

Minor Prophets, Major Messages: Obadiah - The Kingdom Shall Be YHWH's

Use with the full teaching and a Bible. Read or watch first, complete the questions, then discuss and apply. For family study, an adult can select suitable portions and accept spoken answers.

Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the full teaching](#)

Teaching summary

This teaching examines Obadiah's warning against pride, betrayal, and violence, together with his assurance that the kingdom will belong to YHWH. Edom's people descended from Esau, Jacob's brother. Obadiah condemns Edom for exploiting Jerusalem's disaster and harming its brother's people. The teaching places this treachery in the setting of Babylon's attack on Jerusalem; Obadiah itself describes the invaders as strangers and foreigners.

Obadiah portrays Edom's lofty mountain dwellings as an image of its arrogance. The nation imagined that no one could bring it down, but YHWH declared that its security would fail. Its violence against Jacob would return upon it. The prophecy concludes with the restoration of Israel's land and the announcement that the kingdom will be YHWH's. The immediate wrongdoing of one nation is therefore placed within the larger expectation of God's righteous rule.

In verse 15, the warning expands from Edom to all nations: YHWH will hold them accountable for what they have done. The teaching uses Edom as a representative example of pride and violence. Its hope for repentant people from the nations comes from reading Obadiah alongside other Scripture, especially Amos 9:11-12 and 1 Corinthians 6:9-11. Obadiah's promise that the kingdom belongs to YHWH is certain; the broader connection with a repentant remnant should be identified as the teaching's interpretation.

This hope does not minimize judgment, but it recognizes the possibility of transformation for those who repent. First Corinthians 6:9-11 contrasts conduct that excludes people from the kingdom with the cleansing and justification experienced by believers who once lived that way. The teaching also compares Obadiah with Revelation 11:15-18. Both announce that evil will not prevail, God will reign, and those who destroy will face judgment while his servants receive their reward.

The relationship between Edom and Israel recalls Jacob and Esau, who eventually reconciled despite their painful history. This connection supports the teaching's application of Yeshua's commands to love enemies, forgive, and seek reconciliation. Pride must be laid aside, including the unwillingness to acknowledge one's own wrong. The possibility of reconciliation is presented alongside the warning against revenge and betrayal, rather than allowing past hostility to justify further harm.

Yeshua's description of the sheep and goats in Matthew 25:31-46 develops the connection between the coming kingdom and the treatment of others. Neglecting or harming those in need is not

overlooked, and Yeshua identifies personally with the treatment of his brothers. Obadiah therefore asks readers to examine whether they help vulnerable people or exploit their distress. The kingdom's arrival is certain; the call is to repent, practice mercy, and live as those who will inherit it.

Summary points

- Edom's betrayal was especially serious because its people were descendants of Jacob's brother Esau.
- Pride gave Edom a false sense of security against judgment.
- God condemned Edom's participation in Judah's suffering.
- Obadiah extends the warning to all nations that practice similar evil.
- Obadiah warns that the nations will be held accountable for the harm they have done.
- The promise that the kingdom belongs to YHWH means evil will not ultimately prevail.
- The connection with Amos supports hope for a repentant remnant from the nations.
- God's grace can transform those who formerly lived in wickedness.
- Jacob and Esau's reconciliation connects with Yeshua's call to forgive and love enemies.
- The coming judgment gives lasting significance to how people treat the vulnerable.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. Obadiah's vision announces judgment against _____.
2. The Edomites descended from Jacob's brother _____.
3. Obadiah says the _____ of Edom's heart had deceived it.
4. The Day of YHWH is near upon all the _____.
5. Obadiah ends by declaring that the kingdom shall be _____.
6. Yeshua calls his followers to seek _____ with a brother before offering a gift at the altar.

Challenging

1. The teaching identifies the invading power whose attack Edom exploited as _____.
2. Obadiah compares Edom's lofty security with the nest of an _____.
3. Obadiah 15 says that a person's deeds will return upon their own _____.
4. The neighboring prophetic book that explicitly mentions a remnant of Edom is _____.
5. The teaching connects the kingdom announcement with Revelation chapter _____.
6. In Matthew 25, the righteous are represented by _____.

Group discussion

Discuss respectfully and support answers from the passages. Use these lines for brief notes or a notebook for longer responses.

1. Why does the family relationship between Edom and Israel deepen the seriousness of Edom's betrayal?

2. How did pride lead Edom to misunderstand its security?

3. What does the movement from Edom to all nations reveal about the scope of God's justice?

4. How does reading Obadiah alongside Amos preserve hope without dismissing judgment?

5. What connection does the teaching make between Jacob and Esau's reconciliation and Yeshua's commands?

6. How does the sheep-and-goats passage challenge the way people respond to someone else's vulnerability or distress?

Answer key

For the leader or parent. Answers follow the teaching and the passages. Accept equivalent wording that expresses the same meaning.

Basic

1. Edom

Obadiah 1

2. Esau

Genesis 36:8; Obadiah 10

3. pride

Obadiah 3

4. nations

Obadiah 15

5. YHWH's (also: the LORD's, Yahweh's)

Obadiah 21

6. reconciliation (also: peace)

Matthew 5:23-24

Challenging

1. Babylon

Teaching overview; Ezekiel 25:12-14

2. eagle

Obadiah 4

3. head

Obadiah 15

4. Amos

Amos 9:12

5. 11

Revelation 11:15-18

6. sheep

Matthew 25:31-34

Facilitator notes

These responses give direction for discussion. They are not a test of identical wording. Invite participants to explain the passages and consider a faithful practical response.

1. Edom descended from Esau, Jacob's brother, so exploiting Judah's disaster was also a betrayal of kinship. Obadiah describes standing aloof, gloating, plundering, and blocking escape. The family connection intensifies the wrong; it does not limit our obligation to show mercy only to relatives.

Genesis 36:8; Obadiah 10–14

2. Edom treated high, defensible dwellings as a guarantee of safety. YHWH's answer is that even an eagle-like height cannot place the nation beyond his judgment. The image exposes confidence in position and power that ignores moral accountability.

Obadiah 3–4

3. Verse 15 explicitly extends the Day of YHWH to all nations. Edom's conduct is an example of wrongdoing for which others are also accountable. The point does not depend on a Hebrew spelling argument: the text itself broadens the scope.

Obadiah 15

4. Obadiah ends with YHWH's kingdom; Amos describes restored Davidic rule and a remnant of Edom among nations called by YHWH's name. The teaching reads these together as hope for repentant outsiders. First Corinthians shows former wrongdoers being cleansed and transformed, without denying judgment on persistent evil.

Obadiah 21; Amos 9:11–12; 1 Corinthians 6:9–11

5. Genesis records Jacob and Esau embracing after bitter conflict. The teaching compares that reconciliation with Yeshua's commands to love enemies, forgive, and address our own wrongs. We can seek peace where possible while retaining wise boundaries and accountability when harm continues.

Genesis 33:1–4; Matthew 5:23–24, 43–48; 18:21–35

6. Yeshua identifies himself with the treatment of the least of his brothers, giving acts of care and neglect enduring significance. The teaching applies this to helping rather than exploiting people in distress. Begin with a real need we can safely address, without treating service as purchasing salvation.

Matthew 25:31–46; Obadiah 12–14

Facilitator reminders

Forgiveness and seeking reconciliation do not require renewed access for an abusive person or prevent reporting harm. Keep mercy, protection of vulnerable people, and accountability together.

Obadiah does not name Babylon in its account of the attack. Explain the source's historical setting as an identification, and distinguish its broader remnant argument from Obadiah's explicit wording.

Put it into practice

Choose one response to the passages. What will we do, and when will we revisit it? Share only what you are comfortable sharing.