)

12. What was the origin of the Edomites? What does *Edom* mean? Why is this significant? _____

13. Who were the Idumeans? Where did they live? What does *Idumea* mean? _____

14. Who was the ambassador sent among the nations? What were his duties? _____

15. What led Edom to be proud? Of what were they proud? _____

16. Of what are you proud? _____

17. What is God's attitude toward pride? _____

18. How was Edom's destruction compared with the work of thieves, robbers and grape pickers? _____

19. What do you know about Petra, its location and its citizens? _____

20. Who were Edom's allies? _____

21. Edom's _____ would _____
Edom, _____ of the _____
_____ would _____, others who had
_____ been at _____ with _____
would _____ them.

22. The _____ were not _____
of the _____ they _____, the _____
of their _____ nor of the _____
even from their own _____.

23. What other countries have been likewise unaware of the dangers
faced? _____

24. Who was Eliphaz? Where did he live? _____

25. Are wisdom and education ways of avoiding God's wrath and
coming judgment? Explain. _____

26. What would happen to Edom's wisdom? _____

27. The _____ of _____ would be _____, _____, unable to _____ themselves.

28. Trace the history of Edom from the time of Obadiah to the time Edom vanished from history. _____

29. Shank wrote that Edom took pride in its _____, _____, _____, _____ and _____.

30. Shank also observed that Edom had: (1) _____

(2) _____

(3) _____

(4) _____

(5) _____

(6) _____

(7) _____

(8) _____

(9) _____

(10) _____

(11) _____

31. Give examples of Edom's violence to Jacob. _____

32. List other events pertaining to Edom's history as mentioned by Smith. _____

33. When did Edom stand by and do nothing when Jerusalem was being attacked? _____

34. How serious is it to stand by and do nothing? _____

35. Verse 12 commands Edom not to _____
_____ on their brother, _____ over the people
of Judah in the _____ of their _____ and
_____ in their _____ of _____.

36. Verse 13 commands Edom not to: (a) _____

(b) _____

(c) _____

37. Explain the meaning of “the day of Jehovah’s judgment” and give
examples of God’s judgments. _____

38. God declared, “As you have _____ it shall be
_____ to _____.” Your _____ shall
_____ upon your own _____.

39. What does “drinking upon God’s mountain” mean? _____

40. What do Mt Zion and Mt. Seir represent? _____

41. Israel, the _____ of _____ and the _____ of _____, would _____ them up as a _____.

42. Shank wrote, "After the _____, the _____ of _____ (_____) and _____ (_____) would be _____, a theme found in other _____."

43. When was or will this prophecy be fulfilled? _____

44. Define *Negev*. _____

45. In what directions would the Israelites expand their territory? _____

46. Jesus _____ of the _____ of _____.
The _____ will be _____ in the _____.

47. Is the Israel of verses 20 and 21 physical spiritual Israel or both? ____

48. When will the *kingdom* be the Lord's? _____

49. What characteristics, behaviors, according to Obadiah, are to be observed and which are to be avoided? _____

50. By what other designations is the kingdom of God known? _____

51. Explain in detail how Obadiah's prophecy finds fulfillment. _____
