

# Obadiah: A Prophetic Message to World Pride

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[ 0 : 00 ] Obadiah. Obadiah. In case you haven't realised, it's Pride Month.! Pride Month and all the world over people are extolling Pride.

! The prophet speaks against the nation of Edom.

He disappeared into obscurity. The book of Obadiah is a short yet powerful message. God rebukes Pride.

It's a message of justice and of humility. Really, it's about a wonderful hope that we can know that belief. And the prophet speaks against the nation of Edom.

Edom is on the map here, that yellow land at the bottom, at the south. Edom is a descendant of Esau, twin brother of Jacob, which became Israel.

[ 1 : 12 ] Esau sold his birthright to Jacob. And there's been perpetual hatred against Israel from Edom. Herod the Great was an Edomite.

And Edom is an example to us of God's judgement on nations and individuals who oppose his plan. So we see Edom.

The prophet speaks about this nation, Edom. Speaks against it. He rebukes Edom for mistreating their neighbour Judah. And Edom's mistreatment of Judah brings judgement and punishment on Edom.

Obadiah's words are God's judgement against Israel's enemy, the nation of Edom. God's judgement is against pride.

God holds people accountable, as we'll see. Now in preparing this message, I thought, as I've picked on a few obscure or smaller books of the Bible, I was a little bit apprehensive and I almost decided not to preach this message because it was just such a hard book to kind of pull something out of.

[ 2 : 20 ] I trust that there will be something out of this book today that will speak to your hearts and that you'll find useful in this 21st century, this ancient book of Obadiah. So we'll go to the first verse, the first chapter, the only chapter of Obadiah, chapter 1, verse 1.

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 small among the heathen, thou art greatly despised. So just unpacking verse by verse as we go, God was declaring judgement here.

God was declaring judgement against Edom. He was going to make Edom greatly despised. He was going to make Edom weak. Notice here in the context, verse 3, Edom was a prideful people.

It tells us there about pride. Now the world extols pride, self-confidence and such things. And pride, there's a sense where it's almost pride is a virtue.

[ 3 : 28 ] But of course the Bible tells us actually the opposite. About this powerful thing, this powerful quality, characteristic that is pride.

And Edom was a prideful people. Verse 3, it reads, So consider here the power of pride.

Friends, man's pride is destructive in its power. God rebukes pride. God rebukes pride. The pride and arrogance of Edom. We see, of course, Satan's sin of pride.

We see Adam, prideful. We see Sodom, pride. Pride appears multiple times through the book of Obadiah. Pride is a deceitful thing.

It tells us the pride of the heart. The pride of thine heart, it says, hath deceived thee. You know the Bible, it talks about the heart of man. The heart is deceitful, isn't it?

[ 4 : 35 ] Desperately wicked. The world would tell you, trust your heart. The Bible says, no, don't do that, whatever you do. The heart is deceitful and desperately wicked. Don't trust your heart.

It tells us the pridefulness of the heart here. Pride is a very serious sin. Yet the world flies flags that say pride on them today, don't they?

Through this month especially, pride blinds the hearts. It blinds people to their need of God. We see that when we're doing witnessing at times. You see those that would say, I've got my belief. I've got my beliefs. I've got my religion. Really, it's pride. Their religion is pride. It's their self-pride that they won't bow their hearts to the Lord as the publican in the parable of Luke 18.

They didn't bow down so they won't receive God's mercy. And so these Edomites were a prideful people. You see through the book, they trusted pridefully in their might.

[ 5 : 37 ] Verse 3. We'll read on. They trust in their riches. Verse 6. They trust in their allies. Verse 7. They trust in their wisdom. Verse 8. They trusted in a whole lots of stuff.

But yet they did not trust in God. They were prideful in their self-will. And we see here how it reads about them that they're like this. These dwellers in the clefts of the rock.

They're in this rocky fortress. Their habitation is high. And they boast, who shall bring me down? Who shall bring me down?

Proverbs 16.5. Proverbs 16.5. It says, everyone that is proud in heart is an abomination to the Lord. Pride is not a good quality in this sense of the pridefulness of the heart.

Everyone that is proud in heart is an abomination, it says, to the Lord. Of course, the Bible says other things are an abomination to the Lord. It shall be steered right away from.

[ 6 : 36 ] There's a lot of talk about pride these days. Many Christians even have pride too. We can get prideful as a believer. It's been put that even we as Christians can have pride in our race.

Pride of faith and pride of grace. So pride in their race. We might say, I'm proud that I'm from such a country or culture or I'm of such a native origin.

We can have pride in our race. We can have pride of faith in our social standing, in how we consider ourselves. And even pride of grace. Proud that we're saved. We can be prideful that we're saved.

And all of those things really are not a good quality to have, to have pride. If salvation should not make us proud, it's really a free gift to everyone that can receive it.

Grace is given to those who are humble. So we can't even get prideful of our salvation. It's all God's gift and mercy extended, isn't it? Really pride is one of the biggest obstacles to getting saved.

[ 7 : 41 ] To admit our sin, to admit our need of the Saviour. As I say, they'll say, I've got my own beliefs. But they don't care about the Word of God, about the call to the Saviour.

And as the verse read, who shall bring me down? Verse 3. Fact is, God will bring down the proud. They will fall. They will fall.

As we see verse 4, it reads, though thou exalt thyself as the eagle. And though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

God says, I'm going to bring you down. God says to the high and powerful, the high and prideful, like an eagle on this high nesting place, I will bring thee down, saith the Lord.

Pride is dangerous. People can get this high opinion of themselves. They can get so high and mighty that they know it all, that they've got this intellectual superiority.

[ 8 : 41 ] And this is what happened with Eden. They got prideful. They made foolish decisions. And pride leads to downfall. We know the word of God tells us that God opposes the proud.

It says, but he giveth more grace. Wherefore he saith, God resisteth the proud, but he giveth grace unto the humble. It really follows on from what Michael was sharing earlier.

That God gives grace to the humble. And so we should all the more come to him, prayerfully, humbly, in humility, seeking his grace, seeking that.

Which really we don't deserve. Humility mirrors the attitude of Christ, but pride mirrors the attitude of Lucifer, doesn't it? Satan.

It's interesting. And it seems more than coincidental that the sin of Sodom, among other things, this is Ezekiel 1649. The sin of Sodom was pride.

[ 9 : 44 ] We could consider that given the manifest use of the word pride and what it is used for now.

We need to be careful not to let pride take root in our hearts. Pride is an ugly thing. In contrast with pride, humility is valued in God's eyes.

Consider some of the things that Edom bragged on about and they were proud about in their prideful bragging. They were prideful of their riches.

So this is Edom here, this pagan nation. And they bragged on about their riches. Verse 5. If thieves came to thee, if robbers by night, how art thou cut off?

Would they not have stolen till they had enough? If the great gatherers came to thee, would they not leave some grapes? How are the things of Esau searched out? How are his hidden things sought up?

[10:45] Now just to try to explain what it's saying there, it's talking about riches. It's talking about their wealth. It's trusting in their wealth and their riches as if they've got some hidden treasures.

They've got more than the thieves can take. Really, it's another example of their pridefulness, of their self-deception. Basically what they're saying here, we are so wealthy, let the thieves come and take what they can carry.

We have plenty more riches hidden away. People are like that today. They think they've got all this wealth and materialism. They think they've got everything that they need, that money can supply.

And they act like they don't need God. That can be especially so in the more well-to-do areas.

People can act like they don't need God. They've got it all that they need.

They don't have any need. Even a need of their soul for God. That's what Eden was like. They're bragging on that they had all these riches.

[11:47] Now Eden was from Esau and the Edomites were cousins to Israel. And then it talks here in the context about this conflict happening.

And really it's happening. This old conflict is happening today still. Esau and Jacob is a picture of the flesh and the spirit. The flesh lusts or wars against the spirit.

And so it was a picture of that fleshliness here. Edom is a picture of all of these kind of things.

Another thing that Edom trusted in, in its pride.

It trusted in men. Now the Bible says don't put your confidence in men. But Edom trusted in men.

They allied themselves with God's enemies. It reads verse 7. All the men of thy confederacy have brought thee even to the border.

The men that were at 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.

[12:48] So what it's saying here, again this pridefulness, this pride that Edom had caused them to fall for deception. It says here that they trusted in men.

And they made this confederacy. They allied themselves with these people that were actually the enemies of God. But these people who had pretended to be friends were really their enemies and they turned on them.

So blinded by their pride, they joined company with God's enemies. And it says that they turned on them. That they suffered hurt.

Basically it was poetic justice here. What Edom had done would be done unto it, as we'll see further in the book. Edom trusted in riches.

Edom trusted in men. Edom also trusted in wisdom and might. It reads verse 8. Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, an understanding out of the Mount of Esau?

[13:53] 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. In its pride, in its wisdom and might, it was again deceived.

Edom was deceived here. They were trusting in their wisdom. It talks about understanding.

Elsewhere it talks about Edom of having this kind of wisdom that it relied on.

Really, they were living their lives in arrogance and false security. What Edom was doing was trusting in their own wisdom, in man's wisdom.

And we could think of that today, nowadays, of people, again, who might reject the Lord. They get prideful in, oh, I know better than the Bible. I've got this knowledge or this understanding.

Oh, trust the science. It's this picture of self-deception. It's pridefulness. Really, they claim that they know better than the Bible, than God. And it's a false assurance.

[14:56] Again, it's that deceiving of pride that they would trust in their own might and wisdom. Another thing about Edom was they were uncaring and indifferent.

So it tells us here, verse 10, For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

So what it's saying here is that Babylonians came and they took Israel captive. And basically, Edom did nothing to help.

They didn't do the right thing. It says they kind of stood by and just watched it happen. It says, verse 11, they kind of stood and just watched as these strangers came, these heathens came, and they pillaged Jerusalem, and they took Israel captive, the Babylonians.

And it says that Edom cast lots. So they were kind of standing around as they were casting lots for the plunder. Those that were the invaders, Edom joined company and cast lots because they wanted to get some of the plunder as well.

[16:16] So they were indifferent and uncaring. When God's people were suffering, they just let it happen. They didn't act in their pride. They stood with God's enemies.

Another thing that they did in verse 12 is they lacked compassion on Judah in their pride. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger.

Neither shouldest thou have rejoiced over the children of Judah in the day of their destruction.

Neither shouldest thou have spoken proudly in the day of distress. So you see the repeated theme here, you should not have done this, you should not have done this, you should not have done this.

So when the children of Judah were suffering when these invaders came and caused destruction, God's saying here you shouldn't have looked on them without compassion.

You shouldn't have rejoiced or gloated over the destruction that happened to them. So Edom had not lifted a finger to help God's chosen people. They showed no compassion, no care, no consideration.

[17:19] In fact, Edom had mocked, they'd stolen from, and they'd harmed the people of God. They did what they should not have done. It's the pride again, it's blinded their minds that they would be so prideful.

It goes on, verse 13, Thou shouldest not have entered into the gate of my people in the day of their calamity. Yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity.

Neither shouldest thou have stood in the crossway to cut off those of his that did escape. Neither shouldest thou have delivered up those of his that did remain in the day of distress. So just to try to explain what it's saying here, that Edom had selfishly stood by as a spectator.

This was a day of distress, a day of calamity. And it's like they just joined in the looting of Judah.

They even gloated at Judah's suffering and had helped the enemies of God's people.

And God's saying you should not have done that. You shouldn't have just allowed this calamity, this destruction, this robbing of Judah. But they had just stood by as a spectator.

[18:27] They'd shown no compassion and care. And really pride shows itself in lots of different ways through the book of Obadiah. As Edom had stood by as a spectator in this day of distress and calamity, pride shows itself in a number of different ways.

For example, their self-sufficiency. You know, they're high like an eagle in some high nest. They thought that God would not bring them down. They were very self-sufficient. And they were violent, verse 10.

They were indifferent, verse 11. Verse 12 and 13, they were gloating. And verse 14 tells about the exploitation. They joined in the looting. And so other scriptures tell how Edom had this track record of doing evil to Israel.

They had this tendency to do evil against Israel, against Judah. In verse 14 it's saying, When the Israelites escaped and tried to flee this destruction, the Edomites cut them off from their defences and they handed them over to their pursuers.

So they joined party with the enemies of God. This is what pride will do. It will blind us to such truth and ally us with God's enemies rather than God's people.

[19:44] And so Obadiah then describes how Edom itself is going to suffer judgment. Friends, you reap what you sow. You reap what you sow. What Edom had sown, Edom would reap.

It's the principle of God, isn't it? And so, Edom itself was to suffer the same judgment that it had inflicted or been party to. Edom was to be plundered.

Edom was to be destroyed. And Edom was to be stolen from. And they would be left with nothing.

No, nothing at all. No gleanings. There's the picture there of the great gatherers. There'd be nothing left.

It'd be totally wiped out. And their riches, their hidden treasures that they bragged about, they would be taken. Edom would be completely humbled and crushed. And its allies would turn on them.

Verse 7. Those that they joined party with, they would turn against them. So here is what happens to the prideful. When we see Edom as a picture of pride, it's a picture of the prideful.

[ 20 : 43 ] And here is what happens to the prideful. It tells us in Proverbs 16, verse 18, Pride goeth before destruction and a haughty spirit before a fall.

You could think some people get very prideful. And before you know it, they're brought down.

There's people that brag on about what they're going to do. And the next day they're dead. They've got no thought that actually our life is in his hands.

We've got no say about this or that. We're at his mercy. But a haughty spirit, this prideful spirit, is going to be before a fall. And so what happened to Edom is judgment did fall.

Edom suffered the judgment that the book talks about, that Obadiah had prophesied. We see in history, it tells us how the Romans defeated both the Jews and the Edomites, known as the Idumeans at the time in 70 AD.

And so we see today that judgment came. Edom's judgment is also a preview for us about the end time judgment, about the judgment that is yet to come on all nations.

[ 21 : 58 ] They will yet face the day of the Lord, as we read here, verse 15. In the book of Obadiah, we can see three things about God. Just three things about God to pick out of the book, to dwell on these thoughts today.

Firstly, the Lord is our judge. The judgment of God is on the wicked, it says. Verse 15 through 16.

The nation of Edom eventually disappeared into history.

Judgment fell. And it tells us here, verse 15, For the day of the Lord is near upon all the heathen. As thou hast done, it shall be done unto thee. Thy reward shall return upon thine own head.

So what it's saying here, you're going to reap what you sowed. It's going to come, what you've done unto others is going to be done unto thee. God has appointed a day, it talks about.

The day of the Lord is the term here. The day of the Lord. And this is actually the first writer to use the phrase, is Obadiah. The day of the Lord. Then it's a repeated term, a phrase that's repeated through the word of God.

[ 23 : 06 ] And the Bible says that God has appointed a day. Judgment day. He's already set the day. It's already in his calendar. The day of the Lord is coming. And it also refers to the coming of Christ to judge the world.

1 Thessalonians 5 talks about the day of the Lord. It's the day of judgment. But for us who know the pardon of our judge, we know that we face no damnation.

If you are a safe person today, the day of the Lord is not something to fear. But for the lost it is. A dread day. A day of judgment.

And the Bible says in Joel, blow you the trumpet in Zion. And sound an alarm in my holy mountain. Let all the inhabitants of the land tremble. For the day of the Lord cometh.

For it is nigh at hand. So the day of the Lord, this repeated phrase, this awesome day that will come, is going to bring two actions.

[ 24 : 03 ] The destruction of the wicked. And the salvation of the righteous. God is just. And he will not let the wicked go unpunished. But for us who are saved, our joy and confidence is in God.

Those who do evil will be eventually judged by God. And this should be a positive motivator for us to live holy lives. But more especially to be saved.

To know that we're saved. We should want to please God and avoid his judgment. By trusting him as our saviour. The day of the Lord prompts us to think of our God as the ultimate judge and ruler. How are we before him today? Do we know him as our saviour? Thank God we can trust him. And know his saviour. We can know God's righteousness.

And for us there's that hope. That blessed assured hope of his grace to us. Back to Obadiah 1 verse 16. It says, For as ye have drunk upon my holy mountain, so shall all the heathen drink continually.

[ 25 : 07 ] Yea, they shall drink and they shall swallow down. And they shall be as though they had not been. So it's talking here about this drinking down. Really it's like the drinking of the cup of the wrath of God. It's talking about Eden and the godless at the judgment.

That they're going to drink down this wrath. This cup of the wrath of God. And it's representative, you could see it as, of the end time enemies of God's people. Because we know ultimately, in his

fulfilment of his plan, that the godless will be punished and destroyed.

But the righteous will be victorious. And will know God's mercy. So for us the day of the Lord is a day of hope. It's a day of restoration and gladness and joy.

But for the lost it's a day of judgment and trembling. And the wrath of God. They're going to drink it down like a drink. Obadiah contains this message of judgment and condemnation for Eden.

But it also offers for us a message of God's hope for the people of God, for the people of Judah. And it speaks ultimately of the restoration and the triumph of God's kingdom.

[ 26 : 23 ] And we can find encouragement in these words that our God is working for our good. There will be the ultimate fulfilment of his plan. And there's encouragement here.

Even though we might have as Judah had a day of calamity. A day of distress. God is still at work. And he'll bring justice on the day of judgment.

The day of our Lord. Just as God promised restoration to Israel. We can find hope and assurance in Christ today. We can know his faithfulness to us. Thank God the Lord is our judge.

And he will judge righteously. For us the judgment to come is not cause for concern or fearfulness or trepidation. Because our sin was judged at Calvary's hill.

At the cross of Christ our sin was paid. And the justice was Christ's payment on our part. He took the penalty. And so we can know at the judgment time.

[ 27 : 24 ] That our sin has already been judged in Christ. And that we are saved people. And when the judgment time comes. We know that the Lord our judge. Will know that.

And will see us as pardoned people. So we can see God as our judge. He's also secondly he's our deliverer. We see this theme of deliverance here.

At the back of the book of Obadiah verse 17. But upon Mount Zion shall be deliverance. And there shall be holiness. And the house of Jacob shall possess their possessions.

So it's saying here. Edom's pride will suffer judgment. And then it talks about. This one who is the judge. Who's given us pardon.

He's also for us that believe. He's our deliverer. God's promise here for you and me that believe. That you have a deliverer. He's the one who set you free. He's the redeemer.

[ 28 : 21 ] He's the one who's promised deliverance for you. And it's saying here that there shall be victory. Upon Mount Zion it says. And there shall be holiness. You know how we need holiness.

In a day of pridefulness and sinfulness. How we need to have the grace of God for his salvation. And for his holiness. And we can know it because of Mount Zion.

We can know it because Christ has paid the work that had to be paid. The blood that was shed. Not only was it for our saving. For our deliverance. For our holiness too.

And God will do a holy work. A saving work. A righteous work. It says verse 18. And the house of Jacob shall be a fire. And the house of Joseph a flame. And the house of Esau for stubble.

And they shall kindle in them. And devour them. And there shall not be any remaining of the house of Esau. For the Lord hath spoken in. So again it's saying here the house of Jacob.

[ 29 : 18 ] The house of Joseph. They're going to have victory. Whereas Esau is going to be like stubble. And you look at the modern map of the Holy Land today. And Edom isn't there.

Edom is gone. It's got wiped out. It's going to be nothing remaining it says. As the prophecy says. Edom's not there. You can look for it in the atlas. And it's not there.

Because it's been destroyed. But for us that believe. We know that the time is coming. Where God will deliver. His people. In the ultimate deliverance.

Of the end time. Victory. And for the meantime. You and me that believe. God cares for his people. He protects us. Edom. The house of Esau.

Is going to be wiped off the map. It talks verse 17 here. About Mount Zion. Of course we know that our deliverer. Has wrought his great salvation. Where did it happen?

[ 30 : 14 ] Mount Zion. It was on the mountains of Jerusalem. More particularly. It was the Mount Calvary. Mount Calvary. We can know deliverance today. Because of Mount Calvary.

Because of what happened there. His great salvation. And he's brought holiness to men. So it's that we that are unworthy. Unfeet. Sinful. Can be declared holy.

Can be. Accounted holy. Accounted righteous. Accounted. Because of that precious shed blood. Upon Mount Zion. We can know our deliverer.

His wrought. His great salvation. And the word tells about this coming inheritance. And victory. For Israel as well. In the end times. We see. Verse 19.

It reads on how they're going to possess the land. Now Israel will possess the land. God's people will possess the land. And the godless will be defeated. And this is all really going to fully come about.

[ 31 : 11 ] To be fulfilled completely. In those ultimate last days. Of course in the spiritual sense too. We can know deliverance personally. We can know the deliverer.

He's our saviour. We can know him personally in our lives. Know him. As the one who redeems us. Truly he is. Firstly. Our righteous judge. Secondly. He is. Our gracious deliverer. And thirdly. Another thing about our great lord. Is that he is. Our king. It tells us here in the last verse. How ultimately. His kingdom. Shall come.

The word of god tells us about God's sovereignty. His rule. Here in this last verse. He's the sovereign. He's the king. His is the kingdom. The power. And the glory.

It tells us. Verse 21. And saviour shall come. Upon mount Zion. To judge the mount of Esau. And the kingdom. Shall be the Lord's. So. It's telling us here.

[ 32 : 06 ] The ultimate promise. Is that the kingdom of God. Shall come. His ultimate kingdom. He'll establish his kingdom. He'll establish his kingdom. His dominion. His rulership. Over all the earth. And he shall reign.

How long? Forever. And ever. And ever. And Christ is our place of deliverance. Our hope. And our refuge. The question for everyone here. Today. Is he.

Your king. Do you have the kingdom of God within you? Does he rule and reign within your heart. And life. Obadiah challenges us. Look at our own lives.

Are we living. In accord with God's will. Or are we filled with fleshly pride. Like Edom. We've got to check our own hearts. Don't we? Like the Pharisee in the temple.

Prideful. Or like the humble. Sinner. Surrendering. Crying out for mercy. Obadiah challenges us. Let's check our own hearts.

[ 33 : 03 ] And guard against pridefulness. Or arrogance. About mistreating others. As Edom. Our Lord is the judge. Who will bring true justice. He'll deliver. His saved people.

Ultimately. In the end time. Reign. He will reign as the rightful king. Over the earth. Ultimately. We will see God's righteous rule. But.

More especially. In the present. It says that he. The peace of God. Can rule in our hearts. Amen. You can know his rulership. In your very heart. Obadiah teaches us.

About the faithfulness of God. Even when his people. Had been unfaithful. Even when there was a day. Of calamity. And. And dismay. God was still. Working his work.

And he is our very present help. Whatever our situation. Of life. Today. We can know. He's our king. And he's looking after. His own. God.

[ 33 : 58 ] And this is a message of hope. For all of us. We see the pridefulness. Of Edom. Represents really. Sinful man. In his own. Fleshly. Self-governing way.

Yet. It's a way of destruction. And misery. But we can be. The people of God. As pictured here. Knowing that he is. The one. We can trust.

He is the one. That we can place our faith in. He is our judge. And he'll judge us. Such that he will pardon us. Amen. He is our judge. He is our deliverer.

We see that he. Has given us. Complete deliverance. Because of the cross today. Because of his mercy gift. His grace gift. Of salvation. And also.

He. Is our king. He is our king. He is our king. He's a king. He will govern. Righteously. And. Bring blessing. And. And.

[ 34 : 53 ] Meaning. And. Help. And. Governors wisely. And. Direct our steps. And. Give us. The best way to live.

Our king. And he's with us. Forever. Friends. There's timeless lessons here. There's a message of hope for us. Even though yes. There's a judgment day coming.

The day of the Lord is coming. For us who are saved. It's a day of rejoicing. It's a day of victory. The major lesson of this book. Is. God hates.

Pride. He hates pride. And. Let's have that. Humility of heart. That he wants us to have. That will depend upon him. That will be like Obadiah. His name means worshipper. Of God. Servant.

Of God. That's the ultimate. That will depend upon him. That will be like Obadiah. His name means worshipper. Of God. Servant. Of God. That's the ultimate. Isn't it? To be a worshipper of God.

[ 35 : 50 ] To know him. Truly know him. Personally know him. To be his servant. So let's extend grace and love to others. Let's not stand by. As Edom did. When they should have acted. They should have done right. Let's rather humble ourselves before God.

Let's not be self-sufficient. Trusting in our. Whatever it be. Like Edom did. But rather trusting in. Our Lord and Saviour. And surrendering to his will and humility. Let's let go of pride. And self-deception. It hinders us. From trusting him.

For one thing. And it hinders us. From walking with him too. You know. Some would leave God out of their lives. Pridefully. Their own humble. To be a Christian. To be a Christian.

To be a Christian. To be a Christian. To be a Christian. To be a Christian. To be a Christian. To be a Christian. To be a Christian. To be a Christian. To be a Christian. To be a Christian. Their own hearts.

Deceiving them. It's really the main blockage. Isn't it? I think really. When you're witnessing to people. That obstacle. Oh. I don't need God. I'm alright.

[ 36 : 45 ] I'm good. They'll say. I'm good. I've got my own beliefs. I've got my own religion. But yet. Without Christ. They're lost. They're lost.

And we're not. Reaching out. To put them down. To say. We're any better than them. Because. But for the grace of God. I would be in. Their shoes too. Friends.

We're fast approaching. The day of judgment. The day of the Lord. God will judge. Christ can judge. And pay for your sin. At the cross. If you're but. Trust.

That payment made. Let go of pride. Seek the Lord. While he may be found. Seek after God. In humility of heart. And. If you're going to boast. About something.

Let it be. Glory. To my God. If you want to have boasting. If you want to have. Be proud about something. Here's something you can have pride about. 1 Corinthians 1 31.

[ 37 : 40 ] That according as it is written. He that glorieth. Let him glory. In the Lord. And Psalm 34. My soul shall make her boast. In the Lord. The humble shall hear thereof.

And be glad. Oh magnify the Lord with me. And let us exalt his name. Together. He is due our highest praise. He is the one that our soul should boast about.

His salvation is that which we should glory in. And rejoice about. That we should magnify our Lord. And put the spotlight. Put the magnifying glass upon him.

And exalt his name. And be like Obadiah. This servant. This worshipper of the Lord. Who just disappeared into obscurity. He didn't want to have any.

There's hardly any mention about the man. Obadiah. It's like he's a mystery man. Because the spotlight. Was upon Obadiah's Lord. Let him glory in the Lord.

[ 38 : 38 ] And let us prepare for the day of the Lord. Surely it's coming. And it's coming quickly. Surely. Revelation 22. Of this day. Of this end time.

Of the time thereafter. It tells us how there shall be no more curse. But the throne of God and of the Lamb. Shall be in it. And his servants shall serve him.

And they shall see his face. And his name shall be in their foreheads. And there shall be no night there. And they need no candle. Need the light of the sun. For the Lord God. Giveth them light.

And they shall reign. Forever and ever. Friends. God's kingdom shall prevail. Edom's long gone. It's not on the map anymore. It's been wiped off the map. Edom with its pridefulness.

Edom with its arrogance. Edom with its ignorance. And indifference to the people of God. Edom with its allying itself with God's enemies. Edom is gone.

[ 39 : 36 ] Forever gone. But the kingdom of God. The kingdom of God is forever. Forever and ever. And God's promise is true today. And it will be true tomorrow and forever.

God's promise. He's faithful. We can hold on to that hope of his deliverance and his victory for his people. We can trust that God will bring about his purposes in our lives.

Thy kingdom come. We have great hope. Just days ahead. Again, let me urge you. Let go of pride. And humble yourself and trust the Saviour.

Trust him now. If you've yet to ever trust Christ as your Saviour, make today that day. By God's grace, claim that promise of his welcome, of his open arms.

Run into them today. And trust him as your Saviour. That he's paid for your sin. He's the risen living Saviour. And he can live in your heart by faith. And then you'll enter God's kingdom.

[ 40 : 37 ] You can enter God's kingdom today if you haven't already. Let's pray. Let's pray. Lord, we thank you that you are the judge and your judgment will be righteous and true.

That you offer pardon to such as we, unworthy though we be. Let us, Lord, let go of pride and rather have that humility of heart.

Not a prideful, deceived heart, but a heart that's been awakened to truth and hope and life and salvation. Lord, to know that deliverance that you affected on Mount Zion, on Mount Calvary. There you laid down your life and took our pain and penalty. Lord, our sin, you paid for it in full. As we believe we have that reception of that gift of salvation, Lord.

And know, Lord, that we can have that wonderful joy that you are our king. You're not some king who's some despot, some dictator, but you are a gracious king.

[ 41 : 43 ] You are a loving king. You are the king full of compassion, full of mercy, full of grace. Lord, that king of glory. Lord, and one day we'll be together in that kingdom that know you today.

We'll have that assurance that the kingdom of God even is within us. That belief that we already have your rulership in our hearts by faith. And Lord, help us to live such as befits those that are subjects of your kingdom that will be to your praise.

Guide us steps. Lord, we pray for everyone here today that will take something home, that will take more thought about and act upon. Lord, all for your glory. Your kingdom shall reign forever and ever.

Amen. Praise God. Amen.