

The Gospel in

Obadiah

*hope for believers
in God's wisdom and power*

Field  *Notes*

The Gospel in Obadiah

*hope for believers
in God's wisdom and power*

Contributors

Carlos Astorga, Th.M.
Rhome van Dyck, Th.M.
S. Jonathan Murphy, Ph.D.
Vanessa van Dyck, M.Ed., M.A.[BS]

Field Notes

a journal of exploration and discovery



SacraScript

Table of Contents

I. How does this book work?

Keys to your <i>Field Notes</i>	vii
Survey the Land	
Excavate the Site	
Analyze the Find	
Understanding the design	x
The art of active learning	xi
Old and New Testament scrolls	xii

II. Survey the Land

FIELD STUDY 1: A family conflict became a long war of nations	
Obadiah background	1
Discoveries	11

III. Excavate the Site

FIELD STUDY 2: Pride is deceptive before a sovereign God	
Obadiah 1–9	19
Discoveries	29
FIELD STUDY 3: Pride degenerates into violence and leads to destruction	
Obadiah 10–14	39
Discoveries	49
FIELD STUDY 4: The day of the LORD will come to all	
Obadiah 15–21	59
Discoveries	69

IV. Analyze the Find

FIELD STUDY 5: Believers will find hope in God's wisdom and power	
Obadiah in Scripture	79
Discoveries	89

V. Toolbox

Glossary	95
Tables and charts	100
Biblical covenants	
The day of the Lord	
Salvation as re-creation	
Scripture index	105

How does this book work?

Field Notes

INTRODUCTION

Keys to your Field Notes

Welcome to your *Field Notes* on Obadiah. You are about to embark on a journey of discovery. Your destination is the ancient world of the prophet Obadiah. In order to be ready for your exploration of this inspired book, we highly recommend you spend a few minutes understanding the way your *Field Notes* work. This book serves as a guide to the ancient biblical text as well as a journal for your discoveries along the way. Let's get started.

Studying the Bible

Studying the Bible is much like heading off into an unknown land to dig around the ruins of an ancient civilization. You need to know where to dig, what you are discovering, and what is significant about what you find. This book will guide you on a journey of ancient discovery: the discovery of the meaning of the biblical text.

This Bible study follows the metaphor of an expedition, or a quest for biblical and theological discovery. Your *Field Notes* contain three specific parts which correspond to the three steps used in an ancient dig. Each step will help you in the process of understanding and applying God's Word to your soul. Each *Field Study* begins with learning the content and meaning of the text, followed by a section called *Discoveries*, which includes discussion questions, exercises, and activities to apply the text to your life. Let's begin by understanding the three steps.

Step one: Survey the land

The first step to making a discovery is a comprehensive survey of the land, notating everything that is around. In your *Field Notes*, the site is the biblical book we will study. This inspection helps us to better understand the characteristics of the terrain. With regard to the Bible, our survey helps us see the function of a book as part of the grand

A Field Study

Your *Field Notes* are divided into individual field studies. Each *Field Study* is designed to take a minimum of 30 minutes. The content of the *Field Study* takes at least 15 minutes, and the remainder is for *Discoveries* including discussion questions, exercises, and activities. Every *Field Study* contains over an hour's worth of questions and activities. They are designed for you to pick and choose the ones that are most helpful for you or your group.



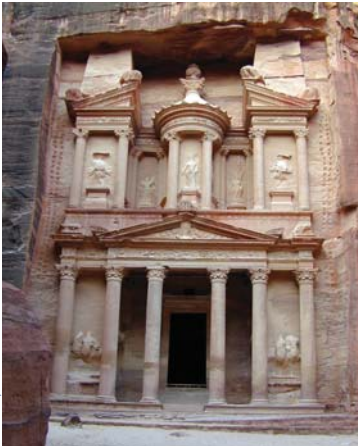
The Land of Obadiah

While we are not sure of the exact date that Obadiah was written, this map depicts the time period of the divided kingdom in general and the setting of Obadiah.



**Nabateans**

The Nabateans were an ancient Semitic people who took over the land of the Edomites. They settled and built the city of Petra beginning in the 4th century B.C. and resided there during the four hundred years between the times of the Old and New Testaments.

**The Treasury at Petra**

This treasury at Petra was created by the Nabataeans in the land that once belonged to the Edomites. Notice how red the rock is.

What is the background to our story?

The prophecy of Obadiah begins in the geographical area known today as Petra, meaning rock, within modern day Jordan. The Nabateans carved their rock buildings at Petra over 100 years before Christ. This was the land of ancient Edom before the ruin announced by Obadiah came upon them. God's curse fell upon the Edomites because of the way they treated Israel. Those were times of constant war among the nations, but Edom and Israel were not merely neighbors. They descended from the same family; in fact, from brothers—twin brothers! God's anger came upon Edom because Edom did not help his brother in the day Israel was attacked by a foreign power. On the contrary, as Obadiah will reveal, Edom sarcastically celebrated the enslavement of Israel. *Would you like to have a brother like that?*

The quarrelsome story of these twins begins in Genesis chapter 25.¹ Here the Bible explains that Jacob and Esau were born to Rebekah after a period of almost 20 years during which she could not have children. After Isaac prayed for his wife, Rebekah was finally able to conceive. She was pregnant with twins. Their father Isaac was 60 years old!

God told Rebekah before the twins were born that the oldest son, Esau, would serve Jacob, the youngest. This was contrary to tradition. The fulfillment of this prophecy began when, as young adults, Esau sold his birthright to Jacob in exchange for a cup of red soup. Take a look:

When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, dwelling in tents. Isaac loved Esau because he had a taste for wild game, but Rebekah loved Jacob. Once when Jacob was cooking stew, Esau came in from the fields and he was famished. And Esau said to Jacob, "Let me eat some of that red stew, for I am starving!" (That is why he was also called Edom.) But Jacob replied, "First sell me your birthright." Esau said, "Look, I am about to die; what good is a birthright to me?" But Jacob said, "Swear to me first"; so he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau some bread and lentil stew; Esau ate and drank, then got up and went on his way. So Esau despised his birthright.

Genesis 25:27-34

As you can see, the Bible explains the reason Esau became known as Edom, which means red. Later on, Jacob deceived his father Isaac and gained from him the blessing meant for Esau, the oldest. Esau was so

1. Genesis 25:19-34

B.C. 2000

1800

1600

1400

1200

1000

2006 Birth of Esau and Jacob

1446

The exodus from Egypt?
Build tabernacle

1193

Greeks destroy Troy

Israel enters the Promised Land 1406

1350

Time of the judges

1050

angry that he promised to kill Jacob after their father died. Jacob was forced to run away and did not return for 20 years. Esau never forgot Jacob's deception for his blessing. *What would you have done?*

You can find the next episode of this story in Genesis chapters 32 and 36. Esau and his family moved to the land of Seir where they became known as Edomites. At this time, God also changed Jacob's name and called him Israel. So the descendants of Jacob became known as Israelites.² Therefore, Jacob and Esau are Israel and Edom respectively. Follow the timeline of Isaac's family:



Giovanni Fico, 1638

Isaac blessing Jacob

This painting is one artist's depiction of Jacob's deception of Esau's blessing.

Timeline of Isaac's Family

Date B.C.	Event	Age in years	References in Genesis
2066	Isaac born to Abraham	Abraham, 100	21:5
2026	Isaac marries Rebekah	Isaac, 40	25:20
2006	Jacob and Esau are born to Isaac	Isaac, 60	25:26
1991	Abraham dies	Abraham, 175 Isaac, 75 Jacob, 15	25:7
	Esau sells his birthright to Jacob for a bowl of lentil stew		25:29–34
	Famine in the land. Isaac goes to Gerar and lies about Rebekah		26
1929	Isaac blesses Jacob and Esau	Isaac, 137 Jacob, 77	27:1–40
1929	Esau promises to kill Jacob	Jacob, 77	27:41–46
1929	Jacob goes to Paddan-aram	Jacob, 77	28:1–5
	Esau marries an Ishmaelite		28:6–9
1929	Jacob's dream	Jacob, 77	28:10–22
1922	Jacob marries Leah and Rachel	Jacob, 84	29–30
1909	Jacob flees from Laban	Jacob, 97	31
1898	Jacob's son Joseph sold into slavery	Jacob, 108	37:12–36
1886	Isaac dies	Isaac, 180 Jacob, 120	35:28–29; 25:26

Birthright

During biblical times, the birthright constituted the right or privileges that belonged to the firstborn son in a Hebrew family. It included the honor of inheriting the leadership of the family as well as an inheritance that was twice the amount received by every other son. In the case of Jacob and Esau, this included the privilege of being the vehicle of God's promised blessing given to Abraham for all.

2. Genesis 32:22–32

1000 B.C.

800

600

400

200

1 A.D.

1010 King David's reign

853 Obadiah?

586 Obadiah?

356–323 Reign of Alexander the Great

4 Birth of Christ

Mayan civilization
begins in Mexico

960 Solomon completes temple

722 Northern kingdom falls to Assyrians

Herod made governor of Judah

37

930 Division of the kingdom

586 Southern kingdom goes into Babylonian exile



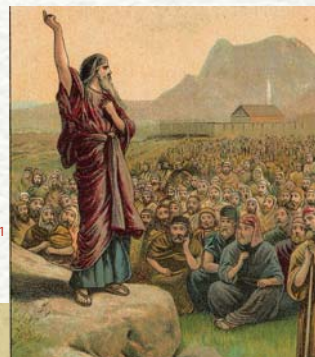
Numbers 20:14–21

Moses sent messengers from Kadesh to the king of Edom: “This is what your brother Israel says: You know all the hardships that we have experienced. How our ancestors went down into Egypt, and we lived there a long time. The Egyptians treated us and our fathers harshly, but when we cried out to the LORD, he heard our voice, and sent a messenger and brought us out of Egypt. Now we are here at Kadesh, a city on the edge of your territory. Please let us pass through your land. We will not pass through any field or vineyard, or even drink water from a well. We will travel along the king’s highway and not go to the right or the left until we have passed through your territory.” But Edom said to him, “You will not pass through here, or we will come out and attack you with the sword.” The Israelites said to him, “We will go along the main highway, and if we or our cattle drink any of your water, we will pay for it. We only want to pass through on foot, nothing more.” But he said, “You may not pass through.” Then Edom came out against them with a large and powerful army. So Edom refused to allow them to pass through their territory, so Israel turned away from them.

Timeline of Isaac’s Family

Date B.C.	Event	Age in years	References in Genesis
1876	Jacob’s family moves to Egypt	Jacob, 130	46–47; 47:9–28
1859	Jacob dies	Jacob, 147	47:28

If we fast-forward our story, the book of Exodus tells us that 450 years after Jacob and Esau, the Israelites were living as slaves in Egypt. God sent Moses to deliver Israel from slavery and lead them on an exodus, a journey out of slavery, into the Promised Land. The fastest roadway between Egypt and the Promised Land was called the *King’s Way*. It crossed through Seir, the land of Edom. Even several centuries later, the bitterness of Esau against Jacob was still present in their descendants. The book of Numbers¹ describes how Moses requested



Providence Lithograph Company, 1907

Moses pleads with Israel

Moses instructs the nation of Israel as he leads them towards the Promised Land.



Moses leads the people toward the Promised Land

The solid line from Kadesh-barnea to Punon represents the route that the Israelites may have been traveling. When the Edomites refused access to the King’s Highway, Israel was forced south to get around Edom.

1. See also Deuteronomy 2:1–6
2. Deuteronomy 23:7

permission from the king of Edom to pass through his land. Moses assured the king that the Israelites would not depart from the main road and even offered to pay for the water they might use. The Edomites refused; they still remembered how Jacob stole the blessing of Isaac from Esau. The fire of this family feud had been lit almost 500 years ago. Now against the command of God² it was rekindled.

B.C. 2000

1850

1700

1550

1400

1250

2006 Life of Jacob 1859

1526–1406 Life of Moses

1446–1406 The exodus?

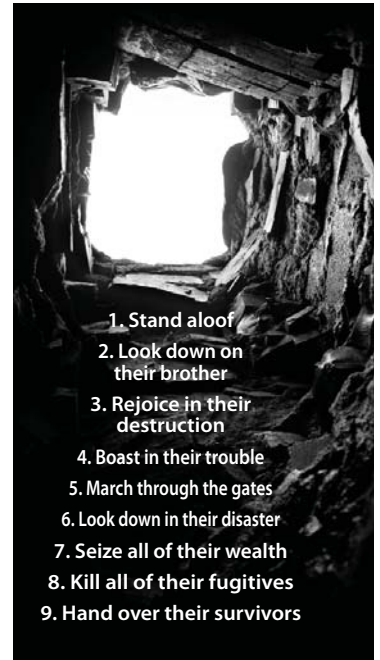


Meaning of key terms

Key word or phrase	Meaning and significance
You were just like one of them (a stranger)	Even to this day, you would expect a brother to act in love towards his own family by providing support, help, protection, and consolation in times of distress. Esau, however, acted as if he were a <i>stranger</i> , a foreigner that ruthlessly attacks with vengeance those he does not know or love.
You will be destroyed forever	Observe the severity of the judgment. Edom's actions were serious. They carried with them tragic consequences. God's punishment was not disciplinary. It was condemnatory. Edom would never recover from God's judgment.
Day	If you observe the text carefully, you will find eight different occasions in which the word <i>day</i> is used. It is important to notice that the events described in the prophecy do not refer to events that took place during a period of 24 hours. The Bible many times uses the word <i>day</i> to describe a period of considerable extension. This concept would be similar to our use of the words <i>season</i> , <i>epoch</i> , or <i>time</i> , or to the more common phrases, <i>during this time</i> , or <i>in this day and age</i> .
The day of distress, the day of disaster	Edom's violent behavior came upon his brother Jacob during Judah's time of misfortune or distress. During a time when a brother was most needed, Edom behaved like any other enemy.
You should not	Verses 12–14 use the phrase <i>you should not have</i> in the beginning of most of the accusations contained in this section. This repetition is called <i>parallelism</i> and it is a common way in which the Hebrew language gives emphasis to a particular idea. Edom had no excuse to act the way it did no matter what Jacob had done to them before.
Shame	The prophet proclaims that the result of Edom's prideful violence would be shame. God's punishment fits the sin. Pride will result in shame. The shame described in verses 10, 15–21 is the shame of everlasting destruction.
The progression of violence from verse 11 to verse 14	Observe how this text presents a progression in the activity and expression of violence. In verse 11 Edom begins passively <i>standing aloof</i>, but later the nation is described as actively participating in their siege by <i>being like one of them</i>, that is, like the nation that was causing the destruction of Judah. Note that verses 12–14 go on to describe in detail Edom's active involvement in the distress of his brother. Edom goes from being a malicious bystander to expressing emotions of joy due to Israelite's calamity, to rejoicing and mocking out loud at their disaster, to participating in the siege of the city, and finally to handing over fugitives to the enemy and even murdering some of them.

Destroyed forever

After A.D. 70, there is not a single reference to the existence of the Edomites in all of history. God truly destroys them forever. Continue reading to find out how.



1. Stand aloof
2. Look down on their brother
3. Rejoice in their destruction
4. Boast in their trouble
5. March through the gates
6. Look down in their disaster
7. Seize all of their wealth
8. Kill all of their fugitives
9. Hand over their survivors

The Progression of Violence

Verses 11–14 describe Edom's violence as descends from passivity to murder.



Jerusalem

In the days of King David, ancient Jerusalem could fit inside most modern sports stadiums. In the days of King Hezekiah, some estimate that Jerusalem swelled to about 125 acres or 50 hectares and approximately 25,000 people. That is still a very small city by today's standards.

The Divided Nation of Israel

Notice Jerusalem in the northern part of Judah in comparison with Edom's capital of Sela in northern Edom.



What about the culture?

Buried inside verse 11 you will find a small cultural comment that illustrates vividly the wickedness of the Edomites and those who attacked Israel. The verse describes how the invaders *cast lots* over Jerusalem. The practice was common in both Babylonia and Assyria. It was done as part of a divination process that was used to solve a major problem among soldiers: greed. The greed of the invaders was so great that they had to cast lots so that it would be the gods' decision how the spoils of victory would be distributed among the army. How interesting that a practice with such selfish and greedy motivations would be cloaked under the appearance of divine submission. Sadly, Edom had been just like one of these pagan nations. The Edomites had been willing to cast lots in order to satisfy their greed at the expense of their brother nation.

What about the geography?

Verse 11 indicates that Edom's violent behavior was conducted against the city of Jerusalem, the capital of the southern kingdom of Judah founded by King David and established by his son Solomon around 1000 B.C. Observe the locations of Jerusalem and Sela, the capital city of Edom, on the map so you can have a better idea of the distances involved. The reference to Jerusalem does not imply this was the only place conquered by Judah's enemies. It merely announces that, being the capital city, it was the focal point of the conflict.

Jerusalem was a small city. At its pinnacle during the reign of King Hezekiah, Jerusalem covered an area of about 125 acres and had a population of about 25,000. It was not a major city by any modern standards but with respect to salvation, it was the most important city in the history of humankind.

What is God saying?

Sadly, violence between family members is not a strange phenomenon. In fact, it goes back to the very first family of humankind. The Bible contains plenty of examples that we can use as case studies to explore and

B.C. 1100 1000 900 800 700

1050–1010 King Saul's reign

Northern kingdom falls to the Assyrians 722

1010–970 King David's reign

King Hezekiah's reign 715–686

David establishes Jerusalem 1010

970–930 King Solomon's reign



illustrate this principle proclaimed by Obadiah. Prideful violence does not go unnoticed by God, especially between members of the same family.

Where else does the Bible teach about family violence?

Unfortunately, Obadiah does not record the only instance of family violence in the Bible. King David, the man after God's own heart, both caused and experienced violence within his own family. Consider the story of Absalom and his brothers in 2 Samuel 13–18. There are several other passages on family violence that you can explore in the *Probing Deeper* section of the *Discoveries* for this *Field Study*.

Where else does this happen in history?

Family violence is not only found in the Bible but also throughout history. Consider the following destructive tendencies of the English Tudor family:

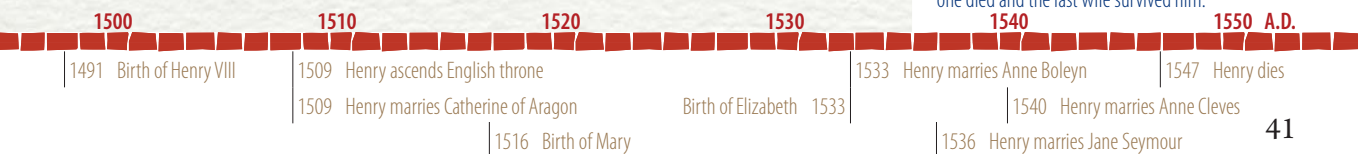
One famous example of family violence is King Henry VIII, the King of England from 1509–1547. Among other things, Henry is probably most noted for his horrendous treatment of his six wives. His first wife was Catherine of Aragon who did not produce a male heir and eventually Henry had the marriage annulled. He then married one of his mistresses Anne Boleyn, who also was not able to produce a male heir. Catherine eventually died and Henry executed Anne along with some of her family, so he could marry another mistress, Jane Seymour. She produced a male heir but died shortly after Prince Edward was born. For the sake of political alliances, Henry then married Anne of Cleves but detested her and eventually had the marriage annulled. Henry then married Catherine Howard who was eventually convicted of adultery and executed. His final wife, Catherine Parr outlasted Henry who died from multiple medical ailments at the age of 55. His tumultuous relationship with his many wives reflected his brutality throughout his reign as king. Scholars differ on how many thousands of people were executed, poisoned, or falsely accused and imprisoned by Henry. In the end, his only male heir took the throne at age 9 and died six years later. King Henry VIII's dysfunctional home life and violence against his wives ultimately destroyed his health, his reign and his life, along with the lives of thousands of others.



Hans Holbein the Younger, 1539–1540

King Henry VIII

King Henry VIII of England is most remembered for his many wives. Henry divorced two, beheaded two, one died and the last wife survived him.





Violence can be stopped

Bloody Mary succumbed to her father's example of violence however, Henry's daughter Elizabeth was able to break out of this evil cycle. She eventually came to the throne and brought about a peaceful and prosperous era.



Hans Eworth, 1554

Queen Mary I of England

Better known as *Bloody Mary*, Queen Mary was the eldest daughter of King Henry VIII and the only surviving child of Catherine of Aragon. She burned almost 300 dissenters at the stake as she continued in her father's pattern of violence.

Henry's daughter Mary, from his first wife Catherine eventually became Queen of England and perpetuated her father's violence, especially against the protestant Church. The family violence that Mary learned from her father, eventually earned her the title, *Bloody Mary*.

Family violence reaches all levels of society from the reign of many kings and queens to their poorest subjects. Generally it stems from pride and often leads to the perpetrators' destruction.

What does God want?

This section of Obadiah presents several important principles that should guide our life-change because of our study:

- Pride often manifests itself in violence and abuse towards others.
- Violence never goes unnoticed by God. The judgment of Edom should remind us that familial violence in particular is clearly condemned by God and deserves the most extreme form of punishment. God will take care of injustice in due time, either through the grace of the gospel or in the judgment and punishment of the sinful.
- The violence of pride escalates as time passes. Pride is always a downward spiral. Be watchful and observant of indicators of progressive violence in your heart and actions.
- Injustice will happen. Violence and scorn come frequently from those whom we least expect. Jesus' trial and crucifixion was the ultimate example of injustice and must warn us and encourage us to look to God and hope in him when we experience such treatment.



Discoveries

Now that you have completed your second dig into the ancient riches of God's word found in Obadiah, it's time to sift through your *Discoveries* and see what you have learned. Find the questions that are most helpful for you and your group.

Connecting with the community

These discussion questions will help you to better understand the text. Consider each of these questions in terms of yourself, your family, your community, your nation, and your church.

1. What reason does verse 10 present for the impending destruction of Edom?
2. What relationship exists between Edom's violence and its pride? How are these related? Could you identify times when pride in your own heart has manifested itself in violence?
3. List the different types of violence that were expressed by Edom in this section of Obadiah.
4. In verse 11 God accuses Edom of being just like a stranger to his own brother. What would it be like to act like a stranger to your father or brother today? Are you acting like a stranger to anyone in your family?
5. We often compare others to people we do not like using phrases like the one in verse 11, "you were just like one of them". Consider the actions of Esau towards his brother Jacob in these verses. Could someone accuse you of being "just like one of them", as a stranger or enemy to someone you should love? Knowing the grace of the gospel, is there really anyone you should hate or treat like a foreigner?
6. List all of the things that Edom did on the day that their bother was attacked. Why are we indifferent to the sufferings of those around us? Meditate on the power of pride and its destructive tendency to affect our actions towards those closest to us.

Notes, Observations & Questions



Notes, Observations & Questions

7. What does this section of Scripture teach us about the character of God? What does God reveal about himself?
8. Have you ever heard the saying, the punishment fits the crime? Notice how verse 10 states that shame was God's prescribed punishment to Edom's pride. What was God trying to teach Edom and us in bringing shame upon the proud? Is God vengeful in heaping shame upon the proud? Consider Deuteronomy 32:35–36.
9. Highlight each instance of the word *day* in verses 10–14. Why do you think the prophecy puts such emphasis on the word *day*. Support your answer from the text.
10. Notice the progression of violence from verse 11 to verse 14. Why did Edom's violence increase when they began by being apathetic? Are there any patterns of progressive violence in you, your community or even your nation towards any group? If so, what must be done in order to reverse that downward progression?
11. Edom began by being indifferent to the plight of their brother nation but degraded to murder. Have you ever considered yourself incapable of committing a major crime, much less a crime against a family member? What can you learn from the increasing evil brought on by Edom's pride?
12. Reread the section on casting lots in verse 11. Are there any habits in your life that you know are sinful and yet, you assume God will overlook? Consider the sin of Ananias and Sapphira in Acts 5:1–11.
13. Jerusalem was not a large city in Old Testament times. Why is it so important, and why has there been so much quarreling over Jerusalem throughout history? Consider Psalm 48.
14. While Obadiah 10–14 speak of the actions of Edom, they are written to the people of Judah who are enduring injustice from their brother nation. How are you being called to endure injustice as an individual, a family, a community, a nation or a church?



Notes, Observations & Questions

Family violence in the Bible

Passage

Section	Passage
Old Testament law and history	Family violence began with the first family. Read the story of Cain and Abel in Genesis 4. Can you discern the relationship between pride and violence and the actions and words of Cain? Explain.
	Read the story of the sons of Jacob in Genesis 37. Make a list of the actions of Jacob, Joseph and Joseph's brothers. Observe your list and describe the way these actions lead to violence. Can you perceive some of these actions and this attitude in your life, your family or your local church? Could you create a new hypothetical list of actions that would have prevented the violence? Knowing that violence happens, is there hope in this story even in the midst of human failure? Explain.
	Read Numbers 12 attentively and meditate carefully about the following questions. What was the reason behind the attitudes and actions of Aaron and Miriam towards Moses? Was Moses in any way at fault? Explain the relationship between violence and pride in this story. How was violence expressed in this story? Do you see yourself in any part of it?
	Read the story of David and Uriah in 2 Samuel 12. Make a list of the sins of David that lead to the murder of Uriah. Read the progression of Edom's violence found in this field study of your Field Notes. Create a similar graph that shows the connection and progression of David's sin. How could this downfall be interrupted? What quality of character was David lacking that could have saved him from reaching the point of violence and murder?
	Read the stories of the sons of David in 2 Samuel 13–18. They are full of conflict and family violence. Choose one of the stories and make a list of observations about the actions of the characters involved. What actions and attitudes are characteristic of families who are quarrelsome and live in disharmony? Make a list of things to avoid in your family relationships.



Notes, Observations & Questions

Family violence in the Bible

Section	Passage
Old Testament poetry	If you are familiar with the story of Job, you can recall how much verbal violence Job endured from his friends. His reaction to their words is found in places like Job 12:1–4; 13:2–15. Read the epilogue to the story of Job in Job 42:7–10. What can we learn from this text about solving previous conflicts among friends and family members? How does God give you an example to follow so peace can be restored in your relationships?
	Read Psalm 55. Who are the enemies of the psalmist in this psalm? Make a list of the emotions experienced by the psalmist when facing these injustices. Is his response violent? How does he solve this situation? Reread verses 22–23. How do these texts offer you an alternative to violence when suffering injustice?
Old Testament prophets	Those who are faithful to God are sometimes subject to violence and abuse from their friends, family and neighbors. Read Jeremiah 20. Have you ever felt that way? If yes, how have you reacted? If not, why do you think that is the case? Would you be willing to suffer violence for the sake of God's name? Read Jeremiah 1:1–10. What can you learn from these two chapters with respect to God's purposes for the lives of his children?
	Read the story of Daniel in the lion's den in Daniel 6. In this story, Daniel was betrayed by his coworkers and also, accidentally, by his king who truly loved him. Make a list of the actions and words of Daniel in this chapter. Compare and contrast those actions with the actions of Edom. What can you learn from the example of Daniel?
The Gospels and Church history	Read John 7:1–8, then read Mark 13:5–13. Violence sometimes arises in the family because of the gospel. Prayerfully meditate in Mark 13:13. Would you be willing to lose your family and be murdered by a close relative for the sake of the gospel? Is the Christian called to endure some types of violence, no matter the injustice involved, for the sake of the gospel? How could you detect pride or humility in a person that is suffering rejection because of the name of Christ? How would their attitudes and actions differ?
	Read Luke 15:11–32. In this story, the two brothers are examples of pride that leads to different types of violence. Describe the pride and violence manifested in the actions of each brother. The father is an example of humility and mercy. Describe and contrast his actions to the actions of his sons. Meditate on your own family in the light of the actions of the father and his sons. How is your family similar? How is it different? What changes can you make in your family from what you learn in this passage?



Family violence in the Bible

Section	Passage
New Testament letters	Read Galatians 5. Meditate specifically on verses 13–15. Explain how the entire chapter relates to the exhortation of these verses. What two opposite ways of living are described in verses 19–21 and 22–25. Now read verse 26. How is the violence in the church of Galatia related to pride according to this verse? How does your church or family compare to the experience of the Galatians?
Prophecy	Read Revelation 18 and 19. Make a list of the descriptions made about the Great Babylon. How do these descriptions relate to pride? Make a list of the lamentations of all of those that are partakers of Babylon and its luxuries. Then make a list of the reasons for joy and praise given to the saints of God. Compare these lists. How do they offer hope in present times of violence and injustice? How can you live in the present in the light of this future hope?

Notes, Observations & Questions

Bringing the story to life

On the following page is an illustration with nine steps representing the moral descent of Edom described in Obadiah 11–14. This text shows that the Edomites started as indifferent to the plight of their brother nation. However, they quickly moved from indifference to active participation in pillage and murder. This theme of rapid moral decay has expressed itself in many ways in our culture. Many books, films and stories have been written conveying this exact scenario. They begin in innocence and apathy towards a situation and end in endorsement, participation, and murder.

To combat this moral descent we must pray. Fill in each of the steps with what Edom did in verses 11–14 on that day. Then think of a similar situation that you are aware of. It may be in your own life, the life of your family, your community, your nation or your church. Compare the situation that you are aware of or involved in with the Edomites. Are their similarities? How does this ancient text apply to our situations today? Take time to pray down each step that the Lord would intervene in that situation and stop the moral descent. Continue to pray for your situation that God will intervene and that whoever is involved, would not descend all the way down to their own destruction.



The Descent of Edom

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9

Observation journaling

This section will prepare you for field study 4 by reading through the final section of Obadiah. These are three types of exercises: some for before you read, some for while you are reading, and some for after you have completed the reading.

Before you read

Go back and reread Obadiah 10–14. Make a list all of the occurrences of the word *day* and everything the Edomites did in that day. Since repetition is used for emphasis in the Old Testament, what is the author trying to emphasize? What do you expect God's response will be to what Edom did that day?



Occurrences of the word *day* in Obadiah 10–14:

1.

2.

3.

4.

5.

6.

7.

8.

What does Obadiah emphasize?

How will God respond?

While you are reading

On the following page the biblical text is laid out with wide margins so you can mark the text with questions, key terms, notes and structures. All of the verse markings have been removed so you can read it without distractions. The lines of text are indented to help you see how the lines are related. Review the guidelines on The art of active learning section, page xi at the beginning of your *Field Notes* for some suggestions on reading, learning and marking the text effectively.

Notes, Observations & Questions



Obadiah 15-21

Notes, Observations & Questions

For the day of the LORD is approaching for all nations.

As you have done, it will be done to you;
your dealings will return upon your own head.

Just as you drank on my holy mountain,
all the nations will drink continually;
they will drink and swallow
and become as if they had never existed.

But on Mount Zion there will be those who escape,
and it will be holy,
and the house of Jacob will possess their own possessions.

The house of Jacob will be a fire and the house of Joseph a flame;
the house of Esau will be like stubble,
and they will burn them and consume them.

There will be no survivors in the house of Esau, for the LORD has spoken.

The people from the Negev will possess the mountains of Esau,
and people from Shephelah will possess the land of the
Philistines.

They will occupy the land of Ephraim and Samaria,
and Benjamin will possess Gilead.

The exiles of this company of Israelites will possess the land
of the Canaanites as far as Zarephath,
and the exiles from Jerusalem who are in Sepharad
will possess the cities of the Negev.

The deliverers will ascend Mount Zion to rule the mountains of Esau,
and the kingdom will be the LORD's.

Summarize the text here



Notes, Observations & Questions

Pray

As we learn the word of God, it is essential that we communicate with him through prayer. First, consider writing out a prayer or psalm or poem to God. Writing it out will help you reflect on the issues of family violence and moral decay. Do you struggle with pride that leads to violence against your own family? Are you aware of any situations like that in your community, your nation or your church? Commit to praying throughout the week that you will treat your family with love and respect. This includes your extended family, your community, your nation and your church. Consider this as a sample prayer:

Gracious Father,

I come in thanksgiving today for your word and your message through the prophet Obadiah. I thank you that your kingdom will come on earth and people's deeds will be judged according to your righteousness. Lord I ask that you will search my heart today and show me who I have not reconciled with and who I have offended by my words and actions. As you have shown me grace, I pray that you will help me show grace to others in my family, my church and my community. Help me to always treat people, especially my family members with love and respect. Thank you for my family. Thank you for my friends. I pray that my thoughts, words, and actions will please you today as I interact with my community. In the name of Jesus and through the power of the Spirit I pray,

Amen.

Commit to praying each day about these issues with at least one other person. It could be a family member, friend or pastor. Even better would be to pray in a group or as a church. Corporate prayer binds our hearts together before the Lord. Pray.

Excavate the Site

Obadiah

The day of the LORD will come to all

FIELD STUDY 4

Obadiah 15–21

FIELD STUDY 4

How is the text arranged?

In this field study, we will explore the last portion of Obadiah's prophecy. The message of this biblical text focuses directly on the fate of all nations and the restoration of God's people in a future time described as the *day of the LORD*. This theme once again finds its full significance in the gospel of Christ. He is the Lord who will bring about the blessings and judgments of this prophetic event. Look at the structure of these verses:

Obadiah 15–21

Section	Bible Text
The judgment of all nations in the day of the LORD	
All nations will be judged	¹⁵ For the day of the LORD is approaching for all nations.
Edom will be judged	As you have done, it will be done to you; your dealings will return upon your own head.
All nations will be judged	¹⁶ Just as you drank on my holy mountain, all the nations will drink continually; they will drink and swallow and become as if they had never existed.
Reversal of fortune of God's people and Edom on the day of the LORD	
Mount Zion will be restored to holiness	¹⁷ But on Mount Zion there will be those who escape, and it will be holy,
Israel will repossess the Promised Land	and the house of Jacob will possess their own possessions.

Holy hill

This is a reference to Mount Zion, the mount of the temple in Jerusalem. While the exact meaning of the name Zion is not known, it is used in a variety of ways to refer to Jerusalem, the temple, or even Judah. Mount Zion however always refers to the holy hill in Jerusalem where God dwells.

House of Jacob

Together with *house of Judah* or *house of Jacob*, *house of Joseph* serves as a description of the entire covenant community of God. Similarly, the *house of Esau* represents the entire nation of Edom, and ultimately, in the day of the Lord, all nations that act as enemies of God and his people.

**Fire, flame and stubble**

The words fire, flame, and straw or stubble serve as a metaphor connoting God's judgment. Edom will be extinguished like a straw by a flame of fire.

Sepharad

Sepharad is the name of a city of an uncertain location. Different places have been suggested from Asia Minor and all the way to Spain. The point of the prophecy is that no matter how far the exiles were, the Lord would bring them back to the Promised Land to bestow his blessings upon them.

**Mount Zion**

An artist's depiction of ancient Mount Zion

Obadiah 15–21

Section	Bible Text
Edom will be destroyed by Israel	¹⁸ The house of Jacob will be a fire and the house of Joseph a flame; the house of Esau will be like stubble, and they will burn them and consume them. There will be no survivors in the house of Esau, for the LORD has spoken.
Jacob will own all of the Promised Land	¹⁹ The people from the Negev will possess the mountains of Esau, and people from Shephelah will possess the land of the Philistines. They will occupy the land of Ephraim and Samaria, and Benjamin will possess Gilead. ²⁰ The exiles of this company of Israelites will possess the land of the Canaanites as far as Zarephath, and the exiles from Jerusalem who are in Sepharad will possess the cities of the Negev.
God's kingdom will be established in Zion	²¹ The deliverers will ascend Mount Zion to rule the mountains of Esau, and the kingdom will be the LORD's.

This last section provides details regarding one of the most important events described in the Bible: the day of the LORD. Two aspects of this event are emphasized. First, there will come a time when all pagan nations, Edom included, will be judged and destroyed by God. All evil will finally receive just judgment. Second God will restore his people to their position of blessing. Israel will judge Edom and will recover their land and even extend it to encompass fully the dimensions promised by God to Abraham. God will establish his eternal kingdom and rule the earth from Mount Zion.

What is the passage saying?

What are the key terms?

Knowing the meaning of the key terms in Obadiah 15–21 assists us in grasping the context in which the people of Judah received Obadiah's message. Observe the following words and phrases and take note of their significance to Obadiah's message.

Analyze the Find

Obadiah

Believers will find hope in God's wisdom and power

FIELD STUDY 5

The Message

FIELD STUDY 5

What is the contribution to Scripture?

This is the conclusion of our exploration. How does Obadiah contribute to the central message of Scripture and the coming of the Messiah? History begins with the story of God creating all things, including the very special formation of the only creatures to bear his image: humans. God's purpose for humanity within his creation was to rule over the earth and to have direct fellowship with him.¹ While we rejected God and chose evil,² out of love, grace, and for his own reputation, God purposed to defeat evil and restore his original plan for creation by redeeming us. God has continually moved towards his fallen creation and progressively revealed his redemptive plan.

This is demonstrated through his covenants with Abraham, Moses, David, and ultimately in the New Covenant which points to Jesus Christ. It is through Jesus, the God-man that God will once again have fellowship with humanity and govern his world.

As blood relatives with Israel, it is likely the Edomites were acquainted with the Abrahamic covenant and the promise that God would curse those who

Jeremiah 9:23–24

The LORD says, "Let not the wise man boast of his wisdom or the powerful man boast of his power or the rich man boast of his riches, but let him who boasts boast in this, that he understands and knows me, that I am the LORD, who practices loving-kindness, justice and righteousness on earth, for I delight in these things, declares the LORD."

The Covenants

A covenant is a binding agreement or arrangement between two parties. The Bible is filled with covenantal language. There are four major covenants in the Old Testament that shape God's relationship with his people: the covenants with Abraham, Moses, David, as well as the New Covenant spoken of in Jeremiah 31.



James Tissot, 1896–1902

God Renews his Promises to Abraham

1. Genesis 1–2
2. Genesis 3





The prophet Amos

The prophet Amos adds that Edom was famous for their participation in the slave trade (Amos 1:9) and that the Edomites were known for their fierce wrath in battle (Amos 1:11–12).

cursed his people.¹ After all, the Edomites were also descendants of Abraham. To curse God's people would be the same as fighting against God himself. Furthermore, as a foreign nation they were also under God's universal requirement for all nations to respect human life as God revealed to Noah.² The book of Obadiah describes the Edomites as a people of great pride. According to verse three, their hearts were full of pride in their own security because of their natural environment, and they questioned the ability of anyone to bring them down. They were a people known throughout the Ancient Near East for their wisdom³ and verses seven and eight reveal that they took pride in it. Verse nine also shows their pride in their valiant warriors. Edom had delusions of self-sufficient grandeur.

As you may recall, Edom's pride was the root of their other sins and it manifested itself in violence shown in verses 10–14. Not only did they look approvingly on the crimes against their own relatives, but they also participated in them. Judgment was coming upon the Edomites not only for their pride, but also for gloating over the fall of Jerusalem in verse 12 and the violence they exhibited against the survivors of the attack. Edom had broken the covenant that God made with Noah⁴ and would be the object of discipline according the covenant God made with Abraham, whether they knew of it or not. Just as Esau despised his birthright, so his nation would be despised.⁵ Judgment

would be complete.⁶ The Edomites would be betrayed by their own allies, just as they had betrayed the Israelites. They would be left with no survivors, just as they had mistreated Israelite survivors. Their pride would turn to shame and their security would be destroyed.

Obadiah prophesied about the day of the Lord when every nation in history, will be judged at an unspecified time in the future. It shows God's sovereignty over all of creation, including Edom, not just Israel. All the evil Edom had done would come back on



View from Sela

This picture shows the view of the mountains from summit of Sela looking north.

1. Genesis 12:3
2. Genesis 9:6
3. Jeremiah 49:7
4. Genesis 9:6
5. Genesis 25:34; Obadiah 2
6. Obadiah 5–6, 9, 14–15, 18

B.C. 2200

2000

1800

1600

1400

1200

2166 Life of Abraham 1991

2006 Birth of Esau and Jacob



him. This emphasis of one God ruling all nations, or monotheism, is consistent with the entire Old Testament.

Judgment is not all that the day will involve. Salvation will come to God's people. The proud people of Edom were removed from their secure mountain hideaway, and the people of Judah were to be exalted. They would be restored to prominence and blessing because of God's faithfulness to the Abrahamic Covenant. Jerusalem would once again be prominent. God's kingdom would be established.⁷ There is much hope for his people despite current difficulties. God will defeat evil and reestablish his rule over creation. His justice is universal as seen in Joel 3:16–19 and Amos 1:3–2:3.

In Obadiah 15–21, Zion is not merely Jerusalem, and Edom is not merely a neighboring nation. Rather, Zion represents the place that God dwells with his faithful people and Edom represents any nation that threatens God's redeemed. Obadiah provides a pattern for understanding God's character and how he continually works to protect those who believe in him.

What does this have to do with Jesus?

God's ultimate purpose for Obadiah is to point us to the gospel of Jesus Christ.

Jesus: a humble God

History provides many illustrations of pride and its dangers. Humility, however, always finds its best example in the person of the Lord Jesus Christ, the Son of God.

According to the Bible, Jesus' heart was humble and meek.⁸ All of his life, every aspect of the miracle of the incarnation, from Christ's birth to his resurrection, proclaims this truth. He left his position of honor at the right hand of the Father in order to become a lowly human. He was born in a manger, of poor parents. He lived as a carpenter, had no home, no bed, no resting place, yet he lived through all this with joy in the hope of the salvation he would provide for all those who trust him. In Jesus, we recognize God to be a humble God. You see, pride is the sin of the devil, but humility is a divine quality!

Philippians 3:20–21

For our citizenship is in heaven, and we eagerly await a Savior from there, the Lord Jesus Christ, who will transform these humble bodies of ours to be like his glorious body, by the power that enables him to subject all things to himself.

7. Obadiah 18, 21

8. Matthew 11:28–29

1000

800

600

400

200

1 A.D.

1010–970 King David's reign

853 Obadiah?

586 Obadiah?

586 Fall of Jerusalem

553 Fall of Edom

Birth of Jesus 4



Giorgione, 1500–1510

The Nativity of Christ

The shepherds came to worship the newborn baby as recorded in Luke 2:8–20.

Philip Yancey in his book *The Jesus I Never Knew* describes it this way:

Before Jesus, almost no pagan author had used “humble” as a compliment. Yet the events of Christmas point inescapably to what seems like an oxymoron: a humble God. The God who came to earth came not in a raging whirlwind, nor in a devouring fire. Unimaginably, the Maker of all things shrank down, down, down, so small as to become an ovum, a single fertilized egg barely visible to the naked eye. An egg that would divide and redivide until a fetus took shape, enlarging cell by cell inside a nervous teenager.

(Taken from *The Jesus I Never Knew* by Philip Yancey. Copyright © 1995 by Philip Yancey. Used by permission of Zondervan, www.zondervan.com)

Much of the failure in society today has its source in the loss of a sense of kinship or brotherhood. Edom was Israel's brother by blood, but Christians are part of an even broader and deeper familial relationship. If we study the teachings of Jesus, we will find that he forbade anger toward a *brother*,¹ encouraged reconciliation,² and discouraged criticism.³ Jesus said that his family members are those who do the Father's will.⁴ There is no room in Jesus' teaching for gloating over the misfortunes of another member of the family of God. Jesus also encouraged compassion towards the less fortunate, without regard for race or family of origin.⁵ The behavior of Edom should be contrasted to the teachings of our Lord and therefore avoided and condemned.

While we see God's judgment of the proud and violent, we also see that it proclaims a blessed hope for God's people in the day of the Lord. When considered through the lens of all of Scripture, and particularly the fulfillment of prophecy in the person and work of our Lord and Savior Jesus Christ, these principles appear clearly as Christ-centered. The fulfillment of God's prophetic promises always finds consummation in the work of God through Jesus.

1. Matthew 5:22
2. Matthew 5:24
3. Matthew 7:3
4. Matthew 12:50
5. Luke 10:29–37



Jesus: righteous Judge and sovereign King

Obadiah presents God as the righteous Judge in verse one and sovereign King in verse 21. These two qualities lead our hearts and minds to Jesus our Lord. Consider the following passages:

Romans 2:12-16

For all who sin without the law will also perish without the law, and all who sin under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be declared righteous. For when the Gentiles, who do not have the law, by nature do things required by the law, they are a law for themselves, even though they do not have the law. They show that the work of the law is written on their hearts, their consciences bear witness, and their conflicting thoughts now accusing, or even defend them. On the day according to my gospel, when God will judge the secrets of men through Jesus Christ.

Paul reminds the church in Rome that God's means of judgment will be executed through our Savior Jesus.

2 Timothy 4:1-2

I solemnly charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingdom: Preach the word; be ready in season and out of season; reprove, rebuke and encourage with great patience and instruction.

Revelation 11:15

When the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and He will reign for ever and ever."

The New Testament makes it clear that God's judgment and kingdom are exercised by Jesus, his Son. Jesus is the ultimate fulfillment of Obadiah 21. Jesus is the Divine Judge and the righteous King.

Jesus: the reason for our hope

There is one more very important christological aspect of Obadiah that we must now explore. Jesus is the basis and reason of the future hope of the people of God. He is the reason for our hopeful expectation in the glorious future kingdom of God.

John 5:22-23

For the Father judges no one, but has assigned all judgment to the Son, so that all may honor the Son, just as they honor the Father. He who does not honor the Son does not honor the Father who sent him.

Revelation 17:14

They will make war on the Lamb, but the Lamb will conquer them because he is Lord of lords and King of kings, and those who are with him are the called, chosen and faithful.



Adoration of the Lamb

An artist's interpretation of the worship of the Lamb of God.

Jan van Eyck "Ghent Altarpiece", 1432



And they sang a new song saying, "You are worthy to take the scroll and to open its seals, because you were slain, and by your blood you purchased people for God from every tribe and language and people and nation. You have made them a kingdom and priests to our God, and they will reign on the earth."

Then I looked and heard the voice of many angels around the throne and the living creatures and the elders, numbering thousands upon thousands, and ten thousand times ten thousand, saying in a loud voice, "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!"

And I heard every creature in heaven and on earth and under the earth and in the sea singing, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might, for ever and ever!" And the four living creatures kept saying, "Amen," and the elders fell down and worshiped.

Revelation 5:9-14

Christology

Christology is the study of the person and work of Jesus Christ. It includes the study of Jesus as the Messiah and the Son of God.

Observe the following text carefully and notice how Obadiah's message of hope in the nearness of the day of the Lord and the coming of his kingdom are all associated with the Lamb of Revelation, Jesus Christ, the Son of God:

Then the angel showed me the river of the water of life, clear as crystal, pouring out from the throne of God and of the Lamb through the middle of the main street of the city. On each side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. There will no longer be any curse. The throne of God and of the Lamb will be in the city, and his servants will worship him. They will see his face, and his name will be on their foreheads. And there will not be any more night. They will be no need for the light of a lamp or the light of the sun, for the Lord God will be their light. And they will reign forever and ever.

Revelation 22:1-7

The angel said to me, "These words are faithful and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants the things that must soon take place."

"Behold, I am coming soon! Blessed is the one who keeps the words of the prophecy of this book."

B.C. 2200

2050

1900

1750

1600

1450

2166

Life of Abraham

1991

2006

Life of Jacob

1859

Exodus? 1446



I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who had been showing them to me. But he said to me, "Do not do this! I am a fellow servant with you and with your brothers the prophets and with those who keep the words of this book. Worship God!"

Then he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. Let the evildoer continue to do evil; let him who is vile continue to be vile; let the righteous continue to do right; and let him who is holy still be holy."

"Behold, I am coming soon and my reward is with me, and I will repay each one for what he has done."

We must remember, "All the promises of God find their Yes in Jesus. That is why it is through him that we utter our Amen to God for his glory," 2 Corinthians 1:20. Without Jesus, there is no gospel, no salvation, no kingdom, and no hope. He is our gospel, he is our salvation, he is our King, and he is our blessed hope.

How did it end?

The prophet Obadiah condemned Edom for looting the land of Judah and the city of Jerusalem after it had been attacked and destroyed. Through his prophet, the Lord promised to completely destroy Edom.

Obadiah's prophecy of the condemnation of Edom was to be a message of hope to the people of Judah. God in his sovereignty was going to deal with the Edomites because of the way they treated Judah. What became of the Edomites? Here is the rest of the story.

In 586 B.C., Babylon, under the leadership of King Nebuchadnezzar, attacked Judah and in three trips, hauled the nation into exile. However, the Babylonian exile was not limited to the people of Judah. Many Edomites were also captured and went into Babylonian exile. According to the Nabonidus Chronicle, Edom fell in 553 B.C. to Nabonidus of Babylon. As a result, much of the land around the Dead Sea was abandoned, and the Nabateans came up from the south and began to push the remaining Edomites out of their land. Those Edomites not captured by Babylon began to move into the now deserted Judean countryside. The Old Testament closes with many of the Jewish exiles returning to Judah and rebuilding Jerusalem, its walls,

Nabateans

The Nabateans were an ancient Semitic people who took over the land of the Edomites. They settled and built the city of Petra beginning in the 4th century B.C. and resided there during the four hundred years between the times of the Old and New Testaments.

The Nabonidus Chronicle

This is an important Akkadian source for understanding the history of Babylon. It is currently housed in the British Museum.



Chris O, 2009





Alexander the Great

This is a mosaic of Alexander on his horse Bucephalus originally from the House of the Faun in Pompeii from around B.C. 100.

Alexander in the Temple of Jerusalem

The Jewish leaders are showing Alexander that Gentiles are not allowed in the Temple.



1. Malachi 1:1–5

and the temple. The final Old Testament prophet, Malachi, states that the descendents of Esau were hated.¹

In the time between the Old Testament and the New Testament—known as the intertestamental period—the Greek general Alexander the Great conquered much of the known world around 330 B.C. The Greek language became the international standard, and the southern portion of Judah became known by its Greek name, Idumea. The Edomites became the Idumeans.

Literature written in the 400 years between the Old Testament and the New Testament states that Edom burned the temple of Judah. This is likely a reference to the Edomites who assisted the Babylonians with the destruction of Jerusalem in 586 B.C. From 167–160 B.C., Judas Maccabeus sought to overthrow the Greek Empire known as the Seleucid Empire, which ruled over Israel. This Maccabean Revolt made war on the descendents of Esau in Idumea because they were always ready to ambush Israel.

Fifty years after Judas Maccabeus, John Hyrcanus conquered the

Idumeans, compelling them to submit to a Jewish governor, Jewish law, and circumcision, in accordance with Deuteronomy 23:7–8. Forced to submit to Jewish practices, they were eventually recognized and seen as Jewish.

The Roman Empire eventually overthrew the Greeks and took over the entire region. In 47 B.C., Julius Caesar appointed Antipater I, a clever and crafty Idumaeen, as procurator or ruler of Judea, Samaria, and Galilee. Antipater was married to Cypros,

B.C. 600

500

400

300

200

586 Fall of Jerusalem

553 Fall of Edom

Nabateans settle in Edom

330s Alexander the Great conquers Idumea