

Pastor Jeremy M. Thomas
Fredericksburg Bible Church
107 East Austin
Fredericksburg, Texas 78624
830-997-8834 jthomas@fbgbible.org

C0626 – July 5, 2006 – Ob 1:10-21 – Dick Roesch – Obadiah

Review

Last week, we saw that Edom was deceitful in dealings with its neighbors, instigating a fight between a neighbor and Israel or actually joining in with attacking Israel.

We saw that Edom (a.k.a. Esau, Mount Seir) became a name synonymous with “the nations” that had fought and would fight against the Israelites, and in eschatological terms “the world” at Christ’s 2nd Coming.

Esau could have been, and should have been, a good neighbor to their relatives, Israel, and the surrounding nations. Instead, they hated Israel without cause, and broke covenant with all their neighbors as it suited them.

And in Summary, we saw that:

God graciously gave Esau land in which to settle.

God has seen the pride and arrogance of Edom.

Edom has exhausted God’s patience.

Edom is under judgment!

Let’s continue on with verses 10-21 and see how the LORD deals with Edom and Israel.

Another look at our outline.

OUTLINE

I. Edom's coming judgment vv. 1-9

A. The introduction to the oracle v. 1

B. The breaching of Edom's defenses vv. 2-4

C. The plundering of Edom's treasures vv. 5-7

D. The destruction of Edom's leadership vv. 8-9

II. Edom's crimes against Judah vv. 10-14

A. The statement of the charge v. 10

B. The explanation of the charge vv. 11-14

III. The restoration of Israel's sovereignty vv. 15-21

A. The judgment of Edom and the nations vv. 15-18

B. The occupation of Edom by Israel vv. 19-21

Read – verses 10-21

10 "Because of violence to your brother Jacob, you will be covered with shame, and you will be cut off forever.

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 "And 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.

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.

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, and those of the Shephelah the Philistine plain; also, they will possess the territory of Ephraim and the territory of Samaria, and Benjamin will possess Gilead.

20 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.

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

II. Edom's crimes against Judah vv. 10-14

A. The statement of the charge v. 10

v10 "Because of ^aviolence to your brother Jacob,

¹You will be covered with shame,

a Gen 27:41; Ezek 25:12; Joel 3:19; Amos 1:11

^bAnd you will be cut off forever.”

v10 Pride was not the only reason God would humble Edom. The Edomites had also cursed the people whom God had purposed to bless, the Israelites (cf. Gen. 27:40-41; Exod. 15:15; Num. 20:14-21; Deut. 2:4; Judg. 11:17-18; 1 Sam. 14:47-48; 2 Sam. 8:13-14; 1 Kings 11:15-16; 1 Chron. 18:11-13; Ps. 60; et al.). In doing this they had incurred God's wrath (Gen. 12:3). "Violence" (Heb. *hamas*) includes both moral wrong and physical brutality. This violence was especially despicable since it was against Edom's brother, Jacob (i.e., the Israelites). Consequently, great shame would cover Edom (cf. v. 2), and God would cut her off forever (cf. v. 9).

B. The explanation of the charge vv. 11-14

v11 “On the day that you ^astood aloof, On the day that strangers carried off his wealth,
and foreigners entered his gate and ^bcast lots for Jerusalem—
^cYou too were as one of them.”

v. 11 Callous Non-involvement.

A particular example of the violence done by the Edomites is a non-action (the sin of omission). Jerusalem was in desperate straits. Strangers had entered the city. They had carried away the wealth of the place. The conquerors were casting lots over the city, dividing it up for the purposes of taking plunder. As a “brother” or ally Edom should have rendered assistance to Judah. That, however, was not the case. The Edomites “stood aloof,” (lit., on the other side, opposite, making no effort to aid). By failing to come to the aid of the oppressed “brother,” the Edomites were “as one of them,” i.e., they were as guilty as those who actually plundered Jerusalem.

The two most likely historical occasions that are in view are, first, the invasion by a coalition of Arabs and Philistines who carried off King Jehoram's family and his property during a period of tension with Edom (853-841 B.C.) The second possible event was the destruction of Jerusalem by Nebuchadnezzar in 586 B.C. As we discussed in an earlier portion of this exposition, there appears to be slightly better evidence for the first occasion than for the second.

1 Lit *Shame will cover you*

b Ezek 35:9

a Ps 83:5, 6; 137:7; Amos 1:6, 9

b Joel 3:3; Nah 3:10

c Ezek 35:10

Edom's treachery against Judah had taken place on a particular "day" in the past. Likewise God's judgment would come on a particular "day" yet future (v. 8). The Edomites' sin was that they failed to help the Israelites in their hour of need (cf. Luke 10:31-32). Instead they stood aloof and watched joyfully as Israel's invader plundered Jerusalem. Enemies passing through a city's gate signified the loss of its self-rule. God considered the Edomites as guilty as Jerusalem's invaders because the Edomites failed to render aid to their brethren.

Carl Armerding in his "Obadiah" Vol. 7 of The Expositor's Bible Commentary writes, "In the sight of God, who looks not on the outward appearance but on the heart, there is little distinction in moral accountability between overt sin and an inner bias toward that sin that permits it to go unchecked (cf. Matt 5:21-32). The Israelites are always commanded in the law to preserve a friendly and brotherly attitude towards Edom (Deut. ii. 4, 5); and in Deut. xxiii. 7 it is enjoined upon them not to abhor the Edomite, because he is their brother."

Note: Verses 12-14 are from the NET Bible Translation

I like the way the New English Translation (NET) translates verses 12-14:

- v12: You should not have **gloated** when your relatives suffered calamity.
You should not have **rejoiced** over the people of Judah when they were destroyed.
You should not have **boasted** when they suffered adversity.
- v13: You should not have **entered the city** of my people when they experienced distress.
You should not have **joined in gloating** over their misfortune when they suffered distress.
You should not have **looted their wealth** when they endured distress.
- v14: You should not have **stood at the fork** in the road to slaughter those trying to escape.
You should not have **captured** their refugees when they suffered adversity.

v. 12-13 God reinforced the seriousness of the Edomites' sin by condemning it in parallel terminology eight times (vv. 12-14). Hostile attitudes more than physical violence were Edom's sins against the Israelites on this occasion. Blood ties should have transcended even covenant ties. Edom's allies would break covenant ties with her (v. 7), but she had betrayed blood ties.

v. 14 Physical violence eventually came into play too. As the Judahite 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. This could be poetic hyperbole, but there is

nothing in the text that indicates overstatement. All the other descriptions of Edom's actions seem to be literal.

Some English translations render verses 12-14 as referring to the future while others interpret them as referring to the past. Since this is a judgment oracle, it seems more likely that God was announcing judgment on Edom for something she had already done rather than for something she would do in the future. As she had been proud (v. 2), she had also been violent (v. 10).

Even back in Moses' time, when leading the Hebrew people away from Egypt, we see the kind of attitude Edom had toward their relatives, the Israelites.

Read Numbers 20:14-21

III. The restoration of Israel's sovereignty vv. 15-21

A. The judgment of Edom and the nations vv. 15-18

15 “For the ^aday of the LORD draws near on all the nations.

^bAs you have done, it will be done to you.

Your ^cdealings will return on your own head.

16 “Because just as you ^adrank on ^bMy holy mountain,

All the nations ^cwill drink continually.

They will drink and ¹swallow

And become as if they had never existed.

17 “But on Mount ^aZion there will be those who escape,

And it will be holy.

And the house of Jacob will ^bpossess their possessions.

18 “Then the house of Jacob will be a ^afire

a Ezek 30:3; Joel 1:15; 2:1, 11, 31; Amos 5:18, 20

b Jer 50:29; 51:56; Hab 2:8

c Ezek 35:11

a Jer 49:12

b Joel 3:17

c Is 51:22, 23; Jer 25:15, 16

1 Or *stagger*

a Is 4:2, 3

b Is 14:1, 2; Amos 9:11–15

a Is 5:24; 9:18, 19; Zech 12:6

And the house of Joseph a flame;
But the house of Esau will be as stubble.
And they will set ¹them on fire and consume ¹them,
So that there will be ^bno survivor of the house of Esau,”
For the LORD has spoken

References to the work and word of the Lord frame this section. Obadiah announced that a reversal of roles was coming for Edom and all the nations.

v. 15 "The day of the Lord" here is a future day in which God will reverse the fortunes of Israel and the nations (cf. v. 8). It will be the day when God establishes His rule in human affairs, namely, when Jesus Christ returns to rule and reign on the earth. Obadiah said that day was approaching.

Keil & Delitzsch remark in like manner: "The primary meaning is not the day of judgment, but the day on which Jehovah reveals His majesty and omnipotence in a glorious manner, to overthrow all ungodly powers, and to complete His kingdom."

As Edom and the other nations had done to Israel, so God would pay them back with precisely the same judgment; the law of retaliation - lex talionis (Lev. 24:20; Deut. 19:21). Edom's punishments that resulted in her demise as a nation before the Second Coming were part of God's judgment on her, but the prophet saw all God's judgments on Edom and the nations, which will culminate in the end times. All the prophets had difficulty seeing the proximity of the future events that they predicted to one another.

Carl Armerding comments "The opening line of v. 15 therefore constitutes the core of Obadiah's prophecy. It provides a theological framework for the preceding verses: the localized disasters befalling Edom and Jerusalem are not merely isolated incidents in a remote and insignificant theater of war, for they mark the footsteps of the Lord himself as he approaches to set up a 'kingdom that will never be destroyed' (Dan 2:44). And the following verses are essentially a commentary on the implications of that impending 'day.'"

v. 16 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" (Luke 21:24).

We live in "the times of the Gentiles." Obadiah described these enemies as drinking there in celebration of their dominion over Israel (cf. Exod. 32:6; 1 Sam. 30:16). Though they

¹ I.e. the people of Esau

^b Jer 11:23; Amos 1:8

would celebrate to the point of delirium, God would destroy them, and they would become as though they had never existed. They would drink the cup of His wrath (cf. Ps. 60:3; 75:8; Isa. 51:17-23; Jer. 25:18-18, 28-29; 49:12-13; Hab. 2:15- 16).

The author Thomas Finley in his book Joel, Amos, and Obadiah comments on v16 in this manner:

"The verse apparently precludes any trace of the nations remaining . . . , yet there will be a remnant of various nations in the Millennium (Isa. 2:2-4; Amos 9:12; Mic. 4:1- 3; Zech. 14:16-19). How are these two ideas to be reconciled? The answer perhaps lies in the difference between the concept of nations before and during the Millennium. Before the golden age of Messiah's rule on earth the nations consider themselves sovereign and fight to maintain their individual rights. When Christ returns, however, only those from the nations who have called on the Lord's name will enter. Also, they will be under one King and no longer a threat to Israel's existence. Therefore, the nations as we presently know them will exist no more once the Millennium begins. In any case, Obadiah dwells only on the destruction of the old order as far as the nations are concerned."

v. 17 The future of Israel (restoration) contrasts with the future of Edom (judgment). In that future time of judgment (the Tribulation), there would be those who escaped from Jerusalem, namely, many Jews (cf. Zech. 13:8; Rev. 12:13-17); Is 37:32 also points to this "remnant". The city would eventually become holy (at the Second Coming), and the house of Jacob, in contrast to the house of Esau, would then possess what God intended for them to have (in the Millennium).

v. 18 The Israelites would then consume the Edomites, as a fire burns up stubble (cf. Exod. 15:7; Isa. 10:17; Joel 2:5; Zech. 12:6; Mal. 4:1; Matt. 3:12; Luke 3:17). There would be no Edomites left (cf. vv. 8-9; Num. 24:18; Isa. 11:13-14; Ezek. 25:13-14; Amos 9:12), though Israelites would escape from Jerusalem (v. 17). Keil observes that "Obadiah distinctly mentions the house of Joseph, i.e. of the ten tribes, in this passage and in this alone, for the purpose of guarding against the idea that the ten tribes are to be shut out from the future salvation." This prediction will find ultimate fulfillment during the judgment of the nations after the Second Coming and before the messianic rule of Christ in the Millennium begins. Yahweh again guaranteed the accuracy of this prophecy with His own word (cf. vv. 4, 8). Again, Thomas Finley comments: "Some passages, like v. 18, speak of a military participation by Israel in the judgment of the nations just prior to the Millennium (Zech. 12:1-9; Mal. 4:3 [MT 3:21]), while others depict the Lord carrying out the judgment on behalf of His people (Joel 3:12 [MT 4:12]; Zech. 14:3-5; cf. Matt. 25:31-46).

It is difficult to reconstruct the precise order of events. In any case much of the material is evidently not strictly chronological."

The Edomites' fortunes ebbed and flowed for centuries following Obadiah's prophecy. Herod the Great (Matt. 2:1-17), Herod Antipas (Luke 13:31-32; 23:7-12), and Herod Agrippa I (Acts 12:1-11, 23) were all of Edomite descent. But in the second century B.C. the Jews and other enemies virtually consumed Edom as a nation. It was then that the Edomites lost their national identity and autonomy (to the Nabateans), which they never regained. So the final destruction of the nation of Edom by Israel took place long before the end times. Thomas Finley remarks ". . . one could speak of a partial fulfillment of Obadiah's oracles when the Maccabeans and Hasmoneans reclaimed these areas for Israel."

However, Obadiah spoke of "the nations" as well as Edom. He foresaw the destruction of all Gentile powers that dominated the Israelites.

Had the Jews accepted Jesus Christ as their Messiah, He would have begun to rule just a few years after His crucifixion and resurrection. Since they rejected Him, the final judgment of the nations that the prophets predicted is still future.

B. The occupation of Edom by Israel vv. 19-21

19 Then those of the ¹Negev will ^apossess the mountain of Esau,
And those of the ²Shephelah the ^bPhilistine plain;
Also, ^cpossess the territory of Ephraim and the territory of Samaria,
And Benjamin will possess Gilead.

20 And the exiles of this host of the sons of Israel,
Who are among the Canaanites as far as ^aZarephath,
And the exiles of Jerusalem who are in Sepharad
Will possess the ^bcities of the Negev.

21 The ^adeliverers will ascend Mount Zion

1 I.e. South country

a Is 11:14; Amos 9:12

2 I.e. the foothills

b Is 11:14

c Jer 31:5; 32:44

a 1 Kin 17:9; Luke 4:26

b Jer 32:44; 33:13

To judge the mountain of Esau,
And the ^bkingdom will be the LORD'S.

This periscope (section of text), as the former one, also has a framing phrase: "the mountain of Esau" (vv. 19, 21). This mountain, of course, contrasts with the Lord's holy mountain, Zion (vv. 16-17).

vv. 19-20 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, 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 (perhaps Sardis in modern Turkey or a territory in Media or Spain) would return and occupy the southern portions of the land, the Negev. Israel would again conquer the land, but this time she would subdue it completely and occupy all the territory God had promised Abraham (cf. Gen. 13:14-17; 26:2-5; 28:13-15; Deut. 1:7).

v. 21 In summary, those who would deliver the Jews to their divinely intended destiny would ascend Mt. Zion and would judge Mt. Seir. Edom would not prevail over Israel, but Yahweh would prove to be sovereign (cf. v. 1). His kingdom would extend over the whole Promised Land, even the part that Israel's enemies formerly occupied and the people who formerly opposed them. The conquest of the land that Joshua began but did not finish will be complete then. Thus Obadiah's prophecy, this tale of two mountains, ends gloriously with Yahweh's kingdom dominating all the nations and with Yahweh as King of Kings and Lord of Lords. This is the hour that Jeremiah looked on to as Israel's greatest joy and blessing in the Millennium, that era in which Israel will fulfill the purpose of God for her which has always been in His heart.

Frank Gaebelein in his book Four Minor Prophets (Obadiah, Jonah, Habakkuk, and Haggai): Their Message for Today writes, "None of the prophets has a more exalted close than this....No man-ruled empire nor any nation of this world will endure forever. All will one day be merged into that eternal kingdom over which the Lord Jesus Christ will reign in solitary glory."

And to that I say – Amen and Amen!

Conclusion:

a Neh 9:27

b Ps 22:28; 47:7-9; 67:4; Zech 14:9; Rev 11:15

The short Book of Obadiah presents a powerful message. It shows what happens to those who reject God's Word and His grace, rebelling in foolish pride. During Edom's prosperity many in Israel could have asked, "Why do the wicked prosper?" (cf. Ps. 73:3) But the voice of Obadiah comes thundering through the pages of the Old Testament, and is echoed in the New: "Do not be deceived: God cannot be mocked. A man reaps what he sows" (Gal. 6:7).

Obadiah's words underscore the fact of God's justice. "For we know Him who said, It is Mine to avenge; I will repay. . . . It is a dreadful thing to fall into the hands of the living God" (Heb. 10:30-31). One who responds in obedience to the grace of God has everything to gain, but a person who spurns His grace in pride has everything to lose.

Dr. Fruchtenbaum writes in his book The Footsteps of the Messiah that Babylon and Edom "will be two desolate spots throughout the period of the kingdom (Egypt will be desolate for only forty years). . . . These two areas will be places of continual burning pitch and burning brimstone. The smoke will rise and be visible for the entire one thousand years. While Satan will be confined in the Abyss, his demons will be confined in Babylon and Edom. These two places will be the abode of demons for the entire kingdom period."

Some closing thoughts:

Recognizing God's two programs

Amillennial interpreters understand New Testament references to Israel as references to the church. They see the fulfillment of Obadiah's prophecy not in the restoration of Old Testament Israel to future sovereignty in the Promised Land but in the final victory of the church over all her enemies. Thus the saying: "The New in the Old concealed, the Old in the New revealed" attributed to Augustine (150ad) has led so many onto the path of confusion!

Dispensations (God's administration periods in history) are important.

Hermeneutics (consistent "normal" interpretation) is important.

Maintaining a distinction between Israel and the church is important.

We must be careful to use the correct interpretation of the Bible when dealing with prophecy. Almost 1/3 of the Old Testament is prophesy and over 20% of the New Testament is prophesy.

Example of Amillennial interpreters from The Jerome Bible Commentary on Obadiah (Roman Catholic):

Injustice against the Church of God:

- Obadiah is a prophecy against Edom, the cousins of the Jews, for the injustices committed against Israel, the Church of God... anyone who does something against the church of God pays dearly, that's part of the story of the Old Testament.

- *"He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me."* (Lk.10:16)... to hurt the Church of Christ is a sacrilege, to hurt priests, nuns, Christian laymen... Restoration of Israel:

- v17 *But on Mount Zion will be deliverance; it will be holy, and the house of Jacob will possess its inheritance...*

v21 *Deliverers will go up on Mount Zion to govern the mountains of Esau. And the kingdom will be the LORD's.* (Ob.17,21).

- This prophecy has not been fulfilled physically, but yes, it is being fulfilled spiritually: The New Testament makes quite clear that the true church is to be seen, not as replacing God's Israel or as being separate from God's Israel, but as being God's Israel. Those who become true Christians are true sons of Abraham (Galatians 3), are the Israel of God (Galatians 6.16), are fellow-citizens with God's true people (Ephesians 2.11-22), have entered into the covenant of promise, and are branches of the true vine (John 15.1-6) and have been grafted into the olive tree (Romans 11). They are the true 'dispersion' (James 1.1; 1 Peter 1.1).

Israel has been dismissed!

Another example from The Teacher's Commentary on Obadiah (Protestant):

The "day of Yahweh" is a day of judgment for Yahweh's enemies and a day of vindication for his devoted worshipers. Every local judgment is a harbinger of that final day when all sinners meet their doom at the judgment bar of God (v. 15).

A. Pictures of the Kingdom (vv. 17–20).

Mt. Zion in Old Testament prophecy is used as a symbol of spiritual Jerusalem (Gal 4:25f.; Heb 12:22–25), the church triumphant (Rev 21–22).

The spiritual kingdom of Christ is ultimately victorious over all opposition.

A steady stream of desperate people will escape the devastation of sin and dread of death by seeking refuge on Mt. Zion, the spiritual kingdom of Christ (v. 17a).

The spiritual kingdom of Christ is ultimately victorious over all opposition. Those who attack and harass the people of God will be destroyed completely.

Again, Israel has been dismissed!

Covenant Theology has a presupposition that “the church is Israel”. So, reading the Old Testament with that presupposition, I will always get the result I desire.

However, Dispensational Theology plus the hermeneutics of reading in the normal, grammatical, historical manner, and separating the church from Israel, allows the text to tell me what it means. There is one and only one interpretation of any given passage or text of Scripture, and I must be consistent in my rules of interpretation (hermeneutics); and remember: context, context, context.

What can we learn from the prophesy of Obadiah?

God’s devoted love for Israel.

God’s wrath on those who curse Israel.

God’s commitment to give Israel the land He promised her, and the fulfillment of Ezekiel 36:24-28:

"For I will take you from the nations, gather you from all the lands, and bring you into your own land.

Then I will sprinkle clean water on you, and you will be clean;

I will cleanse you from all your filthiness and from all your idols.

Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. And you will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.”

Bibliography

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Dr Fruchtenbaum’s The Footsteps of the Messiah

The Teacher’s Commentary on Obadiah

The Bible Knowledge Commentary on Obadiah by Walter L. Baker

Unger’s Commentary on the Old Testament

The Minor Prophets by Charles L. Feinberg

Biblical references to Edom

¹ Ps 137:7 "Remember, O LORD, against the sons of Edom the day of Jerusalem, who said, "Raze it, raze it, to its very foundation."

Is 21:11-12 "The oracle concerning Edom. One keeps calling to me from Seir, "Watchman, how far gone is the night? Watchman, how far gone is the night?" The watchman says, "Morning comes but also night. If you would inquire, inquire; Come back again."

Is 34:1-17 "For My sword is satiated in heaven, behold it shall descend for judgment upon Edom, and upon the people whom I have devoted to destruction. The sword of the LORD is filled with blood, it is sated with fat, with the blood of lambs and goats, with the fat of the kidneys of rams. For the LORD has a sacrifice in Bozrah, and a great slaughter in the land of Edom. Wild oxen shall also fall with them, and young bulls with strong ones; thus their land shall be soaked with blood, and their dust become greasy with fat. For the LORD has a day of vengeance, a year of recompense for the cause of Zion. And its streams shall be turned into pitch, and its loose earth into brimstone, and its land shall become burning pitch. It shall not be quenched night or day; its smoke shall go up forever; from generation to generation it shall be desolate; none shall pass through it forever and ever. But pelican and hedgehog shall possess it, and owl and raven shall dwell in it; and He shall stretch over it the line of desolation and the plumb line of emptiness. Its nobles-- there is no one there whom they may proclaim king-- and all its princes shall be nothing. And thorns shall come up in its fortified towers, nettles and thistles in its fortified cities; It shall also be a haunt of jackals and an abode of ostriches. And the desert creatures shall meet with the wolves, the hairy goat also shall cry to its kind; Yes, the night monster shall settle there and shall find herself a resting place. The tree snake shall make its nest and lay eggs there, and it will hatch and gather them under its protection. Yes, the hawks shall be gathered there, every one with its kind. Seek from the book of the LORD, and read: Not one of these will be missing; none will lack its mate. For His mouth has commanded, And His Spirit has gathered them. And He has

¹*New American Standard Bible : 1995 update*. 1995 . The Lockman Foundation: LaHabra, CA

cast the lot for them, and His hand has divided it to them by line. They shall possess it forever; from generation to generation they shall dwell in it.”

Is 63:1–6 “Who is this who comes from Edom, with garments of glowing colors from Bozrah, this One who is majestic in His apparel, marching in the greatness of His strength? "It is I who speak in righteousness, mighty to save." Why is Your apparel red, and Your garments like the one who treads in the wine press? "I have trodden the wine trough alone, and from the peoples there was no man with Me. I also trod them in My anger, and trampled them in My wrath; and their lifeblood is sprinkled on My garments, and I stained all My raiment. "For the day of vengeance was in My heart, and My year of redemption has come. "And I looked, and there was no one to help, and I was astonished and there was no one to uphold; so My own arm brought salvation to Me; and My wrath upheld Me. And I trod down the peoples in My anger, and made them drunk in My wrath, and I poured out their lifeblood on the earth.”

Jer 49:7–22 “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? "Flee away, turn back, dwell in the depths, O inhabitants of Dedan, for I will bring the disaster of Esau upon him at the time I punish him. "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 stripped Esau bare, I have uncovered his hiding places so that he will not be able to conceal himself; his offspring has been destroyed along with his relatives and his neighbors, and he is no more. "Leave your orphans behind, I will keep them alive; and let your widows trust in Me." For thus says the LORD, "Behold, those who were not sentenced to drink the cup will certainly drink it, and are you the one who will be completely acquitted? You will not be acquitted, but you will certainly drink it. "For I have sworn by Myself," declares the LORD, "that Bozrah will become an object of horror, a reproach, a ruin and a curse; and all its cities will become perpetual ruins." 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!" "For behold, I have made you small among the nations, despised among men. "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. "And Edom will become an object of horror; everyone who passes by it will be horrified and will hiss at all its wounds. "Like the overthrow of Sodom and Gomorrah with its neighbors," says the LORD, "no one will live there, nor will a son of man reside in it. "Behold, one will come up like a lion from the thickets of the Jordan against a perennially watered pasture;

for in an instant I shall make him run away from it, and whoever is chosen I shall appoint over it. For who is like Me, and who will summon Me into court? And who then is the shepherd who can stand against Me?" Therefore hear the plan of the LORD which He has planned against Edom, and His purposes which He has purposed against the inhabitants of Teman: surely they will drag them off, even the little ones of the flock; surely He will make their pasture desolate because of them. The earth has quaked at the noise of their downfall. There is an outcry! The noise of it has been heard at the Red Sea. Behold, He will mount up and swoop like an eagle, and spread out His wings against Bozrah; and the hearts of the mighty men of Edom in that day will be like the heart of a woman in labor."

Ezek 25:12–14 "Thus says the Lord GOD, "Because Edom has acted against the house of Judah by taking vengeance, and has incurred grievous guilt, and avenged themselves upon them," therefore, thus says the Lord GOD, "I will also stretch out My hand against Edom and cut off man and beast from it. And I will lay it waste; from Teman even to Dedan they will fall by the sword. "And I will lay My vengeance on Edom by the hand of My people Israel. Therefore, they will act in Edom according to My anger and according to My wrath; thus they will know My vengeance," declares the Lord GOD.

Ezek 35:15 "As you rejoiced over the inheritance of the house of Israel because it was desolate, so I will do to you. You will be a desolation, O Mount Seir, and all Edom, all of it. Then they will know that I am the LORD."

Joel 3:19 "Egypt will become a waste, And Edom will become a desolate wilderness, Because of the violence done to the sons of Judah, In whose land they have shed innocent blood."

Amos 1:11-12 "Thus says the LORD, "For three transgressions of Edom and for four I will not revoke its punishment, Because he pursued his brother with the sword, While he stifled his compassion; His anger also tore continually, And he maintained his fury forever. So I will send fire upon Teman, and it will consume the citadels of Bozrah."

Obadiah (the whole book)

Mal 1:4 "Though Edom says, "We have been beaten down, but we will return and build up the ruins"; thus says the LORD of hosts, "They may build, but I will tear down; and men will call them the wicked territory, and the people toward whom the LORD is indignant forever."

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