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A PATRISTIC COMMENTARY

The Book of
OBADIAH

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Introduction

Obadiah:

“Obadiah” is a Jewish word meaning "*the servant of Jehovah*". The Old Testament mentioned many people with this name; as in 1 Kings 18:3-6, 1 Chronicles 3:21, 7:3, 8:28, 12:9, 27:19, 2 Chronicles 17:7-9, 34:12, Ezra 8:9, Nehemiah 10:5, 12:25.

His Background:

This Book refers to the alliance of the Edoms with Israel's enemies and their participation in plundering Jerusalem (Obadiah 10-14). Jerusalem had been previously plundered in the days of Jehoram (2 Chronicles 21:16, 17) in the mid ninth century B.C. by the Philistines and the Arabs. However, most researchers believe that the book of Obadiah is concerned with the alliance of the Edoms and the Babylons -along with others- in the destruction of Jerusalem 587/586 B.C. Edom participated in plundering the city as they blocked the streets in the face of the escapees by arresting them and selling them as slaves to the enemies. In fact Edom did not act neutrally towards Israel, but rejoiced at the misfortune of his brother Israel and supported his enemy in destroying him by all means.

The Objective of this Book:

This prophecy is addressed to Edom, who rejoiced at his brother's -Israel- misfortune; who has a stubborn heart and loves tyranny and oppression. Edom participated in destroying Israel in the day of captivating Jerusalem. In this respect, the prophecy assured an important spiritual principle that is applicable to all humanity: "*...as you have done, it shall be done to you; your reward shall return upon your own head.*" He reaps whatever evil, oppression and destruction he sought in his life. The book deals with both the haughty spirit living in lofty mountains that oppresses, destroys and rejoices in other's misfortunes, as well as with Israel that fell cringingly and was exposed to cruelty by Edom and Babylon. But God saves him, after He has strictly punished him. He also makes Mount Zion a source of spiritual salvation, in that it becomes holy, a spiritual flame that burns all evil and lights the heart with heavenly love. As a matter of fact, it is a message addressed to each and every heart that suffers punishment lest he should fall victim to despair, but instead it must realize God's plan for its salvation.

The prophet ends his book by declaring: "*...and the kingdom shall be the LORD'S*". This is the aim of God's work: to reign over every heart and to set His throne in us!

Edom:

In studying the book of Amos (Chapter 1), we found out that “Edom” means “out of Earth” or “bloody”. It points out to the sensual man, who adores bloodshed and oppression.

Edom is Esau's nickname; Esau, who stood against his brother Jacob. The region in which the sons of Esau lived was also called as such, in the land of Seir (the land of Esau, since he was hairy). It is a steep mountainous region that Esau and his descendants seized after they kicked the Horites. They showed enmity towards their Israelis brothers, and as they did not allow them to pass through their lands after when they left leaving Egypt (Numbers 20:14-41).

_____ David captured Edom and set guards over it (2 Samuel 8:13-14, 1 Kings 11:15-17), but they caused lots of trouble for his descendants (2 Kings 8:20, 14:7, 22, 16:6).

-They were always making fun of the Jews especially when the Babylyons arrested them; Thus, many prophecies in the Bible were against them, such as in Jeremaiah 49:1-22, Zephaniah 2:8,11, Ezekiel 25:12-14 etc...and this prophecy as well.

After capturing Judah, which was totally wrecked then, they Edom took over many places until they reached the city of Hebron. Nevertheless, the Arabs put more pressure on them especially in the sixth century B.C. In the fifth century B.C., the Nabateans expelled Edom from its hills to the southern part side of the Dead Sea, the mountain of Seir. Therefore, they were obliged to move to the western part side of the Dead Sea as a result of which and Hebron then became to be their capital. And in the second century B.C., the Jews occupied Moccabi and Hebron, as well as other cities, which Edom had previously possessed. John Harkanius forced them to become Jews in 125 B.C., and then Titus the Roman Titus completely destroyed Edom completely. In this way, all prophecies concerning Edom were fulfilled.

Edom as a Spiritual concept:

1- Saint Augustinus believes that Edom symbolizes the evil nations, who then accepted good faith through the prophets coming from Mount Zion (2). In this respect, this book stands for the church that unites the nations, which were previously the oppressors of Edom, as well as the Jews, who accepted Christian faith as is evident in: "...and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility." (Ephesians 2:16)

2- Saint Augustinus also believes that Edom, the oppressor and manslayer, stands for the oppressors of the church in the Roman epoch; he says: "How many oppressions had the church undergone?! What says the sons of Edom, the sensual people who worship Satan and the idols and follow the body's desires?" "Remember, O LORD, against the Edomites the day of Jerusalem's fall, how they said: Tear it down! Tear it down! Down to its foundations!" (Psalms 137:7)." And in this way the oppressors are despised whereas the martyrs are crowned." (3)

This is Edom, who cannot tolerate his brother Jacob; he oppresses him and participates with his enemies in humiliating him. This is mainly because Edom (Esau) was the eldest but became the last due to his desires. In this respect Saint Augustinus says: "The sons of Edom were the eldest, but those, who were born later, deserved the privilege, because the sensual desires degraded them, while others rose to higher standards as they belittled these desires." (4)

3- Finally, Edom represents the primitive, sensual, bloodily man, who loves enmity and inequity; who hates the internal spirit and can never tolerate it; as Psalmist says: "Tear it down, they cried, tear it down to its foundations." (Psalms 137:7). Through baptism the cross eliminates our external being, so that an internal Jerusalem, a heavenly Mount Zion, is established in our inner selves; the human being, who is created alike his Creator revives day after day, so that he is blessed with salvation through Jesus Christ and is recognised as holy, in which the Holy Ghost lives to declare His Heaven in us. In fact, this could also be observed in the words of Saint Augustinus as he comments on the title of Psalm 60: "...and struck down twelve thousand Edomites in the Valley of Salt.", he says: "Edom means 'earthly'; thus, one should conquer his senses, because if he wants to live divinely why should he be sensual?! Let's subdue the love of worldly materials, so that we might experience the heavenly life: "And just as we have borne the likeness of the earthly man, so

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~~shall we bear the likeness of the man from heaven.”(1 Corinthians 15:49)(4)St. Augustine point of view on Edom, who shall judge him (condemn him) came from Zion Mountain (Obad.21), which is a sign for the wicked nations, but they didn’t accept the faith from the apostles whom came from Zion Mountain⁽²⁾. Also this book is the book of the whole gathered church which collect on her bosom the nations, which they were before from Edom earthy & Iniquitous, as she collect the Jewish who accept the faith. As St. Paul the apostolic said **“And that he might reconcile both unto God in one body by the cross having slain the enmity thereby” Ep.2: 16.**~~

~~2.Also St. Augustine view that Edom the Iniquitous & the bloody shed lover is an live image to what the church was suffering on the Romanian period, as he say: “what a great persecution was the church suffering? What did Edom children say; that’s meant the carnal, the devil servant’s & angel’s, the idolaters & who follow their lust? (Rase the Christians, destroy them, do not let even one of them to live, throw them to the foundation (Ps. 137: 7)). As that said the persecutors they shall despise but the martyrs shall crowneth⁽³⁾”.~~

~~That was Edom who hates his brother Jacob, also he persecutes him, rejoice on him & join the enemies to despise him. That it all because Edom (Esau) was the firstborn & due to his lust was turned to the last.~~

~~As St. Augustine say: “Edom children was the firstborn, but who born after them took from them this advantage, because their lust drop them down, meanwhile the others were lifted up because they don’t care about her⁽⁴⁾”.~~

~~3.Finally Edom represents the old man, the earthly, the bloody, who love the Iniquitous & the enmity, which who hate the inner man & don’t like him. As the singer say **“Remember, O Lord, the children of Edom in the day of Jerusalem, who said, rase it, rase it, even to the foundation thereof” Ps. 137: 7.**~~

~~With the baptism, the cross destroys our outer man, to support our interior Jerusalem, or spiritual Zion Mountain. The creatures man on the image of his creator for day after day renewing so he shall enjoy the surviving on Jesus Christ, shall counted as God’s heritage & sanctify for him (Obad.15) & the holy spirit shall leave in him announcing his kingdom. That what we understand from St. Augustine word, as he talking about the headline of (Psalm 60) “ beating from Edom on the salt valley twelve thousands, as he says: “Edom mean earthly, so the man should beat what ever earthly on him. If he wants to live heavenly why he live earthly? Let us sacrifice the earthly live (love of earthen), so will live the heavenly live.~~

~~**“And as we have borne the image of the earthly, we shall also bear the image of heavenly” 1 Cor. 15: 49⁽⁵⁾”.**~~

Between Obadiah & Jeremiah:

The prophecy of Jeremiah was against Edom (Jeremiah 49:7-22), which is similar to the nine phrases in Obadiah’s prophecy:

Obadiah 1-4 corresponds to Jeremiah 49:14, 16

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Obadiah 5-6 corresponds to Jeremiah 49:9-10

Obadiah 8-9 corresponds to Jeremiah 49:7, 22

In this respect, all critics agreed that Obadiah did not depend on the book of Jeremiah, but rather the book of Obadiah is believed to be older than that of Jeremiah. (6)

The Devisions of this Jeremiah prophecy was against Edom (Je. 49: 7-22), identically as the nine phrases for Obadiah prophecy:

Obaid.1-4 faces Je. 49: 14,16,

Obaid.5-6 faces Je. 49: 9-10,

& Obaid.8-9 faces Je. 49: 7, 22.

All the critics were agreed that Obadiah wasn't supported on Jeremiah book, but rather Obadiah book shows older than Jeremiah book⁽⁶⁾.

Book branches:

1. Edom's pride/arrogance 1-9.
2. Iniquitous/His oppression to his brother 10-16.
3. Humbled Zion/The Salvation of cringing Zion 17-21.

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Edom's Prides Arrogance

The Edomites, who lived in steep mountains and jungles, believed that they were a strong invincible nation. Thus, this book came as a persecution to the haughty Edom, in which God calls Edom as a breaker of the penal code. God sent a prophet to summon the nations, so they might attend the session and examine the judicial battle in the courthouse. Edom, who thought that nobody could ever persecute him, is brought to justice; the book, thus, starts as follows:

~~Due to Edom was leaving on a mountaineer area, where you find the jungles & the rock clefts, which require a tough people to leave with. But they thought that they are strong enough that no body can invaded or even reach it. That's why this book was like a condemnation for pride Edom, on which the God as judge called Edom as a guilty. So God sent a messenger to call the heathen to cover for the court & watch the legality battle on the court. Therefore they will see the guilty Edom who thought, that there is no one can arrest him & condemned him. That's why the book was starting:~~

~~“The vision of Obadiah: Thus saith the Lord God concerning Edom; we have heard a rumour from the Lord, and an ambassador is sent among the heathen, arise ye, and let us rise up against her in battle. Behold, I have made thee you, small among the heathen: you arte greatly despised. The pride of thine your heart haths, deceived thee you, you that dwellest in the clefts of the rock, whose habitation is high; that saiths in his heart who shall bring me down to the ground?” (Obadiah 1-3).~~

The word "vision" in the Hebraic language "Hazon" refers to the impalpable experience, but when it is used as an editorial or a book title, it comes to mean "observation" or "word"(7). In this respect, Obadiah wrote down what he observed or heard through the Holy Spirit concerning Edom's persecution by the Lord himself.

The book says: "We have heard from the Lord", as if he had received a report from God; He sent a prophet to the nations to gather them to attend the persecution. It also came in Jeremiah: "Assemble yourselves to attack it! Rise up for battle!"(Jeremiah 49:14). It is a persecution that is both dangerous and serious; as He says: "arise ye, and let us rise up against her in battle." It is more like a battle than a persecution, as Edom refuses to attend believing himself to be invincible.

Edom thought that living in mountains exempts him from coming to the courtyard. Therefore, God rebuked him for his arrogance asking him as if in an examination: **Behold, I have made you small among the heathen: you are greatly despised**". You come to believe that you are greater than others only because you live in Mount Seir, whose rocky peaks may reach 2000 feet. As you think highly of yourself, I regard you with contempt; no sin can totally destroy a man's life like arrogance, which makes him think of himself as a god, but God greatly despises him, and he is left to eternal damnation. In this respect, **Saint Isaiah** comments: "Observe yourself strictly and avoid the love of power, glory and praise as spiritual wounds, death and damnation as eternal suffering" (8). **Father St. Isaac Suryan** also says: "The temporal glory resembles an invisible rock in the sea, of which the sailor is unaware until the ship hits it and is wrecked" (9).

"The pride of your heart has deceived you, you that dwellest in the clefts of the rock, whose habitation is high; that says in his heart who shall bring me down to the ground?" His heart is full of pride; he thought highly of himself. In fact, the heart, according to the Simians, refers to the understanding (10); thus, his own understanding deceived him, particularly with respect to living in the rocks of Sela; "Sela" might refer to Mount Seir that is high and steep, or to, as some researchers suppose, Edom's capital "Sela"

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(Judges 1:36, 2 Kings 14:7, Isaiah 16:1). Others believe it to be Petra (a rock) of the days of the Nabateans. Anyway, Edom supposed that by living through rocks nobody could bring him down or even persecute him.

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“Though you exalt yourself as the eagle, and though you set your nest among the stars, from there I will bring you down, says the LORD” (Obadiah 4).

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God brings down those who think highly of themselves. Edom thought he were an eagle, for he made his nest on mountainous peaks and in the jungles (resembling the eagle’s nest among the stars). He was really among the stars, but this did not deny that Almighty God could reach him. Edom thought just like his father Satan, whose arrogance appears when the Lord tell him: “You said in your heart, I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High. But you are brought down to the grave, to the depths of the pit.” (Isaiah 14:13, 14) Satan desired to establish his throne over the stars, but he fell to hell, because he gave up his angelic, humble nature. On the other hand, our Lord Jesus Christ, the Holy Supreme, came down to us, and hence a star preached His arrival!

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“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 grapes? Oh, how Esau shall be searched out! How are his hidden treasures sought up?” (Obadiah 5, 6)

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As they lived in the clefts of the rock, they were known to have many thieves. This is because a thief hides, so that he might steal whatever he desires; the precious materials. He steals during nights, while you are asleep, so he can get what he wants. Thus, if grape-gatherers came, they will not leave the orchard except with very few grapes, which is the refuse; this is what thieves tend to do. Then, will it be difficult for The Creator to enter Esau’s hiding places (Edom), check its depth, and prosecute whom He wishes?!

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Now that He showed him his narrow-mindedness, that his arrogance does not save him but destroys him, and that his hills did not support him but brought him down; now He mentions those, whom he counts on: the allies and the wise men.

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Firstly:

As for his allies, who signed a treaty and made peace with him, they were to testify against him in court. Babylon provoked him to antagonize and steal his brother; this Babylon will testify against him after laying an ambush for him. The Lord says: “*All 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. There is no understanding in it.*” (Obadiah 7); He meant to tell him: You were unwise...you depended on those, who destroy you, and not on He, who saves you. This is the outcome of having evil friends ...while they pretend to be kind to him sharing together the evil plans and banquets, they turn against him and destroy him.

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Secondly:

Edom was famous for its Wiseman, like Aliaz the Timan (2:11), who came from Timan that lies 5 miles to the east of Petra in Edom. However, God exterminates those Wisemen as well: “*Shall 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*

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Teman, shall be dismayed, to the end that everyone from the mountains of Esau may be cut off by slaughter.” (Obadiah 8, 9) God not only degrades him by driving his friends to be his enemies and the testifiers against him, but He also deprives him of his wise men in Edom.

The word “vision” face “Hazon” on Hebrew’s & it mean the experienced vision, but usually it’s used as head for a prophet book & it mean “remark” or “word”⁽⁷⁾. So what Obadiah was wrote here is a remark have seen it or hear it from the Lord’s spirit about Edom judging by the God himself.

As he says, **“we have rumour from the Lord”**, like he was received a report from the God, that he sent an ambassador to the heathen to call them for attendance the court. Also as said on Jeremiah **“I have heard a rumour from the Lord, and an ambassador is sent unto the heathen saying. Gather ye together, and come against her, and rise up to the battle”** Je. 49: 14. It’s a court of judgement, but it’s hot & dangerous court, as says, **“arise ye, and let us rise against her in the battle”**. It’s very likely a battle rather than a court of judgement, cause of Edom refuses to come over & he thought himself over judgement.

Because of Edom thought that he over judgement & due to his settles on the mountains between the rocks, that will allow him to go down for the court. Therefore God reprove him on his pride heart & said to him openly as a questioned: **“Behold, I have made thee small among the heathen: you art greatly despised”** Obad.2

I’ve thought that by your dwelt on Seir mountains, which its peaks reach sometimes about 2000 ft. above sea level & fully with rock clefts, that you’re greater than the others are. As you’re getting higher on your own eyes, you’re getting smaller on my own eyes rather than the rest of your brothers, because there is no such sin destroy the man’s life such like the prides, with such sins he thought himself as a God. But he shall be very despised & he shall face the everlasting death & perished. Therefore St. Isaiah the solitary said: “observe your self, carefully avoid the domination, the honour, the glory & the praise loving as a spiritual wound, the death & the perished as an everlasting torment”⁽⁸⁾. Also Father St. Isaac the Syrian said: “the timed glory is like a hidden rock on the sea, the sailor won’t know it until a ship will hit it & her bottom rent & filled with water”⁽⁹⁾.

“The pride of thine heart has deceived thee, you that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart who shall bring me down to the ground” Obad.3. His heart was pride, exalt on his own eye by his own thought, that’s the heart was thought centre on the Semite cultures⁽¹⁰⁾. So by his own thought was deceived by his dwelt on the rock cleft’s “Sela”, or maybe he meant by “Sela” here Seir the high mountain, which fully with clefts & caves. Or as some of the studies meant by it Edom capital “Selah” (Jud. 1: 36, 2K.14: 7, Is. 16: 1), or it might be “Petra” (rock) on Nabateans days. Anyway by his human thought as he saw himself able to hide between the rocks & to be stable on the mountains **“whose habitation is high”**, thinking that no one can bring him down to the ground to escort him to the court between the heathen.

“Though you exalt thyself as the eagle, and though you set thy nest among the stars, thence will I bring thee down, saith the Lord” Obad.4. That’s how God brings down the prides, which require for themselves the highest on this world. Is Edom has thought himself like an eagle, for building his nest on the mountains peak & in the jungle (like the eagle nest on the stars), thinking that now he is between the stars, but that doesn’t mean he is away from God’s hand. Edom has carry on with the same thought of the devil his father, who was mocking in his proud heart. As God said to him: “For you hast said in thine heart, I will ascend to heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregations in the sides of the north. I will ascend above the heights of the clouds; I will be like the most high.” Is. 14: 13,14.

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~~As the devil was failed from there humble angelically thought, he lust to sit his throne above the stars so he drop to the grave. But Jesus Lord how is on the top of all creatures, as he descend for us to the ground, a star had been show up to preach him.~~

~~**“If thieves came to thee, if robbers by night, (how art you cut off!) Would they not have stolen till they had enough? If the grapegatherers came to thee, would they have not leave some grapes? How are the things of Esau searched out! How are his hidden things sought up!” Obad. 5, 6.**~~

~~As they live on rock clefts, they had been known also as thieves, thief who goes to the covert for robbing the staff his like, which is however will be every precious thing there. He is going on night when you are sleeping to get what he wants. If the grapegatherers came to the field they want left behind them non except the negligible. That what the thieves & the gatherers do, so is it hard for God to enter Esau (Edom) covert scan up his deeps & drag up what ever he want to judge him?~~

~~Now after announce for him his mad thoughts so his pride had destroy him & doesn't save him & his mountains descend him & doesn't support him, now he start talking about his supporters: confederates & wise men.~~

~~**First:** for his confederates, who make a treaty & share his bread as a peaceful sign, was him self, the con on the court. Babel was blaming him for his hate & robbing for his brother & she turns to a con after she laid snares beneath him. As God said to him: **“All the men of confederacy have brought thee even to the border: the men that were at the peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.” Obad. 7.**~~

~~Like God would say to him: you were stupid, as you trust not on whom will deliver you, but on whom will destroy you.... That what bad mate can do with a man, as they will joy with him & share him on the feast & the bad plans, they will turn over him & squeeze him.~~

~~**Second:** Edom was known by his wise men like, Eliphaz the Temanite (Jb. 2: 11, 4: 1), Teman it's away 5 mile to the east side of Petra on Edom. But God will destroy all those wises from Edom: **“Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mountain of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.” Obad. 8, 9.** God wasn't just humbling him by withdraws his friend from his side, to turn them against him as snare setters & cons, but he also bereaves him even from his wise on Edom. **“For that he hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.” Mk. 4: 25.**~~

Iniquitous (2) His Oppression to his Brother to His Brother

God called the haughty Edom and brought him to court in front of the nations. He announced the invalidity of his defenders, whether they are allies or wise men; and before issuing the verdict He stresses the accusation declaring the recitals of the verdict...

As God called Edom from his pride & sends him down to the court on front of the nations, announcing the vanity of his defender either there are his confederates or his wise men & before the decree come out he brings up the accusing to show up the decree reasons...

“For ~~thy~~ your violence against ~~thy~~ your brother Jacob shame shall cover ~~thee~~ you, and you shall be cut off for ever.” (Obad-iah 10.)

Edom’s arrogance made him scorn Almighty God believing that He will not condemn him; and thus he planned to oppress his own brother! As a matter of fact, he, who does not love God, cannot love his brother, and who sins before God would certainly err to his brother. This is mainly because our relationship with God and that with our brothers is inseparable. Thus, God considered the commandment of loving one’s brother like that of loving God; they even complete each other. Oppressing others makes man ashamed.

God uncovers his oppression, saying: On his pride he was mock over God, thinking that he will not judge him & in his wickedness he was despot his brother! Really if he can’t love God, how he could love his brother, whosoever sinned on God’s due, will sinned as well on his brother’s due. Our relation with God & our brothers are combined together you can’t dismantle them. For that God was counting the commandment of loving the neighbour are quite same like the commandment of loving God & it’s complete it.

Injustice & violence against the others will cover the man by a shame & even cut him forever.

By exploring his violence for him, as said: *“In the day that ~~tho~~ you stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gate, and cast lots upon Jerusalem, even you wast as one of them.” (Obad-iah 11.)*

He reminds him of the day of captivating Jerusalem, when its material and human capacities were plundered, and the strangers broke into the city contaminating it and casting lots on the spoils. However, Edom did not support his brother or even act neutrally towards him, but rather he became one of the strangers who robbed Jerusalem. It’s a horrible picture of a person who contributes to destroying his brother!

Edom should not have done such a thing; he was committed to seven issues, whose opposite he carried on: He reminds him by Jerusalem captive day, as all there human force & its assets were spoiled to the captive & the strangers took the city, defiling it & casting lots on there prey between themselves. So instead of supporting Edom with his brother or even stand as neutral, he had been as one of the strangers who spoiled Jerusalem rights. It’s a terrible image, whom waiting for his brother destroys to join & share on it!

What Edom done was wrong & he shouldn’t do it, as he should keep those seven orders, but he did just the opposite:

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1. *“But you should not have looked on the day of thy brother in the day he became stranger;”* (Obad-iah 12). You ~~was~~ were watching him, as if you ~~were who was waiting~~ longing for this day.

2. *“...Neither should you have rejoiced over the children of Judah in the day of their destruction;”* (Obad-iah 12). You were ~~happy~~ rejoicing by their destruction, as ~~while~~ you should ~~have be at least to be sad~~ grieved for their ~~distress~~ pain, even if they ~~are~~ were under a my fair ~~punishment~~ chastisement from me. As we have seen ~~in~~ Amos, ~~admonition with the~~ God condemned those, whom do not ~~sharing~~ share the pain of the people being fairly rebuked by God who are under fairly ~~punish~~ punish from God, as he said saying: *“But they are not grieved for the affliction of Joseph”* (Am-os 6:6). ~~On~~ fatherly speech ~~for~~ by St. ~~Am~~ pro sious about ~~the~~ repentance he said: *“The first aptitude is to know how I can deeply be grieved with those whom have sinned. Because, that is the greatest virtue.”* Oh as written *“Neither should you have rejoiced over the children of Judah in the day of their destruction”* Obad. 12. God, let me ~~see~~ behold the falling of every human, on front of me. So I ~~could~~ bear his ~~burden~~ carry it with him, so I will not haughtily rebuke him not to shush him in a pride, but to afflict rather grieve & and weep, ~~the~~ because re fore on when weeping for the on others, I will also weep on my self, & ~~said~~ saying: *“She has been more righteous than I”* (Ge-nesis 38: 26).⁽⁴⁴⁾

3. *“Neither should you have spoken proudly in the day of distress.”* (Obad-iah 12). That is how he ~~had~~ transferred from the ~~lust~~ desire to see his brother distressed; to being an internally happiness ye for his affliction pain; then he turned to speak reproaching words to lure the enemy against him & ~~than~~ spoken by a words of reproach, but further more he is exciting more the enemy against him. He should be in his sadness on his brother, if he can't defend for him, but on the other hand we was open his mouth by the wicked on him! In his grieve for his brother he should have kept silent, if he could not defend him, but rather he spoke with evil on his brother.

4. *“You should not have entered into the gate of my people in the day of their calamity;”* (Obad-iah 13). It's a ~~bad~~ bro painful break into in even for towards God himself; that they have entered into the gates of His people, ~~to~~ came throw his people's gate. Really as Just scientist Origen said: *“If the human was paining for God, so God himself will be the pain holder...”* Thus, every break into to the gates of a painful distressed human is a break into against God himself. When our souls will bare distressed by affliction grieve, God will not just just sstand there comforting us, be affected, but h He shall put h H himself o in the distress with us. He does not just supporting us from the outside, but rather He by announcing es h H is settlement dwelling in our selves. So he carries carrying the our cross & and enters by us beholding us in the power of h H is resurrection.

5. *“Yea, you should not have looked on their affliction in the day of their calamity”* (Obad-iah 13). Here the looks was more tough than it was on the first stage, on the first it was desire looks & rejoice just before the pain were starting, but here he saw there pains & the grieves by his eyes so he should be effected even if they are his enemies. The looks here are tougher than before, when they were longing looks to rejoice the pain before hand, but here He sees the pain and grief with His own eyes, thus getting deeply touched even if they were His enemies.

6. *“Nor have laid hands on their substance in the day of their calamity.”* (Obad-iah 13); h He should have laid his hands for supporting ing ed him, but unfortunately for a sorry end he laid his hands to destroy any his chance he's got to for resist resistance; therefore his his grudge turned from rejoicing perform to grudge, to breaking into his gates, to reproach words of reproach, & and finally to working against him.

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7. *“Neither should you have stood in the crossway, to cut off those of his that did escape; neither should you have delivered up those of his that did remain in the day of distress.” (Obad-iah 14).* That is the most terrible image, as he stands on the road to catch out off their escapers those who managed to escape & to deliver them to their enemies as slaves! It is very inhuman inhumanity action!

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The Decree:

As After demonstrating his wickedness and oppression towards his brother, his plenty of wicked against his brother had been show up, the decree was raised: *“For the day of the Lord is near upon all the heathen: as you have done, it shall be done unto thee you; thy your reward shall be return upon thine your own head. For as ye you have drunk upon my holy mountain, so shall all the heathen drink continually, yea they shall drink, and they shall swallow down, and they shall be as though they had not been.” (Obad-iah 15, 16).* The decree was raised above upon all *“as you have done, it shall be done unto thee you”*. That is the concept or the law of God’s greatest day, a Great Day, as God He saidys: *“With what measure ye you mete, it shall be measured to you again.” (Mathew 7: 2).*

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Most of the studies researchers sawee that the drunk drinking here refers to the wine cup of was cup of wine from God’s anger God’s wrath. If God allowed was given his people to drink from this glass due to their sins. So Edom shall drink it bitterly & so shall also all the nations, because of their for their wickedness; as was written on Jerit came in the book of Jeremiah book: *“For thus saithys the Lord God of Israel unto me; take the wine cup of this fury at my hand, and cause all the nations to whom I send thee you, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.” (Je-remiah 25:15, 16).* But here hHe said: *“they shall drink, and they shall swallow down, and they shall be as though they had not been-”*, which means that as they took a punishment, they will drink it & swallow it; thus, when a tougher one therefore comes unto them appear a tougher showing, the previous one would be as nothing comparing to this one.

Therefore ~~the~~is book ~~was ended~~ends by ~~saying~~: *“And the kingdom shall be the Lord’s.”* ~~Obad. 21.~~

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~~That~~is is the main task of the ~~whole~~Holly Bible. ~~Same task which~~ was repeated again on the ~~Christ~~birth of Christ: *“And he shall reign over the house of Jacob for ever; and of his kingdom shall be no end.”* (Lu-ke 1:-33); ~~And on it also came in~~ the Revelation ~~come~~ as: *“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ”* (~~Re-Revelation~~ 11:-15); ~~and~~:

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“Alleluia: for the Lord God omnipotent reigns.” (~~Re-velation~~ 14:6).

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Remarks :

1. J. Bright: A History of Israel, Philad. 1959, P.361.
2. City of God 18: 31.
3. On Ps. 137.
4. Ibid.
5. Ibid.
6. J. H. Raven: O.T. Introduction, 1910, P. 220.
7. Jerome Biblical commentary, P. 444.
8. Bishop Ignatius Brianchaininov: The Arena, 1970, P.155.
9. A. J. Wensinck: Mystical Treatises St. Isaac Syrian, P. 219.
10. J. B. Baver: Verbum Domini, 40 (1962), P. 27-32.
11. Concerning Repent 2: 8 (73).

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