

## Obadiah and his Brother Esau: Does God hate Edom? ( → Ruth and Moab)

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!"

O daughter Babylon, you devastator!  
Happy shall they be who pay you back  
What you have done to us!  
Happy shall they be who take your little ones  
And dash them against a rock! (Psalm 137:7-9)

'Was not Esau Jacob's brother?' says Yahweh, 'yet I have loved Jacob but I have hated Esau'...**Edom**...'territory of oppression [*rish'ah*] and the people with whom Yahweh is angry forever' (→ Malachi 1:2-4).

As it is written: "I have loved Jacob, but I have hated Esau" (Romans 9:13).

"The vision of Obadiah" (*obadya*, slave of Yah[weh]) is the shortest book in the Hebrew Bible (21 verses). Obadiah proclaimed Yahweh's judgment against Edom for the acts of violence (*khamas*) committed against its "brother Israel" (v. 10). The judgment against Edom in verses 1b-8 appears to have been adapted from Jer. 49:14-16 and 9-10.<sup>1</sup> As the shortest, the book easily lends itself to being caricatured in an anti-Semitic fashion ("Old" Testament → 2 Corinthians). According to The New Jerusalem Bible "This impassioned appeal for national vengeance is in sharp contrast to the internationalism of the second part of Isaiah...and must not be isolated from the whole prophetic movement, of which it represents no more than a fleeting moment" (1187). Paul Raabe, however, says: "This short book elegantly summarizes many of the great prophetic themes....and thereby...serves as a concise epitome for much of the message of the prophets."<sup>1a</sup> Slightly expanding and modifying his list, we may list Obadiah's seven basic themes as including

- sin understood as oppression and violence against the weak (not sexual "uncleanness"; Ob 10-14 → Rom 1:24; cf. 1:18, 29);
- God's anger against such oppression (cup-of-wrath metaphor, Ob 16; → Rom 1:18);
- lack of solidarity with the weak and oppressed in their suffering also provokes divine judgment (Ob 11-14 → Matt 25:31-46);
- the day of Yahweh, God's decisive intervention to judge oppressors and liberate the oppressed (Israel, in this case; Ob 8, 15a);
- the *lex talionis* as the standard of judgment (Ob 15bc; → Gal 6:7-8; Rom 12:17);
- Zion theology (17, 21a) and Israel's possession of the land (Ob 19-21b → Rom 4:13);
- Yahweh as liberator (Ob 17, 21ab) and eternal king (Ob 21c).

In the canonical order Obadiah follows Amos (perhaps to connect with Amos 9:12) and precedes Jonas (perhaps to contrast the judgment against Edom, the oppressor nation, with God's mercy toward Nineveh in Jonas). The most commonly accepted date for Obadiah is after the fall of Judah and Jerusalem (587/6 B.C.) but before Babylon's conquest of Edom in 553 B.C.<sup>2</sup> Obadiah's oracles probably were a response to the laments of the commemorative cults during the exile in the place of the destroyed temple (Jer. 41:5; Zach. 7-8; Psalms 44; 74; 79; 102; 137; Lam. 4:21-22).<sup>3</sup> Concerning the "day of [the destruction of] Jerusalem" (Psalm 137:7), see the nine references to the "day" of destruction (Obadiah verses 11-14) among the two references to the "day" (of Yahweh) when God will judge the oppressor nation in order to liberate his oppressed people (verses 8,15).

### Outline (see the paradigm of → Exodus):

Title, v. 1a

Three oracles of judgment against Edom (the *violent oppressor* nation), verses 1b-15

The promise of liberation and restoration of Judah (*the oppressed* people), verses 16-21  
(painting an utopian description; see Zeph. 3:19; Joel 3:19-21)

**1 The Poor and Oppressed** Obadiah does not explicitly refer to the poor, but twice accuses Edom of having impoverished Jerusalem by participating with Babylon in the plunder:

"On the day that you stood aside,  
on the day that strangers carried off his wealth,  
and foreigners entered his gates  
and cast lots for Jerusalem,  
you too were like one of them." (v. 11)...

"You should not have entered the gate of my people on the day of their calamity;  
you should not have joined in the gloating over Judah's disaster on the day of his  
calamity;  
you should not have looted his *goods* (*khel*) on the day of his calamity" (v.13).

Such military invasion was a common mechanism of oppression resulting in poverty. The prophet describes the invasion as an act of "violence," the maximum expression of oppression:<sup>4</sup>

"For the slaughter and violence done to your brother Jacob,  
shame shall cover you" (v.10; see "to cut off", v. 14 cited below).

Thus, even though Obadiah does not specifically refer to the poor, his book contains ten words that refer to oppression and violence (see verses 10-14, the pronouncement of judgment against Edom).

"But you should not have gloated over your brother  
on the day of his *misfortune* (*noker/neker*);  
you should not have rejoiced over the  
people of Judah on the day of their *ruin*" (*tzarah* I, v.12).

“You should not have stood at the crossings  
to *cut off* (karat, “to cut”) his fugitives,  
you should not have handed over his survivors  
on the day of *distress*” (*tzarah* I, v. 14).

For *distress/oppression* (*tzarah* I, verses 12, 14) see Hanks 1982:41-42, 49; 1983:17-22).

**1.1 Lex Talionis and liberating justice, Obadiah v.15.** Obadiah presents “a profile of justice expressed as divine vengeance, of the simplest type”<sup>5</sup>:

“For the day of the Lord [God the Liberator of Exodus] is near against  
all the nations.  
As you have done, it shall be done to you;  
Your deeds shall return on your head” (v. 15; see Babylon, Jer. 50:29).

Notably, Obadiah avoids the specific terminology of justice, which, especially in the earlier text of the Hebrew Bible, which more frequently contain shades of a liberating not a punishing justice. The concept of appropriate retribution or retaliation (the Law of Talion) is common in the Semitic legal codes as also in the New Testament:

Edom rejoiced, gloated (verses 12-13) -----→ despised, shamed (verses 1-2, 10)  
Edom the thief (verses 5, 13) -----→ pillaged (verses 5-6)  
Edom the traitor (verses 10, 12) -----→ betrayed (v. 7)  
Edom kills/cuts off (v. 14) -----→ killed/ cut off (*karat*, verses 9-10)  
Edom cut off fugitives (v. 14) -----→ no survivors (v. 18)

Paul Raabe concludes that such correlations “show that Edom’s fall should be understood not as something occurring by mere happenstance but as a divine punishment, a punishment that mirrors the offense and therefore is deserved, appropriate, and just....Because the punishment corresponds with Edom’s sins, it reveals the retributive justice of God, the God of Israel, who as ‘the Lord’ (v 1) has claims on all the nations including Edom.”<sup>6</sup>

**1.2 The Day of Yahweh: justice and liberation (Obadiah verses. 8, 15)<sup>6a</sup>**

8 On that day, says the Lord,  
I will destroy the wise out of Edom,  
And understanding out of Mount Esau...  
15 For the day of the Lord is near against all the nations...

Obadiah twice refers to the “day” when Yahweh will punish Edom and other oppressor nations in order to liberate his people (verses 8 and 15). Among those two references to this day of judgment of the oppressors and the liberation of the oppressed, Obadiah also makes nine references (in Hebrew) to a “day” (*yom*, day, time) when Edom caused suffering to Israel (verses 11ab, 12abc, 13abc, 14d). The expression *the day of Yahweh* occurs only in the prophets and a total of 16 times (Isa. 13:6, 9; Ezek. 13:5; Joel 1:15; 2:1, 11, 31; 3:14;

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Amos 5:18ab, 20; Obadiah v.15; Zeph. 1:7, 14ab; Mal. 4:5; KJV, NIV, NRSV, but with day of the “Lord”). It appears to originate with the prophet Amos (5:18-20, 7<sup>th</sup> Century B.C.):

18 Alas for you (the Israelites) who desire the day of the Lord!  
    Why do you want the day of the Lord?  
    It is darkness, not light...  
20 Is not the day of the Lord darkness, not light?  
    and gloom with no brightness in it?

The references in Obadiah (6<sup>th</sup> Century B.C.) appear to reflect the original and common meaning of a time in the future when Yahweh would decisively judge the oppressive nations and would liberate his people from all oppression. Amos inverted the meaning, making it a day when the elite oppressive class of Israel would be brought to judgment. As Paul Raabe points out, we should not restrict the noun “day” to a period of 24 hours <sup>9</sup> (see Is 34:8 where the *day* of vengeance is parallel to the *year* of vindication, → Genesis 1). As in Obadiah verses 15-16, the *day of Yahweh* in the prophets is commonly associated with the *Lex Talionis* (see note below) and the wrath of God.

### **1.3 the wrath of God against the oppressors (“the cup of wrath”, v. 16).**

For as you have drunk on my holy mountain,  
    All the nations around you shall drink;  
They shall drink and gulp down, and shall be  
    As if they had never been.

Paul Raabe (“Excursus”, 1996:206-242) observes that fourteen texts of the Hebrew Bible employ the metaphor of the cup of divine wrath: Psalms 60:5; 75:9; Job 2:19-20; Lam. 4:2; Isa. 51:17-23; 63:6; Jer. 25:15-29; 48:26-27; 49:12; 51:7-8, 39, 57; Ezek. 23:31-34; Obadiah v. 16; Hab. 2:15-16; cp. Jer. 13:12-14; Zach. 12:2). Furthermore, God’s anger is one of the fundamental concepts in the Hebrew Bible, since the vocabulary comprises 40 words (25 roots) that occur 613 times with reference to divine wrath and 240 times to human wrath<sup>10</sup>. As Raabe indicates, God’s anger in the Hebrew Bible “is not some irrational and impersonal force that operates independently of God, nor is it an immanent mechanical process of sin-consequence”<sup>11</sup>. However, from the modern perspective, in various texts the divine wrath does not appear to be very rational or just (→ 2 Sam. 6:6-11; Gen. 32:22-32; Ex. 4:24-26; 19:21-25; Judges 13:21-23)<sup>12</sup>, but of a pre-scientific effort to explain the causes of evil. In spite of the difficulties, the references to God’s anger manage to make evident that Yahweh is not indifferent to human oppression and violence, but that they are judged (→ Ex. 22:21-27; Rom 1:18).

As with the book of Obadiah itself, the Gospels mostly speak of the divine judgment against oppression, violence and the lack of solidarity with the weak, without using any explicit vocabulary for God’s anger (→ Matthew 25:31-46). Jesus refers to the “cup” (of divine wrath; Mark 14:36 // Matthew 26:39, 42; Luke 22:42; see John 18:11), but there are few explicit references to the wrath of God in the Gospels (Luke 3:7 // Matthew 3:7, John the Baptist warns against “the coming wrath”; Luke 21:23 “wrath” without stating “of God”; Mark 3:5, Jesus looks around at them in anger; John 3:36, God’s wrath). The

concept is more common in Peter (18 times) and the Apocalypse; → 1 Thess. 1:10; 2:16; 5:9; Rom. 1:18-32; 2:5, 8; 3:5; 5:9; 9:22; 12:19; 13:4-5; cf. Eph. 2:3; 5:6; Col. 3:6; Rev).

Of course, acknowledgment of the importance and the significance of God's wrath in biblical theology do not imply approval of the homiletic abuses of the theme, such as the proclamation that "AIDS is God's wrath against the homosexuals". Such a homophobic conclusion forgets the focus of the scriptures that shows that the wrath of God is manifested against the oppressors, not against the weak and oppressed. Furthermore, it is only a reaction to the American statistic, forgetting that the great majority of the cases have occurred in African countries and mostly among the heterosexual population. But who would want to insist in the wrath of God against so many children of heterosexual families?

**1.4 Yahweh as *Liberator of the oppressed* (verses 17a, 21a) and *King* (v. 21).** Obadiah concludes by stressing the coming of the "Day of Yahweh" (verses 15-21), when God both judges/punishes the oppressor and liberates the oppressed (see "that day", v.8). The prophet emphasizes the "liberation" (NVI) as a consequence of the Day of Yahweh. In order to not distort the biblical metaphors of Yahweh as "king" and the "kingdom of God", it is important to keep in mind the historical-cultural context. The intention of such texts is not to promote the preservation of traditional absolute patriarchal monarchies against democracies or republics (consider the abuse of such texts with these ends in mind during past centuries, when democratic governments began to replace such monarchies). To the contrary, when the Bible speaks of Yahweh as "king" and of his "kingdom", the metaphors are communicating that the God of Israel, the sovereign that directs human history, is more powerful than the pagan kings with their kingdoms and empires:

17 But on Mount Zion there shall be those that escape, and it shall be holy;  
and the house of Jacob shall take possession of those that dispossessed them...  
21 Those that have been saved shall go up to Mount Zion to rule Mount Esau  
And the Kingdom shall be the Lord's (Obadiah, verses 17, 21).

Obadiah thus shows that Yahweh is *king* in the sense that he *frees* his people from the neighboring oppressor kings; and to establish his *kingdom*, Yahweh *keeps* his people *free* of all oppression and injustice. In the same way, when the Christians pray "Kingdom come", the intention is not to establish monarchies in place of democracies, but to see a divine and just will fulfilled "on Earth, as it is in Heaven" (→ Daniel 7:13-14, 27; Matthew 23:8-12). The future that we glimpse through Obadiah is not that of an absolute human monarchy, but of a manifestation of the kingdom of God something similar to the pre-monarchic epoch of the Judges:

- There will be a process of liberation beginning in Jerusalem and extending to the territory of Edom and then to all the world:

"But on Mount Zion there shall be those that escape, and it shall be holy... Those that have been saved shall go up to Mount Zion to rule Mount Esau. And the Kingdom shall be the Lord's

- As the oppressor nation that destroyed the survivors of Israel (v. 14), the royal house of Edom will be judged according to the Law of Talion: it will be destroyed and there will be no descendents left who can return to oppressing (a characteristic of the holy war)<sup>13</sup>.
- There will be a seizure and then a just distribution of the land (between those of Judah, Israel and the exiled) as did → Joshua, but apparently without violence:

“The house of *Jacob* will take possession of those who dispossessed them...Those of the Negeb shall possess Mount Esau, and those of the Shephelah the land of the Philistines; they shall possess the land of Ephraim and of Samaria, and Benjamin shall possess Gilead. The exiles of the Israelites who are in Halah shall possess Phoenicia as far as Zarephath; and the exiles of Jerusalem who are in Sepharad shall possess the towns of Negeb (17a, 19-20).

- The nations will cease to oppress and Yahweh will conduct a just and peaceful kingdom, not only in Israel, but in all the world (Psalms 22:27-28; 1 Chr. 29:11):

“And the kingdom shall be the Lord’s” (21b)<sup>14</sup>.

Although for many readers Obadiah is nothing more than a nationalistic cry demanding vengeance against the enemy oppressor, what is notable is the criterion of judgment that the prophet employs – the lack of solidarity on the part of a “brother” nation (10).

On the day that you stood aside...and foreigners  
entered his gates and cast lots for Jerusalem,  
you were like one of them (v.11).

This criterion for judgment, the lack of solidarity with “brothers”, is similar to the criterion that Jesus teaches in the parable of the separation of the sheep from the goats (→ Matthew 25:31-46). David Pleins shows how Obadiah prefers to speak, not of the nations Edom (verses 1, 8) and Judah/Israel (verses 12, 20). But of the ancestors of these nations, “Esau” (verses 6, 8-9, 18-19, 21) and “Jacob” (verses 10, 17-18), that are the “brothers” (verses 10, 12). According to Pleins, this characteristic of Obadiah is similar to the “E” source of the Pentateuch (→ Gen. 25:21-34; 27:1-45). However, according to Pleins, “E” carries a message of Jacob and Esau’s reconciliation, while Obadiah verses 9-10 and 18 anticipates the total destruction of Edom. (See Ezekiel 35; Mal. 1:2-5; Psalms 137; but cf. the open future for Edom in Obadiah verses 12-15, 21; → Jonah).

For Pleins, Judah’s attitude and totally negative politics against the hostile nations was not wise. It became obvious that only a politics of collaboration with the dominant empire could assure that the community survived and generated the stability essential for prosperity, as much for Judah as for Edom<sup>15</sup>. Other books of the post-exile epoch demonstrate the wisdom of a collaborative politics; → Jonah (against Nahum); Ester; Daniel 1-6; Ezra, Nehemiah; see also, probably earlier, Ruth (in contrast to Obadiah). Pleins feels that the “E” source suggests a type of reconciliation on Israel’s part, with

Esau/Edom, but of a hegemonic type<sup>16</sup>; other interpret the conclusion of Obadiah as a vision of hegemonic reconciliation (v.21; Isa. 2:4; Ezek. 34:17; Psalms 96:13)<sup>17</sup>. Furthermore, the priestly source of the Pentateuch (the Code of Holiness of “P”), with its final edition in the post-exile epoch, we have the classic admonition concerning the love of fellow man (Lev. 19:18, in reference to the brother Israelites), but in addition:

When an alien resides with you in your land, you will not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt. I am the Lord, your God (Liberator) that took you out of Egypt” (Lev. 19:33-36; the paradigm of the Exodus is the motive for a praxis of solidarity that liberates).

**2. Women. Edom, a “transgender” woman?** Obadiah does not explicitly refer to women, and only to three males, Esau, Jacob and Joseph, the eponymous ancestors who procreated the nations of Edom and Israel (see v. 18). For being one of the “oracles against nations” the prophet mostly names nation and people, not individuals. And further, in discussing a military conquest, he speaks mostly of masculine troops. However, in describing the population of Jerusalem that suffered the violence of the oppressors and then exile (verses 10-14), the Edomites that will suffer the same kind of justice (verses 2-9, 15-16), and all those that will enjoy liberation (verses 17-21); obviously the prophet includes women and children in his vision. Also, women would be included among the “gatherers” (v. 5) and the fugitives (v. 14)<sup>18</sup>. Although many commentators speak of the “families” of Esau and Jacob, the Bible never mentions “families”, but prefers to refer, as with Obadiah, to “houses” (where there is coexistences of all types, including houses/homes of persons of the same sex, without matrimony; in Obadiah verses 17-18, “house” 5 times; → Romans 16). Notably, the idolatric ideology of the family makes all the references to “house” disappear in some modern translations (especially in Spanish); but cf. NRSV and NIV, which, happily, preserve intact all the references to “house”.

According to Obadiah, Edom doesn’t bother to rigidly preserve its gender, since the nation is first referred to as woman (“let us rise against *her* in battle”, v.1, Hebrew), but it immediately changes to male: “I will surely make you [Hebrew: masc.] least among the nations” (v.2ss; see Marie- Theres Wacker 1998/99:327). Also, the final word of the book refers to “kingdom” (feminine in the Hebrew: *hammelukah*, v.21). Wacker concludes that women learn from the centuries of conflict between Edom and Israel, since “women also fight” among themselves in the long struggle to achieve their complete freedom (1998/99:329). Furthermore, we can point out how Obadiah denounces oppression and violence and proclaims the good news of Yahweh, the Liberator-God of the oppressed. Even though the liberation that is sought by women of today is not included in the prophet’s horizon, it is coherent with its emphasis on Yahweh as God Liberator of those that suffer oppression and violence. Other texts of the Hebrew Bible, as well as various from the New Testament, show a way far better than vengeance – whether personal or national – how we can triumph against evil by means of good, but even these texts leave a space for “vengeance/ penal justice” of the “wrath” of God ( → Nahum; Esther; Romans 12:17-21; 1:18).

**3. Sexual Minorities.** Psychologists and sociologists have pointed out that weak individuals and communities must identify “enemies” in order to strengthen their sense of identity. This insight enables us to understand Obadiah’s deep resentment against Edom, in a period when Judah had been conquered and colonized by Babylon, the Temple destroyed., and her leadership killed or exiled (often made eunuchs→ Nehemiah; Daniel). Throughout the Cold War, in many western countries the “enemy” was Communism (cf. also “Capitalism” in the official propaganda of the Communist countries. With the collapse of the Soviet Union many fundamentalist sectors, especially in the United States, chose “homosexuals” as the new target of majority propaganda. They launched a campaign against sexual minorities, as an essential element in the search for funds, using all the media (television, radio, letters, etc.).

One of the most fanatical of these has been Rev. Fred Phelps of the State of Kansas. This “pastor”, with a small group of family and members of his congregation, arrive at sites in the whole country, even at funerals of Gays who have died of AIDS, with signs that declare: “God *hates* Fags”, with quotes from Malachi 1 and Romans 9:13 (quoted above at the beginning). For Phelps, sexual minorities are like the Edomites in Malachi 1:1-4 – objects of God’s eternal hatred. However, in March 2001, when Phelps decided to protest in front of a restaurant in Ann Arbor, Michigan, the owner (Gay) requested by Internet that people donated money for each moment that Phelps maintained his protest. The more time preaching homophobic hatred on Phelps part, the more money promised to a local institution that supports the acceptance of sexual minorities. After 48 hours, and having received \$6,000 for the Gay cause from people throughout of the country, Phelps was informed of the maneuver, stopped the protest and returned to Kansas. It is a classic example of developing ways to triumph over evil by means of good acts. And how much better it is than yet another yelling match or resorting to “counter-violence”!

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<sup>1</sup> Paul Raabe 1996:22-31; Johan Renkema 2003:38.

<sup>1a</sup> Paul Raabe 1996:3.

<sup>2</sup> Paul Raabe 1996:55; Johan Renkema 2003:33.

<sup>3</sup> Hans Walter Wolf 1977:19-21; Paul Raabe 1996:55-56

<sup>4</sup> Jacques Pons 1981:27-66; Hanks 1982:129-134; 1983:105-108

<sup>5</sup> David Pleins 2001:377

<sup>6</sup> Raabe 1996:58

<sup>6a</sup> Raabe 1996:162-163, 190-193.

<sup>7</sup> Jacob Milgrom 2001→ Leviticus AB

<sup>8</sup> Adoni-bezek

<sup>9</sup> Raabe 1996:191

<sup>10</sup> Hanks 1972:487

<sup>11</sup> 1996:237; see Hanks 1972:488-489

<sup>12</sup> Athialy Saphir 1965

<sup>13</sup> Raabe 1996:248

<sup>14</sup> Raabe 1996:60, 270-271

<sup>15</sup> Pleins 2001:378

<sup>16</sup> Pleins 2001:378-379

<sup>17</sup> Hans Walter Wolf 1977/86:68-69

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**Note: *Lex Talionis*, liberating justice and love of the enemy in the Hebrew Bible.**

Exodus 21:23, 25, the classic formulation → Matthew 5:38 cf. 5:29 not literal.

Context: a fight that produces an involuntary abortion, Ex. 21:22-25.

It applies to all social classes, but not with the same rigor (slaves, 21:26-27).

Probably, since the beginning, not literal; with fines of reparation replacing the offender's mutilation.

For personal damages

Lev. 24:19-20, 22<sup>7</sup>

Deut. 19:16-21, false witness, esp. verses 19, 21

Judges 1:6-7 (Adoni-Bezek's punishment)

For injury to animals

Ex. 21:36

Lev. 24:18

On pain of death

Gen. 9:6

Ex. 21:12

Lev. 24:21

Objective: to limit personal revenge (Lamech, Gen. 4:23-24), to leave the punishment to the appropriate authorities and to God (→ Romans 13).

New Testament → Matthew 5:38, Cf. 5:29 non literal; Rom. 12:17; 1 Thess. 5:15; 1 Peter 3:9; Galatians 6:7-8 and divine justice.

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**Note: Love and the Enemy in the Hebrew Bible**

Gen. 50:19-21 (Joseph and his brothers-enemies);

Ex. 23:4-5 (enemy) → Deut. 22:1-4 (brother);

Lev. 19:17-18 (avoid revenge), 34 (including outsiders);

1 Sam. 24:12-13, 18 (David and Saul);

Prov. 25:21-22 → Romans 12:20-21.

As Luis Alonso Schökel observes (*Proverbios*, 1984:455), the teaching of → Proverbs 25:21-22 has a precedent in the instruction of Amenemope of Egypt:

IV, 10 Do not get into a quarrel with the argumentative man

V, 5-6 Fill his gut with your own food / That he may be sated and ashamed.

(→ Proverbs; see Richard Clifford 1999:225-26 for other parallels.)

**Note: Edom: Obadiah → Oracles about the nations.** The term Edom (“red”) denotes:

- The name of Esau, the “red” first-born of Raquel and Isaac, who exchanges their first-born for the red stew that is offered by his twin, Jacob (Gen. 25:25, 30);
- The red earth to the southeast of Judah, previously Seir, occupied by the descendents of Esau;
- Collectively, the nation of the Edomites (Gen. 36:1-43), whose capital was Sela.

Obadiah verses. 1-21; 1-9 // Jer. 49:7-22; Amos 1:11-12; Isa. 21:11-12; 34:1-17; 63:1-6; Jer. 9:23-26; 49:7-22; Lam. 4:21-22; Ezek. 25:12-14; 35:1-15; Joel 3:19 [Hebrew 4:19]; Amos 1:11-12; 9:11-12; Mal. 1:1-5; → Rom. 9:9-13; Psalms 137:7; → Genesis (*Hagar and Ishmael*, chaps. 16, 21, 36); Deut. 23:7-8; Job 1:1. Paul Raabe alter a cautious examination of the texts (1996:33-47), concludes that it would be incorrect to characterize the prophetic denunciations against Edom as expressions of Israeli nationalism, or of “hate literature” or of “xenophobia” (1996:47). Furthermore, although many texts condemn Edom to destruction (see Obadiah v. 18), four texts prophesy its preservation: if it yields to Babylon (Jer. 27), or as submitting to the authority of Israel (Isa. 11; Amos 9 and Obadiah v. 21; Raabe 1996:45).

Reputation for wisdom (Obad 1:8; Jer 49:7; Job 1:1, NISB note) and arrogance (Jer 49:16).

Lack of solidarity 587/86 (Obadiah 10-14; Amos 1:11-12; Psalms 137:7; Ezra. 25:12-14, → Mateo 25:31-46). Alter the Exodus Israel asked for permission to travel on the royal road, but the King of Edom rejected the petition (Num. 20:14-21; 21:4; Judges 11:17-18). However, Israel must pardon them, because they are brothers (Deut. 23:7-8, pre-exile).

The poor: orphans and widows (Jer. 49:11), oppressed women? (*tsarar* I, 49:22)

Women: widows (Jer. 49:11); oppressed (*tsarar* I, 49:22, without courage)

Sexual Minorities: Sodom and Gomorrah, symbol of total destruction (Jer. 49:18), not of sexual perversion; → Genesis 19.

### **Bibliography: Edom**

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