

7:00 PM

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# Wednesday In the Word

Series:

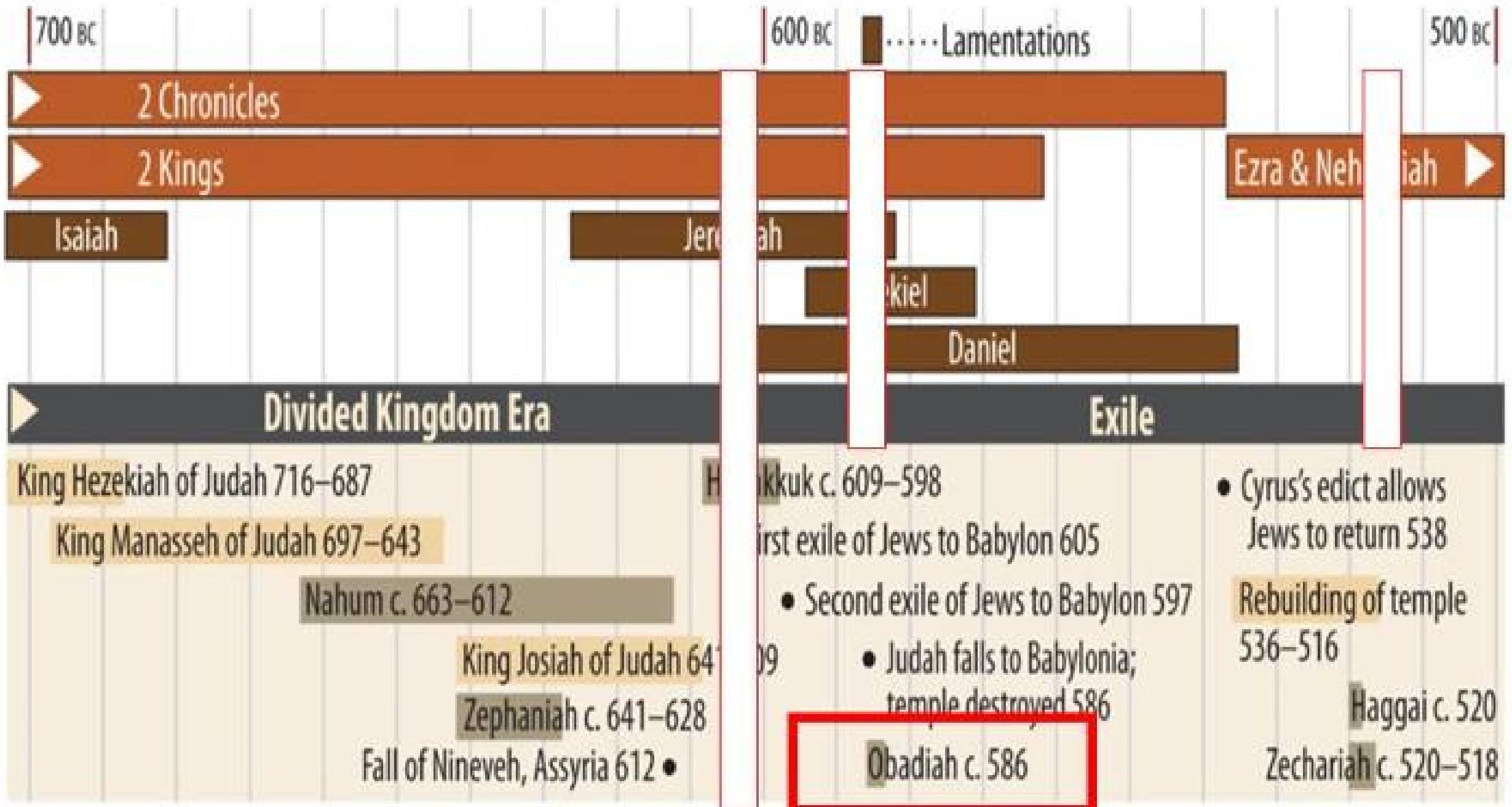
Justice & Judgment

The Vision of Obadiah

Bible Study # 02

**Obadiah 1:10-14**

November 3<sup>rd</sup>, 2021 / 28<sup>th</sup> Cheshvan 5782



# Prophesied during the 9<sup>th</sup> and 5<sup>th</sup> century BC

## TIMELINE

## OBADIAH



Edom Revolts against Jehoram

Edomites take captives during the reign of Ahaz

Jerusalem Falls to Nebuchadnezzar And exiles are taken to Babylon

Edom falls to Nabonidus of Babylon



845 BC



720 BC



586 BC

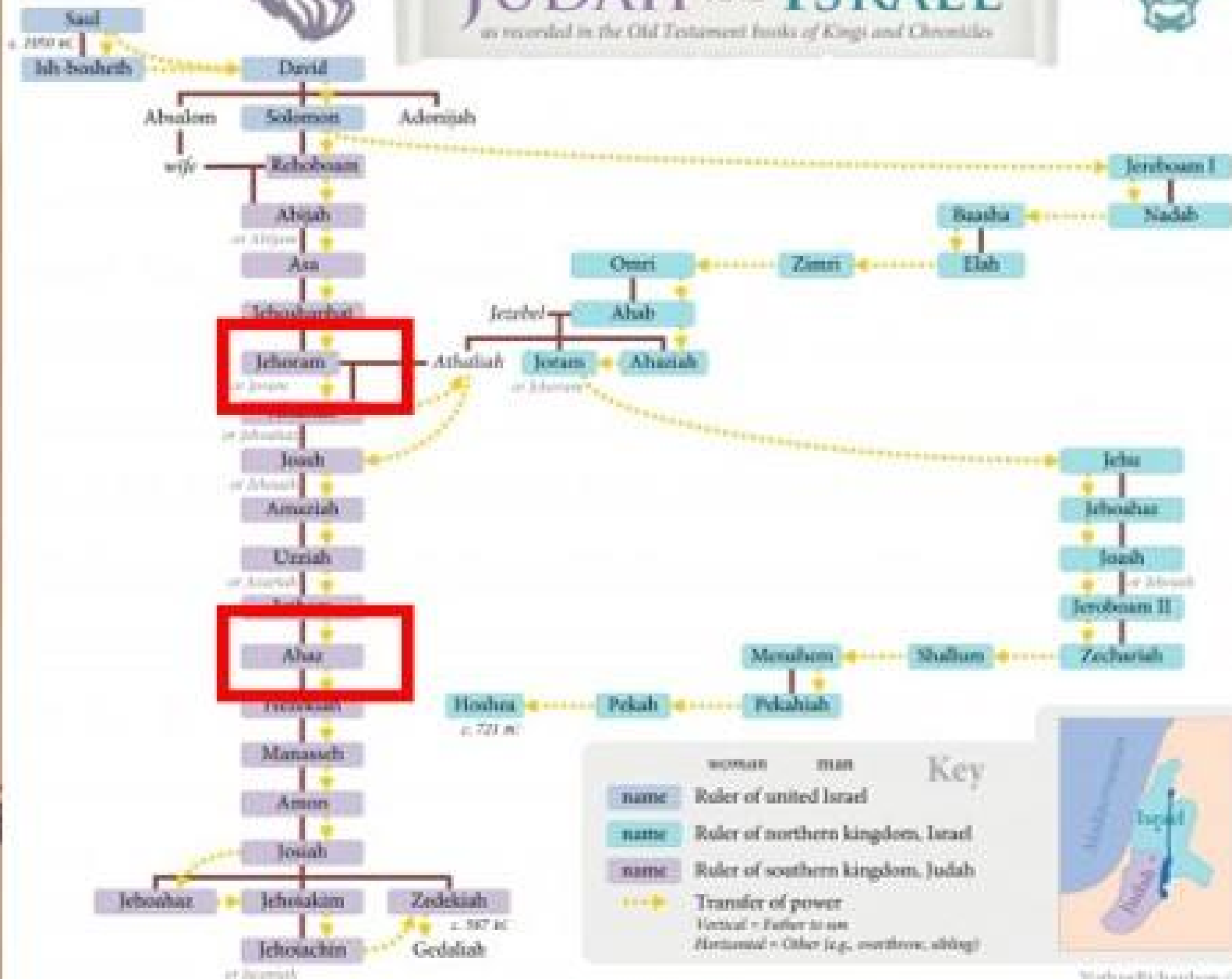


553 BC



# GENEALOGY OF THE KINGS OF JUDAH AND ISRAEL

as recorded in the Old Testament books of Kings and Chronicles



Obadiah 853-842 BC  
"God's Servant &  
Worshipper"



The ancient Edomite's formed  
an **unholy alliance** with the  
Palestinians & the Arabians  
To destroy Israel & the Jews

We need to know who "Edom" is  
because it will happen again!

The shortest O.T Book

\* **Foretells** Israel's Future....

\* **Describes** God's Judgment....  
for Irrational Hatred of Jews  
&

\* **Declares** Israel's Eternal destiny



**Edom was a small kingdom southwest of the Dead sea and south of Moab**



**Edom (descendants of Esau)**



**Israel's struggle with Edom begins in the womb of Rachel**



**Israel (descendants of Jacob)**



# The Vision of Obadiah



A warning  
that God **Remembers sin** and that  
**a day is coming**  
when he will **Judge** the whole  
world.







History records Babylon's Invasion of Israel and the **destruction of the Temple in 586 BC**. Then the Roman Invasion of Israel and **Temple destruction in 70 AD**. In modern times, Islam has seized the Temple Mount and built the Dome of the Rock & Al Asqa [Axesa] Mosque [**mask**] in its place.

Obadiah 1:1-9

The **verses 1-16** of  
**Obadiah's prophecy**

**1. God's Pronouncement  
of Judgment on Edom: a  
picture of God's coming  
judgment on all who oppose  
Him and His people (**vv. 1-  
9**)**

# Obadiah 1:1-9



## The **verses 1-9**

When God's judgment fell, six shattering events would take place:

- 1) The nation of Edom would be made small—much smaller than it was in Obadiah's day. **v.2**
- 2) The pride of the people would be cut down by God **vv. 3-4.**
- 3) The nation and people would lose all wealth and possessions. **V.5-6**
- 4) Edom would be deceived and betrayed by the nation's allies **v. 7.**
- 5) Edom would lose all its wise leaders. The implication is that the invading conqueror would slaughter or execute the leaders or else enslave and exile them to other countries **v. 8.**
- 6) Finally, Edom would lose its army. The nation's military and its powerful war machine would be totally destroyed **v. 9.**

Obadiah 1:10-14

The **verses 1-16** of **Obadiah's prophecy** are **sting words** of

**2. God's Purposes for Judgment:** a picture of ultimate betrayal (**vv. 10-14**).

Esau.





# God gave His Purposes for Executing Judgment on Edom.

Obadiah 1:10-14

The **leaders** and **citizens** of this  
prideful and materialistic nation of  
Unbelievers Committed 6 Terrible Sins:

# The Vision of Obadiah

VIOLENCE

## 1. Violence: v.v.10





# Obadiah 1:10

<sup>10</sup> For *thy violence* against thy brother Jacob shame shall cover thee, and thou shalt be cut off forever. (KJV)

<sup>10</sup> "Because you robbed and killed your relatives, the descendants of Jacob, you will be destroyed and dishonored forever. (TEV)

# The Vision of Obadiah



**2.Unbrotherly  
Love: v.11**







# Obadiah 1:11

<sup>11</sup> In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. (KJV)

<sup>11</sup> You stood aside on that day when enemies broke down their gates. You were as bad as those strangers who carried off Jerusalem's wealth and divided it among themselves. (TEV)

# The Vision of Obadiah

## 3. Self-Exaltation: v.12





# Obadiah 1:12

<sup>12</sup> But 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 proudly in the day of distress. (KJV)

<sup>12</sup> You should not have gloated over the misfortune of your relatives in Judah. You should not have been glad on the day of their ruin. You should not have laughed at them in their distress. (TEV)

# The Vision of Obadiah



**4. Robberty: v.13**



# Obadiah 1:13

<sup>13</sup> Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; (KJV)

<sup>13</sup> You should not have entered the city of my people to gloat over their suffering and to seize their riches on the day of their disaster. (TEV)

The Vision of Obadiah

MURDER



5. Murder: v.14

MURDER



# Obadiah 1:14

<sup>14</sup> Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress. (KJV)

<sup>14</sup> You should not have stood at the crossroads to catch those trying to escape. You should not have handed them over to the enemy on the day of their distress. (TEV)

# The Vision of Obadiah



## 6. Betrayal: v.14







# Obadiah 1:14

<sup>14</sup> Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress. (KJV)

<sup>14</sup> You should not have stood at the crossroads to catch those trying to escape. You should not have handed them over to the enemy on the day of their distress. (TEV)



# Psalms 101:1

I will sing of mercy and judgment: unto thee, O Lord, will I sing. KJV

The **scepter of mercy** is displayed, side-by-side with **the sword of judgment** throughout the Word of God.



Indeed, the **scepter of mercy** is extended only upon the grounds of **justice satisfied**. It is always set before us in just this light in the Book of God.

**“Dismiss me not from thy service, Lord, But train me for thy will; For even I, in fields so broad, some duties may fulfill; And I will ask for no reward, except to serve thee still.”**

**Charles Spurgeon**



# Conclusion

## How Can We Apply These Lessons to Our Lives and Not be an Edomite?

As faithful people, it is easy to see Obadiah's prophecy as issued against those whom we would consider our enemies.

We are to live our lives differently. If we wish to live our lives encased in God's purposes for us, then we need to put down prideful arrogance and stubborn ways and act in Christ like humility.

We are to boldly rebuke all temptations of **pride** and **selfish boasting**.

All celebration at the expense of another's misfortune is wrong. To do so is to place ourselves over the other. It is rooted in **selfishness** and egoism and does not display the humble heart that God's people are to display. The Apostle Paul wrote that "love does not boast." (1 Corinthians 13:4). The love that we are to have towards others is grounded in our call to uphold one another in grace, mercy, and forgiveness.

We cannot forgive another if we boast over their hurts. We cannot extend grace when we are too busy feeling pleasure over what has befallen them.

# Conclusion

## How Can We Apply These Lessons to Our Lives and Not be an Edomite?

As the body of Christ, **our eyes should be steadfastly** on God's kingdom.

Jesus taught us to pray for God's kingdom to come **"on earth as it is in heaven."** The primary location wherein God's kingdom **is revealed is in the context of our own lives**

To live in the kingdom is to **keep our eyes upon Jesus** and **cultivate a Godly response** toward others.

When cursed, **we bless.**

When insulted, **we respond with peace.**

In this way we live in the kingdom **we participate in it**, and better yet, **we invite others to experience it.** This is the lesson of Obadiah. This is the way of Jesus.

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