

Sermon Title: Obadiah: Esau, the Sequel  
Scripture Text: Obadiah 1-21 (Bible Postcards #1)

Speaker: Jim Harris  
Date: 9-18-22

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Well, here we are: We finished the Book of Ephesians; we have done this year's version of "Provoke the Pastor"—maybe not as long as we sometimes do it. Now, what next? Well, I am fixing to get ready to fulfill something that I said I wanted to do, somewhere back around 1973 or '74; and that is going to happen here at Heritage Bible Church in the next month or two, but we are going to sneak up on it. I am going to begin today a series that someone more clever than I has labelled "Bible Postcards." By that, we mean: You know, you have 66 books in your Bible, right?—and a lot of them are letters. Well, some of them are *so short*, they can fit on one page; they are so short that the people who divided the Bible into chapters didn't divide them—they are one book, indivisible under God. So, we are going to look at all of the one-page—or, one-chapter, more accurately—books of the Bible; and we are going to start with the first one, chronologically, which I am *sure* you know is Obadiah...at least you do now, if you didn't ten seconds ago.

It is easy to encapsulate the message of Obadiah. "Edom" (Gen. 25:30) was the name of the nation that descended from Esau, who was the twin brother of Jacob; and "Jacob" is the one whose name was changed by God to "Israel" (Gen. 32:28); so the twelve tribes of Israel descended through the twelve sons of Jacob, and Edom was the nation that descended from his twin brother.

Edom was going to be judged for how they treated Israel; and this, the shortest book of the Old Testament, reveals God's plan for Edom—hence, I call it: "Esau, The Sequel." That's the overview of this book. Woven into it are some wonderful practical lessons that you and I can extract and apply today.

The name "Obadiah" means "Servant of the Lord." There are several men in the Old Testament named "Obadiah," and we don't know any real specifics about this one. That means: We don't *need* to know anything specifically about this guy, Obadiah, except the book that he wrote. The best guesses that we surmise from what we know of the history of Israel, and the things that are in the book: He seems to have lived in the Southern Kingdom—that was Judah. Israel decided it would be divided into the ten northern tribes and the two southern tribes, after the time of Solomon. He probably lived in the Southern Kingdom, and it is believed that he was a contemporary of Elijah and Elisha. Best evidence is: He probably wrote this book in the 840s B.C., after some kind of an attack on Jerusalem.

It's real easy to outline this book. It's 21 verses long. Number 1—God Will Judge Edom (vss. 1-14). Number 2—God Will Judge All Nations (vss. 15-16). And then, Number 3—God Will Restore Israel (vss. 17-21). That is the last reference I am going to make to the outline. We are not going to follow the outline; I'm not going to *exactly* do an exposition of all 21 verses, though we will cover most of them.

We are going to pluck out nuggets about God and His dealing with nations and with individuals; and I hope, maybe give you a little help by way of example, how to interpret a slice of something from the Old Testament, and do justice to what God wrote and how He intended it.

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So let's start with the backstory: Father Esau. As I said, the Edomites descended from Esau. He was the firstborn twin of Jacob, the son of Isaac. And when God granted Isaac and his wife Rebekah the blessing of children, it was a very unpleasant pregnancy for Rebekah; and she asked the Lord about that, which takes us to Genesis Chapter 25 for part of the backstory here.

Genesis 25, Verses 23 through 26—"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.' 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"—I've never heard a mom describe her kid that way, but this is a third-party description—"and they named him Esau. Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them." (NASB-1995; and throughout, unless otherwise noted)

To demonstrate His control over all things, God let it be known that He planned that the "younger" of the twins was going to be the one that He would bless (Rom. 9:10-12). Working out the details of that in real life was messy; it was complicated. But man's machinations never undo God's plans (Dan. 4:35).

We know that Esau blew off the revealed will of God, and he pretty much did as he pleased. In Genesis 26, Verses 34 and 35, we are told: "When Esau was forty years old he married Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite; and they brought grief to Isaac and Rebekah." In other words: He married "foreign women" (1 Ki. 11:1; Ezra 10:2; Neh. 13:26-27), which was not to be the case in Israel (cf. Deut. 7:3-4). And as if that *didn't* cause enough trouble, he tried to fix it by *adding* one more to his polygamy: He married a daughter of Ishmael; you read about that in Chapter 28, Verses 8 and 9. "Ishmael" is the child born to Abraham through Sarah's handmaid "Hagar" (Gen. 16:15).

There was also the fiasco of when the time came for the traditional blessing from the father to the sons, the blessing of Isaac that was *stolen* by Jacob—now, his mom and dad already *knew* God's plan, but they had to help God out, they thought. There was all of the conniving of Rebekah, and Esau eventually felt like he got the short end of the stick, and he settled way down to the south in a rugged region all the way south of the Dead Sea; and that territory was called "Edom." That's why the name "Edomites" refers to the people of Edom. In the Greek, it's called "Idumea," and you'll see that name in the New Testament (Mk. 3:8).

The descendants of Jacob—that's "Israel" (Gen. 32:28)—and the descendants of Esau—that's "Edom" (Gen. 25:30; cf. 32:2; 36:1)—were perpetual enemies. We read this in Numbers Chapter 20, starting at Verse 14. When Israel came out of Egypt at the time of the Exodus, the Edomites refused to let them pass through their land—which would have been the most direct route—and sent out their army to turn them away. God, though, instructed Israel to be kind to Edom because of their common ancestry. So, as soon as Israel popped out of Egypt, the two nations were at odds with each other.

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Edom opposed King Saul during his reign. They were subsequently subdued under David's reign, and again under Solomon's reign. Later, Edom fought against Jehoshaphat, and then against Jehoram, before they were conquered by Judah under Amaziah. I will have all those names on the quiz at the front door as you leave. I know how likely it is that you know those names; and even if you can't fit all of that together, check it out on your own. The point is: Edom hated Israel, and squabbled with them at every turn.

Later, Edom came under the control of Assyria—as did most people in that part of the world—and then under the control of Babylon. They were forced from *their* land, and they moved to the southern part of Palestine—and that's when they began to be called the "Idumeans."

The antipathy of Edom against Israel shows up again in the Bible through Herod the Great. And you say, "Oh, he finally mentioned a name I remember!" Herod was an Idumean, tapped by Rome to be the regional king of Judea. So when Herod tried to murder Jesus when He was born (Matt. 2:16), he was just playing out one more scene in this long history of the hatred between Edom and Israel.

Then, Edom *rejoiced* over the destruction of the Temple and the captivity of the Jews when *they* were taken away in 586 B.C. But they were on the *other* side the next time around: Because Herod was an Idumean—an Edomite—the Idumeans joined with the Jews to defend themselves against Rome. And the Idumeans, or "Edomites," were also defeated by the same Roman General—Titus—that destroyed the Temple in Jerusalem in A.D. 70. *That* fulfilled Obadiah's prophecy that Edom was going to "be cut off forever"—we'll see that in Obadiah 10—and then again in Verse 18, that there would "be no survivor of the house of Esau."

It has been a long history there, and there's not one bit of it that is pretty. This is two nations who hated each other.

Now, let's extract some lessons from this. Here's a real simple one: Don't oppose God's plan (cf. Prov. 21:30). When God says He is going to bless something, or God says He is going to curse something, be very careful which side of that equation you throw *your* weight on by your words and by your actions! (cf. Num. 23:8; Deut. 23:5; Dan. 4:35)

What we have in Obadiah is one of many examples of God being faithful to work out in history what He promised when He chose Abram and gave him that foundational Abrahamic Covenant. You know what covenant we are talking about: Genesis 12:1-3—"And Yahweh said to Abram, 'Go forth from your land, and from your kin and from your father's house, to the land which I will show you; and I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed.' " (LSB)

The message of Obadiah is one of many vivid examples of two aspects of the Abrahamic Covenant being worked out in the flow of human history: Edom is judged for cursing Israel. God says, "I'm going to curse those that curse you," and Israel was the

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descendants of the chosen line of Abraham. And then, Israel is blessed by Edom's judgment, and in the Kingdom. God promised Israel: "I'm going to curse those who curse you"—Edom cursed Israel, Edom went down. So you see God working out the fulfillment of His promises.

Not *one nation* has ever been blessed for opposing Israel. All who conquered Israel at any time in history paid a high price. And I should point out to you that even though there is an "Israel" now, those who are now in control of that modern nation of Israel—which I believe exists as a miracle, that God has kept them distinct through all these years—but those who control Israel now, they are *not* believers in Christ. Israel is anything but a Christian nation. We are still going to *go there* next spring, Lord willing; you are welcome to come with me and learn some interesting stuff there. But be very careful about walking around in the streets of Jerusalem as a street preacher, proclaiming the Gospel of Jesus Christ—it will not go well for you (cf. 1 Thess. 2:14-16).

But in light of the eternal plan of God, understand: It is a *very bad thing* to be the enemy of Israel, or to attack Israel, or to curse Israel. Nations and individuals do that at their own peril.

Here's something else to learn from Obadiah—as if you needed Obadiah to know this: "Pride" will bring you down (Prov. 16:18; 29:23a). There's a little bit of history here: The capital city of Edom was Petra. They named their city after a large construction company in Boise, Idaho. Well, no—actually, they both named it because "Petra" means "rock" or "stone" (cf. Matt. 16:18). Petra was tucked into rugged mountains that were accessible by land only through a very deep, very narrow gorge; you couldn't march an army through there, you could ride a horse or ride a camel through it single-file—that's the only way you could get there. And nobody had an air force in those days, so this was like the impregnable city; you could not attack it; you could defend it very easily, from a military strategy standpoint. So they had a great sense of security and pride.

I have not yet been there. I would *like* to go someday to see it with my own eyes, but I have a feeling the pictures are pretty useful. The ruins of Petra are among the most famous in the world. There is this very narrow passageway through this very narrow canyon, and then it opens up into an area where the city itself is actually carved into the rock; and you can see, as you get through there—there's no place like it on Earth. When you get inside that passageway, you'll notice they are very strict about parallel parking there. But this is one of the most famous places on Earth.

And *they were proud of it!* But I want to say to you: Don't tell God how great you are! Don't dangle in front of Him that *you are perfectly secure!* You can't fool God, and you can't defend yourself against His judgment (Jb. 11:10; 1 Thess. 5:3). The *only* place you are perfectly secure is in His grace in Jesus Christ (Jn. 6:37b; 10:27-29); that is the *only* way you will be spared "judgment" (Jn. 5:24; cf. Rom. 8:1; Rev. 20:15).

So look how the book of Obadiah opens, the first four verses: "Thus says Lord Yahweh concerning Edom"—you don't have any doubt what the theme of this book is; this is God talking about what is going to happen to Edom. "We have heard a report from Yahweh,

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and an envoy has been sent among the nations saying, 'Arise! And let us arise against her for battle'—'Behold, I will make you small among the nations; you are greatly despised. The arrogance of your heart has deceived you, you who dwell in the clefts of the cliff, in the height of your habitation, who says in his heart, "Who will bring me down to earth?"—we have the *perfect* place to defend ourselves! " 'Though you build loftily like the eagle, though you set your nest among the stars, from there I will bring you down,' declares Yahweh." (LSB) God is in charge, and He is the Judge, and your "pride" will bring you down (Dan. 4:37).

And here's another principle to draw from this: Wait until the end before you pronounce "judgment" (1 Cor. 4:5). You see, it *seemed* like Edom had carved out for himself a pretty good deal, in spite of his twin brother's trickery. I mean, he became the head of a whole nation! There was a favoritism that Rebekah showed in manipulating Isaac; and Esau thought he won that round. Well, it *seemed* like Edom was in control when they rejected Israel's request to "pass through." It *seemed* like Edom was overpowering when they attacked Israel during the days of the kings. It *seemed* like Edom had the absolutely perfect placed to be immune from any kind of attack. But understand: God never leaves rebellion "unpunished" (Ex. 34:7; Prov. 11:21; 16:5). If it has not *yet* been punished, it *will be* (Ecc. 12:14; Matt. 12:36).

This refers to Edom's past with Israel, and refers to—looking forward from Edom's day—the time when they would cheer over the destruction of Jerusalem that was going to come in 586 B.C.; it's down in Obadiah 10 and 11—"Because of violence to your brother Jacob, you will be covered with shame, and you will be cut off forever. On the day that you stood aloof, on the day that strangers carried off his wealth, and foreigners entered his gate and cast lots for Jerusalem—you too were as one of them." In other words, this is saying: "You are laughing at Israel being carried off into captivity. Yours is coming."

When God chastened Israel, Edom refused to offer assistance, even though their family history was close to Israel and *very far* from Babylon—you *would think* they would be more drawn to be on *Israel's* side than the Babylonians. When God chastened Israel, instead of helping, Edom rejoiced and they gloated. When God chastened Israel, Edom was happy to swoop in and plunder Jerusalem, after the Babylonians were done. When God chastened Israel, Edom actually hindered the escape of the refugees.

The lesson is pretty clear: Never gloat over God judging someone else (Prov. 24:17-18)—*especially* Israel. When you gloat over someone else being punished, you are missing a very important fact: You deserve it as much, *or more*, as the ones over whom you are gloating (e.g., Eph. 2:3; Titus 3:3).

Obadiah 12 through 14—"Do not gloat over your brother's day"—meaning, day of judgment—"the day of his misfortune. And do not rejoice over the sons of Judah in the day of their destruction; yes, do not boast in the day of their distress. Do not enter the gate of My people in the day of their disaster. Yes, you, do not gloat over their calamity in the day of their disaster. And do not loot their wealth in the day of their disaster. Do not stand at the fork of the road to cut down their fugitives; and do not imprison their survivors in the day of their distress."—all things that Edom eventually did.

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When you "rejoice" over the "calamity" that someone else falls into (Prov. 17:5)—*especially* when you rejoice over the suffering of any of *God's* people—you are putting yourself in a *very* bad position! God sees (Ps. 44:21), and He *never* forgets! Don't forget Hebrews 4:13—"And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do."

Your character is not demonstrated *only* by what you say and what you do; your character includes what you think (Ps. 15:2; Prov. 12:5), and what you *intend* to do (Ps. 40:8), or what you *wish* you could do (Rom. 7:22), or who you are gloating over (cf. Ps. 35:13-16). Even if there is no one else around to see it, you cannot hide from God (Ps. 139:7-12; Prov. 20:27). Not only can you not hide from Him, but His knowledge and His justice are perfect (Ps. 98:9; 147:5).

Here's another lesson for you. We would call this: Not Only Edom! You see, the history between Israel and Edom was long—there were a lot of incidents, dating all the way back to Jacob and Esau in the womb, then in their youth, then in their adult lives, then as they became the heads of nations. Judgment was coming upon Edom for all the accumulated guilt, and it was *very* specific.

And here is the principle that we pluck from Obadiah at this point. Understand: This applies *not just to Edom*; this applies to *all* nations, and this applies to *every individual* in every nation.

Look at Obadiah, Verses 15 and 16—"For the day of Yahweh draws near on *all the nations*." So, what's the value of a little one-page book tucked away in a part of your Bible that you find hard-to-find? It's because *this tells you what God is like* in dealing with all people in all nations (cf. Ex. 33:13). "As you have done, it will be done to you." In other words, God is going to judge *perfectly* for all the things you have done (Ps. 7:11; 75:8; Ezek. 24:14). And, by the way: You have "sinned and fall short of the Glory of God" (Rom. 3:23). "Your dealings will return on your own head. Because just as you all drank on My holy mountain, all the nations will drink continually. They will drink and swallow, and they will be as if they never were." (LSB)

When Jeremiah came along and he ministered, Babylon was flying high. They were going to be coming in and swooping in to take Israel captive—moved, of course, by the hand of God (Jer. 25:9). But Jeremiah had the same message for Babylon that Obadiah has for Edom—and God would have the same message for us: Jeremiah Chapter 50, Verse 29—"Summon many against Babylon, all those who bend the bow: Encamp against her on every side, let there be no escape. Repay her according to her work; according to all that she has done, so do to her; for she has become arrogant against Yahweh, against the Holy One of Israel." (LSB)

So if you are tempted to relegate all of this stuff to far-off lands in the dusty pages of history—well, don't. Jesus says exactly the same, on a *personal* level, that God says about the nations. You know it, in Matthew Chapter 7—the Sermon on the Mount—"Do not judge so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, *it will be measured to you*."

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You see, God is *perfectly fair* (Ps. 9:8) and He is *absolutely* righteous (Ps. 92:15)—and all of His "judgments" are *perfect* (Ps. 19:9b). So your self-righteousness in condemning someone whose sin *you* see as a greater problem than *your own* sin—well, that's a problem. For you to ignore that "log" of the judgmental attitude "in your own eye" while you inspect the relative little "speck" of somebody else's sins shows: You are not right with God (Matt. 7:3).

For you not to forgive someone else when God has forgiven you all your sins through Christ (Matt. 18:32-33; Eph. 4:32; Col. 3:13)—well, that casts doubt on whether you really *are* forgiven, if you don't show signs of understanding forgiveness (Matt. 6:14-15). For you to condemn someone else for his or her own sins while you bask in the grace of God toward your own sin is *hypocrisy!* Like we said back in Ephesians Chapter 4, talking about forgiveness: *Everybody loves forgiveness*—until they have to forgive something.

Do you *understand* how profound God's forgiveness is? If you are ever on the brink of thinking that you are "getting away with" something, or if you are ever about to get upset with God and tell Him He is not fair, you probably want to go back to Obadiah, Verse 15—"As you have done, it will be done to you. Your dealings will return on your own head."

Here's another gem to pluck from Obadiah: As Always, The Promise is Intact. You see it over and over again through the prophets. The promises of God—primarily referring to the Abrahamic Covenant in Genesis 12 and the Davidic Covenant in Second Samuel 7—they *will be fulfilled!* Even after Israel *rejected Christ*, all the promises that she has *now* forfeited—or, have been set aside for her—*will be fulfilled*; Romans 9, 10, and 11 confirms all of that (cf. Jer. 31:35-37).

The day is coming when not only will God judge the enemies of His people and of His Word and of Himself, but *His* people are going to be judged—with perfect fairness, but in grace (Ps. 135:14). His people will eventually embrace Jesus Christ as Lord and Savior and King (Zech. 12:10; 13:9; Rom. 11:26-27). He will "reign" in Jerusalem "for a thousand years" (Rev. 20:6); and during that time, all believers of all the other nations are going to stream to "Jerusalem" as the focal point for the Kingdom of God on Earth (Zech. 14:16), where Jesus sits on His "throne" (Matt. 19:28; 25:31; cf. Zech. 14:9).

Look at the last four verses of Obadiah, starting at Verse 18—" 'Then the house of Jacob will be a fire and the house of Joseph a flame"—not *set* on fire; they are going to be the light of the world—"but the house of Esau will be as stubble. And they will set them on fire and consume them so that there will be no survivor of the house of Esau,' for Yahweh has spoken. Then those of the Negev"—"Negev" means "the south," the southern regions down by the Dead Sea, down where Edom is—"will possess the mountain of Esau, and those of the Shephelah"—that's "the Philistine plain"; we now call it the Gaza Strip—"they will possess the territory of Ephraim and the territory of Samaria, and Benjamin will possess Gilead. And the exiles of this military force of the sons of Israel, who are among the Canaanites as far as Zarephath, and the exiles of Jerusalem who are in Sepharad, will possess the cities of the Negev. And the saviors will ascend Mount Zion to judge the mountain of Esau"—and here's the punchline—"and the kingdom will belong to Yahweh." (LSB)

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A lot of names, a lot of places, a lot of stuff there. What it means is: That land that God promised to Abraham (Gen. 12:5-7; 15:18) is going to be the land of Israel in the Kingdom (Ezek. 47:13-20), with Christ reigning in Jerusalem (Ps. 2:6; Rev. 20:9; compare Jer. 17:25 with Lk. 1:32).

The fire of judgment *is* coming. All the descendants of Esau who haven't turned to the Lord are going to be judged, along with all those of all the other nations who do not come to the Lord. And all the territory of Edom—which was promised to Israel—will belong to her. The punchline cannot be more vivid: "And the kingdom will belong to Yahweh."

I have one more thing to pluck from Obadiah. If "the kingdom will belong to Yahweh," the next question is: Will You Be There?

Colossians has this marvelous description: Verses 13 and 14 of Chapter 1—"For He"—referring to God—"rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins." (cf. Jn. 15:19) "The domain of darkness" refers to the whole realm of Satan in which people think and act (cf. Eph. 5:8, 11; 6:12; 1 Thess. 5:5; 1 Pet. 2:9; 1 Jn. 2:9, 11)—like the world system of which Satan is the leader (Acts 26:18; 2 Cor. 4:4; 1 Jn. 5:19). "Darkness" is where people try to hide from God (Jn. 3:19-20; cf. Ps. 139:12), foolishly acting as if He cannot really see into your heart, your soul (Ps. 44:21). So, to be "rescued" is to be "saved" by the "grace" of God through "faith" in His Son, Jesus Christ (Eph. 2:8; cf. Acts 15:9; 20:21; Rom. 3:22, 26).

This little one-page book of the Old Testament paints quite the picture of God's plan, God's enemies, God's judgment—and whose side do you want to be on? Acts Chapter 4, Verse 12—"And there is salvation in no one else"—other than "Christ" (vs. 10)—"for there is no other name under heaven that has been given among men by which we must be saved." (cf. Jn. 14:6; cf. Jn. 8:24; 1 Tim. 2:5; Rev. 13:8; 20:15).

If you look at Edom versus Israel, and God's judgments that are coming—understand: There is one way, and there is *only* one way—to be part of the Kingdom of God. You can either choose to just stand pat and receive what you deserve (Is. 3:11; cf. Prov. 10:16b), or you can "stand" in His "grace" (Rom. 5:2), and you can receive all the blessings that He will shower upon you.

After the first service, somebody asked me if I knew where to find, or if we had this Gospel tract that they remembered; it's just a little thing, and it says on the front: "What You Need To Do To Go To Hell." And you open it up, and it's blank.

Listen: "All have sinned and fall short of the glory of God" (Rom. 3:23). And He is perfectly righteous, perfectly holy—He therefore *has* to judge (cf. Nah. 1:3). And He will judge you with *total fairness* (Rev. 20:12). If you meet His standard of one hundred percent absolute perfection at all times (Matt. 5:48), perfectly keeping *every* aspect of His "Law" (Gal. 3:10)—*never* wavering, *never* having even a rebellious *thought* (Jas. 2:10)—you will be *just fine*. And you didn't survive past your *first breath*, by that standard (cf. Ps. 143:2; Ecc. 7:20; Rom. 3:10-12). So, you are going to need His grace (Lk. 18:13).



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It's as if you have a choice—two doors (Jn. 10:7-9; cf. Matt. 7:13-14), two destinies (Matt. 3:12; 25:46), two options (Jn. 3:18):

Obadiah 15—"As you have done, it will be done to you. Your dealings will return on your own head." You will be judged fairly, according to your works (Prov. 11:5b; Is. 3:9)—which means you will be condemned for eternity (Rev. 20:10, 14-15; cf. Ps. 81:15b; Dan. 12:2; Matt. 25:41; Mk. 9:43; 2 Thess. 1:9).

*Or, Door #2: Ephesians Chapter 1, Verse 3—"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ."*

You either "stand" on your own, and let Him judge you by your works (Ps. 1:5a). Or, you can stand "in Christ," and He is going to look on you and see that you have received all the benefit of the perfect righteousness of Jesus Christ (2 Cor. 5:21; cf. Is. 61:10; Rom. 4:5; Phil. 3:9; Rev. 7:14; 22:14).

Oh, and part of Door #2—don't forget the end of Obadiah: "And the kingdom will belong to Yahweh." (cf. 1 Cor. 15:24) Will you be there? *That's the question!* (cf. 2 Cor. 13:5) That's the most important thing to draw from Obadiah.

But also remember: God is in charge (Ps. 22:28; 24:1; 29:10; 47:2; 103:19; Pr. 19:21; Eph. 1:11). He has a plan (Ps. 33:11). It is going to be fulfilled *perfectly* (Is. 46:9-10). Are you going to be in on it? I sure hope so.

Let's pray:

*Father, how we thank You for—well, all of Your Word; but today, as we have looked at this one page—thank You for Obadiah. Though we know so little about him, thank You that he was Your spokesman, and You used his pen to communicate Your message flawlessly. Oh, Father, we don't want to be like the Edomites. We also don't want to be self-righteous, as we point the finger at them. We understand that we need that refuge which is ours only in Christ. So there we stand. And if anyone here today is not standing in Christ by faith, may this be the day that their life is changed, their eternal destiny is flipped. And Father, would You have Your way in each of our lives, to proclaim Your Word and to be Your instruments for spreading the good news of salvation by grace through faith in Jesus Christ—in whose name we pray. Amen.*