

11/1/15

Intro To Obadiah

The book of Obadiah is the fourth minor prophet in our English Bible and the shortest of the Old Testament books, containing 21 verses.

The shortest books in the New Testament are Second and Third John.

* Third John being the shorter of the two with 219 words verses 245 in Second John.

I. The prophet Obadiah.

A. The prophet Obadiah is one of the twelve Minor Prophets.

1. The Minor Prophets prior to the captivity of the Northern Kingdom by Assyria in 722 B.C. consists of six.
 - a. Obadiah 845 B.C.
 - b. Joel 835 B.C.
 - c. Jonah 765 B.C.
 - d. Amos 760 B.C.
 - e. Hosea 740 B.C. he is the sixth in chronological order.
 - f. Micah 735 B.C.
2. The Minor Prophets prior to the captivity of the Southern Kingdom by Babylon from 606-586 B.C. consists of three.
 - a. Nahum 710 B.C.

b. Zephaniah 625 B.C.

c. Habakkuk 608 B.C.

3. There are three Minor Prophets after the return from captivity of Babylon from 536-425 B.C.

a. Haggai 520 B.C.

b. Zechariah 520 B.C.

c. Malachi 430 B.C.

4. A man by the name of Ezra gathered the twelve Minor Prophets in the “The Great Synagogue” in 475 B.C. called “The book of the twelve.”

a. Our Bible distinguishes the Minor Prophets from the Major Prophets, Isaiah, Jeremiah, Ezekiel and Daniel.

c. We are told that the title “Minor Prophets” was given because of their shorter prophetic content in contrast to the larger content of the “Major Prophets”, but is not true to form because Daniel has less chapter than Hosea and Zechariah.

d. The “Minor Prophets” are in no way less importance or inferior to the Major Prophets, both spoke and wrote under the Inspiration of the Holy Spirit. 2Tim. 3:16-17; 2Pet. 1:19-21

B. The man Obadiah.

1. The twenty-one verses that he wrote contain all that is known to us about his life.
2. The prophet Obadiah excludes the usual genealogical record, like some of the other prophets.
3. There is no reference to the reigning kings, north or south.
4. The lack of information about himself is very fitting, in that we are not to be overconcerned with the servant, but with the one who sent him and the message.
5. The beauty of all this is that he is not the important element of the vision, he is true to his name, meaning a servant of Yahweh.
6. There are twelve men bearing the name Obadiah in the Old Testament from the family of David, through Solomon to the days of Ezra and Nehemiah. 1Chron. 3:21; Ezra 8:9; Neh. 10:5
 * There was a Levite sent by Jehosaphat to teach in the cities of Judah that some have asserted he is the Obadiah of our prophecy, but there is no way of being certain. 1Chron. 17:7

C. The seer Obadiah.

1. He stated that he had seen a vision. Obe. 1:1

- a. The word vision “chazown” means a divine communication, as opposed to mythology or occults.
 - b. This vision Obadiah received was while he was awake, opposed to a dream while a person is asleep.
 - c. Vision and dreams are often prophetic in nature, foretelling the future.
 - d. Samuel, Gad and Juduthun are called seers. 1Sam. 9:9; 2Sam. 24:11; 2Chron. 35:15; Juduthun.
2. He received a vision of judgment against Edom from God. Obed. 1:1
 - a. The phrase “Thus says the Lord God”, indicates the authority of the message being from God not man. Obe. 1:1b
 - b. The content of the vision reveals most likely that he belonged to Judah, the Southern Kingdom.
 - b. He is one of the twelve minor prophets of the Old Testament.
 - c. He is one of the nine pre-exilic prophets, the other three are post-exilic, Haggai, Zachariah and Malachi.

This is the prophet Obadiah!

II. The particular time of Obadiah.

- A. The date of Obadiah written prophecy.

1. The dating of Obadiah is one of the most difficult ones to establish.
2. He doesn't date, much like Joel, Jonah, Nahum, Habakkuk and Malachi.
3. The only key we have is found in the description of the crime of Edom against the plunder of Jerusalem. vs. 10-14
4. There are five recorded times Jerusalem experienced such plunder, but only two are viewed as possible.
 - a. One is in about 845 B.C. when the Philistines and Arabs came against Jerusalem. 2Chron 21
* If Obadiah is the earliest prophet or second to Joel.
 - b. The other is 586 B.C. when Nebuchadnezzar burned Jerusalem to the ground in the 3rd siege.

B. The similarity of Obadiah.

1. There are quotes and similarities between Obadiah, Joel & Amos.
 - a. Obadiah and Joel. Joel. 1:15,17; 2:32; 3:17; Obe. 15
* For the day of the LORD *is* near upon all the heathen: as you have done, it shall be done unto you: your reward shall return upon your own head. Ob. 15
 - 1) Joel is known as the prophet of the "Day of the Lord", which he

mentions five times. Joel 1:15; 2:1, 11, 31; 3:14

- 3) The phrase refers to God's intervention of the world order to pour out His wrath and judgment on the ungodly world and set up His Kingdom.
* 7 years plus, 1,000 years.
- 4) Obadiah 15 may be the first and earliest appearance about 10 or so years before Joel.
- 5) This eschatological term runs through the Old and New Testament and focuses on the end time, last things.
* Is. 2:12; 13:6, 9; Ezk. 13:5; 30:3; Joel; Amos 5:18, 20; Obe 15; Zeph.1:7, 14; Zech.14:1; Mal. 4:5; Acts 2:20; 1Thess. 5:2; 2Thess. 2:2; 2Pet. 3:10
- b. Obadiah and Amos. Obe. 19
* That they may possess the remnant of Edom, and of all the heathen, which are called by my name, says the LORD that does this. Amos 9:12
2. There is also similarities between Obadiah and Jeremiah.
 - a. Jeremiah quotes Obadiah in great measure. Jer. 49:7-22
 - 1) The wisdom of Teman. vs. 7c

- 2) The calamity being brought by God Himself. vs. 8e
 - 3) God had uncovered Esau's secret places. vs. 10b
 - 4) Edom's pride and overconfidence in her secure protection as she made her nest as an eagle. vs. 16
- b. Obadiah is believed to be quoted by Jeremiah and not the reverse.
- 1) The comparisons convince many that Obadiah prophesied about 845 B.C.
 - 2 His contemporaries wbeing Elijah, Elisha and Joel.

This was the period of Obadiah!

III. The prophetic division of Obadiah and key verses.

- A. The division of Obadiah.
- I. The destruction of Edom Obe. 1:1-16
 - A. Edom's doom Obe. 1:1-9
 - B. Edom's deeds Obe. 1:10-16
 - II. The salvatioin of Israel. Obe. 1:17-21
 - A. The promise to Mount Zion. Obe.1:17-18
 - B. The possession of the land. Obe. 1:19-21

- B. The key verses of Obadiah.
1. The deception of Edom, pride. vs. 3a
 2. The judgment of Edom. vs. 6a
 3. The treachery of Edom. vs. 11
 4. The reaping of Edom's sowing. vs. 15
 4. The kingdom of God established. vs. 21

IV. The people prophecied against by Obadiah.

- A. The message is directed to Edom.
1. The Edomites were descendants of Esau.
 - a. Esau was the fraternal twin brother of Jacob and God declared they would be two nations as they struggled in Rebekah's womb and that the older Esau would serve the younger Jacob. Gen 25:20-23
 - b. Esau was an out-doorsman and sold his birthright for a pot of red stew lentils despising his birthright and spiritual things. Gen. 25:29-34
 - c. Later Jacob deceived his father for the blessing by the council of his mother Rebekan and a bitter hatred began between Esau and Jacob. Gen. 27-28
 - d. In retaliation, Esau married heathen wives knowing it would not please his father Isaac and married the daughter of Ishmael. Gen. 28:6-9

- e. Jacob did not return for 20 years at the word of God and did so in fear of Esau's threats to kill him, but God went before him. Gen. 33
- 2. The Edomites occupied the area of Mount Seir.
 - a. It is the mountain range extending from the Dead Sea to the Gulf of Akabah, named after Seir the Horite meaning rock dweller. Gen. 14:6; 36:20
 - b. The family, chiefs and kings of Edom are listed for us. Gen. 36
 - c. Seir and Esau means hairy, while Edom means red.
 - d. The ancient capital was Bazrah a few miles south of the Dead Sea, but in Obadiah's day the capital was the famous city of Petra or Sela, known as the "Red Rose city of Petra", in Jordan, a third city was Teman.
 - e. Petra was a city carved out of the sandstone rock which was impregnable due to its 200 foot cliffs & narrow entrance no more than 10-12 feet at times, there for a few men could guard the city easily.
 - f. Petra laid in the great trade route between Syria and Egypt benefiting from trade & caravan taxes.

- 3. The Edomites had become bitter enemies of Israel through out history.
 - a. This bitterness began with Jacob by the blessing.
 - b. When Israel came out of Egypt Edom refused passage. Num. 20:14-21
 - c. Their treacherous and bitter acts against Israel were condemned by other prophets. Is 11:44; Jer, 49:7-22; Ezk. 25:12-14; Joel 3:19; Amos 1:11-12; Mal. 1:3-4
 - d. The captives at Babylon reminded God about the treachery of Edom. Ps. 137:7
 - e. Herod the great was an Edomite could not stand competition by another king so he attempted to kill Jesus by ordering the murder of the infants. Matt. 1:16-18
 - f. Herod Antipus beheaded John the Baptist and Herod Agrippa had James killed by the sword Matt. 14:10; Acts 12:1
 - g. After 70 A.D. the Edomites became extinct.
 - 1) Esau and Edom represent a type of the flesh, the old man that cannot please God or appreciate spiritual things.
 - 2) Esau is called a profane man despising spiritual things & doing

violence to God's people, finding no place for repentance, though he sought it diligently with tears. Heb 12:17

* Esau's profane character is affirmed throughout the Scriptures. Mal. 1:2-3; Rom. 9:10-13

V. The prophecy of Obediah.

A. The message of the prophetic vision is destruction against Edom. Obe. 1:1-16

1. The doom of Edom. Obe. 1:1-9

a. The certainty of the doom. vs. 1-4

1) God had begun to stir up the nation against Edom vs. 1

2) God would abase them and cause them to be abhorred. vs. 2

3) God revealed Edom's downfall, their prideful heart. vs. 3

a) Her place of residence was her security.

b) Her boast was arrogant.

1)) Pride is the source of all evil. Prov. 6:16-19; 8:13;

16:18; Is. 14:12-14; 1Jn. 2:16

2)) Pride deceives and blinds us to our weakness, to trust in our own strength.

c) They were trusting in the fortress city of Petra.

* Petra was discovered in 1812 by Johann Ludwig Burkhart, a Swiss explorer.

4) God proclaims that despite of her overconfidence, He would bring her down. vs. 4

* The eagle is a symbol of deity.

b. The severity of the doom. vs. 5-9

1) Men might stop short, but God would leave nothing. vs. 5

2) God will search out her hidden sin and her sstolden treasures be taken from her. vs. 6

3) God declared that those they knew would turn on them. vs. 7

a) Those aligned with them would press them to their borders.

b) Those who were at peace with them would deceive them and prevail.

c) Those who ate with them would plot against them and they wouldn't even know it.

4) God would destroy the wise men from Edom. vs. 8

5) God declared that the might men of Teman would be destroyed. vs. 9

a) Eliphaz the Temanite. Job 4:1

b) Isaiah declared, "Is wisdom no more in Teman?" Jer 49:7

2. The deeds of Edom. Obe. 1:10-16

- a. They were treacherous. vs. 10-14
 - 1) They were violent against their brothers. vs. 10
 - 2) Their outcome would be their shame.
 - 3) Their punishment would be to be cut off forever.
 - 1)) Vengeance results from bitterness. Heb. 12:12-17
 - 2)) Vengeance keeps us from repentance!
 - 3)) Vengeance that is righteous belongs only to God. Rom 12:19-20
- b. They were heartless. vs. 11
 - 1) They were observing Jerusalem's siege from the other side of the Jordan as the enemy entered the gates.
 - 2) They were casting lots for Jerusalem at the time.
 - 3) They were as those who besieged the city, the enemies of Israel.
- c. They were pleased in themselves. vs. 12
 - 1) They gazed or gloated over their calamity.
 - 2) They rejoiced over Judah's calamity.
 - 3) They spoke proudly in their distress.

- d. They were without compassion. vs. 13
 - 1) They entered the gates during Judah's destruction.
 - 2) They delighted by gloated in their affliction.
 - 3) They laid hands on their possessions.
- e. They were betrayers. vs. 14
 - 1) They set road blocks to slay those who escaped.
 - 2) They turned others over to the enemy.
- 3. Their deeds of Edom would be recompensed. vs. 15-16
 - a. Their recompense is compared to the Day of the Lord. vs. 15
 - * Ezekiel confirms it. Ezk. 25:12-13
 - 1) The proclamation is two-fold, short term and long term.
 - 2) The term depicts the tribulation and Great Tribulation.
 - 3) The day is a day of God's wrath, indignation, darkness and woe's, throughout the Scriptures.
 - * Joel 1:15; 3:14; Zeph. 1:7; Amos 5:18-20
 - a) All nations are included.
 - b) The principle of sowing and reaping is proclaimed throughout Scripture. Gal. 6:7-8

- b.** Edom had celebrated in drink on Mount Zion, but to their own destruction and so the nations at the end of the Great-Tribulation. vs. 16
- 1) In 300 B.C. the Edomites were taken by the Nabataean Arabs.
 - 2) In 165 B.C. Judas Maccabaeus took over Hebron which was their capital.
 - 3) In 126 B.C. John Hyrcanus subdued the Edomites and forced them to become circumcised as Jews.
 - 4) The last Edomite known was Herod.

B. The message of the prophetic vision is salvation towards Israel. 1:17-21

1. Israel will be saved on Mount Zion. vs. 17
 - a. The promise of salvation is at the return of Jesus.
 - 1) Israel shall be saved.
 - 2) Israel shall be holiness to the Lord.
 - 3) Israel shall take her possessions.
 - * God will protect Israel in Petra. Is 16:1-4
 - a) Israel will flee. Rev. 12:6, 13-14
 - b) Two of three Jews will die. Zech. 13:8-9

- b.** This is a repeated theme throughout all the prophets.
- 1) The Jew only knew of two ages, the present age and the age to come, when God would establish His kingdom on the earth.
 - 2) This was the very reason why Israel rejected a suffering Messiah.
 - 3) The disciple themselves believed Jesus was going to establish the kingdom, that is why they were always discussing who was the greatest in the Kingdom and James and John even asked for the right hand and the left. Mk. 10:35-37
2. Israel will be exalted and destroy Edom. vs. 18
 - a. Jacob and Joseph stand for the nation of Israel, a consuming fire.
 - b. Esau stands for stubble, to be devoured and be no more.
 - c. God has spoken it.
 - 1) God is the defender of His own people.
 - 2) God judged Egypt severely.
 - 3) God may discipline His people by a more wicked nation, but then He will judge that nation for her over-extended ruthlessness, like Babylon. Hab. 2
 3. Israel will possess the land. vs. 19-20

- a. The mountains, lowlands, fields and lakes will be occupied by God's people. vs. 19
 - 1) The land was given to Abraham from the beginning by God, forever. Gen. 13:14-15
 - 2) The land was ultimately removed from the people due to their refusal to let the land rest. 2Chron. 36:20-21
- b. The people will occupy the land of their enemies. vs. 20
 - 1) The people are back in the land today as they have declared their independence for the third time in May 14th, 1948.
 - 2) The land and the people go together, no one can separate the two.
- 4. Israel will see the Kingdom established. vs. 21
 - a. The Kingdom speaks of the thousand years reign of Christ on the earth, the Millennium.
 - b. The judgment is described in Isaiah. Is. 63:1-6
 - 1) When Jesus returns all of Israel, who are true Israel will call on the name of the Lord, at the end of the Great-Tribulation.

- 2) The Jews will mourn and weep as they see the nail prints in Jesus' hands, recognizing they crucified their Messiah. Zech. 12:10
- 3) The Messiah will establish His Kingdom and give to Israel all the land promised to them through Abraham.

This was the prophecy of Obadiah!