

Obadiah 1:1-21 and Judges 11:1-21

(See below for Judges 11:1-21)

"The vision of Obadiah" - Obadiah's prophecy against Edom is a haftarah on **Numbers 20-21**, specifically Israel's appeal to the king of Edom for permission to pass through (**Numbers 20;14-21**).

The shortest of the minor prophets - Only one chapter, against Edom.

Obadiah signifies a "servant" or "worshipper of the Lord." Tradition says his widow is the woman whose cruse of oil Elisha multiplied, **2 Kings 4:1**.

Rashi - Why is Obadiah different that he was chosen to prophesy concerning Edom and did not prophesy any other prophecy? Our Sages of blessed memory stated: Obadiah was an Edomite proselyte. Said the Holy One, blessed be He: From them and in them will I bring upon them. Let Obadiah, who dwelt between two wicked people, Ahab and Jezebel, and did not learn from their deeds, come and impose retribution upon Esau, who dwelt between two righteous people, Isaac and Rebecca, and did not learn from their deeds. [from Sanhedrin 39b]

Obadiah 1:1-2 - "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. Behold, I have made thee small among the heathen: thou art greatly despised."

"I have made thee small" - rather "I will make you small" Perfect tense, usually past, but here as the "perfect of certitude" indicating a future fulfillment.

Obadiah 1:3 - "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?"

Edom/Esau/the flesh/the Old Man is the implacable enemy of Israel because of his pride. But here their confidence in their security is deceitful.

"thou that dwellest in the clefts of the rock, whose habitation is high" - in Petra. or Sela, their capital carved into the rocks.

Obadiah 1:4 - "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."

Targum: "thou art like to an eagle that dwells in the clefts of the rock, whose habitation is in a high place"

Obadiah 1:5 - "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 grapegatherers came to thee, would they not leave some grapes?"

God will not leave anything out when He cuts off Edom.

Obadiah 1:6 - "How are the things of Esau searched out! how are his hidden things sought up!"

All his treasures will be looted from their hiding places.

Obadiah 1:8 - "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?"

Mentioned by Jeremiah and quoted by Paul:

- **Jeremiah 49:7** - "Concerning Edom, this is what the LORD of Hosts says: "Is there no longer wisdom in Teman? Has counsel perished from the prudent? Has their wisdom decayed?"

- **1 Corinthians 1:19** - "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

Obadiah 1:10 - "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever."

Esau vs Jacob

- **Malachi 1:1-3** - "The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."

- **Romans 9:10-13** - "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

It is the conflict between the flesh (Esau/Edom) representing an attempt to gain salvation through effort and works, and the Spirit (Jacob/Israel) representing faith in God's grace and mercy.

Edom stood by as Jerusalem was destroyed and even helped kill those escaping

Obadiah 1:11 - "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 Day of the Lord

Obadiah 1:15 - "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."

Obadiah 1:16 - "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."

i.e. since you have drunk in celebration of Israel's destruction, so you will drink the cup of God's wrath.

"they shall be as though they had not been." - neither Edomites nor Philistines, Moabites, nor Ammonites remain as a people anywhere.

Obadiah 1:17 - "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."

Esau is burned up like chaff on the threshing floor

Obadiah 1:18 - "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."

Targum: "and they of the house of Jacob shall be strong as fire, and they of the house of Joseph strong like a flame, but they of the house of Esau shall be weak as stubble; and they shall have power over them, and kill them, and there shall be none left of them house of Esau."

No one of Edom will survive.

Instead, Israel will inherit Edom and all the other surrounding land of their enemies. The Spirit will possess the "lands and possessions" of the flesh.

Rashi links this to Balaam's blessing in **Numbers 24**:

"for the Lord has spoken": Now where did He speak?- **Numbers 24:17-19** - "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

Compare **Ezekiel 35:15** - "As you rejoiced when the inheritance of the house of Israel became desolate, so will I do to you: you will become a desolation, O Mount Seir, and

so will all of Edom. Then they will know that I am the LORD."

Possessing Edom - God's Victory Over Me

Obadiah 1:19-20 - "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. 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."

- **Amos 9:11-12** - "'In that day I will restore the fallen tent of David. I will repair its gaps, restore its ruins, and rebuild it as in the days of old, so that they may possess the remnant of Edom and all the nations that bear My name," declares the LORD, who will do this."

Rabbi David Kimhi (1160–1235) also called the RaDaK, says this shall be in the days of the Messiah.

Spiritually this possessing of the lands of Edom by Israel was accomplished by the spread of the gospel and salvation to the Gentiles:

- **Acts 15:16** - "Simon has told us how God first visited the Gentiles to take from them a people to be His own. 15The words of the prophets agree with this, as it is written: 16'After this I will return and rebuild the fallen tent of David. Its ruins I will rebuild, and I will restore it..."

- **Psalms 2:7-9** - "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

In fact, this is spiritually like the Jubilee Year, when lands returned to their rightful owners.

Obadiah 1:21 - "And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

Rashi - Princes of Israel as saviors on Mt. Zion. The Apostles who will judge the world

The Zohar (Gen. fol. 85. 1.) - "When the Messiah shall arise, Jacob shall take his portion above and below; and Esau shall be utterly destroyed, and shall have no portion and inheritance in the world, according to **Obadiah 1:18**; but Jacob shall inherit two worlds, this world and the world to come; and of that time is it written, "and saviors shall come upon Mount Zion"

The Jerusalem Talmud (T. Hieros. Avoda Zara, fol. 40. 3.), "says R. Hona, we do not find that Jacob our father went to Seir (see Genesis 33:14;) R. Joden, the son of Rabbi,

says, in future times (the world to come, the days of the Messiah), is it not said, "and saviours shall come upon Mount Zion, to judge the mount of Esau?"

Maimonides - "this is the King Messiah, of whom it is said, 'and saviors shall come upon Mount Zion'"

- **Revelation 11:15-16** - "Then the seventh angel sounded his trumpet, and loud voices called out in heaven: "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever." And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God"

Judges 11:1-21

This passage features Jephthah reciting the history of Israel's requests to Edom, Ammon, Moab and the Amorites from **Numbers 20-21**, for which this is a haftarah reading.