

Obadiah 1 - God's Judgment on Edom

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Obadiah 1

I. Imminent destruction upon Edom (Obadiah 1-14)

(1) Edom's destruction is unavoidable (v1-9)

(A) Nations are called to destroy Edom (v1)

1 The vision of Obadiah. This is what the Lord GOD says concerning Edom— **We have heard a report from the LORD**, And a **messenger** has been sent among the nations *saying*, "Arise, and let's go up against her for battle"—

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"—

1 Obadiah's vision: This is what the Lord GOD has to say about Edom. We have heard a report from the LORD, and a messenger has been dispatched among the nations to say "Get up! Let us rise up against her to fight!"

1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

- "...vision" - this prophecy came from God to Obadiah in the form of a vision, something he actually saw

— God revealed Himself and future events in various ways, one of which was transporting through time to see the actual future events. Obadiah then recorded them as he saw them in his vision.

- "...Obadiah" - there are at least 12 men in the OT named Obadiah

— An officer in David's army (1 Chr 12:9)

— Ahab's servant (1 Kings 18:3)

— A Levite in the days of Josiah (2 Chr 34:12)

— A leader who returned from the exile with Ezra (Ezra 8:9)

- "...We have heard a report from the LORD" - the prophets ("we") have been told by the Lord Himself about the future destruction of Edom

- "...messenger" - an angel; this angel was sent from God to stir up the nations against Edom

- God frequently uses angels to carry out His will among the nations
- Once the angel has completed his work, the nations will say, "Arise and let us go against her for battle"

(B) Source of Edom's destruction (v2-4)

(a) Theocentric viewpoint: divine power (v2)

- 2 "Behold, I will make you small among the nations; You are greatly despised.
- 2 "Behold, I will make you small among the nations; You are greatly despised.
- 2 "Look! I will make you insignificant among the nations; you will be utterly despised.
- 2 Behold, I have made thee small among the heathen: thou art greatly despised.
- One of the areas of pride among the Edomites was their population; according to v2, Edom's population will be greatly reduced as a result of divine judgment

(b) Anthropocentric viewpoint: Edom's pride (v3)

- 3 "The arrogance of your heart has deceived you, The one who **lives in the clefts of the rock**, *On the* height of his dwelling place, Who says in his heart, 'Who will bring me down to earth?'
- 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?'
- 3 The arrogance in your heart has deceived you, who inhabit hidden places on rocky cliffs, whose dwelling is in the heights, who say continuously to yourself, 'Who will bring me down to the ground?'
- 3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?
- "...lives in the clefts of the rock" - Edom was cut out of the rocks; the people literally "nested" in the rocks (v4)
- A second point of pride for the Edomites was in their security in the mountains
- Among these "clefts of the rock" were the major strongholds and cities of Edom: Sela, Teman, Dedan, and Bozrah (Petra)
- Because of the heights at which these strongholds sit, it would be difficult to execute a full-scale onslaught against them
- Edom's chief city, Petra, was carved out of the sides of mountains and the fortress seemed impregnable (Is 14:12-15)

The Sins of Edom

Jeremiah had already announced the doom of Edom; in fact, there are some quotations from his prophecy here in Obadiah (Jer 49:7-22). This is the "rumor" or "report" that

Obadiah had heard: God would avenge Israel and destroy Edom. Why? Because of her sins. What were these sins? Pride...

- In her wealth (v6)
- In her alliances with neighbors (v7)
- In wisdom (v8)
- In soldiers (v9)

(c) Conclusion: God will destroy Edom on account of her pride (v4)

4 "Though you make *your home* high like the eagle, Though you set your nest among the stars, From there I will bring you down," declares the LORD.

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.

4 Though you soar high like the eagle and make your nest among the stars, I will bring you down even from there," declares the LORD.

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

- The LORD states that Edom's pride in her security will be brought down; these unreachable "clefs" will prove reachable because of God's judgment

(C) The extent of the devastation (v5-6)

(a) Illustrations (v5)

(i) More extensive than a robber (v5a)

(ii) More extensive than a grape gatherer (v5b)

5 "If thieves came to you, If robbers by night— Oh how you will be ruined!— Would they not steal *only* until they had enough? If grape-pickers came to you, Would they not leave *some* gleanings?

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?

5 "If thieves came against you, if marauding gangs by night —Oh, how you will be destroyed!— Would they not steal only until they had enough? If grape pickers came to you, would they not leave some grapes to be gleaned?

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape gatherers came to thee, would they not leave some grapes?

- Obadiah makes a contrast between the incomplete (v5) and the complete (v6) to describe Edom's destruction

— If a thief breaks into a home, they do not take every single possession; when workers pick crops, they do not gather every single piece.

(b) Concluding statement announcing Edom's destruction (v6)

6 "Oh how Esau will be searched, *And* his hidden treasures searched out!

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

6 "Oh, how Esau is ransacked, how his hidden treasures are thoroughly searched out!

6 How are the things of Esau searched out! how are his hidden things sought up!

- God is saying to Edom: "When I judge you, the destruction will be complete. There will not be any leftovers."

— The point is that those who will destroy Edom will make a careful search and take everything until nothing is left. There will be nothing hidden that will escape destruction. Not even one descendant of Edom will be left alive once this prophecy is fulfilled.

— This is in contrast to robbers who may have stopped stealing once they had enough plunder, or grape gatherers who may not have picked every single last grape.

— God isn't going to stop at "enough"...His judgment on them will be thorough and complete. He is going to "strip them clean."

(D) God uses Edom's allies to destroy her (v7)

7 "All the people allied with you Will send you to the border, ***And the people 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.)

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.)

7 All your allies will force you out of the land, your associates will deceive you and prevail against you. Your friends will lay out a trap for you, and you will never understand it!

7 All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

- Refers to the ancient custom of escorting a visiting dignitary to the border of the host nation as a sign of loyalty and as visible assurance that all agreements agreed to would be kept

— When the ambassadors of Edom visit these other nations with whom they have alliances, they will escort the Edomite ambassadors to the border as a sign of loyalty, but it is a deceptive ploy to catch Edom off-guard so they can be destroyed.

— The judgment on Edom is that they are totally deceived by the lies of their "allies"

- "...the men at peace with you Will deceive you" - the people in whom Edom is trusting are taking advantage of them. He is being deceived by his own allies.
— It is interesting how the Palestinians are being deceived today and used by the Arab nations as a "cat's paw" to serve the sinister purposes of Islam

(E) Groups within Edom that will be destroyed (v8-9)

(a) Wise men (v8)

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

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

8 "In that day," declares the LORD, "will I not destroy the wise from Edom, and those with understanding from Esau's Mountain?"

8 Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

- Edom will not prevail from their own wisdom or military might. They thought they had negotiated strong alliances and built their strongholds in what they thought were impenetrable places, will all be brought to destruction.

— All of Edom's wisdom will be shown as nothing but foolishness

- A further point of irony from v7 is that Edom, known for its wisdom, would be totally ignorant of her allies' deceptive scheme (Jer 49:7)

(b) Warriors (v9)

9 "Then your warriors will be filled with terror, **Teman**, So that everyone will be eliminated from the mountain of Esau by murder.

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

9 Teman, our mighty soldiers will be dismayed, so that every man from Esau's Mountain will be slaughtered."

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

- "...Teman" - takes its name from a grandson of Esau; refers to the southern portion of Edom (Gen 36:10-11). The city was best known for the strength of its militia.

— Now that the Edomite wisdom has been shown for naught, the men begin to see the foolishness and failure of their alliances, negatively impacting their morale.

— The theme again is the total slaughter and complete destruction of Edom

— Job's "friend" Eliphaz was a Temanite (Job 4:1)

(2) Edom's destruction is deserved (v10-14)

(A) General: violence against Jacob (v10)

10 "Because of violence to your brother Jacob, Shame will cover you, And you will be eliminated forever.

10 "Because of violence to your brother Jacob, You will be covered *with* shame, And you will be cut off forever.

10 "Shame will overwhelm you because of the violence you inflicted on your brother Jacob, and you will be excluded forever.

10 For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

- The first reason for God's utter destruction of Edom is their violence against Jacob

— This is brother vs brother violence, which makes the crime all the more hideous

Edom's Acts Against Israel

- Israel passage by the King's Highway (Num 20:14-21; 21:4; Judges 11:17-18)
- Israel forbidden to abhor his Edomite brother (Deut 23:7-8)
- Balaam predicted the conquest of Edom (Num 24:18)
- After the fall of Judah, Edom rejoiced (Ps 137:7)
- The prophets foretold judgment on Edom for her bitter hatred (Jer 49:7-22; Lam 4:21-22; Ezek 25:12-14; 35:15; Joel 3:19; Amos 9:12; Obadiah)

(B) Specific sins (v11-14)

(a) Apathy to Jacob's adversities (v11)

11 "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.**

11 "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.

11 "On the day you just stood by, when strangers carried away Jacob's wealth and foreigners entered his gates, casting lots for Jerusalem, you were just like one of them.

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

- The Edomites assisted in the desolation of Jerusalem by doing nothing to prevent it, and encouraged those who actually did the damage (Nebuchadnezzar, the Babylonians)

- They stood on "the other side" and refused to stand with the Jews, their "brothers" (v10; Cf. Psalm 137 with Deut 23:7)

— Not intervening, when they were able, was a crime in God's eyes...especially when it's your "brother"

— This reminds us of the priest and Levite in the parable of the Good Samaritan (Luke 10:31-33). We may not actually lift a hand to hurt another, but by watching and doing nothing, we share in the crime.

- "...You too were as one of them" - the Edomites were not actually part of the fighting force overtaking Jerusalem, but once they saw the Jews were losing, they began planning to join the others in partaking of the spoils

— In the eyes of God, they were "as one of them" as a result of their behavior. For all practical purposes, the Edomites were just as guilty as the Babylonians in the destruction of Jerusalem.

(b) Gloating over Jacob's misfortune (v12)

12 "Do not gloat over your brother's day, The day of his misfortune. And do not rejoice over the sons of Judah On the day of their destruction; Yes, do not boast On the day of *their* distress.

12 "Do not gloat over your brother's day, 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.

12 "You should not have gloated over your brother, on the day of his calamity. You should not have rejoiced when the descendants of Judah were perishing. You should not have boasted when they were in distress.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

- Not only was Edom a passive onlooker to Jerusalem's destruction, but they showed glee at the event. They were not only hostile to Israel, but delighted and rejoiced over the fall of Jerusalem.

— Edom should have been weeping over his brother's calamity, but instead he was rejoicing and jeering (Ps 137; Cf. Prov 24:17-18)

(c) Looting Jacob's wealth (v13)

13 "Do not enter the gate of My people On the day of their disaster. You indeed, do not gloat over their catastrophe On the day of their disaster. And **do not lay a hand on their wealth** On the day of their disaster.

13 "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.

13 "You should not have entered the gate of my people on the day of their disaster. Also, you should not have gloated over Judah's misfortune on the day of their disaster. Also, you

should not have gloated over Judah's misfortune on the day of his disaster, nor should you have plundered his wealth on the day of his disaster.

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

- They were told not to enter the gate of God's people during their day of calamity, but they entered anyway

- They were told not to gloat over Israel's calamity, they did anyway

- "...do not lay *a hand* on their wealth" - once the enemy gained the upper hand, the Edomites actually moved in to loot and plunder after the enemy had taken Israel away into captivity. They were told not to, but did anyway.

- They took advantage of the plight of the Jews and robbed the city of its wealth. This plundering was seen and remembered by God even though the thieves escaped.

(d) Imprisoning Jacob's fugitives (v14)

14 "Do not stand at the crossroads To **eliminate their survivors**; And do not **hand over their refugees** On the day of their distress.

14 "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.

14 And you should not have taken your stand at the crossroads to cut down his fleeing refugees, nor should you have handed over his survivors on the day of his distress."

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

- Perhaps the worst crime of the Edomites...

- "...eliminate their survivors" - while some Jews tried to escape and protect their families, the Edomites blocked the escape routes

- "...hand over their refugees" - the Edomites helped capture those who did escape and returned them to the Babylonians

II. Future day of the Lord (Obadiah 15-21)

(1) Judgment upon the nations (v15-16)

(A) Imminent judgment upon the nations (v15a)

(B) Genesis 12:3 articulated (v15b)

15 "For the **day of the LORD is near** for all the nations. Just as you have done, it will be done to you. Your dealings will return on your own head.

15 "For the day of the LORD draws near on all the nations. As you have done, it will be done to you. Your dealings will return on your own head.

15 "Indeed, the Day of the LORD approaches all nations. As you have done it will be done to you— your deeds will return to haunt you!

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

- "...day of the LORD is near" - the day of the Lord is the most common biblical title for the Tribulation

— The destruction of v1-9 will be fulfilled in its totality during the Tribulation

— God promises that what Edom did to Israel will now be done to them

7 Reasons for Edom's Complete Destruction

Obadiah 10-14,16 gives seven reasons for the complete destruction of Edom:

1. The Edomites (descendants of Esau) betrayed their "brother" Jews (descendants of Jacob) (v10)
2. The Edomites stood by passively while Israel was invaded and destroyed, not providing aid (v11)
3. The Edomites showed glee over the fall of Jerusalem, rejoicing at Jerusalem's destruction (v12)
4. The Edomites joined in the looting of the city, after the fighting was over (v13)
5. They blocked the escape routes of Jews who were fleeing the destruction, preventing escape (v14a)
6. They returned captured Jews to the enemy (v14b)
7. They got drunk on Mount Zion (v16)

(C) Universal scope of the judgment (v16)

16 "For just as you drank on My holy mountain, All the nations will drink continually. They will drink to the last drop, And become as if they had never existed.

16 "Because just as you drank on My holy mountain, All the nations will drink continually. They will drink and swallow And become as if they had never existed.

16 Just as you have drunk from the cup of my wrath upon my holy mountain, so will all nations drink from the cup of my wrath perpetually. They will drink, they will gulp it down, and they will be as if they had never existed!

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

- The Edomites got into the wine supplies and held a great celebration of Jerusalem's destruction and the plight of the Jews. They celebrated the defeat of their enemy, on Mount Zion.

- Zech 12:2-3 pictures Jerusalem as a bowl of wine that the nations drink from, then reel with drunkenness as a result. He predicted that those who deal with Jerusalem but have no right to it, Jerusalem becomes a "cup of reeling until all nations round about."
- Edom will share in that reeling

(2) Preservation of Israel (v17-21)

(A) Remnant preserved on Mount Zion (v17a)

(B) Israel's possession of the land (v17b-20)

(a) Generally (v17b)

17 **"But** on Mount Zion there will be those who escape, And it will be holy. And the house of Jacob **will possess** their property.

17 "But on Mount Zion there will be those who escape, And it will be holy. And the house of Jacob will possess their possessions.

17 "But there will be a delivered remnant on Mount Zion. There will be holiness, and the house of Jacob will take back their possessions.

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

- "But" - adversive conjunction, marks a turning point in the narrative

— God promises deliverance and cleansing for Mount Zion. Yes, Israel had sinned, and the temple was destroyed because of it, but God would cleanse and restore "the house of Jacob" and not the house of Esau (the Edomites).

— The time of Israel's final restoration will also be the time of Edom's final destruction

- "...will possess" - key words, used 3x in v17-20

— Certainly Israel owns the land because of God's promise to Abraham; she owns the city too. But she does not yet possess them, for the Land has been overrun by Gentile nations for centuries. There will be a Day coming, however, when God will give Israel back her possession that she might enjoy them and use them for His glory.

— For all that Israel had lost of the Land, they will get back and more

(b) Specifically (v18-20)

(i) Edom (v18-19a)

18 "Then the house of Jacob will be a fire, And the house of Joseph a flame; But the house of Esau will be like stubble. And they will set them on fire and consume them, So that there will be no survivor of the house of Esau," For the LORD has spoken.

18 "Then the house of Jacob will be a fire And the house of Joseph a flame; 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 the LORD has spoken.

18 "The house of Jacob will be a fire, and the house of Joseph a flame, but the house of Esau will be kindling. Then Jacob and Joseph will burn and consume Esau, and no survivor will remain from the house of Esau." Indeed, the LORD has spoken it.

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

- The children of Israel will be the means of Edom's destruction; the two houses of Israel will be like "fire" while Edom will be like "stubble" (the same point is taught in Ezek 25:12-14)

- Note that there is a reunion, as well as restoration, for the house of Joseph (northern tribes) and the house of Jacob (southern tribes); they will both be as a fire against Edom — This renewed House of Israel will be one of the means by which God will bring about the destruction of Edom (v1b-9)

— Again there is emphasis on the complete destruction of Edom; Obadiah taught this, along with other prophets as well (Is 34:8-15; Jer 49:14-22; Ezek 35:14-15)

(ii) Philistia (v19b)

(iii) Samaria (v19c)

(iv) Gilead (v19d)

19 Then **those of the Negev** will possess the mountain of Esau, And those of the Shephelah **the Philistine plain**; Also, they will possess the **territory of Ephraim** and the **territory of Samaria**, And **Benjamin the territory of Gilead**.

19 Then *those of* the Negev will possess the mountain of Esau, And *those of* the Shephelah the Philistine *plain*; Also, possess the territory of Ephraim and the territory of Samaria, And Benjamin *will possess* Gilead.

19 "Those in the Negev will possess Esau's Mountain, and those in the Shephelah the Philistines. They will possess the fields of Ephraim and the fields of Samaria, while Benjamin will possess the territory of Gilead.

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

- "...those of the Negev" - refers to the tribe of Simeon who was dispossessed when the Edomites moved down from Mount Seir during the Intertestamental Period and settled in the Negev desert.

— The tribe of Simeon will one day possess the mount of Esau, Mount Seir

- "...the Philistine *plain*" - Gaza

- "...territory of Ephraim...territory of Samaria" - the northern kingdom, which will be restored to the nation.

- "...Benjamin the territory of Gilead" - Benjamin was near Jerusalem, Gilead is the Golan Heights (east bank of the Jordan River). The point is that they are going to regain their geography. Similar to saying that California will include Maine.
- The point is: the day will come when the Jews will "possess their possessions"—all of their Land, their Temple, their City, and their Kingdom

(v) Zarephath (v20a)

(vi) Negev (v20b)

20 And the **exiles** of this army 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**.

20 And the exiles of this host 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.

20 The exiles, the Israeli host, will possess the territory of the Canaanites all the way to Zarephath. The exiles of Jerusalem who are in Sepharad will possess the cities of the Negev.

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

- Israel will occupy all the land that God promised to them (Gen 15:18-21), which contains about 300,000 square miles. Even at their zenith, they occupied only about 30,000 square miles.

- "...exiles" - Jews dispersed throughout the world

- "...Zarephath" - way to the north, between Tyre and Sidon in Lebanon

— This city was given to Israel by God through Joshua, but Israel never took it; it remained solidly under Phoenician control

— When Elijah had to flee Israel because of famine, he went to Zarephath and lived there for three years in care of a Gentile widow. The day will come when Israel will possess all of what is now Lebanon, including Zarephath

- "...Sepharad" - what is known today as Spain

— Obadiah pictured not only a Babylonian Captivity, but a worldwide dispersion where Jews would even be found in Spain

- "...cities of the Negev" - the Sinai Peninsula

(C) Israel to triumph over Edom (v21a)

(D) Kingdom to be established (v21b)

21 The deliverers will ascend Mount Zion To judge the mountain of Esau, And **the kingdom will be the LORD'S.**

21 The deliverers will ascend Mount Zion To judge the mountain of Esau, And the kingdom will be the LORD's.

21 Deliverers will assemble on Mount Zion to judge Esau's Mountain, and to the LORD will the kingdom belong!"

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

- It is out of Mount Zion that judgment will fall on Edom. God will bless Mount Zion, but He will judge the Mount of Esau.

- "...the kingdom will be the LORD'S" - the kingdom will not belong to Esau/Edomites, or to Israel...it will be the Lord's. He will exercise His rule through Israel, but it will be the LORD's kingdom.

— God is moving forward undeviatingly, unhesitatingly toward the accomplishment of His purpose...that is, of putting His King on Mount Zion

— He says that He will "overturn, overturn, overturn" the nations "until He comes whose right it is [to rule]" (Ezek 21:27)

— Today, the King has been rejected and David's Throne is empty in Jerusalem. The Jews are in a sad condition (Hosea 3:4-5) without a king, priest, sacrifice or priesthood.

— But when Christ returns, the nation will look upon the One whom they pierced, they will be cleansed and forgiven, and the Kingdom will be established