



Established King

# JUDGMENT ON EDMOM AND OTHERS

Obadiah 1

Teaching Notes

## INTRO

So far in our study of the twelve minor prophets, we've studied Hosea, Joel, and Amos. Today, we move to the short book of Obadiah. All of the minor prophets, as well as the major prophets, led up to either the Assyrian or the Babylonian captivity. All the prophets also had messages either for the northern kingdom of Israel or the southern kingdom of Judah. They all pronounced that judgment was coming either through the Assyrian or the Babylonian armies. Obadiah's message, however, was unique from all the other prophets.

Obadiah's name means "servant of the Lord." The book of Obadiah is the shortest book in the Old Testament. There's only one chapter in the book. Nothing is known about the prophet Obadiah. The name is mentioned eleven times in the Old Testament but does not appear to be referring to the prophet. Some scholars believe Obadiah was actually part of the southern kingdom of Judah because he frequently mentioned Judah, Jerusalem, and Zion.

Scholars suggest Obadiah was a contemporary of Elijah and Elisha. MacArthur explains, "The date of writing is equally difficult to determine, though it is associated with the Edomite assault on Jerusalem described in verses 10-14."<sup>1</sup> There were actually four invasions against Jerusalem during the Old Testament, and Obadiah wrote after one of them. MacArthur outlines these invasions: "(1) by Shishak, king of Egypt, c. 925 BC, during the reign of Rehoboam (1 Kings 14:25, 26; 2 Chronicles 12); (2) by the Philistines and Arabians between 848-841 BC during the reign of Jehoram of Judah (2 Chronicles 21:8-20); (3) by Jehoash, king of Israel, c. 790 BC (2 Kings 14; 2 Chronicles 25); and (4) by Nebuchadnezzar, king of Babylon, in the fall of Jerusalem in 586 BC."<sup>2</sup> MacArthur states that, based on historical evidence, only the second and fourth invasions are real possibilities, but that the second invasion seems preferable because of the information provided in verse 1.<sup>3</sup>

The Edomites descended from Esau, the eldest son of Isaac and Rebekah (Genesis 25:24-26). Esau was the twin brother of Jacob and wrestled with Jacob in the womb (Genesis 25:22). The brothers never got along, and Jacob tricked Esau into selling his birthright as the firstborn to him. The name of Esau means "hairy" because "he was like a hairy garment all over" (NKJV). Esau was also called Edom, which means "red" because he sold his birthright for "red stew" (Gen 25:30).<sup>4</sup> Jacob was also known as Israel.

Esau broke the covenant agreement with the Lord and married two Canaanite women and then the daughter of Ishmael (Genesis 26:34, 28:9). Esau did everything he could to go against the lineage God had blessed: Abraham, Isaac, and then Jacob. From the time they were small boys, Esau preferred to be outside as a hunter while Jacob preferred to stay home (Genesis 25:27). Esau settled in a mountainous area, which was located south of the Dead Sea. Jacob settled in the good land. These two boys led to nations that were enemies against each other which was foretold (Genesis 25:23).<sup>5</sup> Clearly God's hand was on Jacob and Israel, and God was against Esau and Edom.

## TEACHING

Obadiah 1-9: In verse 1 God proclaimed a word about Edom and said He had sent a messenger among the nations to rise up against Edom. God said He would make the nation of Edom insignificant to all other nations, and they would be greatly despised (v. 2). God said the Edomites had a false sense of security from living in caves where they felt they were untouchable (v. 3). While it would be difficult for man to get to the Edomites, God could bring them down (v. 4). God said that even if the Edomites made their home on the stars, He would still bring them down through His judgment. Not only would Edom be brought down, but all the wealth they had been so proud of would be plundered (vv. 5-6). According to Wiersbe, "The Lord would work so that their alliances would be broken (v. 7)."<sup>6</sup>

<sup>1</sup> John MacArthur, *The MacArthur Bible Commentary* (Nashville: Thomas Nelson Publishers, 2005), p. 1001.

<sup>2</sup> MacArthur, p. 1001.

<sup>3</sup> MacArthur, p. 1001.

<sup>4</sup> MacArthur, p. 1001.

<sup>5</sup> MacArthur, p. 1001.

<sup>6</sup> Warren W. Wiersbe, *The Exposition Bible Commentary* (Colorado Springs: David C. Cook, 2002), p. 373.



Established King

# JUDGMENT ON EDM AND OTHERS

Obadiah 1

Teaching Notes

“In that day” God promised to also destroy Edom’s wisdom (v. 8). Wiersbe explains, “The people of the east were known for their wisdom (1 Kings 4:30), and this included the Edomites . . . Job’s friend Eliphaz was from Teman in Edom (Job 2:11; Jeremiah 49:7). Without wisdom, the leaders of Edom couldn’t make the right decisions, and the result would be confusion.”<sup>7</sup> Teman was the grandson of Esau, and the army of Teman would be destroyed (v. 9).

Obadiah 10-14: Edom would be covered with shame and destroyed forever because of their violence toward Jacob/Israel (v. 10). Notice there was no promise to Edom that a remnant would survive. In verse 11, God outlined the sins of Edom against Judah—they stood and watched as Israel was captured and the holy city of Jerusalem was plundered. They assisted those who had invaded Jerusalem and even rejoiced over Judah’s fall (v. 12). Edom also plundered the city and helped bring about their downfall. They even prevented the fugitives from escaping captivity (vv. 13-14).

Obadiah 15-18: God said “the Day of the Lord” when Christ returns is near, and He would come against all the nations that turned against Israel. What the nations had done against Israel would be done to them (v. 15). Edom was an example for all the other nations of what would happen to them if they mistreated Israel. They would experience the cup of God’s wrath, and it would be like they had never existed (v. 16). Mount Zion would be delivered and made holy again (v. 17). The houses of Jacob and Joseph will become blazing flames that will turn the other nations into stubble (v. 18). There will be no survivors left of those who had stood against Israel.

Obadiah 19-21: The Jews will be restored to the land that had been given to them originally (vv. 19-20). “Saviors” will be on Mount Zion to rule, but the kingdom will belong to God (v. 21). The term “saviors” can be understood as “deliverers.” Wiersbe explains, “King Messiah will have ‘deliverers’ assist Him in His rule over the nations.”<sup>7</sup>

## CLOSING

Obadiah points us to the setting up of the millennial kingdom. Revelation 11:15 says, “The seventh angel blew his trumpet, and there were loud voices in heaven saying: The kingdom of the world has become the kingdom of our Lord and of His Messiah, and He will reign forever and ever!”

<sup>7</sup> Wiersbe, p. 375.

<sup>8</sup> Wiersbe, p. 375.