

Obadiah 1:1-9 + 21

A prophecy against Edom

Jacob's meeting with Esau in Genesis 32 prompts the inclusion of this Haftarah passage.

Esau/Edom remains the sworn enemy of Israel throughout history.

Romans 9:13 - "As it is written, Jacob have I loved, but Esau have I hated."

[quoting **Malachi 1:2** - "I have loved you," says the LORD. But you say, "How have You loved us?" "Was not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob"]

Genesis 27:41 - "...then will I slay my brother Jacob."

Esau is a type of the flesh, which is always opposed to the spiritual:

Galatians 5:7 - "For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would."

The self-will embedded in man is "sarx" in Greek - translated as the "flesh." Paul's use of "the flesh" is similar to the Jewish "yetzer ra" or "evil inclination," and this is typified in Esau/Edom.

Esau responds only to time-dependent desires. He traded his birthright for the momentary satisfaction of a meal of porridge. He swears to kill Jacob. Despite their reconciliation in Genesis 32, he and his descendants remain Israel's enemies.

Obadiah 1:3 - "The pride of thine heart hath deceived thee" and God promises to bring Edom low.

Edom's supposed place of safety in the mountain crags (and in his high place of pride) will be invaded and pillaged.

Obadiah 1:8 - "Teman" refers to the son of Eliphaz, grandson of Esau, and one of the dukes of Edom

The grim finale:

Obadiah 1:9-10 - "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. For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever."

Spiritually, “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” (1 Corinthians 15:50)

Obadiah 1:11 - Edom “cast lots over Jerusalem” in the same way the Roman guards cast lots for Jesus’ garments.

Obadiah 1:13 - Edom “gloated” when Babylonian invaders destroyed Jerusalem. Edomites also took part in looting the city - and this prompts Obadiah’s prophecy of doom.

Jacob Shall Be A Fire

Esau/Edom is depicted as chaff that must be burned up at the time the seed is released on the threshing floor. (**Obadiah 1:18 and Malachi 1:2-4**)

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.”

In other words, believers themselves have a hand in realizing the rejection of Esau within themselves. We *are* the fire.

We are to “revenge the disobedience.”

2 Corinthians 10:6 - “For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.”

In other words, when we recognize our own self-will opposing the will of God, we forcefully reject it. “Not my will, but thine be done (**Luke 22:42**).”

The promise is that Israel will “take possession” of Esau’s mountain. Christ will be Lord over our entire mind, body and our whole being, without the opposition of the flesh’s self-will. We can get a taste of that in this life, but the testing and trials continue. Complete victory is fully seen only at the end of time.

In the same way, the sinew of Jacob’s thigh, representing the strength of the flesh, only shrank. It was not removed.

Hebrews 2:8-9 - “When God subjected all things to him, He left nothing outside of his control. Yet at present we do not see everything subject to him. But we see Jesus...”

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."

or "Deliverers (or, possibly 'those who have been delivered') will go up from Mount Zion to govern the mountains of Esau. (NIV)"

The plural "saviors" is used to reflect the church, his body/Bride on earth, as the vehicle to possession of Edom.

The same word "saviors" (yasha") is the root for Yeshua (savior) and refers to Christ.

Zechariah 9:9 - "...thy King cometh unto thee: he is just, and having salvation (yasha); lowly, and riding upon an ass, and upon a colt the foal of an ass."

In **Genesis 33:14**, Jacob told Esau, "Until I come to my lord to Seir,"

Reading the account in **Genesis 33:14**, Rabbi Abbahu said that he searched the whole Scriptures and did not find that Jacob ever went to Esau at Seir. Rabbi Abbahu asked whether it was then possible that Jacob, the truthful, could have deceived Esau. Rabbi Abbahu concluded that Jacob would indeed come to Esau, in the Messianic era, as **Obadiah 1:21** reports, "And saviors shall come up on Mount Zion to judge the mount of Esau." (Genesis Rabbah 78.14)