

THE BACKSTORY:

ABRAHAM & SARAH
ISHAK & REBEKAH
JACOB & ESAU

EDOM
JUDAH
MOAB

ISRAEL

—SHORTEST BOOK IN THE OLD TESTAMENT
—POETS OF DIVINE JUDGMENT AGAINST ANCIENT EDOM
—BUT WHAT! THERE'S MORE TO IT!

SEE GENESIS 25-27

SEE NUMBERS 20:14-20

OBADIAH

THE PRIDE & FALL OF ALL NATIONS
HEBREW: עֲדַיָּא EDOM
IS AN IMAGE OF
EDOM'S PRIDE & FALL
HEBREW: עֲדַיָּא EDOM

EDOM'S PRIDE
is an
EXAMPLE
of the
HUMAN
CONDITION

EDOM'S
DOWNFALL
points to the
COMING
of
GOD'S
KINGDOM
over
ALL NATIONS

created by
the Bible Project

v1-14 ACCUSATIONS AGAINST EDOM

EDOM'S PRIDE & SELF-EVALUATION

AS YOU HAVE DONE TO ISRAEL, IT WILL BE DONE TO YOU!

ARE YOU IN THE HEIGHTS, AT THE TOP OF THE STARS? CAN YOU BRING US DOWN? (1:3-4)

EDOM: —PLUNDERED ISRAELITE CITIES —ARRESTED REFUGEES (SEE OBADIAH 12:7, 13; EZEKIEL 25; ACTS 1:6-7)

BABYLON PLUNDERED JERUSALEM (541-2 KINGS 25)

v15-21 THE DAY OF THE LORD FOR ALL NATIONS

v15 "THE DAY OF THE LORD IS NEAR AGAINST ALL NATIONS"

YOU GUYS TOO!

v16 JUDGMENT OF ALL PROUD NATIONS

v17-21 RESTORATION OF GOD'S KINGDOM OVER JERUSALEM & ALL NATIONS

NEW JERUSALEM

AFTER THE DAY OF THE LORD: JOEL 2:3: GOD WILL SAVE JERUSALEM & ALL WHO CALL ON HIS NAME

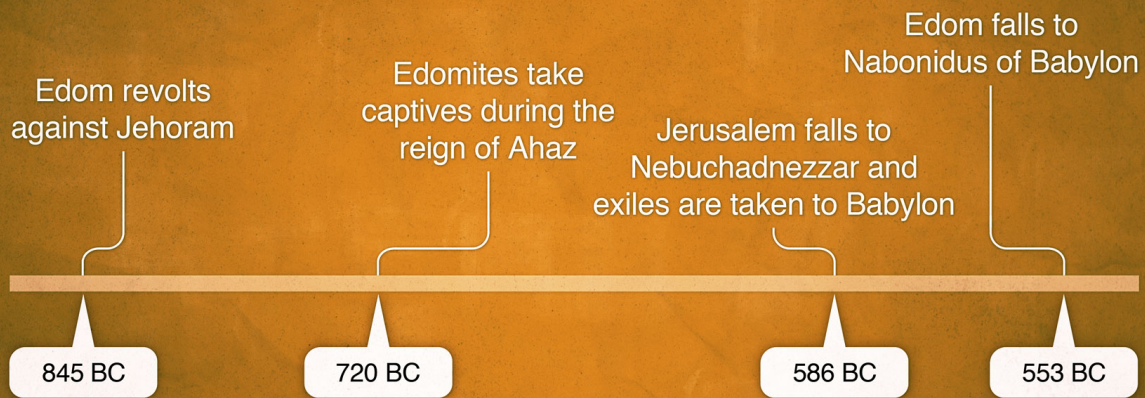
AMOS 9:11-15: GOD WILL RESTORE DAVID'S LINE & INCLUDE EDOM & ALL NATIONS IN HIS KINGDOM

ALL NATIONS

WEEK 5

TIMELINE

OBADIAH



*All dates are approximate

OBADIAH

- The shortest book of the OT (one chapter, 21 verses).
- The name Obadiah means "servant or worshipper of Yahweh" and is a common biblical name.
- Obadiah contains no information about the time or place of its origin, nor does it tell us any autobiographical information about the prophet.
- We assume that Obadiah was from Judah
- The word "vision" in 1:1 describes the prophecy as a technical term having to do with receiving a revelatory word from God.
 - It implies that it was more than human insight. The experience was a result of divine inspiration, and the prophet really saw and heard the divine communication.
 - This gave him the perception necessary to understand the unveiling of future events (expression also occurs in Nahum 1:1).
- The oracle has been dated from anywhere from 950 - 400 BC.

- The dating is based on the interactions that Israel had with Edom.
- **1**– the attack on Jerusalem by the Philistines and Arabs in 844BC during the reign of Jehoram (2 Chron 21:16-17// 2 Kings 8:16-20).
- **2**– the destruction of Jerusalem by the Babylonians in 587BC (2 Kings 25:1-12).



EDOM

- Also called “Hor” in Numbers 20:23 // “Seir” in Gen 36:8-9 // “Esau” in Deut 2:4-5.
- According to Genesis 25:23-26, Israel and Edom are kin. Israel's patriarch was Jacob, Edom's Esau.
- The country of Edom was located in the highlands and sandstone cliffs on the southeastern edge of the Dead Sea.
- They were organized in a strong tribal structure beginning in patriarchal times (Gen 36:1-30)
- By the time the Israelites were leaving Egypt, they had moved towards a monarchy. They even denied the Israelites passage to the east and even threatened them with force.
- Edom and Israel existed peacefully until the time of Saul and David. Edom became a vassal state until Jehoram's rule (853-841BC), when they revolted and became independent (2 Kings 8:20-22).
- **597BC** – Babylonians took over large areas of the Negev, and Edomites moved into the land. Edom assisted Babylon in the destruction of Jerusalem in 586BC and lived in Judean towns into the Persian period.

EDOM

- Edom's date of collapse isn't known with certainty but we know by the time of Malachi (500-540BC) that the Edomite kingdom was in ruins. By 312 BC, extrabiblical evidence shows that Arabs had overrun the region, making Petra their capital.
- Edom apparently remained independent of Babylon until about 550BC (Jer 40:11)



OBADIAH'S PURPOSE STATEMENT

- **3 part message:**

- Condemns the pride and cruelty of the Edomites in their mistreatment of Judah as an ally of Babylon during the destruction of Jerusalem.
- Addresses the godly remnant of Israel. He assured them of Yahweh's sovereignty and righteousness over the wickedness of all the *nations on the day of the Lord*.

*For the day of the LORD is near upon all the nations.
As you have done, it shall be done to you;
your deeds shall return on your own head.
For as you have drunk on my holy mountain,
so all the nations shall drink continually;
they shall drink and swallow,
and shall be as though they had never been. (1:15-16).*

- Emphasizes Yahweh's universal dominion over the nations.

- Obadiah's oracle against Edom serves as a warning to call nations, since they, too, are in jeopardy of having their deeds returned upon them as the day of wrath approaches.
- For Israel, this prophetic statement was a call to remember God's covenant love for his people and was meant to serve as a word of encouragement for the present and a promise of hope for the remnant.
- Obadiah is one several OT oracles against Edom (see Isaiah, Jeremiah, Ezekiel)
- The book's literary form is generally considered a national oracle of judgement, much like Nahum's prophecy against Assyria
- Obadiah's oracle (like Isaiah, Daniel, and Nahum) is a "vision" or revelation.
- In a broad sense, a vision is a divine communication to God's prophets and connotes authority and authenticity of the prophetic message.



- From a technical perspective, it describes a mode of divine revelation. It's use is largely confined to preexilic prophets and is often found in the context of impending judgement.
- The fact that the message of Obadiah is a "vision" accounts for the terse language and vivid imagery.
- The catalog of criminal acts committed by the Edomites against the Hebrews calls to mind the "lawsuit" oracle or judicial speech (see Hosea, Micah)
 - **3 parts:** summons, trial and the sentence
 - In this case, Edom's treachery was so profound that the sentence immediately follows the summons
 - The trial contains only the indictments—underscores Edom's guilt



2022



THEME: PRIDE

- Obadiah condemns Edom's trust in her own sages. They were unable to detect the plotting of false friends to overpower and pilfer the nation.
- Pride distorts reality and blinds people to the truth.
- Edom's pride carried the seeds of its own destruction in that God purposed to bring low all who boast in conceit.
- Both Edom and Babylon were known for their wisdom in the ANE, yet it would prove impotent in the face of divine judgment.
- All those who opposed God in the strength of human wisdom will fail.



THEME: LEX TALIONIS

- The notion that crime punishes itself is common in the bible. “Your deeds will return upon your heads” (15)
- *Lex Talionis* is the concept of an “eye for an eye” (Ex 21:23//Lev 24:19//Deut 19:21), which means that the punishment for the criminal acts will be commensurate with the misdeed
- This concept was echoed in wisdom literature and in the NT in the concept of reaping and sowing (Gal 6)
- This was demonstrated when Assyria took over Samaria. Then Assyria was crushed by Babylon, who then also made Judah a desolation because of their guilt (Jer 25:8-14)

THEME: UNIVERSAL JUDGEMENT

- Verse 15 marks a shift from the specific indictment of Edom to a more general statement of the universal judgment that characterizes the day of the Lord.
- **Purposes for focusing on this broader theme of judgment:**
 - It was a response to the immediate concern for divine justice in view of Edom's role as an ally with Babylon in the destruction of Jerusalem.
 - Obadiah used this teaching to bolster hope for the future among the remnant by affirming the final triumph of Yahweh in the world order (Is 24-27, 32 // Jer 29-33 // Ex 33-35 // Hos 13-14 // Amos 9).

THEME: RESTORATION

- Like other prophetic literature, Obadiah's oracle concluded with a promise of restoration for the remnant of Israel.
- Appealing to history was to instill hope in the Babylonian exiles by reinforcing their faith in Yahweh as a covenant-keeping God.
- Israel's ultimate restoration will be consummated with the Lord's kingdom or sovereign rule in the created order.
- This theme of Yahweh's ultimate dominion over the world as his signet occurs frequently in the OT as part of the messianic expectations of the day of the Lord.