

OBADIAH

The only thing we know about ~~Obadiah~~ Obadiah is his name, which means, servant, or worshipper of Jehovah. But this is a wonderful way to be remembered. The fact that we do not know anything about him, and that even the date of his prophecy is obscure, is further evidence that his message is the main thing of importance. The shortness of the prophecy also tends to give it special emphasis--since it is the shortest book in the OT.

Some date Obadiah very early, the earliest of all of the writing prophets; others put it very late (about the time of the Babylonian captivity in 586 B.C., since Edom is pictured as having rejoiced over and assisting in the destruction of Jerusalem). See v. 11.

The prophecy is against Edom.

<sup>Isaiah, Jeremiah, Ezekiel,</sup>  
Cf. what Joel, and Amos have had to say about Edom, the descendants of Esau:

1/ Joel 3:19.

2/ Amos 1:6, 9, 11; 2:1; 9:12. Note: Also see Jer. 49:7-22. <sup>Isa. 63:1-6</sup> <sup>Ezek. 25:12-14</sup>

Esau was the older, twin brother of Jacob. This is the reason he is referred to in this prophecy as Jacob's brother (vv. 10, 12). And it is this relationship which makes his sin much more sinful--having had some opportunity to know the purpose of God regarding Jacob.

Many wonderful truths are contained in this short prophecy, and they are brought out by considering the major divisions of the prophecy:

- I. Introduction (vv. 1, 2). Here Obadiah gives the announcement of judgment upon Edom, judgment from God declared by the Word of God through the prophet of God--one who served and worshipped the Lord God.
- II. <sup>Historical</sup> The Reasons for the Judgment (vv. 3-14). There are two:
  - A. <sup>^</sup>Edom's Pride (vv. 3-9). This is the root sin.
  - B. Edom's Violence against Jacob (vv. 10-14).
- III. The Prophetic Significance of the Judgment: A Foreshadowing of The Day of the Lord (vv. 15-21). He speaks here specifically about God's judgment upon all nations, and upon what this will mean for Israel.
  - A. God's Judgment of the Nations (vv. 15, 16).
  - B. God's Restoration of Israel (vv. 17-21).

Special lessons:

- 1/ The first two verses picture the majestic presence of God, dwarfing even His servant, and showing His omnipotence over all nations. Cf. vv. 1, 2. <sup>Isa. 40:15, 17</sup>
- 2/ God's desire that men know His purposes so that they might live in conformity to them. Also in vv. 1, 2. See, "thou shouldest not," in vv. 12-14.
- 3/ God's hatred of man's pride coupled with a revelation of what pride had done to the Edomites (and what it does to all men). Cf. vv. 3-9. <sup>Prov. 16:18; 29:23</sup> DAN. 4:37; <sup>Isa. 28:1-4</sup>
- 4/ The jealousy of God for His people even when they are deserving of His judgment. Cf. vv. 10-14. <sup>Jer. 31:3</sup> <sup>Isa. 43:1-7</sup> <sup>Mt. 25:40, 45</sup>; <sup>Rom. 8:35-39</sup>
- 5/ The circumstances of Bible history are to teach all in present and future generations. Note the references to the "heathen," or nations, in vv. 1, 2, 15, 16. <sup>Rom. 15:4</sup> <sup>2 Tim. 1:10</sup> <sup>1 Cor. 10:11</sup> <sup>2:16, 17</sup>
- 6/ The absolute certainty that evil men will be overthrown, and that God will establish His Kingdom on the earth.