

Obadiah Commentary

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Obadiah 1:1 The vision of Obadiah. Thus says the Lord GOD concerning Edom— We have heard a report from the LORD, And an envoy has been sent among the nations saying, “Arise** and let us go against her for battle”–**

JV 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.

BGT Obadiah 1:1 ρασις Αβδιου τ δε λ γει κ ριος θε ς τ Ιδουμα κο ν κουσα παρ κυρ ου κα περιοχ ν ε ς τ θνη ξαπ στειλεν ν σπητε κα ξαναστ μεν π α τ ν ε ς π λεμον

LXE Obadiah 1:1 The vision of Obdias. Thus saith the Lord God to Idumea; I have heard a report from the Lord, and he has sent forth a message to the nations.

NET Obadiah 1:1 The vision that Obadiah saw. The Lord GOD says this concerning Edom: We have heard a report from the LORD. An envoy was sent among the nations, saying, "Arise! Let us make war against Edom!"

CSB Obadiah 1:1 The vision of Obadiah. This is what the Lord GOD has said about Edom: We have heard a message from the LORD; a messenger has been sent among the nations: "Rise up, and let us go to war against her."

ESV 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: "Rise up! Let us rise against her for battle!"

NIV Obadiah 1:1 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"--

NLT Obadiah 1:1 This is the vision that the Sovereign LORD revealed to Obadiah concerning the land of Edom. We have heard a message from the LORD that an ambassador was sent to the nations to say, "Get

ready, everyone! Let's assemble our armies and attack Edom!"

NRS 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: "Rise up! Let us rise against it for battle!"

NJB Obadiah 1:1 Vision of Obadiah: about Edom. I have received a message from Yahweh, a herald has been sent throughout the nations: 'Up! Let us march against this people. Into battle!' The Lord Yahweh says this:

NAB Obadiah 1:1 The vision of Obadiah. (Thus says the Lord GOD:) Of Edom we have heard a message from the LORD, and a herald has been sent among the nations: "Up! let us go to war against him!"

YLT Obadiah 1:1 Thus said the Lord Jehovah to Edom, A report we have heard from Jehovah, And an ambassador among nations was sent, 'Rise, yea, let us rise against her for battle.'

- **concerning Edom:** Ps 137:7 Isa 21:11 34:1-17 63:1-6 Jer 9:25,26 25:17,21 Jer 49:17-22 La 4:21,22 Eze 25:12-14 35:3-15 Joe 3:19 Am 1:11,12 Mal 1:3,4
- **We have heard a report from the LORD:** Jer 49:14,15 51:46 Mt 24:6 Mk 13:7
- **And an envoy has been sent among the nations:** Isa 18:2,3 30:4
- **Arise and let us go against her for battle:** Jer 6:4,5 50:9-15 51:27,28 Mic 2:13

OUTLINE ([Busenitz](#))

I. The Judgment of Edom Enunciated (Obadiah 1:1–9)

- A. The Superscription (Obadiah 1:1a)
- B. The Battle Summons (Obadiah 1:1b–c)
- C. The Nation Subjugated (Obadiah 1:2–4)
- D. The Treasures Stolen (Obadiah 1:5–7)
- E. The Leadership Slain (Obadiah 1:8–9)

II. The Crimes by Edom Explained (Obadiah 1:10–14)

- A. They Ignored Judah's Need (Obadiah 1:10–11)
- B. They Rejoiced in Judah's Demise (Obadiah 1:12)
- C. They Plundered Judah's Wealth (Obadiah 1:13)
- D. They Prevented Judah's Escape (Obadiah 1:14)

III. The Judgment of Edom Expanded (Obadiah 1:15–21)

- A. The Extent of the Judgment (Obadiah 1:15–16)
 - B. The Escapees of the Judgment (Obadiah 1:17)
 - C. The Execution of the Judgment (Obadiah 1:18)
 - D. The Effects of the Judgment (Obadiah 1:19–21)
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OBADIAH'S VISION CONCERNING EDOM SHOULD CONCERN EDOM!

The vision ([chazon](#)) of Obadiah - His name means "servant of the Lord" but nothing else other than this prophecy is known about this man (see [Who was Obadiah in the Bible?](#)). He was a mouthpiece for Yahweh and he fulfilled the purpose for which he was created, to serve Yahweh by giving a prophetic warning to the nation of Edom. The Lxx translates **chazon** with **horasis** which describes the action (seeing) or what is seen, including supernatural vision (Acts 2:17).

Bob Utley on **vision ([chazon](#))** - This refers to a divinely communicated message (sometimes in a trance or state of sleep). These are not the thoughts of Obadiah but of God. This term is often associated with (1) "burden" (Zech. 9:1; 12:1; Mal. 1:1) or (2) "the

word of YHWH came."

Thus says the Lord GOD (Adonai YHWH) concerning Edom— We have heard a report from the LORD (Jehovah), And an envoy has been sent among the nations saying, "Arise and let us go against her for battle"— NLT = "Get ready, everyone! Let's assemble our armies and attack Edom!" Edom is descended from Esau, Jacob's twin brother and between whom there was continual enmity from Genesis 27 and the centuries that followed (Oba 1:10-14). Now God will hold Esau/Edom responsible for her unjust treatment of Jacob/Israel over the centuries. Note that Edom is the subject of the prophecy but the recipients of the prophecy are actually Judah.

Lord is the Hebrew word '[adonay](#)' which speaks of God's sovereignty over His creation. He is the master or owner (Lxx translates with [kurios](#)). **God** is the Hebrew word '[Jehovah](#)', the eternally self-existent One.

As someone has said

"Not our (Edom's) way, but Yahweh's way!"

NET NOTE - The date of the book of Obadiah is very difficult to determine. Since there is no direct indication of chronological setting clearly suggested by the book itself, and since the historical identity of the author is uncertain as well, a possible date for the book can be arrived at only on the basis of internal evidence. When did the hostile actions of Edom against Judah that are described in this book take place? Many nineteenth-century scholars linked the events of the book to a historical note found in 2 Kgs 8:20 (cf. 2 Chr 21:16–17): "In [Jehoram's] days Edom rebelled from under the hand of Judah and established a king over themselves." If this is the backdrop against which Obadiah should be read, it would suggest a ninth-century B.C. date for the book, since Jehoram reigned ca. 852–841 B.C. But the evidence presented for this view is not entirely convincing, and most contemporary Old Testament scholars reject a ninth-century scenario. A more popular view, held by many biblical scholars from Luther to the present, understands the historical situation presupposed in the book to be the Babylonian invasion of Judah in the sixth century (cf. Ps 137:7; Lam 4:18–22; Ezek 25:12–14; 35:1–15). Understood in this way, Obadiah would be describing a situation in which the Edomites assisted in the Babylonian sack of Jerusalem. Although it must be admitted that a sixth-century setting for the book of Obadiah cannot be proven, the details of the book fit reasonably well into such a context. Other views on the dating of the book, such as an eighth-century date in the time of Ahaz (ca. 732–716 B.C.) or a fifth-century date in the postexilic period, are less convincing. Parallels between the book of Obadiah and Jer 49:1–22 clearly suggest some kind of literary dependence, but it is not entirely clear whether Jeremiah drew on Obadiah or whether Obadiah drew upon Jeremiah. In any case, the close relationship between Obadiah and Jer 49 might suggest the sixth-century setting.

KJV Bible Commentary - The Jews so revered the name of God that they would not pronounce it. When they came to the sacred name of God, Yahweh (the Hebrew originally was written without vowels, hence the name Yahweh appeared in the Hebrew text simply with the four consonants YHWH and these four consonants were called the sacred tetragrammaton), they substituted another name of God, usually Lord (Heb 'Adoṅay). In cases such as this where 'Adoṅay already occurs in the text preceding the sacred name of God, YHWH, they would read Adonai as it occurs in the text but would substitute another name for God in the place of Yahweh (Heb YHWH), in this case Elohim (Heb 'Eloḥiḥim). Most of the English translations have followed the Hebrew custom in this matter. The follower of the English text can always tell where the sacred name of God (Heb Yahweh) occurs in the text by which the English name for God is entirely capitalized.

Sure retribution must overtake merciless pride

Edom (Edom) - 101x/94v - Edom(94), Edomites(7). Gen. 25:30; Gen. 32:3; Gen. 36:1; Gen. 36:8; Gen. 36:9; Gen. 36:16; Gen. 36:17; Gen. 36:19; Gen. 36:21; Gen. 36:31; Gen. 36:32; Gen. 36:43; Exod. 15:15; Num. 20:14; Num. 20:18; Num. 20:20; Num. 20:21; Num. 20:23; Num. 21:4; Num. 24:18; Num. 33:37; Num. 34:3; Jos. 15:1; Jos. 15:21; Jdg. 5:4; Jdg. 11:17; Jdg. 11:18; 1 Sam. 14:47; 2 Sam. 8:14; 1 Ki. 9:26; 1 Ki. 11:14; 1 Ki. 11:15; 1 Ki. 11:16; 1 Ki. 22:47; 2 Ki. 3:8; 2 Ki. 3:9; 2 Ki. 3:12; 2 Ki. 3:20; 2 Ki. 3:26; 2 Ki. 8:20; 2 Ki. 8:21; 2 Ki. 8:22; 2 Ki. 14:7; 2 Ki. 14:10; 1 Chr. 1:43; 1 Chr. 1:51; 1 Chr. 1:54; 1 Chr. 18:11; 1 Chr. 18:12; 1 Chr. 18:13; 2 Chr. 8:17; 2 Chr. 21:8; 2 Chr. 21:9; 2 Chr. 21:10; 2 Chr. 25:19; 2 Chr. 25:20; Ps. 60:8; Ps. 60:9; Ps. 83:6; Ps. 108:9; Ps. 108:10; Ps. 137:7; Isa. 11:14; Isa. 21:11; Isa. 34:5; Isa. 34:6; Isa. 63:1; Jer. 9:26; Jer. 25:21; Jer. 27:3; Jer. 40:11; Jer. 49:7; Jer. 49:17; Jer. 49:20; Jer. 49:22; Lam. 4:21; Lam. 4:22; Ezek. 16:57; Ezek. 25:12; Ezek. 25:13; Ezek. 25:14; Ezek. 32:29; Ezek. 35:15; Ezek. 36:5; Dan. 11:41; Joel 3:19; Amos 1:6; Amos 1:9; Amos 1:11; Amos 2:1; Amos 9:12; Obad. 1:1; Obad. 1:8; Mal. 1:4

Vision (02377) chazown/chazon from **chazah** = to see or behold) is a masculine noun meaning a revelation by means of a vision, an oracle, a divine communication. The emphasis is not so much on what is seen but on the message that is conveyed by what is seen. Thus **chazon** describes a divine revelation conveyed by something seen ("seer"). In this sense **vision** is somewhat similar to a dream, but as used in Scripture however, a **vision** is not a typical "dream" but represents an actual experience in which the individual is given superhuman insight or awareness. Dreams (not "day dreams") occur only when one is asleep whereas **visions** can occur while one is awake (cp Da 10:7). Some visions were conveyed by angels to men (Da 10:14). Visions

usually conveyed prophetic truths that related to Israel (Da 9:21, 10:14).

Chazon - 35x/34v - vision(31), visions(4). 1 Sam. 3:1; 1 Chr. 17:15; 2 Chr. 32:32; Ps. 89:19; Prov. 29:18; Isa. 1:1; Isa. 29:7; Jer. 14:14; Jer. 23:16; Lam. 2:9; Ezek. 7:13; Ezek. 7:26; Ezek. 12:22; Ezek. 12:23; Ezek. 12:24; Ezek. 12:27; Ezek. 13:16; Dan. 1:17; Dan. 8:1; Dan. 8:2; Dan. 8:13; Dan. 8:15; Dan. 8:17; Dan. 8:26; Dan. 9:21; Dan. 9:24; Dan. 10:14; Dan. 11:14; Hos. 12:10; Obad. 1:1; Mic. 3:6; Nah. 1:1; Hab. 2:2; Hab. 2:3

BakerBaker adds that *chazon* "signifies the direct, specific communication between God and people through the prophetic office (1Sa 3:1; 1Chr. 17:15; Ps. 89:19) or the collection of such messages (2Chr. 32:32; Isa. 1:1; Obad. 1:1; Nah. 1:1; Hab. 2:2, 3). Also, the word is used of the messages of false prophets (Jer. 14:14; 23:16); a guiding communication from the Lord, often restricted when a people are under judgment (Lam. 2:9; Ezek. 7:26; Mic. 3:6); and the revelation of future events on a grand scale (Da 9:24; 10:14).

Vine says that "**Chazon** almost always signifies a means of divine revelation. **First**, it refers to the means itself, to a prophetic "**vision**" by which divine messages are communicated: "The days are prolonged, and every **vision** faileth" (Ezek 12:22). **Second**, this word represents the message received by prophetic "vision": "Where there is no **vision**, the people perish: but he that keepeth the law, happy is he" (Pr 29:18). **Finally, chazon** can represent the entirety of a prophetic or prophet's message as it is written down: "The **vision** of Isaiah the son of Amoz ..." (Isa 1:1). Thus the word inseparably related to the content of a divine communication focuses on the means by which that message is received: "And the word of the Lord was precious in those days; there was no open **vision**" (1Sa 3:1 the first occurrence of the word). In Isa 29:7 **chazon** signifies a non-prophetic dream. ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

One of my favorite uses of **chazon** is Pr 29:18+ "When there is no **vision** ([chazon](#) "prophetic vision" Lxx = exegetes = literally one who leads on or out [great description of pastors, teachers!], expounder, interpreter - only 2 other uses in Bible - Ge 41:8, 24; related verb *exegeomai* of Jesus - Jn 1:18+), the people are unrestrained, ("run wild!" which is what is transpiring in America circa 2016!), but happy (better "blessed") is he who keeps (observes) the law."

The **NET Note** on Pr 29:18 says "The Hebrew word "**vision**" (from the verb *khazah*, "to see") refers to divine communication to prophets (as in [1 Sa 3:1](#)) and not to individual goals or plans. [C. H. Toy](#) sees a problem here: The most calamitous period of Israel's history was when prophetic vision was at its height, whereas people were often more obedient when God was silent. He also notes that in the book of Proverbs there is no mention of prophetic teaching with wisdom as a guide. So he emends the word to "guidance" following the LXX (see [Proverbs \[ICC\]. 512](#)). The TEV has "guidance"; the NIV retains "revelation." It must be stated that the prophetic ministry was usually in response to the calamitous periods, calling the people back to God. Without them the downward rush to anarchy and destruction would have been faster than with these prophetic calls from God. (THOUGHT - WOULD THIS BE APROPOS FOR AMERICA CIRCA 2023? JUST WONDERING!)

Note what happens when there is no **chazon**, no vision in Pr 29:18 where same word is used for **vision**. (cp similar spiritual "dynamic" in 1Sa 3:1, Amos 8:11,12 Hosea 4:6)- "Where there is no **vision**, the people are unrestrained ("run wild"), but happy (blessed) is he who keeps the law." Note that in Pr 29:18, the Septuagint chooses the interesting Greek word *exegetes* to translate the Hebrew word for **vision** (*chazon*). *Exegetes* in Greek literally means one who leads out, and so unfolds, declares or tells. *Exegetes* of course gives us our English "exegesis" which describes the unfolding interpretation brought about by teaching the Scripture. An exegetes in secular Greek described an expounder, interpreter, as of oracles dreams, omens, or sacred customs. *Exegetes* is not used in the NT but the verbal root [exegeomai](#) is used 6 times (Lk 24:35, Jn 1:18, Acts 10:8, 15:12, 14, 21:19) and means to provide detailed information in a systematic manner. God's people are best fed (and spiritually healthiest) when they are fed with the pure milk of the Word (1Pe 2:2+), expounded by the Spirit endued and empowered exegete! For practical purposes when any people, individually or corporately, fails to have a Word from God, by default the only source from which one can receive a "word" is from the godless world, the depraved flesh or the deceptive devil! And the result is chaos not kosmos (order)!

Moses records "He said, "Hear now My words: If there is a prophet among you, I, the LORD, shall make Myself known to him in a **vision**. I shall speak with him in a **dream**." (Nu 12:6) **Ryrie Comments:** God spoke to prophets through **visions** and **dreams**; but He spoke to Moses directly, openly (Nu 11:17, 25, Ex 34:5, cp Ps 103:7), and not in dark sayings (riddles).

Webster's 1828 dictionary says that a **vision** - In Scripture is a revelation from God; an appearance or exhibition of something supernaturally presented to the minds of the prophets, by which they were informed of future events. Such were the visions of Isaiah, of [Amos](#), of Ezekiel, etc.

Key Words in Obadiah: See related discussion - [key words](#) and [marking key words](#)

- The day (Obadiah 1:11, 12, 13, 14),
- Day of the LORD (Obadiah 1:15),
- Edom/Esau (Obadiah 1:1, 8)
- Esau (Obadiah 1:6, 8, 9, 18, 19, 21),
- Jacob (Obadiah 1:10, 17, 18)
- Judah (Obadiah 1:12),
- Nations (Obadiah 1:1, 1:2, 1:15, 16),
- My holy mountain (Mt Zion) (Obadiah 1:16, 17, 21),
- Mountain of Esau (Obadiah 1:8, 9, 19),
- Declares the LORD (Obadiah 1:4, 8, Obadiah 1:1)

Richard Mayhue on Day of the Lord - Obadiah Obadiah relates the family feud between Israel (Jacob) and Edom (Esau). Two important questions have been raised concerning Obadiah's use of DOL. First, was Obadiah written early (ca. 845 B.C.) or late (ca. 587 B.C.)? Second, does Obadiah deal only with the foreign plunder of Palestine OT does the scope of the prophecy extend to a future eschatological end?

Scholarly opinion is divided on the date of Obadiah. It must be insisted, however, that Obadiah was writing before the fact of judgment, not after it occurred. I believe that Obadiah was written early and contains the first mention of DOL in the OT.**13** Later prophets who used DOL looked to Obadiah as the initial prophecy concerning DOL.**14**

Was the scope of the judgment envisioned in Obadiah 1:15 near future or far future? There are those who would posit that all of Obadiah was fulfilled in the near future no later than the time of Nebuchadnezzar. For example, Henderson suggests that Obadiah refers to the Babylonian conquest of Idumea.**15** However, others would extend the fulfillment of Obadiah 1:15 beyond the 6th century B.C. Allen makes the general assertion that its scope goes beyond 587 B.C.**16** Feinberg is more specific and suggests that the time will be just before the establishment of Messiah's kingdom.**17**

Obadiah 1:15 is the pivotal verse in this book whose theme is the DOL experienced first by Edom and second by the nations (Obadiah 1:15-16) who walked in Edom's way. The fact that the language of Obadiah 1:1-14 is singularly applied to Edom warrants a near future fulfillment--in all likelihood Nebuchadnezzar's plunder. However, the language of vv 15-21 points to the far future and the establishment of God's kingdom. There are at least five indications of this. First, the text of Obadiah 1:1-14 deals with Edom alone. There is an abrupt shift in vv 15-16 to include all of the nations. Second, Edom (Obadiah 1:1-14) becomes the pattern for future nations (v 16). This is an expansion of the scope of the prophecy from a national to an international matter. Third, the destruction of the nations (Obadiah 1:16) is an eschatological event. Fourth, Israel's restoration to vitality (vv 17-21) will occur in the fullest sense before and during the millennium. Fifth, it is stated that the kingdom will be the Lord's (Obadiah 1:21). In one sense the kingdom is always the Lord's, so what does Obadiah mean? Evidently Obadiah refers to the time when the King himself, Jesus Christ, sits upon the throne of David in Jerusalem and rules internationally with a rod of righteousness and wrath. Kaiser notes,

As for the fulfillment of this prophecy, Obadiah combined in one picture what history split into different times and events. . . . Hence the day of the Lord ran throughout the history of the kingdom of God so that it occurred in each particular judgment as evidence of its complete fulfillment which was near and approaching. . . having near and distant events, or multiple fulfillments, all being part of the single truth/intention of the author with its more immediate victory over Edom and the distant total victory of the kingdom of God.**18**

To summarize, Obadiah makes several contributions to the biblical pattern. It combines the near view (with particular reference to Edom, vv 1-14) with the far view (involving all the nations, Obadiah 1:15-21). It predicts judgment and destruction of all the godless (Obadiah 1:15-16, 18). The restoration of Israel is involved in the far view (Obadiah 1:17-21) but is not evident in the near. The near is a preview, taste, and guarantee of what the far will involve in a lesser to a greater logical flow. Finally, the establishment of God's kingdom is its end (Obadiah 1:21).

Footnotes:

13 See also W. C. Kaiser, Jr., [Towards an Old Testament Theology](#) (BORROW) (Grand Rapids: Zondervan, 1978) 47; C. F. Keil, *The Minor Prophets* (Grand Rapids: Eerdmans, n.d.) 365; T. Laetsch, *The Minor Prophets* (St. Louis: Concordia, 1956) 203; and C. von Orelli, *The Twelve Minor Prophets* (Reprint; Minneapolis: Klock and Klock, 1977) 82, 162. Kaiser notes that the other three options are: (1) during Ahaz's reign, 743-715 B.C.; (2) when Edom invaded Judah (2 Chron 28:16-18); or (3) during the fall of Jerusalem under Nebuchadnezzar in 586 B.C. (2 Kgs 25:1-21; 2 Chron 36:15-20).

14 Keil, *The Minor Prophets*, 365.

15 E. Henderson, [The Books of the Twelve Minor Prophets](#) (London: Hamilton, Adams, and Co., 1845)

16 L. Allen, [The Books of Joel, Obadiah, Jonah, and Micah](#) (BORROW) (Grand Rapids: Eerdmans, 1976) 160-61.

17 C. L. Feinberg, [The Minor Prophets](#) (BORROW) (Chicago: Moody, 1976) 128.

18 Kaiser, [Towards an Old Testament Theology](#) (BORROW), 188-89.

Norman Geisler - OBADIAH—If the Book of Obadiah is inspired Scripture, then why is it not quoted in the NT? (For a discussion of this question, see Ecc. 1:1 below.)

OBADIAH—Is the prophecy of Obadiah simply an expression of Jewish nationalism?

PROBLEM: The prophecy of Obadiah is essentially a message of divine moral judgment upon the nations. Of the 21 verses that comprise this book, 16 are directed as pronouncements of coming judgment against Edom, and 5 verses are dedicated to the prophecies of the future triumph of Israel over Edom. But, isn't this simply an example of Jewish nationalism rather than a revelation of God?

SOLUTION: The Book of Obadiah is a revelation of the sovereignty of God presented in the midst of national disgrace and defeat. The impotence of God's people against their enemies was a reflection upon the power of the God of Israel. Wasn't Yahweh a defeated God? Wasn't He powerless to resist the enemies of His people? No is Obadiah's resounding reply! The God of Israel will keep His promises even though the future looks black. The nations have not understood that their temporary victory over God's people was the very work of God. The message of Obadiah is that the God of Israel is always in complete control, and He will accomplish His purpose. It is a message of faith and hope, and triumph against the enemies of God. But the triumph of Israel will be a blessing to all nations. Israel's apostasy brought judgment. But, "if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?" (Rom. 11:15) This book is not simply an expression of Jewish nationalism. It is a declaration of the faithfulness of God, and a testimony to His moral justice by which He will ultimately establish justice in the earth.

ECCLESIASTES 1:1—If this book is inspired, why isn't it quoted in the NT?

PROBLEM: The NT writers quote the vast majority of the OT from Genesis to Malachi. There are literally hundreds of citations from every major section of the OT. Yet, the Book of Ecclesiastes is not quoted once. If it was inspired, then why isn't it cited at least one time?

SOLUTION: There are several OT books that are not directly quoted in the NT, including Ruth, 1 and 2 Chronicles, Esther, Song of Solomon, and Ecclesiastes. However, all these books were considered inspired by both Judaism and Christianity. Several points should be kept in mind.

First, being quoted in the NT was not a test for the inspiration of an OT book. Rather, the question was whether it was written by a spokesperson accredited by God and accepted by His people. Ecclesiastes meets this test.

Second, while no text of Ecclesiastes is cited as such in the NT, many of its truths are. For example:

- What we sow we reap Ecc. 11:1, cf. Gal 6:7
- Avoid lust of youth Ecc. 11:10, cf. 2 Tim. 2:22
- Death is divinely appointed Ecc. 3:2, cf. Heb. 9:2
- Love of money is evil Ecc. 5:10, cf. 1 Tim. 6:10
- Don't be wordy in prayer Ecc. 5:2, cf. Matt. 6:7

Third, the NT writers had no occasion to quote from every book in the OT. Few Christians have quoted recently from 1 Kings, yet the NT did (Rom. 11:4). Indeed, few believers ever cite 2 or 3 John, and yet they are part of the inspired Word of God. Whether, or even how often, a book is quoted does not determine whether it is inspired. ([When Critics Ask](#))

QUESTION - [Who/what is Edom \(Obadiah 1:1, 8\)?](#)

ANSWER - References to [Edom](#) occur more than 120 times in the Old Testament. The prophet Obadiah specifically mentions Edom as a people to be judged for their pride in rejoicing over the destruction of Jerusalem.

Edom was an ancient people group that inhabited the land south of Judah and the Dead Sea. The Edomites, also called Idumeans,

descended from Esau, the twin brother of Jacob (Genesis 36:1). They were of great historical importance as descendants of both Isaac and Abraham. The word *Edom* in Hebrew means “red,” a reference to Esau’s reddish look at birth (Genesis 25:25). Yet, despite their shared ancestry, the Edomites and Israelites lived in almost perpetual conflict. Edom refused to allow the Israelites to pass through their territory en route to the Promised Land (Numbers 20:14-21). They fought with King Solomon (1 Kings 11:14-25), opposed King Jehoshaphat (2 Chronicles 20:22), and rebelled against King Jehoram (2 Chronicles 21:8).

This kingdom had developed a government led by kings long before the monarchy arose in Israel. Genesis 36:31-39 lists the eight Edomite kings up to that time, delineating a long line of political leaders during the years in which Israel lived in slavery in Egypt.

A prominent city in Edom was [Petra](#). This city, accessible only through a narrow canyon within cavernous mountain walls, was featured in the movie *Indiana Jones and the Last Crusade*. In the fifth century B.C., a people called the Nabateans defeated the Edomites and removed them from [Petra](#). The Edomites were forced to move south of Israel in an area that would become known as Idumea. In the New Testament, Herod the Great, who commanded the murder of all boys two years old and younger in Bethlehem (Matthew 2), was an Idumean.

In Obadiah, Edom is mentioned twice by name (1:1, 8). Yet the focus of the entire book is on Edom’s destruction as God meted out His judgment on a historically rebellious people.

Obadiah prophesies that Edom would be “small among the nations . . . utterly despised” (Obadiah 1:2); that Edom’s best-laid plans would come to naught (verse 8); and that Edom would be completely destroyed: “‘The house of Esau will be stubble, and [the house of Jacob] will set it on fire and consume it. There will be no survivors from the house of Esau.’ The LORD has spoken” (verse 18).

Obadiah’s prediction came true in the fifth century B.C. when Edom was removed from [Petra](#). The Edomites would later disappear from history completely, marking the total destruction of one of Israel’s enemies. In His dealings with Edom, God kept His promise to His people, “Whoever curses you I will curse” (Genesis 12:3). [GotQuestions.org](#)

TODAY IN THE WORD Obadiah 1:1-9

Though you soar like the eagle and make your nest among the stars, from there I will bring you down.
- Obadiah 1:4

Theodore Roosevelt and his friend William Beebe performed a ritual each night before going to bed. They would scan the night sky until they found the constellation Pegasus. Once they located it, they looked for a small speck of light nearby and began to chant: “That is the Spiral Galaxy of Andromeda. It is as large as our Milky Way. It is one of a hundred million galaxies. It consists of one hundred billion suns, each larger than our sun.” Roosevelt would then turn to Beebe and say, “Now I think we are small enough. Let’s go to bed.” Perspective is often the first step to gaining humility.

The nation of Edom--the descendants of Jacob’s brother Esau--badly needed perspective in Obadiah’s day. Edom had been the enemies of Israel from its inception. When Moses asked to pass through Edomite territory in peace before beginning Israel’s conquest of the land of Canaan, he was refused, and Edomites even brought out their large army to prevent Israel from entering their land (Num. 20:14–21).

Mount Seir, a range of mountains that was fifteen to twenty miles long, epitomized Edom’s rugged terrain. Its inaccessibility was a source of pride (v. 3). God, however, had a plan that would give Edom the humbling they so badly needed. He planned to raise a coalition of nations against them. As a result, this long-time enemy of Israel, that had so proudly considered itself invincible, would become “small among the nations” and “utterly despised” (vv. 1–2).

TODAY ALONG THE WAY

Today’s passage underscores God’s fierce protection of His people. Although He does not always shield us from the malice of our enemies, He does hold them accountable for their actions

TODAY IN THE WORD Obadiah 1:1-9

We have heard a message from the LORD. - Obadiah 1:1

The killing of Al Qaeda terrorist leader Osama bin Laden, mastermind behind the 9/11 attacks, made headlines around the world earlier this year. An elite team of U.S. Navy SEAL commandos flew by helicopter into bin Laden’s mansion compound in Abbottabad, about 30 miles north of Pakistan’s capital city. In only 40 minutes, they succeeded in killing bin Laden and escaping with his body and a valuable trove of intelligence materials. After verifying his identity, they buried him at sea. In his address to the nation, President Obama said, “Justice has been done.”

The theme of justice, already familiar this month from our study of Joel and Amos, is also at the heart of the Old Testament's shortest book, Obadiah. No specific biographical information is known about this prophet, whose name means "servant of the Lord" or "worshiper of the Lord." From internal data, the book is usually thought to have been written around 586 B.C., which means that Obadiah was a contemporary of Jeremiah. Obadiah is the only book of the Bible entirely aimed at a foreign nation. Specifically, the book's main point is that Edom would be judged by God for her participation in and gloating over Israel's downfall (vv. 1, 8-9; cf. Isa. 34:5-17). Edom may also be read as a representative of all world powers and forces opposed to God's plan and kingdom. Themes include justice, judgment, accountability, holiness, mercy, and divine sovereignty.

The Edomites were descended from Esau, Jacob's twin, so there was a great deal of history between the two nations. Sela, also called Teman, was Edom's capital city, and since it means "rock" or "cliff" it can probably be identified with the ruins of Petra, 50 miles south of the Dead Sea. A fortress city in rugged terrain, the city appeared unconquerable. Nonetheless, God promised to "make you small," a fitting response to their pride (vv. 2-4). Friends and allies would turn on them. The nation would be so completely destroyed that there would be nothing left. Clearly, Edom's fate would be of divine, not human, origin (vv. 5-7).

APPLY THE WORD

The Edomites found security and national self-esteem in their rocky fortress of a capital city. They thought no one could bring them down. God thought differently. The Edomites had put their faith in the wrong object. What about us? In what do we find security and self-esteem? We need to examine ourselves to make sure we're finding these things in Christ alone. He is the Cornerstone. "The one who trusts in him will never be put to shame" (1 Peter 2:4-6).

Obadiah - John Wesley is said to have remarked that he read the newspaper "to see how God was governing His world," and this is certainly a biblical approach. God rules over kingdoms and nations (2 Chron. 20:6; Dan. 5:21); and as A. T. Pierson used to say, "History is His story." This doesn't mean that God is to blame for the foolish or wicked decisions and deeds of government officials, but it does mean that He is on the throne and working out His perfect will.

The eminent British historian Herbert Butterfield said, "Perhaps history is a thing that would stop happening if God held His breath, or could be imagined as turning away to think of something else." The God who knows the number and the names of the stars (Ps. 147:4) and who sees when the tiniest bird falls dead to the ground (Matt. 10:29) is mindful of the plans and pursuits of the nations and is working out His divine purposes in human history.

Knowing that the Lord reigns over all things ought to encourage the people of God as we watch world events and grieve over the decay of people and nations. The sovereignty of God isn't an excuse for believers to be indifferent to evil in the world, nor is it an encouragement to slumber carelessly and do nothing. God's ways are hidden and mysterious, and we sometimes wonder why He permits certain things to happen, but we must still pray "Thy will be done" (Matt. 6:10) and then be available to obey whatever He tells us to do. - Warren Wiersbe

[The Old Testament Presents...Reflections of Christ by Paul R. Van Gorder](#) -

STEPS IN EDMOM'S DOWNFALL--

Tracing the stages of Edom's decline is a valuable study.

First, the prophet accused them of standing aloof (Obadiah 1:11). In every conflict between right and wrong, the person who remains neutral does much of the damage.

Second, they actually saw the destruction and distress of Jerusalem with their own eyes (Obadiah 12). What a terrible thing to refuse to help the Lord's people! In the present Jewish situation, we would do well to consider the fact that God's attitude has not changed toward His chosen people. Oh, I know that one may argue the craftiness of the Jews, pointing out that they are still supplanters. Even so, we must not join those who would condemn them. I fear for any nation that causes grief to Israel. [cp. Ge 12:1-3]

Third, the Edomites gloated when Israel fell (Obadiah 1:12).

Fourth, they spoke proudly; they had what we call the "pharisaical attitude." Edom stood by and said, "That's all right; they probably deserved it."

Fifth, not only were the Edomites guilty of wicked indifference, they eventually became actively involved in Israel's distress (Obadiah 1:13).

Sixth, Edom took advantage of Judah's trouble by plundering some of their wealth (Obadiah 1:3). Sin is never the sudden outburst of a moment. (Note carefully the steps these relatives of Israel had taken in their

downfall.)

Seventh, they gave open assistance to the enemy (Obadiah 1:14). When the Israelites escaped and tried to flee, the Edomites cut them off from their defenses and handed them over to their pursuers.

Yes, it's the old story of the progression of sin. The Old Testament prophet was thundering out the New Testament principle of "whatever a man soweth, that shall he also reap" (Galatians 6:7-[note](#)).

Read Obadiah 1:15-16 of Obadiah. Five years later, Nebuchadnezzar invaded the mountain stronghold of Edom. The people learned the meaning of Obadiah's words, "As thou hast done, it shall be done unto thee; thy reward shall return upon thine own head" (Obadiah 1:15).

Obadiah 1:1-14 Gloating At The Enemy

Obadiah is the shortest book in the Old Testament. Yet hidden away in its brief record is a vital question that affects us all: How should we respond when we see an enemy experience misfortune?

The prophet Obadiah ministered during the time that the city of Jerusalem was under fierce attack by the armies of Babylon. The neighbors of Jerusalem, the Edomites, were actually cheering on the enemy armies to destroy and kill (Ps. 137:7-9). Ironically, these hurtful jeers were spoken by blood relatives of the Jews. They were descendants of Jacob, and the Edomites were descendants of Esau.

Obadiah condemned the Edomites for gloating: "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" (Obadiah 1:12).

If someone has repeatedly been hurtful to us, it is easy to give in to vindictive pleasure when they experience misfortune. But Scripture admonishes us, "Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles" (Pr. 24:17). Instead, we are to maintain an attitude of compassion and forgiveness, and trust God to bring justice in His time.— by Dennis Fisher

For Further Thought How to handle people-problems (Romans 12): Be patient (Ro 12:12), bless persecutors (Ro 12:14), be humble (Ro 12:16), don't take revenge (Ro 12:19), defeat evil with good (Ro 12:21). (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Love for God can be measured by the love we show for our worst enemy.

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

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

BGT Obadiah 1:2 δο λιγοστ ν δ δωκ σε ν το ς θνεσιν τιμωμ νοϲ σ ε σφ δρα

LXE Obadiah 1:2 Arise ye, and let us rise up against her to war.

NET Obadiah 1:2 The LORD says, "Look! I will make you a weak nation; you will be greatly despised!

CSB Obadiah 1:2 Look, I will make you insignificant among the nations; you will be deeply despised.

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

NIV Obadiah 1:2 "See, I will make you small among the nations; you will be utterly despised.

NLT Obadiah 1:2 The LORD says to Edom, "I will cut you down to size among the nations; you will be greatly despised.

NRS Obadiah 1:2 I will surely make you least among the nations; you shall be utterly despised.

NJB Obadiah 1:2 Look, I have reduced you to the smallest of nations, you are now beneath contempt.

NAB Obadiah 1:2 See, I make you small among the nations; you are held in dire contempt.

YLT Obadiah 1:2 Lo, little I have made thee among nations, Despised art thou exceedingly.

- Nu 24:18 1Sa 2:7,8 Job 34:25-29 Ps 107:39,40 Isa 23:9 Eze 29:15 Mic 7:10 Lu 1:51,52

PRESTIGE PREDICTED

Behold, ([hinneh](#)) - He is calling for them to give full, careful attention to the following message.

I will make you small among the nations- NLT paraphrases it "I will cut you down to size among the nations." The irony of the prophecy is obvious -- lofty Edom will be "cut down to size!" **I will make** is the prophetic perfect tense signifying that what Yahweh predicts is as good as accomplished and thus is spoken of as if it has in fact been accomplished. In other words, **I will make** is a "[proleptic](#) perfect!" When God speaks that settles it, whether we believe it or not and whether we understand it or not. It is absolutely certain to come to pass. Use of the [proleptic](#) tense (especially [proleptic](#) aorist) is common in the prophecies of the Revelation. E.g., in Revelation 11:15+ John writes "The kingdom of the world **has become** ([proleptic](#) aorist) the kingdom of our Lord and of His Christ; and He will reign forever and ever." Since this declaration is at the mid-point of the 70th Week of Daniel, it will not become a reality until Messiah returns at the end of the 7 years to defeat His enemies and set up His Millennial Kingdom on earth. In fact Obadiah 1:21 describe this future day writing "The deliverers will ascend Mount Zion To judge the mountain of Esau, **And the kingdom will be the LORD'S.**" Obadiah uses the future tense, and John the aorist tense but both signify that the coming Kingdom is as we commonly say "a done deal!"

THOUGHT - This immutable, trustworthy word of God regarding the certainty of His word and the glorious promises He has made to us is good news. In a world (2024) filled with great uncertainty and incessant bad news, believers have a sure hope (not hope so, but hope sure) to which they can hold fast, fully confident God's trustworthy word will hold them fast.

You are greatly despised - Held in contempt. Disdained. Despicable. All modified by the adverb **greatly** for good measure and added emphasis!

Behold ([02009](#)) [hinneh](#) is an interjection meaning behold, look, now; if. "It is used often and expresses strong feelings, surprise, hope, expectation, certainty, thus giving vividness depending on its surrounding context." (Baker) [Hinneh](#) generally directs our mind to the text, imploring the reader to give it special attention. In short, the Spirit is trying to arrest our attention! And so [hinneh](#) is used as an exclamation of vivid immediacy (e.g., read Ge 6:13)! [Hinneh](#) is a marker used to enliven a narrative, to express a change a scene, to emphasize an idea, to call attention to a detail or an important fact or action that follows (Isa 65:17, Ge 17:20, 41:17). The first use of [hinneh](#) in Ge 1:29 and second in Ge 1:31 - "And God saw all that He had made, and **behold**, it was very good. And there was evening and there was morning, the sixth day." [Hinneh](#) is often used in the idiom "**Here I am**" in Ge 22:1, 7,11 Ge 27:1,18, Ge 31:11, Ge 46:2 Ex 3:4 1Sa 3:4, 3:16, 12:3, 2Sa 1:7, Isa 52:6, Isa 58:9. [Hinneh](#) is used most often to point out people but also to point out things (Ge 31:41, 17:4). God uses [hinneh](#) to grab man's attention before He brings destruction (Ge 6:13, 17). God uses [hinneh](#) when He establishes covenants (Ge 9:9, 15:12, 17 [when Jehovah cut the Abrahamic covenant], Ge 17:4, cp Ge 28:13, 15), when He provided a sacrificial substitute for Isaac (foreshadowing His giving us His only Son!) (Ge 22:13). [Hinneh](#) marks the "chance ([The Providence of God](#))" arrival of Boaz at the field where Ruth was gleaning (Ru 2:4 [read about this "chance romance" - Indeed, "Behold!"](#)). [Hinneh](#) is used to announce the Lord's sending of a child as a sign and a prophecy of [Immanuel-Emmanuel](#), the Messiah (Isa. 7:14+). In fact **W E Vine** says that it is notable that when **behold** ([hinneh](#)) is used in Isaiah, it always introduces something relating to future circumstances.

Spurgeon reminds us that "**Behold** is a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within, or like the hands which solid readers have observed in the margin of the older Puritanic books, drawing attention to something particularly worthy of observation." I would add, **behold** is like a divine highlighter, a divine underlining of an especially striking or important text. It says in effect "Listen up, all ye who would be wise in the ways of Jehovah!"

[Hinneh](#) is translated in the Septuagint with the interjection [idou](#) (strictly speaking a command in the second person [aorist imperative, middle voice](#)) a demonstrative particle (used 1377 times in the Septuagint and NT) which is found especially in the Gospels of Matthew and Luke "and giving a peculiar vivacity to the style by bidding the reader or hearer to attend to what is said: "**Behold! See! Lo!**" (Thayer) The command is calling for urgent attention. Do this now! Don't delay! It could be loosely paraphrased "Pay attention!" or "Listen up!" to arouse attention and introduce a new and extraordinary fact of considerable importance. The interjection [idou](#) is used over 1200 times in the Bible and the last use is especially poignant - "**Behold**, I am coming quickly, and My reward is with Me, to render to every man according to what he has done." (Rev 22:12+)

QUESTION - [Why did God judge Edom so harshly in the book of Obadiah](#) -

ANSWER - [Obadiah](#) clearly predicted Edom's destruction (Obadiah 1:1, 8), and the prophecy offers a list of specific reasons for God's impending judgment:

1. Their heart of pride: "The pride of your heart has deceived you" (Obadiah 1:3).
2. Their violent acts against Israel: "Because of the violence done to your brother Jacob, shame shall cover you, and you shall be cut off forever" (Obadiah 1:10).
3. Their attitude toward Jerusalem's destruction: "Do not rejoice over the people of Judah in the day of their ruin" (Obadiah 1:12).
4. Their plundering and looting of Jerusalem: "Do not loot his wealth in the day of his calamity" (Obadiah 1:13).
5. Their mistreatment of Jerusalem's survivors: "Do not stand at the crossroads to cut off his fugitives" (Obadiah 1:14).

In addition to these specific sins, Edom had been a longtime enemy of Israel, ever since the time of the Exodus (Numbers 20:14-21), when the Edomites had acted churlishly toward the refugees. Through Obadiah, God provided a list of eight "do not's" (Obadiah 1:12-14), a list which Edom obviously ignored.

Adding to their culpability is the fact that the Edomites were related to the Israelites. The Edomites were descendants of Esau, the twin brother of Jacob and grandson of Abraham. This family tie should have incited compassion for Israel's plight; instead, it made Edom's actions even more repulsive, since they were opposing not only God's chosen people but also their own relatives. Gotquestions.org

Obadiah 1:3 "The arrogance of your heart has deceived you, You who live in the clefts of the rock, In the loftiness of your dwelling place, Who say in your heart, 'Who will bring me down to earth?'"

KJV 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?

BGT Obadiah 1:3 περηφαν α τ ς καρδ ας σου π ρ ν σε κατασκηνο ντα ν τα ς πα ς τ ν πετρ ν ψ ν κατοικ αν α το λ γων ν καρδ α το τ ς με κατ χει π τ ν γ ν

LXE Obadiah 1:3 Behold, I have made thee small among the Gentiles: thou art greatly dishonoured. The pride of thine heart has elated thee, dwelling as thou dost in the holes of the rocks, as one that exalts his habitation, saying in his heart, Who will bring me down to the ground?

NET Obadiah 1:3 Your presumptuous heart has deceived you— you who reside in the safety of the rocky cliffs, whose home is high in the mountains. You think to yourself, 'No one can bring me down to the ground!'

CSB Obadiah 1:3 Your presumptuous heart has deceived you, you who live in clefts of the rock in your home on the heights, who say to yourself, "Who can bring me down to the ground?"

ESV Obadiah 1:3 The pride of your heart has deceived you, you who live in the clefts of the rock, in your lofty dwelling, who say in your heart, "Who will bring me down to the ground?"

NIV Obadiah 1:3 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?'

NLT Obadiah 1:3 You have been deceived by your own pride because you live in a rock fortress and make your home high in the mountains. 'Who can ever reach us way up here?' you ask boastfully.

NRS Obadiah 1:3 Your proud heart has deceived you, you that live in the clefts of the rock, whose dwelling is in the heights. You say in your heart, "Who will bring me down to the ground?"

NJB Obadiah 1:3 Your proud heart has misled you, you whose home is in the crannies of the Rock, who make the heights your dwelling, who think to yourself, 'Who can bring me down to earth?'

NAB Obadiah 1:3 The pride of your heart has deceived you: you who dwell in the clefts of the rock, whose abode is in the heights, Who say in your heart, "Who will bring me down to earth?"

YLT Obadiah 1:3 The pride of thy heart hath lifted thee up, O dweller in cliffs of a rock, (A high place is his habitation, He is saying in his heart, 'Who doth bring me down to earth?')

- **The arrogance:** Pr 16:18 18:12 29:23 Isa 10:14-16 16:6 Jer 48:29,30 49:16 Mal 1:4
- **You who live in the clefts of the rock** 2Ki 14:7 2Ch 25:12
- **Who say in your heart;** Isa 14:13-15 47:7,8 Jer 49:4 Rev 18:7,8

THE DECEPTIVE NATURE OF PRIDE

The arrogance (pride, insolence, presumptuousness) **of your heart has deceived** (beguiled) **you** - Hebrews 3:13+ describes "the deceitfulness of sin." Pride is one of the chief sins and is a powerful master with great ability to deceive the heart of those in Edom.

You who live in the clefts of the rock, In the loftiness of your dwelling place, Who say in your heart, 'Who will bring me down to earth?' - A rhetorical question with the implicit arrogant answer "No one!" A cleft is a place of concealment, but not concealment from the long arm and the omniscient gaze of the Lord. Rock is the Hebrew word *sela* which is a play on words for one of the most prominent cities of Edom was the [city of Sela](#). (note Sela is not to be confused with the name of [another Edomite city named Petra](#) which is used in the picture above to emphasize the impregnability of the city).

Busenitz - Edom's strategic location produced feelings of invincibility. Deep gorges emanating from peaks reaching 5,700 feet or 1,740 meters surrounded her like a fortress, generating an arrogant security: "the pride of your heart has deceived you." Her superiority was based on presumption, not on fact...An exaggerated arrogance, fueled by a presumption of invincibility, propels Edom to defiantly flaunt a challenge to any who will listen: "Who will bring me down to the ground?" Reminiscent of Goliath's mockery of the God of Israel (1Sam 17:36, 45), she failed to realize that "Pride goes before destruction, and a haughty spirit before a fall" (Prov 16:18).

NET NOTE - The Hebrew imperfect verb used here is best understood in a modal sense ("**Who can bring me down?**") rather than in the sense of a simple future ("**Who will bring me down?**"). So also in v. 4 ("I can bring you down"). The question is not so much whether this will happen at some time in the future, but whether it even lies in the realm of possible events. In their hubris the Edomites were boasting that no one had the capability of breaching their impregnable defenses. However, their pride caused them to fail to consider the vast capabilities of Yahweh as warrior.

Note the repetition of the **heart** in this passage. The **heart** of all of our problems is most often the problem of our heart. In Edom's case, their **heart** was blinded by what they thought was their impregnable location in the cleft of the the rock and its loftiness. Towers and high walls were lofty structures in ancient times which gave the inhabitants a false sense of security and invincibility. This is the attitude which Edom possessed, but it would prove futile as a defense against the righteous vengeance of Yahweh.

THOUGHT - In a similar way, the wealthy think they are impregnable. But Pr 18:11 says "A rich man's wealth is his strong city, And like a high wall in his own imagination." There is only one "strong city," one "high wall" that protects forever and that is the Name of Jesus Christ. Pr 18:10+ says "The name of the LORD is a strong tower; The righteous runs into it and is safe." Dear reader, are you "safe" in the Name of Jesus, in the righteousness of Christ? Acts 4:12+ says "there is salvation ("ETERNALLY SAFE") in no one else; for there is no other name under heaven that has been given (SALVATION IN CHRIST IS A GIFT FROM THE FATHER, BUT IT MUST BE RECEIVED TO BE REALIZED.) among men by which we **must** (ABSOLUTE NECESSITY) be saved." "Believe in the Lord Jesus, and you will be saved." (Acts 16:31+)

QUESTION - [What is the significance of the city of Petra in the Bible -](#)

ANSWER - The city of Petra is not mentioned in the Bible by that name; rather, it is called by its Hebrew name, *Sela* in Isaiah 16:1 and 2 Kings 14:7. Both *Petra* and *Sela* mean "rock," an appropriate name, since much of the city is carved into sandstone cliffs. Petra is located about fifty miles south of the Dead Sea and 170 miles southwest of modern Amman, Jordan.

Petra's main access is via a narrow crevice called the Siq, which winds for about a mile through mountainous terrain. The Siq provided an excellent natural defense for Petra's inhabitants. Many moviegoers are familiar with the Siq and the treasury building of Petra, which were featured in the 1989 film *Indiana Jones and the Last Crusade*.

Petra was in the land of the Edomites, who were descendants of Esau. Israel and Edom were constantly at odds, starting with Edom's refusal to allow Moses and the Israelites passage through their land on their way to Canaan (Numbers 20:18-21). During the kingdom years, King Saul and King David both fought the Edomites (1 Samuel 14:47; 2 Samuel 8:13-14). During the reign of King Jehoshaphat, Edom invaded Judah and was repelled (2 Chronicles 20). Later, King Amaziah fought against Edom, and he took control of Petra, renaming it "Joktheel" (2 Kings 14:7).

When King Nebuchadnezzar of Babylon destroyed Jerusalem in 586 BC, the Edomites gave aid and comfort to the enemy (Psalm 137:7). For this, they were strongly condemned by the prophets Isaiah, Jeremiah, and Obadiah (Isaiah 34:5-8; Jeremiah 49:16-18).

For centuries, Petra seemed secure in its unassailable fortress of rock, but today its ruins lie uninhabited, in fulfillment of the prophetic word: "As Sodom and Gomorrah were overthrown, along with their neighboring towns,' says the LORD, 'so no one will live

there; no people will dwell in it” (Jeremiah 49:18). GOTQUESTIONS.ORG.

Obadiah 1:1-7 "SUPERMEN AND AIRPLANES"

"The pride of your heart has deceived you.- Obadiah 1:3

My daughter travels all over the world as a flight attendant and often comes home with some fascinating tales. One such story is about former heavyweight boxing champion Muhammad Ali, who was seated in an aircraft that was preparing for takeoff. A flight attendant, noticing that he did not have his seatbelt fastened, asked him kindly, "Excuse me, sir, but would you mind fastening your seatbelt?"

As the story goes, Muhammad Ali looked up with that saucy grin of his and said in a slow, gravelly voice, "Superman don't need no seatbelt!" Without missing a beat, the flight attendant packed a punch with this quick reply: "Superman don't need no airplane, so how about fastening up?"

Of course, Ali was only joking. If a person really believed he was Superman, he would be seriously deluded. He would be like the ancient Edomites in today's Scripture who had been self-deceived by their own pride. The truth is, we all have the same tendency.

A. W. Tozer aptly described the kind of Christians the Lord longs for us to be: "Men and women who have stopped being 'fooled' about their own strength and are not afraid of being 'caught' depending on their all-sufficient Lord."-- Joanie E. Yoder (Reprinted by permission from Our Daily Bread Ministries. Please do not repost the full devotional without their permission.)

Sift the substance of my life,
Filtering out the sin and strife;
Leave me, Lord, a purer soul,
Cleansed and sanctified and whole.
-- Lemon

To experience God's strength, we must admit our weakness.

Spurgeon's Sermon Notes on Obadiah 1:3—"The pride of thine heart hath deceived thee."

This is true of all proud persons, for pride is self-deceit.

There may be proud persons in this congregation.

Those who are sure that they have no pride are probably the proudest of all. Those who are proud of their humility are proud indeed.

The confidence that we are not deceived may only prove the completeness of the deception under which we labour.

In considering the case of the Edomites, and the pride of their hearts, let us look to ourselves that we may profit withal.

I. THEY WERE DECEIVED.

The prophet mentions certain matters in which they were deceived.

1. As to the estimate formed of them by others. They thought themselves to be had in honour, but the prophet says,—"Thou art greatly despised." See verse 2.

You might not be pleased if you knew how little others think of you; but if you think little of others you need not wonder if you are yourself greatly despised, for "with what measure ye mete, it shall be measured to you again": Matt. 7:2.

2. As to their personal security. They felt safe, but were near their doom. "Who shall bring me down?" "I will bring thee down, saith the Lord" (verses 3 and 4). Dwelling in their rock-city of Petra was no real security to them: neither may any one of us think himself proof against misfortune, sickness, or sudden death.

3. As to their personal wisdom. They talked of "The wise man out of Edom" (verse 8); but the Lord said, "There is none understanding in him" (verse 7).

Those who know better than the Word of God know nothing.

4. As to the value of their confidences. Edom relied on alliances, but these utterly failed. "The men that were at peace with thee have deceived thee" (verse 7). Rich relatives, influential friends, tried allies—all will fail those who trust in them.

II. THEIR OWN PRIDE DECEIVED THEM.

1. In each of the points mentioned above, pride lay at the bottom of their error.

2. In every way pride lays a man open to being deceived.

His judgment is perverted by it: he cannot hold the scales.

His standard is rendered inaccurate: his weights are false.

His desires invite flattery, and his folly accepts it.

3. In every case a proud man is a deceived man: he is not what he thinks himself to be; and he is blind to that part of his character which should cause him to be humble.

4. In spiritual cases it is emphatically so.

The self-righteous, self-sufficient, perfectionists, etc., are all deceived by the pride of their hearts.

III. THIS PRIDE LED THEM INTO EVIL WAYS.

1. They were full of defiance. "Who shall bring me down to the ground?" This self-asserting spirit provokes hostility, and leads to wars and fightings, and all manner of emulations and contentions.

2. They were destitute of compassion. "Thou stoodest on the other side." See verses 9–12. Those of kindred race were being slain, and they had no pity. Pride is stony-hearted.

3. They even shared in oppression. See verses 13 and 14. This is not unusual among purse-proud religionists. They are not slow to profit by the nurseries of God's poor people.

4. They showed contempt of holy things. "Ye have drunk upon my holy mountain" (verse 16). God will not have his church made into a tavern, or a play-house: yet something like this may be done even now by proud hypocrites and formalists.

IV. THESE EVIL WAYS SECURED THEIR RUIN.

1. Their defiance brought enemies upon them.

2. Their unkindness was returned into their own bosom. Verse 15 shows the *lex talionis* in action.

3. Their contempt of God made him say, "there shall not be any remaining of the house of Esau" (verse 18).

How different the lot of despised Zion! See verses 17 and 21.

Let us seek him who in Zion is above all others "the Saviour."

Hating all pride, let us humbly rest in him.

Then we shall not be deceived, for Jesus is "the Truth."

WARNINGS

There is something intensely amusing, according to our notions, in the name which the Eskimo bestow upon themselves. It appears they call themselves the "Innuits,"—that is, "the people" par excellence.

Stranger, henceforth be warned; and know that pride,
Howe'er disguised in its own majesty,
Is littleness: that he who feels contempt
For any living thing, hath faculties
Which he has never used; that thought with him
Is in its infancy.—Wordsworth.

If a man is a perfectionist, and thinks he is sinless, it is a proof not that he is better, but only that he is blinder, than his neighbours.—Richard Glover.

When a proud man thinks best of himself, then God and man think worst of him; all his glory is but like a vapour, which climbeth as though it would go up to heaven, but when it comes to a little height, it falls down again, and never ascends more. So Adam thought that the fair apple should make him like his Maker, but God resisted his pride, and that apple made him like the serpent that tempted him with it. Absalom thought that rebellion would make him a king, but God resisted his pride, and his rebellion hanged him on a tree.—Henry Smith.

The Venetian ambassador wrote of Cardinal Wolsey:—"I do perceive that every year he groweth more and more in power. When I first came to England, he used to say, "His Majesty will do so and so"; subsequently, he said, "We shall do so and so"; but now he says, "I shall do so and so." But history records how Wolsey's pride went before destruction, and his haughty spirit before a fall.

Napoleon Buonaparte, intoxicated with success, and at the height of his power, said, "I make circumstances." Let Moscow, Elba, Waterloo, and St. Helena, that rocky isle where he was caged until he fretted his life away, testify to his utter helplessness in his humiliating downfall.—J. B. Gough.

As God hath two dwelling-places, heaven and a contrite heart, so hath the devil—hell and a proud heart.—T. Watson.

[James Butler - Sermon Starters](#) - EXPOSING PRIDE 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 said in his heart, Who shall bring me down to the ground" (Obadiah 1:3).

The prophet Obadiah was a prophet to Edom. His message was one of indictment upon Edom especially for their pride, their

fundamental sin.

FIRST—THE PRESENCE OF PRIDE

“The pride of thine heart.” There are two things about the presence of this pride that we have the same problem with in our land.

- The place of pride. “Thine heart.” Pride being in their heart says the people had a bad case of pride. There was nothing unreal about this pride. It was in the people’s hearts.
- The promotion of pride. “The pride of thine heart.” We, in our land, have the same problem. We subtly advocate pride in such things as “self-esteem.” We also push pride in the terms of “confidence” which sounds good but it is nothing but pride

SECOND—THE PERIL OF PRIDE

“Hath deceived thee.” Pride is the great deceiver. Edom was deceived in a threefold way.

- They were deceived about their success. As a nation, they had built their homes in the rocky ledges of the hills of their country. It was a unique set up which was made possible because of the unusual rock mountains and ledges of that place. They thought they had really done something special in building these homes in the rocks and their pride in their success got the best of them and they concluded they had more success than they did. They thought they were not vulnerable to attack, but they were not.
- They were deceived about their status. They thought that because their habitations were so protected that others would greatly respect their situation and never attack. But that was not the case at all. They simply thought more highly of themselves than they should which is a habitual practice of pride.
- They were deceived about their sinfulness. They felt no one could remove them from their dwelling place. They forgot to compute their great sin in their security. Sin wrecks our security. Edom was driven from their homes and other places of security because of their sin. Salvation will only come to the one who humbly recognizes his sin.

THIRD—THE PEOPLE OF PRIDE

“Thou that dwell in the clefts of the rock.” This speaks of Edom, the descendents of Esau. They are anti-Jew and anti-Jesus

- Anti-Jesus. Esau rejected his birthright which included Christ. Pride is no friend of Jesus Christ. Herod, the Great, an Idumean (Edomite), according to Josephus, tried to kill Christ (Matthew 2).
- Anti-Jew. Furthermore, pride will not think kindly of God’s people—the Edomites would not allow Israel to pass through their land on the way to Canaan (Numbers 20:21). Pride can be very cruel.

Pride and Deception

The pride of your heart has deceived you. Obadiah 1:3

Today's Scripture & Insight : Obadiah 1:1-4

Loving God, thank You for Your gentle, nudging correction. With my shoulders slumped, I murmured those difficult words. I’ve been so arrogant, thinking I could do it all on my own. For months, I’d been enjoying successful work projects, and the accolades lulled me into trusting my capabilities and rejecting God’s leading. It took a challenging project for me to realize I wasn’t as smart as I thought. My proud heart had deceived me into believing I didn’t need God’s help.

The powerful kingdom of Edom received discipline from God for its pride. Edom was located amid mountainous terrain, making her seemingly invulnerable to enemies (Obadiah 1:3). Edom was also a wealthy nation, situated at the center of strategic trade routes and rich in copper, a highly valued commodity in the ancient world. It was full of good things yet also full of pride. Its citizens believed their kingdom was invincible, even as they oppressed God’s people (vv. 10–14). But God used the prophet Obadiah to tell them of His judgment. Nations would rise up against Edom, and the once-powerful kingdom would be defenseless and humiliated (vv. 1–2).

Pride deceives us into thinking we can live life on our terms, without God. It makes us feel invulnerable to authority, correction, and weakness. But God calls us to humble ourselves before Him (1 Peter 5:6). As we turn from our pride and choose repentance, God will guide us toward total trust in Him. By: Karen Huang (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What happens when blessings in your life become sources of pride? How can pride deceive you?

Father, protect me from pride. Please give me a humble heart.

Obadiah 1:4 “Though you build high like the eagle, Though you set your nest among the stars, From there I will bring you down,” declares the LORD.

KJV 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.

BGT Obadiah 1:4 ν μετεωρισθ ς ς ετ ς κα ν ν μ σον τ ν στρων θ ς νοσι ν σου κεθεν κατ ξω σε λ χει κ ριος

LXE Obadiah 1:4 If thou shouldest mount up as the eagle, and if thou shouldest make thy nest among the stars, thence will I bring thee down, saith the Lord.

NET Obadiah 1:4 Even if you were to soar high like an eagle, even if you were to make your nest among the stars, I can bring you down even from there!" says the LORD.

CSB Obadiah 1:4 Though you seem to soar like an eagle and make your nest among the stars, even from there I will bring you down. This is the LORD's declaration.

ESV Obadiah 1:4 Though you soar aloft like the eagle, though your nest is set among the stars, from there I will bring you down, declares the LORD.

NIV Obadiah 1:4 Though you soar like the eagle and make your nest among the stars, from there I will bring you down," declares the LORD.

NLT Obadiah 1:4 But even if you soared as high as eagles and built your nest among the stars, I would bring you crashing down," says the LORD.

NRS Obadiah 1:4 Though you soar aloft like the eagle, though your nest is set among the stars, from there I will bring you down, says the LORD.

NJB Obadiah 1:4 Though you soar like an eagle, though you set your nest among the stars, I shall bring you down from there!-declares Yahweh.

NAB Obadiah 1:4 Though you go as high as the eagle, and your nest be set among the stars, From there will I bring you down, says the LORD.

YLT Obadiah 1:4 If thou dost go up high as an eagle, And if between stars thou dost set thy nest, From thence I bring thee down, An affirmation of Jehovah.

- exalt: Job 20:6,7 39:27,28 Jer 49:16 Hab 2:9
- among: Isa 14:12-15 Jer 51:53 Am 9:2

EDOM NOT SAFE EVEN IN AN "EAGLE'S NEST"

Though you build high like the eagle - This answers Edom's arrogant challenge in verse 3 **'Who will bring me down to earth?'** An eagle was a symbol of strength in the ancient middle east. Eagle's nests are built on trees cliffs, and rock promontories, usually with a dominant view of the surrounding landscape, so they can survey their surroundings. Edom thought she was safe in such a location. Adolf Hitler and his Nazis had a lofty retreat named [The Eagle's Nest](#) and they too thought they were safe! But even as God would cut down Edom for injustices against His Chosen People, so too, God would bring down Hitler and his henchmen for their evil atrocities against the Jews!

Though you set your nest among the stars - Yahweh goes from lofty eagle's nest to the loftiest of visible sights, the stars to show Edom how impossible it was for her to hide from His hand of justice.

Busenitz - The eagle illustrates strength (Exod 19:4), swiftness (Lam 4:19), loftiness (Prov 23:5), and tireless flight (Isa 40:31). Nesting "among the stars" heightens the metaphor, reminding them that even if they were able to dwell among the stars, they would be unable to elude their judgment (cf. Amos 9:2-4; Ps 139:8).

From there I will bring you down," declares the LORD - Yahweh expresses His omnipresence and omnipotence, stating that Edom would be brought down regardless of how lofty was her physical position. Again, there is an ironic play on words for Edom in her pride considered her lofty location unassailable by man but God say He will "cut them down". Clearly Edom forgot to make allowance for God!

Obadiah 1:5 “If thieves came to you, If robbers by night– O how you will be ruined!– Would they not steal only until they had enough? If grape gatherers came to you, Would they not leave some gleanings?”

KJV 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?

BGT Obadiah 1:5 ε κλ πται ε σ λθον πρ ς σ λ στα νυκτ ς πο ν περρ φης ο κ ν κλεψαν τ καν αυτο ς κα ε τρυγητα ε σ λθον πρ ς σ ο κ ν πελ ποντο πιφυλλ δα

LXE Obadiah 1:5 If thieves came in to thee, or robbers by night, where wouldest thou have been cast away? would they not have stolen just enough for themselves? and if grape-gatherers went in to thee, would they not leave a gleaning?

NET Obadiah 1:5 "If thieves came to rob you during the night, they would steal only as much as they wanted! If grape pickers came to harvest your vineyards, they would leave some behind for the poor! But you will be totally destroyed!

CSB Obadiah 1:5 If thieves came to you, if marauders by night-- how ravaged you would be!-- wouldn't they steal only what they wanted? If grape pickers came to you, wouldn't they leave some grapes?

ESV Obadiah 1:5 If thieves came to you, if plunderers came by night-- how you have been destroyed!-- would they not steal only enough for themselves? If grape gatherers came to you, would they not leave gleanings?

NIV Obadiah 1:5 "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?

NLT Obadiah 1:5 "If thieves came at night and robbed you (what a disaster awaits you!), they would not take everything. Those who harvest grapes always leave a few for the poor. But your enemies will wipe you out completely!

NRS Obadiah 1:5 If thieves came to you, if plunderers by night-- how you have been destroyed!-- would they not steal only what they wanted? If grape-gatherers came to you, would they not leave gleanings?

NJB Obadiah 1:5 If thieves were to come to you (or robbers during the night) surely they would steal only as much as they wanted? If grape-pickers were to come to you, surely they would leave a few gleanings? But how you have been pillaged!

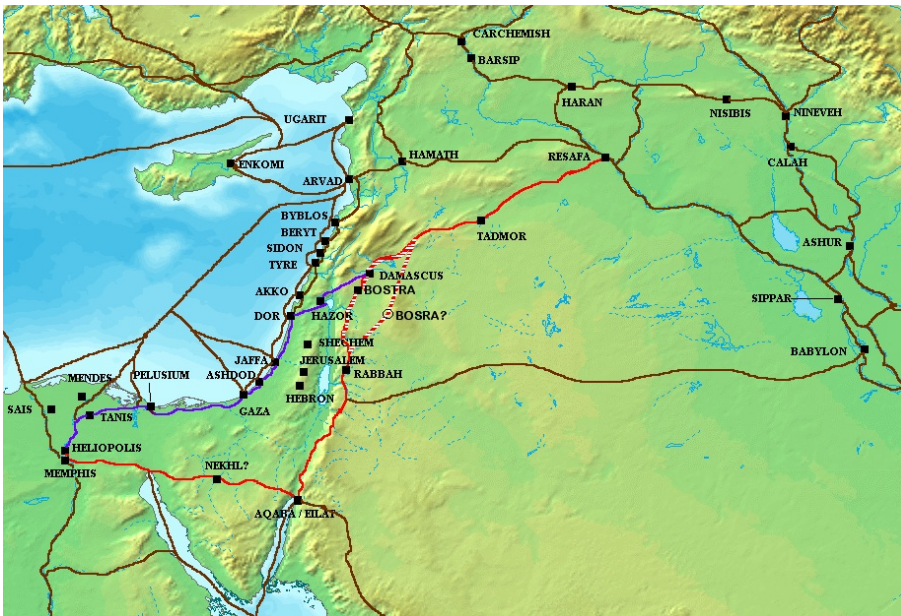
NAB Obadiah 1:5 If thieves came to you, if robbers by night, how could you be thus destroyed: would they not steal merely till they had enough? If vintagers came to you, would they not leave some gleanings?

YLT Obadiah 1:5 If thieves have come in to thee, If spoilers of the night, How hast thou been cut off! Do they not steal their sufficiency? If gatherers have come in to thee, Do they not leave gleanings?

- if robbers: Jer 49:9
- how: 2Sa 1:19 Isa 14:12 Jer 50:23 La 1:1 Zep 2:15 Rev 18:10
- if the: De 24:21 Isa 17:6 24:13 Mic 7:1

Related Passages:

Numbers 20:14-21+ (**BACKGROUND FOR GOD AVENGING EDOM'S SIN AGAINST ISRAEL**) From Kadesh Moses then sent messengers to the king of Edom: "Thus your brother Israel has said, 'You know all the hardship that has befallen us; 15 that our fathers went down to Egypt, and we stayed in Egypt a long time, and the Egyptians treated us and our fathers badly. 16 'But when we cried out to the LORD, He heard our voice and sent an angel and brought us out from Egypt; now behold, we are at Kadesh, a town on the edge of your territory. 17 'Please let us pass through your land. We will not pass through field or through vineyard; we will not even drink water from a well. We will go along the king's highway, not turning to the right or left, until we pass through your territory.'" 18 Edom, however, said to him, "You shall not pass through us, or I will come out with the sword against you." 19 Again, the sons of Israel said to him, "We will go up by the highway, and if I and my livestock do drink any of your water, then I will pay its price. Let me only pass through on my feet, nothing else." 20 But he said, "You shall not pass through." And Edom came out against him with a heavy force and with a strong hand. 21 Thus Edom refused to allow Israel to pass through his territory; so Israel turned away from him.



Via Maris in purple on left. King's Highway in red to right of Jerusalem

TWO ILLUSTRATIONS OF EDMOM'S COMPLETE DESOLATION

Busenitz - Although verses 2–4 establish the inevitability of the punishment, verses 5–7 stress its thoroughness with a series of rhetorical questions.

If thieves came to you, If robbers by night– O how you will be ruined!– Would they not steal only until they had enough? The implicit answer is "yes" a robber would not rob everything, but only take what he had planned to steal. Not so with the devastation that God would send on Edom. Note both metaphors end with the phrase **Would they not** driving home the point of the illustration.

NET NOTE on **O how you will be ruined** - Hebrew "O how you will be cut off." This emotional interjection functions rhetorically as the prophet's announcement of judgment on Edom. In Hebrew this statement actually appears between the first and second metaphors, that is, in the middle of this verse. As the point of the comparison, one would expect it to follow both of the two metaphors; however, Obadiah interrupts his own sentence to interject his emphatic exclamation that cannot wait until the end of the sentence. This emphatic sentence structure is eloquent in Hebrew but awkward in English. Since this emphatic assertion is the point of his comparison, it appears at the end of the sentence in this translation, where one normally expects to find the concluding point of a metaphorical comparison.

If grape gatherers came to you, Would they not leave some gleanings?- The implied answer is "Yes". So the second rhetorical question presents a similar illustration, for grape gatherers routinely would leave some residual fruit. Not so when Yahweh would reap Edom! Obadiah predicts total destruction for Edom, so that there would be nothing left! Edom would be stripped bare!

Busenitz points out that Edom's "well-stocked cities, laden with goods purchased from merchants traveling the **King's Highway**, (**ED**: SEE MAP ABOVE WHERE THE RED LINE MARKS THIS TRADE ROUTE GOING STRAIGHT THROUGH EDMOM) will be completely ravaged."

Obadiah 1:6 "O how Esau will be ransacked, And his hidden treasures searched out!"

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

BGT Obadiah 1:6 π ς ξηρευν θη Ησαυ κα κατελ μφθη α το τ κεκρυμμ να

LXE Obadiah 1:6 How has Esau been searched out, and how have his hidden things been detected?

NET Obadiah 1:6 How the people of Esau will be thoroughly plundered! Their hidden valuables will be ransacked!

CSB Obadiah 1:6 How Esau will be pillaged, his hidden treasures searched out!

ESV Obadiah 1:6 How Esau has been pillaged, his treasures sought out!

NIV Obadiah 1:6 But how Esau will be ransacked, his hidden treasures pillaged!

NLT Obadiah 1:6 Every nook and cranny of Edom will be searched and looted. Every treasure will be found and taken.

NRS Obadiah 1:6 How Esau has been pillaged, his treasures searched out!

NJB Obadiah 1:6 How Esau has been looted, his hidden treasures routed out!

NAB Obadiah 1:6 How they search Esau, seek out his hiding places!

YLT Obadiah 1:6 How hath Esau been searched out! Flowed out have his hidden things,

- are the: Ps 139:1 Isa 10:13,14 45:3 Jer 49:10 50:37 Mt 6:19,20
- how are his: Da 2:22

EDOM WILL BE THOROUGHLY PLUNDERED

O how Esau will be ransacked (Lxx - [katalambano](#) = grasp with force, seize with hostile intent) - **Ransacked** in Hebrew is literally searched out or searched for, but in context (and comparison with the Lxx) clearly means pillaged or plundered and is so translated by most of the Bible versions. The name **Esau** stands for the entire nation of Edom. **Esau** was Jacob's brother and gave rise to the Edomites. In Oba 1:10 the prophet refers to "your brother Jacob" using Jacob's name to depict the entire nation of Israel.

And his hidden treasures searched out - Yes Edom's treasures will be **searched out**, not to be admired but to be pillaged and plundered completely.

NET NOTE adds that "This pictures the violent action of conquering warriors ransacking the city in order to loot and plunder its valuables."

Obadiah 1:7 "All the men allied with you Will send you forth to the border, And the men at peace with you Will deceive you and overpower you. They who eat your bread Will set an ambush for you. (There is no understanding in him.)"

KJV 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.

BGT Obadiah 1:7 ως τ ν ρ ω ν σου ξ απ στειλ ν σε π ντες ο νδρες τ ς διαθ κης σου ντ στησ ν σοι δυν σθησαν πρ ς σ νδρες ε ρηνικο σου θηκαν νεδρα ποκ τω σου ο κ σπιν σ νεσις α το ς

LXE Obadiah 1:7 They sent thee to thy coasts: all the men of thy covenant have withstood thee; thine allies have prevailed against thee, they have set snares under thee: they have no understanding.

NET Obadiah 1:7 All your allies will force you from your homeland! Your treaty partners will deceive you and overpower you. Your trusted friends will set an ambush for you that will take you by surprise!

CSB Obadiah 1:7 Everyone who has a treaty with you will drive you to the border; everyone at peace with you will deceive and conquer you. Those who eat your bread will set a trap for you. He will be unaware of it.

ESV Obadiah 1:7 All your allies have driven you to your border; those at peace with you have deceived you; they have prevailed against you; those who eat your bread have set a trap beneath you-- you have no understanding.

NIV Obadiah 1:7 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.

NLT Obadiah 1:7 "All your allies will turn against you. They will help to chase you from your land. They will promise you peace while plotting to deceive and destroy you. Your trusted friends will set traps for you, and you won't even know about it.

NRS Obadiah 1:7 All your allies have deceived you, they have driven you to the border; your confederates have prevailed against you; those who ate your bread have set a trap for you-- there is no understanding of it.

NJB Obadiah 1:7 Your allies all pursued you right to the frontier, your confederates kept you in suspense, then

got the better of you, your own guests laid a trap for you, 'He has quite lost his wits.'

NAB Obadiah 1:7 To the border they drive you-- all your allies; They deceive you, they overpower you-- those at peace with you; Those who eat your bread lay snares beneath you: There is no understanding in him!

YLT Obadiah 1:7 Unto the border sent thee have all thine allies, Forgotten thee, prevailed over thee, have thy friends, Thy bread they make a snare under thee, There is no understanding in him!

- **All the men:** The Chaldeans, whose agents they became in persecuting the Jews. Ps 55:12-13 Jer 4:30 30:14 La 1:19 Eze 23:22-25 Rev 17:12-17
- **And the men at peace with you:** Heb. men of thy peace, Jer 20:10 38:22
- **They who eat your bread:** Heb. the men of thy bread, Ps 41:9 Joh 13:18
- **There is no understanding in him:** Isa 19:11-14 27:11 Jer 49:7 Ho 13:13

Related Passages:

Psalms 55:20 He has put forth his hands against those who were at peace with him; He has violated his covenant.

Amos 1:9 Thus says the LORD, "For three transgressions of Tyre and for four I will not revoke its punishment, Because they delivered up an entire population to Edom And did not remember the covenant of brotherhood.

EDOM'S ALLIES WILL BECOME ENEMIES

All the men allied ([berith/beriyth](#)) with you - Literally the men in covenant with you (Edom). These allies would break their covenant, which in the ancient near east was the strongest, most solemn and binding agreement men could make. So even this strong bond with allies would be of no comfort to Edom. Edom's allies would renege (and remember the Lord God is behind the scenes, controlling the scenes He is behind, for Proverbs 21:1 says "The king's heart is like channels of water in the hand of the LORD; He turns it wherever He wishes.")

Will send you forth (NAB - "drive you" NIV - "force you") **to the border** - The idea is the former allies will drive the Edomites to their border in effect chasing them from their land in a compulsive expulsion.

And the men at peace ([shalom](#)) with you Will deceive (trick) **you and overpower you** - This describes a second group who will attack Edom, in this case The idea of **deceive** (nasa) is to use deceptive methods or deceit to accomplish something. So even those who did not have a binding covenant but were generally at peace with Edom would turn on Edom

They who eat your bread Will set an ambush (mazor = a trap) **for you** - This apparently represents a third group which will come against Edom. If you ate bread with someone, it was a picture of fellowship or friendship. One is reminded of Judas betrayal of Jesus Jesus declaring 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.' (Jn 13:18+)

Busenitz - "Those who eat your bread" signifies a third group—those who share in the bounty of Edom's prosperity. In ancient Near-Eastern culture, eating together signaled a bond of friendship. The context may refer to food shared by parties when making a covenant (cf. Josh 9:12–15) or to poorer tribes inhabiting Edom's outlying areas, denoting those to whom some of her bounty would inevitably extend. Even these will abuse Edom's hospitality; instead, they will set a trap for them. Her allies, her friends, and even her very dependents would seek her ruination.

There is no understanding in him - The meaning is somewhat obscure but I think the NET Translation picks up the sense of the Hebrew = "Your trusted friends will set an ambush for you that will take you by surprise!"

Obadiah 1:8 "Will I not on that day," declares the LORD, "Destroy wise men from Edom And understanding from the mountain of Esau?"

KJV 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?

BGT Obadiah 1:8 ν κε ν τ μ ρ λ γει κ ρ ι ο ς πολ σοφο ς κ τ ς Ιδουμα α ς κα σ νεσι ν ξ ρ ο υ ς Ησαυ

LXE Obadiah 1:8 In that day, saith the Lord, I will destroy the wise men out of Idumea, and understanding out

of the mount of Esau.

NET Obadiah 1:8 At that time," the LORD says, "I will destroy the wise sages of Edom! the advisers from Esau's mountain!

CSB Obadiah 1:8 In that day-- this is the LORD's declaration-- will I not eliminate the wise ones of Edom and those who understand from the hill country of Esau?

ESV Obadiah 1:8 Will I not on that day, declares the LORD, destroy the wise men out of Edom, and understanding out of Mount Esau?

NIV Obadiah 1:8 "In that day," declares the LORD, "will I not destroy the wise men of Edom, men of understanding in the mountains of Esau?

NLT Obadiah 1:8 At that time not a single wise person will be left in the whole land of Edom," says the LORD. "For on the mountains of Edom I will destroy everyone who has understanding.

NRS Obadiah 1:8 On that day, says the LORD, I will destroy the wise out of Edom, and understanding out of Mount Esau.

NJB Obadiah 1:8 When that day comes- declares Yahweh- shall I not eliminate sages from Edom and intelligence from Mount Esau?

NAB Obadiah 1:8 Shall I not, says the LORD, on that day make the wise men disappear from Edom, and understanding from the mount of Esau?

YLT Obadiah 1:8 Is it not in that day -- an affirmation of Jehovah, That I have destroyed the wise out of Edom, And understanding out of the mount of Esau?

- **Destroy wise men from Edom:** Job 5:12-14 Ps 33:10 Isa 19:3,13,14 29:14 1Co 3:19,20

Related Passages:

Job 4:1 Then Eliphaz the [Temanite](#) answered (TEMAN IS A CITY IN EDOM - SOME WOULD QUESTION WHETHER ELIPHAZ WAS TRULY WISE).

Jeremiah 49:7 Concerning Edom. Thus says the LORD of hosts, "Is there no longer any wisdom in [Teman](#)? Has good counsel been lost to the prudent? Has their wisdom decayed?

GOD'S PROMISE TO DESTROY WISDOM & UNDERSTANDING

Will I not on that day," declares the LORD, Ask on what **day**? He has just described the day in Obadiah 1:6-7. Given the fact that Day in Oba 1:15 refers to the Day of the LORD with eschatological overtones, it is reasonable to suggest that the "day" in this verse while have a near fulfillment, also foreshadows a future fulfillment.

"Destroy wise men from Edom And understanding from the mountain of Esau- This rhetorical question calls for an emphatic affirmative response! NET has ""I will destroy the wise sages of Edom! the advisers from Esau's mountain!" It is difficult to function effectively without wisdom or understanding. This destruction of the wise men would also help understand the previous phrase in verse 7 **There is no understanding in him. Mountain of Esau** speaks of the entire nation that existed in mountainous terrain.

NET NOTE - This undoubtedly refers to members of the royal court who offered political and military advice to the Edomite kings. In the ancient Near East, such men of wisdom were often associated with divination and occultic practices (cf. Isa 3:3, 47:10, 13). The Edomites were also renown in the ancient Near East as a center of traditional sagacity and wisdom; perhaps that is referred to here (cf. Jer 49:7).

Obadiah 1:9 "Then your mighty men will be dismayed, O Teman, So that everyone may be cut off from the mountain of Esau by slaughter.

KJV 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.

BGT Obadiah 1:9 κα πτοηθ σονται ο μαχητα σου ο κ Θαιμαν πως ξαρθ νθρωπος ξ ρους Ησαυ

LXE Obadiah 1:9 And thy warriors from Thaeman shall be dismayed, to the end that man may be cut off from the mount of Esau.

NET Obadiah 1:9 Your warriors will be shattered, O Teman, so that everyone will be destroyed from Esau's mountain!

CSB Obadiah 1:9 Teman, your warriors will be terrified so that everyone from the hill country of Esau will be destroyed by slaughter.

ESV Obadiah 1:9 And your mighty men shall be dismayed, O Teman, so that every man from Mount Esau will be cut off by slaughter.

NIV Obadiah 1:9 Your warriors, O Teman, will be terrified, and everyone in Esau's mountains will be cut down in the slaughter.

NLT Obadiah 1:9 The mightiest warriors of Teman will be terrified, and everyone on the mountains of Edom will be cut down in the slaughter.

NRS Obadiah 1:9 Your warriors shall be shattered, O Teman, so that everyone from Mount Esau will be cut off.

NJB Obadiah 1:9 Your warriors, Teman, will be so demoralised that the people of Mount Esau will be massacred to the last one. For the slaughter,

NAB Obadiah 1:9 Your warriors, O Teman, shall be crushed, till all on Mount Esau are destroyed.

YLT Obadiah 1:9 And broken down have been thy mighty ones, O Teman, So that every one of the mount of Esau is cut off.

- thy: Ps 76:5,6 Isa 19:16,17 Jer 49:22 50:36,37 Am 2:16 Na 3:13
- O: Ge 36:11 Job 2:11 Jer 49:7,20 Eze 25:13 Am 1:12
- every: Isa 34:5-8 63:1-3
- mount: Ob 1:21 De 2:5

Then - When is then? In context when Edom's sources of wisdom and understanding are destroyed. Their wise leaders are not present to offer sage advice to the **mighty men**, the soldiers of Edom.

Your mighty men will be dismayed, O Teman - The **mighty men** describes those in Edom who would fight and defend from attack. The idea of dismayed is shattered, terrified, scared.

Busenitz - Teman, named after a grandson of Esau (Gen 36:9–11) and the home of Job's friend Eliphaz (Job 2:11; 4:1), was one of the major cities of Edom, along with Bozrah and Sela.

NET NOTE on **Teman** - Teman, like Sela, was a prominent city of Edom. The name Teman is derived from the name of a grandson of Esau (cf. Gen 36:11). Here it is a synecdoche of part for whole, standing for all of Edom.

Gilbrant on **Teman** - The appellation "Teman" occurs ten times in the OT. In five of these, the name refers to an individual, a descendant of Esau and son of Eliphaz (Gen. 36:11, 15, 42; 1 Chr. 1:36, 53). He is listed first among the fourteen chiefs of Edom, suggesting that he was the most powerful and influential. It can be assumed that Teman was once a specific geographical area or a city (Jer. 49:7, 20; Ezek. 25:13; Amos 1:12; Obad. 9). Like most Edomite locations, its site has been lost. Eusebius, the church historian (a.d. 263-339), and Jerome of Caesarea (a.d. 340-419) mentioned Teman as a town in their day. It was about fifteen miles from Petra and served as a Roman post. Today, it is identified with Maan. While it may be geographically correct, it is not supported etymologically. Glueck suggested, Tawilan, also situated near Petra. One view places Teman at the southern end of Edom with Bozrah, its capital in the north. In Jer. 49:7, 20 and Obad. 9, Teman is employed as a synonym for Edom. God would stretch out his hand against Edom from Teman even to Dedan (Ezek. 25:13). With Dedan situated in northern Arabia, Teman would be in the northern extremity of Edom. Some regard "Teman" as an older name. It is conjectured, upon this basis, that it was the area around which the capital, Bozrah, came into being: "I will send a fire upon Teman, which will devour the palaces of Bozrah" (Amos 1:12). "Teman," which means "south country," may allude rather to Israel's Sinai experience and hope for further deliverance. Teman probably involves all of these: a city, a locality or region and, in a larger sense, as a synonym for a nation. (Complete Biblical Library Hebrew-English Dictionary)

So that - This phrase always introduces either a purpose or a result. What is the purpose/result in this case? In this context it looks

more like a result.

Everyone may be cut off from the mountain of Esau by slaughter- Without mighty men to defend, the result would be a massacre.

ESV = "every man" which Busenitz explains "In Hebrew thought, "every man" often reflects a majority rather than every human being. And so it is here. Edom as a nation will cease to exist, but a remnant of Edomites will be left (Amos 9:12)."

Obadiah 1:10 "Because of violence to your brother Jacob, You will be covered with shame, And you will be cut off forever.

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

BGT Obadiah 1:10 δι τν σφαγν κα τν σβειαν τν ες τν δελφν σου Ιακωβ κα καλ ψει σε α σχ νη κα ξαρθ σ ες τν α να

LXE Obadiah 1:10 Because of the slaughter and the sin committed against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

NET Obadiah 1:10 "Because you violently slaughtered your relatives, the people of Jacob, shame will cover you, and you will be destroyed forever.

CSB Obadiah 1:10 You will be covered with shame and destroyed forever because of violence done to your brother Jacob.

ESV Obadiah 1:10 Because of the violence done to your brother Jacob, shame shall cover you, and you shall be cut off forever.

NIV Obadiah 1:10 Because of the violence against your brother Jacob, you will be covered with shame; you will be destroyed forever.

NLT Obadiah 1:10 "Because of the violence you did to your close relatives in Israel, you will be filled with shame and destroyed forever.

NRS Obadiah 1:10 For the slaughter and violence done to your brother Jacob, shame shall cover you, and you shall be cut off forever.

NJB Obadiah 1:10 for the violence done to your brother Jacob, shame will cover you and you will be annihilated for ever.

NAB Obadiah 1:10 Because of violence to your brother Jacob, disgrace shall cover you and you shall be destroyed forever.

YLT Obadiah 1:10 For slaughter, for violence to thy brother Jacob, Cover thee doth shame, And thou hast been cut off -- to the age.

- **violence:** Ge 27:11,41 Nu 20:14-21 Ps 83:5-9 137:7 La 4:21 Eze 25:12 Eze 35:5,6,12-15 Am 1:11
- **shame:** Ps 69:7 89:45 109:29 132:18 Jer 3:25 51:51 Eze 7:18 Mic 7:10
- **and:** Jer 49:13,17-20 Eze 25:13,14 35:6,7,15 Mal 1:3,4

Related Passages:

Deuteronomy 23:7+ "You (ISRAEL) shall not detest an **Edomite**, (IN OBADIAH THE REVERSE HAS OCCURRED) for he is your brother; you shall not detest an Egyptian, because you were an alien in his land.

Numbers 20:14-21+ (**BACKGROUND FOR GOD AVENGING EDOM'S SIN AGAINST ISRAEL**) From Kadesh Moses then sent messengers to the king of Edom: "Thus your brother Israel has said, 'You know all the hardship that has befallen us; 15 that our fathers went down to Egypt, and we stayed in Egypt a long time, and the Egyptians treated us and our fathers badly. 16 'But when we cried out to the LORD, He heard our voice and sent an angel and brought us out from Egypt; now behold, we are at Kadesh, a town on the edge of your territory. 17 'Please let us pass through your land. We will not pass through field or through vineyard; we will not even drink water from a well. We will go along the king's highway, not turning to the right or left, until we pass through your territory.'" 18 Edom, however, said to him, "You shall not pass through us, or I will come out

with the sword against you." 19 Again, the sons of Israel said to him, "We will go up by the highway, and if I and my livestock do drink any of your water, then I will pay its price. Let me only pass through on my feet, nothing else." 20 But he said, "You shall not pass through." And Edom came out against him with a heavy force and with a strong hand. 21 Thus Edom refused to allow Israel to pass through his territory; so Israel turned away from him.

GOD EXPLAINS WHY THE PROPHECIES AGAINST EDMOM

Because - Term of explanation. Imagine this were a courtroom scene and now the prosecuting attorney will present the evidence documenting the guilt of Edom. In other words God now explains why the preceding prophecies of doom and gloom would justly fall on Edom. This explanation has its foundation in Genesis 12:3+ where God promised Abram (and his seed) "the one who curses you I will curse.." (Ge 12:3+) Edom in effect "cursed" Israel and thus invoked the fulfillment of this divine promise upon their own head!

Of violence ([hamas](#)) to your brother Jacob - NET = "Because you violently slaughtered your relatives". It is one to commit violence against strangers, but even more atrocious to do so against a family member! And so the Holy Spirit refers to Israel as "**Jacob**" (Oba 1:10, 17, 18) to emphasize the egregious nature of Edom's sin. Remember that Esau and Jacob were not just brothers but even twins! The idea of **violence ([hamas](#))** implies cruelty, damage, and injustice. **Hamas** in the OT is used almost always in connection with sinful violence and not to the violence of natural catastrophes. It describes the extreme global wickedness that brought on the flood and destruction of the world! (Ge 6:11, 13).

You will be covered with shame, And you will be cut off forever- Two judgments decreed (1) shame (2) cut off or destroyed forever. The description of Edom's reaping reminds us of Paul's axiomatic words in Galatians 6:7+ "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap."

Gilbrant - The delineation of the ill treatment for which Edom is to be "destroyed forever, as indicated in these verses, seems to correspond best to the decade in which Jerusalem capitulated to the Babylonians in 597-586 b.c. At first, the Edomites acted like strangers as they passively observed the enemies looting the Israelites. As spectators, they seemed to approve casting of lots for Jerusalem. (The Complete Biblical Library – Daniel-Malachi)

Busenitz - The term "violence" is used predominantly to describe violence resulting from murder (Gen 49:5–6), rape (Jer 13:22), and wickedness (Gen 6:11, 13). Consequently, they will be covered with shame. A proud nation that enjoyed immense abundance—security, wealth, wisdom, power—will experience the loss of honor and prestige. As a result, Edom will be cut off forever and no longer exist as a nation.

Violence ([02555](#)) [chamas/hamas](#) from the verb **chamas** = to treat violently or wrong) means wrong, violence (to God's law = Ezek 22:26, Zeph 3:4, "violent hatred" = Ps 25:19), malicious (witness - Ex 23:1, Dt 19:16), , and is used almost always in connection with sinful violence, not with the violence of natural catastrophes. Chamas signifies extreme wickedness and the first two uses are very instructive (especially God's reaction)...

(Ge 6:11) Now the earth was corrupt in the sight of God, and the earth was filled with **violence**. (**Lxx** translates with *adikia* = an act that violates the standards of right conduct)

(Ge 6:13) Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with **violence** (**Lxx** translates with *adikia*) because of them; and behold, I am about to destroy them with the earth.

Today in the Word - Obadiah 1:10-14

You should not gloat over your brother in the day of his misfortune. - Obadiah 1:12

TODAY IN THE WORD

Though brothers, Esau and Jacob struggled and fought from the very beginning. While in the womb, the twins "jostled" one another. During their delivery, Jacob's hand grasped his brother's heel. He took advantage of Esau by trading him a bowl of lentil stew for his birthright, and later deceived their father into giving him, instead of his elder brother, a special blessing and a double portion of the family inheritance. The two men eventually reconciled, but tension and conflict between their descendants continued down through the centuries (Genesis 25; 27-28; 32-33).

The Edomites were the descendants of Esau, while the Israelites were the descendants of Jacob. Because of the family ties,

Edom's actions were like betraying a brother (v. 10; cf. Ps. 137:7). Instead of honoring kinship bonds or even extending the common cultural courtesy of hospitality, they had broken and dishonored the relationship and treated Jacob like a total stranger. In modern terms: What they should have done when passing their brother on the street was to offer greetings and assistance. Even ignoring him would have been rude. But they had gone so far as to rob him—how shameful!

Edom's specific sins are itemized here. They stood by and did nothing when Judah was being conquered (v. 11). They actually rejoiced in their brother's downfall (v. 12). Out of opportunism and pride, they participated in the sacking of Jerusalem, taking advantage of the moment to "seize their wealth in the day of their disaster" (v. 13). Worst of all, they set up roadblocks to catch escaping refugees, no doubt hoping to curry favor with the Babylonians by turning these prisoners over to them (v. 14). Like battlefield scavengers, they "bravely" helped themselves to the spoils of the Babylonian conquest.

This list of things they should not have done suggests an opposite list of what they should have done. They should have spoken up in support of their brother. They should have helped rather than rejoicing in Judah's troubles. They should have acted in humility, not pride. And they should have had mercy on the Israelite refugees rather than turning them away.

APPLY THE WORD

Edom's pride led them to behave like bullies, kicking the people of Judah when they were down. God, on the other hand, expresses a special love for those who are poor and weak. That's why there are provisions for aliens and strangers in the Law of Moses (Ex. 23:9), and why "pure and faultless" religion means to "look after orphans and widows in their distress" (James 1:27), and why He is pleased to use us, weak and foolish though we are, in His plans (1 Cor. 1:26-29).

TODAY IN THE WORD Obadiah 1:10-14

You should not look down on your brother in the day of his misfortune. - Obadiah 1:12a

Nobody likes a sore loser, but a gloating winner is just as bad. Edom had watched with glee as Jerusalem was sacked by its enemies, and the Edomites had done nothing to help their relatives in Israel. In God's eyes their refusal to interfere was itself an act of aggression. Although the relationship between the two nations had never been good, the Edomites did share a blood tie with the people of Judah. When they stood by while "strangers" carried off Jerusalem, they were no better than one of the aggressors (v. 11).

Edom's sin was threefold. First, they regarded the plight of the people of Jerusalem with an attitude of contempt. Second, they expressed outright glee over the city's destruction, celebrating while the residents of Jerusalem suffered. Third, they took the opportunity to boast--perhaps bragging that their own location made them impregnable (v. 12).

But there was more to Edom's response than "passive aggression." They entered the city themselves to loot what was left. They also lay in wait for those who had fled from Jerusalem and killed them or even handed them over to the enemy (vv. 13-14).

The judgment of Edom was a living example of the warning found in Proverbs 24:17-18: "Do not gloat when your enemy falls; when he stumbles, do not let your heart rejoice, or the LORD will see and disapprove and turn his wrath away from him." The destruction of Jerusalem was a matter of divine discipline. They deserved the punishment that they received. But Edom's gleeful response made them liable as well. Obadiah warned that God had seen this sinful attitude and would turn His wrath from Jerusalem to Edom.

TODAY ALONG THE WAY

Can you think of someone who recently "got what was coming to them?" At times it is hard not to rejoice over their misfortune. This is especially true if we know that they hurt others by their actions.

Obadiah 1:11 "On the day that you stood aloof, On the day that strangers carried off his wealth, And foreigners entered his gate And cast lots for Jerusalem— You too were as one of them.

KJV 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.

BGT Obadiah 1:11 φ ς μ ρ α ς ν τ σ η ς ξ ν α ν τ α ς ν μ ρ α χ μ α λ ω τ ε υ ν τ ω ν λ λ ο γ ε ν ν δ ν α μ ι ν α τ ο κ α λ λ τ ρ ι ο ι ε σ λ θ ο ν ε ς π λ α ς α τ ο κ α π ι ε ρ ο υ ς α λ η μ β α λ ο ν κ λ ρ ο υ ς κ α σ ς ς ε ς ξ α τ ν

LXE Obadiah 1:11 From the day that thou stoodest in opposition to him, in the days when foreigners were taking captive his forces, and strangers entered into his gates, and cast lots on Jerusalem, thou also wast as

one of them.

NET Obadiah 1:11 You stood aloof while strangers took his army captive, and foreigners advanced to his gates. When they cast lots over Jerusalem, you behaved as though you were in league with them.

CSB Obadiah 1:11 On the day you stood aloof, on the day strangers captured his wealth, while foreigners entered his gate and cast lots for Jerusalem, you were just like one of them.

ESV Obadiah 1:11 On the day that you stood aloof, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them.

NIV Obadiah 1:11 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.

NLT Obadiah 1:11 When they were invaded, you stood aloof, refusing to help them. Foreign invaders carried off their wealth and cast lots to divide up Jerusalem, but you acted like one of Israel's enemies.

NRS Obadiah 1:11 On the day that you stood aside, on the day that strangers carried off his wealth, and foreigners entered his gates and cast lots for Jerusalem, you too were like one of them.

NJB Obadiah 1:11 On the day, when you stood aloof while strangers carried off his riches, while foreigners passed through his gate and cast lots for Jerusalem, you were as bad as the rest of them.

NAB Obadiah 1:11 On the day when you stood by, on the day when aliens carried off his possessions, And strangers entered his gates and cast lots over Jerusalem, you too were one of them.

YLT Obadiah 1:11 In the day of thy standing over-against, In the day of strangers taking captive his force, And foreigners have entered his gates, And for Jerusalem have cast a lot, Even thou art as one of them!

- **On the day that you stood aloof**; 2Ki 24:10-16 25:11 Jer 52:28-30
- **cast**: Joe 3:3 Na 3:10
- **even**: Ps 50:18 137:7

EDOM STOOD BY WHILE JACOB WAS PLUNDERED

On the day that you stood aloof, On the day that strangers carried off his wealth, And foreigners entered his gate- The charge made in verse 10 is now elaborated upon with this description extending to Oba 1:14. Edom refused to help Israel when they were plundered and invaded.

Busenitz - when Edom stood aloof, she was not a truly neutral observer. The context (Obad 12–14) indicates that she acted in a hostile sense, watching as the foreigners entered his gates, cast lots for Jerusalem (e.g., Joel 3:3; Nah 3:10; Zech 14:1), and carried off his wealth. Though not an actual participant, yet in reality they were “like one of them.” They were fully cognizant of their brotherly duty, but they chose to “pass by on the other side” (Luke 10:31–32; cf. Jas 4:16–17).

Note the repetition of **d a y** in Oba 1:11-14 occurring 10 times! (Israel's **day of...misfortune...destruction...distress...disaster...disaster...distress**).

And cast lots for Jerusalem - **NET NOTE** explains that "Casting lots seems to be a way of deciding who would gain control over material possessions and enslaved peoples following a military victory."

Obadiah 1:11-14 The progression in Edom's crimes :

- 1) Edom stood by while Jerusalem was invaded (v. 11)
- 2) She rejoiced over the captivity of the sons of Judah (v. 12)
- 3) Edom actively participated in the sacking of the city (v. 13)
- 4) She helped set up roadblocks to prevent the escape of Jews (v. 14). (Charles Ryrie)

You too were as one of them - Not only did Edom stand by and not come to the aid of his brother Jacob (Israel), Edom participated in the evil against Israel.

Spurgeon - Morning and Evening - "Even thou wast as one of them." — Obadiah 1:11

Brotherly kindness was due from Edom to Israel in the time of need, but instead thereof, the men of Esau made common cause with Israel's foes. Special stress in the sentence before us is laid upon the word thou; as when Caesar cried to Brutus, "and thou Brutus";

a bad action may be all the worse, because of the person who has committed it. When we sin, who are the chosen favourites of heaven, we sin with an emphasis; ours is a crying offence, because we are so peculiarly indulged. If an angel should lay his hand upon us when we are doing evil, he need not use any other rebuke than the question, "What thou? What dost thou here?" Much forgiven, much delivered, much instructed, much enriched, much blessed, shall we dare to put forth our hand unto evil? God forbid!

A few minutes of confession may be beneficial to thee, gentle reader, this morning. Hast thou never been as the wicked? At an evening party certain men laughed at uncleanness, and the joke was not altogether offensive to thine ear, even thou wast as one of them. When hard things were spoken concerning the ways of God, thou wast bashfully silent; and so, to on-lookers, thou wast as one of them. When worldlings were bartering in the market, and driving hard bargains, wast thou not as one of them? When they were pursuing vanity with a hunter's foot, wert thou not as greedy for gain as they were? Could any difference be discerned between thee and them? Is there any difference? Here we come to close quarters. Be honest with thine own soul, and make sure that thou art a new creature in Christ Jesus; but when this is sure, walk jealously, lest any should again be able to say, "Even thou wast as one of them." Thou wouldst not desire to share their eternal doom, why then be like them here? Come not thou into their secret, lest thou come into their ruin. Side with the afflicted people of God, and not with the world.

Obadiah 1:12 "Do not gloat over your brother's day, The day of his misfortune. And do not rejoice over the sons of Judah In the day of their destruction; Yes, do not boast In the day of their distress.

KJV 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.

BGT Obadiah 1:12 κα μ π δ ς μ ρ αν δε λφο σου ν μ ρ λλοτρ ων κα μ πιχα ρ ς π το ς υ ο ς Ιουδα ν μ ρ πωλε ας α τ ν κα μ μεγαλορρημον σ ς ν μ ρ θλ ψεω ς

LXE Obadiah 1:12 And thou shouldest not have looked on the day of thy brother in the day of strangers; nor shouldest thou have rejoiced against the children of Juda in the day of their destruction; neither shouldest thou have boasted in the day of their affliction.

NET Obadiah 1:12 You should not have gloated when your relatives suffered calamity. You should not have rejoiced over the people of Judah when they were destroyed. You should not have boasted when they suffered adversity.

CSB Obadiah 1:12 Do not gloat over your brother in the day of his calamity; do not rejoice over the people of Judah in the day of their destruction; do not boastfully mock in the day of distress.

ESV Obadiah 1:12 But do not gloat over the day of your brother in the day of his misfortune; do not rejoice over the people of Judah in the day of their ruin; do not boast in the day of distress.

NIV Obadiah 1:12 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 in the day of their trouble.

NLT Obadiah 1:12 "You should not have gloated when they exiled your relatives to distant lands. You should not have rejoiced when the people of Judah suffered such misfortune. You should not have spoken arrogantly in that terrible time of trouble.

NRS Obadiah 1:12 But you should not have gloated over your brother on the day of his misfortune; you should not have rejoiced over the people of Judah on the day of their ruin; you should not have boasted on the day of distress.

NJB Obadiah 1:12 Do not feast your eyes on your brother on the day of his misfortune. Do not gloat over the children of Judah on the day of their ruin. Do not play the braggart on the day of distress.

NAB Obadiah 1:12 Gaze not upon the day of your brother, the day of his disaster; Exult not over the children of Judah on the day of their ruin; Speak not haughtily on the day of distress!

YLT Obadiah 1:12 And -- thou dost not look on the day of thy brother, On the day of his alienation, Nor dost thou rejoice over sons of Judah, In the day of their destruction, Nor make great thy mouth in a day of distress.

- looked: Ps 22:17 37:13 54:7 59:10 92:11 Mic 4:11 7:8-10 Mt 27:40-43
- rejoiced: Job 31:29 Pr 17:5 24:17,18 La 4:21 Eze 25:6,7 35:15 Mic 7:8 Lu 19:41

- thou have: 1Sa 2:3 Ps 31:18
- spoken proudly: Heb. magnified thy mouth, Isa 37:24 Jas 3:5 2Pe 2:18 Jdge 1:16 Rev 13:5

THE SPECIFIC CHARGES AGAINST EDMOM

Do not gloat over your brother's day, The day of his misfortune. And do not rejoice over the sons of Judah In the day of their destruction; Yes, do not boast In the day of their distress - The NAS translation of v12-14 is not the best (IMO - and this applies to ESV, CSB, NIV, NLT) as it suggests that these are things Edom should not do to Israel. But it is better to see these things as actions (sins) which Edom has already committed against Israel (See the KJV and the Septuagint translation into English - LXE both of which support the NET translation discussed below). This makes sense because verse 10 began with "because" introducing the reason God was going to punish Edom for her treatment of Israel

And so this continues to give specific details of the charge in Oba 1:10. Edom gloated, rejoiced, boasted when Israel was suffering. **NET** picks up the sense nicely "You should not have gloated when your relatives suffered calamity. You should not have rejoiced over the people of Judah when they were destroyed. You should not have boasted when they suffered adversity.

Busenitz - Furthermore, when Edom stood aloof, she was not a truly neutral observer. The context (Obad 12–14) indicates that she acted in a hostile sense, watching as the foreigners entered his gates, cast lots for Jerusalem (e.g., Joel 3:3; Nah 3:10; Zech 14:1), and carried off his wealth. Though not an actual participant, yet in reality they were "like one of them." They were fully cognizant of their brotherly duty, but they chose to "pass by on the other side" (Luke 10:31–32; cf. Jas 4:16–17).

NET NOTE - In vv. 12–14 there are eight prohibitions which summarize the nature of the Lord's complaint against Edom. Each prohibition alludes to something that Edom did to Judah that should not have been done by one "brother" to another. It is because of these violations that the Lord has initiated judgment against Edom. In the Hebrew text these prohibitions are expressed by לֹא ('al, "not") plus the jussive form of the verb, which is common in negative commands of immediate urgency. Such constructions would normally have the sense of prohibiting something either not yet begun (i.e., "do not start to ...") or something already in process at the time of speaking (i.e., "stop ..."). Here, however, it seems more likely that the prohibitions refer to a situation in past rather than future time (i.e., "you should not have ..."). If so, the verbs are being used in a rhetorical fashion, as though the prophet were vividly projecting himself back into the events that he is describing and urging the Edomites not to do what in fact they have already done.

Gilbrant - The psalmist asserts that the Edomites, on the fatal day of Jerusalem's destruction, cried out, "Tear it down... tear it down to its foundations!" (Ps. 137:7NIV). (Ibid)

Choosing Compassion

You should not gloat over your brother in the day of his misfortune. Obadiah 1:12

Today's Scripture & Insight : Obadiah 1:8–15

A five-minute montage of snow-related mishaps was the central piece to one episode of a TV show. Home videos of people skiing off rooftops, crashing into objects while tubing, and slipping on ice brought laughter and applause from the studio audience and people watching at home. The laughter seemed to be loudest when it appeared that the people who wiped out deserved it because of their own foolish behavior.

Funny home videos aren't a bad thing, but they can reveal something about ourselves: we can be prone to laugh at or take advantage of the hardships of others. One such story is recorded in Obadiah about two rival nations, Israel and Edom. When God saw fit to punish Israel for their sin, Edom rejoiced. They took advantage of the Israelites, looted their cities, thwarted their escape, and supported their enemies (Obadiah 1:13–14). A word of warning came through the prophet Obadiah to Edom: "You should not gloat over your brother in the day of his misfortune," for "the day of the Lord is near for all nations" (vv. 12, 15).

When we see the challenges or suffering of others, even if it seems they've brought it upon themselves, we must choose compassion over pride. We're not in a position to judge others. Only God can do that. The kingdom of this world belongs to Him (v. 21)—He alone holds the power of justice and mercy. By: Karen Pimpo (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How do you react to the hardships others face? What does a loving, merciful response look like?

Merciful God, forgive me for my feelings of self-righteousness. Thank You for Your justice and mercy.

Obadiah 1:13 “Do not enter the gate of My people In the day of their disaster. Yes, you, do not gloat over their calamity In the day of their disaster. And do not loot their wealth In the day of their disaster.

KJV 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;

BGT Obadiah 1:13 μηδ̄ εσλθς ες πλσς λαν ν μρ πων ατν μηδ̄ πδς κα σ τν συναγωγν ατν ν μρ λθρου ατν μηδ̄ συνεπιθ π τν δναμιν ατν ν μρ πωλεας ατν

LXE Obadiah 1:13 Neither shouldest thou have gone into the gates of the people in the day of their troubles; nor yet shouldest thou have looked upon their gathering in the day of their destruction, nor shouldest thou have attacked their host in the day of their perishing.

NET Obadiah 1:13 You should not have entered the city of my people when they experienced distress. You should not have joined in gloating over their misfortune when they suffered distress. You should not have looted their wealth when they endured distress.

CSB Obadiah 1:13 Do not enter the gate of My people in the day of their disaster. Yes, you-- do not gloat over their misery in the day of their disaster and do not appropriate their possessions in the day of their disaster.

ESV Obadiah 1:13 Do not enter the gate of my people in the day of their calamity; do not gloat over his disaster in the day of his calamity; do not loot his wealth in the day of his calamity.

NIV Obadiah 1:13 You should not march through the gates of my people in the day of their disaster, nor look down on them in their calamity in the day of their disaster, nor seize their wealth in the day of their disaster.

NLT Obadiah 1:13 You should not have plundered the land of Israel when they were suffering such calamity. You should not have gloated over their destruction when they were suffering such calamity. You should not have seized their wealth when they were suffering such calamity.

NRS Obadiah 1:13 You should not have entered the gate of my people on the day of their calamity; you should not have joined in the gloating over Judah's disaster on the day of his calamity; you should not have looted his goods on the day of his calamity.

NJB Obadiah 1:13 Do not enter my people's gate on their day of calamity. Do not, you especially, feast your eyes on their suffering on their day of calamity. Do not touch their possessions on their day of calamity.

NAB Obadiah 1:13 Enter not the gate of my people on the day of their calamity; Gaze not, you at least, upon his misfortune on the day of his calamity; Lay not hands upon his possessions on the day of his calamity!

YLT Obadiah 1:13 Nor come into a gate of My people in a day of their calamity, Nor look, even thou, on its misfortune in a day of its calamity, Nor send forth against its force in a day of its calamity,

- looked: 2Sa 16:12 Ps 22:17 Zec 1:15

MORE SPECIFIC CHARGES AGAINST EDOM

Do not enter the gate of My people In the day of their disaster- NET - "You (**EDOM**) should not have entered the city of my people when they experienced distress." Note the repetition of **day of their** (Israel's) **disaster**. Edom entered the city (presumably Jerusalem) when it was to their advantage. Don't miss the phrase My people indicating that Yahweh was faithful to His covenant relationship to Israel, the immutable covenant He had made with the patriarchs, even in the face of Israel's unfaithfulness (2Ti 2:13).

Yes, you, do not gloat over their calamity In the day of their disaster. NET - "You should not have joined in gloating over their misfortune when they suffered distress."

And do not loot their wealth In the day of their disaster NET - "You should not have looted their wealth when they endured distress." Having entered the city, they did not waste time but looted the city, plundering their own brothers!

Gleason Archer - Which is the correct rendering of Obadiah 13?

The KJV renders this verse thus: "Thou [Edom] 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.” Translated in this past subjunctive way, it seems to indicate that Edom participated in the storming and pillage of Jerusalem when it was finally and permanently destroyed (such is the implication of “shouldest not have entered ... looked ... laid hands on”). But when we turn to the Hebrew original, we find to our surprise that in each case the verb is in a normal negative-imperative construction (i.e., in the jussive mood with the negative ’al). Therefore it should be translated “Do not enter ... do not look upon ... Do not stretch forth [hands] against.” Similarly in v.14 the Hebrew says, “Do not stand ... Do not deliver over ..., etc.” So far as I am aware, KJV never translates ’al with the jussive as a past subjunctive anywhere else in the entire Hebrew Scripture; and if it were not for incorrect rabbinical tradition, it would never have done so here.

The NASB has a good and faithful rendering of vv.13–14: “Do not enter the gate of My people in the day of their disaster. Yes you, do not gloat over their calamity in the day of their disaster. And do not loot their wealth in the day of their disaster. And do not stand at the fork of the road to cut down their fugitives; and do not imprison their survivors in the day of their distress.” This straightforward rendition of the Hebrew text points to a situation that might arise in the future, similar to an attack on Jerusalem in the days gone by. It was probably in connection with the time of Jehoram son of Jehoshaphat (848–841 B.C.) that the Edomites joined with the Philistines and the Arabians who came up against Jerusalem and took it by storm (2 Chron. 21:16–17). Earlier in the reign of this ungodly king, Edom had revolted against Judean overlordship (2 Kings 8:20); and Jehoram had launched a punitive invasion in a determined effort to bring them back under his control. Since he did not succeed in his purpose, despite the great damage he had inflicted on them, it was only to be expected that anti-Jewish feeling would have run high in Edom.

While the record in 2 Chronicles 21 does not include the name of Edom as a prime mover in the invasion against Jerusalem, it is quite conceivable that after the Philistines and South Arabians had captured Jerusalem, the Edomites joined with them for the dividing up of the spoil. It was this unduly cruel and vengeful attitude that called for God’s stern rebuke, conveyed through Obadiah. The warning against ever doing that again in the future (a warning that of course implied that Jerusalem was still standing and capable of being thus victimized again by a combination of invaders) was no mere idle threat. As a matter of fact, in their later career the Edomites apparently did join with the Ammonites and Moabites in attacking Jerusalem as allies of Nebuchadnezzar in 588–587 (even though that episode is not the one referred to in Obadiah), and thus incurred the judicial wrath of the Lord. As a result He brought up the Nabatean Arabs against them in the sixth and fifth centuries, and the Edomites were completely driven out of the ancestral holdings in the region of Mount Seir. As the Nabateans established their kingdom in the former Edomite territory, the Edomites themselves found refuge in the depopulated areas of southern Judea and converted them into “Idumea.” ([NIEBD](#))

Obadiah 1:14 “Do not stand at the fork of the road To cut down their fugitives; And do not imprison their survivors In the day of their distress.

KJV 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.

BGT Obadiah 1:14 μηδ πιστς π τς διεκβολς ατν το ξολεθρεσαι τος νασζομνους ατν μηδ συγκλεσς τος φεγοντας ξατν ν μρ θλ ψεως

LXE Obadiah 1:14 Neither shouldest thou have stood at the opening of their passages, to destroy utterly those of them that were escaping; neither shouldest thou have shut up his fugitives in the day of affliction.

NET Obadiah 1:14 You should not have stood at the fork in the road to slaughter those trying to escape. You should not have captured their refugees when they suffered adversity.

CSB Obadiah 1:14 Do not stand at the crossroads to cut off their fugitives, and do not hand over their survivors in the day of distress.

ESV Obadiah 1:14 Do not stand at the crossroads to cut off his fugitives; do not hand over his survivors in the day of distress.

NIV Obadiah 1:14 You should not wait at the crossroads to cut down their fugitives, nor hand over their survivors in the day of their trouble.

NLT Obadiah 1:14 You should not have stood at the crossroads, killing those who tried to escape. You should not have captured the survivors and handed them over in their terrible time of trouble.

NRS Obadiah 1:14 You should not have stood at the crossings to cut off his fugitives; you should not have handed over his survivors on the day of distress.

NJB Obadiah 1:14 Do not wait at the crossroads to annihilate their fugitives. Do not hand over their survivors

on the day of distress.

NAB Obadiah 1:14 Stand not at the crossroads to slay his refugees; Betray not his fugitives on the day of distress!

YLT Obadiah 1:14 Nor stand by the breach to cut off its escaped, Nor deliver up its remnant in a day of distress.

- neither shouldest: Am 1:6,9
- delivered up: or, shut up, Ps 31:8
- in the day: Ob 1:12 Ge 35:3 Isa 37:3 Jer 30:7

SUMMATION OF SPECIFIC CHARGES AGAINST EDMOM

Do not stand at the fork of the road To cut down their fugitives- NET says "You should not have stood at the fork in the road to slaughter those trying to escape." This pictures Edomites at strategic forks in escape routes, apprehending those trying to escape.

And do not imprison their survivors In the day of their distress- NET says "You should not have captured their refugees when they suffered adversity."

Busenitz - The prophet sets forth two additional accusations against Edom. He passionately pleads for Edom to "not stand at the crossroads to cut off his fugitives." Apparently, the inhabitants of Edom would station themselves at strategic locations to intercept the fugitives. And "do not hand over his survivors." Edom's involvement **progressed** from standing aloof to plundering the leftovers to guarding the escape routes and to handing over to the enemy those who were fleeing the war.

Obadiah 1:15 "For the day of the LORD draws near on all the nations. As you have done, it will be done to you. Your dealings will return on your own head."

KJV 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.

BGT Obadiah 1:15 δι τι γγ ς μ ρα κυρ ου π π ντα τ θνη ν τρ πον πο ησας ο τως σται σοι τ νταπ δομ σου νταποδοθ σεται ε ς κεφαλ ν σου

LXE Obadiah 1:15 For the day of the Lord is near upon all the Gentiles: as thou have done, so shall it be done to thee: thy recompense shall be returned on thine own head.

NET Obadiah 1:15 "For the day of the LORD is approaching for all the nations! Just as you have done, so it will be done to you. You will get exactly what your deeds deserve.

CSB Obadiah 1:15 For the Day of the LORD is near, against all the nations. As you have done, so it will be done to you; what you deserve will return on your own head.

ESV Obadiah 1:15 For the day of the LORD is near upon all the nations. As you have done, it shall be done to you; your deeds shall return on your own head.

NIV Obadiah 1:15 "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.

NLT Obadiah 1:15 "The day is near when I, the LORD, will judge all godless nations! As you have done to Israel, so it will be done to you. All your evil deeds will fall back on your own heads.

NRS Obadiah 1:15 For the day of the LORD is near against all the nations. As you have done, it shall be done to you; your deeds shall return on your own head.

NJB Obadiah 1:15 For the Day of Yahweh is near for all the nations. As you have done, so will it be done to you: your deeds will recoil on your own head.

NAB Obadiah 1:15 For near is the day of the LORD for all the nations! As you have done, so shall it be done to you, your deed shall come back upon your own head;

YLT Obadiah 1:15 For near is the day of Jehovah, on all the nations, As thou hast done, it is done to thee,

Thy deed doth turn back on thine own head.

- the day: Ps 110:5,6 Jer 9:25,26 25:15-29 49:12 La 4:21,22 Eze 30:3 Joe 3:11-14 Mic 5:15 Zec 14:14-18
- as: Jdg 1:7 Ps 137:8 Eze 35:15 Joe 3:7,8 Hab 2:8 Mt 7:2 Jas 2:13

For (term of explanation) **the day of the LORD draws near on all the nations** - **NET** = "is approaching" **NCV** = "is coming soon." The **Day of the LORD** (Yahweh) in many of the uses in the Bible has a NEAR and a FAR fulfillment. Edom experienced God's judgment in history (NEAR FULFILLMENT), but the nations will experience judgments from Yahweh in the future Day of the LORD (FAR FULFILLMENT). **Draws near** expresses a sense of urgency.

These far fulfillment judgments are described especially in the Revelation. To be precise, the **Day of the LORD** will not begin until the 7th Trumpet in Revelation 11. So while there is clearly divine judgment being meted out in Revelation 6-9 (7 Seals and first 6 Trumpets), it is not the beginning of the **Day of the LORD** (See the **Timeline below** and note the location of the 7th Trumpet which marks the beginning).

Busenitz explains that God's "judgment of Edom in history (Obad 1:2–9) is a preview of his future judgment on all nations who refuse to bow to the LORD. Edom has exemplified the character of all nations who fail to acknowledge him."... The conjunction "**for**" (Obad 1:15, 16) not only introduces the reason for the preceding prohibitions (**ED: I INTERPRET THEM AS "ACCUSATIONS" OR EVIDENCE OF THE GUILT OF EDOM FOR PAST SINS AGAINST ISRAEL**) but also depicts the relationship of the punishment to the crime. "As you have done, it shall be done to you."

As you have done, it will be done to you. Your dealings will return on your own head- There is an old proverbial saying "**What goes around, comes around.**" I like to call it the "Boomerang effect." The description in this verse is similar to the idea of **lex talionis**, an eye for an eye (Ex 21:24–25+). Edom would receive or reap payback in keeping with the injustices they had committed against Israel (the law of reaping and sowing). **NET** = "You will get exactly what your deeds deserve."

THOUGHT - This divine recompense commensurate with the sin is true of Edom and the nations, but is also true for individuals who reject God's offer of full pardon for sins. The degree of punishment in the Lake of Fire will be worse for those who have sinned against the light. What this means exactly is hard to imagine because eternal punishment by itself is surely bad enough. Then to add degrees of punishment to that is simply humanly incomprehensible as to what it actually means. The take away is if you are bearing your own sins before the Judge of all Edom and all nations, you need to give them over to a Sin Bearer Who has the divine qualifications to bear them. In fact Jesus has already borne our sins, but we must accept His gracious gift of being our Substitutionary Sacrifice on the Cross. Have you place your faith wholly in Jesus Christ, trusting in nothing else but His sinless life and death in your behalf?

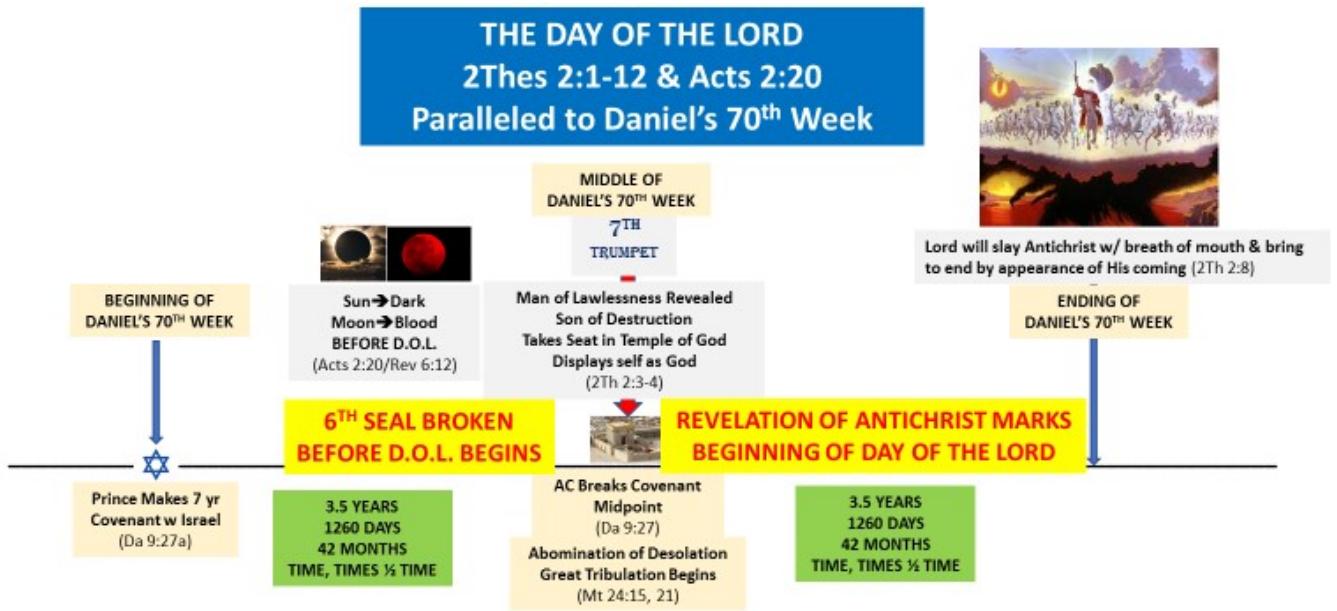
NET NOTE - The term יוֹם (yom, "day") is repeated ten times in vv. 11–14 referring to the time period when Judah/Jerusalem suffered calamity which Edom exploited for its own sinful gain. In each of those cases יוֹם was qualified by a following genitive to describe Judah's plight, e.g., "in the day of your brother's calamity" (v. 12). Here it appears again but now followed by the divine name to describe the time of God's judgment against Edom for its crimes against humanity: "the day of the LORD." In the present translation, the expression בְּיוֹם (béyom; literally, "In the day of") was rendered "When ..." in vv. 11–14. However, here it is translated more literally because the expression "the day of the LORD" is a well-known technical expression for a time of divine intervention in judgment. While this expression sometimes refers to the final eschatological day of God's judgment, it may also refer occasionally to historical acts of judgment.

NET NOTE - Heb "your deed will return on your own head." Verses 15 and 16 provide an example of ironic reversal, whereby the tables are turned and poetic justice is served. This is a motif that is common in prophetic oracles against foreign nations.

Related Resources:

- See Day of the LORD Charts and Timelines
- [Day of the Lord](#)

BEGINNING OF THE DAY OF THE LORD



Today in the Word Devotional - Obadiah 1:15-21

The day of the LORD is near for all nations. - Obadiah 1:15

World-renowned physicist Stephen Hawking has decided there is no God. In an interview, he suggested that "God" could be defined as "the embodiment of the laws of nature. However, this is not what most people would think of as God. They made a human-like being with whom one can have a personal relationship. When you look at the vast size of the universe and how insignificant an accidental human life is in it, that seems most impossible." In his book, *The Grand Design*, he wrote he's concluded that the universe was not created by a supernatural God but by a wholly natural Big Bang. The idea of a creator is "not necessary." "Because there is a law such as gravity, the universe can and will create itself from nothing."

For all those who say in their heart, "There is no God" (Ps. 14:1), a day of reckoning will come. "The day of the LORD is near for all nations" (Obadiah 15). On that day, people will reap what they have sown. Just as Edom had sat drinking and carousing among the ruins of Jerusalem, so also will the nations be forced to drink the cup of God's wrath on the day of judgment (Obadiah 16). As Paul wrote: "Do not be deceived: God cannot be mocked. A man reaps what he sows. Whoever sows to please their flesh, from the flesh will reap destruction" (Gal. 6:7-8).

Thankfully, the day of judgment is also a day of deliverance for those who love the Lord (Obadiah 17). Righteousness will triumph over sin and evil. In terms of the judgment on Edom, in a bit of divine poetic justice Obadiah said that it would be the Israelites themselves who would execute judgment on Edom, specifically that the returnees from exile would occupy the former land of Edom (Obadiah 18-20). In the end, Mount Zion would emerge not as a place of defeat and exile and destruction, but a place of victory and deliverance and power. "And the kingdom will be the LORD's" (Obadiah 21).

APPLY THE WORD

If we all reaped strictly what we've sown, there would be no hope for any of us. Because Jesus died in our stead, however, we no longer owe a penalty of death if we trust in His name (John 3:16). When we take communion, we do so in remembrance of Him—His body, broken for us, and His blood, shed for us (1 Cor. 11:23-26). From which cup will you drink? The cup of God's wrath, or the cup of communion? Choose love and rejoice!

Obadiah 1:15

"As you have done, it shall be done to you; your reprisal shall return upon your own head" (Obadiah 1:15).

Among others, many prominent entertainers and respected educational leaders reject God and deny the existence of an absolute moral standard. They say we can determine for ourselves what is right and wrong. They laugh at words like patriotism, duty, loyalty,

and godliness. But now their influence is reaping a bitter harvest—multiplied abortions, heartbreaking divorces, violent crimes, teenage suicides, and disturbing payoffs by foreign agents for military secrets. Discussing an unprecedented rash of Americans spying for other countries, Charles Colson said that the U.S. is reaping what it has sown.

Obadiah warned the Edomites that they would reap what they had sown. Using the past tense but speaking about the future, he portrayed the lighthearted drinking of their wild parties and said that their derisive fun would soon give way to somber drinking from the cup of God's wrath. His prophecy was fulfilled. Within a few years Edom was destroyed by Gentile powers.

We must remember the reaping principle. Woven into the fabric of life, it applies to individuals as much as to nations. It's both a warning and a promise. When we do evil, we reap judgment. But when we do good, we reap the blessing of God's approval. —H V Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Those who plant thorns cannot expect to gather flowers.

Obadiah 1:16 “Because just as you drank on My holy mountain, All the nations will drink continually. They will drink and swallow And become as if they had never existed.

KJV 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.

BGT Obadiah 1:16 διτι ν τρπον πιες π τ ρος τ γιν μου πονται πντα τ θνη ονον πονται κα καταβ σονται κα σονται καθ ς ο χ π ρχοντες

LXE Obadiah 1:16 For as thou hast drunk upon my holy mountain, so shall all the nations drink wine; they shall drink, and go down, and be as if they were not.

NET Obadiah 1:16 For just as you have drunk on my holy mountain, so all the nations will drink continually. They will drink, and they will gulp down; they will be as though they had never been.

CSB Obadiah 1:16 As you have drunk on My holy mountain, so all the nations will drink continually. They will drink and gulp down and be as though they had never been.

ESV Obadiah 1:16 For as you have drunk on my holy mountain, so all the nations shall drink continually; they shall drink and swallow, and shall be as though they had never been.

NIV Obadiah 1:16 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.

NLT Obadiah 1:16 Just as you swallowed up my people on my holy mountain, so you and the surrounding nations will swallow the punishment I pour out on you. Yes, all you nations will drink and stagger and disappear from history.

NRS Obadiah 1:16 For as you have drunk on my holy mountain, all the nations around you shall drink; they shall drink and gulp down, and shall be as though they had never been.

NJB Obadiah 1:16 Just as you have drunk on my holy mountain, so will all the nations drink continually, they will drink, will drink greedily, but they will be as though they had never been!

NAB Obadiah 1:16 As you have drunk upon my holy mountain, so shall all the nations drink continually. Yes, they shall drink and swallow, and shall become as though they had not been.

YLT Obadiah 1:16 For -- as ye have drunk on My holy mount, Drink do all the nations continually, And they have drunk and have swallowed, And they have been as they have not been.

- as ye: Ps 75:8,9 Isa 49:25,26 51:22,23 Jer 25:15,16,27-29 49:12 Joe 3:17 1Pe 4:17
- swallow down: or, sup up, Isa 42:14 *marg: Hab 1:9
- and they shall be: Isa 8:9,10 29:7,8

NATIONS IN THE DAY OF THE LORD: A "BITTER PILL TO SWALLOW"

Because (for) just as you drank on My holy mountain All the nations will drink continually - While not everyone agrees the "you" here apparently speaks of Edom's additional sin against Israel, but immediately Obadiah moves to include the entire world. He

is explaining far fulfillment of the Day of the LORD.

They will drink and swallow And become as if they had never existed - This description parallels Zechariah's description of the Day of the LORD in Zechariah 12 where he records Yahweh's prophecy "Behold, I am going to make Jerusalem a cup that causes reeling to all the peoples (ALL THE NATIONS) around; and when the siege is against Jerusalem, it will also be against Judah." The picture is that of the nations being made to drink (figuratively speaking) and they will "reel" (figuratively they will be like drunk men). At that time the nations **will drink and swallow** from the cup of God's righteous wrath. And what will be the result? The nations will **become as if they had never existed**. The NLT says the "nations will drink and stagger and disappear from history." This terminal event will occur when the Lord returns to fight for Israel as described in Zechariah 12 and Zechariah 14 (cf Rev 19:11-21+)...

Zechariah 12:8-9 + "In that day the LORD will defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David will be like God, like the angel of the LORD before them. 9 "And in that day I will set about to destroy all the nations that come against Jerusalem.

Zechariah 14:3+ Then the LORD will go forth and fight against those nations, as when He fights on a day of battle.

Busenitz has an interesting comment regarding Edom - As a result, they will be as though they had never been. They will cease to exist as nations, but a believing remnant of the nations, including Edom, will survive (Jer 49:11).

NET NOTE - This reference to drinking portrays the profane activities of those who had violated Jerusalem's sanctity. The following reference to drinking on the part of the nations portrays God's judgment upon them. They will drink, as it were, from the cup of divine retribution. The judgment is compared here to intoxicating wine, which the nations are forced to keep drinking (v. 16). Just as an intoxicating beverage eventually causes the one drinking it to become disoriented and to stagger, so God's judgment would cause the panic-stricken nations to stumble around in confusion. This extended metaphor is paralleled in Jer 49:12 which describes God's imminent judgment on Edom, "If even those who did not deserve to drink from the cup of my wrath have to drink from it, do you think you will go unpunished? You will not go unpunished, but you also will certainly drink from the cup of my wrath." There are numerous parallels between Obadiah and the oracle against Edom in Jer 49:1-22, so perhaps the latter should be used to help understand the enigmatic metaphor here in v. 16.

Spurgeon - from sermon [Possessing possessions](#)

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

Heart-passion for souls is not found in unholy men. Unless you are thoroughly consecrated to God and then sanctified by the Spirit, you will not speak with that accent of conviction which carries truth home to the hearer. Do you not know yourselves that when you have listened to a clever preacher who has no spirituality, but is a mere actor and known to be of worldly habits, his preaching has no power in it for you? What he said was all very well, but it fell flat: he was a clever and eloquent man, but he did not touch you. When I heard George Müller, some years ago, there was nothing of oratory in what he said, but then there was George Müller behind it, and every syllable had weight. That blessed man spoke as one who had experience of what he said. His long life of faith in God made every word powerful with the heart and conscience. Teachers of Bible-classes and schools, a holy life must be your power in your classes, or your words will be to your children as idle tales! If they see your lives to be unholy, the ungodly will reject your testimony and it will be no wonder that they do so. They want to reject it; they are looking out for excuses for rejecting it and they will gladly find an argument in your unhallowed behaviour. They will say, 'The man does not believe it himself, or else he would not live as he does.' I heard of one who was asked by her minister whether she remembered last Sunday's sermon. 'No,' she said, 'it is all gone.' 'But you ought to remember it,' said the minister. 'No,' she replied, 'I am not to be expected to do so, for you did not remember it yourself—you read it all from a paper.' The argument is, if the preacher does not remember his own preaching to put it into practice, how can he expect others to do so?

Obadiah 1:17 "But on Mount Zion there will be those who escape, And it will be holy. And the house of Jacob will possess their possessions.

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

BGT Obadiah 1:17 ν δ τ ρει Σιων σται σωτηρ α κα σται γιον κα κατακληρονομ σουσιν ο κος Ιακωβ το ς κατακληρονομ σαντας α το ς

LXE Obadiah 1:17 But on mount Sion there shall be deliverance, and there shall be a sanctuary; and the house of Jacob shall take for an inheritance those that took them for an inheritance.

NET Obadiah 1:17 But on Mount Zion there will be a remnant of those who escape, and it will be a holy place once again. The descendants of Jacob will conquer those who had conquered them.

CSB Obadiah 1:17 But there will be a deliverance on Mount Zion, and it will be holy; the house of Jacob will dispossess those who dispossessed them.

ESV Obadiah 1:17 But in Mount Zion there shall be those who escape, and it shall be holy, and the house of Jacob shall possess their own possessions.

NIV Obadiah 1:17 But on Mount Zion will be deliverance; it will be holy, and the house of Jacob will possess its inheritance.

NLT Obadiah 1:17 "But Jerusalem will become a refuge for those who escape; it will be a holy place. And the people of Israel will come back to reclaim their inheritance.

NRS Obadiah 1:17 But on Mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall take possession of those who dispossessed them.

NJB Obadiah 1:17 But on Mount Zion will be those who have escaped -it will be a sanctuary- and the House of Jacob will recover what is rightfully theirs.

NAB Obadiah 1:17 But on Mount Zion there shall be a portion saved; the mountain shall be holy, And the house of Jacob shall take possession of those that dispossessed them.

YLT Obadiah 1:17 And in mount Zion there is an escape, And it hath been holy, And the house of Jacob have possessed their possessions.

- upon: Isa 46:13 Joe 2:32
- shall be: Jer 46:28 Am 9:8
- deliverance: or, they that escape, Jer 44:14,28 Eze 7:16
- there shall be holiness: or, it shall be holy, Isa 1:27 4:3,4 60:21 Joe 3:17 Zec 8:3 14:20,21 Rev 21:27
- possess: Isa 14:1-2 Joe 3:19-21 Am 9:11-15

Related Passages:

Exodus 6:8+ 'I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.'

Ezekiel 33:24 "Son of man, they who live in these waste places in the land of Israel are saying, 'Abraham was only one, yet he possessed the land; so to us who are many the land has been given as a possession.'

Isaiah 14:1-2+ When (**AT THE BEGINNING OF THE MILLENNIUM**) the LORD will have compassion on Jacob and again choose Israel, and **settle them in their own land**, then strangers will join them and attach themselves to the house of Jacob. 2 The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

Joel 3:19-21+ Egypt will become a waste, And Edom will become a desolate wilderness, Because of the violence done to the sons of Judah, In whose land they have shed innocent blood. 20 But Judah will be inhabited forever And Jerusalem for all generations. 21 And I will avenge their blood which I have not avenged, For the LORD dwells in Zion.

Amos 9:11-15+ "In that day (THE DAY MESSIAH RETURNS AND DELIVERS THE RIGHTEOUS REMNANT) I will raise up the fallen booth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old; 12 That they may possess the remnant of Edom And all the nations who are called by My name," Declares the LORD who does this. 13 "**Behold**, days are coming," declares the LORD, "When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine And all the hills will be dissolved. 14 "Also I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live in them; They will also plant vineyards and drink their wine, And make gardens and eat their fruit. 15 "I will also plant them on their land, And they will not again be rooted out from their land Which I have given them," Says the LORD your God.

A REVERSAL FOR JUDAH: A "CHANGE OF DIRECTION"

But - Is a **term of contrast**, which always marks a change of direction in the text. You should always pause and ponder this great "hinge" word (see [Youtube explanation](#)) "**but**" as it often opens big doors of understanding. In the present context, Obadiah has just described all the nations of the world suddenly and completely annihilated in the Day of the LORD. But not all is doom and gloom in the Day of the LORD, for now Obadiah shifts to the glorious aspect of that Day for the nation of Israel.

Busenitz explains that "In comparison to the nations (Obad 16), in Mount Zion there will be those who escape. The noun "escape" is employed frequently to describe God's preservation and purification of a remnant in Israel (Ezek 7:16). Formerly, Edom endeavored to intercept those who attempted escape (Obad 14). Now there is a complete reversal. The LORD will provide protection and escape for the remnant (Isa 31:5; Amos 9:8; Zech 12:8). It is doubtful that Israel's return from the Babylonian captivity is in view here. The context indicates that their territory will extend well beyond the borders enjoyed by the returning Babylonian exiles. Rather, the context points to the millennial rule of Messiah, who will reside in their midst and provide a safe haven for them (Prov 18:10). Everything will be holy, set apart to manifest Messiah's glory (Zech 14:20-21)."The prophet continues his focus on the restoration of Judah. Israel will be given the inheritance promised to her (Exod 6:8; Ezek 33:24).

On Mount Zion there will be those who escape - He is speaking of Jews who escape annihilation. While 2/3's of the Jews will be killed in the time of the Great Tribulation (the dark, gloomy side of the Day of the LORD), 1/3 of Israel will be purified and believe in Messiah. They compose the righteous remnant of Israel described in Zechariah.

Zechariah 12:10+ "I (MESSIAH) will pour out on the house of David and on the inhabitants of Jerusalem, **the Spirit of grace and of supplication**, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (A REMNANT WILL REPENT AND IN THE FOLLOWING VERSE WILL RETURN)

Zechariah 13:8-9+ "It will come about in all the land," Declares the LORD, "That two parts in it will be cut off and perish (**2/3's OF ISRAEL**); But the third will be left in it. 9 "And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested (**1/3 OF ISRAEL**). They will call on My name, And I will answer them; I will say, 'They are My people,' And they will say, 'The LORD is my God.'"

And it will be holy - It refers to Mount Zion. When will it be holy? This marks the beginning of the Millennium which follows the destruction of all the nations as described in Obadiah 1:17. So here in two verses (v17-18) we see the two aspects of the Day of the LORD, the dark side prior to the Lord's return and the glorious side following His return.

And the house of Jacob will possess ([yarash](#)) their possessions - And since God is a covenant keeping God, here we see Him keeping His covenant with the forefathers Abraham, Isaac and Jacob. How so? God is now allowing the redeemed righteous remnant of Israel to **possess their possessions** of land which was promised centuries before to the patriarchs (See map above for limits of the Promised Land). This passage does not teach that God has replaced Israel with the church and the church can then receive the promises originally made to the patriarchs. This promise is specifically given to the **house of Jacob**, not to the church.

Possess ([03423](#)) [yarash](#) to take possession of, inherit, dispossess, to drive out. Possession of the land was directly connected to a person's relationship with the Lord; breaking the covenantal relationship led to dispossession. But even in exile, Israelites awaited the day when they would repossess the land (Jer. 30:3). **Yārash** is an especially important word in contexts dealing with Israel's conquest of and possession of the land of Canaan.

Yarash in Obadiah - Obad. 1:17; Obad. 1:19; Obad. 1:20

Our Daily Homily F B Meyer

Obadiah 1:17 The house of Jacob shall possess their possessions.

As long as Edom invaded and annoyed the house of Jacob, the people were unable to possess their possessions in peace. No sooner did the harvest or vintage appear, than their hereditary foes swooped down to carry off the fruits of their toils. But Edom's dominion was to be ended; and then there would be no cloud in the sky, no barrier to their uninterrupted joy.

There are many instances of people not possessing their possessions. Such are those who put their plate and valuables into furniture depositories, and for years leave them to neglect; who have shelves of unread, uncut books; who do not realize that coal

and iron mines lie under their estates; who never enjoy the wealth of love and tenderness in their friends' hearts; who refuse to avail themselves of resources which are well within their reach.

But too many of God's people are like this. The Father has caused all his fullness to reside in the nature of Jesus; He hath given us all things that pertain unto life and godliness in Him; He hath blessed us with all spiritual blessings in Christ Jesus; in our Savior are treasures of wisdom, of purity, of prevailing power, of love and patience. The Divine Merchantman has come to us to give us gold tried in the fire, white raiment, and eyesalve. But we go blundering on in our own selfish, sinful, faltering way. We do not possess our possessions. We do not call into practical use the boundless reinforcements awaiting us, at every hour, within the tiniest beckoning of our faith. We are like the manufacturer who refuses to use the steam-power, though it is laid on into the mill; or the householder who refuses to touch the button of the electric light.

Jewish Book of Days - The Fire and the Flame

The house of Jacob shall be fire, and the house of Joseph flame, and the house of Esau shall be straw. —
OBADIAH 1:18

"Israel is called fire, as it is written: 'The house of Jacob shall be fire.' " —EXODUS RABBAH 15:6

We are now two weeks away from Hanukkah. It may still be wet outdoors, but in the sacred calendar, the season's inner aspect of fire begins to reveal itself. We prepare to kindle flames, but the mystery of the season is that we are flames, burning with a spirit that transcends weather.

Hayyim Vital and Rachel Aberlin were both great mystics of the early 18th century. Aberlin had a dream in which she saw Vital and, behind him, she saw burning straw and hay. Vital suggested her dream was a midrash on a verse in Obadiah: "The house of Jacob shall be fire." Aberlin replied to him that he was able to quote the verse, but she was able to see the spiritual fire Obadiah saw. Her midrash was not textual but visceral—she actually had the experience of prophecy.⁹

At this season, Aberlin teaches us not only to study the stories of Hanukkah but to live as if we too could see the flame at the heart of existence. Light is not only outside us but inside us as well. We ourselves are the fires of the winter season.

Obadiah 1:18 "Then the house of Jacob will be a fire And the house of Joseph a flame; But the house of Esau will be as stubble. And they will set them on fire and consume them, So that there will be no survivor of the house of Esau," For the LORD has spoken.

KJV 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.

BGT Obadiah 1:18 κα σταί οκος Ιακωβ πρ ὀ οκος Ιωσηφ φλ ξ ὀ οκος Ησαυ ες καλ μιν κα κκαυθ σονται ες ατο ς κα καταφ γονται ατο ς κα οκ σταί πυροφ ρος ν τ ο κ Ησαυ δι τι κ ριος λ λησεν

LXE Obadiah 1:18 And the house of Jacob shall be fire, and the house of Joseph a flame, and the house of Esau shall be for stubble; and Israel shall flame forth against them, and shall devour them, and there shall not be a corn-field left to the house of Esau; because the Lord has spoken.

NET Obadiah 1:18 The descendants of Jacob will be a fire, and the descendants of Joseph a flame. The descendants of Esau will be like stubble. They will burn them up and devour them. There will not be a single survivor of the descendants of Esau!" Indeed, the LORD has spoken it.

CSB Obadiah 1:18 Then the house of Jacob will be a blazing fire, and the house of Joseph, a burning flame, but the house of Esau will be stubble; Jacob will set them on fire and consume Edom. Therefore no survivor will remain of the house of Esau, for the LORD has spoken.

ESV Obadiah 1:18 The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor for the house of Esau, for the LORD has spoken.

NIV Obadiah 1:18 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.

NLT Obadiah 1:18 The people of Israel will be a raging fire, and Edom a field of dry stubble. The descendants of Joseph will be a flame roaring across the field, devouring everything. There will be no survivors in Edom. I, the LORD, have spoken!

NRS Obadiah 1:18 The house of Jacob shall be a fire, the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor of the house of Esau; for the LORD has spoken.

NJB Obadiah 1:18 Then the House of Jacob will be a fire, the House of Joseph a flame, and the House of Esau like stubble. They will set it alight and burn it up, and no one of the House of Esau will survive. Yahweh has spoken.

NAB Obadiah 1:18 The house of Jacob shall be a fire, and the house of Joseph a flame; The house of Esau shall be stubble, and they shall set them ablaze and devour them; Then none shall survive of the house of Esau, for the LORD has spoken.

YLT Obadiah 1:18 And the house of Jacob hath been a fire, And the house of Joseph a flame, And the house of Esau for stubble, And they have burned among them, And they have consumed them, And there is not a remnant to the house of Esau, For Jehovah hath spoken.

- shall be: Isa 10:17 31:9 Mic 5:8 Zec 12:6
- the house of Joseph: 2Sa 19:20 Eze 37:16,19 Am 5:15 6:6
- for stubble: Ps 83:6-15 Isa 5:24 47:14 Joe 2:5 Na 1:10 1Co 3:12
- and there: Ob 1:9,10,16

Then the house of Jacob will be a fire And the house of Joseph a flame; But the house of Esau will be as stubble. And they will set them on fire and consume them, So that there will be no survivor of the house of Esau," - Note the terms fire, flame, stubble, consume a picture of what a fire does to almost any structure. And stubble burns rapidly picturing Edom's fall. There is nothing left but smoke and ashes. So it will be with Edom when Israel is supernaturally enabled to defeat her enemies. God will use Israel (**house of Jacob**) as His instrument to bring destruction to the Edom (**house of Esau**).

For (term of explanation) **the LORD has spoken** - God said it. That settles it. Edom will be annihilated for their sins against Israel.

John MacArthur comments "When Messiah sets up His kingdom, the boundaries of the Davidic and Solomonic kingdoms will once again expand to include that promised to Jacob in his dream at Bethel (Ge 28:14) which reaffirmed God's promise to Abraham (cf. Ge 12). This would include the S (mountains of Esau); the W (Philistia); the N (Ephraim... Samaria); and the E (Gilead). (The MacArthur Study Bible)

Busenitz - The house of Joseph" (Obad 18) includes the northern ten tribes (Isa 11:12–14; Zech 10:6). The northern tribes, exiled by the Assyrians (722 BC), will be restored to the land also. Together once again, the twelve tribes of Israel will collectively subdue the house of Esau. It will occur, for the LORD has spoken! The context denotes a future event—a time when all nations are judged (Obad 1:15, 16), not just Edom and when the nations are subjugated at the hands of both the house of Jacob and the house of Joseph (Obad 18). Further, at this time, Israel's borders (Obad 1:20–21) will be restored to an extent not realized since the days of David and Solomon.

God's Judgment on Edom

Edom is the target of God's wrath more than any other nation in the OT. Here are Scriptures (other than Obadiah):

- Psalm 83:5-18; Psalm 137:7
 - Isaiah 11:14; Isaiah 21:11, 12; Isaiah 34:5; Isaiah 63:1-6
 - Jeremiah 49:7-22
 - Lamentations 4:21, 22
 - Ezekiel 25:12-14; Ezekiel 35:1-15
 - Joel 3:19
 - Amos 1:11, 12; Amos 9:11, 12
 - Malachi 1:2-5
-

QUESTION - [When Were Obadiah's Prophecies against Edom Fulfilled \(Obadiah 1:18–20\)?](#)

ANSWER - A major factor in determining when Obadiah's prophecies against Edom were fulfilled rests on when the book was written. The prophet mentions a recent invasion of Jerusalem (1:10–11), which helps to narrow down the date of writing. Jerusalem experienced four different invasions in Old Testament times, yet only two fit the time period under discussion in Obadiah. The early date would be about 841 B.C., when the Philistines and Arabians attacked Jerusalem during the reign of King Jehoram (2 Chronicles 21:16–17). The later date would be approximately 586 B.C., following the invasion of Babylon (2 Kings 24–25).

If the earlier date is correct, Obadiah would be the earliest of the prophetic books in the Old Testament. Those who hold this position refer to 2 Kings 8:20, which mentions Edom setting up its own king: "In his days Edom revolted from the rule of Judah and set up a king of their own." Also used to support this date are comparisons of 2 Chronicles 21:16–17 with Joel 3:3–6 and Obadiah 1:11–12; as well as similarities between Obadiah 1:1–9 and Jeremiah 49:7–22.

If the later date is correct, the prophecy of Obadiah regarding Edom's doom is more dramatic. Babylon completed its invasion of Jerusalem under King Nebuchadnezzar in 586 B.C. In the fifth century B.C., a people called the Nabateans defeated the Edomites and forced them from the city of Petra. The interval between prediction and fulfillment would, therefore, have been very short.

Regardless of the exact date, the predictions against Edom have already been fulfilled. Edom was removed from its land in the fifth century B.C., and there are no survivors of Edom today. This fulfilled the prediction in Obadiah 1:18: "They shall burn them and consume them, and there shall be no survivor for the house of Esau." Some first-century leaders, such as Herod the Great, still traced their ancestry to Edom, but all mention of Edomites fades after the Jewish Wars of that era. At the end of the 4th century, Jerome referenced the land of Idumea (Edom), but the people of the region had long since disappeared. - Gotquestions.org

Obadiah 1:19 Then those of the Negev will possess the mountain of Esau, And those of the Shephelah the Philistine plain; Also, possess the territory of Ephraim and the territory of Samaria, And Benjamin will possess Gilead.

KJV 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.

BGT Obadiah 1:19 κα κατακληρονομουσιν ο ν Ναγεβ τ ρος τ Ησαυ κα ο ν τ Σεφηλα το ς λλοφ λους κα κατακληρονομουσιν τ ρος Εφραιμ κα τ πεδ ον Σαμαρε ας κα Βενιαμιν κα τ ν Γαλααδ τιν

LXE Obadiah 1:19 And they that dwell in the south shall inherit the mount of Esau, and they in the plain the Philistines: and they shall inherit the mount of Ephraim, and the plain of Samaria, and Benjamin, and the land of Galaad.

NET Obadiah 1:19 The people of the Negev will take possession of Esau's mountain, and the people of the Shephelah will take possession of the land of the Philistines. They will also take possession of the territory of Ephraim and the territory of Samaria, and the people of Benjamin will take possession of Gilead.

CSB Obadiah 1:19 People from the Negev will possess the hill country of Esau; those from the Judean foothills will possess the land of the Philistines. They will possess the territories of Ephraim and Samaria, while Benjamin will possess Gilead.

ESV Obadiah 1:19 Those of the Negeb shall possess Mount Esau, and those of the Shephelah shall possess the land of the Philistines; they shall possess the land of Ephraim and the land of Samaria, and Benjamin shall possess Gilead.

NIV Obadiah 1:19 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.

NLT Obadiah 1:19 "Then my people living in the Negev will occupy the mountains of Edom. Those living in the foothills of Judah will possess the Philistine plains and take over the fields of Ephraim and Samaria. And the people of Benjamin will occupy the land of Gilead.

NRS Obadiah 1:19 Those of the Negeb shall possess Mount Esau, and those of the Shephelah the land of the Philistines; they shall possess the land of Ephraim and the land of Samaria, and Benjamin shall possess Gilead.

NJB Obadiah 1:19 People from the Negeb will occupy the Mount of Esau, people from the lowlands the

country of the Philistines; they will occupy Ephraim and Samaria, and Benjamin will occupy Gilead.

NAB Obadiah 1:19 They shall occupy the Negeb, the mount of Esau, and the foothills of the Philistines; And they shall occupy the lands of Ephraim and the lands of Samaria, and Benjamin shall occupy Gilead.

YLT Obadiah 1:19 And they have possessed the south with the mount of Esau, And the low country with the Philistines, And they have possessed the field of Ephraim, And the field of Samaria, And Benjamin with Gilead.

- the south: Nu 24:18,19 Jos 15:21 Jer 32:44 Am 9:12 Mal 1:4,5
- the plain: Jos 13:2,3 15:33,45,46 Jdg 1:18,19 Isa 11:13,14 Eze 25:16 Am 1:8 Zep 2:4-7 Zec 9:5-7
- the fields of Ephraim: 2Ki 17:24 Ezr 4:2,7-10,17 Ps 69:35 Jer 31:4-6 Eze 36:6-12,28 Eze 37:21-25 47:13-21 48:1-9
- Benjamin: Jos 13:25,31 18:21-28 1Ch 5:26 Jer 49:1 Am 1:13 Mic 7:14

Related Passages:

Genesis 28:14 "Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. (Obadiah describes expansion north, south, east and west!)

ISRAEL BEGINS TO POSSESS THEIR POSSESSIONS

Then - When is **then**? Given the following context, clearly this has to be taking place in the Millennium, when Israel will finally and fully possess her possessions, the Promised Land!

ESV Study Bible (which is not always literal in interpretation of eschatology) says "All of Israel, including the exiles far away, will regain the full extent of the Promised Land—both west and east of the Jordan—much of which was lost over the years."

Busenitz - As a result of the divine judgment, the LORD will empower his remnant to repossess the former territories once held by David and Solomon, fulfilling the promises made to Jacob in his ladder dream at Bethel (Gen 28:14). The borders will extend to the Negev in southern Judah. To the west, they will reclaim the Shephelah, a region of fertile valleys and low-lying hills predominantly occupied by the Philistines. To the north, they will possess the land of Ephraim and the land of Samaria, a reference to the northern ten tribes. Gilead to the east speaks of the Trans-Jordan region (2Ki 10:33).

Those (Israelites) of the Negev ("South") will possess ([yarash](#)) the mountain of Esau - The direction of this possession is south. This is a direct reversal of the ownership in Obadiah's day.

And those (Israelites) of the Shephelah the Philistine plain - The direction of this possession is westward, toward the coastal area.

NET NOTE - The Shephelah as a region refers to the Palestinian foothills that rise from the coastal plain. In much of Old Testament times they served as a divide between the people of Judah and the Philistines.

Also, possess ([yarash](#)) the territory of Ephraim and the territory of Samaria - The direction of this possession is northward.

And Benjamin will possess ([yarash](#)) Gilead - The direction of this possession is toward the northeast. **Gilead** is a mountainous region on the eastern side of the Jordan River in what is today the country of Jordan.

NET NOTE on possess - The verb יָרַשׁ (*yarash*, "to take possession of [something]") which is repeated three times in vv. 19–20 for emphasis, often implies a violent means of acquisition, such as through military conquest. Obadiah here pictures a dramatic reversal: Judah's enemies, who conquered them then looted all her valuable possessions, will soon be conquered by the Judeans who will in turn take possession of their valuables. The punishment will fit the crime.

Obadiah 1:20 And the exiles of this host of the sons of Israel, Who are among the Canaanites as far as Zarephath, And the exiles of Jerusalem who are in Sepharad Will possess the cities of the Negev.

KJV 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.

BGT Obadiah 1:20 κα τ ς μετοικεσ ας ρχ ατη το ς υ ο ς Ισραηλ γ τ ν Χανανα ων ως Σαρεππων κα μετοικεσ α Ιερουσαλημ ως Εφραθα κα κληρονομ σουσιν τ ς π λεις το Ναγεβ

LXE Obadiah 1:20 And this shall be the domain of the captivity of the children of Israel, the land of the Chananites as far as Sarepta; and the captives of Jerusalem shall inherit as far as Ephratha; they shall inherit the cities of the south.

NET Obadiah 1:20 The exiles of this fortress of the people of Israel will take possession of what belongs to the people of Canaan, as far as Zarephath, and the exiles of Jerusalem who are in Sepharad will take possession of the towns of the Negev.

CSB Obadiah 1:20 The exiles of the Israelites who are in Halah and who are among the Canaanites as far as Zarephath as well as the exiles of Jerusalem who are in Sepharad will possess the cities of the Negev.

ESV Obadiah 1:20 The exiles of this host of the people of Israel shall possess the land of the Canaanites as far as Zarephath, and the exiles of Jerusalem who are in Sepharad shall possess the cities of the Negev.

NIV Obadiah 1:20 This company of Israelite exiles who are in Canaan will possess the land as far as Zarephath; the exiles from Jerusalem who are in Sepharad will possess the towns of the Negev.

NLT Obadiah 1:20 The exiles of Israel will return to their land and occupy the Phoenician coast as far north as Zarephath. The captives from Jerusalem exiled in the north will return home and resettle the towns of the Negev.

NRS Obadiah 1:20 The exiles of the Israelites who are in Halah shall possess Phoenicia as far as Zarephath; and the exiles of Jerusalem who are in Sepharad shall possess the towns of the Negeb.

NJB Obadiah 1:20 The exiles of this army, the sons of Israel, will have the Canaanites' land as far as Zarephath, while the exiles from Jerusalem now in Sepharad will have the cities of the Negeb.

NAB Obadiah 1:20 The captives of the host of the children of Israel shall occupy the Canaanite land as far as Zarephath, And the captives of Jerusalem who are in Sepharad shall occupy the cities of the Negeb.

YLT Obadiah 1:20 And the removed of this force of the sons of Israel, That is with the Canaanites unto Zarephat, And the removed of Jerusalem that is with the Sepharad, Possess the cities of the south.

GWN Obadiah 1:20 Exiles from Israel will take possession of Canaan. They

- the captivity of this: Jer 3:18 33:26 Eze 34:12,13 Ho 1:10,11 Am 9:14,15 Zec 10:6-10
- **Zarephath**: 1Ki 17:9,10 Lu 4:26, Sarepta
- Sepharad, Jer 13:19 32:44 33:13

ISRAEL CONTINUES TO POSSESS THEIR POSSESSIONS

And the exiles of this host of the sons of Israel, Who are among the Canaanites as far as Zarephath - Zarephath is also known as known as Sarepta (Lk 4:26) and is located on the coast between Tyre and Sidon, some ten miles south of Sidon.

Busenitz - Enabled by the LORD (Isa 11:15–16), the judgment on Edom and the nations permits the exiles to return to the land promised to their forefathers. **Zarephath**, located along the Phoenician coast between Tyre and Sidon, was a part of the original settlement plan under Joshua (Josh 19:28). The location of Sepharad is unknown.

And the exiles of Jerusalem who are in Sepharad Will possess (yarash) the cities of the Negev - The location of **Sepharad** is uncertain. Some say Spain. Others say Sardis.

THOUGHT - If you are of the mindset that the church has replaced Israel, then passages such Obadiah 1:17-20 this are virtually impossible to interpret accurately. God will keep His promises to Israel to give them the Promised Land which should give every believer great comfort and assurance that He will keep His promises to bless us "with every spiritual blessing in the heavenly places in Christ" (Eph 1:3+).

NET NOTE on Sepharad - The reason for mentioning this location in v. 20 seems to be that even though it was far removed from Jerusalem, the Lord will nonetheless enable the Jewish exiles there to return and participate in the restoration of Israel that Obadiah describes.

Obadiah 1:21 The deliverers will ascend Mount Zion To judge the mountain of Esau, And the kingdom will be the LORD'S.

KJV 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.

BGT Obadiah 1:21 καὶ ἄβανται ὄρες σεσμοί ἐξ ὀρέων Σιών τοῦ κδικῆσαι τὸν Ἡσαὺ καὶ σταί τῃ κυρβασιλεῖα

LXE Obadiah 1:21 And they that escape shall come up from mount Sion, to take vengeance on the mount of Esau; and the kingdom shall be the Lord's.

NET Obadiah 1:21 Those who have been delivered will go up on Mount Zion in order to rule over Esau's mountain. Then the LORD will reign as King!

CSB Obadiah 1:21 Saviors will ascend Mount Zion to rule over the hill country of Esau, but the kingdom will be the LORD's.

ESV Obadiah 1:21 Saviors shall go up to Mount Zion to rule Mount Esau, and the kingdom shall be the LORD's.

NIV Obadiah 1:21 Deliverers will go up on Mount Zion to govern the mountains of Esau. And the kingdom will be the LORD's.

NLT Obadiah 1:21 Those who have been rescued will go up to Mount Zion in Jerusalem to rule over the mountains of Edom. And the LORD himself will be king!"

NRS Obadiah 1:21 Those who have been saved shall go up to Mount Zion to rule Mount Esau; and the kingdom shall be the LORD's.

NJB Obadiah 1:21 Victorious, they will climb Mount Zion to rule over Mount Esau, and sovereignty will be Yahweh's!

NAB Obadiah 1:21 And saviors shall ascend Mount Zion to rule the mount of Esau, and the kingship shall be the LORD'S.

YLT Obadiah 1:21 And gone up have saviours on mount Zion, To judge the mount of Esau, And the kingdom hath been to Jehovah!

- **saviours:** Jdg 2:16 3:9 2Ki 13:5 Isa 19:20 Da 12:3 Joe 2:32 Mic 5:4-9 Zec 9:11-17 10:5-12 1Ti 4:16 Jas 5:20
- **to Judge:** Ps 149:5-9 Da 7:27 Lu 22:30 1Co 6:2,3 Rev 19:11-13 Rev 20:4
- **and the:** Ps 2:6-9 22:28 102:15 Isa 9:6,7 Da 2:35,44 7:14,27 Zec 14:9 Mt 6:10,13 Lu 1:32,33 Rev 11:15 19:6

Related Passages:

Zechariah 14:4-9+ In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. 5 You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him! 6 In that day there will be no light; the luminaries will dwindle. 7 For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light. 8 And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. 9 And the LORD will be king over all the earth; in that day the LORD will be the only one, and His name the only one.

Revelation 11:15+ Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."

Micah 4:2+ Many nations will come and say, "Come and let us go up to the mountain of the LORD And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths." For from Zion will go forth the law, Even the word of the LORD from Jerusalem.

Isaiah 2:1-4+ The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. 3 And many peoples will come and say, "Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths." For the law will go forth from Zion And the word of the LORD from Jerusalem. 4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.

ANSWER TO PRAYERS OF SAINTS: THY KINGDOM HAS FINALLY COME!

The deliverers ([yasha'](#)) will ascend Mount Zion To Judge ([shaphat](#)) the mountain of Esau - The LORD will raise up deliverers (saviors) who will judge (rule) in the Millennial Kingdom.

[Busenitz](#) - Mount Zion will be the administrative center of Messiah's rule (Isa 2:1-4). Obadiah envisions the restoration of Israel to her divinely appointed role of leadership among the nations (cf. Exod 19:6a).

And the kingdom will be the LORD'S ([Jehovah](#)) - What **kingdom**? In context this is clearly the Millennial Kingdom of the Messiah! Zechariah 14:9+ "And **the LORD will be king over all the earth**; in that day the LORD will be the only one, and His Name the only One.' Indeed, is this not the answer to the prayer you and countless saints over the centuries have prayed "Thy Kingdom Come!" (Mt 6:10+)?"

G Campbell Morgan - The Kingdom shall be the Lord's.—Obadiah 21

That has ever been the ultimate hope of the men of faith. The prophets of God have always insisted upon His present and active sovereignty; but they have also declared with perfect unanimity that the day will come when that sovereignty will have its perfect victory in the subjugation of all things to Himself in the mind and heart and will of man. That victory is not yet. Men are in His Kingdom, but not willingly. Therefore, they know nothing of the peace and joy which are His will for them. They fight against righteousness, and so fail to find peace and joy, because righteousness fights against them. When in the final order, righteousness is the condition of human life, peace- and joy will inevitably follow. That is what we pray for when we say, "Thy Kingdom come." Faith is the assurance that this prayer will be answered. These final words of Obadiah's prophecy are the more remarkable, seeing that the burden of his message was that of the doom of Edom, the people who had persistently opposed Israel, and practised cruelty towards her. For this sin God would bring her down from her high and proud place, and utterly despoil her; and Israel should be given possession of her rightful inheritance. Having uttered this message, the prophet rose to a greater height, and saw the outworking of the Divine sovereignty, bringing deliverance even to Edom. Out of Zion saviours would come to judge the Mount of Esau, and then "the Kingdom shall be Jehovah's." That remains the one hope for the world and it is the one sufficient secret of confidence in all the days of darkness and travail which lead to the victory. ([Life Applications from Every Chapter of the Bible](#))

Obadiah 1:21 God will establish the kingdom - The Lord will reign from Mount Zion, where His temple will stand, "and all the nations will stream to it" (Isa. 2:2 NASB). It's interesting to note that King Messiah will have "deliverers" ("saviors" KJV) assist Him in His rule over the nations. This fact should be studied with reference to our Lord's promises to His apostles (Matt. 19:27-30) and those who are faithful to Him today (Mt 24:42-51; 25:14-30; Luke 19:11-27). Jesus teaches that faithfulness to Him today will mean reigning with Him in the kingdom. All of God's children look forward to the day when the kingdoms of this world will become the kingdom of our Lord, and He shall reign forever and ever (Rev. 11:15). Then every knee shall bow to Him and every tongue confess that He is Lord of all. Meanwhile, God's people must do all they can to get the Gospel out to the billions of people in this world who have never had the opportunity to hear the name of Jesus or learn how to trust Him and be saved. When the great and terrible Day of the Lord dawns, the nations of the world will be judged for the way they have treated one another and the nation of Israel. Until that day dawns, God's church must keep praying "Thy kingdom come" and seek to obey His command to take the Gospel to the whole world.

The Kingdom shall be the Lord's.—Obadiah 21

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victory in the subjugation of all things to Himself in the mind and heart and will of man. That victory is not yet. Men are in His Kingdom, but not willingly. Therefore, they know nothing of the peace and joy which are His will for them. They fight against righteousness, and so fail to find peace and joy, because righteousness fights against them. When in the final order, righteousness is the condition of human life, peace- and joy will inevitably follow. That is what we pray for when we say, "Thy Kingdom come." Faith is the assurance that this prayer will be answered. These final words of Obadiah's prophecy are the more remarkable, seeing that the burden of his message was that of the doom of Edom, the people who had persistently opposed Israel, and practised cruelty towards her. For this sin God would bring her down from her high and proud place, and utterly despoil her; and Israel should be given possession of her rightful inheritance. Having uttered this message, the prophet rose to a greater height, and saw the outworking of the Divine sovereignty, bringing deliverance even to Edom. Out of Zion saviours would come to judge the Mount of Esau, and then "the Kingdom shall be Jehovah's." That remains the one hope for the world and it is the one sufficient secret of confidence in all the days of darkness and travail which lead to the victory.

SUMMARY OF THE DAY OF THE LORD

2 Th 2:1-12	Acts 2:15-21	1Th 4:13-5:11	2Pt 3:1-13	Isaiah 13	Obadiah	Amos 5	Joel 1-3
<p>Coming of Lord Gathering to Him</p> <p>Shaken/disturbed DOL had come Events Preceding</p> <p>DAY OF THE LORD</p> <p>1 The APOSTASY 2 Restrainer removed 3 Man of Lawlessness REVEALED (S of D) 4 Opposes/exalts self over "gods" 5 Takes seat in Temple ~ "God"</p> <p>(Mt 24:15, Da 9:27) His coming is in energy of Satan – power, signs, false wonders Lord slays w breath & appearance of His coming ED'ers – God sends deluding influence to believe false > to be judged bc did not believe truth loved wickedness</p>	<p>Pentecost Spirit → Tongues</p> <p>Peter's Response This is that → Joel (Joel 2:28-31)</p> <p>15 Men not drunk 16 Joel prophesied of this day 17-18 Last days Spirit poured out on all mankind (partially fulfilled) (TIME GAP) (Following Future) 19 Wonders in sky Signs on earth</p> <p>DAY OF THE LORD</p> <p>20 Sun → Dark Moon → Blood Great & glorious (cf Rev 6:12)</p> <p>DAY OF THE LORD:</p> <p>21 Everyone (Jew or Gentile) who calls on the Name of the Lord (JESUS) will be saved (rescued).</p>	<p>Context- Catching up of Believers</p> <p>DAY OF THE LORD</p> <p>1 Like a thief in the night (surprise) (v2) 2 THEY saying peace & safety (v3) 3 Suddenly – like labor pains (v3) 4 No escape (v3)</p> <p>4 Believers not in darkness 5 Sons of light 5 Sons of day SQ (therefore)... 6 Be alert 6,8 Be sober (2x) 8 We have hope of salvation (rescue)</p> <p>9 Believer's Destiny: NOT for wrath</p> <p>BUT For Salvation (rescue) THEREFORE 11 Encourage & build up ONE ANOTHER</p>	<p>1 Stir mind of sayings of prophets & apostles 3 When? Last days 3 What? Mocking 4 Coming of Christ 4 Logic? Continues as from beginning 5-6 Rebuttal? Creation & flood</p> <p>DAY OF THE LORD</p> <p>7 Heavens & earth reserved for fire 7 Day of judgment 7 Destroy ungodly 9 Repentance 10 Like a thief 10 Heavens pass away with a roar Elements destroy Earth/works > burn</p> <p>DAY OF GOD</p> <p>12 Heavens → burn Elements → melt</p> <p>11 Application: -Holy/godly 12 Looking → Living 13 Looking for NH RIGHTEOUSNESS DWELLS (VERTICAL VISION)</p>	<p>When? 739-681bc Who? Babylon</p> <p>DAY OF THE LORD</p> <p>6 Wail/howl 6 Near 6 Destruction 6 From Almighty Reaction to DOL? 7-8 All men hands limp, hearts melt, terror, pain & anguish, writhe like labor pains, aghast, flushed</p> <p>DAY OF THE LORD</p> <p>9 Coming, cruel, fury, burning anger, land desolate, sinners exterminated. 10 Cosmic signs – stars, sun, moon 11 Punish world 12 Men scarce 19 – Babylon like Sodom & Gomorrah 20 – Never inhabited, no tents</p>	<p>Who? Edom/Esau Why? Violence to brother Jacob</p> <p>DAY OF THE LORD</p> <p>15 Near for all nations 15 Pay back 16 All nations cease to exist 17 BUT - On Mt Zion escapees, 17 Mt Zion holy possessions (Millennium) 18 -Israel like fire No survivor-Edom 19-20 – Extent of Israel's possessions 20 The Kingdom will be the LORDS (Millennium) Cf Rev 11:15 "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."</p>	<p>Context: 760 Northern Kingdom Israel was in time of prosperity & peace 1-A Dirge</p> <p>722BC Assyria takes Israel exile = NEAR FULFILLMENT of D.O.L.</p> <p>18 Foolishly longed for DAY OF THE LORD 18 Darkness, not light 18 Gloom, no brightness 19 No escape Way of Escape 3x- Seek the Lord that you may live (5:4, 6, 14)</p>	<p>Addressed to: Elders, inhabitants, priests (v2,13) Context: Locust plague</p> <p>1:15 DAY OF THE LORD Near, destruction, from the Almighty 2:1 DAY OF THE LORD 2:2 Darkness, gloom, clouds & darkness, army like down on mts. -Never anything like it, nor will there be after it. (cf Mt 24:21) 2:11 DAY OF THE LORD Great & very awesome; Who can endure???</p> <p>2:12-18 Tell who can endure! (return ~repent) 2:19ff THEN – Lord zealous for Israel → will never make them a reproach among the nations (Millennium) 2:28-31 – See Acts 2 2:31 DAY OF THE LORD 3:1 Restore fortunes of Israel (Millennium) 3:2 God gathers nations to Valley of Jehoshaphat for judgment (See next chart)</p>



THE DAY OF THE LORD IN JOEL 3

3:1-2 In **those days, at that time** God restores their (Israel's) fortunes & gathers nations to valley of Jehoshaphat (cf Rev 16:12-16 God gathers nations to Har-Magedon not site of battle; see Rev 19:19-21)

3:13 Command to **put in sickle and tread the wine press** (of wrath of God) for it is full (see Rev 14:18-20)

3:14 Multitudes in the Valley of decision – **The Day of the Lord** is near

3:15 **Cosmic signs** – sun & moon grow dark & stars lose brightness (cf signs of Jesus' return - Mt 24:29-30)

3:16 LORD roars from Zion, utters His voice from Jerusalem – He is a refuge and stronghold for His people (the nation of Israel)

THE BEGINNING OF THE MILLENIUM

3:17 Israel will know He is their God, dwelling in Zion, His holy mountain (cf Zech 12:10, 13:8-9, Ro 11:26)

3:17 Jerusalem will be holy (cf Obadiah 1:17, Zech 14:20-21)

3:18 Mountains will drip sweet wine...spring will go out from the house of the LORD (cf Ezek 47:1-12)

3:19 Egypt a waste, Edom desolate (cf Obadiah 1:10)

3:20 Judah will be inhabited forever and Jerusalem for all generations (cf Ezek 37:25)

3:21 God will avenge their (Israel's) blood

SUMMARY OF THE DAY OF THE LORD

1. The 6th seal is broken before the Day of the Lord. (Acts 2:20)
 2. Elijah the prophet will be sent by God before the Day of the Lord. (Mal 4:5)
 3. The man of lawlessness will be revealed before the Day of the Lord & take his seat in the temple displaying himself as god (at the 7th Trumpet) (2Th 2:3-4, cf Mt 24:15,21)
 4. The bowls of wrath follow the 7th Trumpet. (Rev 11:15)
 5. God's wrath against the nations occurs in the Day of the Lord which is also a time of purging & refining for Israel (cf Zechariah 13:8-9, Daniel 12:10).
 6. There will be a final battle against Jerusalem and the nations will be defeated and destroyed. (Zech 14:1-2, cf Zech 12:1-3)
 7. The 2nd Coming of Christ is in the Day of the Lord. (Zech 14:3-4, Re 19:11-21)
 8. The 1,000-year reign of Jesus as King on earth is a glorious component of the Day of the Lord. (Rev 20:1-10 – "1000" six times)
 9. The 1000-year reign lasts until the heavens and earth are destroyed by fire (2Pe 3:10, cf Rev 20:11, Rev 21:1).
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IN LIGHT OF THESE TRUTHS ABOUT THE DAY OF THE LORD...

HOW SHOULD WE THEN LIVE?

...By NOT being “sluggish but imitators of those (LIKE NOAH) who through faith and patience inherit the promises.” – Hebrews 6:12

“GOD did not spare the ancient world, but preserved Noah, a [PREACHER OF RIGHTEOUSNESS](#), with seven others, when He brought a flood upon the world of the ungodly.” – 2 Peter 2:5

[HERE IS THE LINK TO A 10 PART VIDEO SERIES](#) (~ 5 HOURS) BASED ON FRANCIS SCHAEFFER'S CLASSIC BOOK "HOW SHOULD WE THEN LIVE?"