**The ancient capital of Edom was Petra, also known as Sela, a fortified city built into rock, accessible only by narrow paths.**

* **Location:**

**Bozrah, or Buseirah, is located in the mountains of eastern Jordan, in the territory of biblical Edom.**

* **Significance:**

**It was a fortified walled city, and the Edomites ruled from Bozrah as early as the 13th century B.C.**

* **Biblical References:**

**The city is mentioned in the Bible, including Genesis 36:33 and 1 Chronicles 1:44, as being the city of Jobab, one of the early kings of Edom.**

* **Prophetic Oracles:**

**The prophets Amos, Isaiah, and Jeremiah predicted Bozrah's destruction.**

* **Trade Route:**

**Bozrah was located at the midway point of the King's Highway, an ancient caravan route that ran from the Red Sea north to Damascus and beyond.**

* **Modern Buseirah:**

**The modern city of Buseirah preserves the name and location of ancient Bozrah.**

* **Iron Age Buildings:**

**The earliest significant remains at Buseireh are from 800 BC. It has the largest Iron Age buildings found in Transjordan, among which was perhaps the king's palace.**

* **Sela/Petra:**

**The capital city of Edom, which is here referred to, bears the name "Sela" elsewhere in the Old Testament, as in 2 Kings 14 : 7; Isa. 42 : II. But in Josephus (e. g,., Antiquities, IV, iv, 7) it is called "Petra," the Greek word corresponding to the Hebrew "Sela".**

* **Nabataea:**

**By 200 BC, the Biblical land of Edom had become the nucleus of the new kingdom of Nabataea.**

* **Edomite Capital:**

**The city of Petra, or Sela as it was sometimes called, served as the capital of the Edomite kingdom.**

* **Fortified Location:**

**Petra was strategically located, built into rock and accessible only by two narrow, treacherous paths, making it a difficult place to conquer.**

* **Biblical References:**

**The Hebrew Bible mentions Edom and its capital, Sela, in various passages, including Psalm 60:9 and Psalm 108:10.**

* **Roman Era:**

**In AD 106, Petra became part of the Roman Empire as Arabia Petraea, with Petra serving as its capital.**

* **Sela and Petra:**

**The name "Petra" is the Greek word corresponding to the Hebrew "Sela," which is how the capital city of Edom is commonly known today.**

* **Esau and Edom:**

**The Hebrew Bible relates Edom to Esau, the elder son of Isaac, and the Edomites are considered to be his descendants.**

* **Edom's Location:**

**Edom was a kingdom located to the south and east of the Dead Sea, covering parts of modern-day Israel and Jordan.**

**THE REASON FOR JUDGMENT EXPLAINED: SIN**

**6 How are the things of Esau searched out! how are his hidden things sought up! (Edom sprang from Esau, Jacob’s brother; it is believed that Esau may have founded the city of Petra. Considering that this city was a great emporium of trade between Arabia and Syria and that in it great treasures were stored, this Verse predicts that these “hidden things” will be “sought up” and pilfered!)**

**7 All the men of your confederacy have brought you even to the border: the men who were at peace with you have deceived you, and prevailed against you; they who eat your bread have laid a wound under you: there is none understanding in him. (The first phrase probably refers to Moab, Ammon, Tyre, and Zidon, who joined together to resist Nebuchadnezzar and were smitten by him [Jer. 27:3]. Edom sent ambassadors to these allies, asking help, but the messengers were conducted back to their borders with their request not granted, because the allies were unwilling to entangle themselves in the fate of Edom.**

**The middle phrase refers to these nations mentioned of their confederacy, but which would not give Edom the help promised. As well, no amount of argument could persuade them to change their political stance, hence fulfilling the Passage, “and prevailed against you.”**

**The next to the last phrase implies the closest friendship being violated by deception and treachery.**

**The last phrase, “There is none understanding in him,” portrays the shock of this defection of allies, to where they [Edom] did not know where to turn or what to do.)**

**8 Shall I not in that day, says the LORD, even destroy the wise men out of Edom, and understanding out of the Mount of Esau? (The first phrase refers to the Lord Himself Personally intervening in the thinking processes of the individuals involved, so that they should not anymore be able to offer prudent counsel or suggest plans of safety. The conclusion of the question, “And understanding out of the Mount of Esau?” is not thus designated by chance. It is meant to infer that all human wisdom, irrespective of its brilliance and sagacity, will ultimately be brought to extinction.**

**The entirety, therefore, of the prediction, even though applying to “Edom” of old, nevertheless points to the entirety of the human family and the cause of all problems and its destruction.)**

**9 And your mighty men, O Teman, shall be dismayed, to the end that every one of the Mount of Esau may be cut off by slaughter. (“To the end,” concerns a judicial blindness inflicted that all may perish, and by the Lord at that! The last phrase tells us that they do not go quietly into that dark night.)**

**10 For your violence against your brother Jacob shame shall cover you, and you shall be cut off for ever. (The first phrase refers to the ruin and captivity of the children of Judah and Jerusalem, which caused great jubilation among the sons of Esau. As well, her opposition included far more than jubilation over Israel’s troubles, but instead included hostile action.**

**Their conduct was aggravated by the fact that the victim was their “brother Jacob,” who was commanded not to hate the Edomites [Deut. 23:7]. As stated, they were descendants of Esau, Jacob’s brother, which, in a sense, made them brothers to Israel. Nevertheless, the Edomites had always been actively hostile to Israel.)**

**11 In the day that you stood 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 you were as one of them. (In this Verse, it is not likely that Obadiah was speaking of the sack of Jerusalem and Nebuchadnezzar, because every evidence is that his Prophecy was given before that time. So the reference is probably to the Philistines and Arabians [II Chron. 21:16].**

**The phrase, “Even you were as one of them,” places Edom, even though a blood relative of Israel, in the same category as the “strangers” and “foreigners,” meaning they were such to the God of Israel.)**

**12 But you should not have looked on the day of your brother in the day that he became a stranger; neither should you have rejoiced over the Children of Judah in the day of their destruction; neither should you have spoken proudly in the day of distress. (As the previous Verse spoke of past offenses, this Verse speaks of future offenses. Consequently, it should have been translated, “Do not look,” “Do not rejoice,” etc. Obadiah, knowing their past behavior, knowing that Jerusalem will suffer another and more fatal conquest, warns the Edomites against repeating this malicious conduct.**

**They first looked, and now they rejoiced, but they never dreamed that God is observing all of their actions. In fact, they didn’t even believe in Jehovah.)**

**13 You should not have entered into the gate of My People in the day of their calamity; yes, you should 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 (Three times the Holy Spirit uses the phrase, “In the day of their calamity,” referring to Israel, in order to make certain of the time of which He speaks. Such insinuates their helplessness, and the anger expressed by the Lord at Edom taking advantage of that helplessness. It didn’t sit well, not at all, with the Lord!);**

**14 Neither should you have stood in the crossway, to cut off those of His who did escape; neither should you have delivered up those of His who did remain in the day of distress. (Even though Judah had greatly sinned and was suffering the Judgment of God, still, the Lord looked with jaundiced eye at those who would seek to further hinder them, as did Edom.)**

**EDOM IN THE DAY OF THE LORD; THEIR FATE**

**15 For the day of the LORD is near upon all the heathen: as you have done, it shall be done unto you: your reward shall return upon your own head. (“The day of the LORD,” points to the far off future day of God’s Wrath, at least “far off” from Obadiah’s day. At this point, the Prophecy passes on to the future and predicts an annihilation of all the nations, as nations, that seek to injure God’s ancient People.**

**The phrase, “As you have done, it shall be done unto you,” was, in effect, quoted by Christ [Mat. 7:2].)**

**16 For as you have drunk upon My Holy Mountain, so shall all the heathen drink continually, yes, they shall drink and they shall swallow down, and they shall be as though they had not been. (“For as you have drunk upon My Holy Mountain,” is to be taken literally. It quite possibly refers to the destruction of Jerusalem by Nebuchadnezzar, with the Edomites gloating over the Fall of the city and the destruction of the Temple, with them also indulging in unseemly revelry and then profaning with their idolatrous festival the mountain which had been hallowed by God’s Presence. The “drinking” here, as stated, is literal, while, in the following phrase, it is figurative.**

**“So shall all the heathen drink continually,” does not refer to them drinking wine, but to drinking the Wrath of God [Jer. 25:15].**

**Even though this Judgment will take into consideration all the many centuries past, still, the heavier weight will fall on the activity during the Great Tribulation. Then the Antichrist will make his debut, not only to take over the entirety of the world; but, as Hitler, he will also seek to totally annihilate the Jews!)**

**ISRAEL’S ULTIMATE TRIUMPH AND RESTORATION**

**17 But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. (The restoration and age-enduring prosperity of the house of Jacob are the themes of Verses 17 through 21. The entire land from the Euphrates to the river of Egypt, promised to Abraham, shall become the possession of his children. All of this will take place in the coming Kingdom Age!)**

**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 has spoken it. (About 2,500 years ago, this prediction was written. Today no Edomite can be found. But the symbolic Edom persists and will persist up to the Day of the Lord [Isa. 63:1-6]. In the Spiritual Sense, and as we have stated, “Edom,” or “this house of Esau,” represents all who oppose God and His Plan. Of this, the Scripture plainly says, “And there shall not be any remaining of the house of Esau; for the Lord has spoken it.”)**

**19 And they of the south shall possess the Mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. (The idea of this Verse is that Israel will finally possess the entirety of her land, with it never to be contested any more. This will be done by the Power of God; in fact, Israel, at that time, the Kingdom Age, will be the most powerful nation in the world.)**

**20 And the captivity of this host of the Children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. (“And the captivity of this host of the Children of Israel,” concerns all the Jews in the world, who will then come back to Israel, and gladly so!)**

**21 And saviours shall come up on Mount Zion to judge the Mount of Esau; and the Kingdom shall be the LORD’s. (“And saviours shall come up on Mount Zion to judge the Mount of Esau,” refers to the coming of the Lord, together with all His Glorified Saints, and all the Angels [Isa. 63:1-6; Zech. 14:1-5, 14; II Thess. 1:7-10; Jude 14-15; Rev. 19:11-21].**

**“And the Kingdom shall be the LORD’s,” refers to the Kingdom which will never end, and which was seen by Nebuchadnezzar in his dream of the statue, which was interpreted by Daniel [Dan. 2:44-45].)**