

EDOM'S JUDGMENT FOR HER PROUD HATRED OF ISRAEL

II: Edom's Doom For Her Sins To Her Brother

(Obadiah 10-14)

I. Introduction

- A. God's judgment of Edom "is mentioned in more Old Testament books than it is against any other foreign nation," for the Edomites had a long and bitter hatred of Israel. (Bible Know. Com., O. T., p. 1453)
- B. The prophecy of Obadiah is a study on God's justice (Ibid.), and we continue by studying Obadiah 10-14 on Edom's doom for her sins committed against her brother Israel. We view the passage for our insight and application (as follows):

II. Edom's Doom For Her Sins To Her Brother, Obadiah 10-14.

- A. In contrast to her arrogance mentioned in Obadiah 3, God predicted that Edom would be covered with shame and be cut off forever from being a nation, Obadiah 10. The root cause of this judgment was Edom's violence done to her brother nation Judah, and to emphasize the awfulness of wickedly treating one's blood relative, the words "violence" and "brother" are put together in the Hebrew text, Bible Know. Com., O. T., p. 1457.
- B. The specific violence involved both wicked attitudes and wicked actions, Obadiah 11-14 (Ibid.):
 1. God planned to destroy Edom for her wicked attitudes toward her brother nation Judah, Obadiah 11-12:
 - a. God planned to destroy Edom for wickedly standing "aloof" when other Gentile nations attacked her relative Israel when the right thing for a relative to do was to defend one's relative, Obadiah 11; Ibid.
 - b. God planned to destroy Edom for wickedly gloating over Judah's fall, looking down on her plight, v. 12a.
 - c. God planned to destroy Edom for wickedly rejoicing over Judah's destruction, Obadiah 12b.
 - d. God planned to destroy Edom for wickedly boasting arrogantly over Judah's fall, Obadiah 12c.
 2. God planned to destroy Edom for her wicked actions against her brother nation Judah, Obadiah 13-14:
 - a. The Edomites' sins exceeded sinful attitudes until they turned into wicked actions such as entering the gate of the city of God's people in their calamity for no good reason, Obadiah 13a.
 - b. The Edomites' sin also involved gloating over Judah's disaster while standing in her property, v. 13b.
 - c. The Edomites' sin also included looting Judah's wealth during her fall, stealing from her relative, v. 13c.
 - d. The Edomites' sin also included her standing at the crossroads to cut off Judah's fleeing fugitives, v. 14a.
 - e. The Edomites' sin also involved her handing over Judah's survivors to her invaders in her fall, v. 14b.
- C. [These wrongs committed by the Edomites occurred likely before Jerusalem's complete destruction under Nebuchadnezzar because of the verb rendered "should not" in Obadiah 12-14, and scholars believe it occurred when the Philistines and Arabians attacked Jerusalem in the days of Jehoram, Jehoshaphat's son (2 Kings 8:20-22; 2 Chronicles 21:16-17), Ibid.]

Lesson: *Because of Edom's violence done to her blood relative of Judah, God promised to punish and destroy the descendants of Esau. That violence included the wicked attitudes of standing aloof when others attacked Judah, gloating over Judah's fall, rejoicing over Judah's fall and arrogantly boasting at Judah's fall. That violence also included the wicked actions of trespassing onto Judah's property during her calamity, of gloating over Israel's disaster while occupying her property, of looting Judah's wealth in her fall, of standing at the crossroads to cut off Judah's fleeing fugitives and handing Judah's survivors over to their invaders.*

Application: *(1) May we avoid the sins of Edom against our relatives, ESPECIALLY against our SPIRITUAL relatives in the body of Christ! (2) Specifically, may we not sin in evil attitudes by (a) standing aloof when others attack our brother, (b) gloating over a brother's hardship, (c) rejoicing over a brother's fall and (d) boasting over a brother's fall. (3) May we not sin in evil actions by (a) trespassing onto a brother's property during his calamity, (b) gloating over a brother's calamity while trespassing on his property, (c) looting a brother's wealth in his fall, (d) standing at the crossroads to cut off a brother's escape from trouble (e) or handing a brother over to his oppressors in his time of calamity. (4) In a POSITIVE way, may we treat our relatives, ESPECIALLY our SPIRITUAL relatives well with (a) good attitudes in (i) defending our brother if he is attacked, (ii) sympathizing with his lot in his facing of hardships, (iii) grieving at his fall and (iv) humbly considering our own failings if our brother falls. May we treat our relatives or spiritual brothers respectfully with (b) good actions of (i) respecting their private property, (ii) grieving over our brother's calamity while respecting his private property, (iii) guarding his private property in the time his calamity, (iv) helping our brother escape oppressors he faces in distress (v) and shielding our brother from his pursuing oppressors when he is facing calamity.*