



# FOUNDATION BIBLE SCHOOL ARCHIVES

**TOPIC: THE SCROLL OF OBADIAH**

**DATE: 29<sup>th</sup> OF SEPTEMBER, 2020.**

ACTS AND LESSONS

CHARACTER: OBADIAH עובדיה (Obadyah or Obadyahu)

TEXT: OBADIAH

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- fun awon idi wonyi Olurun se ileri lati fi idajo ranse sori Edomu. "Ojo Oluwa sunmo gbogbo awon orile-ede. bi o ti se, a o se si o. Ise re yoo pada sori ori tire." (v. 15) Edomu yoo ko ikilo naa silo. igberaga won kii yoo gba won laaye lati gba awon seese ti ija won. oko giga won je ki o le lati kolu won. sibesibe Oluwa se ileri lati so won kale (vs. 3,4).
- ko ye ki a je agberaga bi awon ara Edomu, ti won gbagbo pe won wa lailewu ibinu Olurun ati pe won ko le wo nu ilu odi won.
- ko ye ki a ni ojokoro bi Edomu, tabi yo nigbati idajo ati ijiya ba de lori awon miiran.

Ayanmo ti Edomu, ati iparun re patapata lati idile awon orile-ede, je oluranti ti o lagbara ti ododo Olurun, idajo re, ati imuse idaniloju ti gbogbo ohun ti o ti seleri ninu oro ti o ni atileyin.

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## AWỌN ẸKỌ

- Iwe awọn Heberu kilọ fun awọn onigbagbọ Kristi lati ma ẹ je aigbagbọ nipa ibukun ti ẹmi ati lilo Esau gege bi apeere: “ki o maše si alaimo tabi eniyan alaiwa-bi-Ọlorun bi Esau ti o ta ibi re ni eto fun oúnje kan.” (Heberu 12:16). O dabi pe orile-ede ti Edomu ti gba aini iwa ara ati ti emi ti baba won.

## AWỌN IREKOJATI EDOMU



- “Igberaga okan re (Edomu) ti tan o je ... nitori iwa-ipa si arakunrin Jakabu re. Awon ajeji wo inu enu-bode re ati se kekere fun Jerusalemu - iwo paapaa je okan ninu won ...” (Obadiah 3, 10,11). Edomu ti di eniyan ti ara ti ko ni ero ti a fi si isooto, ododo tabi aanu. Pelu iwora won yoo wo ohun-ini awon elomiran, inu won ni lati lo anfani ti ibi ti awon miiran lati so ara won di olofo. won gberaga gaan, won si n ro ti ara won bi ainitana. won se asise nipa iyen, bi Obadiah se kilọ ati itan-akole safihan.

- Edomu gberaga (vs. 3). Ologbon naa so pe, “igberaga ni siwaju iparun, ati igberaga emi saaju ikosile. O dara lati wa ni emi onirele pelu awon onirele, ju lati pin ikogun pelu awon agberaga.” (Owe 16: 18,19). igberaga ni orisun ti ailera edomu.
- Edomu je iwa-ipa (vs.10). Awon omọ Edomu dagba ni agbegbe ti iwa-ipa ati “le se eto”. nitooto iru awon iwa beje ni won fihan si ara won ati paapaa si awon ti ita.
- Edomu yinrin lori ibi arakunrin won (vs 12). won yo lori ajalu ti awon miran. dipo aanu, ayọ ni fun won. Edomu je onika ati eniyan life.
- Edomu darapo lati ja Israel ni ole (vs. 13). ire ara eni lati je eletan. o je orile-ede ti ko ni iuwasi tabi awon ipile.
- Edomu ni isansa lara (vs. 14). Edomu yoo seto awon eba lati kolu awon اساسا lati jale, pa tabi ko ni eru.

## ABOUT THE BOOK

The Book of Obadiah is a prophecy concerning the divine judgment on Edom and the restoration of Israel, Prophet Obadiah is classified as a minor prophet of the old testament due to the short length of his book. It is pronounced /,ʊbədəˈdaɪ.ə/, Hebrew: עובדיה ‘Ovadyah or עבדיהו ‘Ovadyahu, or in Modern Hebrew: Ovadyah; "slave of God" is a biblical theophorical name, meaning “Servant of God” or “Worshiper of Yahweh.”

## AUTHOR

Obadiah verse 1 identifies the author of the Book of Obadiah as the Prophet Obadiah.

## DATE OF WRITING

The Book of Obadiah was likely written between 899 to 795 B.C.

## PURPOSE OF WRITING

Obadiah, the shortest book in the Old Testament, is only 21 verses long. Obadiah is a prophet of God who uses this opportunity to condemn Edom for sins against both God and Israel. The Edomites are descendants of Esau and the Israelites are descendants of his twin brother, Jacob. A quarrel between the brothers has affected their descendants for over 1,000 years. This division caused the Edomites to forbid Israel to cross their land during the Israelites' Exodus from Egypt. Edom's sins of pride now require a strong word of judgment from the Lord.

# ACT ONE

## THE SIN OF THE EDMITES



“The vision of Obadiah. Thus says the Lord God concerning Edom" (Obadiah 1). The nation of Edom was made up of the descendants of Esau, the twin brother of Jacob, the son of Isaac. Jacob and Esau seemed to be in constant competition with one another. This friction began while they were yet in the womb (Genesis 25:22-26). Esau sold his birth right to Jacob for a bowl of stew because he thought he was so hungry that he might die. Hatred and bitterness existed on the part of Esau toward Jacob after that, and grew in its intensity after Jacob tricked him out of his father's blessing. Esau wanted to kill Jacob and so Jacob fled and did not return home for many years.

As the descendants of these two individuals grew into nations over the centuries, they were separated from one another by Israel's servitude in Egypt. It was during the Exodus that the two nations first came into contact. Israel expected Edom's cooperation because of their common heritage through Isaac, but the Edomites were hostile. When asked for permission to pass through their land on the way to Canaan, Edom refused and threatened to attack (Numbers 20:14-21) In the future, Edom would delight at any calamity that would befall Israel, at times joining with Israel's enemies in looting the land. Edom was conquered by David (II Samuel 8:14). Edom successfully revolted years later during the reign of Jehoram, but soon both Israel and Edom became subjects of Babylon. Interestingly enough, Edom became known as Idumea from which the Herods came who ruled when Jesus lived.

Edom is sometimes referred to as Esau (Malachi 1:3), Idumea (Isaiah 34:5) and Mount Seir (Ezekiel 35:3). All of these names are interchangeable, referring to the same nation, Edom. The major prophecies against Edom are found in Isaiah 34, Jeremiah 49:7-22, Ezekiel 25:12-14 and 35:1-15, and also the book of Obadiah.

The Israelite regarded the Edomite i.e, the descendants of Esau, Jacob's brother as a closer relative, even more closely related to them than the Ammonites or the Moabites which are descendants of Lot, Abraham's nephew. The closest relative can be a bitter enemy, according to the bible the enmity between Israel and Edom began with Jacob and Esau.

won ba se si ti won ba sin oriṣa, nigba naa oun yoo gba won laye ki oṭá won lu won, ṣugbon ife re si won je ayeraye. “Numeri 25: 1-3, 1 Cor 5: 1-8”

Jeri 2:13 “Nitori awon enia mi se ibi meji: nwon fi Emi, isun omi-iyeye silẹ, nwon si wa kanga omi fun ara won, kanga fifọ ti ko le da omi duro.”



Ti o ba je pe Israeli ko ko Oluwa Olorun won, on ko ni je ki won lo si oko-eru. Sugbon igbala yio wa lori oke Sioni, yio si je mimo, awon ara ile Jakabu yio si ni ini won. Ile Jakabu yio si je ina, ati ile Josefu owot-ina, ati ile Esau fun akeku-koriko, nwon o si ran ninu won, nwon o si run won; ki yio si si eniti yio ku ni ile Esau: nitori Oluwa ti wi i. Awon ara gusu yio ni oke Esau; awon ti petele yio si ni awon ara Filistia: nwon o si ni oko Efraimu, ati oko Samaria: Benjamini yio si ni Gileadi. Ati

igbekun ogun yi, ti awon omọ Israeli ti o wa larin awon ara Kenaani, titi de Sarefati; ati igbekun Jerusalemu ti o wa ni Sefaradi, yio ni awon ilu nla gusu. Awon olugbala yio si goke Sioni wa lati se idajo oke Esau; ijoba na yio si je ti Oluwa.

Idi ti awon asotele wonyi ni lati se idaniloju fun awon heberu, ni akoko ti a mu won ni igbekun si Babeli ni 586 bc (ki a to bi Oluwa wa.), Jehova kii yoo gba awon ara Edomu lati gba ile won. Olorun ti se ileri pe ile Juda yoo wa ni ofo, ati pe orile-ele Israeli yoo pada si ile yen lehin aadorin odun (Jeremiah 25:11, 29:10, Daniel 9: 2).

## IGBESE KETA

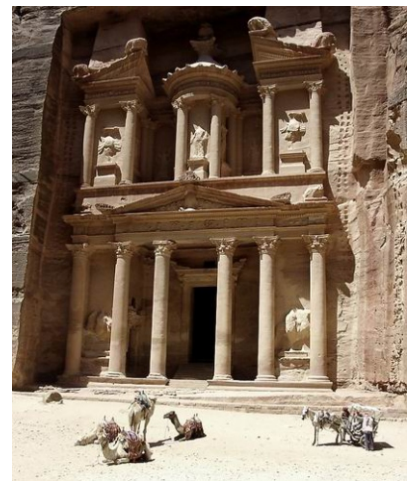
### ISEGUN IKĒHIN TI ISRAELI

Ni ọrundun karun b.c., awọn eniyan ti a pe ni Nabateani ẹgun awọn Edomu ati fi agbara mu wọn lati ilu ti Petra. nitori na laarin asọtẹlẹ ati imuṣe yoo, ti kuru pupọ

#### NJẸ AWỌN EDMU SI WA LAAYE NITORI ASỌTẸLẸ NI ASIKO

##### YII BI?

**L**aibikita ọjọ naa gangan, awọn asọtẹlẹ si Edomu ti tẹlẹ ti ẹ. Edomu ti kuro ni ilẹ rẹ ni ọrundun karun b.c.(ki a to bi Oluwa wa.), ati pe ko si ẹnikan to ye ni Edomu loni. asọtẹlẹ eyi ti ẹ ni Obadiah 1:18: “wọn yoo sun wọn, wọn yoo jo wọn run, ki yoo si ye kanṣoṣo ni ile Esau.” diẹ ninu awọn oludari ọrundun kinni, gẹgẹ bi Herodu nla, tun tọpase aṣa-ori wọn si Edomu, ẹgbẹ gbogbo awọn ara Edomu parun lẹhin awọn ogun Juda ti akoko yẹn. ni ipari orundun kẹrin, Jerome ẹ apejuwe ilẹ ti Idumea (Edomu), ẹgbẹ awọn eniyan agbegbe nbe ti parẹ lati igba pipẹ.



Yoo jẹ oye lati wa imuse ti awọn asọtẹlẹ wọnyi si ilodisi ni akoko gbogbogbo ti itan. sibẹsibẹ, diẹ ti dabaa pe awọn asọtẹlẹ wọnyi lodi si Edomu ko ti ẹ tan, ati pe imuse wọn yoo waye ni iran wa, ni kutukutu ipo ọrundun ọkanlelogun A.D (lẹhin iku Oluwa wa) ẹgbẹ

Awọn Edomu ko wa mọ. ko ẹ ẹ lati fi iya kan jẹ eniyan ti o ti parẹ kuro ni oju ilẹ ni ọpọlọpọ awọn ọdun ẹyin.

- Woli malaki, ti o kọ nkan bii irinwo bc(ki a to bi Oluwa wa.), soro nipa idajo ti Ọlorun si Edomu bi o ti ẹ ẹlẹ: “Mo korira Esau, mo si sọ awọn oke-nla rẹ ati ilẹ-ini rẹ di ahoro fun awọn dragoni aginju.” (malaki 1: 3)

**A**wọn akọlẹ itan fi han pe awọn ọmọ ogun Babeli ti pa awọn Edomu run ni ibere ọrundun kẹfa bc (ki a to bi Oluwa wa.), ati nitosi opin ọrundun kẹfa bc(ki a to bi Oluwa wa.), awọn nabateani kolu awọn Edomu, lepa wọn lati awọn oke giga ti oke Seir, sinu aginju negev si iwọ ọdun.

Awọn asọtẹlẹ atijo ti o lodi si Edomu ti ẹ patapata, ati pe ko si ye fun wa lati rati asọtẹlẹ wọnyẹn lati wa si imuṣe sibẹsibẹ lẹkansi loni, paapaa lakoko ti awọn Edomu ko wa bi orilẹ-ede idanimọ tabi ẹgbẹ ẹya. Israeli jẹ ati pe si jẹ akọbi Ọlorun, Ọlorun ko ni gba eyikeyi ipalara lati wa sori awọn ọmọ rẹ ayafi gbati

Now what could have brought about the prophecy of Obadiah? Could it have been what the Edomite did to the children of Israel, during their attack with the Assyrians, the Babylonians, the Persian and the Greeks, though some scholars hold that the Edomites aided the Babylonian in their attack on Jerusalem under King Nebuchadnezzar in 597 and 586 B.C and then took advantage of the Judeans in their helpless situation. This explained the bitter verbal attacks on Edom in Jer 49:7-22.

Edom joined hands with the Babylonian to attack Jerusalem during the kingship of Zedekiah king of Israel whom Jeremiah warned not to fight against the Babylonian but to surrender to them willingly in order to save lives and while the Israelite were being capture and set in an array of captivity. They saw the Edomites their closest relative who joined them, and how the Edomites kept saying “Tear it down to the Ground” encouraging and supporting them in the fall of Jerusalem. As the scripture say in book of Ezekiel condemning the nation of Edom, saying, “Thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity ...” Ezekiel 35:5.



#### Poem of the Israelite in a Foreign Land (Psalm 137)

By the rivers of Babylon, There we sat down, yea, we wept when we remembered Zion. We hung our harps upon the willows in the midst of it. For their those who carried us away captive asked of us a song, and those who plundered us requested mirth, saying, “Sing us one of the songs of Zion!”

How shall we sing the Lord's song in a foreign land? If I forget you, O Jerusalem, Let my right hand forget its skill! If I do not remember you, let my tongue cling to the roof of my mouth if I do not exalt Jerusalem Above my chief joy. Remember, O Lord, against the sons of Edom The day of Jerusalem, Who said, “Raze it, raze it, to its very foundation!” Daughter of Babylon, who are to be destroyed, Happy the one who repays you as you have served us! Happy the one who takes and dashes your little ones against

the rock!  
3

The Edomites act of violence was extremely horrible despite their relation which the Edomites had no regard for. Furthermore Obadiah prophesied saying: For violence against your brother Jacob, Shame shall cover you, and you shall be cut off forever. In the day that you stood on the other side, in the day that strangers carried captive his forces, when foreigners entered his gates and cast lots for Jerusalem Even you were as one of them. “But you should not have gazed on the day of your brother in the day of his captivity; nor should you have rejoiced over the children of Judah in the day of their destruction; nor should you have spoken proudly in the day of distress. You should not have entered the gate of My people in the day of their calamity. Indeed, you should not have gazed on their affliction in the day of their calamity, nor laid hands on their substance in the day of their calamity. You should not have stood at the crossroads to cut off those among them who escaped; nor

should you have delivered up those among them who remained in the day of distress. “For the day of the Lord, upon all the nations is near; as you have done, it shall be done to you; your reprisal shall return upon your own head.

For as you drank on My holy mountain, so shall all the nations drink continually; yes, they shall drink, and swallow, and they shall be as though they had never been.



“Laipe lehin akoko yii, Edomu ni a le jade kuro ni ile atijo re gba owọ nabateani, nitori naa Edomu ni lati lo si apa iwọ-oorun ti okun okú. hebroni ti se olu-ilu ti ile titun re ni guusu Juda. awon maccabeesi, pataki John hyrcanus (c. 125 bc(ki a to bi Oluwa wa.)), teriba ati Juda awon Edomu. Won ti parun nipari pelu awon Juda ni Aadorin A.D (lehin iku Oluwa wa) nipase titusi gbogbogbo Romu.”

(ni ibamu si iwe-akofe Katoliki, isegun ti awon Edomu nipase John Hyrcanus waye ni odun 109 B.C(ki a to bi Oluwa wa.)).

Asoye Adamu Clarke, Matthew Henry, ati Jamieson, Fausset ati Brown gbogbo won asotele lodi si Edomu pe apakan ikolu won wa lati oba Babeli omọ oba Nebukadnessari ni ibere kefa orundun bc, ati apakan nipase awon maccabees. Jeremiah 25:21 se asotele ni pataki aso ti irele ti Edomu nipase Babeli, agbara kanna ti o segun Jerusalemu ni odun marun saaju iparun ti Edomu.

Ti obadiah ba soro nipa Edomu, bii o ti so pe o wa (v.8), lehin naa asotele re ti se ni igba pipe sehin lehin iran ti Obadiah, nitori pe o ti pe di ti Edomu ti farasin bi orile-ede kan.

## SISE KEJI

### IDAJO TI N BỌ LORI EDMU

**I**ran ti Obadiah. Bayi ni Oluwa Ọlorun wi niti Edomu; Awa ti gbọ ihìn kan lati Ọdọ Oluwa wá, a si ti rán ikò kan si àrin awọn keferi, Ẹ dide, ẹ si jẹ ki a dide ogun si o.

Kiyesi i, mo ti sọ iwọ di kekere larin awọn keferi:iwọ di gigan ọpọlọpọ. Irera aiyá rẹ ti tàn ọ jẹ, iwọ ti ngbe inu pàlapála apáta, ibugbe ẹniti o ga: ti o nwi li ọkàn rẹ pe, Tani yio mu mi sọkalẹ?

Bi iwọ tilẹ gbe ara rẹ ga bi idì, ati bi iwọ tilẹ tẹ itẹ rẹ sàrin awọn irawọ, lati ibẹ li emi o ti sọ ọ kalẹ, ni Oluwa wi. Bi awọn olè tò ọ wá, bi awọn ọlọsà li oru,



(bawo li a ti ke ọ kuro!) wọn kì yio ha jale titi wọn fi ni to? bi awọn aka-eso-ajara wá sọdọ rẹ, wọn kì yio ha fi ẹsẹ diẹ silẹ? bawo li a ti sawari awọn nkan Esau! bawo li a ti wá awọn ohun ikọkọ rẹ jade! gbogbo awọn ẹnì imulẹ rẹ ti mu ọ de opin ilẹ rẹ: awọn ti wọn ti wà li alafia pẹlu rẹ ti tàn ọ jẹ, wọn si bori rẹ; awọn ti o jẹ ounjẹ rẹ ti fi ọgbẹ si abẹ rẹ: oye kò si ninu rẹ. Oluwa wi pe, li ọjọ na ki emi o

run awọn ọlọgbọn kuro ni Edomu, ati imoye kuro li oke Esau? Awọn alagbara rẹ yio si bẹru, iwọ Temani, nitori ki a le ke olukuluku ti ori oke Esau kuro nitori ipania.

#### Njẹ asọtẹlẹ yii ti sẹ lori awọn Edomu?

**A**wa idahun si i ninu “awọn ohun atijọ ti Juda” nipasẹ olukọ itan atijọ Juda ti o jẹ ti itanran oniye, Josephus, kikọ ti awọn iṣegun ti iṣe ti Juda ni ọgọrun ọdun mejì b.c(ki a to bi Oluwa wa):

“Hyrcanus mu tun Dora ati Marissa, awọn ilu ti Idumea, o si tẹriba gbogbo awọn Idumeani; o si fun wọn laye lati duro ni orilẹ-ede naa, ti wọn ba kọ ẹda wọn, ati lo awọn ofin ti awọn Juda; ati pe wọn ti nifẹ pupọ lati gbe ni orilẹ-ede awọn baba wọn, ti wọn fi ara wọn fun lilo ikọla, ati awọn ọna Juda ti o ku; nitorinaa eyi sẹ ba wọn, pe wọn wa lẹhin ohun kohun miiran ju awò Juda lọ.” ipin kewa, (keji).

William Whiston, onitumọ ti Josephus, ṣafikun akọsilẹ yii: “akọlẹ yii ti awọn ara ilu Idumeani ti o gba idabe, ati gbogbo ofin Juda, lati akoko yii, tabi lati ọjọ Hyrcanusi, ni a fọwọsi nipasẹ gbogbo itan-akọlẹ wọn lo. eyi, ni imọran ti Josephus, sẹ wọn di awọn alailẹtọ ti idajọ, tabi gbogbo awọn Juda.” lati igba naa, awọn Edomu ti jẹ ara ti orilẹ-ede Juda. diẹ gbogbo pe awọn Edomu jẹ idanimọ loni bi awọn sephardic Juda, sùgbọni eyi jẹ akiyesi.

## ACT TWO

### THE COMING JUDGMENT ON EDMO

**T**he vision of Obadiah. Thus says the Lord God concerning Edom We have heard a report from the Lord, And a messenger has been sent among the nations, saying, “Arise, and let us rise up against her for battle”:

“Behold, I will make you small among the nations; you shall be greatly despised.

The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose habitation is high; you who say in your heart, ‘Who will bring me down to the ground?’

Though you ascend as high as the eagle, and though you set your nest among the stars, from there I will bring you down,” says the Lord.



“If thieves had come to you, If robbers by night Oh, how you will be cut off! Would they not have stolen till they had enough? If grape-gatherers had come to you, would they not have left some gleanings? “Oh, how Esau shall be searched out! How his hidden treasures shall be sought after! All the men in

your confederacy shall force you to the border; the men at peace with you shall deceive you and prevail against you. Those who eat your bread shall lay a trap for you. No one is aware of it. “Will I not in that day,” says the Lord, “Even destroy the wise men from Edom, and understanding from the mountains of Esau? Then your mighty men, O Teman, shall be dismayed, to the end that everyone from the mountains of Esau May be cut off by slaughter. Edom Mistreated His Brother

#### Has this prophecy been fulfilled on the Edomites?

**W**e find the answer to that in the “Antiquities of the Jews” by the reliable ancient Jewish historian Josephus, writing of Jewish conquests in the 2nd Century BC:

“Hyrcanus took also Dora and Marissa, cities of Idumea, and subdued all the Idumeans; and permitted them to stay in that country, if

they would circumcise their genitals, and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and the rest of the Jewish ways of living; at which time therefore this befell them, that they were hereafter no other than Jews." Chapter IX, (2).

William Whiston, translator of Josephus, adds this note: "This account of the Idumeans admitting circumcision, and the entire Jewish law, from this time, or from the days of Hyrcanus, is confirmed by their entire history afterwards. This, in the opinion of Josephus, made them proselytes of justice, or entire Jews." Since that time, the Edomites have been part of the Jewish nation. Some believe that the Edomites are still identifiable today as Sephardic Jews, but this is speculation.

The Wycliffe Bible Commentary on Obadiah confirms that judgment came upon Edom in ancient times, starting with the Nabatean invasion soon after the time of Obadiah:

"Soon after this time, Edom was pushed out of her ancient home by the Nabateans, so that she had to move to the west side of the Dead Sea. Hebron was made the capital of her new home in south Judah. The Maccabees, especially John Hyrcanus (c. 125 BC), subdued and Judaized the Edomites. They were finally destroyed with the Jews in 70AD by the Roman general Titus."

(According to the Catholic Encyclopedia, this conquest of the Edomites by John Hyrcanus took place in 109 BC).

Adam Clarke's commentary, Matthew Henry, and Jamieson, Fausset and Brown all see the prophecies against Edom as being fulfilled partly by an invasion by the Babylonian king Nebuchadnezzar in the early 6th Century BC, and partly by the Maccabees. Jeremiah 25:21 specifically predicts the humbling of Edom by Babylon, the same power that conquered Jerusalem 5 years before the destruction of Edom.

If Obadiah was talking about Edom, like he said that he was (v.8), then his prophecy has been fulfilled long time ago after the prophecy of Obadiah, since Edom has longed disappeared as a nation.

ti mu awon ara ilu Israeli ni igbekun. won rii awon ara Edomu ti ibatan to sunmo won ti o darapo mo won, ati bii awon ara ilu Edomu se n so pe "wo lule si ile" ni iwuri ati atileyin fun won ni isubu ti Jerusalemu. gege bi iwe-mimo ti so ninu iwe Edekieli, ti o da orile-ede Edomu lebi, o nwiye, "Iwo ti ni ikorira laelae, ati pe o ta ege awon omo Israeli nipa ipa ida ni akoko iparun won. . ." Edekieli 35: 5.



EWI TI ISRAELITE NI ILE AJEJI (ORIN DAFIDI 137)

Ni eba odò Babeli, nibẹ li awa gbe joko, awa si sokun nigbati awa ranti Sioni. Awa fi duru wa kó si ori igi wílló ti o wà lārin rẹ. Nitori pe nibẹ li awon ti o kó wa ni igbekun bere orin lowo wa; ati awon ti o ni wa lara bere idaraya wi pe; E ko orin Sioni kan fun wa. Awa o ti se ko orin Oluwa ni ile ajeji? Jerusalemu, bi emi ba gbagbe re, je ki owó otún mi ki o gbagbe ilò rẹ.

Bi emi kò ba ranti re, je ki ahon mi ki o le mo erigi mi; bi emi kò ba fi Jerusalemu saju olori ayò mi gbogbo. Oluwa, ranti ojo Jerusalemu lara awon omo Edomu, awon eniti n wiye, Wó o palẹ, wó o palẹ, de ipile re! Iwo, omobinrin Babeli, eniti a o parun; ibukun ni fun eniti o san a fun o bi iwo ti hu si wa. Ibukun li eniti o mu, ti o si fi omo wewe re san okuta.

I se ti awon ara ilu Edomu je ibanileru pupo laibikita ibatan won eyiti awon Edomu ko ni owó fun. Obadiah pelu setele siwaju pe: Nitori iwa-ipa si Jakobu arakunrin re itiju yio bo o, a o si ke o kuro titi lai. Ni ojo ti iwo duro li apa keji, ni ojo ti awon alejo ko awon ogun re ni igbekun lo, ti awon ajeji si wo inu ibode re, ti nwon si se keke lori Jerusalemu, ani iwo wa bi okan ninu won. Sugbon iwo ki ba ti siju wo ojo arakunrin re ni ojo ti oun di ajeji; beni iwo ki ba ti yo lori awon omo Juda ni ojo iparun won; beni iwo ki ba ti soro irera ni ojo wahala. Iwo ki ba ti wo inu ibode awon enia mi lo li ojo idamu won; nitoto, iwo ki ba ti siju wo iponju won li ojo idamu won, beni iwo ki ba ti gbe owó le ohun ini won li ojo idamu won. Beni iwo ki ba ti duro ni ikorita lati ke awon tire ti o ti sala kuro; beni iwo ki ba ti se awon tire ti o ku li



ojo wahala mo. Nitori ojo Oluwa ku si dede sori gbogbo awon keferi: bi iwo ti se, beli a o si se si o: esan re yio si yipada sori ara re. Nitori bi eyin ti mu lori oke mimo mi, be nni gbogbo awon keferi yio ma mu titi, nitoto, won o mu, won o si gbemi, won o si wa bi enipe won ko ti si.



## SISE KINI



### EṢE TI AWỌN EDOMU

“

Iran ti Obadiah. Bayi ni Oluwa Ọlọrun sọ nipa Edomu” (Obadiah 1). Orile-ede Edomu ni awọn ọmọ inu Esau, ibeji arakunrin Jakabu, ọmọ Isaaki: Jakabu ati

Esau dabi ẹni pe wọn wa ni idije ni igba gbogbo pẹlu ara wọn. ija yii bẹrẹ lakoko ti wọn wa ni inu (Genesisi 25: 22-26). Esau ta ẹto ibi rẹ fun Jakabu nitori ekan ipẹtẹ kan nitori o ro pe ebi n pa oun pupọ, ki ohun ma ba ku. ikorira ati kikoro wa apakan ti Esau si Jakabu leyin naa, o dagba ninu okun rẹ lehin ti Jakabu ti ja kuro ninu ibukun baba rẹ. Esau fe lati pa Jakabu sugbon Jacob salo ati pe ko pada si ile fun ọpọlọpọ ọdun.

Bi awọn ọmọ ti awọn eniyan meji wọnyi ti dagba si awọn orile-ede lori awọn ọgọrun ọdun, wọn ya ara wọn nipasẹ ẹru Israeli ni Egipti. o jẹ akoko ijade ti awọn orile-ede mejeeji lati wa si olubasọrọ. Israel nireti ifowosowopo Edomu nitori ohun-ini wọn ti o wọpọ nipasẹ Isaaki, sugbon awọn Edomu jẹ ọta fun wọn. nigba ti wọn beere fun igbanilaaye lati koja ni ile wọn ni ọna lati lẹ si kenaani, Edomu kọ wọn si dẹruba wọn lati kọ oju ija si wọn (Numeri 20: 14-21) ni oju iwaju, Edomu yoo ni idunnu fun eyikeyi ajalu ti yoo de ọdọ Israeli, ni awọn igba miiran wọn a darapọ mọ awọn ọta Israeli ni ikogun ile na. Edomu ni a sẹgun nipasẹ Dafidi (II Samuel 8:14). Edomu ni aseyọri isọtẹ ni ijọba Jehoram, sugbon laipẹ Israeli ati Edomu di awọn akọle ti babeli. O yanilenu ti to pe, Edomu di ẹni ti a mọ si idumea lati eyi ti Herodu ti wa sẹ ijọba nigba ti Jesu gbe laye.

**N**igba gbogbo a tọka si Edomu bi Esau (Malaki 1:3), Idumea (Isaiah 34:5) ati oke Seir (Ezekiel 35:3). Gbogbo awọn orukọ wọnyi jẹ paṣipaarọ, tọka si orile-ede kannaa, Edomu. awọn asọtẹle odi pataki si Edomu ni a rii ni Isaiah 34, Jeremiah 49:7-22, Ezekiel 25:12-14 ati 35:1-15, ati iwe ti Obadiah. Awọn Israeli ka Edomu i.e, awọn ọmọ iran Esau, arakunrin Jakabu bi ibatan ti o sunmọ julọ, paapaa ti o ni ibatan si wọn ju awọn ammoni tabi awọn Moabu ti o jẹ iran loti, arakunrin Abrahamu. ibatan to sunmọ le jẹ ọta kikoro, ni ibamu si bibeli ọta ti o wa laarin Israeli ati Edomu bẹrẹ pẹlu Jakabu ati Esau.

Nisinsinyi kini o le ti mu asọtẹle ti Obadiah wa? Sẹ o le jẹ ohun ti Edomu ti sẹ si awọn ọmọ Israeli, lakoko ikọlu wọn pẹlu awọn ara Assiria, awọn ara Babeli, awọn peršia ati awọn greeki, bi o tilẹ jẹ pe awọn oṣogbon kan gba pe awọn ara ilu Edomu sẹ iranlọwọ fun ara Babeli ninu ikọlu wọn si Jerusalemu labẹ ọba Nebukadnessari ni ọdun 597 ati 586 bc ati lehin naa lo anfani ti awọn Judea ni ipo aini iranlọwọ wọn. eyi salaye awọn ikoro ikọlu lori Edomu ni jer 49: 7-22.

Edomu darapọ mọ ara ilu Babeli lati kọlu Jerusalemu lakoko ijọba Sedekiah ọba Israel ẹniti Jeremiah kilọ fun pe ki o ma koju ja si ara ilu Babeli

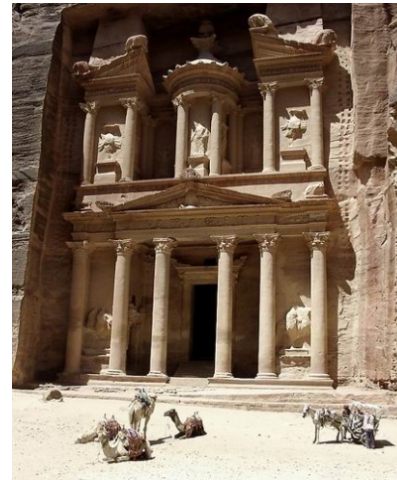
## ACT 3

### ISRAEL'S FINAL TRIUMPH

In the fifth century B.C., a people called the Nabateans defeated the Edomites and forced them from the city of Petra. The interval between prediction and fulfillment would therefore, have been very short.

#### ARE THE EDMOMITES STILL EXISTING DUE TO THE PROPHECY IN THIS AGE?

**R**egardless of the exact date, the predictions against Edom has already been fulfilled. Edom was removed from its land in the fifth century B.C., and there are no survivors of Edom today. This



fulfilled the prediction in Obadiah 1:18: “They shall burn them and consume them, and there shall be no survivor for the house of Esau.” Some first-century leaders, such as Herod the Great, still traced their ancestry to Edom, but all mention of Edomites fades after the Jewish Wars of that era. At the end of the 4th century, Jerome referenced the land of Idumea (Edom), but the people of the region had long since disappeared.

It would make sense to look for the fulfillment of these prophecies against Edom in that general time period of history. However, some have proposed that these prophecies against Edom are still unfulfilled, and that their fulfillment will take place in our generation, in the early 21st Century AD. But

- The Edomites no longer exist. It is impossible to punish a people who have already disappeared from the face of the earth many centuries ago.
- The prophet Malachi, writing about 400 BC, speaks of God's judgment of Edom as having already taken place: “And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.” (Malachi 1:3)

**H**istory records that the Edomites were ravaged by the Babylonian armies in the early 6th Century BC, and that near the end of the 6th Century BC, the Nabateans attacked the Edomites, driving them from their mountain fortresses of Mount Seir, into the Negev Desert to the west.

The ancient prophecies against Edom were completely fulfilled, and there is no need to look for those prophecies to be fulfilled yet again today, especially since the Edomites no longer exist as an identifiable nation or ethnic group. The Israelite was and still God's first born, He wouldn't allow any harm to come upon His children except only when they sin and reject him by serving other gods, then will he permit them to be beaten, but His love for them is Eternal. "Num 25:1-3, 1 Cor 5:1-8"

Jer 2:13 "For My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewn themselves cistern broken cisterns that can hold no water."



**I**f Israelite hadn't rejected the Lord their God, He would not have allowed them into slavery. "But on Mount Zion there shall be deliverance, and there shall be holiness; the house of Jacob shall possess their possessions. The house of Jacob shall be a fire, and the house of Joseph a lame; but the house of Esau shall be stubble; they shall kindle them and devour them, and no survivor shall remain of the house of Esau," For the Lord has

spoken. The South shall possess the mountains of Esau, and the Lowland shall possess Philistia. They shall possess the fields of Ephraim and the fields of Samaria. Benjamin shall possess Gilead. And the captives of this host of the children of Israel shall possess the land of the Canaanites As far as Zarephath. The captives of Jerusalem who are in Sepharad Shall possess the cities of the South. Then saviors shall come to Mount Zion To judge the mountains of Esau, And the kingdom shall be the Lord's.

The purpose of these prophecies was to assure the Hebrews, at the time that they were taken captive to Babylon in 586 BC, that Jehovah would not allow the covetous Edomites to occupy their land. God promised that the land of Judah would remain vacant, and that the nation of Israel would be restored on that land after 70 years (Jeremiah 25:11, 29:10, Daniel 9:2).

## NIPAIWE

Iwe Obadiah je asoṭeṭe nipa idajo Ọlọrun lori edomu ati mimu pada sipo Israeli, a ti so woli Obadiah gege bi woli kekere ti majemu atijo nitori kukuru ti iwe re. ekede re ni /osbə'daɪ.ə/, hebrew: עובדיה 'ovadyah tabi עבדיהו 'ovadyahu, tabi ni hebrew ti ode oni: ovadyah; "Eru Ọlọrun" je oruko itankale ti bibeli, itumo "Iranse Ọlọrun" tabi "Olujosin Yahweh."

## ONKOWE

Obadiah ese kini, se idanimọ onkowe iwe ti Obadiah gege bi woli Obadiah.

## OJO KIKO

Iwe Obadiah see se ki o ko laarin Ookandinlegberun si marundiegberin b.c (ki a to bi Oluwa wa).

## IDI KIKO

Obadiah, iwe ti o kuru ninu majemu atijo, je ese mọkanlelogun. Obadiah je woli Ọlọrun ti o lo aye yii lati da Edomu lebi fun awon ese won si Ọlọrun ati Israeli. awon ara Edomu je omọ Esau ati awon omọ Israeli je omọ arakunrin ibeji re, Jakubu. ariyanjiyan laarin awon arakunrin ti kan awon omọ won fun egberun odun. pinpin yii je ki awon Edomu se idiwọ fun Israeli lati koja ile won lakoko ijade awon Israeli lati Egipiti. Awon ese ati igberaga Edomu ni bayi nilo oro idajo ti o lagbara lati odo Oluwa.

IṢE ATIAWỌN ẸKỌ  
 OHUN KIKỌ: OBADIAH עובדיה (Obadyah tabi Obadyahu)  
 ỌRỌ: OBADIAH

**ATỌKA AKOONU**

Nipa Iwe	1
Onkọwe	1
Ọjọ Kikọ	1
Idi Kikọ	1
Igbese 1: Ẹṣẹ ti Awọn Edomu	2
Igbese 2: Idajọ ti N Bọ Lori Edomu	4
Igbese 3: Iṣẹgun Ikẹhin ti Israeli	6
Awọn Ẹkọ	8

**LESSONS**

- The book of Hebrews warns Christians not to belittle the value of spiritual blessings and uses Esau as an example: "That there be no immoral or godless person like Esau who sold his birth right for a single meal." (Hebrews 12:16). It seems as if the nation of Edom had adopted their ancestor's lack of morality and spirituality.

**Edom's Transgressions**

- "The arrogance of your heart (Edom) has deceived you... because of the violence to your brother Jacob... foreigners entered his gate and cast lots for Jerusalem -- you too were one of them..." (Obadiah 3,10,11). Edom had become a carnal people with no thought given to loyalty, justice or mercy. With greed they would look upon the possessions of others, happy to take advantage of the misfortune of others to enrich themselves. They were extremely proud, and thought of themselves as indestructible. They were wrong about that, as Obadiah warns and history bears out.

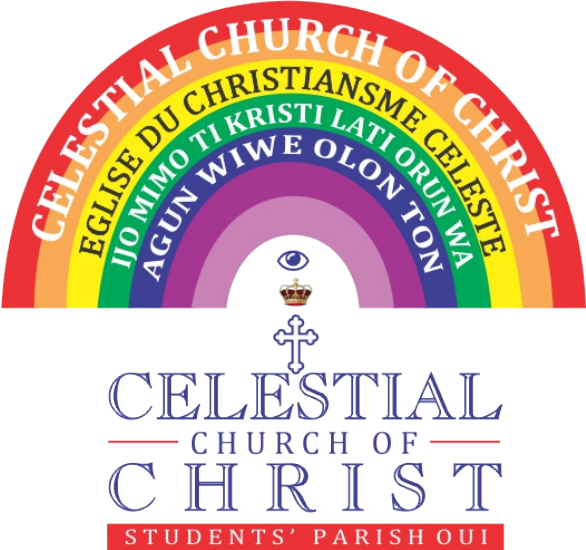


- Edom was prideful (vs. 3). The wise man said, "Pride goes before destruction, and a haughty spirit before stumbling. It is better to be of a humble spirit with the lowly, than to divide the spoil with the proud." (Proverbs 16:18,19). Pride was the source of Edom's weakness.
- Edom was violent (vs.10). Edom's children grew up in an environment of violence and a "might makes right" attitude. Certainly such attitudes were displayed toward one another as well as outsiders.
- Edom gloated over their brother's disaster (vs.12). They rejoiced over the disaster of others. Instead of compassion there was rejoicing. Edom was a cruel and calloused people.

- Edom joined in looting Israel (vs. 13). Self-interest brought about treachery. It was a nation without ethics or principles.
- Edom oppressed the fugitives (vs. 14). Edomites would set up ambushes to attack fleeing refugees to rob, kill or enslave.
- For these reasons God promises to send judgment upon Edom. "The day of the Lord draws near on all the nations. As you have done, it shall be done unto you. Your dealings shall return on your own head." (vs. 15) Edom would dismiss the warning. Their arrogance would not allow them to admit the possibility of their defeat. Their high mountain fortresses make them impervious to attack. Yet the Lord promises to bring them down (vs. 3,4).
- We should not be prideful as the Edomites, who believed that they were safe from God's wrath and could never be overthrown in their mountain fortresses.
- We should not be covetous as Edom was, nor rejoice when judgment and suffering comes upon others.

The fate of Edom, and its complete disappearance from the family of nations, constitute a powerful reminder of God's justice, His judgment, and the sure fulfillment of all that He has promised in His inspired Word.

**CCCSPUI FBS DEPARTMENT**  
 CCCSPUI Bible Coordinator



# ILE-IWE BIBELI IPILE IFI NKAN PAMO SI

**AKOLE: ÀKÁJỌ OBADIAH**

**ỌJỌ: 29TH OŞU KĘSAN, 2020.**

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