

STUDIES IN THE MINOR PROPHETS The Book of *Obadiah*

Prepared by:
Joel D. Hestand, D.Min.

OBADIAH THE PROPHET OF DISAPPROVAL

OBADIAH

"Servant of Jehovah" "Worshiper of Jehovah" No personal history is known of Obadiah. There are several Obadiah's in the Old Testament. The name appears 20 times representing 13 different persons.

DATE:

850 BC to 312 BC (Probable dates of 845 BC or 586 BC)

CHARACTERISTICS:

Either the earliest, or one of the latest of the prophets. It is the only book in the Old Testament with one chapter. It is also the shortest book in the Old Testament. It is never quoted, or alluded to in the New Testament. It is brief, brilliant and prophetic, vigorous, colorful, with striking comparisons.

OCCASION:

A calamity falling upon Israel has been aggravated by the malignant rejoicing of her neighbor enemy, Edom. Israel is comforted in the thought of a future in which Edom will suffer judgment in her turn, and the kingdom will be the Lord's.

THEME:

The coming desolation and destruction of the nation of Edom. Edom is doomed, but Israel shall be restored and blessed because "The Savior shall come up on Mt. Zion to judge the Mount of Esau, and the kingdom shall be Jehovah's."

OUTLINE:

Ruin (1-9)
Reason (10-14)
Retribution (15-20)
Restoration (21)

LESSONS:

God is never unmindful of the actions of the enemies who take advantage of His people

The strong denunciation of indifference of the one who stands aloof in the hour of distress and calamity without lifting a hand to help his brother.

Human defenses are helpless in the sight of God

The warnings against enmity, hatred, envy and unbrotherly conduct

God is in active control of every phase of His creation

Ridicule is always bad because it reveals a low ego and lack of love

Human pride leads to destruction

OBADIAH
THE PROPHET OF DISAPPROVAL

Righteousness exalts a nation, but sin is a reproach to any people

It is better to trust in the Lord than to put confidence in man

Sometimes indifference leads to active participation in that which is wrong

OBADIAH: A Teaching Outline

- I. The Predictions of Judgment on Edom 1:1-9
- II. The Reasons for Judgment on Edom 1:10-14
- II. The Results of Judgment on Edom 1:15-16
- IV. The Possession of Edom by Israel 1:17-21

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OBADIAH

Obadiah 1-4 Judgment to be executed by Jehovah against Edom, is decreed: the cause of the judgment is Edom's pride and cruelty.

Obadiah 5-9 The destruction of Edom decreed by Jehovah is to be complete and final. His confederates will turn against him, the wisdom of his wise men will fail, and his mighty men will be dismayed. All will be cut off.

Obadiah 10-14 Edom is severely condemned for the cruel attitude shown toward his brother Jacob. He had stood with the enemies whose aim was to destroy God's people.

Obadiah 15-16 Every sowing brings its own harvest. Edom must now share in the judgment upon the nations, reaping the fruit of his sowing.

Obadiah 17-21 Though judgment is pronounced upon the nations, Edom will be a partaker; escape will be found only in Mount Zion. Israel will possess her enemies.

Destiny
Doom
Deliverance

Destruction of Edom (1-16)
Restoration of Israel (17-21)

9625 22-26

Two nations sprang from Jacob + Esau:

securings of the birthright by Jacob from Esau (Ge 25²⁷⁻³⁴)
securings of the blessings by Jacob from Isaac (Ge 27)
meetings of the two brothers years later (Ge 32, 33)

conflict of the two nations began at the time of the exodus (Nu 20¹⁴⁻²¹)
conflict continued until the subjection of Edom under David (2Sa 8^{13,14})

cf Hebrews 12¹⁶
cf Malachi 1³

Edom stands as a symbol of the earthly, non-spiritual people of the world. (in prophetic writings)

Edomites were eventually overcome by the Nabateans. (2nd cen)
were forced to just South of Dead Sea. Jewish Maaccabeus slew 20,000 - forced them to be circumcised. By 100 A.D. they became lost to history.
Toward close of second century B.C., conquered by John Hyrcanus - forced them to be

Outline of the Book

- I. Utter destruction of Edom decreed, vv. 1-16.
 - A. Announcement of the judgment, vv. 1-9.
 1. The decree, v. 1
 2. Condition: deceived by pride, despised and debased by Jehovah, vv. 2-4.
 3. Completeness of the destruction, vv. 5-6.
 4. Treachery of his allies, v. 7.
 5. Failure of his wisdom and might, vv. 8-9.
 - B. Cause of the judgment against Edom, vv. 10-14.
 1. Violence and unbrotherly conduct toward Judah, vv. 10-11.
 2. Warning against such conduct, vv. 12-14.
 - C. Terrors of the judgment: the day of Jehovah, vv. 15-16.
- II. Exaltation of Israel: the kingdom of Jehovah to be established upon Mount Zion, vv. 17-21.
 - A. A remnant to escape in Mount Zion, v. 17.
 - B. Conquest of Edom (Mount Seir) and surrounding nations, vv. 18-20.
 - C. Jehovah's universal sway from Mount Zion, v. 21.

3. Lessons

- a. Pride is deceitful and "goes before a fall." Pride, which leads to vanity and a sense of independence from God, must be judged and exposed. Righteousness must be vindicated.
- b. The injustice of cruelty, bitterness, and passion of one people against another must be avenged.
- c. When one shares in the spoils of wrong-doing, though he may not be an instigator of the crime, standing "on the other side" he becomes "even . . . as one of them" (v. 11).
- d. As a people sows, so will it reap.
- e. In time of divine judgment, God provides a means and a place of escape for those who will turn to Him. The place provided is His Mount Zion.

DISCUSSION

1. How is the spirit of vengeance displayed in Obadiah to be dealt with by the Christian?
2. Does Obadiah have anything to say to the man who, in the presence of calamity, does not want to get involved?
3. What is Obadiah's outlook on the final outcome of history?
4. What has Obadiah to say to a militaristic age?
5. Give briefly the high points in the relations of Israel and Edom.
6. Discuss the themes of Obadiah in the light of "love your enemies."
7. What is Obadiah's teaching concerning the means of God's operation in history?
8. Contrast the dealings of God with Edom and Israel in the Old Testament.
9. What has the Bible to teach about holding grudges?
10. Contrast the teaching of Obadiah on pride and that found elsewhere in the Old Testament.

I. Introduction: v. 10-15

- A. Review the situation between Edom and Israel. This book denounces Edom for her evil attitude and actions toward Judah when another enemy attacked and plundered Jerusalem. Their sin was compounded by the fact that they were "brothers." (Cf. Deuteronomy 2:4,5; 23:7).
- B. While the text describes an extreme situation of hatred and violence, it underscores some sinful attitudes that are frequent in human relationships. It should be kept in mind that Edom did not instigate the oppression against Jerusalem, but was guilty of "standing on the other side."

II. Body:

- A. *Theirs was the sin of a false neutrality* (11).
1. A brother nation needed help, but they claimed neutrality. As they saw Judah's troubles they may have said, "We don't want to get involved." (Recall neutrality of some nations during Hitler's early atrocities.) But it was a false neutrality — "Thou wast as one of them."
 2. There are times for neutrality. 1 Peter 4:15; Proverbs 20:3. Cf. 2 Chronicles 35:20-23.
 3. But in issues of good and evil, right and wrong, we must never be neutral. Matthew 12:30; 27:24. Cf. Judges 5:23.
- a. We have heard of people who "stood on the other side" while violent crime was being committed. Jesus described such (Luke 10:31,32).
 - b. What about one who stands on the other side when a brother's reputation is being attacked?
- B. *Theirs was the sin of delighting in the hurt of others* (12).
1. No one delights in the hurt of friends, but many are pleased to see harm come to their enemies. Even those who would not dare to cause harm may still feel satisfaction in seeing it happen. Perhaps no principle of Christianity has been ignored more than Jesus' teaching in Matthew 5:43,44 (Cf. Proverbs 17:5; 24:17).
 2. This is the core of gossip. Because of envy, jealousy, real or supposed injuries, people enjoy telling and hearing the hurt and shame of enemies.

- C. *Theirs was the sin of pride in self-preservation* (12).
1. Pride, as always, was the root of their sins (vs. 3,4). As Jerusalem suffered they boasted of their own security.
 2. It is not unusual for people to react with pride to the problems of others. For example, parents who see delinquency in other people's children; and Christians who learn of another who has yielded to temptation. See Galatians 6:1; 1 Corinthians 10:12; Proverbs 16:18 (Cf. Romans 11:17-21).
- D. *Theirs was the sin of taking advantage* (13,14).
1. Note that while Edom did not originate the calamity, they took advantage of Jerusalem's defenseless. They shared in the spoils and prevented those who tried to escape. (Compare looters after a disaster.)
 2. At the first there was a claim of neutrality, at the last they were the enemy. *Weak, unprincipled people will wait to see which way an issue will go before taking a side.*

III. Conclusion:

- A. The text concludes with the inexorable law of sowing and reaping (15). (Cf. Galatians 6:7,8). The way they had treated others was the way they would be treated. Such is the terrible logic of Divine justice.
- B. The sins named against Edom were not idolatry, or false doctrine, or even moral impurity. Rather it was sins against their fellow men. Do not overlook the fact that these same sins, in their modern civilized form, are still among us.

A brief prophetic book of the Old Testament that pronounces God's judgment against the EDMOMITES, ancient enemies of the nation of Israel. The book is the shortest in the Old Testament, containing one chapter of only 21 verses.

For an outline of the book see Obadiah

Structure of the Book. In a brief introduction, the author reveals himself as the prophet OBADIAH, a name meaning "servant of the Lord" or "worshiper of Jehovah." He makes it clear that he has received this message directly from God. The Lord has announced that He will destroy the Edomites because they have sinned against Israel. They mocked God's Covenant People in their hour of misfortune and even participated in the destruction and looting of the capital city, Jerusalem, when it fell to a foreign power. Because of this great sin, Edom will be destroyed. But Israel, the prophet declares, will be blessed by God and restored to its native land.

Authorship and Date. The author clearly identifies himself as the prophet Obadiah, but this is all we know about him. Several Obadias are mentioned in the Old Testament (1 Kings 18:3; Ezra 8:9; Neh 12:25), but none of these can be identified for sure as the author of this book. But at least his prophecy can be dated with greater certainty. Most scholars believe the great humiliation of Israel which the prophet mentions was the siege of Jerusalem by the Babylonians, beginning in 605 BC and ending with its final destruction in 586 BC. Thus, the book must have been written shortly after the fall of the city, perhaps while the Israelites were still in Captivity in Babylon.

Historical Setting. This book's condemnation of the Edomites is understandable when we consider the bitter feelings that had always existed between these two nations. It began centuries earlier when the twin brothers, Jacob and Esau, went their separate ways (Gen 27; 36). Esau's descendants settled south of the Dead Sea and became known as the Edomites. Jacob's descendants settled farther north, eventually developing into the Covenant People known as the nation of Israel. The Bible reports many clashes between these two factions.

One notable example was the refusal of the Edomites to let the Israelites cross their land as they traveled toward the land of Canaan (Num 20:14-21). But the final insult to Israel must have been Edom's participation in the looting of Jerusalem after the city fell to the Babylonians. This led the prophet Obadiah to declare, "For your violence against your brother Jacob, shame shall cover you, and you shall be cut off forever" (v. 10).

Theological Contribution. The Book of Obadiah makes it clear that God takes His promises to His Covenant People seriously. He declared in the Book of Genesis that He would bless the rest of the world through Abraham and his descendants. He also promised to protect His special people against any who would try to do them harm (Gen 12:1-3). This promise is affirmed in the Book of Obadiah. God is determined to keep faith with His people, in spite of their unworthiness and disobedience.

Special Considerations. Verses 1:1-9 of Obadiah and Jer 49:7-22 express essentially the same idea. Many of the words and phrases in these two passages are exactly alike. Some scholars believe Jeremiah drew from the Obadiah passage to emphasize God's impending judgment on Edom. If this is true, it indicates the little Book of Obadiah was taken seriously by Jeremiah, one of the great prophetic figures in Israel's history.

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OBADIAH THE PROPHET OF CENSURE

NAME: "Servant of Jehovah" "Worshipper of Jehovah"

AUTHOR: No personal history is known of Obadiah. There are several (13) Obadiah's in the Old Testament.

DATE: 850 B.C. - 312 B.C.

CHARACTERISTICS: Either the earliest, or one of the latest of the prophets. If the earliest, then Obadiah is considered to be the first of the writing prophets, and the first to use the phrase, "Thus saith the Lord."

LITERARY STYLE: The style is original and fresh. "Vividness, connectedness, power, are characteristics of Obadiah. As it begins so it continues and ends. It has no breaks, nor interruptions. Thought follows on thought, as wave rolls upon wave, but all marshalled to one end, marching on, column after column, to the goal which God has appointed for them. Each verse grows out of that which was before it, and carries on its thought." (Pusey) "Among all the prophets, he is the briefest in number of words; in the grace of mysteries he is their equal."

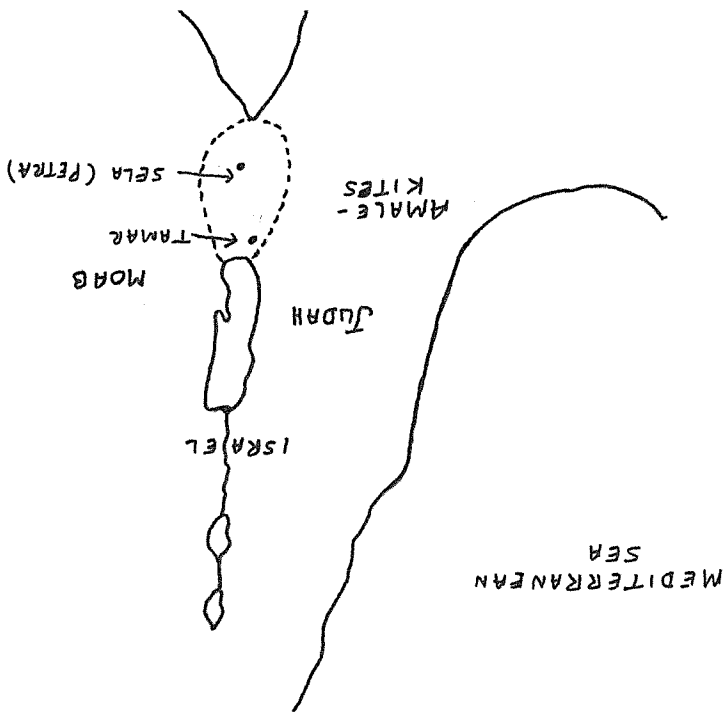
OCCASION: Obadiah is a sharp manifesto against Edom. A calamity falling upon Israel has been aggravated by the malignant rejoicing of her neighbor enemy, Edom. Israel is comforted in the thought of a future in which Edom will suffer judgment in her turn, and the kingdom will be the Lord. The Edomites, or Idumeans, who were descendants of Esau, were the proud, bitter, resentful neighbors and foes of Jacob.

THEME: The key theme is found in verse 10. The coming desolation and destruction of the nation of Edom is the thought of the book. Edom is doomed, but Israel shall be restored and blessed because "The Savior shall come up on Mt. Zion to judge the Mount of Esau; and the kingdom shall be Jehovah's."

OUTLINES: RUIN, 1-9
REASON, 10-14
DOOM OF EDM, 1-16
DELIVERANCE OF ISRAEL, 17-21
RETRIBUTION, 15-20
RESTORATION, 21

LESSONS:

1. God is never unmindful of the actions of the enemies who take advantage of His people.
2. The strong denunciation of indifference of the one who stands aloof in the hour of distress and calamity without lifting a hand to help his brother.
3. Human defenses are helpless in the sight of God.
4. The warnings against enmity, hatred, envy and unbrotherly conduct.
5. God is in active control of every phase of His creation.
6. Ridicule is always bad because it reveals a low ego and lack of love.
7. Human pride leads to destruction (Proverbs 16:18).
8. Righteousness exalts a nation, but sin is a reproach to any people (Proverbs 14:34).
9. It is better to trust in the Lord than to put confidence in man (Psalm 118:8).
10. Sometimes indifference leads to active participation in that which is wrong.
11. Eternal justice will prevail; neutrality is guilt; the dangers of over-confidence.



Obadiah

The vision of Obadiah.

This is what the Sovereign Lord says about Edom—

We have heard a message from the Lord:
An envoy was sent to the nations to say,
"Rise, and let us go against her for battle"—

"See, I will make you small among the nations;

you will be utterly despised.

The pride of your heart has deceived you,
you who live in the clefts of the rocks,
and make your home on the heights,

you who say to yourself,
'Who can bring me down to the ground?'

'Though you soar like the eagle
and make your nest among the stars,
from there I will bring you down,"

declares the Lord.

"If thieves came to you,
if robbers in the night—
Oh, what a disaster awaits you—
would they not steal only as much as they wanted?

If grape pickers came to you,
would they not leave a few grapes?
But how Esau will be ransacked,
his hidden treasures pillaged!

'All your allies will force you to the border;
your friends will deceive and overpower you;

those who eat your bread will set a trap for you,
but you will not detect it.

"In that day," declares the Lord,

"I will not destroy the wise men of Edom,
men of understanding in the mountains of Esau?
Your warriors, O Teman, will be terrified,
and everyone in Esau's mountains
will be cut down in the slaughter.

¹⁰Because of the violence against your brother Jacob,
you will be covered with shame;
you will be destroyed forever.

¹⁷ The meaning of the Hebrew for this clause is uncertain.

THE VISION OF OBADIAH
CHAPTER 1
1-14
15-17
18-21
22-25
26-27
28-31
32-35
36-41
42-48
49-55
56-62
63-69
70-76
77-83
84-90
91-97
98-104
105-111
112-118
119-125
126-132
133-139
140-146
147-153
154-160
161-167
168-174
175-181
182-188
189-195
196-202
203-209
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945-951
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966-972
973-979
980-986
987-993
994-1000

11 On the day you stood aloof
while strangers carried off his wealth
and foreigners entered his gates
and cast lots for Jerusalem,
you were like one of them.

12 You should not look down on your brother
in the day of his misfortune,
nor rejoice over the people of Judah
in the day of their destruction,
nor boast so much

13 You should not march through the gates of my people
in the day of their trouble.
in the day of their disaster,
nor look down on them in their calamity

14 You should not wait at the crossroads
in the day of their disaster.
to cut down their fugitives,
nor hand over their survivors,
in the day of their trouble.

15 "The day of the Lord is near
for all nations.

As you have done, it will be done to you;
your deeds will return upon your own head.
16 Just as you drank on my holy hill,
so all the nations will drink continually;
they will drink and drink

and be as if they had never been.
17 But on Mount Zion will be deliverance;
it will be holy,
and the house of Jacob
will possess its inheritance.

18 The house of Jacob will be a fire
and the house of Joseph a flame;
the house of Esau will be stubble,
and they will set it on fire and consume it.

There will be no survivors
from the house of Esau."

The Lord has spoken.

19 People from the Negev will occupy

the mountains of Esau,
and people from the foothills will possess
the land of the Philistines.
They will occupy the fields of Ephraim and Samaria,
and Benjamin will possess Gilead.

20 This company of Israelite exiles who are in Canaan
will possess the land, as far as Zarephath;

IV. FUTURE BECAUSE
OF PRAISE (15-16)

PAID FOR POTION
(12-14)

PAID FOR
(11)

HINDLE UP THEIR FEET
(14)

HEARINGS IN THEIR
(13)

LEAP OVER THEIR TROUBLE
(12)

15-17

the exiles from Jerusalem who are in Sepharad
will possess the towns of the Negev.
²¹Deliverers will go up on Mount Zion
to govern the mountains of Esau.
And the kingdom will be the Lord's.

The Expositor

EDITOR
WINFRED CLARK

"... and expounded the matter unto them in order." (Acts 11:4)



May, June, July 1983

Number 11 - 12 - 13

THE PRIDE OF EDMOM (Obadiah 1 - 16)

INTRODUCTION:

Once again in the record pride raises its ugly head. It is clearly seen in the descendants of Esau for that is who the Edomites were. (Gen. 36:1,8,9) These become the extension of one given over to the flesh. This ought to act as a warning. In the verses before us we see several things about this most dangerous attitude called pride.

I. THE FACT OF THEIR PRIDE. (v. 1-4)

Read these verses carefully and listen to the voice of God to Obadiah. That he charges them with pride goes without too much comment. Since this charge comes from God there can be no doubt about it for he surely knows their hearts. Note, please, the:

A. VISION OF OBADIAH. (v. 1-2)

This vision from the Lord.

1. Concerns Edom.

Nobody will have to wonder who Obadiah is talking about. They should get the message. It is pointed.

2. Condemns Edom.

Those of Edom could not hear this message without knowing how God felt about them. They stood condemned.

B. VOICING OF PRIDE. (v. 3)

1. Pride Is Traced To Its Source.

It is "the pride of their heart" he says.

2. Pride Is Traced To Its Sayings.

Pride naturally will say "Who shall bring me down?"

C. VAUNTING OF PRIDE. (v. 4a)

1. In Exalting Self.

This gives a feeling of importance. Some would call it self-esteem.

2. In Elevation of Self.

This gives a feeling of false security. But this is ever the nature of sinful pride.

II. THEIR FATE BECAUSE OF THEIR PRIDE. (v. 5-9)

Surely we must know that pride must face up to the consequences. Didn't Solomon say "Pride goeth before destruction and an haughty spirit before a

fall"? (Prov. 16:18) Truly "a man's pride shall bring him low". (Prov. 29:23) See what Edom faced because of her pride.

A. THIEVERY. (v. 5-6)

Yes, they had treasures but these were not secure. The taking away of her treasures was a certain thing. Thus, we see in these two verses:

1. The Plight. (v. 5)

Note the lament of the prophet. (How art thou cut off)

2. The Plundering. (v. 6)

Nothing would escape. All that Edom has depended upon will fail. She has no secret reserve for all shall be sought out.

B. TREACHERY. (v. 7)

Edom had made alliances. They placed their confidence in men. They will find themselves:

1. Deceived.

Men they thought they could depend on would not be such.

2. Disappointed.

The very men that had eaten their bread and enjoyed their feasts would let them down. Surely this is a disappointment.

C. TIMIDITY. (v. 8-9)

There was a time Edom had her wise men but now things will be different. They shall lose their:

1. Counselors. (v. 8)

The wise men will not have the answers that they will need.

2. Courageous. (v. 9)

Soldiers that are brave shall be cut off leaving Edom exposed. Where they were once secure and brave they will now be timid and troubled.

III. THE FAULTS PRODUCED BY THEIR PRIDE. (v. 10-14)

If one wonders what pride will produce he has but to look at these verses. Pride is never alone and the company it keeps is not good. The attitude now

shows itself in action. The philosophy of pride works its way down to a man's conduct. Herein one sees:

A. CRUEL ANTAGONISM (v. 10)

One cannot read this verse without seeing such as a fact. The hostility shows itself.

1. In The Course Of Their Belligerence.

"These folks are violent and their anger shows through.

2. In The Conduct Toward Brethren.

"The people of Judah came from the same father and yet these act as if they were strangers.

B. CARELESS APATHY (v. 11)

1. They Stood Aloof.

"They wouldn't get involved to aid their brethren in the day of trouble. They would be the "priest and Levite" of Luke 10: 31-32).

2. They Stand Allied.

"This is the charge of God. They "are as one of them", that is the enemy of God's people. They are allied with them and do nothing to help.

C. CALLOUSED ACTION (v. 12-14)

Imagine, if you will, these people standing by as they watch Judah being ravaged. What was their action and attitude toward Judah?

1. They Were Happy Over Their Trouble.

(v. 12)
If you read Psalms 137:7 you will see what their feelings were. "Remember, O Lord the children of Edom in the day of Jerusalem; who said, "Raise it, raise it, even to the foundation thereof". Yet, God had warned the Israelites as they moved through the wilderness. They were not to abhor an Edomite for he is thy brethren. (Deut. 23:7)

2. They Were Heartless In Their Dealings.

(v. 13)
These move in to loot and plunder and carry away the sustenance of Judah. They act like vultures or jackals as they move in to take advantage. What selfishness!

3. They Hindered Those Who Fled. (v. 14)

This surely allied them with the enemy. This shows where their sympathies were. All of these things show how pride had affected their way of life. They are looking out for number one and they have a deep-seated hatred for others.

Notice that they are not did they do what they should have done. About eight or nine times the prophet says, "thou shouldest not have". But when one is moved and motivated

IV. THEIR FUTURE BECAUSE OF THEIR PRIDE.

(v. 15-16)

One must remember what he faces when filled with pride. God's word cannot and will not be wrong. These face a day called "the day of the Lord". They may have had their day but they faced one to come. What sort of a day?

A. ONE OF REQUITAL (v. 15a)

1. According To Their Doing.

"As thou hast done"

2. Accounts For Their Doom.

"It shall be done unto thee". They have sown, now they must surely reap. These always correspond. The Bible abounds with the fact that this principle is true. Ezekiel warned Edom of such. (Ezek. 35:15)

B. ONE OF RECOMPENCE (v. 16)

Judgment would be exercised that would prove to be:

1. Fatal To Edom.

Edom would be gone.

2. Final Concerning Edom.

They cannot gainsay what God said.

CONCLUSION:

As one reads of the pride of Edom he is made to examine his own heart to see what his motives are. He knows what happened to a nation can happen to a man for men made up that nation.

A 3D MESSAGE ABOUT THE SAVIOUR

WAYNE DUNAWAY
P. O. Box 138
Ohatchee, Alabama

INTRODUCTION

- (1) In the last few years there has been quite a lot said about things in 3D.
- (2) For example, there have been many 3D movies. I noticed on a sign the other day that they now have the movie "Jaws in 3D."
- (3) Also, one of the fast food chains recently had what they called a "3D Meal."
- (4) Since there are 3D movies and 3D meals, I thought it might be good to study a 3D message. So with this in mind I want us to study a lesson entitled "A 3D Message About The Saviour."

Lessons from Obadiah

The Bible contains 66 books which vary in length from one chapter to 150 chapters. Most of our study is done in the longer, more popular books. But in the Bible there are five one-chapter books which proclaim some of the most powerful lessons in all the Bible.

You may never have studied the book of Obadiah. It is not well known in our day. And, in fact, it isn't even quoted from nor alluded to in the New Testament. It is the only one-character book in the Old Testament. It contains only 21 verses and is found after the book of Amos and before the book of Jonah. The book can be outlined like this:

Verses 1-16 tell of the doom of Edom while verses 17-21 tell of the deliverance of Israel. Verses 1 and 2 give the mission and message of Obadiah. In verses 3-9 Edom's doom is described; her territory subdued; her treasures stolen; her treaties subverted, and her troops slaughtered. Edom's doom was deserved—found in verses 10-14. She encouraged Judah's foes, enjoyed Judah's fall, and enslaved Judah's fugitives.

There are 13 Obdiah's mentioned in the Bible, but scholars are not sure which, if any, of these 13, is the writer. The date the book was written is also uncertain, but there are two probable dates: 854 B.C. or 586 B.C. The date really doesn't matter. The overall lesson to warn the Edomites, but to comfort the Israelites.

Obadiah teaches us that human pride leads to destruction. The Edomite people were a rough and tough group of mountain people. They lived in Mt. Seir in a mountainous region reaching from south of the Dead Sea to the Gulf of Akabah. They prided themselves on their inaccessible fortress. Their city was nestled in an almost inaccessible valley. They likened themselves to the eagle which makes its nest in the heights of the mountains. One entered their city by a narrow canyon, more than a mile in length with vertical walls six and seven hundred feet high and often not more than 30 feet apart. Here just a few men could hold off an entire army.

they became filled with pride. They boasted, "Who shall bring me down to the ground?" (v. 3). But the prophet said that their pride had deceived them. They thought that they could deal with their enemies, the powerful nations of the Assyrians, Babylonians, and Egyptians. The only problem is that they were not dealing with the powers of the world at the power of God. They were dealing with the all-powerful God of heaven. The destiny, doom, and deliverance of nations are in the hand of God: it is he who determines "their appointed seasons,

and the bounds of their habitation" (Acts 17:26). He alone has the power to build up or to debase and cast down.

Rock fortresses, impregnable mountains,
narrow mountain gorges, dependable al-
lies, and proud warriors cannot avail.
When Jehovah has decreed a nation's
destruction, nothing can change that
course except repentance. Edom's crafts
were to be baffled; her rich storehouse
plundered; her power broken; her wise
men killed; her pride humbled, and her
name to be forgotten. Her national de-
fense program couldn't save the nation.
The consequences of Solomon's truth,
that "righteousness exalteth a nation but
sin is a reproach to any people" (Prov.
14:34), had caught up with the Edomites.
Oh, how badly the U.S. needs to learn

that our national safety isn't found in material armaments, but rather in moral arguments. We are making the same mistake that Edom made hundreds of years before the birth of Christ. We try to find strength and comfort in our guns, nuclear weapons, submarines, and radar. These will not save a guilty nation. When 17 of the world's 22 civilizations became as morally corrupt as we have become, they fell. Do we think God will make an exception to the rule for us? Is God a respecter of persons? Oh, no! "Righteousness exalteth a nation but sin is a reproach to ANY people" (Prov. 14:34). The

we pride ourselves on being number one in the space race, number one in nuclear arms. We take a count of our arms and stand with pride! We ought to remember that David once counted his arms and sinned when he did (2 Sam. 24:1; 1 Chron. 21). God wanted David's trust in the divine power, not in man. He didn't want David to become filled with pride. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). God wanted Israel to rest in God-power. He could give the victory no matter what the size of the army.

The Bible speaks a great deal about pride. It tells us that human pride goes before destruction (Prov. 16:18). "A

man's pride shall bring him low" (Prov. 29:23). "When pride cometh then cometh shame" (Prov. 11:2). "Therefore pride compasseth them about a chain" (Ps. 73:5). Obadiah told Edom that the pride of thine heart hath deceived thee" (Obad. 3). "Everyone that is proud in heart is an abomination to the Lord" (Prov. 16:5). "God resisteth the proud but giveth grace to the humble" (1 Peter 5:5). Pride leads to over-confidence. Many a ball team has lost a game they should have won because they were over-confident. Nations have fallen because they became over-confident. When the great ship, the Titanic, was launched, the cry of pride was, "It cannot sink." She went down on her maiden voyage. Pride leads to self-sufficiency. A nation with self-exalting pride soon sees no need of God. Thus, we begin to rule him out of our schools, government, churches, and minds. But, human pride is soon brought low by divine retribution. Obadiah teaches us that we cannot

10-14 say "For thy violence against thy brother Jacob shame shall cover thee, and that shall be cut off for ever. 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. But thou shouldst not have looked on the day of thy brother in the day that he became a stranger neither shouldst thou have rejoiced over the destruction; neither shouldst thou have spoken proudly in the day of distress. Thou shouldst not have entered into the calumny of my people in the day of their affliction in the day of their calumny; or have laid hands on their substance in the day of their calumny; Neither shouldst thou have stood in the crossway, to cut off those who have delivered up those of his that

And remain in the day of distress:
A nation had attacked Israel and was
plundering the holy city. Edom at first
"stood by on the other side," and en-
joyed watching the heathen nation rape
Jerusalem. She maliciously gazed on
human calamity, forgetful of man's com-
mon origin and common liability to ill.
Her hate for Judah silenced the voice of
compassion, blinded the soul's vision,
corrupted the social fabric, inflicted
needless grief and brought dismay on
innocent multitudes. This is the worst
kind of hate. Obadiah is a standing re-

(Continued from page 7)

These are just a few of the ways in which you can strengthen Brother Joe and all his kind around the world. Try "adopting" a missionary family in some of these ways. Warning—it is dangerous to become involved with Joel . . . You may find yourself at his side some day! You will never be rich, in money, holding up Joe's hands. You will not have all the new appliances you would like to purchase. You will not get much rest. But you may find that what you are doing means something—to you, to Joe and his family, and to thousands of human souls in some other place who never before have had hope.

Glenn M. Lee, 1626 W. 17th St., Texas—kana, Texas 75501, Aug. 12: Aside from my regular work with the Rose Hill church here, my speaking engagements this year have included the annual lectureship of the Memorial School of Preaching, April 8-11; and gospel meetings at Morton, Miss., June 3-9; Center Point, Rogersville, Mo., July 1-7; Le-malsam, near Newbern, Tenn., July 21-26; and Millidgeville, Ga., Aug. 5-9. My next meeting will be with the Mt. Zion church in Hardin County, Tenn., Nov. 4-10. Charles Williams, former minister of the Rose Hill church, will conduct our meeting Oct. 7-13.

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(Continued from page 6)

buke to the person who prefers not to become involved in the problems of others, but it is even more a rebuke to him who finds sadistic joy in the misfortunes of others.

But Edom's involvement soon gave way to active participation. She soon crossed the street and began pillaging the debris. The refugees were caught by Edom and returned to the enemy. Passive callousness had given place to active alliance.

What made it worse is that Edom and Judah came forth from the same womb as twins. The Edomites were descendants of Esau while the people of Judah were descendants of Esau's twin brother, Jacob.

We should learn from this book the strong denunciation for calloused indifference. Edom's heart was calloused to Israel's needs by hate. It isn't a thing of the past. It happens today. We were shocked a few years ago when pretty young Kitty Genovese was sexually assaulted and stabbed to death in a 30-minute attack while 38 of her neighbors heard her screams but didn't want to get involved—not even to the extent of calling the police. They had no compassion! But do we have any more today?

Even as Edom's calloused indifference soon led to active participation, so it is today. Indifference in time of natural calamity soon leads to looting. The National Guard has to be called out, not to guard against the enemy, but against the "neighbor."

Obadiah is a masterpiece on the terribleness of taking advantage of the unfortunate. Edom took advantage of Israel. We are no better. In 1965 when hurricane "Betsy" hit New Orleans people were losing all that they had and fleeing of save their lives. People along the escape routes greatly increased the motel rates and charged a dollar for a loaf of bread. But what about us? Do we hire the poor for less because he is down-trodden? Do we give the poor only things we will not wear? Do we shun the black man, the Mexican, and the Indian because of his color? Are we guilty of Edom's sin?

Obadiah teaches us that eternal justice will prevail. The justice of God was going to come upon Edom. The thief only steals what he wants; the grasper gathers leaves some fruit, but God was not going to leave a trace of Edom. Verse 15 said, "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." The house of Esau was going to be for stubble. He said, "There shall not be any remaining of the house of Esau, for the Lord hath spoken it" (v. 18). At the time it was spoken, it seemed more true of Judah than Esau. But today the Edomites no longer exist while the Jews are scattered throughout the world.

We cannot rule God out of our lives. We cannot buy God off, hide from him, outrun him, or legislate him away. Divine justice is going to be administered.

OBADIAH

The Censurer of Ridicule

Obadiah is without any personal history; however, his name,

which means "worshiper of Jehovah," is suggestive. His was a very common name among the Semites, especially in post-exilic times.

Attempts have been made to identify our prophet with some one of

the dozen or more Obadiah's mentioned in the Old Testament. But

his work evidently "was more important than the worker; and for

the sake of the work, the author himself allowed his personality

to slip into the background."¹

Since there is no personal history of Obadiah, it is impossible to accurately affix the date of his prophecy. The only

ground on which it may be done is that of the capture of Jerusalem, to which reference is so clearly made. Certain passages

in Jeremiah, apparently quoted from this book, make it probable that the capture referred to is that by Nebuchadnezzar.²

This brief, brilliant, prophetic cameo of only 21 verses is

a sharp manifesto against Edom whose character and career, doom

and downfall, Obadiah presents. The Edomites, or Idumeans, who

were the descendants of Esau, were the proud, bitter, resentful

neighbors and foes of Jacob.³ Although it is difficult because

of the lack of historical background concerning Obadiah, many

consider his prophecy to have been uttered before the fall of

Jerusalem, and not after it. Some, in fact, consider Obadiah to

be one of the first of the writing prophets, and the first to

use the phrase, "thus saith the Lord." Others see his writing as

Thus, as far as the book itself is concerned, and its author: Nothing is known of Obadiah except for this brief, divinely inspired prophecy; the date of his writing is unknown and because of its difficulty results in dates varying from 845 B.C. to 586 B.C. There are even some who believe the book to be a four-part composite dating from sometime before 586 B.C. all the way to the Macabean uprising around 186 B.C. Upon which all agree, however, is that the prophecy is a judgment of Edom, and of the restoration of Israel. Therefore, the important consideration seems to be the attitude of Edom which precipitated such harsh judgment and condemnation upon themselves as Obadiah presents, and to this consideration we now turn our attention.

"It sets forth the exultation of the Edomites over Judah at the time of the fall of Jerusalem in 586 B.C. It is not a prediction of such an attitude to be fulfilled at a future time, but a statement of what has already occurred and for which she will be destroyed. If this be correct then the date of the prophecy cannot be prior to 586 B.C."⁴ Morgan says, "Obadiah had a vision of the attitude of Edom toward the chosen people in their calamity, and his message was delivered concerning them. It was not spoken to Edom, but to Israel, and was intended as a word of comfort for those who, loyal to Jehovah, were yet suffering with the whole nation."⁵

The ancient kingdom of Edom lay to the south of the Wadi Zered below the Dead Sea. Both the land and its people are frequently mentioned in the Old Testament. Up to the present no written records from ancient Edom have been recovered so that our knowledge of this ancient kingdom comes from the records of the Israelites, Egyptians, Assyrians and Babylonians, and from archaeological discoveries in the area.

The Land of Edom

This was a mountainous and extremely rugged land mass about one hundred miles long extending from the River Arnon, which was the southern boundary of Moab, as far south as the Gulf of Aqabah. In width it included the mountains and fertile plateaus both to the east and the west of the Arabah, the great depression connecting the Dead Sea with the Gulf of Aqabah. The most important area was the plateau to the east of the Arabah. The highest point was Mount Seir which rises to about 3500 feet above the Arabah. In the days of the Hebrew monarchy the capital was Sela, which lay at the southern end of the secluded valley which eventually became Petra.⁶ The country stretches along the sides of Mount Seir, a rocky ridge, in the center of which is Mount Hor, where Aaron died and was buried. In this district Esau settled after his brother Jacob fled from him to Padan-aram. His descendants held the land and were called Edomites. At the time of the fall of Jerusalem in 586 B.C. they were a strong people having the protection of their natural stronghold. In the day of its

strength and pride it teemed with commercial activity as merchants passed through the land to India, but the caravans have ceased to take that route.⁷

Edom in the Old Testament

In the days of the Exodus, Israel sought to pass through Edom, travelling on the King's Highway but was refused permission (Numbers 20:14-21; 21:4; Judges 11:17, 18). Some kinship with Edom was recognized however (Deuteronomy 23:7,8). The prophet Balaam promised that Israel would one day possess Edom (Numbers 24:18). Under Jehoram Edom gained her independence (II Kings 8:20-22) but Amaziah later captured Sela their capital and killed many. His son Uzziah restored the port at Elath although this was lost in the days of Ahaz and never recovered. After 736 B.C. Edom became a vassal state of Assyria.

When Judah fell in 586, Edom rejoiced (Psalm 137:7). For her bitter hatred of Judah the prophets foretold her destruction.⁸ Subsequently, Edom, along with the rest of western Asia, fell to Nebuchadnezzar. In the post-Exilic period the Edomites were pushed northward by the Nabataean Arabs into the southern part of Judea where they became known as Idumeans. They were conquered by John Hyrcanus, the Hasmonean ruler of the Jews (134-104 B.C.) and forcibly incorporated into the Jewish state. An Idumean, Antipater, was appointed procurator of Judea, Samaria and Galilee by Julius Caesar (47 B.C.). Subsequently, Herod, his son, was crowned king of the Jews (37 B.C.). After the destruction of Jerusalem (A.D. 70), the Idumeans as a people lost their identity.⁹

Thus we have, in Obadiah, the briefest of the prophetic books. A calamity falling upon Israel has been aggravated by the malignant rejoicing of her neighbor foe, Edom. Israel is comforted in the thought of a future in which Edom will suffer judgment in her turn, and the kingdom will be the Lord's.¹⁰

The key thought is found in verse 10. Because of the violence Edom had continually demonstrated against Jacob, their brother, judgment is pronounced. The Edomites had refused Israel passage through their country, and they had rejoiced over the capture and destruction of Jerusalem.¹¹ Continual hostility had been exercised against Judah through the years by raiding parties who struck and then retired to the practically impregnable city of Petra.

The theme of the book is the coming destruction of Edom. Nothing can save them from the judgment of Jehovah for their brutal treatment of the Israelites fleeing from the ruined city of Jerusalem in 587 B.C. (Edom is doomed but Israel shall be restored and blessed because "the saviours shall come up on Mt. Zion to judge the Mount of Esau; and the kingdom shall be Jehovah's")¹² (vs. 21).

SUMMARY

OBADIAH -- "SERVANT OF JEHOVAH" 13

Memory verses - Obadiah 1:3, 4, 11

I. General Information:

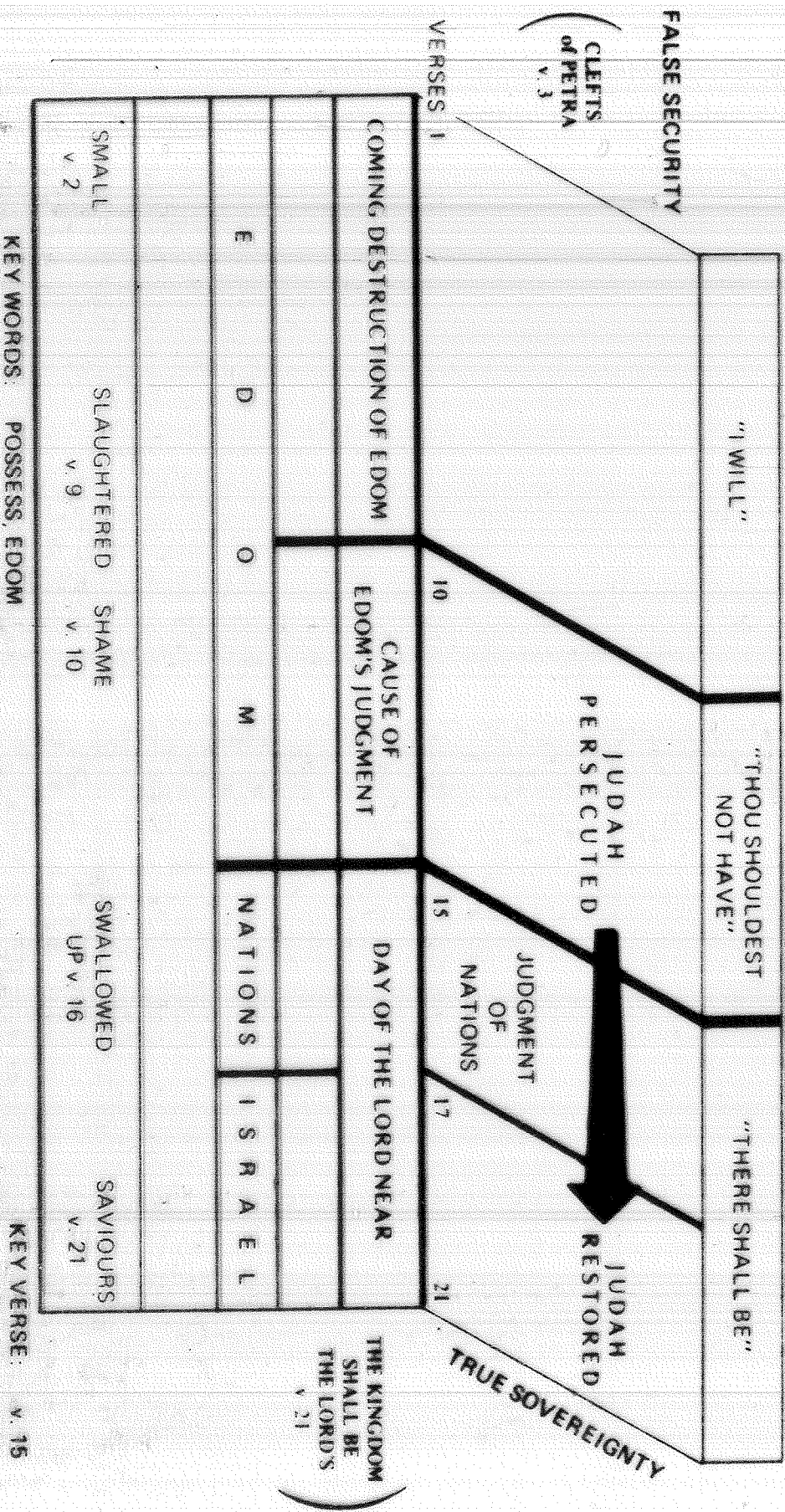
1. Date: 845 B.C.
2. Message: Fall of Edom because of cruelty.
3. Lesson: When neutrality is guilt, vs. 11.
4. Location: South of the Dead Sea.

II. Outline in Brief:

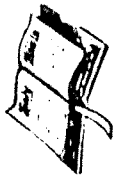
1. Utter destruction of Edom decreed, Bs. 2-16.
 - (1) Announcement of the judgment, vs. 2-9.
 - (2) Causes of the judgment, vs. 10-14.
 - (3) Terrors of the Day of Jehovah, vs. 15, 16.
2. Exaltation of Israel, vs. 17-21.
 - (1) Restoration of a remnant, vs. 17.
 - (2) Conquest of Edom and surrounding nations, vs. 18-20.
 - (3) Jehovah's universal sway, vs. 21.

OBADIAH

A ROCK THAT FAILS AND
A KINGDOM THAT ENDURES



The Expositor



EDITOR

WINFRED CLARK

...and expounded the matter unto them in order." (Acts 17:4)

Volume 1

May, June, July 1983

Number: 11-12-13

THE PRIDE OF EDMOM

(Obadiah 1-16)

INTRODUCTION:

Once again in the record pride raises its ugly head. It is clearly seen in the descendants of Esau for that is who the Edomites were. (Gen. 36:1,8,9.) These become the extension of one given over to the flesh. This ought to act as a warning. In the verses before us we see several things about this most dangerous attitude called pride.

I. THE FACT OF THEIR PRIDE. (v. 1-4)

Read these verses carefully and listen to the voice of God to Obadiah. That he charges them with pride goes without too much comment. Since this charge comes from God there can be no doubt about it for he surely knows their hearts. Note, please, the:

A. VISION OF OBADIAH. (v. 1-2)

This vision from the Lord.

1. Concerns Edom.
Nobody will have to wonder who Obadiah is talking about. They should get the message. It is pointed.

2. Condemns Edom.
Those of Edom could not hear this message without knowing how God felt about them. They stood condemned.

B. VOICING OF PRIDE. (v. 3)

1. Pride Is Traced To Its Source.
It is "the pride of their heart" he says.
2. Pride Is Traced To Its Sayings.
Pride naturally will say "Who shall bring me down?"

C. VAUNTING OF PRIDE. (v. 4a)

1. In Exalting Self.
This gives a feeling of importance. Some would call it self-esteem.
2. In Elevation of Self.
This gives a feeling of false security. But this is ever the nature of sinful pride.

II. THEIR FATE BECAUSE OF THEIR PRIDE. (v. 5-9)

Surely we must know that pride must face up to the consequences. Didn't Solomon say "Pride goeth before destruction and an haughty spirit before a

fall"? (Prov. 16:18) Truly "a man's pride shall bring him low". (Prov. 29:23) See what Edom faced because of her pride.

A. THIEVERY. (v. 5-6)

Yes, they had treasures but these were not secure. The taking away of her treasures was a certain thing. Thus, we see in these two verses:

1. The Plight. (v. 5)
Note the lament of the prophet: (How art thou cut off)
2. The Plundering. (v. 6)
Nothing would escape. All that Edom has depended upon will fail. She has no secret reserve for all shall be sought out.

B. TREACHERY. (v. 7)

Edom had made alliances. They placed their confidence in men. They will find themselves:

1. Deceived.
Men they thought they could depend on would not be such.
2. Disappointed.
The very men that had eaten their bread and enjoyed their feasts would let them down. Surely this is a disappointment.

C. TIMIDITY. (v. 8-9)

There was a time Edom had her wise men but now things will be different. They shall lose their:

1. Counselors. (v. 8)
The wise men will not have the answers that they will need.
2. Courageous. (v. 9)
Soldiers that are brave shall be cut off leaving Edom exposed. Where they were once secure and brave they will now be timid and troubled.

III. THE FAULTS PRODUCED BY THEIR PRIDE. (v. 10-14)

If one wonders what pride will produce he has but to look at these verses. Pride is never a life and the company it keeps is not good. The attitude now

shows itself in action. The philosophy of pride works its way down to a man's conduct. Herein one sees:

A. CRUEL ANTAGONISM. (v. 10)

One cannot read this verse without seeing such as a fact. The hostility shows itself.

1. In The Course Of Their Belligerence.
These folks are violent and their anger shows through.
2. In The Conduct Toward Brethren.
The people of Judah came from the same father and yet these act as if they were strangers.

B. CARELESS APATHY. (v. 11)

1. They Stood Aloof.
They wouldn't get involved to aid their brethren in the day of trouble. They would be the "priest and Levite" of Luke 10: 31-32.
2. They Stand Allied.
This is the charge of God. They "are as one of them", that is the enemy of God's people. They are allied with them and do nothing to help.

C. CALLUSED ACTION. (v. 12-14)

Imagine, if you will, these people standing by as they watch Judah being ravaged. What was their action and attitude toward Judah?

1. They Were Happy Over Their Trouble. (v. 12)
If you read Psalms 137:7 you will see what their feelings were. "Remember, O Lord the children of Edom in the day of Jerusalem; who said, 'Raise it, raise it, even to the foundation thereof'". Yet, God had ruined the Israelites as they moved through the wilderness. They were not to abhor an Edomite for he is thy brethren. (Deut. 23:7)

2. They Were Heartless In Their Dealings. (v. 13)
These move in to loot and plunder and carry away the sustenance of Judah. They act like vultures or jackals as they move in to take advantage. What selfishness!

3. They Hindered Those Who Fled. (v. 14)
This surely allied them with the enemy. This shows where their sympathies were. All of these things show how pride had affected their way of life. They are looking out for number one and they have a deep-seated hatred for others.

Notice that they are not nor did they do what they should have done. About eight or nine times the prophet says, "Thou shouldst not have". But when one is moved and motivated

IV. THEIR FUTURE BECAUSE OF THEIR PRIDE. (v. 15-16)

One must remember what he faces when filled with pride. God's word cannot and will not be wrong. These face a day called "the day of the Lord". They may have had their day but they faced one to come. What sort of a day?

A. ONE OF REQUITAL. (v. 15a)

1. According To Their Doing.
"As thou hast done"
2. Accounts For Their Doom.
"It shall be done unto thee". They have sown, now they must surely reap. These always correspond. The Bible abounds with the fact that this principle is true. Ezekiel warned Edom of such. (Ezek. 35:15)

B. ONE OF RECOMPENCE. (v. 16)

Judgment would be exercised that would prove to be:

1. Fatal To Edom.
Edom would be gone.
2. Final Concerning Edom.
They cannot gaily what God said.

CONCLUSION:

As one reads of the pride of Edom he is made to examine his own heart to see what his motives are. He knows what happened to a nation can happen to a man for men made up that nation.

A 3D MESSAGE ABOUT THE SAVIOUR

WAYNE DUNAWAY
P. O. Box 136
Obatchee, Alabama

INTRODUCTION

- (1) In the last few years there has been quite a lot said about things in 3D.
- (2) For example, there have been many 3D movies. I noticed on a sign the other day that they now have the movie "Jaws in 3D."
- (3) Also, one of the fast food chains recently had what they called a "3D Meal."
- (4) Since there are 3D movies and 3D meals, I thought it might be good to study a 3D message. So with this in mind I want us to study a lesson entitled "A 3D Message About The Saviour."

OUTLINE:

- I. (1-9) DESTRUCTION OF EDMOM FORETOLD
 - A. (1-4) Their strong position will not avail
 - B. (5-6) Utter destruction
 - C. (7-9) Futility of looking to confederates, wisdom, or might
 - D. (10-14) Reasons for destruction
 1. (10) Violence toward Judah
 2. (11) Spoiling of Judah
 3. (12) Rejoicing at Judah's misfortune
 4. (13) Taking advantage of Judah's misfortune
 5. (14) Delivering up their brethren (slavery)
 - E. (15-16) Fearful Day of the Lord
- II. (17-21) FUTURE GLORY OF GOD'S KINGDOM
 - A. (17) A remnant to be saved
 - B. (18-20) Conquest of surrounding nations
 - C. (21) Judgment from Zion

MEMORY VERSE: OBADIAH 4

INTRODUCTION

The book of Obadiah is dated anywhere from 845 B.C. to 400 B.C. and so we must acknowledge at the outset that placement might be a bit arbitrary. The references to an attack on Jerusalem would seem to narrow the choices to either the destruction by the Arabians and Philistines (848-844 B.C. cf. II Chronicles 21:8-10, 16-17) or that by the Chaldeans (586 B.C.). For various reasons, we are going with the early date (around 845 B.C.).

Obadiah's message is a cry against Edom for her mis-treatment of Judah. This is perhaps a reference to the incident in II Chronicles 21 when Edom was revolting, with other nations, against Judah during Jehoram's reign.

Edom was located in a mountainous region SSE of Judah. With her impregnable (supposedly) mountain strongholds and well-protected caves she became arrogant about her invulnerability. Obadiah assures Edom that the Lord will bring her down.

The prophecy ends with a promise of restoration and universal sway from Mt. Zion. Israel will conquer those who were her enemies, including Edom, and once again be a kingdom of God's people.

WORD STUDIES

1. Obadiah - Servant of the Lord (cf. The Prophets (I) Lesson 1)
2. Rumour (vs 1) Lit., a hearing report
3. Wise (vs. 8) Edom was long noted for its wisdom literature (cf. I Kings 4:30)
4. Teman (vs. 9) A tribe descended from Esau (cf. Gen. 36:11). Noted for their wisdom (cf. Job 4:1; Jer. 49:7)
5. Dismayed (vs. 9) Broken and faint-hearted. frightened
6. Holy Mountain (vs. 16) Mt. Zion
7. Saviours (vs. 21) A familiar title to the Jews referring to those who led them in victory over their enemies

QUESTIONS

1. Who were the Edomites?

Author: Very little is known about Obadiah and his background. His father's name was not even mentioned in the introduction, which was common practice of many of the other writers.

No record of his descent or birth-place, and the only mention of the man is "the vision of Obadiah" (vs. 1)

We determine that he was from the tribe of Judah. (vs. 13)

Name means "Servant" or "Worshipper of Jehovah"

Other men named Obadiah in the O.T., but many believe that none of these are the same as the prophet in our study.

1. I Kings 18:3-16
2. I Chron. 3:21
3. I Chron. 7:3
4. I Chron. 8:38
5. I Chron. 9:16, 44
6. I Chron. 12:9
7. I Chron. 27:19
8. II Chron. 17:7
9. II Chron. 34:12
10. Ezra 8:9
11. Nehemiah 10:5

History reveals that the tomb of Obadiah the prophet was shown at the time of Jerome, but today we have no record of its location.

Date: There are many different opinions as to the time of Obadiah's prophecy.

They range from 845 to 400 B.C.. However, the two most probable dates are 845 and 586 B.C. or shortly there after, due to the fact of Obadiah mentioning the destruction of Jerusalem. Jerusalem was destroyed about 845 B.C. by the Philistines and the Arabians. Many believe that this was the destruction that Obadiah was speaking of. Jerusalem was also destroyed in 586 B.C. by the Chaldeans.

If we accept the time of writing in and around 840 B.C., this would make him one of the first if not the earliest of all the prophets.

Subject of the Book: Obadiah is occupied with the messages of God's judgement against the Edomites and Israel's redemption. Some believe however, that we cannot limit this prophecy only to the Edomites. While what he says concerning their destruction is literal, they also apply to the nations that are hostile to God and how the sovereignty of Jehovah is over all the world.

Shortest book in the O.T.

The name of God is not found in the entire book, but through his writing you can sense his presence.

Literary style: The style of his writing is original and fresh.

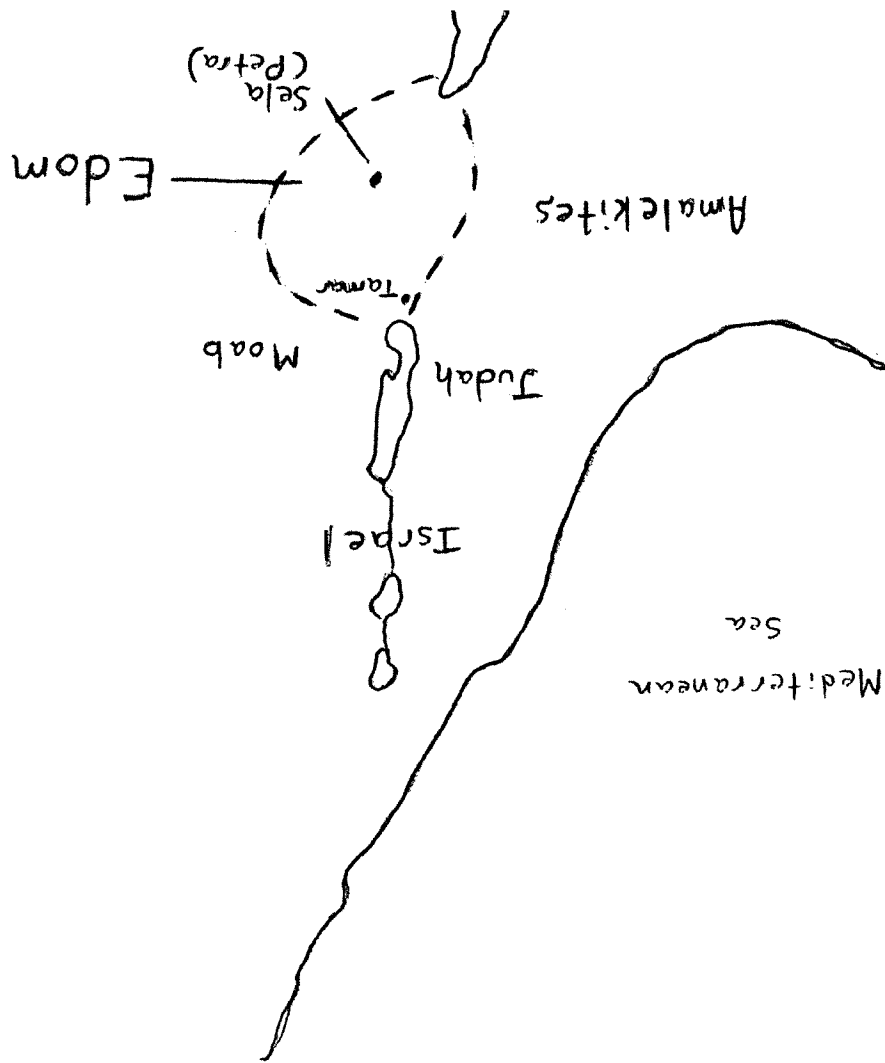
"Vividness, connectedness, power, are characteristics of it. As it begins so it continues and ends. It has no breaks, nor interruptions. Thought follows on thought, as wave rolls upon wave, but all marshalled to one end, marching on, column after column, to the goal which God hath appointed for them. Each verse grows out of that which was before it, and carries on its thought." (Pusey)

"Among all the prophets", says one, "he is the briefest in number of words; in the grace of mysteries he is their equal."

Background of Edom: Edomites were the descendant of Esau. The early history of Edom begins before the birth of Esau, while in the womb of Rebekah. At that point in time, God chose the nation that would descend from the second son, Jacob, to rule over the nation which should come from the first son, Esau. (Gen. 25) Hard feelings continued between the two sons as they grew up. The sibling rivalry was not helped by the fact that Isaac loved Esau, and Rebekah loved Jacob. 1. Esau sold his birthright to Jacob. (Gen. 25:27-34) "thus Esau despised his birthright" (vs. 34) 2. Deception of Isaac. (Gen. 27) Rebekah and Jacob tricked Isaac to give Jacob the blessing instead of Esau. 3. Meeting of the two brothers years later. (Gen. 32-33) Jacob was afraid to meet Esau and sent gifts to him, trying to ease the tensions between the two. Finally when they do meet, Esau ran and embraced Jacob and kissed him, and they both wept. 4. The conflict between the 2 nations begin. (Numbers 20:14-21) The king of Edom would not let the children of Israel pass through his country. "And Esau came out against him with much people, and with a strong hand." (vs. 20) 5. Wars with Saul (I Samuel 14:47) 6. Subjection of Edom under David. (II Samuel 8:13-14) —Must have been a great rivalry between the two, due to the fact that David killed all the males. 7. Edom revolted. (II Kings 8:20-22) Thousands of Edomites being destroyed. Whenever they saw a chance of success, they rebelled. They were always looking for a strong ally. At one point they joined up with the Philistines and destroyed the king's palace and slew his sons. 8. Writer of Hebrews considered Esau a profane person. (Hebrews 12:16) "who for one morsel of meat, sold his birthright." 9. Malachi sums up the attitude of God toward Edom. (Malachi 1:3) "Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness." 10. Many times they massacred the people of Judah who were living in their borders. Some years later they were finally captured and 20,000 were either killed in battle or butchered afterwards. (II Kings 14:7) 11. When Nebuchadnezzar besieged Jerusalem, they gladly joined the invaders to help plunder the city and cut off the stragglers who tried to escape. Edom stands as a symbol of the earthly, nonspiritual people of the world. The hostile attitude of Edom toward God's people is the basis of the judgement proclaimed by Obadiah.

—Later years

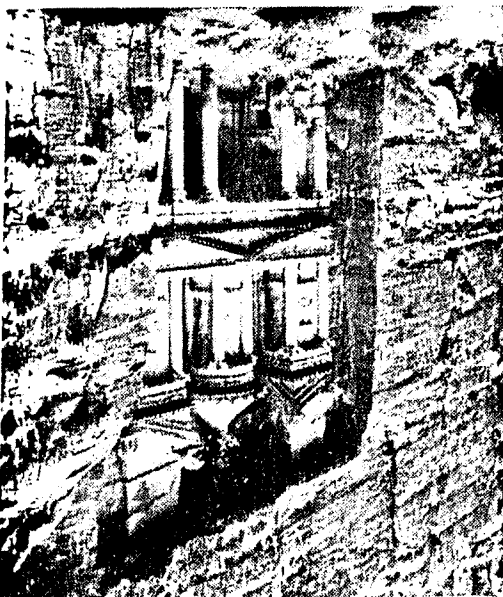
Later in history, the Edomites were eventually overcome by the Nabataeans, a people who pushed in from the desert and drove the Edomites from their land. Pushed out of their land, the Edomites were forced to occupy a territory just south of the land of Judah. Toward the close of the second century B.C., They were conquered by John Hyrcanus of the Macabees, who forced many of them to be circumcised and accept the law. As a result they became Jewish proselytes, in name only. By 100 A.D., they had become lost to history.



Red Rock Canyon of Petra. The carved rock Temple is to the right.



Close up view of the Carved Rock Temple of Khazneh of Petra.



Outline of Obadiah

I. The destruction of Edom. Vv. 1-16

A. Judgement declared

B. Reason for its destruction

II. Exaltation of Israel. Vv. 17-21

A. Conquest of Edom

B. The Kingdom of Jehovah to be established

Vv. 1-2, God's Judgement

Ezekiel 25:12

Joel 3:19

rumour(vs. 1)-report, or message

be made small, and greatly despised

Vv. 3-4, Edom's Proudful State

Deceived by their arrogance

Verse 3 is probably referring to the city of Sela(the rock) or Petra

and the security in its position. Their rock-hewn dwellings and their

mountainous defences, gave the Edomites a feeling of independence and

security. They needed no help and defied any to try to overcome them.

The city was built in a basin or ravine, high in the mountains, sur-

rounded on all sides by high cliffs. Only one entrance to the city, and

it was a narrow gorge about a mile long, in some places only 12 feet

wide.

Inside the city one may look in any direction for about a mile and

see forums, theaters, temples, palaces, tombs, all carved from stone.

—The pride of their heart led them to say "who shall bring me down?"

Even though they felt as free as the eagles, and on top of the world,

God would still bring them down.

Vv. 5-9, Edom's Destruction Will Be Complete and Final

Edom also had pride in its wealth.

Great ore deposits were in the country.

It was also the crossroads of caravan travels. They charged heavy payments

to the caravans and also forcefully took the smaller and weaker ones.

—As general practice, if thieves or robbers break into a house, they

only take until they have enough.

The same applied with grape-pickers, they didn't pick every single grape.

But not so with those who would plunder Edom, everything will be

searched out, even the hidden things.

—Even their allies would turn on them.

—Your allies will force you back to your borders.

—Those at peace will turn on them.

There would be traps(laid a wound under thee) and they won't even

detect it.(there is none understanding in him)

—Edom would lose counsel of his wise men. Edom was noted for their

educated men, now they would have any to make their decisions.

Temam(vs. 9) a city that lied to the south in Edom, could have been

the capital at one time. It was known for its men of great knowledge.

It was from Temam that Eliphaz, one of Job's friends, had come from. (Job 2:11)

—Their warriors would even become terrified.

—Even those in the protected mountains would be cut off. (vs. 9)

Vv. 10-14, Reasons for Their Judgement

One reason was because of their pride, another was the result of their treatment of the kinsmen of Jacob.

Their violence will cause shame to themselves and to be totally cut off. (10)

—Edom had rejoiced when Israel was having hard times.

—When Jerusalem was being destroyed, they were as though they were apart of it. (11)

No sympathy for the children of Israel, in fact they were happy of their destruction. (12)

—They were forbidden of the spoils of Jerusalem and should not have entered the city at all. (13)

—They were condemned for their waiting at the crossroads for the ones who escaped, either to slay or rob them.

Vv. 15-16, The Day of the Lord

Day of the Lord, is used by the prophets to designate a judgement from God.

Retribution for their deeds.

"As a man soweth, that shall he also reap"

—The way they treated others would set the example for their treatment.

Parallels with Matt. 7:1-2, the judgement we use on others will be used on us.

—"drunk upon my holy mountain" is possibly referring to Jerusalem and the carousing that took place at its capture.

They shall drink of the wrath of God and be as though they had never been.

Part II

Vv. 17-21, Safety shall be in Zion

This is a prediction of the glorious church.

—Exaltation of Israel and the defeat of her enemies.

—Mount Zion shall be the abode of Jehovah.

Luke 1:33 "and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."

Numbers 24:15-19—referring to Christ's coming and the possession of Edom. Verse 18 indicates the uniting of Judah and Israel who had been separated for years. Together they would destroy, like a fire, the house of Esau.

—No survivors from Edom. By the end of the first, they were completely lost.

Herods were descendants of the Edomites and portrayed even further the type of lifestyle of these people.

—Saviors shall come upon Mount Zion. (21) A Message of deliverance would be carried by individuals such as prophets, apostles, and evangelists.

God's people will be triumphant in the end.

Key Verse:

"For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: They reward what thou return upon thine own head." (15)

we have the
morning of the
spring of Eden

I THE FACT OF THEIR PRIDE (1-4)

VISION OF OBADIAH
CONCERNING EDOM
CONDEMNED EDOM

Obadiah 1:1
The vision of Obadiah. Thus says the Lord God concerning Edom (We have heard a report from the Lord, And a messenger has been sent among the nations, saying, "Arise, and let us rise up against her for battle"):

Obadiah 1:2
Behold, I will make you small among the nations; You shall be greatly despised.

Obadiah 1:3
The pride of your heart has deceived you, You who dwell in the clefts of the rock, Whose habitation is high; You who say in your heart, 'Who will bring me down to the ground?'

Obadiah 1:4
Though you ascend as high as the eagle, And though you set your nest among the stars, From there I will bring you down," says the Lord.

Obadiah 1:5
If thieves had come to you, If robbers by night; Oh, how you will be cut off! Would they not have stolen till they had enough? If grape-gatherers had come to you, Would they not have left some gleanings?

Obadiah 1:6
Oh, how Esau shall be searched out! How his hidden treasures shall be plundered; Nothing would escape

Obadiah 1:7
All the men in your confederacy shall force you to the border; The men at peace with you shall deceive you and prevail against you. Those who eat your bread shall lay a trap for you. No one is aware of it. "Will he ever be deceived and his appointed day come?"

Obadiah 1:8
Will I not in that day," says the Lord, "Even destroy the wise men from Edom, And understanding from the mountains of Esau?"

Obadiah 1:9
Then your mighty men, O Teman, shall be dismayed, To the end that everyone from the mountains of Esau May be cut off by slaughter.

Obadiah 1:10
For violence against your brother Jacob, Shame shall cover you, And you shall be cut off forever. "Conduct toward their brethren

Obadiah 1:11
In the day that you stood on the other side; In the day that strangers carried captive his forces, When foreigners entered his gates And cast lots for Jerusalem; Even you were as one of them.

Edom had stood by
the enemies when
men to destroy Edom
people.

III. FAULTS PRODUCED BY PRIDE

FACT OF THEIR PRIDE (1-4)
VISION OF OBADIAH (1,2)
VOICING OF PRIDE (3)
VAUNTING OF PRIDE (4)
FATE BECAUSE OF THEIR PRIDE (5-9)
THIEVERY (5,6)
TREACHERY (7)
TIMIDITY (8,9)
FUTURE BECAUSE OF THEIR PRIDE (10,11)
REQUITAL (12)
RECOMPENSE (16)

Edom: Ride affected
These lives -
looked out for #1, as
had deep-seated hatred
for others.

Three changes -
look not
enter not
stand not

GALLOUSED ACTION
(12-14)

HAPPY OVER THEIR TRAVELS
PS 137:7
DT 23:7

HARVESTERS IN THEIR
DEANES

HIMPED THOSE WHO
FLED

PRIDE (15, 16)
FUTURE BECAUSE OF THEIR
PRIDE

IV
ACCORDING TO THEIR
GOING

FATAL TO EDOM
(WOULD BE GONE)

Obadiah 1:12
"But you should not have gazed on the day of your brother in the day of his captivity; Nor should you have rejoiced over the children of Judah in the day of their destruction; Nor should you have spoken proudly in the day of distress."
Obadiah 1:13
"You should not have entered the gate of My people in the day of their calamity. Indeed, you should not have gazed on their affliction in the day of their calamity; Nor laid hands on their substance in the day of their calamity."
Obadiah 1:14
"You should not have stood at the crossroads to cut off those among them who escaped; Nor should you have delivered up those among them who remained in the day of distress."
Obadiah 1:15
"For the day of the LORD upon all the nations is near; As you have done, it shall be done to you; Your reprisal shall return upon your own head."
RECOUNTS FOR THEIR DEED (DA 6:7-9)

Obadiah 1:16
"For as you drank on my holy mountain, so shall all the nations drink continually; Yes, they shall drink, and swallow, and they shall be as though they had never been."
Obadiah 1:17
"But on Mount Zion there shall be deliverance, and there shall be holiness; The house of Jacob shall possess their possessions."
Obadiah 1:18
"The house of Jacob shall be a fire, and the house of Joseph a flame; But the house of Esau shall be stubble; They shall kindle them and devour them, and no survivor shall remain of the house of Esau." For the LORD has spoken."

Obadiah 1:19
"The south shall possess the mountains of Esau, and the lowland shall possess Philistia. They shall possess the fields of Ephraim and the fields of Samaria. Benjamin shall possess Gilead."
Obadiah 1:20
"And the captives of this host of the children of Israel shall possess the land of the Canaanites as far as Zarephath. The captives of Jerusalem who are in Sepharad shall possess the cities of the South."
Obadiah 1:21
"Then saviors shall come to Mount Zion to judge the mountains of Esau, and the kingdom shall be the LORD'S."

Edom - FREQUENTLY MENTIONED IN O.T.
No WRITTEN RECORD FROM ANCIENT EDOM HAVE BEEN RECOVERED. OUR KNOWLEDGE COMES FROM RECORDS OF THE ISRAELITES, EGYPTIANS, ASSYRIANS AND BABYLONIANS. ALSO, ARCHAEOLOGICAL DISCOVERIES IN THE AREA.

Edom: MOUNTAINOUS / RUINED
ABOUT 100 MI. LONG
HIGHEST POINT - M.T. SEIR / 3500' ASL
SELA (PETRA) - CAPITAL
COUNTRY STRETCHES ALONG SIDES OF M.T. SEIR - A ROCKY RIDGE - IN THE CENTER OF WHICH IS M.T. HOR (ARABIAN VIEW / GUARDED)
(See back)
God's people are training hand, whereas people of the world are completely deflected.
no Hebrew people ended in a note of pessimism!
cf. Numbers 24 15-24

BACKGROUND OF EDOM

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1. By Shishak (King of Egypt) in 925 B.C. 1 Kings 14:25,26;
2 Chronicles 12.
2. By the Philistines and Arabians (During Jereboam) in 840-825 B.C. (2 Chron 21:16,17;
3. By Jehoash (King of Israel in c. 790 B.C. (2 Kings 14)
4. By Nebuchadnezzar (King of Babylon) in 586 B.C. (2 Kings 24,25; Psalms 137:7.

1. The nation descended from Esau (Genesis 25:19-34).
2. The nation settled in the regions of Mt. Seir.
3. The nation rejected the Israelite's request to travel through Edom on the trip from Egypt (Numbers 20:14-21).
4. Antagonism originating with the twin brothers, Jacob and Esau (Genesis 27) persisted through the centuries involving Israel (Jacob) and Edom (Esau). (2 Samuel 8:14; 2 Kings 14:1-7; 2 Chronicles 28:17).
5. The nation was continually subject to foreign kingdoms, lost its identity as a nation before the time of Christ, and lost its place in A.D. 70 finally disappearing from history.

10. Many times they massacred the people of Judah who were living in their borders. Some years later they were finally captured and 20,000 were either killed in battle or butchered afterwards (2 Kings 14:7).
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OBADIAH THE PROPHET OF CENSURE

NAME: "Servant of Jehovah" "Worshipper of Jehovah"

AUTHOR: No personal history is known of Obadiah. There are several (13) Obadias in the Old Testament.

DATE: 850 B.C. - 312 B.C.

CHARACTERISTICS: Either the earliest, or one of the latest of the prophets. If the earliest, then Obadiah is considered to be the first of the writing prophets, and the first to use the phrase, "Thus saith the Lord."

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OCCASION: Obadiah is a sharp manifesto against Edom. A calamity falling upon Israel has been aggravated by the malignant rejoicing of her neighbor enemy, Edom. Israel is comforted in the thought of a future in which Edom will suffer judgment in her turn, and the kingdom will be the Lord. The Edomites, or Idumeans, who were descendants of Esau, were the proud, bitter, resentful neighbors and foes of Jacob.

THEME: The key theme is found in verse 10. The coming desolation and destruction of the nation of Edom is the thought of the book. Edom is doomed, but Israel shall be restored and blessed because "The Savior shall come up on Mt. Zion to judge the Mount of Esau; and the kingdom shall be Jehovah's."

OUTLINES:
RUIN, 1-9
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CHARACTERISTICS: Either the earliest, or one of the latest of the prophets. If the earliest, then Obadiah is considered to be the first of the writing prophets, and the first to use the phrase, "Thus saith the Lord."

LITERARY STYLE: The style is original and fresh. "Vividness, connectedness, power, are characteristics of Obadiah. As it begins so it continues and ends. It has no breaks, nor interruptions. Thought follows on thought, as wave rolls upon wave, but all marshalled to one end, marching on, column after column, to the goal which God has appointed for them. Each verse grows out of that which was before it, and carries on its thought." (Pusey) "Among all the prophets, he is the priestest in number of words; in the grace of mysteries he is their equal."

OCCASION: Obadiah is a sharp manifesto against Edom. A calamity falling upon Israel has been aggravated by the malignant rejoicing of her neighbor enemy, Edom. Israel is comforted in the thought of a future in which Edom will suffer judgment in her turn, and the kingdom will be the Lord. The Edomites, or Idumeans, who were descendants of Esau, were the proud, bitter, resentful neighbors and foes of Jacob.

THEME: The key theme is found in verse 10. The coming desolation and destruction of the nation of Edom is the thought of the book. Edom is doomed, but Israel shall be restored and blessed because "The Savior shall come up on Mt. Zion to judge the Mount of Esau; and the kingdom shall be Jehovah's."

OUTLINES:
RUIN, 1-9
REASON, 10-14
RETRIBUTION, 15-20
RESTORATION, 21
DOOM OF EDM, 1-16
DELIVERANCE OF ISRAEL, 17-21

OBADIAH THE PROPHET OF CENSURE

NAME: "Servant of Jehovah" "Worshipper of Jehovah"

AUTHOR: No personal history is known of Obadiah. There are several (13) Obadias in the Old Testament.

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