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The Book of Obadiah

The book of Obadiah gives the historical record of Edom's wickedness and consequential fall to the all-seeing eyes of Jehovah God (Ezek. 35:13). Pride took hold of Edom and moved like a contagious disease throughout the nation (cf. Jer. 49:16). The source of Edom's "*pride of heart*" (Obad. 1:3) was to be found in the fortitude of their mountainous geographic location (Obad. 1:3), riches (Obad. 1:6), wise men (Obad. 1:8), and mighty men of war (Obad. 1:9). Edom's longstanding feelings of animosity toward Israel caused them to be "*angry, hateful, and envious*" toward God's people (Ezek. 35:11). A case point is delivered by Obadiah. Edom had rejoiced at the sight of Judah's calamity (Obad. 1:12). Furthermore, Edom exercised "*violence*" toward Judah in that they stood by idly and even rejoiced while enemies killed and plundered them. Edom, with a callous eye of hatred and envy, plundered, captured and sold as slaves, and even killed many of the remaining Jews in Judah (Obad. 1:10-14).

The theme of the book appears to be found at Obadiah 1:15, "*For the day of Jehovah is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head.*" One has aptly said, "what goes around comes around." When people exercise no care or concern for another's physical or emotional well-being, they generally get the same treatment in the end. The apostle John said, "*But whoso hath the world's goods, and beholdeth his brother in need, and shuts up his compassion from him, how doth the love of God abide in him?*" (I Jn. 3:17). Pride is the very disposition of heart that kills all benevolence towards others. The heart of pride is so calloused in self-promotion that it is blinded to the real needs of self and others. The Proverb writer therefore states, "*Pride goes before destruction, and a haughty spirit before a fall*" (Prov. 16:18). The first of six things, yea seven, that the Proverb writer says that God hates is "*Haughty eyes...*" (Prov. 6:16). The apostle Paul tells us that the mind of Christ is the mind that "*does nothing through faction or through vainglory, but in lowliness of mind each counting the other better than himself; not looking each of you to his own things, but each of you also to the things of others*" (Phil. 2:3-4).

All those throughout history that exhibit the spirit of Edom through pride and a lack of concern about their fellow man shall fall to the eternal kingdom of God in burning flames (Obadiah 1:18ff). Obadiah does not leave the wicked nations without hope. "*Saviors*" shall come from the kingdom of God and teach the saving grace of God to the nations (Obad. 1:21). Those who obey the gospel message of the apostles, preachers, and teachers shall be saved from the great Day of Judgment. At the conclusion of a study of Obadiah, one is left with a sense of the great and everlasting nature of the kingdom of God. Those who enter into it, through obedience, shall be victors with God throughout eternity. Those who reject the kingdom shall fall among the masses of humanity into the

Local News:

Welcome to all our visitors. We pray that you will be edified by our service and that you will ask questions if things are not as you are accustomed to seeing. Please come back at your every opportunity.

Be sure to peruse our **web page** from time to time. **New post include class notes over the book of Obadiah.** There are articles, sermon outlines, books of the Bible studies, audio sermons, archives of past gospel meetings, and a private members only page. The URL is:
www.floralheightschurchofchrist.org

Continue to pray for our shut-ins:

Stella Davidson
696-1030 (Home)

Calvin York
692-0489 (Home).

Bessie Murphy
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depths of despair and defeat in a place called hell (Rev. 20:10ff). God's kingdom is everlasting, all powerful, and shall never be defeated.

Forward on Edom

To fully understand the prophecy of Obadiah, one must be familiar with Edom and the Edomites. The Edomites were descendants of Esau (twin brother of Jacob) (cf. Gen. 25:19-24, 30; 36:8-9). The conflict between Jacob (Israel) and Esau (Edom) began in their early days. Jacob supplanted Esau's birthright for bread, pottage, and lentils (Gen. 25:33-34) because Esau did not value the spiritual blessings of Jehovah God. The author of Hebrews tells us that Esau was a "*profane*" (impure) person (Heb. 12:16) as is indicated by his "*despising*" (to regard as trivial or worthless) his birthright (cf. Gen. 25:34). Esau's birthright included being a descendant of the Messiah. To trade this great spiritual right for a common meal was a great error of judgment and a lack of concern for the eternal existence of man. Esau continued his wicked ways by marrying Canaanite women (Gen. 26:34-35) even though he had been commanded not to do so by his grandfather Abraham (Gen. 24:1ff). Later, when Israel desired to pass through Edom on the way to Canaan, the king of Edom refused the request making them travel far out of their way to reach their destination (Numb. 20:14-21).

The sins of Edom, throughout history, are summed up in the words pride and arrogance (cf. Jer. 49:16). Edom had no real concern for the lives of their kinsmen of Israel and Judah (Ezek. 35:6), and they were both angry and filled with envy against their brethren (cf. Ezek. 35:10-12). Edom's corruption is depicted in their rejoicing over the fall of Israel and Judah (cf. Ps. 137:7; Ezek. 35:13-15). When Jehovah brought upon Israel and Judah calamity from the Assyrians and Babylonians, the Edomites reasoned within that they would now possess the land of these two nations (cf. Ezek. 35:10). There could be nothing further from the truth. Edom had even gone as far as attacking God's people in their weakened state after doing battle with the Babylonians (cf. Ezek. 25:12; 35:4-6).

Throughout the scriptures, the name of Edom is used as a representative of all Jehovah's enemies (Isaiah 34:8ff; Obad. 1:21). Edom, and all those who set their face against Jehovah God, would be brought down off their high horse of pride (cf. Jer. 49:7-22). As a sick man continues to check the clock throughout the night, anxiously awaiting the end of his illness, so Edom would be as they sought for counsel from Jehovah's watchmen (cf. Isa. 21:11-12). There would be, however, no relief for the pride-stricken people of Edom. World empire after empire would continue to press them (i.e., Assyria, Babylon, Medes and Persians, Grecians and then the Romans), and eventually they were non-existent (Mal. 1:2-4). "The archeological evidence also indicates the downfall of Edom by the end of the 6th century. Nomadic tribes infiltrated Edom, and it lost the power to control and profit from the trade between Arabia and the Mediterranean coast and Egypt. In the 5th century, an Arabian tribe, the Nabateans, forced their way into Edom and replaced the Edomites, many of whom went westward to southern Judea (later to become Idumea; cf. I Macc. 5:3, 65), while others were absorbed into the newcomers. By 312 B. C. the area around Petra also was inhabited by the Nabateans" (ISBE, V. 2, pp. 20).

Bible Basics

Fellowship

Introduction:

People generally come together as associates or partners due to sharing a common interest. Associates work together to achieve like precious goals in this life. Partners find each other and stick with each other because they “share” the same beliefs, goals, and aspirations in certain areas of life. You may recall a time in your childhood when you chose one boy or girl over others to be your friend because they shared in your interests. The study of Bible fellowship is no different. Fellowship is a study of people’s commonality. The American Heritage Dictionary defines the word as, “the condition of being together or of sharing similar interests or experiences, as do members of a profession, religion, or nationality; companionship” (496). The word “fellowship” may be summed up by the term “**share**” as seen below. This lesson shall examine the “sharing” that Christians have that draws them together into a fellowship of believers.

I. Defining Fellowship:

- A. *Koinonia* = “Fellowship, partnership, participation, communion” (Moulton 235). Communion, association, partnership, fellowship” (LS 440-441).
- B. *Koinoneo* = “To be associated in, to become a sharer in” (Moulton 235).
- C. *Metochos* = “To share in, partake” (Moulton 267).
- D. *Sugkoinoneo* = “One who partakes jointly; a co-participant; a sharer (Moulton 380).
- E. *Meris* = “an allotted portion... a portion in common, share... partnership, fellowship” (Moulton 264).

II. What “similar interest” brings Christian’s together in a state of Partnership and Association?

- A. Are Christians drawn to each other due to a common love for the things of this world (cf. II Tim. 4:9-10; I Jn. 2:15-17)?
- B. Are Christians drawn to each other due to physical family ties (Neh. 6:17-18; Matt. 10:35-37)?
- C. By religious ideas that are not found in God’s word (Acts 15:1-2; I Tim. 6:3-4, 11; II Tim. 2:14-19)?
- D. Christians are drawn together to share in partnership and association because of a common interest, respect, reverence, and obedience of truth (cf. Gal. 2:9-10).

III. What Identifying marks distinguish a Christian from an unbeliever?

- A. Christians in fellowship with God and each other are sanctified from the world of sin (cf. Lev. 20:7-8; Acts 26:18; Col. 1:22; Heb. 13:12).
- B. Let the Christian thereby “test” each spirit to see whether or not they are in the faith (I Jn. 4:1-4):

IV. What about those who want to be in fellowship with us yet they do not share in our Reverence, Respect, and Obedience of the Gospel Message?

- A. Some may refer to this as “unity in or diversity of beliefs.” The Bible rejects the idea of unity in diversity of beliefs when it comes to the doctrine of Christ (cf. II Jn. 9ff).
- B. Paul explains that we are not to fellowship sin but rather “*reprove*” (“to disgrace, put to shame, censure, accuse” LS 249) the sin (Eph. 5:11).

V. Does my Fellowship with God change my Fellowship with the World once I become a Christian?

- A. Yes. Rather than participating in the ungodliness of the world I now try to teach others to come out of the world of darkness (Acts 2; 22:16; I Pet. 2:9; II Thess. 2:13-14).
- B. I do not receive them into my spiritual fellowship because they do not share a common love for truth (cf. Gal. 2:11).
- C. Some will now view me as arrogant, unloving, and judgmental (cf. Ezra 4:3; Gal. 4:16). Yet if I tolerate their sinful ways and even go as far as “agreeing to disagree” with them am I not “*unequally yoked with unbelievers*” (II Cor. 6:14) and thereby “*defiled*” (II Cor. 7:1)?
- D. My mind will change toward lost brethren as well:

Conclusion:

When one becomes a Christian he or she is a new creature in mind because the old ways of life are no longer interesting (cf. II Cor. 5:17). Those things that are fascinating and occupy our minds are the things of Christ (cf. Gal. 2:20-21). We will gravitate to others who share a like precious faith (II Pet. 1:1). My associates, partners, and those I share a common interest with will be those of the “*brotherhood*” (I Pet. 2:17). Through my spiritual growth I begin more and more to “*prefer*” brethren than those of the world (Rom. 12:10). The fellowship of saints in Christ Jesus is indeed sweet. The best of friends are made in the local churches. I am comforted to know that even though some brethren live hundreds of miles from me and I never even speak to them I share a common interest, love, respect, and reverential faith in the Lord (III Jn. 3).