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**C0625 – June 28, 2006 – Ob 1:1-9 – Dick Roesch – Obadiah**

Last time, we saw the vision of God's love affair with Israel through some 19 scripture readings;

The constant refrain was "You will be My people and I will be your God."

God chose Abraham, chose Isaac, and chose Jacob.

God formed this nation (created it) for His own purpose.

God made covenants with this nation; even gave them their own calendar.

God sent prophets into this nation to proclaim that their King was coming-repent.

God sent His Only Son to be born into this nation to establish the Kingdom.

God wants to rule over Israel bringing them the peace they desire.

God has claimed this nation as His own.

They are His chosen people.

The example of Egypt shows the extraordinary love that God has for Israel.

During the terrible plagues that descended upon Egypt ---perfect discrimination was applied to Israel: The Nile river turned into blood, the plague of frogs, gnats, flies, pestilence of livestock (except Israel's), boils, hail destroying crops (except Israel's), locusts, darkness for three days over all of Egypt and yet the sons of Israel had light in their dwellings.

Ex 4:22-23 "Then you shall say to Pharaoh, 'Thus says the LORD,

"Israel is My son, My first-born. "So I said to you, 'Let My son go, that he

may serve Me'; but you have refused to let him go. Behold, I will kill your son, your first-born."

.....and in the course of time, we see God doing exactly that - saving Israel from Pharaoh by what was termed "the Lord's Passover".

In Ex 12:12-13, we read

'For I will go through the land of Egypt on that night, and will strike down all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments-- I am the LORD.

'And the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.'

Not only do we see God saving Israel in such a spectacular way, but we read in

Ex12:35 "Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing; and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians."

.....Egypt is being humbled; they had lost their wealth, their political standing, their food supply, and will soon lose their military might in the Red Sea!

Does God love Israel? Remember what He told Abraham, "I will bless those who bless you and the one who curses you, I will curse"?

We reviewed the eight covenants of God

## **Acknowledgements**

Much of the material I use in this presentation of Obadiah is taken from

Dr. Thomas Constable's Notes on Obadiah 2005 Edition.

Dr. Constable is Department Chairman and Senior Professor of Bible Exposition at Dallas Theological Seminary. Dr. Constable updates his notes after each teaching of a book, adding the year in which he last taught it. Hence, the "2005 Edition".

His Study Notes are available from [www.soniclight.com](http://www.soniclight.com) for all 66 books of the Bible.

## **Author**

Obadiah: The name itself means "servant of Yahweh" or "worshipper of Yahweh", depending on the form (vocalization) of his name in Hebrew.

There are at least 12 men who bear this name in the Old Testament:

1. The steward, in charge of the palace of King Ahab of Israel (1 Ki. 18:3–16).
2. A descendant of David (1 Ch. 3:21).
3. A chief of Issachar (1 Ch. 7:3).
4. A descendant of Saul (1 Ch. 8:38; 9:44).
5. A Levite, a son of Shemaiah (1 Ch. 9:16).
6. A Gadite captain who joined David at Ziklag (1 Ch. 12:9).
7. A leader of the tribe of Zebulun in the time of David (1 Ch. 27:19).
8. A leader of Jehoshaphat sent to teach the law in the cities of Judah (2 Ch. 17:7).
9. A Levite overseer of the repair of the Temple in the time of Josiah (2 Ch. 34:12).
10. An Israelite leader who returned from Babylonia to Jerusalem with Ezra (Ezr. 8:9).
11. A priest who sealed the covenant with Nehemiah (Ne. 10:5).
12. A gatekeeper in Judah after the return from Captivity (Ne. 12:25).

13. A prophet, presumably of Judah (Ob. 1). The Bible gives nothing directly about his life.

Exactly who Obadiah was remains a mystery. Usually something about the writer accompanies his name at the beginning of each prophetic book, generally his father's name, some of his ancestors, and or his hometown. This descriptive information is absent in only two of the prophetic books: Obadiah and Malachi.

## DATE

Since we do not know who the writer was, other than that his name appears to have been Obadiah, it is very difficult to date this book and to determine where it came from. Gleason Archer in his A Survey of Old Testament Introduction writes: "This shortest book in the Old Testament, consisting of only twenty-one verses, bears the distinction of being the most difficult of all the prophecies to date."

There are three clues concerning when the prophet wrote it:

references to historical events in the book,  
the book's place in the Hebrew canon, and  
possible quotations or allusions to the writings of other Old Testament prophets.

**First clue**, Obadiah referred to a time in the apparently recent past when the Edomites had gloated over a successful invasion of Jerusalem (vv. 10-14, 16). There are at least seven occasions during the ministry of the writing prophets when we know Jerusalem experienced invasion and suffered a defeat. One of these must be the event to which he referred.

1. During Rehoboam's reign (930-913 B.C.; 1 Kings 14:25-26; 2 Chron. 12:2-9)
2. During Jehoram's reign (853-841 B.C.; 2 Kings 8:20-22; 2 Chron. 21:8-10, 16-17; cf. Amos 1:6)
3. During Amaziah's reign (796-767; 2 Kings 14:13-14; 2 Chron. 25:23-24)

4. During Ahaz's reign (732-715 B.C.; 2 Chron. 28:16-18)
5. During Jehoiakim's reign (609-598 B.C.; 2 Kings 24:1-4; 2 Chron. 36:6-7)
6. During Jehoiachin's reign (598-597 B.C.; 2 Kings 24:10-16; 2 Chron. 36:10)
7. During Zedekiah's reign (597-586 B.C.; 2 Kings 25:3-7; 2 Chron. 36:15-20; cf. Lam. 4:21-22; Ps. 137:7)

Of these, the invasions that seem to fit Obadiah's description of the Edomites' behavior were the one in King Jehoram's reign and the destruction of Jerusalem by Nebuchadnezzar and the Babylonians in 586 B.C. Most scholars believe one of these instances is in view, and most believe the destruction of Jerusalem in 586 B.C. is. The second most popular view is that the invasion of Jerusalem during Jehoahaz's reign is what Obadiah referred to. This would make Obadiah a contemporary of Elijah and Elisha (cf. 2 Chron. 21:12-15).

The **second clue** to the date of Obadiah's prophecy is the place of the book in the Hebrew canon. The Minor Prophets are called "minor," of course, because they are shorter than the Major Prophets. The Jews put all 12 of the Minor Prophets on one scroll for convenience sake and to keep them from getting lost. The order in which they appear in the Hebrew Bible is basically chronological, and this order continued in later translations of the Old Testament including English translations. This would lead us to conclude that the ancient Jews regarded Obadiah as one of the earlier prophetic books.

That Obadiah does not belong to the prophets of the captivity, or to those after the captivity, but to the earlier prophets, may be generally inferred from the position of his book in the collection of the twelve minor prophets; for although the collection is not strictly chronological, yet it is so arranged as a whole, that the writings of the captivity and the times after the captivity occupy the last places, whereas Obadiah stands among older prophets.

Hobart Freeman writes in his An Introduction to the Old Testament Prophets:

"In the arrangement of The Twelve in the Hebrew Bible the chronological principle which seems to have determined the over-all order was as follows:

- (1) the prophets of the Assyrian period were placed first (Hosea to Nahum);
- (2) then followed those of the Babylonian period (Habakkuk and Zephaniah);
- (3) the series closed with the three prophets of the Persian period after the exile (Haggai, Zechariah and Malachi)."

The **third clue** concerning the date of Obadiah is evidence that one prophet depended on another. There are similarities between

Obadiah 1-6 and Jeremiah 49:9 and 14-17 between Obadiah 10-18 and Joel 1:15; 2:1, 32; 3:3-4, 17, and 19.

There are also similarities between Obadiah 9, 10, 14, 18, and 19 and Amos 1:2, 6, 11-12, and 9:13. However, in all these instances it is really impossible to determine if Obadiah referred to the other prophets, if they referred to Obadiah, if they all depended

on another common source, or if the Holy Spirit simply led each prophet independently to express himself in similar terms.

Keil & Delitzsch (men who examine jots and tittles) in their Commentary of the Old Testament, however, take a more firm stand with the relation of Obadiah to Jeremiah and Joel: “Obadiah so thoroughly coincides with these in a number of characteristic thoughts and expressions, that the one must have known the other. If we examine, first of all, the relation which exists between Obadiah and Jeremiah, there can be no doubt, ...that Obadiah did not use Jeremiah, but that Jeremiah read and made use of Obadiah.” ...and “that Obadiah does not presuppose Joel, but *vice versa* ...”

Unfortunately, none of these sources of information enables us to date the book with certainty. Dr. Constable, as do other commentators like Keil & Delitzsch, Walter Baker, Wayne House, Drue Freeman, Merrill Unger, favor an early date for Obadiah, about 850 B.C., (I will cast my lot with these men). , in spite of the majority opinion to the 586 BC date.

However, those who prefer a date shortly after 586 B.C. could be correct. Fortunately, discovering the correct date of this prophecy is not crucial to understanding it.

## **PLACE OF COMPOSITION**

Since Obadiah's concern was the Edomites' rejoicing over an invasion of Jerusalem, it seems most probable that the prophet lived in the Southern Kingdom of Judah. The scholars do agree this.

## **AUDIENCE AND PURPOSE**

Since Obadiah's concern was Jerusalem, and since it seems likely that he lived in Judah, the original audience that received his prophecy may also have been the people of Judah. Obadiah wrote to announce divine judgment coming upon Edom and to give the people of Israel hope by reminding them of the future that God promised them. This is typical of the prophecies against foreign nations: judgment on the foreign nation and hope for Israel in the promises of God.

As with all the other prophetic books, references to God's covenants form an important background. People who lived in the ancient Near East were well aware of the covenants that nations made with one another, the blessings of covenant faithfulness, and the curses that would come because of covenant unfaithfulness.

This view of life is very prominent in all the Prophets.

## **HISTORICAL BACKGROUND**

The animosity between the Edomites and the Israelites began with a struggle between Jacob and Esau even in the womb of their mother Rebekah.

**Gen. 25:21-26** “ And Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived.

But the children struggled together within her; and she said, "If it is so, why then am I this way?" So she went to inquire of the LORD.

And the LORD said to her, "Two nations are in your womb; And two peoples shall be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger."

When her days to be delivered were fulfilled, behold, there were twins in her womb.

Now the first came forth red, all over like a hairy garment; and they named him Esau.

And afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob.....”

The Bible doesn't record anything about these two boys growing up, other than Esau was a skilled hunter and Jacob was a peaceful man, living in tents (and apparently knew how to make a decent stew), and that Isaac loved Esau and Rebekah loved Jacob.

However, the Bible gets right to the point in Gen 25:29-34 when one day Esau came in hungry, he readily traded his birthright to Jacob for some red stew. For that reason Esau was also called Edom (Gen. 25:30), which means red. Also when Esau was born his skin appeared red (Gen. 25:25).

Edom is the red sandstone area southeast of the Dead Sea (the man saw red wherever he went). There his descendants, the Edomites, displaced the Horites (Deut. 2:12, 22).

Jacob stayed in or around the land of Canaan.



*Note of interest:* Herod the Great, king of Judea from 37 B.C. to 4 B.C., was an Idumean (Edomite).

## **THEOLOGICAL CONTRIBUTION**

The Book of Obadiah makes it clear that God takes His promises to His Covenant People seriously. He declared in the Book of Genesis that He would bless the rest of the world through Abraham and his descendants. He also promised to curse those who cursed His special people (Gen. 12:1–3). This promise is affirmed in the Book of Obadiah.

## **THE BOOK**

The book of Obadiah is centered on the judgment of Edom. Edom had either participated in or stood by and encouraged those who would attack, plunder and shamefully desecrate Jerusalem. Grace is no more and judgment is as certain as if it had already taken place.

As we will see, this prophecy has both near and future aspects.

Obadiah, with its 21 verses, is the shortest Old Testament book. To many people this book has little appeal and is little known. Its message is primarily one of doom and judgment, and it is not quoted in the New Testament. Yet the Book of Obadiah merits careful study for it contains a powerful message about the justice of God against those who oppose His chosen people.

There are more references to Edom in the Bible than to any other foreign nation except the superpowers (Egypt, Assyria, and Babylon). So much so, that Edom becomes in the Old Testament a kind of representative name for “hostile nations”. (seven [i.e., Isa. 21:11-12; Jer. 49:7-22; Ezek. 25:12-14; 35; Amos 1:11-12; Obad.; Mal. 1:2-5]) and more brief or passing hostile references (four [i.e., Isa. 11:14; Jer. 25:21; Lam. 4:21; Joel 3:19])

## **OUTLINE**

We will be following Dr Constable’s outline of Obadiah:

### **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

## **The Book of Obadiah (Verses 1-9)**

1:1 The vision of Obadiah. Thus says the Lord GOD concerning Edom-- we have heard a report from the LORD, and an envoy has been sent among the nations saying, "Arise and let us go against her for battle"--

2 "Behold, I will make you small among the nations; you are greatly despised.

3 "The arrogance of your heart has deceived you, you who live in the clefts of the rock, in the loftiness of your dwelling place, who say in your heart, 'Who will bring me down to earth?'

4 "Though you build high like the eagle, though you set your nest among the stars, from there I will bring you down," declares the LORD.

5 "If thieves came to you, if robbers by night-- O how you will be ruined!-- would they not steal only until they had enough? If grape gatherers came to you, would they not leave some gleanings?

6 "O how Esau will be ransacked, and his hidden treasures searched out!

7 "All the men allied with you will send you forth to the border, and the men at peace with you will deceive you and overpower you. They who eat your bread will set an ambush for you. (There is no understanding in him.)

8 "Will I not on that day," declares the LORD, "destroy wise men from Edom and understanding from the mountain of Esau?"

9 "Then your mighty men will be dismayed, O Teman, in order that everyone may be cut off from the mountain of Esau by slaughter.

### The Book of OBADIAH

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

##### **A. The introduction to the oracle v. 1**

**1** The vision of Obadiah.

Thus says the Lord <sup>1</sup>GOD concerning <sup>a</sup>Edom—  
<sup>b</sup>We have heard a report from the LORD,  
And an <sup>c</sup>envoy has been sent among the nations saying,  
“<sup>d</sup>Arise and let us go against her for battle”—

First of all, we know that Obadiah was a prophet.

## **Prophets**

Let's recall what the Prophets were....

They were messengers of God, servants of God, spokespersons of God, and watchmen of Israel.

Abraham was the first person designated a prophet by the clear Word of God (Gen 20:6-7).

Prophets were chosen from diverse walks of life. Examples are:

Moses - grew up as an Egyptian prince.

Ezekiel and Jeremiah were priests as well as prophets.

David was first a shepherd, then warrior, king, poet, and a prophet as well.

Amos was a herdsman.

Elisha was a plowman.

Daniel was a government administrator

Prophets spoke in the name of the LORD, and were under the influence of the Holy Spirit while prophesying.

Their work was to:

To reveal the nature and attributes of God to men. (*Deut 5:4-10; Lev 19:1-4*)

To make known to men the laws of God. (*Ex 20:1-17*)

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<sup>1</sup> Heb *YHWH*, usually rendered *LORD*

<sup>a</sup> Ps 137:7; Is 21:11, 12; 34:1–17; 63:1–6; Jer 49:7–22; Ezek 25:12–14; 35:15; Joel 3:19; Amos 1:11, 12; Mal 1:4

<sup>b</sup> Jer 49:14–16; Obad 1–4

<sup>c</sup> Is 18:2; 30:4

<sup>d</sup> Jer 6:4, 5

To call the people back to obedience to God's laws (*2Chr 24:19*)

To exhort the people to sincerity in worship. (*Jer 7:1-11*)

To foretell future events which God had willed. (*Jer 30:1-3*)

To warn of Divine judgment upon sin, both personal and national. (*Jer 36:30-31*)

To foretell the coming of the Messiah, the Savior. (*Isa 9:6*)

To record the Word of God in the Holy Scriptures. (*Ex 17:14; Ex 34:27; Deut 31:2-26*)

Such a man was Obadiah – a prophet of God.

Verse 1 contains the title of the book, the shortest title of any Old Testament prophetic book, as well as a summary of the Lord's decree against Edom.

This revelation came as a vision to the prophet.

"The vision is to be sharply differentiated from common sight and things seen. It is the result of inspiration and is understood as having unique significance since it is given by God himself." John Watts Obadiah: A Critical Exegetical Commentary.

The vision came to the prophet Obadiah ("servant of Yahweh" or "worshipper of Yahweh").

As mentioned earlier, nothing is known about Obadiah other than his name. We must infer where and when he lived and ministered from clues in the book.

Adonai (i.e., sovereign) Yahweh (cf. Gen. 2:4; et al.) had made a pronouncement concerning the nation of Edom. This is an unusual titulary (a combination title and name) for the Lord. It identifies the "covenant God" of Israel as sovereign of the world and history.

Edom was the nation that had developed from the descendants of Esau, the twin brother of Jacob (cf. Gen. 36:1).

Edom had a long history of opposing God's people.

The Edomites were called children of Esau and brethren of Israel.

Their character is described as:

Wise Jer 49:7

Proud and self confident Jer 49:16; Ob 1:3

Strong and cruel Jer 49:19

Vindictive Eze 25:12

Idolatrous 2Ch 25:14,20

Superstitious Jer 27:3,9

They were implacable enemies of Israel, yet God forbade Israel to hate them.

The Edomites occupied the territory east of the Arabah between the Dead Sea and the Gulf of Aqabah south of the Zered River and north of Ezion-geber (ee'zee-ahn-gay'buhr) or (Elath). Its eastern boundary was the Arabian Desert. Edom was also known as Seir after Mount Seir, the prominent tableland that occupied the northeastern part of Edom's territory.

Those who had heard a report (message) from the Lord were God's people. Obadiah spoke to them and used an editorial "we." God was sovereignly and supernaturally summoning other nations against Edom, probably through "natural" means (i.e., the desire to defeat her and take over her territory). The envoy sent among the nations is probably a personification of the desire God had placed in these nations to destroy Edom. That desire, from the spiritual viewpoint, was His messenger. They had seen how untrustworthy the Edomites were at keeping covenants with their neighbors, and covenants were taken seriously.

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

**2** “Behold, I will make you <sup>a</sup>small among the nations;

You are greatly despised.

**3** “The <sup>a</sup>arrogance of your heart has deceived you,

You who live in the clefts of <sup>1</sup>the <sup>b</sup>rock,

In the loftiness of your dwelling place,

Who say in your heart,

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a Num 24:18; Is 23:9

a Is 16:6; Jer 49:16

1 Or *Sela*

b 2 Kin 14:7; 2 Chr 25:11f

“Who will bring me down to earth?”

**4** “Though you <sup>a</sup>build high like the eagle,  
Though you set your nest among the <sup>b</sup>stars,  
From there I will bring you down,” declares the LORD.

v. 2 Yahweh called Obadiah's hearers to see that He would make Edom, which was already despised because of her character, small among the nations. He would humble her further.

v. 3 The outstanding mark of Edom's national character was pride. The Hebrew word for pride (zadon) comes from a verb meaning to boil up (zid). It pictures pride as water that boils up under pressure in a cooking pot. Similarly the proud person is like a bubble that thrusts itself up but is hollow. Interestingly, the same Hebrew word occurs three times in the account of Esau, the father of the Edomites, squandering his birthright (Gen. 25:27-34).

The key that unlocks the central moral lesson of the book is found in these words in the third verse: "The arrogance of your heart has deceived you."

The Edomites thought they were superior because they inhabited a lofty region, Mt. Seir. They thought they were secure because they occupied this militarily favorable location. In fact, they thought they were invincible.

"Edom's natural defenses were imposing. Its main centers of civilization were situated in a narrow ridge of mountainous land southeast of the Dead Sea . . . This ridge exceeded a height of 4,000 feet throughout its northern sector, and it rose in places to 5,700 feet in the south. Its height was rendered more inaccessible by the gorges radiating from it toward the Arabah on the west and the desert eastwards. Additionally,

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c Is 14:13–15; Rev 18:7

a Job 20:6, 7; Hab 2:9

b Is 14:12–15

Edom was strongly defended by a series of Iron Age fortresses, particularly on the eastern frontier where the land descended more gradually to the desert. Mt. Seir is made up of granite and sandstone. The capital of Edom is Sela' (Heb), Petra (Greek)

v. 4 Here the figure of an eagle that was also in view in the previous verse becomes explicit. Even if the Edomites would build their nest as high as the stars (hyperbole), God would bring them down. They might have been humanly unassailable, but they were not divinely unassailable. They had proudly boasted, "Who will bring me down to the earth?" (v. 3), but Yahweh replied, "I will bring you down" (v. 4). Malachi, who wrote some 400 years later, attested the fulfillment of Obadiah's prediction as he wrote in **Mal 1:3** **"...but I have hated Esau, and I have made his mountains a desolation, and appointed his inheritance for the jackals of the wilderness."**

By 312 B.C. the capital of Edom was in Nabatean hands, and Edom had ceased to exist as a nation.

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

5 "If <sup>a</sup>thieves came to you,  
 If <sup>1</sup>robbers by night—  
 O how you will be ruined!—  
 Would they not steal only <sup>2</sup>until they had enough?  
 If grape gatherers came to you,  
<sup>b</sup>Would they not leave some gleanings?

6 "O how Esau will be <sup>a</sup>ransacked,  
 And his hidden treasures searched out!

7 "All the <sup>a</sup>men <sup>1</sup>allied with you

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a Jer 49:9

1 Lit *devastators of the night*

2 Lit *their sufficiency*

b Deut 24:21

a Jer 49:10

a Jer 30:14



Will send you forth to the border,  
And the men at peace with you  
Will deceive you and overpower you.  
They who eat your <sup>b</sup>bread  
Will set an ambush for you.  
(There is <sup>c</sup>no understanding <sup>2</sup>in him.)

vv. 5-6 Thieves robbed houses and grape pickers stripped vineyards, yet both left a little behind that they did not carry off. However, Yahweh's destruction of Edom would be so complete that nothing at all would remain of her. Turn to Jer. 49:9-10: **"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."**

There would be no remnant of Edom left (in contrast to the remnant that Yahweh promised elsewhere to leave in Israel). The form of this assurance sounds like mourning in the presence of death. Concealed treasures of all kinds, human as well as material, would not escape Yahweh's omniscient eye.

v. 7 Edom's allies would treacherously betray their friend. Thus Edom would not only deceive herself, but her trusted allies would also deceive her. They would do what in the ancient Near East was most despicable, namely, break covenant with a covenant partner (cf. Ps. 55:20; Amos 1:9). Edom's allies would prove to be the worst of enemies. They would fail to assist her in her hour of greatest need. Three parallel descriptions of covenant disloyalty in this verse picture the treachery as certain. Moreover this disloyalty would completely surprise the Edomites. "Edom was a weak

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1 Lit *of your covenant*

b Ps 41:9

c Is 19:11; Jer 49:7

2 I.e. in Esau; or *of it*

country militarily, its small population and its limited agricultural wealth precluding powerful armed forces. Therefore its ability to attack Judah's Negeb and help plunder Jerusalem had depended on its alliance with more powerful states, especially Babylon."

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

**8** "Will I not on that day," declares the LORD,

"<sup>a</sup>Destroy wise men from Edom

And understanding from the mountain of Esau?

**9** "Then your <sup>a</sup>mighty men will be dismayed, O <sup>b</sup>Teman,

So that everyone may be <sup>c</sup>cut off from the mountain of Esau by slaughter.

v. 8 The repetition of "declares the Lord" (cf. v. 4) reemphasizes Yahweh's initiative in this judgment. "That day" points to a specific, though undefined, day when He would surely destroy Edom. God would destroy Edom's famous wise men (the leaders of the country) and their understanding by allowing them to fail to detect the unfaithfulness of their allies (v. 7). They would also overestimate their own security (v. 3).

Because of its communication with Babylon and Egypt and because of the information gleaned through the caravans going to and from Europe and India (along the King's Highway), Edom had gained an enviable reputation for wisdom. The "mountain of Esau" is Mt. Seir, the mountain God gave Esau and his descendants to inhabit (Deut. 2:5).

v. 9 The "mighty men" of Edom may be a synonym for the wise men (v. 8) or the nation's warriors. Rather than feeling confident, the mighty men, a chief resource of the nation, would feel dismayed when they realized that their covenant partners had proved traitorous. Teman was both a prominent town in central Edom and the region

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a Job 5:12–14; Is 29:14

a Jer 49:22

b Gen 36:11; 1 Chr 1:45; Job 2:11; Jer 49:7; Ezek 25:13; Amos 1:12; Hab 3:3

c Is 34:5–8; 63:1–3; Obad 5

around the town (cf. Gen. 36:10-11), but here its name stands for the whole nation. The end of all this deception and destruction would be the total end of Edom.

## **Conclusion**

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.

## **Summary**

God graciously gave Esau land in which to settle.

God has seen the pride and arrogance of Edom.

Edom has run past God's patience.

Edom is under judgment!

Next week we will look at the list of indictments from the decree of God against Edom, and what happens to Israel.

## **Ending thoughts**

I don't want to confuse the Church with Israel, nor Israel with the Church, but perhaps the graciousness of God toward Esau (Edom) in giving him land in which to settle could be a springboard for something of an application for us.

## **Gifts**

God has been graciously given to each believer at least one spiritual gift.

Have we prayerfully examined what that gift might be?

Will we use it in His service?

## **The Reach and Teach principle**

**Reach** (evangelism)

We have been given the gift of eternal life (saved).

Can we explain it to others (neighbor, friend, relative) when asked?

Do we pray for those in our community that are confused about the gospel?

**Teach** (Discipleship)

Teach believers about biblical doctrine and Bible truth; to be built up in the faith.

Do we know the difference between imputed grace and infused grace?

How well do we understand the "objectivity" of the gospel?

What is the Hypostatic Union?

Why is the Old Testament so important to the believer?

What is dispensationalism?

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