

Bible Commentary on Obadiah

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Bible Commentary on Obadiah

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First Edition on 7/14/2019

Second Edition on 11/8/2022

Third Edition on 11/8/2022

The dates before each chapter reflect the date it was written, and the dates it was edited or expanded.

Introduction

This is not your typical commentary, so I'd like to give a few words of explanation before you begin. As a child I was taught to read the Word of God on a daily basis. Our goal as a family was to read through the Bible once a year, and that is what we did. When I became an adult I kept reading the Bible from cover to cover.

One day, however, I realized that I wanted something more. Reading the Bible was good, but I wanted to actually *study* it. Could I explain what each verse meant? Did I really understand what each chapter was saying? I decided to start writing daily commentary instead of just reading the Word.

This commentary was put together to help me study the Bible. I have no plans to release it, for there are far better commentaries out there that were written by much wiser men. This document is simply a tool to help me understand what the Word of God has to say.

Jon Cooper
4/14/2019

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4/7/2022

Introduction to Obadiah

This book contains the prophecy of Obadiah. Since this book refers to the conquest of Jerusalem it seems pretty clear that it was written after 586 BC, but there's no way to date it more precisely than that. It could have been written a few years after that event, or a few decades, or even longer. Since God is rebuking the Edomites for the role they played in Jerusalem's fall my guess is that it was written near that event, but there's no way to know for certain.

8/21/2018, 7/14/2019

Obadiah 1

"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." (Obadiah 1)

This entire prophecy is about one thing: Edom. The Edomites were the descendants of Esau, who was the brother of Jacob. Esau and Jacob started fighting before they were even born (Genesis 25:22), and the fighting never really stopped. The descendants of Esau lived at Mount Seir, the land God gave to them (Genesis 32:3). They should have been happy with it, but instead they hated the Israelites ceaselessly and caused them trouble whenever they could. Their rage was insane and mindless because the Israelites did nothing to earn it. The Edomites were the aggressors. They never stopped hating Israel from generation to generation, so God had a message for them.

It's instructive that God dedicated an entire book of the Bible to a group of people who hated Israel without a cause and who afflicted and killed the Israelites. God's message is clear: because of what you've done, you are all going to die. This goes back to an old promise that God blesses those who bless Israel, and curses those who curse Israel (Genesis 12:3). God has not canceled this promise or altered it. It will always be true! Those who act like the Edomites and oppress Israel (and attempt her genocide) will always suffer the same fate as the Edomites. God does not change and He is no respecter of persons. If you want to know what happens to the enemies of Israel then read this book. (For more information on this topic see Appendix V, "God Curses Those Who Curse Israel".)

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

I think there are multiple things going on in this seemingly simple book. On the one hand it is talking about the ancient nation of Edom, who had an amazing (and seeming invincible) fortress in a rocky region of the world. They thought no one could ever conquer them and they were invulnerable. God sent this prophecy to tell them they were very wrong.

But here's the thing. When you read this prophecy you will see that God said He would use the Israelites to destroy every last one of them until there were no survivors. The problem is that in history, the nation of the Edomites gradually faded away because trade routes moved. Israel never invaded

them and didn't destroy them. The Edomites were not slaughtered either; instead they gradually dispersed. The Edomites did lose their city in the rocks but not the way this book predicts. We see the same thing with the prophecies of Babylon, which also wasn't destroyed the way the Bible said it would be. What does that mean? It means we are dealing with end-times prophecies.

I think this book is primarily looking toward the future, not the past. Yes, the city of the Edomites in the rocks is long gone, but I believe the Edomites are still around. From what I have seen, today they are known as the Palestinians. They ceaselessly and mindlessly hate Israel and will never stop trying to murder her citizens and commit genocide against her. The modern Edomites are a small people, as it says in verse 2, and God greatly despises them.

"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. 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? 6 How are the things of Esau searched out! how are his hidden things sought up!" (Obadiah 1)

In other words, no matter where they hide God is going to track them down and slaughter them. God isn't going to leave any survivors. There is no place they can go to hide from God. Robbers and thieves might steal until they had enough, but God is going to be utterly *relentless*. The Edomites have been relentless and merciless in their wicked treatment of Israel, so God is going to treat the Edomites exactly the same way. The

Edomites have spent thousands of years trying to murder every last Israelite, so God will do to them what they tried to do to Israel. The line of Esau is going to be broken and his house is going to end because of what it did to Israel.

"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." (Obadiah 1)

This verse tells us that when the destruction of the Edomites comes, it will come when the people they were in league with betray her. Right now a lot of nations support the Palestinians, but (if this interpretation is correct) one day they will betray her and the Palestinians will be destroyed. God will not let them hate Israel forever, and God is going to judge them for their ceaseless hate (which is something we should have realized even if the book of Obadiah did not exist).

"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? 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." (Obadiah 1)

Notice that the Edomites in this prophecy are *all* being killed, down to the very last man. That is *not* how the Edomite civilization was destroyed in ancient times, which means we're dealing with unfulfilled prophecy that looks forward to a future

destruction of the Edomites in a much more violent manner. This is not the only time we find something like this in the Scriptures. Ancient Babylon was never suddenly destroyed (Jeremiah 51:8) and then abandoned forever (Jeremiah 51:26, 29, 37), but those prophecies will still be fulfilled. The destruction of Babylon will take place at the end of the seven-year tribulation (Revelation 18:2, 8, 10).

The general thought is that the destruction of the Edomites will occur shortly before the tribulation begins (as we will see in verse 15).

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

What did the Edomites do? They committed violence against the Israelites for centuries – for thousands of years, actually. Since they have perpetual hatred for Israel, God is going to cover them with shame and destroy them forever. The Edomites will never come back because God is going to wipe them all out for what they've done to Israel. God takes violence against Israel very seriously! (Yes, there are times when God had punished Israel for their sins, but He placed limits on that – and the Edomites regularly went beyond those limits.)

"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. 12 But thou shouldst 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. 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; 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." (Obadiah 1)

This is talking about the fall of Jerusalem to Nebuchadnezzar. God used Babylon to conquer Jerusalem and deliver her people into captivity, but He did *not* use Edom for that purpose. The Edomites took it upon themselves to track down the survivors and hand them over to their enemies. They looked upon the fall of Jerusalem and rejoiced at it and made things much worse. It seems they even participated in it by going into Jerusalem and looting it! They stopped people who were trying to escape in order to maximize its impact. Edom did all of this out of hatred for Israel. This wasn't part of Israel's judgment from God: it was pure hatred on the part of the Edomites. The Edomites should have had compassion on Israel (for doesn't God tell us to love everyone, even our enemies?), but instead they hated them without a cause and moved against them without a reason.

"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)

This is another clue that God is speaking about the end-times. Notice the use of the phrase "day of the Lord" – an unmistakable sign that we're dealing with the tribulation period! The sin of the Edomites is in the past (a sin that they continue to this day), but her punishment is in the future. God will do to them as they did to Israel.

Since this says the day of the Lord is near, that means Edom's destruction happens not very long before the tribulation begins. If Edom's destruction happens shortly before the tribulation begins then this prophecy can't have been fulfilled thousands of years ago – and that means the Edomites must still exist.

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

Israel will be delivered in that day and will conquer the land around her – land that's currently possessed by her enemies, who are trying to destroy her as a nation. The pagan nations around her (and which hate her) will be destroyed, and Israel will take their land and possess it. Why is God doing this? Because those nations worked for so long to murder Israel and take her land. God is doing to them what they did to Israel.

This is most likely the event that will set the stage for the other major end-time prophecies. Once Israel destroys the Edomites she will have the land that she possesses when the

Gog-Magog invasion occurs. This is why Israel is at peace when Gog-Magog invades – all of her surrounding enemies have been defeated.

As we can see, this prophecy has not yet been fulfilled. It's entirely possible that it won't come to pass until after the rapture. But it will take place, and it will happen in the context of the day of the Lord – the tribulation.

"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." (Obadiah 1)

This is what I was talking about earlier – do you see how Israel utterly annihilates the Edomites until there is not a single one left? That is not even close to how the ancient kingdom of Edom was destroyed. Israel had nothing to do with it; the kingdom gradually faded away as trade routes changed, and the Edomites were scattered into other parts of the world. No, this is talking about something in the future. If God says that Israel is going to kill every last Edomite then that means Israel is going to kill every last Edomite. If that didn't happen in the past then it will happen in the future. I think there's a good case to be made that the Palestinians are the modern descendants of the Edomites, and God is going to use Israel to judge them for their perpetual hatred. Notice that when God is done there is not a single Edomite left. Every last one of them is going to be killed. That is how seriously God takes hatred against His people.

"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. 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." (Obadiah 1)

In other words, Israel will become enlarged and possess the territory of her enemies. This is the very territory that Israel has in the end-times – *but which Israel does not have currently*. That is more evidence that this conflict happens in the end-times to set the stage for other prophecies.

So how will the modern Palestinian conflict play out? Which side is God on and how will it end? It will not end with a two-state solution, although one may exist for a time; instead it will end with God using Israel to kill every last Edomite, and God will give their land (and the land of Israel's enemies) to Israel. That is how peace will finally come to the Middle East (for a time, anyway, until Gog-Magog invades).

"21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." (Obadiah 1)

The Edomites hated Israel and tried to destroy her. They spent a very long time killing Israelites and plotting against them. In the end they will not win: God is going to destroy them and give their land to Israel. The Edomites have fought against the Lord, but the Lord will win and possess their kingdom and rule over it. You cannot win a fight against God!

One day all the kingdoms of this world – every last one of them – will become the kingdoms of our Lord, and Jesus the Messiah will reign over them for all the endless ages of eternity (Revelation 11:15). That moment will come near the end of the seven-year tribulation, and the kingdom that God establishes will never end (Daniel 2:44). God will give Israel the victory here, and another victory when Gog-Magog attacks, but the true victory will not be had until they repent of their sins and turn to Jesus for salvation. Then, and only then, will there be peace – a peace that will never end. After the Millennium the devil will launch one last attack against Israel, but he will not get very far (Revelation 20:9). Israel is never going to be in any actual danger again after Jesus returns and reigns over the whole world. That moment is coming, and draws nearer every day.

Appendix V: God Curses Those Who Curse Israel

In the book of Genesis the Lord promised to give the entire land of Canaan to Abraham's descendants. Now, if God had only mentioned that promise once and never spoke of it again, that would still have been enough to make His will clear. God never goes back on His word; whatever He promises will come to pass. In this case, though, the Lord actually *repeated* this promise on numerous occasions. God wanted to make it absolutely clear, beyond any possibility of doubt, that He was giving the land of Canaan to the Jews.

The first time God made this promise was when Abraham first arrived in Canaan:

Genesis 12:5: “And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.”

As we can see in verse 7, the Lord promised to give the land of Canaan to Abraham's descendents. After God made this promise, a famine arose and Abraham left Canaan and traveled to Egypt. When Abraham left Egypt and returned to Canaan the Lord repeated the promise:

Genesis 13:14: “And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.”

As He had done before, the Lord promised to give all of the land of Canaan – including all of the land that Abraham could see – to Abraham and to his descendents *forever*. No conditions were placed on this promise; Abraham did not have to do anything in order to keep the land. It was an unconditional promise. God was going to give the land to him *and* to his descendents, and it would belong to them forever. This promise could not be annulled or forfeited.

Some time later, after Abraham defeated the kings that had kidnapped his nephew Lot, the Lord once again repeated this promise:

Genesis 15:18: “In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:”

This is the third time that God said He was giving the land of Canaan to Abraham's descendents. However, that is not the last time. Shortly before Isaac was born, God promised the land to Abraham yet again:

Genesis 17:4: “As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called

Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”

As you can see, God told Abraham *four times* that He was going to give the land of Canaan to his descendents. The Lord told him on two separate occasions that the land would be theirs **forever**: once in Genesis 13:14, where He said that the land would be theirs “for ever”, and again in Genesis 17:8, where He said the land would be their “everlasting possession”. No conditions were placed on this promise; the Israelites did not have to do anything in order to keep the land. The Lord was giving it to them freely and they could never lose their right to it. It was a permanent, irrevocable gift.

Now, it's true that during the time of Moses the Lord said that if the Israelites disobeyed Him He would evict them from the land:

Deuteronomy 29:24: “Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he

brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them:

27 And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.”

As you can see, the Lord made it clear that if the Israelites forsook Him He would curse them and root them out of the land. However, the loss of the land would not be permanent. If they repented He would bring them back:

Deuteronomy 30:1: “And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

4 If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.”

While disobedience could get them removed from the land, even *that* would not cause them to lose the land forever. The land still belonged to them, and the Lord would never break His covenant with them or cast them away. We find this in the book of Leviticus:

Leviticus 26:42: "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD."

The phrase “covenant of their ancestors” is very important. It does *not* refer to the Mosaic Law, since the Lord was currently in the process of giving that Law to Israel. The

covenant God is talking about is the covenant He made with their ancestor Abraham – the promise to bless Israel and give them the land of Canaan as an everlasting possession. No matter what Israel did, the Lord would never utterly cast them away. He would never abandon them. The Jews would always be His people, just as surely as the sun shines by day and the stars shine by night:

Jeremiah 31:35: “Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.”

I want to be absolutely clear on this point. God gave the land of Canaan to the nation of Israel, and it is theirs and theirs alone. He gave it to them with no conditions attached; it was to be theirs forever as an everlasting possession. If Israel abandoned God then He would evict them from the land, but that eviction would not be permanent. God would remember His covenant with Abraham and would bring them back. No matter what, though, the land was theirs and it would always be theirs.

Some might argue that God placed the condition of circumcision on the covenant that He made with Abraham. It is true that He said this:

Genesis 17:11: “And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you.”

However, note that circumcision was a *token*, or sign of the covenant. Those who did not do this were “cut off” (as it says in verse 14), but it did *not* abrogate the covenant as a whole because *the covenant was unconditional*. No matter what happened, no matter what the Israelites did, “all the land of Canaan” was theirs “for an everlasting possession”.

The reason I am emphasizing this is because many Christians have no idea that Israel has any special significance to God. They think that when the Roman Empire destroyed Jerusalem in 70 AD that God was finished with the Jews, and from that point on the Church became God's only special people. (This school of thought is called “replacement theology” and gets its name from the idea that the Church has “replaced” Israel.) They see no significance in the modern nation of Israel and do not believe that Israel has a right to any land in the Middle East. They incorrectly think that God has abandoned Israel forever and that the Jews are no longer God's chosen people.

This is a very great error. As we saw in Jeremiah 31, God has made it clear that there is *nothing* Israel can do to get Him to abandon them. Since His covenant with Abraham was unconditional, they will always be His people.

It is true that after the Romans destroyed Jerusalem the nation of Israel was exiled for a long time, but that long exile actually fulfills an Old Testament prophecy. In fact, not only does the Bible predict a long exile, but it even foretells the date when Israel would become a nation again. We can find all of this in Ezekiel 4:

Ezekiel 4:1: “Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it

the city, even Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.

3 Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

...

13 And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them."

Here we find that God is using Ezekiel as an object lesson. The Lord was going to punish Israel for 430 years (390 years + 40 years), and to illustrate this God commanded Ezekiel to lie on his side for 430 days. This was done as a sign to the house of Israel, but the Israelites paid no attention to the warning. Instead of

repenting they hardened their hearts, and God's judgment came upon them – exactly as Moses had forewarned in the book of Deuteronomy. Since Israel abandoned God, He removed them from the land. They were carried into captivity by the Babylonians and spent the next 70 years in exile.

Back in Deuteronomy God said that if He exiled the Israelites *and they repented* then He would regather them to the land. After the 70 years were over God kept His promise and returned Israel to the land. However, Israel still refused to repent. Because of this the Lord allowed only a small remnant of the Jews to return to Israel in 536 BC. The rest of the nation remained scattered abroad, as the Lord had threatened in verse 13.

When the Jews returned home only 70 of the appointed 430 years had taken place, which still left 360 years of punishment. However, the fact that the Israelites did not learn their lesson during the first 70 years activated this provision of the Mosaic Law:

Leviticus 26:23: “And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.”

This says that if God punished the Israelites and they refused to repent, God would multiply their punishment by seven. $360 \text{ years} \times 7 = 2520 \text{ years}$. Since the Bible uses 360-year days in its prophecies, that would equal 2,483.8 of our calendar years. (The math: $2520 \text{ years} \times 360 \text{ days} = 907,200 \text{ days}$. $907,200 \text{ days} / 365.25 \text{ days per year} = 2,484 \text{ years}$.) So, if you add 2,484 years to the spring of 536 BC (keeping into account there was no year 0, only 1 BC and then 1 AD), you get 1948. (Math: $1948 + 536 = 2484$.)

When did Israel become a nation again? On May 14, 1948. This time, however, more than just a small remnant returned to the land; there are now millions of Jews living in Israel, and more continue to move there as time goes on. This process will only accelerate as the time of Christ's return draws near. The Lord is calling His people back to their promised land.

On top of this, Israel became a nation in a *single day*, just as the Lord foretold through Isaiah:

Isaiah 66:7: “Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? Saith the Lord: shall I cause to bring forth, and shut the womb? Saith thy God.”

It seemed very unlikely that Israel would become a nation again in a single day, but that is exactly what happened. The modern regathering of the Jews to Israel is not a random historical event; it is the fulfillment of prophecy. In fact, when God said that He would disperse the Jews He also said that He would regather them a *second time*:

Isaiah 11:11: “And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.”

The Israelites have been dispersed twice: once when they were deported to Babylon and once when the Romans destroyed Jerusalem. The first time they were regathered was in 536 BC, after spending 70 years in Babylon; the second time was in the modern era. The modern nation of Israel, therefore, represents the *second time* God has regathered them. God promised to bring His people back to the land and He has done so.

The Bible goes on to say that the nation of Israel will never be destroyed again:

Amos 9:15: “I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.”

The reason God has regathered them is to save them and turn their hearts to Him, and He will accomplish exactly that:

Hosea 3:4: “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:
5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.”

Do you see what this is saying? Israel did “abide many days” without a king, or sacrifice, or even a country. Now they have returned “in the latter days”. The phrase “David their king” refers to the Messiah. The passage is saying that when Israel is regathered they will seek the Lord, and ultimately the Messiah as well.

What I want to focus on is that the land of Israel belongs to the Israelites. It does *not* belong to anyone else. God made that promise to Abraham and He later confirmed that promise to Jacob – thus making it clear that the land was being given to *the Jews*:

Genesis 35:11: “And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;
12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.”

God was very specific when it came to the ownership of the land. The Arabs are the descendents of Abraham's son Ishmael, but the land was not given to them. The Palestinians are the descendents of Isaac's son Esau, but the land was not given to them. The land was given only to Jacob's offspring, the Jews. Even the city of Jerusalem was given to the Jews:

Zechariah 8:7-8: “Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.”

There is one other point that needs to be brought out. The land promise was not the only promise that God made to Abraham; there was something else as well. We can find it in Genesis 12:

Genesis 12:3: “And I will bless them that bless thee, and curse him that curseth thee: and in

thee shall all families of the earth be blessed.”

As Christians we know that Jesus is the descendant of Abraham that God used to bless the entire world. In Him all the families of the world are blessed indeed! However, we often overlook the rest of the verse. God was not just talking about Abraham here; He promised to bless those who blessed the Jews *and to curse those who cursed them*. God has some very harsh words for those who would try to harm Israel:

Zechariah 2:8: “For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.”

Later in Zechariah God elaborates on this theme. He makes it clear that He is going to destroy all nations that seek to harm Israel:

Zechariah 12:9: “And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”

These verses are describing a time when Israel (the “house of David”) will finally realize that Jesus is the Messiah and will repent as a nation. It says they will “look upon me whom they have pierced”, which is a reference to Jesus. We know this day is drawing near because verse 10 says that when this

happens the Israelites will possess the city of Jerusalem, and the Jews regained control over Jerusalem in 1967. (The Jews will actually repent at the very end of the Tribulation, but that is a topic for another time.)

The key point that I want to emphasize here is verse 9, where God says that He will seek to destroy “all the nations that come against Jerusalem”. God takes attacks on Israel *personally*.

God makes this even more clear in the book of Joel:

Joel 3:1: “For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,
2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.”

Here God says that when He has returned Israel to their land and has given Jerusalem back to her, that He would gather all nations and judge them. The reason God is angry with the nations is because they have scattered the Jews and have “parted my land”. In other words, God is angry with the world because they have *taken land away from Israel*. Taking land away from Israel *really* upsets God.

The fulfillment of these verses is not far off. In recent history God did indeed “bring again the captivity of Judah and Jerusalem”. On top of that, over the past few decades the nations of the world have tried very hard to divide Israel (especially Jerusalem!) and take away her land. Things that God foretold centuries *before* the birth of Christ are happening in our lifetime.

Zechariah expounds on this a little further and points out something very important:

Zechariah 14:2: “For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

In verse 2 we see the same language as in Joel 3:2. However, a very important detail is added: on the day that the Lord gathers all nations to Jerusalem so He can judge them, the Lord will fight against them *in person*. Verse 4 says that “his feet shall stand in that day upon the mount of Olives”. This event is quite famous; people usually call it the Second Coming. When Jesus Christ returns at the end of the Tribulation, the nations of the world will have gathered around Jerusalem and attacked it. In response Jesus will come back to Earth, destroy those nations, and put an end to all those who threatened Israel. To put it another way, at the Second Coming Jesus returns *to defend Jerusalem on Israel's behalf*. He comes back so He can (among other things) *personally* kill all those who have dared to come against Israel and take what God has given to her.

God makes one point very clear: the land of Israel belongs to the Jews, and God gets *very upset* when people try to take that land away from her. The Lord said “He that toucheth you

toucheth the apple of his eye”, and He meant it. In fact, the day will come when God will get so upset at what people are doing to Israel that He will return *in person* with the armies of Heaven in order to destroy all those that have come against her. (You *know* a nation has crossed the line in a big way when God leaves Heaven so He can *personally* destroy it!)

The point I'm trying to make is that taking land away from Israel is a *really big deal* in God's sight. He hates it. He gave that land to Israel and it belongs to them. Those who try to take it away from her do so at their peril.

This peril is not merely theoretical. I believe that God has actively pursued what He said in Genesis 12:3 throughout history. Those nations that have blessed Israel have been blessed, and those nations that have cursed Israel (or have tried to take away her land) have been cursed.

For example:

October 30, 1991: President Bush announced a new Middle East peace plan, in which Israel would be forced to surrender parts of its land in return for peace – including parts of Jerusalem.

October 30, 1991: A powerful storm suddenly developed off the coast of Nova Scotia, which quickly reached hurricane strength. The next day the storm (which by now was hundreds of miles wide) smashed into New England, then traveled down the East Coast into the Carolinas. It caused millions of dollars in damage and was nicknamed “The Perfect Storm”. (The storm was so significant that a book and a movie were written about it, both named *The Perfect Storm*.)

President Bush owned a home in Kennebunkport, Maine, that was heavily damaged in the storm. The storm hit his home on the same day that the President initiated the Madrid Peace Conference, in which Israel was pressured to give up land.

August 24, 1992: The Madrid Peace Conference was moved to Washington, D.C., making it the first time that conference was held on American soil. Not only was Israel going to be pressured into giving up more land, but the Palestinians were going to be governing the land that Israel would have to give up.

August 24, 1992: Hurricane Andrew hit Florida and became the worst natural disaster ever hit to America (up to that time). \$30 billion in damage was done. The hurricane struck just a few hours before the Madrid peace conference began.

September 13, 1993: In Washington, DC Israel signed an agreement with Yasser Arafat, surrendering Gaza, Jericho, and the West Bank to Palestinians.

September 13, 1993: Hurricane Emily hit North Carolina, doing \$1 billion in damage.

January 16, 1994: President Clinton met with Syria's dictator, President Hafez Assad. They talk about making peace with Israel, and the agreement they came up with included Israel surrendering the Golan Heights to Syria.

January 17, 1994: A 6.8 magnitude earthquake hit Los Angeles, causing \$25 billion in damage. This happened less than 24 hours after President Clinton pressured Israel to give up more land.

September 27, 1998: Secretary of State Madeline Albright met with Arafat in New York City, to finalize an agreement in which Israel would surrender 13% of its land in exchange for peace.

September 27, 1998: Hurricane Georges hit the Gulf Coast, doing extensive damage to Mississippi and Florida. The hurricane then stalled, causing severe flooding. The total damage came to \$5.9 billion.

There are many more examples I could give, but in the interest of time I'll limit it to one more. In April 2005 President Bush met with Israeli Prime Minister Sharon in order to set a timetable for Israel's withdrawal from 25 Jewish settlements. The process was started on August 16 and was completed on **August 23, 2005**. Approximately ten thousand Jews were forcibly evicted from their land. The reason this happened is because President Bush put enormous pressure on Israel to evict them and give that land to the Palestinians. In fact, the United States offered to give Israel \$1.2 billion in order to relocate the settlers. (In other words, the United States was actually *paying the bill* to make this happen.) This was the first step in evicting all Jews from Gaza in order to further Bush's plan to establish a Palestinian state.

The eviction of these settlers was not a minor task. Thousands of people lived there. The area was a major agricultural center of Israel and produced about 15% of Israel's vegetables. It took 40,000 troops to force the settlers to leave. After they were evicted the army demolished their homes and destroyed their settlements. The last settler was removed on August 23, and on that date President Bush praised Prime Minister Sharon for his "courageous decision to withdraw from Gaza and parts of the West Bank."

One might ask: what else happened on **August 23, 2005**? A tropical depression formed over the Bahamas, which grew into Hurricane Katrina. I don't think I have to tell you what happened when Hurricane Katrina hit the United States. The total damages from that storm came to a staggering \$81 billion.

Some might say that it's just a coincidence that every time America forces Israel to give up her land, something terrible happens. If so, it's really an amazing string of coincidences! This phenomenon doesn't just apply to the United States; it can also be seen in other countries. For example:

March 9, 2011: Japan announces that they are sending the Palestinians millions of dollars so that they can create a state with Jerusalem as its capitol. (To do this, of course, Jerusalem will have to be taken away from the Jews.)

March 11, 2011: Japan is hit by a 9.0 magnitude earthquake – the worst it has ever experienced in its history. The damage from that earthquake was estimated to be *\$300 billion*.

July 21, 2011: Norway's prime minister goes to an island that is home to a youth camp. He announces that Norway is going to support a Palestinian state and will help the Palestinians take land away from Israel. The youth in the camp are excited about this and shout that they, too, want to help destroy Israel.

July 22, 2011: Anders Breivik just happens to travel to that very same island in Norway and just happens to open fire on those very same young people. 69 people are killed and 110 are injured. It was the deadliest attack in Norway since World War II. 25% of Norwegians knew someone who was affected by the attacks.

If all of this is just a just a coincidence then it's the most amazing set of coincidences in history. These things happen like clockwork: whenever a nation decides that it's going to try to take away Israel's land, something bad happens to them. You don't have to take my word for it, though: just wait until the next

time the President tries to force Israel to give away her land to her enemies, and see what happens.

I believe that God is fulfilling His promise to trouble those who trouble Israel, and I think this phenomenon will continue to occur. As America and other nations continue to force Israel to give up her land, you can expect even more breathtaking disasters. God is not a respecter of persons.

Now, I am *not* saying that every natural disaster that happens is God's punishment. There are many things that happen simply because we live in a fallen world. However, God has been known to judge nations that have transgressed His laws (remember Sodom and Gomorrah?), and I believe He continues to do so today. After all, *God does not change*. I think it is incredibly foolish to say "Sure, God used to judge nations and destroy them because of their sin, but God's gotten over that. He now gives nations a free pass to do whatever they want. There's no reason to be concerned about judgment or any of that nonsense. God would never punish a nation."

The final judgment, though, is still ahead of us. One day the nations of the world will gather against Jerusalem in order to destroy her and her people. They will think they have won, but Jesus will suddenly return in person and destroy them all. He will put a final end to all those who seek to trouble His people.

Resource 1: Chapter Summary

Obadiah

Obadiah 1

- THE VISION OF OBADIAH CONCERNING EDOM
- ALTHOUGH YOU EXALT YOURSELF AS THE EAGLE, I WILL BRING YOU DOWN
- THOSE WHO ARE AT PEACE WITH YOU HAVE DECEIVED YOU
- FOR YOUR VIOLENCE AGAINST JACOB YOU WILL BE CUT OFF FOREVER
- THE DAY OF THE LORD IS NEAR
- THE HOUSE OF JACOB SHALL UTTERLY DESTROY THE HOUSE OF EDOM, AND THERE WILL BE NONE LEFT

Resource 3: The Teachings Of The Bible

Obadiah 1

- This book is a vision that God gave to Obadiah (v1)
- This book is about Edom (v1)
- The Lord is raising up enemies against Edom from among the Gentiles (v1)
- God is raising up enemies against Edom for the purpose of destroying her in battle (v1)
- The Lord is the one who is raising up trouble against Edom (v1)
- There are times when God stirs up enemies against a nation and sends war upon them (v1)
- God decides the fate of nations; He rules over all of them (v1)
- The Edomites were a small nation that was greatly despised by the Gentiles (v2)
- God used His divine power to make the Edomites a small and despised nation (v2)
- God has the power to raise up nations and tear them down; He can make them small or large, honored or despised, as He sees fit (v2)
- God decides the fate of nations (v2)

- God even decides how one nation is viewed by others (v2)
- God can bring down both proud individuals and proud nations (v2)
- The Edomites were a proud nation that lived in the clefts of the rock (v3)
- The Edomites were convinced that they were invincible and no one could destroy them (v3)
- The Edomites were proud of their high and lofty position (v3)
- The Edomites had been deceived by their pride; they were not as invincible as they thought they were (v3)
- God was familiar with the Edomites and He knew about their pride (v3)
- God used a male pronoun when talking about the Edomite nation, which is different from the female pronouns used when talking about Israel (v3)
- Although the Edomites were proud of their high and lofty position, God said that He would bring them down to the ground (v4)
- It didn't matter how high the Edomites climbed; even if they reached the very stars themselves God would still bring them down (v4)
- The Lord is able to bring down any nation, no matter how high it reaches (v4)
- God was determined to destroy the Edomite nation (v4)
- God compared the Edomites to an eagle who flew high

over the ground, and compared their home to a nest; no matter how high they flew or where they built their nest, He would bring them down (v4)

- It is impossible to reach such a high and lofty position that even God cannot humble you (v4)
- No nation can ever be strong enough to overcome the will of God (v4)
- In the end God decides the fate of nations; even strong nations are not strong against Him (v4)
- God said that thieves leave some things behind when they rob a home, but God would leave absolutely nothing of the Edomites (v5)
- God said that those who gather grapes leave a few grapes behind during the harvest, but God would leave nothing (v5)
- God was going to utterly destroy the Edomites and leave absolutely nothing behind; there would be no surviving remnant (v5)
- The metaphor God used when discussing Edom's destruction was a thief who came by night, which is used elsewhere in the Bible as an end times metaphor (v5)
- God was going to utterly cut off the Edomites (v5)
- God is pronouncing judgment on a Gentile nation - one that He did not have a covenant relationship with (v5)
- God holds all nations accountable, including Gentile nations (v5)
- The Lord judges nations and punishes them for their sins (including nations that do not have a covenant

relationship with Him) (v5)

- The Edomites were the descendants of Esau (v6)
- The Lord referred to the Edomites using male pronouns because He viewed them as an extension of Esau (v6)
- God was not going to allow the Edomites to hide anything; every one of their hidden things would be revealed (v6)
- Nothing was going to remain hidden in the day of God's judgment upon the Edomites (v6)
- The Edomites had formed a confederacy with other nations and made peace with them (v7)
- The confederacy that the Edomites had formed would turn against them and overcome them (v7)
- The nations that Edom had made peace with and formed treaties with had been lying to them, and the Edomites didn't realize it (v7)
- The Edomites thought they were secure and surrounded by friendly nations, but in reality they were in great danger and they couldn't see it (v7)
- This prophecy will be fulfilled at a time when the Edomites have a proud and lofty position, when they are part of a confederacy, and when God stirs up Gentile nations to despise the Edomites and deceive them; the Edomites will be destroyed in battle, and nothing will be left of them at all (v1, v7)
- God is going to remove wisdom from the Edomites and take away their wise men (v8)
- God has the ability to remove wisdom from nations (v8)

- God governs over the nations and can make their leaders either wise or foolish; He can send wise men among them or He can take them away (v8)
- God decides if nations make wise or foolish decisions; wisdom comes from Him, and He can withhold it or take it away (v8)
- The Lord rules over the nations (v8)
- One of the ways that God destroys nations is by taking wisdom away from them (v8)
- The prophecy makes mention of Teman, a city in Edom; Teman was also the grandson of Esau (Genesis 36:8-11) (v9)
- The mighty men of the Edomites would not be able to save them; every single one of the Edomites would be slaughtered (v9)
- When this prophecy is fulfilled, the Edomites will die in battle and will be slaughtered; every one of them will be killed (v9)
- The territory that the Edomites possessed was a mountain (v9)
- God intended to utterly destroy all of the Edomites (v9)
- God does more than just rebuke nations for their sin; He also destroys them (v9)
- There are some nations that God has decided to utterly destroy (v9)
- The reason God decided to destroy the Edomites was because of the violence that they inflicted upon the Jews (v10)

- Esau was Jacob's brother; the Edomites were the descendants of Esau and the Jews were the descendants of Jacob, and yet the Edomites hated the Jews and fought against them for centuries (v10)
- God was going to kill all of the Edomites as punishment for what they did to the Jews (v10)
- God was going to make the Edomites small and despised, and cover them with shame, because of what they did to the Jews (v10)
- God was going to cut off the Edomites forever; no remnant would survive and they would never return (v10)
- This prophecy mentions a time when Jerusalem was conquered and its people were carried away captive; however, this happened multiple times in its history, and the passage does not provide enough details to pinpoint the exact date (v11)
- When foreigners conquered Jerusalem and carried the Jews away captive, the Edomites participated (v11)
- When the Jews were greatly distressed and defeated by their enemies, the Edomites chose to take the side of their enemies and make things even worse (v11)
- God notices the behavior of nations and He judges it accordingly (v11)
- God notices those who oppress His people, and He holds them accountable for it (v11)
- God was angry with the Edomites for rejoicing over the destruction of Jerusalem (v12)
- God was angry with the Edomites for rejoicing over the

distress of the Jews, and for speaking proudly against them (v12)

- When the Jews were in great pain, the Edomites chose to speak against them and rejoice over it; the Edomites hated the Jews and sided with their enemies (v12)
- God noticed the way that the Edomites hated the Jews and it angered Him (v12)
- This took place at a time when God gave the Jews over to their enemies, which meant He was punishing the Jews for their sins; and yet in spite of that He noticed the hatred that the Edomites had for the Jews, and that angered Him (v12)
- Even though God was angry enough with the Jews to turn them over to captivity, He still did not permit the Edomites to rejoice over their destruction (v12)
- The Edomites should not have rejoiced over the pain of their brother the Jews, and yet they did (v12)
- When Jerusalem was conquered by a foreign enemy, the Edomites entered the gates of the city and looted it (v13)
- The Edomites chose to participate in the destruction of Jerusalem and the looting of the city, even though they were not the ones who had conquered the city (v13)
- When the Jewish people were in great pain and had been defeated, the Edomites made things worse by getting involved and deliberately oppressing the Jews (v13)
- Even though God was punishing the Jews, God became angry when other nations rejoiced over it and took the opportunity to make things worse (v13)

- God did not stop the Edomites from doing this, but He did say He was going to severely punish them for what they had done (v13)
- God blesses those who bless His people (the Jews) and curses those who curse them; this is even true when God is in the midst of punishing the Jews for their sins (v13)
- When Jerusalem was conquered by foreign enemies, the Edomites stood in the way to prevent any Jews from escaping (v14)
- When Jerusalem was conquered by its enemies, the Edomites found those who had escaped and turned them over (v14)
- Even though the Edomites were not involved in the conquest of Jerusalem, the Edomites made sure that no one escaped and no one was able to flee, and they stole whatever was left behind; since the Edomites did this, God was going to kill every single one of them and leave behind absolutely nothing (v14)
- The Edomites made the destruction of Jerusalem much worse than it would have been otherwise (v14)
- This prophecy is connected to "the day of the Lord"; throughout the Old Testament that is a consistent reference to the tribulation (v15)
- This is an end times prophecy, not something that was fulfilled in ancient times; this is supported by the fact that God promised to destroy the Edomites in battle and kill all of them, and yet that never happened in ancient times (v15)
- This prophecy will be fulfilled in connection with the

tribulation (v15)

- The events of the tribulation will fall upon all of the Gentile nations as a terrible judgment from God (v15)
- God will do to the Edomites what they have done to the Jews; He will treat them the way they treated others (which is a recurring theme in the Bible) (v15)
- God judges nations for their actions; He holds them accountable and punishes them for their sins (v15)
- Since the Edomites oppressed the Jews upon the holy mountain of Jerusalem, God would make sure that the Edomites were oppressed upon the mountain of Edom; He would do to them what they had done to others (v16)
- God was going to send Gentile nations to attack and swallow up the Edomites (v16)
- By the time God's judgment upon the Edomites was over there would be none left; they would be so thoroughly destroyed that it would be like they never existed at all (v16)
- God gets very angry when nations oppress His people the Jews; this is even true when that oppression is inflicted while God is punishing the Jews for their sins (v16)
- There would be no deliverance for the Edomites and their mountain, but God would provide deliverance for the Jews and mount Zion (v17)
- The Edomites would be so thoroughly destroyed that nothing of theirs would remain, but the Jews would be restored and would keep their possessions (v17)
- This prophecy speaks of a time when God would deliver

the Jews, fill their land with holiness, give the Jews great possessions, and give them peace; these things point to the Millennium (v17)

- Even though God was angry with the Jews and had turned them over to captivity, God would not remain angry with them forever; one day He would deliver them (v17)
- God had a blessed future planned for the Jews even in the midst of His judgments upon them; His judgments were not intended to destroy them utterly (v17)
- Although God was going to raise up Gentile nations to despise the Edomites, deceive them, and go against them in battle, God was going to use the Jews to utterly devour the Edomites (v18)
- God compared the Edomites to stubble and the Jews to a devouring flame (v18)
- When talking about the destruction of the Edomites the Lord specifically referred to the house of Joseph, which are the tribes of Ephraim and Manasseh (v18)
- The flame of the Jews would utterly devour the Edomites, and there would be absolutely no survivors (v18)
- These things were going to happen because the Lord had spoken it; this was His judgment for the terrible things that the Edomites did during the day of the distress of the Jews (v18)
- The decision to destroy the Edomites was made by God; He was the one who would carry it out (v18)
- God was going to utterly destroy the Edomites and give their territory to the Jews (v19)

- After this prophecy is fulfilled, Israel's territory will be greatly expanded (v19)
- Those who lived in the south of Israel would possess mount Edom (v19)
- Those who lived in the plain of Israel would possess the territory of the Philistines (v19)
- Israel would once again possess the fields of Ephraim and the fields of Samaria (v19)
- The tribe of Benjamin would possess Gilead (the land east of the Jordan river) (v19)
- God was going to rescue the Jews who had gone into captivity and return them to the land (v20)
- God was going to expand the territory of the Jews to include the region of Zarephath (a city between Tyre and Sidon the coast of Lebanon) (v20)
- God would return the Jews to the land, and they would once again possess the southern cities (v20)
- The Edomites were going to lose everything and be utterly destroyed, but God was going to restore the Jews to the land and greatly expand their territory (v20)
- This prophecy mentions Jews being held captive in Sepharad, which some scholars believe is Sardis (v20)
- When this prophecy is fulfilled and the Jews possess mount Edom, there will be saviors (plural) who go to the holy mount Zion to judge the mountain of Esau (Edom); this seems to point to the Millennium (v21)
- In the day that this prophecy is fulfilled the kingdom will be the Lord's, which also points to the Millennium (v21)

- The day is coming when mount Zion will have authority over mount Esau and will judge it (v21)
- The day is coming when the kingdom will be the Lord's (v21)

[Last updated 8/1/2022]