

The Prophecy of Obadiah

<p>Analysis of Book Vv. 1-14 The coming judgement on Edom by Babylon who they foolishly supported against Judah Vv. 15-21 Destruction of the latter day Edom (all anti-Semitic nations) resulting in the triumph of Zion</p>	<p>Obadiah's name means "Servant of Yahweh" and he is thus a type of Christ (Isa. 49:6). Little is known of the prophet but he was probably a contemporary of Jeremiah (cp. Jer. 49:7-22). If so, he probably saw the Babylonian captivity and may have lived to see the partial fulfillment of some of the things he predicted.</p>
<p style="text-align: center;">Obadiah</p> <p>¹ <u>The vision</u> of Obadiah. Thus saith ²<u>the Lord GOD</u> ³<u>concerning Edom</u>; ⁴<u>We have heard a rumour</u> from the LORD, and an ⁵<u>ambassador</u> is sent among the heathen, ⁶<u>Arise ye, and let us rise up against her in battle</u>. ²<u>Behold, I have made thee small among the heathen</u>; thou art greatly despised. ³The pride of thine heart hath deceived thee, thou that ⁸<u>dwellest</u> in the ⁹<u>clefs</u> of the ¹⁰<u>rock</u>, whose habitation <i>is</i> high; that saith in his heart, ¹¹<u>Who shall bring me down to the ground?</u> ⁴Though thou ¹²<u>exalt thyself</u> ¹³<u>as the eagle</u>, and though thou set thy nest ¹⁴<u>among the stars</u>, thence will I bring thee down, saith the LORD.</p> <p>⁵If thieves came to thee, if ¹<u>robbers</u> by night, ²<u>(how art thou cut off!)</u> would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave <i>some</i> grapes? ⁶How are <i>the things</i> of Esau ³<u>searched out!</u> <i>how</i> are his ⁴<u>hidden things</u> sought up! ⁷All the ⁵<u>men</u> of thy ⁶<u>confederacy</u> have brought thee <i>even</i> to the border: the ⁵<u>men</u> that were at peace with thee have ⁷<u>deceived</u> thee, and prevailed against thee; <i>they that eat</i> thy bread have laid a ⁸<u>wound</u> under thee: <i>there is none</i> ⁹<u>understanding</u> in him. ⁸Shall I not in that ¹⁰<u>day</u>, saith the LORD, even destroy the wise <i>men</i> out of Edom, and understanding out of ¹¹<u>the mount of Esau?</u> ⁹And thy ¹²<u>mighty men</u>, O ¹³<u>Teman</u>, shall be ¹⁴<u>dismayed</u>, to the end that ¹⁵<u>every one</u> of the mount of Esau may be cut off by slaughter.</p> <p>¹⁰For <i>thy</i> violence against thy ¹<u>brother</u> Jacob shame shall cover thee, and ²<u>thou shalt be cut off for ever</u>. ¹¹In the day that thou stoodest on the other side, in the day that the strangers carried away captive his ³<u>forces</u>, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou <i>wast</i> as one of them. ¹²But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken</p>	<p>Edom to be humbled ¹chazown – mental sight, vision, dream. Prophets called "seers" (1 Sam. 9:9). ²Adonay Yahweh – "He who will become rulers"; see V.21. ³The nation descended from Esau – Gen. 36:1,43. ⁴"rumour" - shemuwah – something heard, an announcement. "We" refers to all the prophets of Israel who spoke the same message. ⁵Nebuchadnezzar – Jer. 25:9-11; Ezek.30:24. ⁶The battle cry of Babylon and confederate nations. ⁷In past tense as the abasement of Edom's pride was certain – Jer.49:14-16. ⁸shakan – lodging; permanently reside. ⁹chagav – to take refuge; a rift in rock. Edom was mountainous and its inhabitants carved their homes out of the rocks. ¹⁰selah – lofty, craggy rock (inaccessible). Petra was virtually inaccessible to invading armies. ¹¹Edomites felt secure in their mountain forts even as Babylon threatened and this increased their pride. ¹²gabahn – to soar; be lofty. ¹³Cp. Jer. 49:16. ¹⁴Refers to the mistaken confidence Edom placed in Babylon at that time – Isa. 14:12-13; cp. Matt. 24:29; Rev. 12:4.</p> <p>Edom to be destroyed ¹shadad – burly; powerful, a destroyer (root of Shaddai). ²An interjection presaging doom. The invaders would not be satisfied with sufficient spoil, they would utterly destroy.</p> <p>³Ginsburg – "stripped bare". ⁴mitspun – a secret; perhaps treasure (RSV). All Edom's treasures would be searched out and looted. ⁵ish = mighty men (Ps.49:2; 62:9). Babylon's mighty men would turn against Edom. ⁶berith – to cut a covenant. Edom made a covenant with Babylon. ⁷nasha – to lead astray; delude. Babylon welcomed Edom's support against Judah and then turned against its ally 4 years later. ⁸mazour – turning aside from truth; treachery; a plot. ⁹tabuwnah – intelligence. Roth. (mgn.) "No discernment of it" i.e. of Babylon's treachery. ¹⁰The first of 12 occurrences of "day" in book. 12 = Israel. Points to the day of destiny for Israel (vv.15-21). ¹¹i.e. Mount Seir (Gen. 36:8). Seir and Esau have same meaning in Hebrew – "hairy" or "rough". ¹²gibbor – powerful; warrior. ¹³Signifies the south and refers to the territory of Edom. ¹⁴chathath – to prostrate, break down. ¹⁵ish – infers here to the mighty men of Edom (see use Ps. 49:2).</p> <p>Reason for Edom's destruction ¹Contrast "strangers" (Babylon) with whom Edom joined v.11. Edom's hatred towards Israel reached its apex in the invasion by Nebuchadnezzar and sealed their doom eternally – Ps. 137:7; Ezek. 25:12-14; 35:5. ²Edom as a nation would be destroyed. It would not reappear again. Latter day Edom represents the anti-Semitic nations who attack Israel and are destroyed by Christ at Armageddon and beyond. ³chayil – wealth.</p>

proudly in ⁴the day of distress.

¹³Thou shouldest not have entered into the gate of my people in the day of their ⁵calamity; yea, thou shouldest not have looked on their affliction in the day of their ⁵calamity, nor have laid *hands* on their substance in the day of their ⁵calamity;

¹⁴Neither shouldest thou have stood in the ⁶crossway, to cut off those of his ⁷that did escape; neither shouldest thou have delivered up those of his that did ⁸remain in the day of distress.

¹⁵For ¹the day of the LORD is near upon ²all the heathen: as thou hast done, it shall be done unto thee: thy ³reward shall return upon thine own ⁴head.

¹⁶For as ye have ⁵drunk upon my holy mountain, so shall all the ²heathen ⁵drink ⁶continually, yea, they shall ⁵drink, and they shall ⁷swallow down, and ⁸they shall be as though they had not been.

¹⁷But ¹upon mount Zion shall be deliverance, and ²there shall be holiness; and the house of Jacob shall ³possess their possessions.

¹⁸And ⁴the house of Jacob shall be a fire, and ⁵the house of Joseph a flame, and ⁶the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* ⁷remaining of the house of Esau; ⁸for the LORD hath spoken it.

¹⁹And ⁹they of the south shall possess the mount of Esau; and ¹⁰they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: ¹¹and Benjamin shall possess Gilead.

²⁰And ¹²the captivity of this host of the children of Israel shall possess that of ¹³the Canaanites, even unto ¹⁴Zarephath; and ¹⁵the captivity of Jerusalem, which is in ¹⁶Sepharad, ¹⁷shall possess the cities of the south.

²¹And ¹⁸saviours shall come up on mount Zion ¹⁹to judge the mount of Esau; and ²⁰the kingdom shall be the LORD'S.

⁴Edom's rejoicing and exultation at the overthrow of Judah and their captivity became the basis of God's irrevocable judgement.

⁵eyd – oppression; misfortune. Edom supported and participated in the desecration and sacking of Judah by Babylon.

⁶pereq – rapine; also a fork in a road. Roth. "parting of the way".

⁷palet – a refugee.

⁸sariyd – a survivor. Edom cut off survivors and would suffer the same fate v.18.

Edom - type of all nations

¹Armageddon and its aftermath – Joel 3:14; Mal. 4:5; Zech. 14:1; Zeph. 3:8.

²Goyim – nations. Edom is a type of the Gentile nations as a whole. Cp. Amos 9:11-12 with Acts 15:15-17. See Isa. 34:1-8. Refers to the anti-Semitic nations led by Gog against Israel in the latter days (Ezek. 38).

³gemuwl – treatment (an act towards).

⁴rosh. Cp. Ezek. 38:2.

⁵shathar – to imbibe. Revelry of triumphalism associated with gross acts (Joel 3:3). Judgement is poetic; cp. Isa. 63:1-6; Jer. 25:15-33.

⁶In the sense of the cup of divine judgement passing from nation to nation – Babylon to Medo-Persia, to Greece, to Rome etc.

⁷luwa – to gulp.

⁸See v.18. All anti-Semitic nations will be destroyed like Edom of old.

Deliverance in Mount Zion

¹Christ will deliver Israel from the hand of their oppressors and convert them – Joel 2:32; Rom. 11:26-27; Isa. 46:13; 2:2-4.

²Zion will become the sanctuary of Yahweh's glory – Isa. 56:7; 60:13.

³yaresh – to occupy (by driving out the previous inhabitants). The word occurs again in v.19 (twice) and v.20. Israel is to possess the Land.

⁴The Jews in the Land will fight with Christ against Gog – Zech. 14:14.

⁵The house of Ephraim regathered by Elijah will also fight against Catholic Europe as they return in the Second Exodus – Zech. 9:13-15.

⁶Cp. Mal. 4:1. All nations who come against Jerusalem and who oppose Christ thereafter will be consumed by fiery judgement – 2 Thess. 1:7-9.

⁷sariyd – see use v.14. Poetic justice.

⁸The elimination of Edom of old is the guarantee that latter day "Edomites" will also be totally destroyed.

⁹Christ and the Saints who come from Sinai will possess all nations (Esau) – Hab. 3:3; Ps. 68:17-18; Deut. 33:1-2; Song 3:6.

¹⁰Shephelah. Refers to surviving Jews who inherit in the Land and expand their borders north, south, east and west to embrace the land promised to Abraham.

¹¹Lxx. "and Benjamin, and the land of Galaad".

¹²Refers to Jews outside land who will be gathered by Elijah. They will finally be settled in the land promised to Abraham – Ezek. 48.

¹³Translated "traders" (Isa. 23:8) and "merchant/s" (Prov. 31:24; Job 41:6). The Phoenicians were the dominant traders in Obadiah's day and even traded in Jewish slaves (Joel 3:4-7). Their latter day counterparts Gog and his confederates will also take Jews into captivity (Zech. 14:2). When Israel possesses the land Zech. 14:21 will be fulfilled.

¹⁴Notable Phoenician city signifying "Place of refining".

¹⁵V.20 reflects the two-fold division of the land and two eras of captivity. The final captivity for Jerusalem will be the Gogian (Zech. 14:2).

¹⁶A region of Assyria, hence may refer to Gog's captivity (Isa. 10:5-6,24; Mic. 5:5; Zech. 14:2). Jewish commentators say refers to Spain (Sephardic Jews).

¹⁷The tribes who dwelt near Jerusalem (Judah, Benjamin, Simeon) all have their inheritance in the southern portion of the land promised to Abraham.

¹⁸yasha – to be open, wide, free; i.e. to be safe, hence saviours. Refers to Christ and Saints (Rom. 11:25-26).

¹⁹Refers to judgement of the nations for the controversy of Zion (Isa. 34:1-8; Zech. 4:7).

²⁰Armageddon and the subjugation of the nations associated with the redemption of all Israel culminate in the establishment of the Kingdom.