

MAJOR LESSONS FROM

OBADIAH

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WITH PASTOR CARY GREEN



*“For the day of the LORD draws near
on all the nations.” --Obadiah 1:15a*

TITLE:

The book is named after the prophet who received the vision (Obad. 1:1).

Obadiah means “_____ of Yahweh” or “Servant of Yahweh” and occurs twenty times in the Old Testament, referring to at least twelve other individuals.

Obadiah is the _____ book in the Old Testament—just 21 verses—and it is not quoted in the New Testament.

AUTHOR AND DATE:

Obadiah was an obscure prophet. Nothing is known for certain about the author.

While Jewish tradition associates him with the Obadiah who served in the royal court of Israel's King Ahab (1 Kings 18:3-16), his frequent mentions of Jerusalem, Judah, and Mount Zion suggest that he was a different Obadiah who belonged to the _____ kingdom (Obad. 1:10-12, 17, 21).

Obadiah mentions no kings, so verses 10-14 (the Edomite assault on an already-invaded Jerusalem) provide the only historical reference point to aid in determining the book's time and setting.

There were four significant invasions of Jerusalem in Old Testament history:

1) By Shishak, king of Egypt, ca. 925 B.C., during the reign of Rehoboam (1 Kings 14:25-26; 2 Chron. 12). At this time, Edom was still subject to Judah. So, this does not fit vv. 10-14, which indicate that Edom was independent of Judah.

2) By the _____ and Arabians between 848–841 B.C. during the reign of Jehoram of Judah (2 Chron. 21:8–20). Edom revolted during the reign of Jehoram and became a bitter antagonist (2 Kings 8:20–22; 2 Chron. 21:8–20). This *could* fit the description of Obadiah.

3) In 790 B.C. King Jehoash of Israel invaded Judah (2 Kings 14; 2 Chron. 25). However, Obadiah in v. 11 calls the invaders “*strangers*” and “*foreigners*.” These would be inappropriate terms for describing the army of the northern kingdom.

4) Finally, in 586 B.C., Nebuchadnezzar, king of _____ defeated and destroyed Jerusalem (2 Kings 24–25). This could also fit the description of Obadiah.

Of these four, only the second and the fourth are possible fits with historical data.

We know that the Edomites were involved in Nebuchadnezzar’s destruction of Jerusalem (Psa. 137; Lam. 4:21), but it is significant that Obadiah does not mention the Babylonians by name (as with all the other prophets who wrote about Jerusalem’s fall), nor is there any reference to the destruction of the temple or the deportation of the people.

For these and other reasons, some scholars think that the plundering of Jerusalem written of in Obadiah was by the Philistines between 848 and 841 B.C.

That would make the prophet a contemporary of Elisha, and Obadiah would be the _____ of the writing prophets, predating Joel by a few years.

If, however, the Babylonian destruction of Jerusalem in 586 BC is in mind, then Obadiah was one of the _____ prophets, possibly a contemporary of Ezekiel’s.

BACKGROUND AND SETTING:

The Edomites trace their origin to _____, the firstborn (twin) son of Isaac and Rebekah (Gen. 25:24-26), who struggled with Jacob even while in the womb (Gen. 25:22).

Esau's name means *"hairy,"* because *"he was like a hairy garment all over"* (Gen. 25:25). He is also called _____, meaning *"red,"* owing to the sale of his birthright in exchange for some *"red stew"* (Gen. 25:30).

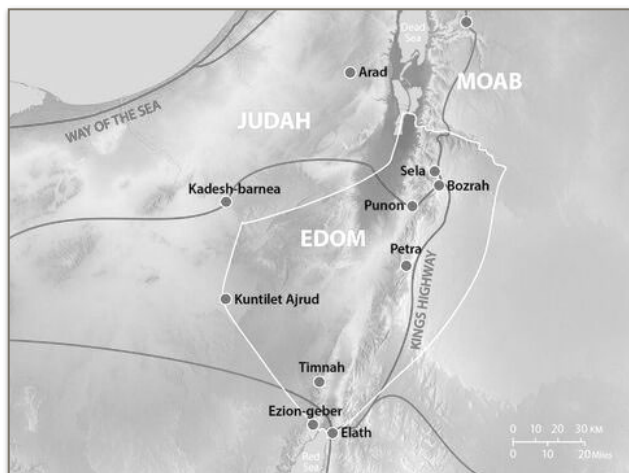
He showed a disregard for the covenant promises by marrying two Canaanite women (Gen. 26:34) and later the daughter of Ishmael (Gen. 28:9). He loved the outdoors and, after having his father's blessing stolen from him by Jacob, was destined to remain a man of the open spaces (Gen. 25:27; 27:38-40).

Esau settled in a region of mostly rugged mountains south of the Dead Sea (Gen. 33:16; 36:8-9; Deut. 2:4, 5) called Edom (Gr., "Idumea"), the forty-miles-wide area which stretches approximately 100 miles south to the Gulf of Aqabah.

The fabled King's Highway, an essential caravan route linking North Africa with Europe and Asia, passes along the eastern plateau (Num. 20:17).

The struggle and birth of Jacob and Esau (Gen. 25) form the ultimate background to the prophecy of Gen. 25:23, *"two nations are in your womb."*

Their respective descendants, _____ and Edom, were perpetual enemies.



When Israel came out from Egypt, Edom denied them _____ passage through their land, located south of the Dead Sea (Num. 20:14-21). Nevertheless, Israel was instructed by God to be kind to Edom (Deut. 23:7, 8).

But now, centuries later, Obadiah, having received a vision from God, was sent to describe their crimes and to pronounce total _____ upon Edom because of their treatment of Israel.

The Edomites opposed Saul (ca. 1043-1011 B.C.) and were subdued under David (ca. 1011-971 B.C.) and Solomon (ca. 971-931 B.C.). They fought against Jehoshaphat (ca. 873-848 B.C.) and successfully rebelled against Jehoram (ca. 853-841 B.C.).

They were again conquered by Judah under Amaziah (ca. 796-767 B.C.), but they regained their freedom during the reign of Ahaz (ca. 735-715 B.C.). Edom was later controlled by Assyria and Babylon; and in the fifth century B.C., the Edomites were forced by the Nabateans to leave their territory. They moved to the area of southern Israel and became known as Idumeans.

_____ the Great, an Idumean, became king of Judea under Rome in 37 B.C. In a sense, the enmity between Esau and Jacob was continued in Herod's attempt to murder _____.

The Idumeans participated in the rebellion of Jerusalem against Rome and were defeated along with the Jews by Titus in A.D. 70.

Ironically, the Edomites applauded the destruction of Jerusalem in 586 B.C. (cf. Psa. 137:7), but died trying to _____ it in A.D. 70.

After that time they were never heard of again.

After that time they were never heard of again. As Obadiah predicted, they would be “cut off forever” (v. 10); and “there will be **no survivor** of the house of Esau” (v. 18).

This prophecy is a classic case study of the Abrahamic Covenant (Gen. 12:1-3).

The Lord’s promise to **“bless those who bless you, and curse those who curse you”** is illustrated repeatedly in the lives of Abraham’s twin _____ and recorded in the annals of history.

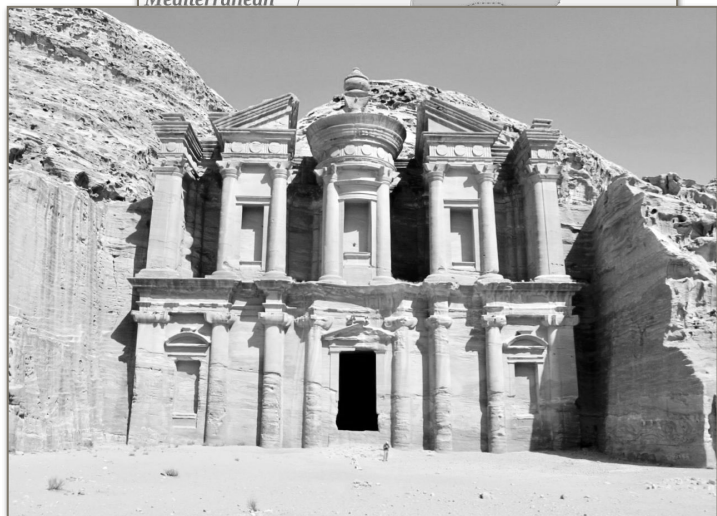
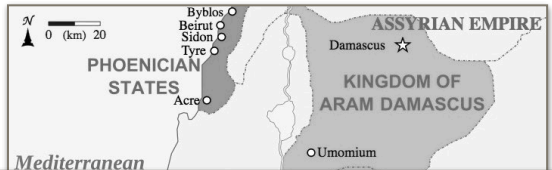
Apart from an occasional respite, Esau’s descendants held the descendants of Jacob in perpetual _____ (Gen. 27:41; Amos 1:11; Ezek. 35), providing a colorful background to this small prophecy.

Some of God’s prophets were commissioned to preach to foreign nations closely involved with Judah’s history.

And _____ was God’s messenger to Edom, the hostile kingdom southeast of Judah.

The Gentile Edomites felt militarily secure in the fortresses of their steep mountains, and wanted nothing to do with Israel’s God.

And if any city of Edom was a symbol of arrogant self-confidence, it was _____ (Heb., *Sela*, 2 Kings 14:7), a city literally carved into sheer rock walls.



This now-famous tourist attraction of the red-rock canyons was located about fifty miles south of the Dead Sea.

Obadiah may well have had Petra in mind when he wrote, *"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?'"* (1:3).

KEY WORDS IN OBADIAH:

_____ : Hebrew (זָדוֹן) *zadon*—Obad. 1:3—literally means *"to act proudly, insolently, or presumptuously"* (see usages in Deut. 18:22; 1 Sam. 17:28).

The Old Testament writers used this noun to characterize the prideful nation of Edom (Obad. 1:3; Jer. 49:16).

Pride comes when humans think they can live _____ God.

However, this godlessness only leads to _____ and ultimate destruction (Prov. 11:2; 13:10; Jer. 49:16; Ezek. 7:10–12).

The book of Obadiah offers one of the clearest Biblical examples of pride going before a fall (1 Cor. 10:12).

KEY NAMES IN OBADIAH:

Obadiah (עֹבַדְיָהוּ)—meaning "Servant of Yahweh" or "Worshiper of Yahweh"; the prophet

Edom (אֱדוֹם)—meaning "red"; the nation originating from Esau, despised and judged by God (Obad. 1:1-16)

HISTORICAL AND THEOLOGICAL THEMES:

Fighting and feuding between twin brothers (Esau and Jacob, Gen. 27) leads to national enmity between their respective peoples (Edomites and Israelites).

In an hour of need, when Israel's enemies were pounding at the gates of Jerusalem, the Edomites came to the aid—not of their brother, Israel, but of the_____.

For their unwillingness to serve as their brother's keeper, the Edomites would one day become _____.

Obadiah, an obscure prophet of unknown background, describes how Edom would be *"cut off forever"* (Obad. 1:10), God's people would be vindicated, and God would be recognized as Judge over all the earth.

The book is a case study of Genesis 12:1-3, with two interrelated themes:

1) The _____ of Edom by God for cursing Israel

This prophecy was apparently told to Judah, thereby providing reassurance to Judah that the Day of the Lord (Obad. 1:15) would bring judgment upon Edom for her pride and for her participation in Judah's downfall.

(2) Judah's _____

Judah would one day be restored, and this would even include the territory of the Edomites (Obad. 1:19-21; Isa. 11:14).

Obadiah's blessing includes the near fulfillment of Edom's demise (Obad. 1:1-15) possibly under the assault of King Jehoram (2 Chron. 21:8-9), and later under the Naboteans; and the far fulfillment of the nation's judgment in the first century A.D., and Israel's final possession of Edom (Obad. 1:15-21).

KEY DOCTRINES IN OBADIAH:

The _____ of God on Edom and the nations

(Obad. 1:1-16; *cf.* Psa. 83:5-18; 137:7; Isa. 11:14; 21:11, 12; 34:5; 63:1-6; Jer. 49:7-22; Lam. 4:21-22; Ezek. 25:12-14; 35:1-15; Joel 3:19; Amos 1:11-12; 9:11-12; Mal. 1:2-5)

God's _____ mercy on Israel; Messiah's kingdom

(Obad. 1:17-21; *cf.* Psa. 22:28; Isa. 14:1-2; Dan. 2:44; Joel 2:32; Amos 9:8; Rev. 11:15)

GOD'S CHARACTER IN OBADIAH:

God is _____ –Obad. 1:1-16

More than any other nation mentioned in the Old Testament, Edom is the supreme object of God's _____.

–Psa. 83:5-18; 137:7

–Is. 11:14; 21:11-12; 34:5; 63:1-6

–Jer. 49:7-22

–Lam. 4:21-22

–Ezek. 25:12-14; 35:1-15

–Joel 3:19

–Amos 1:11-12; 9:11-12

–Mal. 1:2-5

God is _____ –Obad. 1:17-21

CHRIST IN OBADIAH:

In Obadiah, Christ acts as both Judge over Israel's enemies (Obad. 1:15-16), _____ of His chosen nation (Obad. 1:17-20), and the Possessor of the kingdom (Obad. 1:21).

Israel's final triumph comes only through Christ Himself.

ANSWERS TO TOUGH QUESTIONS:

Number One—The striking similarity between Obadiah 1–9 and Jeremiah 49:7–22 brings up the question: Who borrowed from whom?

It appears that _____ borrowed, where appropriate, from Obadiah, since the shared verses form one unit in Obadiah, while in Jeremiah they are scattered among other verses.

Number Two—Why did God include such a short book in Scripture?

First, it's important to point out that Obadiah is not the shortest book in the Bible. Two others, in fact, are shorter: 2 John (13 verses) and 3 John (14 verses). These short books should not be overlooked because of their length. God manages to communicate a great deal in a small amount of space.

Second, Obadiah and the other short books offer highly _____ views of single issues. The prophet may have had years of ministry and dozens of messages, but he had one vision. God gave him a powerful warning to deliver, and even the echoes of its truth can offer hope today.

In Obadiah's closing words,

"And the kingdom will be the LORD's" (Obad. 1:21b).

OUTLINE:

I. God's Judgment on Edom (Obad. 1:1-14)

A. Edom's Punishment (Obad. 1:1-9)

B. Edom's Crimes (Obad. 1:10-14)

II. God's Judgment on the Nations (Obad. 1:15-16)

III. God's Restoration of Israel (Obad. 1:17-21)

THE MEAT OF THE BOOK OF OBADIAH:

Several of the Bible's human authors emphasized the _____ nature of their calling.

For example, God told Jeremiah,

Jeremiah 1:5

5 "Before I formed you in the womb I knew you, and before you were born I consecrated you; **I appointed you a prophet** to the nations."

There is a parallel statement in the New Testament, where the Apostle _____ claimed that God "...**set me apart** even from my mother's womb and called me through His grace" (Gal. 1:15) and "was pleased to reveal His Son in me, so **that I might preach Him** among the Gentiles...." (Gal. 1:15-16).

Paul's testimony underlines the principle of grace in all of this. None of the prophets, Major or Minor, could claim any credit for exercising their ministry; they just did as they were called by God to do, and they did it in His strength and by His wisdom.

We have no Biblically qualified prophets today (not even those who decorate themselves with the name), but the same principle applies to any true _____ of the Word of God.

A man can no more claim credit for being a preacher than he can for being a Christian. It is by grace alone that any preacher is *saved, called, and equipped*—and it is only by grace that any service rendered bears genuine fruit.

Quote:

*“Prepare yourselves, my young brethren, to become weaker and weaker.
Prepare yourselves for sinking lower and lower in self-esteem.
Prepare yourselves for self-annihilation and pray God to expedite the process!”*
—Charles Spurgeon

Obadiah would have qualified; he was God’s spokesman, speaking for God, and his own history and personality remain firmly and silently in the _____.

In the Introduction to the Minor Prophets we noted that prophets were “seers” before they were “sayers.” Obadiah fits this description, calling his book simply “*The **vision** of Obadiah*” (Obad. 1:1), indicating that he had been granted a supernatural revelation of the message God ordained him to announce.

Obadiah was not _____; he was an instrument chosen by God to bring a specific message about a specific situation at a specific time.

Although the book of Obadiah ends with a message of great hope for God’s people, the main thrust of the book is a dire prophecy of God’s judgment “*concerning _____*” (Obad. 1:1), the land to the southeast of Israel.

The reason for God’s anger against the people of this particular country is rooted in many years of tangled history, which began to take shape with a fascinating event recorded in Genesis 25:

Genesis 25:19-26

19 Now these are the records of the generations of Isaac, Abraham's son: Abraham became the father of Isaac;

20 and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.

21 Isaac prayed to the Lord on behalf of his wife, because she was barren; and the Lord answered him and Rebekah his wife conceived.

22 But the children struggled together within her; and she said, "If it is so, why then am I this way?" So she went to inquire of the Lord.

23 The Lord said to her,

"Two nations are in your womb;

And two peoples will be separated from your body;

And one people shall be stronger than the other;

And the older shall serve the younger."

24 When her days to be delivered were fulfilled, behold, there were twins in her womb.

25 Now the first came forth red, all over like a hairy garment; and they named him Esau.

26 Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them.

Esau, the first to be born, was later called " _____ " (Genesis 36:1).

And at one point God told Jacob,

"Your name shall no longer be Jacob, but " _____ " (Genesis 32:28).

The story of the twins' birth makes it appear that they were at odds even before they were born, and from then on their history is a catalogue of conflict.

Coached by his mother, Jacob took advantage of his father's poor eyesight and cheated his brother out of the blessing due to the firstborn son.

Furious that he had been robbed of what was rightfully his, Esau vowed to kill his younger brother, but Rebekah warned Jacob of the danger, and he escaped into exile for twenty years.

Peace was restored between them some time later; they even _____ their father together (Gen. 35:28-29). However, after they had become the founders of separate nations, the old enmity resurfaced.

Centuries later, Jacob's descendants were taken into slavery in Egypt for some 400 years, until the Exodus, when they were miraculously delivered by God and began their forty-year trek through the desert to the land promised to their forefathers Abraham, Isaac, and Jacob.

When they reached the borders of Edom, they asked for permission to shorten their journey by passing through the land (even offering to pay for any _____ their people or animals used), but the king of Edom turned them away and threatened to kill them if they so much as set foot in his territory (Num. 20:14-21).

On another occasion Edom joined with the Moabites and Ammonites in attacking _____ (the two southern tribes of Benjamin and Judah that became separated from the ten northern tribes that retained the name of Israel), but were routed when God intervened (see 2 Chron. 20:1-30).

Another attack was more successful, and we are told that the Edomites "*defeated Judah and carried away captives*" (2 Chronicles 28:17).

The bitter enmity broke out again and again, usually on a _____ level, but sometimes on a personal level.

For example, when an Edomite by the name of Doeg persuaded Israel's first king, Saul, that a priest called Ahimelech had betrayed the king, Saul's soldiers balked at the king's command to kill Ahimelech and his fellow priests – but Doeg the Edomite had no such qualms.

He not only killed eighty-five priests, but wiped out the entire _____ in which they lived; "...*both men and women, children and infants; also oxen, donkeys, and sheep he struck with the edge of the sword*" (1 Samuel 22:19).

And now years later, in Obadiah's time, Edom's feud with Israel and Judah had lasted for some 800 years; now it spilled over in a series of events that finally sealed its fate.

Toward the end of the kingdom of Judah, when Judah was rising up against Babylonian rule, Edom was among the peoples preparing to rebel against the Babylonian king. The king of Edom sent messengers to a meeting of rebels called in Jerusalem by Zedekiah king of Judah (Jer. 27). Later, however, Edom took advantage of the situation and participated in the destruction of Judah in 586 BC, by Nebuchadnezzar, the king of the Babylonians.

2 Chronicles 36:17-20

17 *Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave them all into his hand.*

18 *All the articles of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his officers, he brought them all to Babylon.*

19 *Then they burned the house of God and broke down the wall of Jerusalem, and burned all its fortified buildings with fire and destroyed all its valuable articles.*

20 *Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia,*

In the face of this onslaught, Judah desperately needed help, but God directed Obadiah to remind the Edomites, their nearest neighbors, that they had done exactly the _____. By not helping Judah the Edomites were as guilty as those who were savaging Jerusalem.

Years later, a psalmist records that while Jerusalem was under attack, the Edomites shouted, "Raze it, raze it to its very foundation" (Psa. 137:7).

This aroused the great anger and strong condemnation of the poets (Psa. 137:7; Lam. 4:21-22) and prophets (Isa. 34:5-15; Jer. 49:7-22) of Judah.

No doubt many of the Edomites felt that Judah was getting its just punishment for its own wrongdoing against them centuries earlier, but God was not about to accept that as an excuse for their standing by while Judah was being savaged.

Obadiah 11-14

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**.*

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.*

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.*

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."*

Worst of all, when the Judeans tried to escape, the Edomites actually cut them off at the _____ and captured them, possibly handing them over to the Babylonians to haul away into exile.

It is against this background that Obadiah prophesied. Although his prophecy was not directly addressed to either Edom or Judah, it spoke to both.

The message to each of them had as its foundation a massive truth that we can properly call Obadiah's "major point," and this can be identified by combining words from his first and last sentences:

"Thus says the Lord God . . . the kingdom is the Lord's." (Obad. 1:1, 21).

These two phrases bracket the entire prophecy and form its overriding theme.

They lay down the universal and unshakeable sovereignty of a just and holy God, a truth that finds its focus in two powerful prophecies— _____ *for those who oppose God and **deliverance** for those who trust Him.*

Disaster

We begin by looking at the prophecy to those who were on the receiving end of disaster.

Punishment for Edom's sin was to be fearsome and fatal, but before spelling that out in detail, God's Word through Obadiah cuts right to the chase and pinpoints the root _____ of their depravity— "*The **pride** of your heart has deceived you*" (Obad.1:3).

Of all the sins catalogued in Scripture, none is said to be more odious to God than pride.

Proverbs 16:5

5 "*Everyone who is **proud in heart is an abomination to the Lord**; assuredly, he will not be unpunished.*"

Why is pride singled out in this way? The answer is obvious—because it _____ God and replaces Him with man. Pride is not only a sin against God's Law, it is a sin against His sovereignty.

We need to bear this in mind in today's rampantly self-centered "me first" society in which humility is often seen as weakness.

Even committed Christians are far from being immune to the danger of being sucked into the spirit of the age, and we can easily find pride worming its way into our thinking.

We can be proud of our education, our abilities, our achievements, our possessions, our homes, our children, or our position in the Church. We can be proud of our doctrinal position, our Bible knowledge, our Christian service, our giving, or our prayer life—even when there is no cause for boasting.

There is no part of life that is immune from pride. It is even possible to be proud of one's supposed _____!

Quote:

"Pride is a vice which cleaves so fast unto the hearts of men, that if we were to strip ourselves of all faults, one by one, we should undoubtedly find it the very last and hardest to put off."

–Thomas Hooker

Turning directly to Edom, we are told of several areas where the people's arrogance was expressed:

–They were proud of their geography (Obad. 1:3)

–They were proud of their diplomacy (Obad. 1:7)

–They were proud of their philosophy (Obad. 1:8)

In four of the clearest words in the Bible, we are told, *"God opposes the proud"* (James 4:6).

God can deploy every living being in Heaven and on Earth, every law of physics, and every atom in the cosmos in any way He chooses to _____ and humiliate the proud. We dare not forget this sobering fact!

Quote:

"Edom was full of pride. Like their forefather Esau, they had no interest in the promises and purposes of God. They were an independent, arrogant people, so independent that they thought they could do without God"

–Gareth Crossley

They were to pay a fearful price for this sin, and part of their punishment for _____ Israel would be that their own allies would desert them at a time of great need.

For 1,300 years Edom had flaunted itself in God's face and time and again persecuted His chosen people of Israel and Judah.

Now, it was as if God said, "Enough is enough."

Edom was severely weakened in the sixth century BC. Nomadic tribes from the East infiltrated Edom and eventually drove them out of their land; they turned toward the recently ravaged land of Judah and settled in its southern region, known as "Idumea," where they lived until they were permanently eradicated by _____ in 70AD.

Edom had every opportunity to turn from its wickedness, throw in its lot with God's people, accept His providential dealings with them and share in the blessings of the faithful—BUT they chose not to.

Edom was now going to suffer for its stubborn _____ and discover the horrendous fact that all sin is sin against God, and that no sin goes unpunished.

The important lesson to learn here is that while God's patience is amazing, it is not _____.

This is why we are urged by the prophet Isaiah to

Isaiah 55:6

6 Seek the Lord **while He may be found**; call upon Him **while He is near**.

The person who presumes on the patience of God is a _____. God's patience is lasting, but nowhere in the Bible are we told that it is **ever**lasting.

This does not mean that God loses His patience (in the way that we so easily do), then flies off the handle, and acts impulsively, impetuously, or unjustly.

Instead, it means that God's patience is balanced by His perfect _____ and always exactly suited to its purpose.

Isaiah made this clear when speaking to the people of Israel:

Isaiah 30:18

18 *Therefore the Lord longs to be gracious to you, and therefore **He waits** on high to have **compassion** on you. For the Lord is **a God of justice**; how blessed are all those who long for Him.*

To assume that because God's patience is perfect, it is also permanent, is to make a serious and potentially costly mistake.

The Apostle Paul warned people about playing fast and loose with God's patience:

Romans 2:4

4 *Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?*

Deliverance

The second part of Obadiah's prophecy focuses on God's promise of deliverance to His battered and bewildered people in _____.

As he moves toward the end of his prophecy, Obadiah links what he has said to "*the day of the Lord*" (Obad. 1:15), an expression he and other prophets use to describe various events, culminating in a day when God moves decisively to fulfill His prophecies of disaster for His foes and triumph for His followers.

As we saw in Joel, the phrase is often used in the Old Testament with reference to events that would take place in the relatively near future.

In the New Testament it is used four times, referring always to what _____ calls "*the great and glorious day*" (Acts 2:20) when at the end of time the terror of the ungodly and the triumph of the godly will be complete.

Quote:

"When the Church suffers at the hands of God's enemies, she needs to return to the prophecy of Obadiah and renew her faith in the just God revealed there. He cares for His persecuted people, and behind their circumstances He is always at work for them." – Geneva Study Bible

LIST OF PROPHECIES:

The following is a complete list of prophecies found in the book of Obadiah.

Possible fulfillment time periods include:

the Old Testament, the First Coming of Christ, the Last Days (our age), the Tribulation, the Second Coming of Christ, the Millennial Kingdom, and the Eternal State.

Statistics

Total Verses: 21

Prophetic Verses: 8

Prophetic Percentage: _____%

Prophetic Count

- ✓ Historically Fulfilled: 2
- ❖ Partial Fulfillment: 0
- ❖ Awaiting Future Fulfillment: 2

Obadiah 1:1-4

...Thus says the Lord God concerning Edom... Behold, I will make you small among the nations...

➤ **Prophecy:** Edom will _____ until it is no longer significant.

✓ **Status:** Historically Fulfilled (due to gradual decline and destruction)



Period: Old Testament

Obadiah 1:5, 9-10

...Then your mighty men will be dismayed, O Teman, so that everyone may be cut off from the mountain of Esau by slaughter.

➤ **Prophecy:** The Edomites will be dismayed by their _____.

✓ **Status:** Historically Fulfilled (Mal. 1:3)



Period: Old Testament

Obadiah 1:15-16

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.*

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."*

➤ **Prophecy:** God's judgment will come upon all the nations of the world during the Day of the Lord (_____).

❖ **Status:** Awaiting Future Fulfillment



Period: Tribulation

Obadiah 1:17-21

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.***

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.

19 *Then those of the Negev will possess the mountain of Esau...*

21 *The deliverers will ascend Mount Zion*

To judge the mountain of Esau,

*And **the kingdom will be the Lord's.***

- **Prophecy:** Jesus' return results in the salvation of a Jewish remnant (Obad. 1:17), Israel will be holy on Mt. Zion (Obad. 1:17a), Israel will possess the land of its neighbors (Obad. 1:17b-21a), Jesus will come to reign (Obad. 1:21), the _____ eternal will belong to the Lord (Obad. 1:21b).

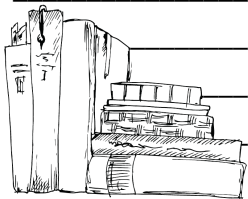
❖ **Status:** Awaiting Future Fulfillment



Period: Second Coming, Millennial Kingdom, Eternal State

QUESTIONS FOR DISCUSSION:

- In what ways do people today practice the sin of arrogant independence from God?
- What does the Bible teach about the consequences which fall upon the nation(s) which oppress His chosen people? Does Genesis 12:3 apply to today and to the End Times?
- Does justice triumph? This question has been repeatedly asked by people throughout the ages. Does the book of Obadiah give any answers?
- Why do you think the Edomites failed to treat their brothers (the Israelites) with concern rather than contempt?
- Edom's pride assured their downfall. How does pride blind us to God's will for us?
- A callous attitude toward God's people has negative consequences. What role can the Holy Spirit play in helping us avoid such an attitude?
- Why might God's timeline for justice be better than our own?
- How does faith in God's long memory grant us freedom?
- What things do we no longer have to worry about if we have faith that God will remember?
- What promises of God do you sometimes forget? (Thank God for His faithfulness, even when we are faithless.)



THEMES

HOSEA: GOD IS FAITHFUL

JOEL: GOD IS WRATHFUL

AMOS: GOD IS JUST

OBADIAH: GOD IS JEALOUS

JONAH: GOD IS MERCIFUL

MICAH: GOD SEES EVERYTHING

NAHUM: GOD IS PATIENT

HABAKKUK: GOD WANTS OUR FAITH

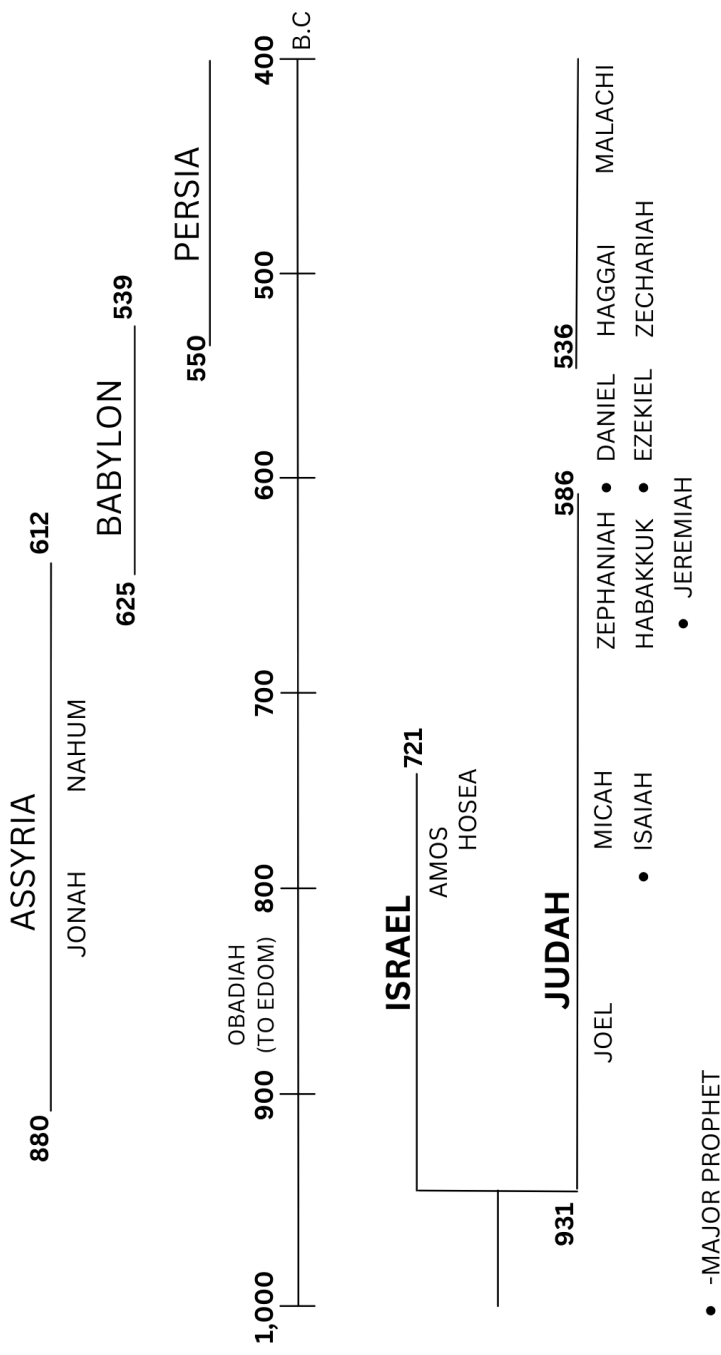
ZEPHANIAH: GOD IS WITH US

HAGGAI: GOD WANTS FIRST PLACE

ZECHARIAH: GOD CHOSE JERUSALEM

MALACHI: GOD WANTS OUR LOVE

Chronology of the Prophets of Israel and Judah



TIMELINE

OBADIAH
845 BC
EDOM

JONAH
755 BC
NINEVAH
NAHUM
650 BC

AMOS
760 BC
HOSEA
725 BC
722 BC

NORTHERN KINGDOM
ISRAEL

931 BC

JUDAH
SOUTHERN KINGDOM

835 BC
JOEL

735 BC
MICAH

630 BC
ZEPHANIAH

609 BC
HABAKKUK

586 BC

EXILE

520 BC
HAGGAI

480 BC
ZECHARIAH

452 BC
MALACHI

RETURN

ORACLES AGAINST THE NATIONS IN THE MINOR PROPHETS

	Isaiah	Jeremiah	Ezekiel	Joel	Amos	Obadiah	Jonah	Nahum	Zephaniah	Zechariah*
Ammon		49:1-6	25:1-7		1:13-15					
Arabia	21:13-17									
Assyria (Nineveh)	10:5-19; 14:24-27						(Nineveh)	(Nineveh)		
Babylon	13:1-14:23; 21:1-10; 46:1-47:15	50:1-51:64								2:9-12?
Damascus	17:1-6?	49:23-27			1:3-5					9:01
Edom	21:11-12	49:7-22	25:12-14		1:11-12	1-14?				
Egypt	18:1-20:6	46:2-26	29:1-32:32							
Elam		49:34-39								
Ethiopia									2:12-15	
Gaza					1:6-8					9:05
Kedar and Hazor		49:28-33								
Lebanon										11:1-3?
Moab	15:1-16:14	48:1-47	25:8-11		2:1-3			2:8-11		
Philistia	14:28-32	47:1-7	25:15-17	3:4-8				2:5-7		9:06
Tyre Sidon	23:1-18		26:1-28:19; 28:20-23	3:4-8	1:9-10					9:2-3



