

**The Worst Family Member Ever
And the Drama is Still Going On Today
Obadiah 11 – 21**

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As we have examined this short book, we have discovered it is a book of prophecy directed to the people of Edom, blood relatives of the Jewish nation. They are the poster children of the worst family member nightmare ever.

We have also discovered this is not a book only applicable to showing us what took place in the past, but it is also a book that points out to us that Edom is a type of the world system, the flesh. The flesh is that one thing we as believers will continue to struggle with until we are either raptured or we go home to be with the Lord.

Edom is also type of the antichrist. The prophecies in Obadiah also point to events taking place in the middle east today.

Last time we were reviewing the details of the indictment against Edom, which is also an indictment against the world system, and learned that just as Edom did nothing to protect those in Jerusalem; they did nothing to protect Jewish believers in YAHWEH. We learned the world system today does nothing to protect believers in Christ. In fact, this world stands against us, and we will see a range of actions that the enemy can bring to bear to try and stop what it is the Lord has called us to do.

Romans 8:31–39

“What shall we say about such wonderful things as these? If God is for us, who can ever be against us? Since he did not spare even his own Son but gave him up for us all, won’t he also give us everything else? Who dares accuse us whom God has chosen for his own? No one—for God himself has given us right standing with himself. Who then will condemn us? No one—for Christ Jesus died for us and was raised to life for us, and he is sitting in the place of honor at God’s right hand, pleading for us. Can anything ever separate us from Christ’s love? Does it mean he no longer loves us if we have trouble or calamity, or are persecuted, or hungry, or destitute, or in danger, or threatened with death? (As the Scriptures say, “For your sake we are killed every day; we are being slaughtered like sheep.”) No, despite all these things, overwhelming victory is ours through Christ, who loved us. And I am convinced that nothing can ever separate us from God’s love. Neither death nor life, neither angels nor demons, neither our fears for today nor our worries about tomorrow—not even the powers of hell can separate us from God’s love. No power in the sky above or in the earth below—indeed, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord.” (NLT)

We have victory over the flesh, over Edom through the power provided to us by having the Holy Spirit reside in each of us as believers. Jesus has already won the war. We are still here bringing that message of His victory to the world, which opposes us and is not keen to hear it since it also points out that those on the losing side...are doomed.

We discussed how even when the world appears to be neutral, they really aren’t. This was exhibited in how Edom, as they witnessed the destruction of Jerusalem by Babylon, did nothing and by doing nothing, became the enemy.

Obadiah 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.” (NASB 2020)

Doing nothing = serving the enemy.

Now comes a list of prohibitions, things Edom was actually doing.

Obadiah 12

“Do not gloat over your brother’s day, The day of his misfortune. And do not rejoice over the sons of Judah On the day of their destruction; Yes, do not boast On the day of their distress.” (NASB 2020)

Ever notice how the media takes great joy over the failure of a Pastor, or any other believer who has achieved a level of notoriety? They dehumanize them and then almost joyfully dissect them for all to see. That behavior, as it continues today, can and will lead to persecution.

But those who adhere to the world system, do indeed gloat over the misfortune of believers. Their view looks like this: Their argument comes straight from the enemy.

“If conservative Christians cannot adhere to their own moral values, then what right do they have to force those values on others? This can be seen as evidence that Christians’ moral values are not based on what is best for our society but are tied to certain conservative Christian leaders’ attempts to manipulate their followers. The inability of Christians to follow their own morality, combined with the idea that Christian leaders do not actually believe their own teaching, helps those with anti-Christian animosity to legitimate their own moral system while challenging the authenticity of a traditional Christian moral system.” (Yancey and Williamson 2015, Kindle Location 1485-1489)

We know this is a last days thing because Peter told us about it.

2 Peter 2:1–3

“But false prophets arose among the people, just as there will be false teachers among you. These false teachers will infiltrate your midst with destructive heresies, even to the point of denying the Master who bought them. As a result, they will bring swift destruction on themselves. And many will follow their debauched lifestyles. Because of these false teachers, the way of truth will be slandered. And in their greed they will exploit you with deceptive words. Their condemnation pronounced long ago is not sitting idly by; their destruction is not asleep.” (NET 2nd ed.)

We forget that the world has a false sense of what it means to be a believer.

Because of that, unbelievers hold Christians to a higher standard than the Bible and have expectations of how we should react and do life. When those who are in the public eye demonstrate that they are simply sinners saved by grace and fail by acting like the world, the world then reflects the accusations out loud that we encounter internally from the enemy when we sin.

Accusations become publicly strident. We are being watched, all of the time.

Edom is an example of the world looking for and taking advantage of the sin of God’s people. They took great joy in the fall of Judah.

There is a word in German that really gets down to what is going on here. It is Schadenfreude. This word means “maliciously deriving pleasure from the misfortunes of another, particularly from the downfall of an enemy, is a frequent human response, but it is one which Scripture condemns.” (Mackay 2018, 21)

We see here in Obadiah that God has not changed His mind about this. Pride on steroids is not the appropriate response, it still isn’t today either.

For the people of Edom though, they are told to not gloat, rejoice or boast about the problems encountered by Judah as they were being sacked by Babylon. Brothers simply don’t do that. “By using negative commands Obadiah accomplishes several rhetorical effects. First, they serve to expand and clarify Obadiah’s charges against Edom for its past treatment of Judah. Second, they express Obadiah’s horror and anger at such treatment. Finally, by using negative commands, which by definition concern the present and future, Obadiah exhorts Edom to stop engaging in these kinds of hostilities.” (Raabe 2008, 177-178)

How should we live in the light of Obadiah when we see a failure? Simple, we pray for our brother or sister who has failed. We come alongside them and help them pick up the pieces. Standing with the world and pointing fingers is not what we should be doing. Yet, that seems to be what many “so called” sin sniffer ministries do.

Obadiah 12

“Do not gloat over your brother’s day, The day of his misfortune. And do not rejoice over the sons of Judah On the day of their destruction; Yes, do not boast On the day of their distress.” (NASB 2020)

It’s a sad fact that we are such sinners that we can derive satisfaction from the suffering of others. Malice wishes others ill, and gloating is what happens when those wishes are realized. Boasting about it is a way of rubbing salt into the wound, making the sufferers aware that we are taking delight in their misery. It ought to shock us that we are all capable of such nastiness, but the Bible warns us that this is what we are like. (Thomson 2016, 51)

They rejoiced over the calamity that had come to Judah. That is always an action of pride. When you hear someone rejoicing over the trouble that another individual is having, you may be sure that you are listening to someone who is very proud. Pride is something that God says He hates. (McGee 1997, 732)

Proverbs 8:13

“The fear of the LORD is hatred of evil. Pride and arrogance and the way of evil and perverted speech I hate.” (NRSV)

Over the years, I remember hearing, more than once, messages from the pulpit reflecting pride in the heart of the one giving the message. How they are proud to be free of the sin they condemn in others. How they would never do what someone else did and failed in. This is exactly what Obadiah is addressing. And these were “revival” speakers who were hoping to see the lost come to faith in Christ. Jesus talked about this pride problem issue using an example of two types of people. On one side, the well known professionally religious, and on the other, a notorious sinner.

Luke 18:10–14

“Two men went to the Temple to pray. One was a Pharisee, and the other was a despised tax collector. The Pharisee stood by himself and prayed this prayer: ‘I thank you, God, that I am not like other people—cheaters, sinners, adulterers. I’m certainly not like that tax collector! I fast twice a week, and I give you a tenth of my income.’ “But the tax collector stood at a distance and dared not even lift his eyes to heaven as he prayed. Instead, he beat his chest in sorrow, saying, ‘O God, be merciful to me, for I am a sinner.’ I tell you, this sinner, not the Pharisee, returned home justified before God. For those who exalt themselves will be humbled, and those who humble themselves will be exalted.” (NLT)

I have seen that happen in real time. God hates pride. Edom indulged in pride. They looked down their nose at those who they thought were beneath them. The people of Judah.

The Pharisees did the same thing ultimately persecuting and killing believers led by a pharisee named Saul.

This behavior continues today, as we see in the world today, the enemy confronting what it is we do day to day on behalf of our Lord and Savior. This shows up in persecution such as a Christian business being forced to conform to what the state wants in terms of behavior; or a court declaring that a public prayer vigil is unconstitutional (Am. Humanist Ass’n, Inc. v. City of Ocala).

Among some with anti-Christian animosity, the perception of conservative Christians as irrational can be used to legitimate denying their “humanness” and even their human rights. (Yancey and Williamson 2015, Kindle Locations 1550-1551)

It is tempting to get on the band wagon sometimes when we see a public Christian failure. How could they? There are some who emphasize that point as they condemn brothers who have fallen. That is what Edom would do. Our standard as believers is to be much higher.

James 5:16

“Confess your sins to each other and pray for each other so that you may be healed. The earnest prayer of a righteous person has great power and produces wonderful results.” (NLT)

We follow Jesus and want to reflect Him to the world. That means not rejoicing when it goes south for someone else but pray for them instead.

Paul, who at one time was a proud Pharisee hunting down Christians, knew firsthand where pride leads to. He provides us a warning based on his own experience.

Romans 12:3–13

“Because of the privilege and authority God has given me, I give each of you this warning: **Don’t think you are better than you really are. Be honest in your evaluation of yourselves, measuring yourselves by the faith God has given us.** Just as our bodies have many parts and each part has a special function, so it is with Christ’s body. We are many parts of one body, and we all belong to each other. In his grace, God has given us different gifts for doing certain things well. So if God has given you

the ability to prophesy, speak out with as much faith as God has given you. If your gift is serving others, serve them well. If you are a teacher, teach well. If your gift is to encourage others, be encouraging. If it is giving, give generously. If God has given you leadership ability, take the responsibility seriously. And if you have a gift for showing kindness to others, do it gladly. Don't just pretend to love others. Really love them. Hate what is wrong. Hold tightly to what is good. Love each other with genuine affection, and take delight in honoring each other. Never be lazy, but work hard and serve the Lord enthusiastically. Rejoice in our confident hope. Be patient in trouble, and keep on praying. When God's people are in need, be ready to help them. Always be eager to practice hospitality." (NLT)

As believers, our standard is not the be that of the world. It is not to adopt the party line of pointing fingers at the alleged wrongdoing of others and then tell others about it. We are to be praying for those we are busy pointing our fingers at. Yes, we may have to separate ourselves from them for now, even Paul talked about this.

The church in Corinth had someone who was involved in gross immorality and Paul urged the exercise of church discipline in order to encourage the person to repent. Meanwhile, the individual was church-ed.

He repented. So now Paul writes again.

2 Corinthians 2:4–8

"I wrote that letter in great anguish, with a troubled heart and many tears. I didn't want to grieve you, but I wanted to let you know how much love I have for you. I am not overstating it when I say that the man who caused all the trouble hurt all of you more than he hurt me. Most of you opposed him, and that was punishment enough. Now, however, it is time to forgive and comfort him. Otherwise he may be overcome by discouragement. So I urge you now to reaffirm your love for him." (NLT)

Edom though, did not take that approach. They were not into forgiving and restoring anyone.

Repentance did not matter; it was bitterness and pride over their own anger. They were not forgiving anyone. Their pride prevented them from seeing anything good about the Jews or Judah and YAHWEH, through Obadiah, issues them warnings about behavior which they ignored, and then engaged in.

Obadiah 13–14

"Do not enter the gate of My people On the day of their disaster. You indeed, do not gloat over their catastrophe On the day of their disaster. And do not lay a hand on their wealth On the day of their disaster. Do not stand at the crossroads To eliminate their survivors; And do not hand over their refugees On the day of their distress." (NASB 2020)

For Edom, the pride and self-satisfaction they experienced while watching Babylon conquer and enslave Judah, led to action. They did indeed believe they were better than their brethren and because of that, had no issue taking the next step – physical action.

Edom had an inflated sense of their own self worth which had led them to thinking of their brothers as being something less than human. This had led them to cheering about their downfall.

What they were warned not to do, they did.

Unfortunately, this is a behavior that continues on today among those who include descendants of Esau. It is also a behavior seen in the church as well. Paul would be writing quite a few letters these days because of the unforgiveness seen even after repentance takes place.

On 9/11, we saw the Palestinian people, rejoice over the death of those killed that day. "CNN reported that Palestinian youths were praising Osama Bin Laden. On the "Today Show," host Katie Couric also covered the scene. "These are Palestinian celebrations in the wake of Tuesday's terror attacks in the

United States,” Couric said. “Palestinians took to the streets saying God is great. People were throwing candy and distributing candy to passers by.” (Levine 2021)

Welcome to Edom. This is the behavior they exhibited, it is behavior consistent with the flesh and the world. It is behavior that the Beast and those following him will engage in.

We see it in Revelation 11 where we read about the two witnesses who will be in Jerusalem actively prophesying against the Beast and those who follow him. When they are killed, for three days the world will celebrate like it is Christmas (Revelation 11:9 – 10) and it is all a party, until the two men stand up and ascend to heaven. The judgment on the partiers is immediate in Jerusalem. God hates pride.

1 John 2:15–17

“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him, because all that is in the world (the desire of the flesh and the desire of the eyes and the **arrogance produced by material possessions**) is not from the Father, but is from the world. And the world is passing away with all its desires, but the person who does the will of God remains forever.” (NET 2nd ed.)

Edom had stuff and they still wanted what Judah had, and as Babylon sacked Jerusalem, Edom, who was warned not to participate, does.

They were warned not to. They were told to stay out of Jerusalem, don’t celebrate what is happening to Judah and don’t start taking what you want. In fact, “do not” is the primary message here eight times, it is a warning from YAHWEH to Edom. It is also a warning to the world system.

Attitude

- Do not gloat over your brother being judged
- Do not rejoice
- Do not boast
- Do not enter

Action

- Do not gloat over the catastrophe
- Do not loot
- Do not cut off survivors
- Do not hand refugees over

A Kinsman was obligated by blood ties to aid another who faced danger. Edom refused to aid Jacob (Israel) in his need. (Pfeiffer 1962, Ob 12)

The Lord had sanctioned the Babylonians, as his instrument of judgment, to attack Jerusalem, but he had not authorized the Edomites to participate in this judgment. They would, then, be held accountable for their crimes. (Fuhr and Yates 2016, 153-154)

The eight warnings, the eight “do nots” became the eight “did its.” In the Hebrew there is a word play here in with a term intentionally chosen that sounds a bit like Edom.

We see this word translated as disaster. The Hebrew root word is edām. It sounds like Edom and that is intentional.

Though they did not participate with the desolation of Judah, they plundered her just like the enemy. She has gone from being a passive (though malicious) observer to an active participant. Instead of assisting her twin brother, she engages in plundering the helpless, all the while continuing to gloat. (Busenitz 2003, 266)

Obadiah 14

“Do not stand at the crossroads To eliminate their survivors; And do not hand over their refugees On the day of their distress.” (NASB 2020)

A play on words around Edom and the word for red appears to not be sufficient to prevent Edom from doing what they were warned not to. They were warned with the word play that red, blood, is coming. But that isn't enough, Even though warned not to, they take advantage of their brothers' misfortune and take what they coveted. Then they take some additional steps.

A decision was made to blockade escape to the south.

Some scholars believe this verse points out what takes place when King Zedekiah of Judah headed south to escape from Babylon but was captured (2 Kings 25:3 – 7).

The general sentiment implied in this prophecy is, that a nation in prosperity abusing its advantages to the injury of less fortunate peoples, or even neglecting them in their distress, incurs by its conduct the displeasure of God. (Exell n.d., 5)

Is our nation innocent of this charge? Not hardly. What did our nation's leaders do in Afghanistan recently? “The situation for the Christian community in Afghanistan has grown ever more perilous since the Taliban took control of the country in August 2021. There have been accounts of the Taliban going door to door seeking out Afghans who practice other faiths and beliefs than the Taliban's strict interpretation of Sunni Islam. Christian converts in Afghanistan also report receiving threatening phone calls. Now forced to practice their faith in hiding, Christians in Afghanistan face regular threats from the Taliban and from the Islamic State Khorasan Province (ISIS-K).” (United States Commission on International Religious Freedom 2022)

This behavior of ensuring there is no escape, we see repeated in the Tribulation. Jesus talked about the sheep and goats judgement in Matthew 25. Jesus talks about the conduct of those who are invited to enter the Millennium versus those who are not.

Spoilers, those who are invited in do not act like Edom even though it may be politically correct to do so. We saw this same behavior take place in WWII in Nazi Germany. Not everyone was on board with the Final Solution. Many, such as Oskar Schindler, Marcel Marceau and Dr. Mohamed Helmy did what they could to save who they could.

Matthew 25:34–46

“Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?’ And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’ Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ Then they also will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’ And these will go away into everlasting punishment, but the righteous into eternal life.” (NKJV)

Obadiah is letting us know that the actions of Edom are a threat to the remnant. The Beast will also be a threat to the remnant as he wages a genocidal war against Israel and all followers of Jesus Christ in the

Tribulation culminating with Armageddon. The only thing that prevents his success is the direct intervention of the Messiah.

Zechariah 14:3–5

“Then the LORD will go out and fight against those nations as when he fights on a day of battle. On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.” (ESV)

Earlier we read in Obadiah that Edom’s own allies will turn against them (Obadiah 7). Now we know why. “Here is the climax of treachery and vindictiveness; it is such perverseness as this that is here revealed as justification for the betrayal of Edom by her own allies and her coming failure to find refuge in neighboring territory.” (Allen 1976, 160)

Edom’s arrogance and pride has them acting more like animals than humans.

Do you see now why God hates pride? It leads men to act like animals—in fact, the horrible truth is that when a man attempts to live without God, he is lower than animals. Therefore, the Book of Obadiah is God’s devastating answer to the theory of the evolution of the species. What consummate conceit of man, living apart from God, to think that he has evolved from an animal when he is living like an animal. He boasts, “I have evolved from the animal world, and look at me today!” In effect, God says, “Do you really know where you have come from? I created you in My own image, and you fell—you fell so low that you are below the animal world.” (McGee 1997, 733)

Obadiah 15–16

“For the day of the LORD is near for all the nations. Just as you have done, it will be done to you. Your dealings will return on your own head. For just as you drank on My holy mountain, All the nations will drink continually. They will drink to the last drop, And become as if they had never existed.” (NASB 2020)

Obadiah starts this final section of the book using a technical term and broadening the audience to the nations. In fact, references to the work and word of the Lord begin and end this final section of the book. I have included information on the Day of the Lord in your notes.

Day of the Lord

When Obadiah uses the Day of the Lord, he is referencing “a major doctrine of the Old Testament and an extremely important teaching in all Scripture. It describes an unparalleled time when the Lord Himself will directly bring about defined judgments and desolations on the entire planet. Nothing and no one will be spared in all His creation including the heavens and the angelic world during the day of the Lord.” (Olander 2008, 269)

The day of the Lord is:

- Destruction from the Almighty (Isaiah 13:6, Joel 1:15)
- Cruel with fury and burning anger (Isaiah 13:9)
- A time of doom for the nations (Ezekiel 30:3)
- Great and awesome (Joel 2:11, 31)
- Near (Joel 2:1, 3:14, Obadiah 15, Zephaniah 1:7, 14)
- Darkness not light (Joel 2:31, Amos 5:18, Amos 5:20, Acts 2:20)
- Comes like a thief (1 Thessalonians 5:2, 2 Peter 3:10)

Rapture first – 1 Thessalonians 4:12-18

Day of the Lord second – 1 Thessalonians 5:1-11

...from the broadest perspective, it begins after the Rapture and ends with the new heavens and new earth. (Hixson and Fontecchio 2013, 239)

The Day of the Lord includes:

- The formation of a federation of nations into a revived Roman Empire (Dan. 2; 7).
- The rise of the Antichrist (Dan. 9:27; Rev. 13:1–10).
- The formation of a one-world religion (Rev. 13:11–18).
- The seal judgments (Rev. 6).
- The commissioning of the 144,000 Jewish witnesses (Rev. 7; Matt. 24:14).
- The trumpet judgments (Rev. 8–11).
- The two witnesses (Rev. 11).
- The persecution of Israel (Rev. 12).
- The bowl judgments (Rev. 16).
- The rise and fall of Babylon, again (Rev. 17–18).
- The campaign of Armageddon (Ezek. 38–39; Rev. 16:16; 19:17–21).
- The Second Coming (Matt. 24:29–30).
- The resurrection of Old Testament and Tribulation believers (John 6:39–40; Rev. 20:4).
- The Beast and the False Prophet cast into the lake of fire (Rev. 19:11–21).
- The Sheep and Goats Judgment (Matt. 25).
- The regathering of Israel into the land (Ezek. 37:1–14; Matt. 24:31).
- The restoration of Israel to the land (Amos 9:15).
- The binding of Satan for 1,000 years (Rev. 20:2–3).
- The Millennium (Rev. 20).
- The final rebellion of Satan (Rev. 20)
- The Great White Throne Judgment (Rev. 20).
- The purging of the heavens and the earth (2 Pet. 3:10–13) (Hixson and Fontecchio 2013, 240-241)

What we are told here in Obadiah 15 is that the Day of the Lord is only near, it hasn't started yet. So, what is the clue that it is near? Jesus provided that timing for us with the parable of the fig tree.

Mark 13:28–32

“From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly I tell you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away. But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father.” (NRSV)

The Day of the Lord became technically near when Israel became a nation again. That took place in 1948 and will extend to the beginning of the Day of the Lord, when the Tribulation begins.

Since the Bar Kochba Rebellion in 135 AD, the nations have performed religious ceremonies on the Temple Mount, not the Jews. “The establishment of the Roman Aelia Capitolina on the ruins of Herodian Jerusalem began a long chapter in the region’s history without meaningful Jewish prominence.” (Shirokov and Lizorkin-Eyzenberg 2016)

The surviving Jews, many of whom were sold as slaves, were expelled from the restored Aelia Capitolina and from Judea in general (Eusebius, Eccl. Hist. 4.6.3). The expulsions also applied to Jewish Christians, thus leaving the gentile population to lead the church in that area. Hadrian continued his rebuilding of Aelia Capitolina and the other cities of the province, now renamed Syria Palestina (“land of the Philistines”). His plans included the construction of a temple to his personal god, Jupiter, over the site of Solomon’s temple as well as on the site of the Samaritan shrine on Mount Gerizim. (Matthews 2015, 230-231)

Gentiles still call the shots today. But only since 1948 have we been near to the Day of the Lord. It is interesting to note though that the current occupants of the Temple Mount act like the Jews were never there in the first place. Something that only became noticeable after 1948.

According to the Quran (Surah 17:1), Mohammed made a miraculous night journey from Mecca to Jerusalem in AD 621. There he led worship at “the farthest mosque,” was lifted to heaven, and returned to earth to carry on his teachings. At that time there was no mosque in Jerusalem, but 15 years later, Caliph Umar built a small mosque to commemorate the prophet’s night visit. The Al Aqsa Mosque (“the farthest mosque”) was built in AD 705, then rebuilt in 754, 780, and 1035. The Dome of the Rock was built in AD 692 over the place where Mohammad supposedly ascended to heaven. This rock is also identified by Christians and Jews as the place where Abraham offered Isaac and the location of the Holy of Holies in the Jewish Temple. During the Crusades, Christians took temporary control of the Temple Mount, and the Al Aqsa Mosque was used as a palace and church in 1099. (Got Questions Ministries 2002-2013)

Obadiah 16

“For just as you drank on My holy mountain, All the nations will drink continually. They will drink to the last drop, And become as if they had never existed.” (NASB 2020)

All of that to say that Obadiah 16, which is a shift to the nations from Edom, is reflective of the current state of the Temple Mount today which has been the case for almost 2000 years. A reversal is still in the works.

“On June 7, 1967, the army of Israel captured the Old City of Jerusalem. The previous month the Egyptians had decided to attempt once more to conquer Israel. They poured one hundred thousand troops into the Sinai Peninsula, ordered the UN peacekeepers out, and made a military alliance with neighboring Jordan. Israel felt its only hope was to launch a preemptive strike, which it did on June 5. Jordan and Syria immediately entered the war. Two days later, the Israelis captured the Old City, which had been part of Jordan. As a result of this military victory in what is known as the Six Day War, Israel once again possessed her ancient capital. It had been 1, 897 years since Jews last had controlled Jerusalem in AD 70. (Ruston and Michael 2005, 469)

A future day is coming when all of the activity on the Temple Mount done by the nations will stop, and it will be like they never even existed.

Obadiah talks about other events to take place during this interim period as well.

Obadiah 17–18

““But on Mount Zion there will be those who escape, And it will be holy. And the house of Jacob will possess their property. Then the house of Jacob will be a fire, And the house of Joseph a flame; But the house of Esau will be like 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.”” (NASB 2020)

Verses 17-18 say that there will be a time when Israel returns to their land. The remnant of the house of Esau would be still living in the land; today we would refer to them as Palestinians.

How do we know today is the time period being discussed? The terms used for the people tell us. The house of Jacob ties verse 17 and 18 together and is a contrast to the house of Esau. But the house of Jacob infers both the northern and southern kingdoms reunited. This is seriously the case as “the house of Joseph is apparently mentioned so as to include the northern ten tribes, a designation so used repeatedly by the Old Testament prophets elsewhere. Even though the northern tribes had been removed from the land by the Assyrians (722 BC), they too will be returned to the land. Together once again, the twelve tribes of Israel will collectively subdue the house of Esau.” But this has not happened yet. (Busenitz 2003, 276)

Israel will be like a fire is to kindling, which means highly successful. This is exactly what happened. In AD 1948, Israel was reborn as a nation. Within hours many Muslim nations attacked. The attacking nations told the Muslim inhabitants that they should flee until they had wiped out all the Jews, then they could return to life as normal. However, by the war's end the Jews had won and gained even more of their ancient territory back. Those who fled were displaced. Obadiah correctly reveals the result of the 1948 war." (Johnson 2021)

A remnant of Judah will be restored on Mount Zion. Israel regained full control of Jerusalem in 1967 so this is in the process of being fulfilled. Once Messiah returns, it will indeed be holy, but currently, on Mount Zion, are those who escaped. The land is once again possessed by Israel. Some of the remnant who had been previously threatened by Edom, now are back in the land.

At some point in the future, those who remain from what was once Edom, will be eliminated. Edom physically was in what is today, southern Jordan.

Obadiah 19–21

"Then those of the Negev will possess the mountain of Esau, And those of the Shephelah the Philistine plain; Also, they will possess the territory of Ephraim and the territory of Samaria, And Benjamin the territory of Gilead. And the exiles of this army 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. The deliverers will ascend Mount Zion To judge the mountain of Esau, And the kingdom will be the LORD'S." (NASB 2020)

In the process of Israel returning to the land though, we are told where those of the nations run to as Israel returns.

Israel became a nation in 1948 in the middle of the land. Those who left as "refugees," later to be referred to as Palestinians, went to three locations.

Obadiah 19a

"Then those of the Negev will possess the mountain of Esau (southern Jordan), And those of the Shephelah the Philistine plain (Gaza strip); Also, they will possess the territory of Ephraim and the territory of Samaria (west bank)..." (NASB 2020)

This is all in the process of being fulfilled right now.

Yahweh will empower his remnant to repossess the former territories once held by David and Solomon. Expansion will be effected in all directions, fulfilling the promises made to Jacob in his ladder dream at Bethel (Gen 28:14). (Busenitz 2003, 278)

Those areas will, prior to the beginning of the Day of the Lord, once again become part of Israel. At some point in the near future, Israel will finish the incorporation of the west bank into the nation. They will also deal with the Gaza Strip.

And since we see that Gilead is in the area we see today as northwest Jordan. The south of Jordan, in other words Jordan, will also become part of the nation too.

What we are seeing here is a yet future event. "Israel's remnant would become a mighty army that would humiliate its former oppressors. The destruction of Edom and other enemy nations would enable the dispossessed Israelites to regain their lands. Some form of the root word "to possess" (yarash) appears five times in verses 17–21. Obadiah's prophecy echoes the earlier oracle of Balaam that Edom would become an Israelite "possession" (yeresah) (Num 24:18)." (Fuhr and Yates 2016, 156)

Gilead, Moab and Edom (Jordan) will be possessed by Israel.

And this is to take place while the Day of the Lord is near, in other words, before the Tribulation begins.

And there is more.

Obadiah 20

“And the exiles of this army 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.” (NASB 2020)

Zarephath is between Tyre and Sidon on the coast of Lebanon.

Seeing that Israel is to become vastly larger nation, we now learn that even those who are still outside the land, referred to as exiles here, will also return. “It is a promise of the territorial expansion of God’s people in all directions until they regain their ancient territory. The old promise of the land is reaffirmed as the implicit corollary of the restored covenant and God’s renewed blessing.” (Allen 1976, 168)

What we see is an assurance here from YAHWEH that no matter how far away His people may be from the land, they are not too far away for God to restore them to the land.

Obadiah 21

“The deliverers will ascend Mount Zion To judge the mountain of Esau, And the kingdom will be the LORD’S.” (NASB 2020)

God is moving forward today undeviatingly, unhesitatingly toward the accomplishment of His purpose; that is, of putting His King on Mount Zion. He says that He will turn and turn and overturn the nations until He comes whose right it is to rule (see Ezek. 21:27).

Nothing can deter or detour or defer God in His plan and in His program. No son of Esau, no animal, can stop Him. No proud man walking this earth can cause God to relinquish or retreat one inch. He is moving today to victory. The kingdom is the Lord’s! (McGee 1997, 736)

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