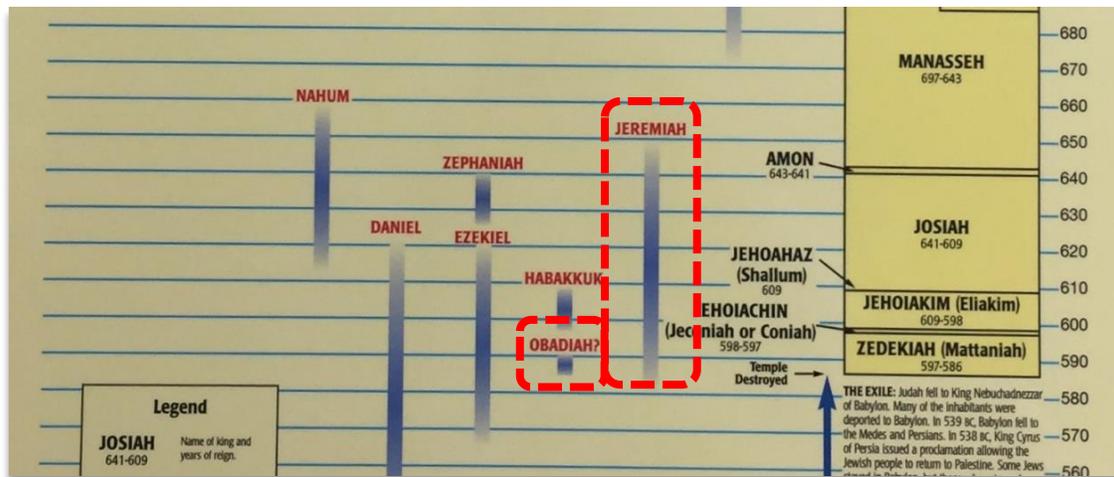




**Precept Austin** > From the historical references in the book, we can locate Obadiah's ministry in Judah during the reign of Jehoram (848-841 B. C.), son of Jehoshaphat. Edom is indicted because of his violence against his brother Jacob: *"On the day you stood aloof while strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them ..."* (11-14). Both 2 Kings and 2 Chronicles tell of the war and rebellion of Edom in the days of Jehoram when Edom, after a fierce struggle, threw off the yoke of Judah (2 Kings 8:20-22; 2 Chronicles 21:8-10).



#### **Obadiah 1:1-4**

<sup>1</sup> *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"*

<sup>2</sup> *"Behold, I will make you small among the nations; you are greatly despised.*

<sup>3</sup> *"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?'*

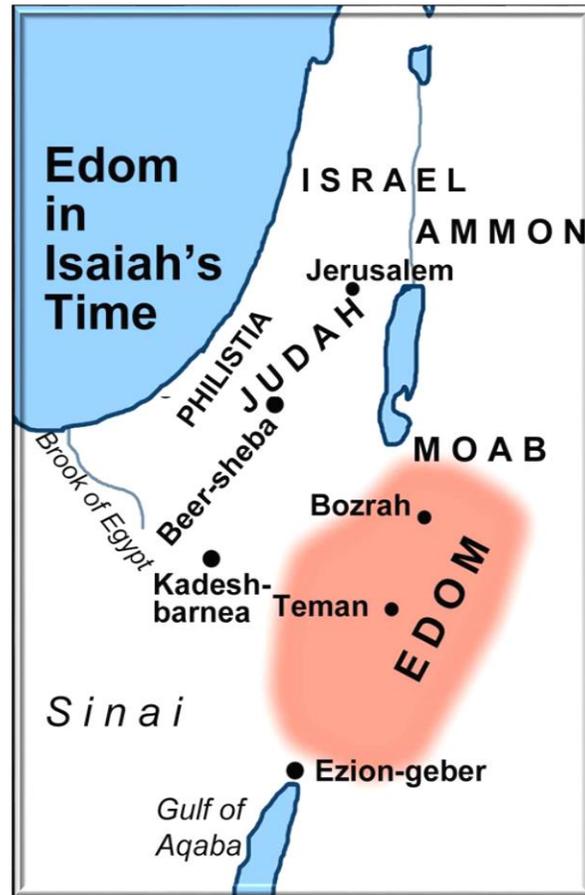
<sup>4</sup> *"Though you build high like the eagle, Though you set your nest among*

#### **Jeremiah 49:14-16**

<sup>14</sup> *I have heard a message from the LORD, And an envoy is sent among the nations, saying, "Gather yourselves together and come against her, And rise up for battle!"*

<sup>15</sup> *"For behold, I have made you small among the nations, despised among men.*

<sup>16</sup> *"As for the terror of you, the arrogance of your heart has deceived you, O you who live in the clefts of the rock, who occupy the height of the hill. Though you make your nest as high as an eagle's, I will bring you down from there," declares the LORD.*



**Obadiah** > (Keil and Delitzsch) *worshipper of Jehovah*. The writing of Obadiah contains but one single prophecy concerning the relation in which Edom stood to the people of God. It commences with the proclamation of the destruction with which the Lord has determined to visit the Edomites, who rely upon the impregnability of their rocky seat (Obadiah 1:1-9); and then depicts, as the cause of the divine judgment which will thus suddenly burst upon the haughty people, the evil which it did to Jacob, the covenant nation, when Judah and Jerusalem had been taken by heathen nations, who not only plundered them, but shamefully desecrated the mountain of Zion (Obadiah 1:10-14). For this the Edomites and all nations will receive retribution, even to their utter destruction in the approaching day of the Lord (Obadiah 1:15, Obadiah 1:16).



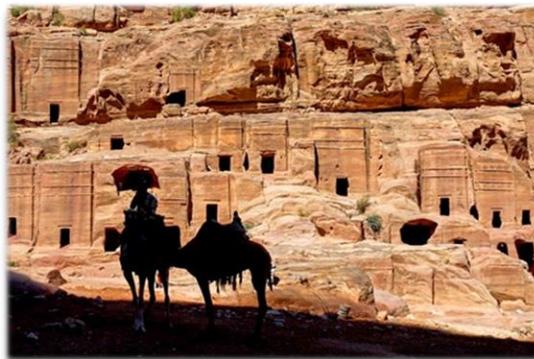


<sup>2</sup> *“Behold, I will make you small among the nations; You are greatly despised.*

**Barnes** > Pride was the root of Edom's sin, then envy; then followed exultation at his brother's fall, hard-heartedness and bloodshed. All this was against the disposition of God's Providence for him. God had made him small, in numbers, in honor, in territory. Edom was a wild mountain people. It was strongly guarded in the rock-girt dwelling, which God had assigned it.

**Keil and Delitzsch** > The Lord threatens Edom with war, because He has determined to reduce and humble the nation, which now, with its proud confidence in its lofty rocky towers, regards itself as invincible.

<sup>3</sup> *“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?’* <sup>4</sup> *“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.*



**Barnes** > "The whole southern country of the Edomites," says Jerome, "from Eleutheropolis to Petra and Selah (which are the possessions of Esau), hath minute dwellings in caves; and on account of the oppressive heat of the sun, as being a southern province, hath underground cottages."



**Constable** > "Edom"s natural defenses were imposing. Its main centers of civilization were situated in a narrow ridge of mountainous land southeast of the Dead Sea ... This ridge exceeded a height of 4,000 feet throughout its northern sector, and it rose in places to 5,700 feet in the south. Its height was rendered more inaccessible by the gorges radiating from it toward the Arabah on the west and the desert eastwards.

<sup>5</sup> *"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? <sup>6</sup> "O how Esau will be ransacked, and his hidden treasures searched out!*

**Constable** > Thieves robbed houses and grape harvesters stripped vineyards, yet both left a little behind that they did not carry off. However, Yahweh"s destruction of Edom would be so complete that nothing at all would remain of her (cf. Jeremiah 49:9-10). There would be no remnant of Edom left ...

(These two verses are also matched in Jeremiah > **Jeremiah 49:9, 10a**

<sup>5</sup> *"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?  
<sup>6</sup> "O how Esau will be ransacked, and his hidden treasures searched out!*

*"If grape gatherers came to you, Would they not leave gleanings? If thieves came by night, They would destroy only until they had enough. But I have made Esau bare, I have uncovered his secret places ...)*

<sup>7</sup>“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.)

**Allied with you** > (Strong’s) a compact (because made by passing between pieces of flesh)

**Deceive** > (Strong’s) to lead astray, i.e. (mentally) to delude, or (morally) to seduce

**Constable** > They would do what in the ancient Near East was most despicable, namely, break a covenant with a covenant partner (cf. Psalm 55:20; Amos 1:9). Edom’s allies would prove to be the worst of enemies.

**They who eat your bread** > (Baker) Another point of irony in Obadiah 7 is that Edom, known for her wise men (cf. v. 8; Jer. 49:7), would be totally ignorant of her allies’ deceptive scheme. The downfall referred to here probably occurred in the late sixth or early fifth century B.C. when the Nabateans went to the Edomites who took them in for a banquet. Once welcomed inside Edomite territory, the Nabateans turned against their ally and killed the guards.

<sup>8</sup>“Will I not on that day,” declares the LORD, “Destroy wise men from Edom and understanding from the mountain of Esau? <sup>9</sup>“Then your mighty men will be dismayed, O Teman, so that everyone may be cut off from the mountain of Esau by slaughter.

**Barnes** > Edom was celebrated of old for its wisdom.

- Eliphaz, the chief of Job's friends, the representative of human wisdom, was a Temanite Job 4:1.
- A vestige of the name of the Shuhites, from where came another of his friends, probably still lingers among the mountains of Edom.
- Edom is doubtless included among the "sons of the East" 1 Kings 4:30 whose wisdom is set as a counterpart to that of Egypt, the highest human wisdom of that period, by which that of Solomon would be measured. "Solomon's wisdom excelled the wisdom of all the children of the East country and all the wisdom of Egypt."

**Clarke** > - It appears, from Jeremiah 49:7, that the Edomites were remarkable for wisdom, counsel, and prudence > **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?*

<sup>10</sup> *“Because of **violence to your brother Jacob**, you will be covered with shame, and you will be cut off forever.* <sup>11</sup> *“**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.*

**Violence to your brother Jacob** > (Wiersbe) Almost every nation has experienced a civil war, with brother killing brother in order to perpetuate a long-standing disagreement that nobody fully understands or wants to settle. History records that the roots of these disputes are bitter, long, and deep, and that every attempt to pull them up and destroy them usually meets with failure.

**Precept Austin** > The animosity between Edom and the Israelites, and Edom’s punishment because of that, is the literal theme of the Book of Obadiah. The animosity between the Edomites and the Israelites is one of the oldest examples of a discord in human relationships. It began even before their ancestors, Esau and Jacob, were born: *“The babies jostled each other within her,”* in the womb of their mother Rebekah (Genesis 25:22).

<sup>12</sup> *“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.* <sup>13</sup> *“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.*

**Precept Austin** > Both 2 Kings and 2 Chronicles tell of the war and rebellion of Edom in the days of Jehoram when Edom, after a fierce struggle, threw off the yoke of Judah (2 Kings 8:20-22; 2 Chronicles 21:8-10). Shortly after that revolt of Edom, according to 2 Chronicles 21:16ff, the Philistines and Arabians broke into Judah and, They attacked Judah, invaded it and carried off all the goods found in the king’s palace, together with his sons and wives. Not a son was left to him except Ahaziah (Jehoahaz), the youngest (2 Chronicles 21:17).

<sup>14</sup> *“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.*

**Constable** > Physical violence eventually came into play too. As the Judean fugitives from Jerusalem left the city, the Edomites met them at some fork in the road and slew them rather than helping them escape from the invader. Other Edomites imprisoned fleeing Judahites instead of giving them refuge.

<sup>15</sup> *“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.”* <sup>16</sup> *“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.”*

**The Day of the Lord** > (Constable) "The day of the Lord," a common term in the Prophets, refers generally to any time when God intervenes in human affairs to accomplish His will.

**As you have done, it will be done to you** > We saw this message emphasized throughout the last few Minor Prophets

**Baker** > God’s judgments on Edom corresponded to her crimes. What she (you is sing.) had done to Judah would then be done to her:

(1) She looted Jerusalem (v. 13), so she was looted (v. 6; cf. Jer. 49:10).

(2) Edom killed Judean fugitives (Obad. 14; cf. Amos 1:11), so she was slaughtered (Obad. 8; cf. Isa. 34:5-8; Ezek. 32:29; 35:8).

(3) She handed over Judean survivors to the enemy (Obad. 14; cf. Ezek. 35:5), so Edom’s allies expelled her (Obad. 7).

(4) Edom rejoiced over Judah’s losses (Obad. 12; cf. Ezek. 35:15), so she was covered with shame and destroyed (Obad. 10).

**Because just as you drank ...** > (Constable) Edom had her "day" on the Lord’s holy mountain, Jerusalem, when she failed to help her brother, Israel. Likewise, all the nations would have their "day" dominating Jerusalem and the Jews, during "the times of the Gentiles"

<sup>17</sup> *“But on Mount Zion there will be those who escape, and it will be holy. And the house of Jacob will possess their possessions.*

**But on Mount Zion ...** > (Clarke) Here is a promise of the return from the Babylonish captivity. They shall come to Zion, and there they shall find safety; and it is remarkable that after their return they were greatly befriended by the Persian kings, and by Alexander the Great and his successors; so that, whilst they ravaged the neighboring nations, the Jews were unmolested.

**Aish** (a Jewish content website) > The narrative concerning Alexander's first interaction with the Jews is recorded in both the Talmud (Yoma 69a) and in the Jewish historian Josephus's Book of Antiquities (XI, 321-47). In both accounts the High Priest of the Temple in Jerusalem, fearing that Alexander would destroy the city, went out to meet him before he arrived at the city.

The narrative describes how Alexander, upon seeing the High Priest, dismounted and bowed to him. (Alexander rarely, if ever, bowed to anyone). In Josephus's account, when asked by his general, Parmenio, to explain his actions, Alexander answered, "I did not bow before him, but before that God who has honored him with the high Priesthood; for I saw this very person in a dream, in this very apparel."

<sup>18</sup> *"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.*

**House of Jacob ... House of Joseph** > (Barnes) Zechariah 10:6 after the captivity, speaks of "the house of Judah" and "the house of Joseph," as together forming one whole.

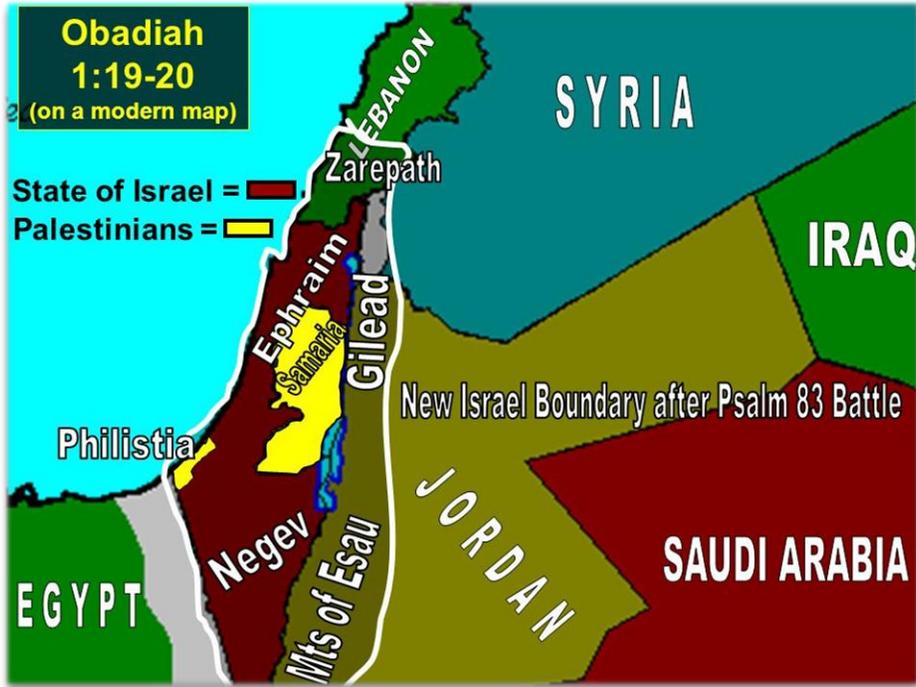
**Zechariah 10:6** > *"I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them back, because I have had compassion on them; and they will be as though I had not rejected them, for I am the LORD their God and I will answer them.*

**Clarke** > After their return from captivity, the Jews, called here the house of Jacob and the house of Joseph, did break out as a flame upon the Idumeans; they reduced them into slavery; and obliged them to receive circumcision, and practice the rites of the Jewish religion. See 1 Maccabees 5:3, etc.; 2 Maccabees 10:15-23; and Josephus Antiq., lib. 13 c. 17.

Very interesting comment here by **Constable**! "The Herods, including Herod the Great (Matthew 2:1-17), Herod Antipas (Luke 13:31-32; Luke 23:7-12), and Herod Agrippa I (Acts 12:1-11; Acts 12:23) were all of Edomite descent."

<sup>19</sup> *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. <sup>20</sup> 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.*

**Constable** > Obadiah predicted that Jews living in various parts of Israel would possess parts of the Promised Land that other nations formerly occupied. These parts included Mt. Seir (Edom), Philistia, and territories to the north of Judah, including Ephraim and Samaria (the Northern Kingdom), and Transjordan (Gilead). Formerly exiled Israelites living to the north near Zarephath (in modern Lebanon) and in Sepharad would return and occupy the southern portions of the land, the Negev. *The location of Sepharad remains a mystery.*



<sup>21</sup> *The deliverers will ascend Mount Zion to judge the mountain of Esau, and the kingdom will be the LORD'S.*