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C0906 – February 11, 2009 – Amos 1:11-12 – Judgment On Edom

All right, open your Bibles to Amos 1. Amos is one of the more lengthy of the so-called Minor Prophets. It's nine chapters, almost as long as the Book of Daniel, but it receives far less attention. The main theme is judgment on the basis of the perfect righteousness and justice of God. So let's review briefly our Doctrine of God. Our key event is Creation. God's in every event by the way, but the defining act of God which is remembered for all eternity is Creation. He defines His essence to us by that act. So when we think about who God is we have to discipline ourselves to think in terms of the Creator-creature distinction, that's the most fundamental and profound thing you can say about God. If you don't get anything else across to your children or grandchildren about God, get this across. Maybe you can't get across sovereignty, fine, get this across because this will solve about 99% of the problems people get themselves into. To communicate the Creator-creature distinction visually we put Him in the open box, that shows that He's independent, that shows that He's infinite, He's not boxed in. Once that distinction is made then we can talk about His attributes. Whatever we say about God up here, whatever human language we use to describe Him, if we say for example God is love and then we have man down here in the closed box (because he's a creature, he's limited and he's finite), if I say God loves and I say man loves do I mean the same thing? I can't possibly mean the same thing, one is infinite the other is finite, there are similarities or else we wouldn't know what we were talking about. But they are not identical. If they were and you talk about God's love and man's love and God's sovereignty and man's choice now God and man are the same thing and you're into the Continuity of Being where maybe you admit there are gradations of difference between Him and us but at bottom we're the same. And that's not true. That's what we're trying to avoid, that's one of the trademarks of paganism, the pagan heart always tends to distort this so that we can get

God down here on our level and God and we can rule the universe together. That's not how it works. God rules the universe, God is sovereign and man has choice, man is responsible down here, but we don't co-reign over history together. He's the author of history, we're actors on the stage of history. So, keep this in mind because when we talk about judgment, God's judging these nations. By judgment we mean there's a line drawn, there's a distinction made, a cut is made such that part of the human race is sliced off. That's what these prophetic warnings are all about in chapters 1-2. So all the prior judgments should start to flood to the front part of your brain. The big one's we've been through are the Flood of Noah where we learn of judgment/salvation. It's a very clear picture. There were people and animals inside the ark and there were people and animals outside the ark, and the planks of that ship were the dividing line. Thought of this way, if you were an inch outside that boat are you going to be judged as much as the guy a 1,000 miles away? It doesn't make a particle of difference. It's a razor sharp division. The other picture is the Exodus, and the dividing line there was what? What was the one thing that separated say the house of life from the house of death? Blood over the door. Another razor sharp division. But whenever we talk about judgment we also have to invoke some standard. You know, what's the standard, is it the latest gallop poll, 55% of people say this, this is the standard and then we go out and apply it rigorously. No, Nazi Germany showed that. Here's the vast majority of the society involved in an atrocity. How do you judge them? On the basis of Nazi law and American legal philosophy by the way, dispensed by Oliver Wendell Holmes, the SS weren't guilty, they were carrying out the law, they were law abiding citizens. But we all know something's not right, you don't just wipe out 10 million people. So is society or the state the standard? Is nature the standard? What is by natural law right? Then we can't get upset about anything because what happens is what's right. Nobody can adapt to that, we know why, man has a conscience, you can sear the conscience but you can't totally destroy it, everyone's got a conscience. Well, what the Christian system is saying is that God is the standard, that there's a higher law that stands above society, it stands above nature because He's the creator of society, He's the creator of nature. And what goes on down here in society and nature has to be compared to His character. And that's what we mean when we say God is righteous. We mean that God's character is the standard for what is right and wrong in the cosmos in all places at all times. Once we've established that then we can compare your societies standards to see how close they

approximate His character or not. The second attribute being brought out in Amos is justice. This fits closely with righteousness. Of course you can never separate these all out in God's nature. They are all intertwined. We have to separate them out so we can discuss them. But God is simple, that's a term theologians use to say God is not parts put together that make up a whole; He's not like a puzzle and each attribute a piece of the puzzle. He's not part sovereign, part love, part just, part eternal and so forth and when we put all those together we get God. But to discuss Him the only way we can do it is separate it out. And one thing Amos separates out is justice. Justice means He doesn't play favorites. His attitude toward evil is uncompromising no matter who might be involved. There's no compromising of God's standard. Works systems always have compromise justice because you've got the good works on one side of the scale and the bad works on the other side and it's just a contest to see which outweighs the other. God's not like that. That's not justice, that's compromise. And together righteousness and justice, we say is His holiness, which means He's "set apart." What sets Him apart ethically is His righteousness and justice. He always acts in accordance with His nature and His character is the standard for what is right or wrong. So these judgments in chapter 1 are according to that standard.

Last week we met the Phoenician people, a merchant sea-faring people. These people had a tremendous economic empire spread throughout the Mediterranean world and though they had come into a contract of brotherhood with Israel in the time of David and Solomon they ended up violating the contract and selling of Israeli's as war captives to Edom. Today we want to look at Edom. We've mentioned them several times already. They're mentioned in 1:6 and 1:9. Both the Philistines and the Phoenicians sold whole populations of Israeli captives to Edom. So let's what the Lord has to say about Edom, v 11-12.

¹¹Thus 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. ¹²"So I will send fire upon Teman And it will consume the citadels of Bozrah."

Verse 11, the details, as in all of these short pronouncements, begin with **Thus says the LORD**, recalling to mind the Doctrine of Revelation. "**For**

three transgressions of Edom and for four. That's the $x/x+1$ formula found in 1:3, 1:6, 1:9, 1:11, 1:13; 2:1, 2:4, 2:6. The point is not to say they have three or four sins though you can count three or four against Edom. The point is to say the iniquity of the Edomites is full. For this **I will not revoke its punishment** which is to say grace has been exhausted and judgment is decided upon **Edom**. You can look at the three or four crimes listed here, **he pursued his brother with the sword...he stifled his compassion; His anger also tore continually, And he maintained his fury forever.** The point of which is not to trot out one single event but to point out the perpetual conflict. So let's look at the conflict.

Edom is a land, it's a people and it's a person. First, he's a person, let's look at this person. **Edom** is another name for who? Esau. Jacob and Esau were brothers. And what's the interesting thing about these two brothers? They were twin brothers. Turn to Gen 25. Verse 19, notice, "These are the records of the generations of Isaac," verse 20, "and Isaac was forty years old when he took Rebekah," verse 21, "Isaac prayed for his wife on behalf of his wife, because she was barren, and the Lord answered him," now, talk about answered prayer. This is when you pray for one and you get two. Be careful what you pray for you might just get it and then some. Well, that's what happened, she conceived. Verse 22, "But the children struggled within her," notice, the war is on even before they were born, here they are in the womb and there's conflict, verse 23, she's inquired of the Lord, "What's going on here, I'm barren?" and "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." Now wait a minute, I thought two boys were in her womb, but the Lord says "two nations...two peoples." And the nations are already at war with one another before they're even born? Yes, two boys, born in v 24 but also two nations. So the link is not between the two sons but between each son and his nation. That's interesting, because when I think of twins I think of the genetic connection between the two. I don't think of a separation between the two but the Lord does think of a separation of the twins. They're already separated by war in the womb. Now think of it, here you have twin boys, they shared the same mother, the same father and the same womb at the same time and yet they are more different than they are similar. Pay attention to all this because this is a set up for something we'll learn later. In v 25-26 we get the birth order, "Now the first came forth red, all over like a hairy garment; and

they named him Esau. ²⁶Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob;" So we have Esau and Jacob. Esau the older so he shall serve Jacob. By the way, these two twins were very different in appearance and demeanor, Esau was hairy all over and Jacob was smooth. Esau was a hunter type, Jacob was not. Does this mean they were not identical? Not necessarily. That's a big question. Having twins myself I've been having a running dialogue with a seminary professor David Olander whose a graduate of DTS back in the 70's and now faculty at Tyndale Seminary. He's always calling me to ask about my twins and I'm always calling him to work more with the Hebrew text since he's an expert. We've both investigated carefully the biblical texts and there's no absolute indication whether they were fraternal or identical. The tendency for people is to think they were fraternal because they look different, they have different preferences and different demeanor. But if you know much about identical twins you know that means they share the same nuclear DNA, it does not take into account mitochondrial DNA which is passed on only by the mother, and so sometimes you see identical twins, they look very different and that can be due to mitochondrial DNA even though if you check their nuclear DNA it will be identical. So in all actuality there has never been any two people that have been completely identical in their genetic makeup. Further, environmental factors can cause differences. The scientific dogmatism of our day makes much of the genetic and environmental factors, philosophically excluding any factor beyond nature. But the Scriptures do not. Is there anything else that affects history? Science says genetics and environment control history. Is that correct? v 23, "And the older shall serve the younger." Genetics doesn't determine that, environment doesn't control that. I find it fascinating that to get across the point that God controls history he takes the most extreme example, two boys conceived in the same woman by the same man at the same time who grew up in the same home under the same training and yet widely different individuals. And so those factors don't control history, the governing force of history is not found inside history but outside of history. Isn't it amazing that the most important factor excluded from the scientific laboratory is the main ingredient?

Hold your place here and turn to Rom 9 to see the main ingredient. What was it that made these two boys so different? How could they be so different when they share so much in common? Rom 9, verse 10. "And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our

father Isaac;” emphasis on one man, not two men, these twins had the same genetic source, it’s as if Paul was speaking in the 21st century, “for though *the twins* were not yet born and had not done anything good or bad,” in other words the issue isn’t genetics, the issue isn’t ethics, good works, bad works, it couldn’t be anything like that, they weren’t even born yet. He’s getting rid of all the excuses. What is the issue, verse 11, “so that God’s purpose according to *His* choice would stand, not because of works but because of Him who calls,” the main ingredient is that God has an elective purpose in history. The proof of it, verse 12, “it was said to her, “THE OLDER WILL SERVE THE YOUNGER.” ¹³Just as it is written, “JACOB I LOVED, BUT ESAU I HATED.” Oh, that’s not fair, I thought it was man’s will, human volition, that controls history? V 16 says the opposite. It does not depend on man’s will, man’s volition, but on God’s mercy. What’s guiding history is not the will of man at all but the mercy of God. Don’t forget we’re all in the same ball of wax, all of us are fallen in Adam, all of us are at enmity with God. He, by His mercy, chooses to remake part of it.

Now turn back to Gen 25, this time, verse 27, and observe the differences, “When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents.” Different vocations, different dwelling preferences. ²⁸Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob.” Uh-oh, some family problems there, parents playing favorites. Verse 29, “When Jacob had cooked stew, Esau came in from the field and he was famished; ³⁰and Esau said to Jacob, “Please let me have a swallow of that red stuff there, for I am famished.” Therefore his name was called Edom.” Alright, there’s the origin of his nickname Edom. Esau became known as Edom, later Jacob becomes known as who? What’s his nickname? Israel. Both of them got these new names at critical junctures in their lives. Edom got his because he sold his birthright for a bowl of tomato soup. How did Israel get his? He wrestled with God. So you have one guy named in the Hebrew, *haadom*, *haadom*, which means “red soup.” And the other guy named in the Hebrew, *Yisrael*, *Yisrael*, which means “wrestles with God.” And the red soup will serve the wrestler. God said it, it’s His program, he runs history, not genetics, not environment, not parents, but God. And God chose to confirm the Abrahamic Covenant to Jacob and not Esau.

Second, Edom is a nation located to the SE of Israel, mostly red in appearance, a reddish orange sandstone. Notice in our passage Edom is not a

city, the first three letters we looked at were directed at cities; Damascus, Gaza and Tyre which stood for their respective nations, but the rest of our letters name the nation. We aren't told why this difference but we do know the first three are not blood relatives and the last four are. So this may be to demarcate blood relatives. The last four leading up to Israel are blood relatives. Ammon and Moab were the sons of Lot, Abraham's nephew. Judah, was the closest relative because he was the brother of the other eleven sons of Israel. And Edom was the twin brother of Israel. Edom as a nation is bordered on the north by the Zered River which extends from the south end of the Dead Sea. The southern border is at the north end of the Gulf of Aqaba or Red Sea. It is a mountainous, rugged region that is mostly sandstone of a reddish-orange appearance. In the ancient world it was full of agricultural activity and grazing, especially the eastern segment. In antiquity copper was mined in Edom.ⁱ Today it is modern day Jordan and if you're familiar with the movie Lawrence of Arabia, it was filmed in Edom. It is sometimes referred to as Seir or Mt Seir (Gen 32:3). Seir is a mountain range running N-S caused by the Africa-Syrian Rift Valley. Mt Seir is the tallest mountain on the range. It is also prone to earthquakes as can be seen in the Great Treasury at Petra. The Seir Mountains run here along the eastern side of the Arabah which is the deep depression south of the Dead Sea that extends down to the Gulf of Aqaba. Edom apparently was on both sides of this valley but lived primarily to the east. Edom controlled a large portion of the King's Highway which was an international trade route extending from Saudi Arabia in the south to Damascus in the north where it joined the International Coastal Highway or Via Maris. Much slave trafficking of Jewish war captives took place along this highway (Amos 1:6-8; 9-10).

Third, Edom as a people are the descendants of Esau. They displaced and intermarried with the Horites who lived there before them (Gen 14:6) in that region. They still exist today and are an Arab people, mostly Muslim. In AD632 the city of Bozrah, mentioned by Amos, was conquered by the Arabs and became an important city of Islam, the pilgrim route to Mecca passed through it for many centuries.ⁱⁱ

The charges in verse 11, let's read them, there are debates on how to translate these phrases, you can access those debates in my notes. Let's just consider the NASB. **Because he pursued his brother with the sword, While he stifled his compassion; His anger also tore continually, And**

he maintained his fury forever. You can take that as one dominant charge, or two or three or four. I think it's probably two charges; first *brotherly hatred* and second *continual hatred*. The overwhelming idea is a *mental attitude sin of hatred* which works its way out in murder. And if we turn to Gen 27 we can see this get started. The origins of this mental attitude sin of hatred began when Jacob got Esau's birthright. This chapter records Jacob getting Esau's blessing which exacerbates the situation. You remember the story, Isaac was about to die and he was blind so he called Esau to himself and said, "Son, go out and kill some game, return and prepare it and I'll bless you." So Esau went out but Rebekah had overheard. She favored Jacob so she dressed him up in Esau's clothes, prepared two goats and sent the dish in with Jacob. Isaac can't see he can only smell, he smells the clothes of Esau and thinks it's him, so he goes on and gives Esau's blessing to Jacob. The blessing is in v 27, "So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, "See, the smell of my son is like the smell of a field which the LORD has blessed; ²⁸Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine; ²⁹May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you." Notice the last phrase, it's a quote from where? Who else was this said to? Abraham. Gen 12:3. So now Jacob's the elect line, God had already pre-ordained it. Now Esau comes in, he's made his kill, he's prepared the dish, he comes in to get the blessing, verse 36, he starts to get upset, "He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?" ³⁷But Isaac replied to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?" ³⁸Esau said to his father, "Do you have only one blessing, my father? Bless me, *even* me also, O my father." So Esau lifted his voice and wept." So now he's really upset, "³⁹Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above. ⁴⁰"By your sword you shall live," notice the phraseology, by the sword, "And your brother you shall serve; But it shall come about when you become restless, That you will break his yoke from your neck." And v 41, watch how the spirit of hatred sets in, "So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, "The days of

mourning for my father are near; then I will kill my brother Jacob.” Alright, there it is, the war is on, the spirit of hatred has set in, it’s the same spirit of Cain. Here’s a man who will raise Cain and the people who come from him will raise Cain. These people stir up trouble, they are still around today, just look at the Middle East and I imagine you can identify some of them.

So that’s the background of these charges, the mental attitude sin of hatred which is described in two ways by Amos; *brotherly hatred* and *continual hatred*. For that Edom will be judged. The more I reflect on Scripture the more I see that the real issue here is that we have the plan of God and in the plan of God, God says, I chose Israel not Edom and therefore Edom has either to adjust to the plan of God or rebel against the plan of God. And historically Edom has rebelled against the plan of God. Thus, these two brothers represent a great divide—a fence between two types of people down through the ages. Those people or nations like Esau/Edom who, although they know God’s sovereign choice of Jacob/Israel continue to reject this reality and stand opposed to God’s plan in history. And those people or nations who are like Jacob/Israel who accept the sovereignty of God and His right to bestow blessing as He wishes and therefore favor Israel because they desire to be in-step with God’s purposes as they are working out in history. There are only two sides to this fence, and isn’t it interesting in our modern day that Israel is always in the thick of geopolitical discussion? They are forever the dividing line. People are stumped over this little piece of real estate. And they're stumped because the plan of God is working out in history and men react to this. The reaction is going to go one of two directions. And the reaction is becoming increasingly one sided. One side of the fence is chock full of people who hate Israel and hate those who bless Israel because they hate the plan of God, because they hate God Himself. There are very few people and nations on the other side of the fence who have submitted to the plan of God and love God. I’d say Micronesia of all the nations is the only one on the other side of the fence. The USA is on the fence. And so the significance of the Jacob-Esau conflict has powerful spiritual implications for every individual and nation in history as we shall see. Edom, in particular, will come to represent those Gentile nations which ultimately array themselves against God’s sovereign choice of Israel in the Abrahamic Contract.

Turn to Numbers 20 to see the brotherly hatred during the **Wilderness Wanderings**. Remember from our framework, Israel had just come from Mt

Sinai and they were going to enter from the southern point of Kadesh Barnea. But they failed to trust God's strategy so they wandered for 40 years. Numbers 20 brings us to the time when Moses tries to take Israel north to make the eastern approach at Jericho. But to get there look what he has to pass through; Edom and Moab. v 14, "From Kadesh Moses then sent messengers to the king of Edom: "Thus your brother Israel has said, 'You know all the hardship that has befallen us; ¹⁵that our fathers went down to Egypt, and we stayed in Egypt a long time, and the Egyptians treated us and our fathers badly. ¹⁶But when we cried out to the LORD, He heard our voice and sent an angel and brought us out from Egypt; now behold, we are at Kadesh, a town on the edge of your territory. ¹⁷Please let us pass through your land. We will not pass through field or through vineyard; we will not even drink water from a well. We will go along the king's highway, not turning to the right or left, until we pass through your territory.' " ¹⁸Edom, however, said to him, "You shall not pass through us, or I will come out with the sword against you." Notice the sword, symbol of execution in the Scripture, Edom's hatred. ¹⁹Again, the sons of Israel said to him, "We will go up by the highway, and if I and my livestock do drink any of your water, then I will pay its price. Let me only pass through on my feet, nothing *else*." ²⁰But he said, "You shall not pass through." And Edom came out against him with a heavy force and with a strong hand. ²¹Thus Edom refused to allow Israel to pass through his territory; so Israel turned away from him." Because of this, in Judg 11 they have to resort to another route, they head down to Ezion Geber (Elath) at the tip of the Red Sea and then head north along the eastern skirts of Edom along the wilderness way to get north toward the eastern approach at Jericho. Despite Edom's hatred and discourtesy, you know what the Lord told them in Deut 23. Turn to Deut 23. The Lord gave some special instructions regarding Israel's treatment of Edom. Verse 7, "You shall not detest an Edomite, for he is your brother;"ⁱⁱⁱ you shall not hate them. Verse 8, "The sons of the third generation who are born to them may enter the assembly of the LORD." And not only that, after three generations let them join your assembly. There's still grace operation in the plan of God.

All right, let's go to the **Conquest and Settlement** period, about 450 years here, Joshua started the Conquest but didn't finish it; even so they began to divide the land up and when they did Joshua established Judah's border to the west of the Dead Sea up to but not in the border of Edom (Josh 15:1, 21). So he did not provoke Edom.

During the reign of Saul, Israel fought against Edom (1 Sam 14:47). We're just given one verse on that. But even so, Saul permitted Edomites to serve in the Israeli army (1 Sam 21:7; 22:9) and therefore they were allowing them to enter the assembly of the Lord.

During the time of **King David**, now we're talking about 1000BC, David had a conflict with the Edomites in the valley of the Dead Sea and he killed 18,000 of them, subjugated Edom and set up garrisons and they served him. The Lord was with David because he followed the Lord with all his heart.

Now turn over to 1 Kings 11, we turn to the time of **King Solomon**. Solomon was the son of David through Bathsheba. 1 Kings 10 records Solomon's period of obedience to the Lord and all the positive blessings accrued, the wealth, the wisdom and the splendor of Solomon's era. During this period Solomon built a port at Ezion-geber on the Gulf of Aqaba in Edom, modern day Eilat, and he was able to exploit the copper-mines in the region (1 Kgs 9:26-28). But then something happened, and that something is recorded in chapter 11. 1 Kings 11 records his period of disobedience to the Lord and the cursings accrued. The blessing and the cursing depend on the obedience or disobedience. So Solomon sort of has two careers: the first career of obedience and the second career of disobedience. He did not have an upward trend of sanctification his whole life. He went up and then he declined. Verse 1 describes the beginning of the decline. "Solomon loved many foreign women," verse 3, "He had seven hundred wives...and three hundred concubines, his wives turned his heart away." verse 4, "...his heart was not fully devoted to the Lord, as the heart of his father David had been." And so verse 9, "the Lord was angry with him," and that brings us to verse 14, the discipline, ¹⁴Then the LORD raised up an adversary to Solomon, Hadad the Edomite; he was of the royal line in Edom. ¹⁵For it came about, when David was in Edom, and Joab the commander of the army had gone up to bury the slain, and had struck down every male in Edom ¹⁶(for Joab and all Israel stayed there six months, until he had cut off every male in Edom), ¹⁷that Hadad fled to Egypt, he and certain Edomites of his father's servants with him, while Hadad *was* a young boy." So the royal Edomite line has been in exile in Egypt, now they return as God's adversaries against Solomon. It's interesting because Hadad has absolutely no reason to return, he's living it up in Egypt, in v 19 he's married the queen's sister and so when he wants to go back Pharaoh asks in

v 22, “But what have you lacked with me, that behold, you are seeking to go to your own country?” And he answered, “Nothing; nevertheless you must surely let me go.” Now, that’s sort of a strange move isn’t it? Why does he want to go back? He’s got everything. What could possibly be the inner drive of this man? Isn’t the point of the passage v 14, that God raised up an adversary? That God inclined his heart? That God controls history?

In the period that followed the **Kingdom Divided** under Rehoboam both kingdoms went into **Kingdom Decline**. During this period a number of hostile encounters occurred between the nations of Judah or Israel and Edom. During Jehoshaphat’s reign, Edomites joined Ammonites and Moabites in a raid on Judah but were turned back (2 Chr. 20:1, 8).

Jehoshaphat attempted to reopen the port at Ezion Geber but failed (1 Kin. 22:48). At this time Edom was ruled by a deputy, who acted as king (1 Kgs 22:47). This ‘king’ acknowledged the supremacy of Judah and joined the Judah-Israel coalition in an attack on Mesha, king of Moab (2 Kgs 3:4-27). During the reign of Joram, Edom freed herself from Judah’s control (2 Kgs 8:20–22; 2 Ch. 21:8-10), but again became subject to Judah when Amaziah later invaded Edom, slew 10,000 Edomites in the Valley of Salt, captured Sela and sent 10,000 more to their death by casting them from the top of Mt Sela (2 Kgs 14:7; 2 Chron 25:11-12). Uzziah, his successor, restored the port at Elath (2 Kgs 14:22), but under Ahaz, when Judah was being attacked by Pekah and Rezin, the Edomites invaded Judah and carried off captives (2 Ch. 28:17). The port of Elath was lost once again. (Read ‘Edom’ for ‘Aram’ in 2 Kgs 16:6). Judah never again recovered Edom.

Things went back and forth but for the most part Israel dominated Edom and this is to fulfill the words in Isaac’s blessing of Jacob, you will “Be master of your brothers, And...your mother’s sons bow down to you. Cursed be those who curse you, And blessed be those who bless you.” It gets back to the elective purpose of God in history. God has a plan and you can either align yourself with the plan of God, which is positive volition to the word, or you can rebel against the plan of God, negative volition to the word. And that’s basically what volition is, you can choose to submit to the plan of God and line up with Him or you can choose to make your own plan for history and insist God line up with you. It’s only one way or the other, there are no other choices. But God wins out because He controls history. If you reject His

sovereign plan for history then you'll suffer the consequences. You can't beat God. Heads God wins, tails you lose.

Now what ended up happening to Edom? Has this been fulfilled or should we look for future fulfillment. Amos says they would be judged for their brother hatred and continual hatred. Assyrian inscriptions show that Edom became a vassal-state of Assyria after ~736BC. Then when the Babylonian kingdom began to rise under Nebuchadnezzar, Edom allied with Babylon in another act of brotherly hatred, the destruction of Jerusalem. They said "raze it, raze it to the ground," and when Jerusalem fell Edom rejoiced (Ps 137:7). At that time she moved into the southern areas of the Promised Land as far as Hebron, where the patriarch's Abraham, Isaac and Jacob were buried. But they eventually came under the power of the Babylonians (Jer 27:3ff).

Nabateans occupied old Edom beginning in the third century BC, they were the one's who carved out Petra, the great treasury temple and so forth you see in the Raiders of the Lost Ark, but Edomite civilization continued well into the first century. Herod the Great was an Edomite. They still exist today as a people. I don't know if any of this qualifies as a fulfillment. It may but I don't know. What I do know is that Edom is still a people and that hostility continues. The hostility is so intense that Edom is pictured as Israel's representative enemy (Isa 34:5-17). She becomes representative of all the Gentile nations who align themselves against Israel in the future. The entire Book of Obadiah is a prophecy describing the total destruction of Edom in the future Tribulation. Ezek 35, the whole chapter, let's turn to this one, Ezek 35, a whole chapter devoted to the destruction of the nation Edom. "Moreover, the word of the LORD came to me saying, ²"Son of man, set your face against Mount Seir," Mt Seir being metonymy for Edom, "and prophesy against it ³and say to it, "Thus says the Lord GOD, "Behold, I am against you, Mount Seir, And I will stretch out My hand against you And make you a desolation and a waste. ⁴"I will lay waste your cities And you will become a desolation. Then you will know that I am the LORD. ⁵"Because you have had everlasting enmity and have delivered the sons of Israel to the power of the sword at the time of their calamity, at the time of the punishment of the end," this corresponds to Obadiah, end times hatred of Israel, ⁶therefore as I live," declares the Lord GOD, "I will give you over to bloodshed, and bloodshed will pursue you; since you have not hated bloodshed, therefore bloodshed will pursue you." (lex talionis, the law of retaliation) ⁷"I will make Mount Seir a waste and a desolation and I will cut off from it the one who passes through

and returns. ⁸“I will fill its mountains with its slain; on your hills and in your valleys and in all your ravines those slain by the sword will fall. ⁹“I will make you an everlasting desolation and your cities will not be inhabited.” That’s for the entire Millennium, for 1000 years no one will live there. “Then you will know that I am the LORD. ¹⁰“Because you have said, ‘These two nations and these two lands will be mine, and we will possess them,’ in other words, we want the land promise, we take over the contract, we want the blessing, there’s jealousy which lead to hatred, verse 11, “therefore as I live,” declares the Lord GOD, “I will deal *with you* according to your anger and according to your envy which you showed because of your hatred against them; so I will make Myself known among them when I judge you.” God’s elective plan of history, there it is again. ¹²“Then you will know that I, the LORD, have heard all your revilings which you have spoken against the mountains of Israel saying, ‘They are laid desolate; they are given to us for food.’ ¹³“And you have spoken arrogantly against Me and have multiplied your words against Me; I have heard *it*.” See, this is Edom over there saying, “We control history, we are the Lord’s of history and we will prevail.” ¹⁴“Thus says the Lord GOD, “As all the earth rejoices, I will make you a desolation. 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.” ’ This could have some Islamic undertones, Islam wasn’t a religion of course at the time this was written but if they think Allah is God by the end of this they will know that the Jewish YHWH is God and not Allah. So, it’s a very interesting passage and a very strict warning against aligning yourself against Israel and God’s plan for history. Anyone who does will suffer the consequences.

Turn over to Jer 49, verse 7, look and weep, these people need salvation in our day for their destruction is drawing nigh, ⁷Concerning Edom. Thus says the LORD of hosts, “Is there no longer any wisdom in Teman?” This was a city known for it’s wise men. “Has good counsel been lost to the prudent? Has their wisdom decayed? ⁸“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. ⁹“If grape gatherers came to you, Would they not leave gleanings? If thieves *came* by night, They would destroy *only* until they had enough. ¹⁰“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.

¹¹“Leave your orphans behind, I will keep *them* alive; And let your widows trust in Me.” ¹²For 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*. ¹³“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.” ¹⁴I 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!” ¹⁵“For behold, I have made you small among the nations, Despised among men. ¹⁶“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. ¹⁷“Edom will become an object of horror; everyone who passes by it will be horrified and will hiss at all its wounds. ¹⁸“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. ¹⁹“Behold, one will come up like a lion from the thickets of the Jordan against a perennially watered pasture; for in an instant I will 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?” ²⁰Therefore 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. ²¹The earth has quaked at the noise of their downfall. There is an outcry! The noise of it has been heard at the Red Sea. ²²Behold, 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.” That’s the day of the Second Coming of Jesus Christ, that’s Isa 63:1-6 and Rev 19.

Learn the lesson of Edom which is Extermination of those who touch the apple of God’s eye. Adjust yourself to the plan of God or brace yourself for sudden destruction. Next week Ammon, another blood relative.

- Other prophets announce judgment on Edom (Obad; Lam 4:21-22; Ezek 25:12-14; Joel 3:19; 2 Chron 28:17).

While he stifled his compassion;

- “cast off all pity” the brotherly feeling of those from the same womb.
- another translation is “wiped out his allies” and another is “and destroyed his womenfolk.”
- It is natural to have compassion for one’s brother but the sin nature turns compassion into competition.

His anger also tore continually,

- They fought continuously. These twin boys were fighting even in their mother’s womb (Gen 25:22-23).
- The word picture is of an animal tearing apart its prey.
- Mental attitude sin of anger.

And he maintained his fury forever.

- When anger goes unchecked it turns to fury.

¹²“So I will send fire upon Teman

- The grandson of Esau (Gn. 36:11; 1 Ch. 1:36).
- Teman was a major city in the land of Edom and is metonymy for the whole land of Edom.
- A place in Southern Idumea, the land of “the sons of the east,” frequently mentioned in the Old Testament. It was noted for the wisdom of its inhabitants (Amos 1:12; Obad. 1:8; Jer. 49:7; Ezek. 25:13). It was divided from the hills of Paran by the low plain of Arabah (Hab. 3:3).^{iv}
- The inhabitants were renowned for wisdom (Je. 49:7; Ob. 8f.). Eliphaz the Temanite was one of Job’s comforters (Jb. 2:11).^v This reputation may well derive from Eliphaz the Temanite, who was one of Job’s counselors (Jb 2:11, 4:1; 15:1; 22:1; 42:7–9).^{vi}
- When the Holy One comes He comes from Teman (Hab 3:3)
- A country, and probably a city, named after the Edomite phylarch, or from which the phylarch took his name. The Hebrew signifies “south,” etc., see Job 9:9; Isa. 43:6; and it is probable that the land of Teman was a southern portion of the land of Edom, or, in a wider sense, that of the sons of the east.

vii

And it will consume the citadels of Bozrah.”

- Evidently famous for its strong fortifications, Bozrah symbolizes in the prophetic oracles the whole of Edom (Isa. 34:6; Jer. 49:13, 22; Amos 1:12).^{viii}
 - The chief city of northern Edom, 3,608 ft.(1,100 m.) above sea level.^{ix}
 - controlling the *KING'S HIGHWAY from Elath and thus able to deny passage to the Israelites (Nu. 20:17).^x
 - The Lord is represented as coming from Bozrah, wearing blood-sprinkled garments, having trodden the winepress of His wrath upon the Gentile nations (Is. 63:1–6).^{xi}
 - regarded as impossible to conquer because it was protected by cliffs on three sides. Located 30 miles (48.3 kilometers) north of Petra, at modern Buseirah, it controlled the traffic on the King's Highway.^{xii}
 - Thus, in the 2nd and 3rd centuries AD Bostra was a flourishing caravan city as well as a cultural center. After the enlargement and division of the *Provincia Arabia* in the times of Diocletian-Constantine, Bostra remained the capital of the northern part. In AD632 it was conquered by the Arabs and became an important city of Islam, as the pilgrim route to Mecca passed through it for many centuries.^{xiii}
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- What does the punishment of Esau all go back to? Gen 12:3. If you bless Israel you will be blessed, if you curse Israel you will be cursed.
 - In the end Balaam prophesied that Israel will possess Edom (Num 24:18)

ⁱ Paul J. Achtemeier, Publishers Harper & Row and Society of Biblical Literature, *Harper's Bible Dictionary*, Includes Index., 1st ed. (San Francisco: Harper & Row, 1985), 246.

ⁱⁱNegev, A. (1996, c1990). *The Archaeological encyclopedia of the Holy Land* (3rd ed.). New York: Prentice Hall Press.

ⁱⁱⁱ D. R. W. Wood, *New Bible Dictionary* (InterVarsity Press, 1996, c1982, c1962), 291.

^{iv}M.G. Easton, *Easton's Bible Dictionary* (Oak Harbor, WA: Logos Research Systems, Inc., 1996, c1897).

f and the following (verse, etc.)

^vWood, D. R. W. (1996, c1982, c1962). *New Bible Dictionary* (1156). InterVarsity Press.

^{vi}Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*. Tyndale reference library (1243). Wheaton, Ill.: Tyndale House Publishers.

^{vii}Smith, W. (1997). *Smith's Bible dictionary*. Nashville: Thomas Nelson.

^{viii}Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). *Harper's Bible dictionary*. Includes index. (1st ed.) (141). San Francisco: Harper & Row.

^{ix}Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). *Harper's Bible dictionary*. Includes index. (1st ed.) (141). San Francisco: Harper & Row.

^xWood, D. R. W. (1996, c1982, c1962). *New Bible Dictionary* (145). InterVarsity Press.

^{xi}Youngblood, R. F., Bruce, F. F., Harrison, R. K., & Thomas Nelson Publishers. (1995). *Nelson's new illustrated Bible dictionary*. Rev. ed. of: Nelson's illustrated Bible dictionary.; Includes index. Nashville: T. Nelson.

^{xii}Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*. Tyndale reference library (235). Wheaton, Ill.: Tyndale House Publishers.

^{xiii}Negev, A. (1996, c1990). *The Archaeological encyclopedia of the Holy Land* (3rd ed.). New York: Prentice Hall Press.

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