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Obadiah 1.

(2014)

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Obadiah 1.

Topics.

- Nations are called to rise up against Edom for battle.
- The LORD is against Edom and will make them utterly despised.
- Esau has been pillaged and his treasures sought out.
- The wise and mighty men of mount Esau will be cut off by slaughter.
- Edom, do not gloat over your brothers' disaster in the day of his calamity.
- The day of the LORD is near upon all nations.
- Edom will be destroyed and Judah and Israel will be restored.
- The kingdom will be the LORD'S and saviours shall go up to mount Zion.
- Edom today.

Introduction; Obadiah wrote this shortest book of the Old Testament probably soon after 586 B.C., when the armies of Babylon destroyed Jerusalem. During this conquest, the people of Edom helped capture fleeing Israelites and turn them over to the Babylonians. They even took up residence in some Judean villages. This angered the LORD, for the Edomites, as descendants of Esau were related to the Israelites (Gen. 25:21-26, 30) and therefore they should have helped them.

Obadiah prophesied that Edom would be repaid for mistreating God's people. Within a hundred years, Edom was in ruins. Obadiah also asserted that God is sovereign over the nations and that the house of Jacob would be restored because of God's covenant love for his people.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

Nations are called to Rise up against Edom for battle.

Obadiah 1:1 ----- ¹Thus says, the Lord GOD concerning Edom: We (Obadiah and Judah) have heard a report from the LORD, and a messenger has been sent among the nations: "Rise up! Let us rise against her (Edom) for battle!"

The entire vision of Obadiah concerns Edom. At this time Judah and Jerusalem had been conquered by the armies of Babylon. The people of Edom aided Babylon in the defeat of Judah and took possession of Judah's houses, farms and land. The LORD has told Obadiah and Judah to send a messenger to the surrounding nations and tell them to prepare for battle against Edom.

The name Edom comes from the Hebrew word ('Edom) which means red it became the nickname of Esau. This is because of the story in Genesis in which Jacob offered Esau a bowl of stew "red pottage" in exchange for Esau's birthright (the right to be recognized as firstborn with authority over the family). Esau by giving up all the rights of the firstborn for a red bowl of pottage was given the nickname Edom and the region occupied by him was called Edom so his descendants were naturally called Edomites. (Genesis 25:29-34) (KJV).

After the conquest of Judah by the Babylonians the Edomites settled in the region of Hebron. They prospered in this new country, called by the Greeks and Romans Idumea or Idumea (referring to the smaller region the Edomites settled in) for more than four centuries. The ancient capital of Edom was Bozrah.

It is unclear when, how and why Edom ceased to exist as a state, although many scholars point to scriptural references in the Bible, specifically the historical Book of Obadiah to explain this fact.

According to the predetermined will of God, the elder was to serve the younger (Gen. 25:23). It should be noted here that the words, "The older shall serve the younger," in God's mind carry the idea that the older shall protect and care for the younger. In a natural family (secular or Christian) it is the big brothers responsibility to protect and care for his little brothers and sisters.

Esau didn't want this responsibility so he gave it away for food and because of this his blessing is not filled with wealth and ease, but of struggle to survive and warfare to increase and to protect himself. This was the historical relationship Esau and his descendants had to Israel. They were in a constant state of servitude and revolt.

Two lessons to learn from the story of Esau and Jacob: Esau was the elder and should have taken up the responsibility of the firstborn male, but he placed no value on it and against the predetermined will of God sold it to Jacob for food. Added to this Rebekah prompted Jacob in an elaborate deception to secure the blessing of the firstborn by trickery. Esau giving away his birthright and Rebekah's deception resulted in heartache and division for all.

Jacob near death greatly trembled when he was made aware of it (Gen. 27:33) and Esau's only desire after his father died was to kill Jacob (Gen 27:41). Rebekah to protect her most loved son had to send him in an utterly destitute condition away from his father's house. There are two spiritual lessons in this story for all to learn: -

1. When the will of God is thwarted by human passion for greed or pleasure or to gain something self-desires grief and sorrow will surely follow.
2. When Esau understood that Jacob had got the blessing, he cried with a great and exceeding bitter cry. The day is coming, when those who now make light of the blessings of their salvation and trade the eternal love and grace of God for the temporal things of this world and choose to follow the choice of their own affections, and live indifferently to how their lifestyle reflects upon the honour of God and without any thought toward Christ will in vain weep with bitter tears when the King and Saviour does return to gather to himself the faithful.

Those who part with the love and grace of God and their faith in Christ and a good conscience, for the fame and wealth or the pleasures and possessions of this world no matter how much they may feign a zeal for the blessing, have judged themselves unworthy of it, and their judgment shall be accordingly.

Esau and Ishmael: it should be mentioned that Esau's descendants are different to the descendants of Ishmael. The Edomites are forever angry at Israel. They never repent and so their doom is certain. Their final judgment was prophesied over them by the prophet Obadiah and mentioned in other places of Scripture as well. In contrast to the doom prophesied over Esau's descendants the Angel of the LORD not only told Hagar the mother of Ishmael that her son will live and be blessed with wealth, but also promised her that Ishmael would become twelve tribes (the Arabs).

The descendants of Ishmael have a wonderful future. When they break free of the bloodthirsty Islamic worship of Allah things will turn around for them, and gloriously so. The Arabs are primarily the descendants of Ishmael and unlike the Edomites the Old Testament prophecies a happier final outcome for the children of Ishmael who was Abraham's son through Hagar.

The Arabs as a people have been surrounded and bound by Islamic religion. But it has only been for the past thirteen hundred years of their four-thousand year history. This state of affairs can and will change. We know from the millennial prophecies that there will be a highway running north and south of Israel to bless the Arab people round about. The Arabs are destined for ultimate redemption. And during the coming Millennium that highway with connections north and south from Israel will be a channel of great blessing, far above what we have already seen with the abundance of oil, and treasure hid in the sand.

In (Isaiah 19:21) Isaiah prophesied a day would come when the LORD will make himself known to the Egyptians and the Egyptians will know the LORD and in that day: -

- There will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians. ²⁴In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, ²⁵whom the LORD of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance." (Isaiah 19:23-25).

The LORD is against Edom and will make them Utterly Despised.

Obadiah 1:2-4 ----- ²Behold, I will make you (Edom) small among the nations; you shall be utterly despised. ³The pride of your heart has deceived you, you who live in the clefts of the rock, in your lofty dwelling, who say in your heart, "Who will bring me down to the ground?" ⁴Though you soar aloft like the eagle, though your nest is set among the stars, from there I (the LORD) will bring you down, declares the LORD.

The LORD is telling Edom that He is about to use the surrounding nations to humble them and make them weak and despised because their hearts are full of pride so much so that they think they are invincible.

NOTICE: the language in (v3-4) sounds very similar to the language used in Isaiah chapter fourteen when Isaiah was prophesying the doom of Babylon and said: -

- Israel will take up this taunt against the king of Babylon, you said in your heart, "I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High," but those who see you will stare at you and ponder over you: 'Is this the man who made the earth tremble, who shook kingdoms.' "I will rise up against them," declares the LORD and cut off from Babylon their name and their descendants (Isaiah 14:4, 13-14, 16, 22).

This is common biblical language used to speak against the pride of an individual or a nation. For further information see the following titles: -

- Isaiah chapter 14 in Commentary OT (ON WEBSITE MENU).
- Lofty Language and figurative language of the Bible.
- In, Various Topics (ON WEBSITE MENU).

Esau has been Pillaged and his Treasures Sought Out.

Obadiah 5:5-7 ----- ⁵If thieves came to you, (Edom) if plunderers came by night how you have been destroyed! would they not steal only enough for themselves? If grape gatherers came to you, would they not leave gleanings? ⁶How Esau has been pillaged, his treasures sought out! ⁷All your allies have driven you to your border; those at peace with you have deceived you; they have prevailed against you; those who eat your bread have set a trap beneath you have no understanding.

Obadiah by the Spirit of God now sees and prophesies into the future of Edom. Though he is speaking of a future event as though it has taken place his prophecy on Edom is still yet to happen. Often a prophecy is spoken in the present tense as though the event has already happened when in actual reality the fulfilment of it may still be many years away.

This is because the prophet is seeing the vision in the present moment and speaks it as he sees it in present time. The people the prophet is speaking to know when the prophecy is a future event, but sometimes it can be difficult for those reading it thousands of years later to realise, because of the tense it is written in.

When a prophet speaks he is often speaking as the voice of God, therefore the words he speaks are guaranteed to come to pass. This is another reason the prophet can speak the words of God in the present moment because they are certain to happen at the right time in the future.

Another reason many future prophecies are spoken in the present tense, is because the prophet is speaking the words of God or the vision as they come to him in his time. The prophet himself may not always be aware of the echoes contained in his prophecy or that the words he is speaking, actually have contained within them the ability to transcend time and travel thousands of years through history to a future age or a future person.

The following verse is a good example of this principal: -

- For a nation (Babylon) has come up against my land (Judah), powerful and beyond number; its teeth are lions' teeth, and it has the fangs of a lioness. ⁷It has laid waste my vine and splintered my fig tree; it has stripped off their bark and thrown it down; their branches are made white. (Joel 1:6-7)

This event has not taken place, yet Joel speaks it in the past tense as though it has already happened. This is simply because Joel is speaking what he is seeing happening in his vision. God is giving Joel a complete picture in his mind of what is about to take place.

Joel in a sense is watching a movie being played out in his mind and is simply speaking it out as the events take place. This is the reason Joel speaks in the past tense, in his mind the events have already taken place, but in real life they are still to be played out in the future.

If grape gatherers came to you, would they not leave gleanings: (v5) these words of Obadiah mean if thieves or plunderers robbed Edom they would have only taken what they needed and at least left something for the people of Edom, but this is not so in Edom's case, they will be stripped bare of their treasures, houses, farms, crops and cattle, and to make this even worse it will be done by those who were once Edom's allies and those who Edom was at peace with.

The Wise and Mighty Men of Mount Esau will be cut off by Slaughter.

Obadiah 1:8-9 ----- ⁸Will I not on that day, declares the LORD, destroy the wise men out of Edom, and understanding out of Mount Esau? ⁹And your mighty men shall be dismayed, O Teman, so that every man from Mount Esau will be cut off by slaughter.

Obadiah is still seeing and prophesying into the future saying that by war the LORD will destroy every man of Edom.

That day: refers to the day the LORD gathers the surrounding nations against Edom on this day the LORD will destroy the wise and mighty men of Edom and of Teman.

Teman: was an Edomite city noted at one time for the wisdom of its people.

Shame will cover Edom, and they will be Cut off Forever.

Obadiah 1:10-11 ----- ¹⁰Because of the violence done to your brother Jacob, shame shall cover you (Edom), and you shall be cut off forever. ¹¹On the day that you stood aloof, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them.

The LORD will destroy Edom because they: -

- Did violence to the LORD'S people.
- Sold and betrayed Judah to Babylon.
- Took Judah's houses to live in.

- Stood aloof when soldiers of Babylon marched Judah into captivity.
- Were like one of Judah's enemies.

The strangers: refer to Babylon.

The foreigners: refer to the nations allied to Babylon.

The gates: refer to the gates to the city of Jerusalem.

Obadiah in these verses is telling Edom that just as the fierce armies of Babylon invaded Jerusalem and the land of Judah and burnt the city, destroyed the temple and took the people captive so will Edom be destroyed and their wealth taken by the surrounding nations.

Edom do not Gloat over your Brothers Disaster in the Day of his Calamity.

Obadiah 1:12-14 ----- ¹²But (Edom) do not gloat over the day of your brother (Judah) in the day of his misfortune; do not rejoice over the people of Judah in the day of their ruin; do not boast in the day of (Jerusalem's) distress. ¹³Do not enter the gate of my people in the day of their calamity; do not gloat over his disaster in the day of his calamity; do not loot his wealth in the day of his calamity. ¹⁴Do not stand at the crossroads to cut off his fugitives; do not hand over his survivors in the day of distress.

Judah: (Judah means praised) it is the name of the Hebrew tribe descended from the man named Judah (King David was a member of the tribe of Judah). Both David and Solomon succeeded in unifying the Hebrew tribes, but when Solomon died, all of this came to an end. Ten tribes broke away from the Kingdom and became known as the Northern Kingdom called Israel while two tribes known as the Southern Kingdom called Judah remained at Jerusalem. It is difficult to isolate Judah and Israel because the accounts of Israel and Judah are intertwined with Israel (the ten tribes) predominating.

The day of Judah's ruin, distress misfortune and calamity: the LORD uses secular nations, kings, and people to achieve His plans and purposes, sometimes to bless and other times to bring judgment. He used Assyria to bring judgment on Israel in the land of Samaria and Babylon to bring judgment on Judah at Jerusalem. Many times God through the prophets warned Judah and Israel of their impending doom but they would not listen. Assyria eventually invaded the land of Samaria and took Israel captive, later Babylon's armies surrounded Jerusalem and after a bitter siege of a year and a half the city fell to Nebuchadnezzar and was destroyed. Zedekiah was blinded and carried to Babylon, and the great bulk of the population was taken there with him (587 B.C.).

Archaeologists have found that all of the cities of Judah were completely destroyed at this time, thus ended the glorious kingdom of David and Solomon. Observers would have said that the Hebrew nation was annihilated, and indeed, the other nations conquered by the Assyrians and Babylonians did cease to exist. But the prophets proclaimed a better hope for the chosen people. "A remnant shall return" Isaiah had said, and in time this remnant, purged and returned, became the basis on which a new Israel would be built.

Edom is told not to: -

- Mock his brother Judah in the day of their misfortune.
- Rejoice over the people of Judah in the day of their ruin.
- Boast in the day of Jerusalem's distress.
- Enter the gate of Jerusalem in the day of their calamity.
- Gloat over the disaster of the LORD'S people in the day of their calamity.
- Loot his brother's wealth in the day of his calamity.

- Kill or capture those who are fleeing the destruction of Jerusalem.
- Hand over the survivors of Judah to their enemies in the day of their distress (Obadiah 1:12-14).

Sadly Edom did all of these, that is why the LORD is now about to gather all the surrounding nations against them.

The Day of the LORD is Near upon all Nations.

Obadiah 1:15-16 ----- ¹⁵For the day of the LORD is near upon all the nations. As you (Edom) have done, it shall be done to you; your deeds shall return on your own head. ¹⁶For as you have drunk on my holy mountain, so all the nations shall drink continually; they shall drink and swallow, and shall be as though they had never been.

Edom will reap what they sowed; the nation's surrounding Edom will totally destroy Edom. When Jerusalem was destroyed and its inhabitants (the house of Jacob) were taken into captivity for seventy years, the people of Edom, against the word of the LORD took possession of their brother's houses and farms. Obadiah is now telling Edom that they will reap the same wickedness that they have sowed.

Edom will be Destroyed and Judah and Israel will be Restored.

Obadiah 1:17-18 ----- ¹⁷But in Mount Zion there shall be those who escape, and it shall be holy, and the house of Jacob shall possess their own possessions. ¹⁸The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor for the house of Esau, for the LORD has spoken.

Mount Zion: is the hill Jerusalem is built on and is often used by biblical writers as another name for Jerusalem.

The house of Jacob: refers to Israel (the two tribes of Judah and the ten tribes of Israel).

The house of Joseph: refers to the ten tribes of Israel. This is because Joseph was the eleventh of Jacob's twelve sons, and the firstborn son of Rachel, he became the ancestor of the ten northern tribes of Israel (also called Ephraim).

The house of Esau: refers to Edom, the Edomites and the Idumeans these are all titles of the descendants of Esau.

God used Babylon to restore and unite Judah and Israel: Babylon invaded Jerusalem and took its inhabitants (the two tribes of Judah) into captivity later Babylon conquered Assyria who had previously taken Israel (the ten tribes in the land of Samaria) captive. Israel and Judah were under Babylonian rule for seventy years. They went into captivity to Babylon as two rebellious nations who had turned from God to idols and who were even sacrificing their own children to pagan gods.

While in captivity God moulded them like a master potter moulds a beautiful clay jar. They went into Babylon as two unfaithful nations that had turned away from the LORD to idols and other gods. Seventy years later, Cyrus (King of Persia) who the LORD called His Shepherd (Isaiah 44:28) gave permission to Israel to return to Jerusalem.

Under Ezra and Nehemiah God brought Israel back to their beloved City Jerusalem as one nation faithful to only one God, the LORD their God, the God of Abraham Isaac and Jacob (Israel never turned to pagan gods again).

Cyrus is the LORD'S shepherd and Jerusalem will be rebuilt: the following verses show that the LORD used Cyrus King of Persia to conquered Babylon and set Judah and Israel free from their captivity.

- The LORD says of Cyrus, 'He is my shepherd, and he shall fulfil all my purpose'; saying of Jerusalem, 'She shall be built,' and of the temple, 'Your foundation shall be laid.' --

NOW GO TO CHAPTER FORTY- FIVE -- ¹Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open doors before him that gates may not be closed. (Isaiah 44:28-45:1).

The LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing that the LORD had charged him to let His people go and build the LORD a House in Jerusalem.

(2 Chron. 36:22-23) (Ezra 1:1-2) (Ezra 5:13-17) (Ezra 6:3) (Ezra 6:14).

Cyrus God's anointed shepherd: the LORD calls Cyrus (the secular king of Persia) God's anointed shepherd. Isaiah pictures the LORD holding Cyrus's right hand while Cyrus opens all doors that no man can shut and subdues all nations (Isaiah 44:28) (Isaiah 45:1).

Judah and Israel will Possess the Land Again.

Obadiah 1:19-21 ----- ¹⁹Those of the Negeb (of the south in the KJV) shall possess Mount Esau, and those of the Shephelah (the plain in KJV) shall possess the land of the Philistines; they shall possess the land of Ephraim and the land of Samaria, and Benjamin shall possess Gilead ²⁰The exiles (captives in KJV) of this host of the people of Israel shall possess the land of the Canaanites as far as Zarephath, and the exiles (captives in KJV) of Jerusalem who are in Sepharad shall possess the cities of the Negeb (the south in KJV). ²¹Saviors shall go up to Mount Zion (Jerusalem) to rule Mount Esau, and the kingdom shall be the LORD'S.

Negeb: the desert region lying to the south of Judea. It has acquired the double meaning of the south and the desert, the south because it is south of Judah and the desert because of its aridity. After Nebuchadnezzar invaded Jerusalem, a group of Jews retreated to the Negeb, where they were harassed by the Edomites who sided with the Babylonians.

Esau: (Edom) see Obadiah 1:1.

Shephelah: the country of Judah.

Philistines: had five cities, Ashod, Gaza, Ashkelon, Gath, and Ekron. The Philistines worshiped the Semitic gods Dagon, Astarte and Baalzebub and were a major contender against the Hebrews for possession of Palestine. (Today they are the Palestinians).

Ephraim: (Israel) is a common name for the ten tribes in the land of Samaria. Ephraim became such a leader in the new northern Hebrew kingdom (the ten tribes in the land of Samaria) that in addition to their more common name Israel, the kingdom is also called Ephraim. The Canaanites of Gezer lived in the midst of the ten tribes, because they did not drive them out of the land. Ephraim's territory included worship centers at Bethel and Shiloh.

Samaria: (the ten tribes of Israel) Samaria means watchtower or watch-station it was a region in Palestine and the capital city of the Northern Kingdom of Israel (the ten tribes). It was established in idolatry and a tradition of luxury, vice and paganism by Ahab and Jezebel his Phoenician bride. Amos, Micah, Isaiah and Hosea raised their protest against Ahab's and Jezebels paganism. Eventually Assyrian conquest brought the utter doom to Samaria, which the prophets had predicted. Today Samaria is called Syria.

Benjamin: (remained at Jerusalem) he was the youngest son of Jacob. When Israel split into two nations called Judah (two tribes) and Israel (ten tribes) after the death of Solomon, the Benjamites remained with the tribe of Judah at Jerusalem, and followed the Davidic house as represented by Rehoboam.

Gilead: (the land of Israel) it is on the East Side of the River Jordan whereas Jerusalem is on the West-Side, Gilead is Jordan today. The name was used to indicate Israel's possession of the Jordan River. Gilead was divided by a scenic gorge that ran into the Jordan River.

The land was lush with goodly forests rich grazing, lands, and abundant moisture. Sadly the Gileadites finally fell into gross idolatry and were led into captivity by Tiglath-pileser (King of Assyria).

Sepharad: place of captivity of certain people of Jerusalem (location unknown).

Canaan: land of the Canaanites (modern day Palestine).

The seven nations (Joshua 24:11) of the land of Canaan were: -

1. Amorites.
2. Perizzites.
3. Canaanites.
4. Hittites.
5. Girgashites.
6. Hivites.
7. Jebusites.

Zarephath: (means refinement) it was a town about 8 miles south of Sidon and 14 miles north of Tyre.

Exiles of Jerusalem: refers to the two tribes at Jerusalem who were taken into captivity to Babylon for seventy years.

Following is a brief overview of Obadiah's message so far. The LORD through Obadiah is saying that the people of Judah and Israel will possess the land of their enemies and lands of all that: -

- Did violence to the LORD'S people.
- Sold and betrayed Judah to Babylon.
- Looted Judah's wealth and took Judah's houses to live in.
- Stood aloof, boasted and rejoiced when soldiers of Babylon marched Judah into captivity.
- Killed or captured those who were fleeing the destruction of Jerusalem.
- Handed over the survivors of Judah to their enemies in the day of their distress.

The Kingdom will be the LORD'S.

Obadiah 1:21 ----- ²¹Saviors shall go up to Mount Zion (Jerusalem) to rule Mount Esau, and the kingdom shall be the LORD'S.

Zion: (citadel) Zion is the ancient name for Jerusalem, primarily used in poetic and prophetic passages. It can refer to an ancient castle, a fortress or stronghold of Jerusalem or the Hill Jerusalem sits on or the whole city itself and sometimes refers to the Temple of God. By extension the name can apply to the people of Judah and is used figuratively for heaven or the Jewish church, meaning the religious and political aspect of society that is seen as an entity oriented to politics and government.

Saviours shall go up to Mount Zion.

The words, "Saviours shall go up to Mount Zion (Jerusalem) to rule Mount Esau, and the kingdom shall be the LORD'S" (v21) may carry and echo of the return of the Lord Jesus Christ. in a limited sense Judah and Israel were restored and took possession of their land after the seventy year Babylonian captivity when they

returned to rebuild Jerusalem, but it is likely the final and prophetic words of Obadiah also transcend this era and echo a future time in the latter days when the Lord Jesus Christ returns in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his glorious millennial reign.

The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth.

Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish.

The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God.

The book of Revelation states: -

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

And in Revelation chapter five we are told that: -

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done.

Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

For further information see titles: -

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

Edom Today.

Edom was a nation consisting of the descendants of Esau, twin brother of Jacob and son of Isaac and Rebekah. It was located to the southeast of Judah, in a rugged, mountainous region which is now the south western part of the kingdom of Jordan. Edom is sometimes referred to as Esau (Malachi 1:3), Idumea (Isaiah 34:5) and Mount Seir (Ezek. 35:3). All of these names are interchangeable, referring to the same nation, Edom.

Genesis thirty-six describes the rapid growth of Edom. When Israel was travelling around Mount Seir the LORD told them they were not to pass through the territory of their brothers, the people of Esau, who live in Seir and that they were not to: -

- Contend with them (Edom), for I will not give them any of their land, no, not so much as for the sole of the foot to tread on, because He has given Mount Seir to Esau as a possession. (Deut. 2:5).

These words of the LORD shine a spotlight on the truth that the territory of Edom was not part of the land promised to Israel and never would be. The LORD told Ezekiel to set his face against Mount Seir and say: -

- I will lay your (Edom) cities waste, and you shall become a desolation, and you shall know that I am the LORD. ⁵Because you cherished perpetual enmity and gave over the people of Israel to the power of the sword at the time of their calamity, at the time of their final punishment (Ezek. 35:4-5).
- I will make you a desolation and a waste. ⁴I will lay your cities waste, and you shall become a desolation, and you shall know that I am the LORD. (Ezek. 35:3-4).
- I will make Mount Seir a waste and a desolation and I will cut off from it all who come and go. (Ezek. 35:7).
- As you (Edom) rejoiced over the inheritance of the house of Israel, because it was desolate, so I will deal with you; you shall be desolate, Mount Seir, and all Edom, all of it. Then they will know that I am the LORD. (Ezek. 35:15).

Though the Edomites Throughout their ancient history manifested hatred against the Hebrews, as shown by their refusing Moses and his people permission to pass through Edomite territory in (Num. 20:14-22) they did (for their survival) in the time of Elisha join in a military alliance with Israel and Judah (2 Kings 3:9), but later Judah defeated Edom in war (2 Chron. 25:5-12). The major prophecies against Edom are found in (Isaiah 34) (Jer. 49:7-22), (Ezek. 25:12-14) and (Ezek. 35:1-15) and the book of Obadiah. Isaiah prophesied of God's judgment against Edom about 700 BC, while Jeremiah, Ezekiel and Obadiah all delivered their prophecies of impending doom upon Edom around the year 600 BC.

History records that the Edomites were ravaged by the Babylonian armies in the early 6th Century BC, and that near the end of the 6th Century BC, the Nabateans attacked the Edomites, driving them from their mountain fortresses of Mount Seir, into the Negev Desert to the west. Some may think that the Arabs are Edomites and that the prophecies of Esau's destruction rest upon modern Arabs, but there is no Scriptural or historical basis for this concept. The Edomites were not Arabs they were Edomites so what did happen to them?

The writings of Josephus: say that during the Jewish conquests in the 2nd Century B. C. Hyrcanus took Dora and Marissa, cities of Idumea, and after subduing all the Idumeans permitted them to stay in their country, if they circumcised themselves and followed the laws of the Jews. Josephus goes on to say that the Idumeans were so desirous of living in the country of their forefathers, that they submitted to the Jewish practise of circumcision and the rest of the Jewish ways of living and in this way became as it were proselyte Jews. (Chapter IX) (2).

William Whiston, translator of Josephus: adds the following note, this account of the Idumeans being circumcised and adopting Jewish law and becoming part of the Jewish nation is confirmed by their history afterwards.

The Wycliffe Bible commentary on Obadiah: states that soon after the time of Obadiah the Edomites were pushed out of their ancient home by the Nabateans, so that they had to move to the west side of the Dead Sea and Hebron became the capital of their new home in south Judah. The Maccabees, especially John Hyrcanus (c. 125 BC), subdued and Judaized the Edomites so that they were finally destroyed with the Jews by the Roman general Titus when the armies of Rome invaded the city of Jerusalem and the land of Judah in 70 AD.

Adam Clarke's commentary, Matthew Henry, and Jamieson, Fausset and Brown all see the prophecies against Edom as being fulfilled partly by an invasion by the Babylonian king Nebuchadnezzar in the early 6th Century BC, and partly by the Maccabees. Jeremiah in the following verses specifically predicts the humbling of Edom by Babylon,

- Thus says the LORD, "I will send for Nebuchadnezzar the king of Babylon, my servant, and I will bring his armies against Israel and against all the surrounding nations and make them an everlasting desolation (Jer. 25:9) --- NOW GO TO VERSE TWENTY-ONE --- all the kings of Edom, Moab, and the sons of Ammon (Jer. 25:21).

Because of the following verses (and many others like them) some have thought that there will never be peace between the Jews and Arabs in Palestine: -

- I will lay your (Edom) cities waste, and you shall become a desolation, and you shall know that I am the LORD. ⁵Because you cherished perpetual enmity and gave over the people of Israel to the power of the sword at the time of their calamity, at the time of their final punishment (Ezek. 35:4-5).

But these verses are about Edom and not the Arabs (ancient or modern). It should be kept in mind that the current strife (2014) between Jews and Arabs in Palestine did not begin until the early 20th Century and that there is no information in Scripture or secular history that reveals any information concerning an ongoing hatred between Arabs and Jews throughout the centuries. In fact there have been periods of time when Jews and Arabs lived in harmony in the Middle East.

Added to this on various occasions Jews fled to Arab and Muslim lands to escape persecution by the so called enlightened European Christians. The prophecies against Edom should not be made to apply to modern peoples who have no connection with Edom.

Isaiah prophesied: a day would come when Egypt will cry to the LORD because of oppressors and the LORD will send them a saviour and defender who will deliver them and make himself known to the Egyptians, and the Egyptians will know the LORD and return to the LORD, and he will listen to their pleas for mercy and heal them (Isaiah 19:21-22) and in that day: -

- There will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians. ²⁴In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, ²⁵whom the LORD of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance. (Isaiah 19:23-25).

It is unclear exactly when, how and why Edom ceased to exist as a state, though most believe Edom was partially destroyed at the defeat of the Babylonian Empire and completely destroyed when Rome invaded Israel in 70 AD at which time the survivors of Edom became absorbed into the surrounding nations and so Edom as an independent state of its own ceased to exist. Edom's complete disappearance from the family of nations is a powerful reminder of God's justice, His judgment, and the sure fulfilment of all that He has promised in His inspired word.

For further information concerning Esau, see the title: -

- Esau (Idumea, Edom and the Edomites)

In Articles (ON WEBSITE MENU).

End.