

The Censurer of Ridicule

Obadiah

PROPOSITION: Because of cruelty and pride, Edom would be completely destroyed.

INTRODUCTION:

1. Edomite history begins with Esau and Jacob (Gen. 25:22, 23).
2. Esau was a foolish man whom the New Testament calls, "sexually immoral" and "unholy" (Heb. 12:16).
3. The Edomites were a nation of people descended from Esau (cf. Gen. 25:23).
4. The mountainous area that was their home was covered in sandstone that was red in color.
5. Edom refused passage to Israel on its way to Canaan, and from that time on, their relationship was strained (cf. Num. 20:14-21).
6. The work of Obadiah concerned the doom of Edom.
7. Outline of Obadiah:
 - a. Edom's Doom (vv. 1-16)
 - b. Zion's Deliverance (vv. 17-21)
8. Key Verse: Obadiah 15

DISCUSSION: From Obadiah we learn that...

I. God acts.

- A. Words of warning
- B. God is powerful.
- C. Edom's boast was in their dwelling (cf. vv. 3, 4).
- D. Yet, God's promise was: "I will bring you down" (vv. 2, 4, 8, 9).

II. God acts with reason.

- A. The sins of Edom that brought its destruction:
 1. Pride (v. 3)
 2. Violence (v. 10)
 3. Indifference (v. 11)
 4. Rejoicing over others' misfortune (vv. 12-14)
- B. The response of God to these sins: You will reap what you sowed (cf. v. 15; Gal. 6:7).

III. God acts with results. Two natures result in two destinies.

- A. Esau
 1. His nature: worldly, unholy, proud, selfish, materialistic, indifferent, and hostile
 2. His destiny: ransacked (v. 6), deceived and overpowered (v. 7), cut off forever (v. 16, 18)
- B. Jacob
 1. His nature: holy (v. 17), chosen and set apart (Rom. 9:13; Mal. 1:2, 3)
 2. His destiny: escape, possessing possessions, and survivors (vv. 17, 21)

CONCLUSION:

1. Many lessons can be learned from the little book of Obadiah.
2. The most important thing to remember: God chastens believers, but He judges unbelievers.

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