

# The God Who Remembers

## by Chris Famisaran

Morning, everybody, hope and pray you are all well. Let's go ahead and begin with prayer.

Father in heaven as we now just take a moment to pause before we open the Word. And as we talk about the book of Obadiah. Lord, I just want to pause. It's been a rough week. We probably have more questions than answers. God there are many who are just hurting, who need healing. Lord, we ask that you'd be upon them be with those of our congregation, our brothers and sisters who are hurting. Lord, we know that you are good. And your mercy endures forever. Yet we also ask Lord, when? When will you come and make things new and right? As we go through Obadiah Lord, help us to find the connections and similarities and the challenges that we also face. And above all, Lord, take strength and courage. In Jesus name, amen.

In the 1920s, there were two brothers, Rudolf and Adolf Dassler. And they may choose some fact they had their own factory, the Dassler brothers shoe factory. Eventually, however, because they were in Germany, what happened in the 1930s? War broke out. And during the war, one particular day, the allies were bombing Germany. And so Rudolf and Athos, both of their families fled to the bomb shelter. Rudolf's family was inside already, and when Adolf and his family joined them in the bomb shelter, Adolf said something which I can't repeat here in reference to the bombers, but Rudolf thought he was talking to him. So there is this great misunderstanding between the two brothers. Now the two brothers had sometimes not always gone along, they'd always managed to put their differences aside. At some point however, it was just too much. So Rudolf and Adolf decided to split their company up to have their own companies, which was set because they did well. Adolf rebranded his company using the first three letters of his name Adi, with three of the three last letters of his last name and, and Rudolf originally called his company Ruda, but then tweaked it to another name similar to a cat. We know them now as Adidas and Puma. Now today, the rivalry between Adidas and Puma for sure is I'm sure a financial one, they want to make sure that they are outdo each other from what I understand, eventually they were able to, to work things out.

Brothers and sisters, how many of you all have brothers and sisters? All right, most of us do. Do you always get along with your siblings? [no] That was very firm right there. I am the oldest of four as you may know. And yes, I did not always get along with my siblings. And yeah, it's funny. You had the ability to say whatever you wanted, and treated your sibling however you wanted, right? But if somebody dared cross them in the playground, or at school, how many were loath to want to go after that person who dared to go after your brother and sister. Amen. All right. Siblings, siblings, siblings, sometimes. We got along and sometimes we didn't.

Today, we're gonna go through the book of Obadiah. What is the book of Obadiah about number one? It's actually the shortest book in the Old Testament 21 verses and it is a it's an Oracle from God, well, Oracle its revelation division or God speaking through a person, generally religious figure, in this case in the form of a prophet named Obadiah. Who is in this, this book? Well, the main characters are obviously

God, but also Obadiah, the kingdom of Edom and the Israelites. Now, Edom has been around for a long time, it's also known as Seir, s-e-i-r.

And so Obadiah now has a word from the Lord Obadiah also is known as a servant of Yahweh or worshipper of Yahweh. When did this all take place? Most likely, it probably took place just after the fall of Jerusalem, some say during the reign of King Jehoram. But most likely, though, after the fall of Jerusalem, which is about 588 586 BC, who are the Edomites? Well, if you've been paying attention or a Sabbath School, you'll find that the Edomites are descendants from Who? Who? Esau. Okay, we were talking about Jacob and Esau earlier this morning and Saba school. Did, Jacob and Esau always have a wonderful loving relationship? Very adversarial. All right. In fact, we find that when Jacob and Esau were born, the Lord said in Genesis 25:23, it says two nations are in your womb, and two people from within you will be separated. One people will be stronger than the other. And the older will serve the younger. Okay, and so they hear this. And of course, mom thinks she needs to make sure that this happened. Of course, we know that when God God can work everything out, right? It's just that there's this problem that we think we know better. And we get in the way of God's work. Amen. We see that through the, through the life of Abraham and Sarah. And now Isaac, Rebecca, the sons, Jacob and Esau. So, you know, as the story goes, we find that one day, Esau had been hunting, he was so hungry, that he showed up to Jacob's place, Jacob had a pot of what? Stew some say lentils, regardless, he had a stew. And he's so hungry, let me have some food. So what is Jacob asked for his birthright. And, you know, I struggled to think you know, Esau, as hungry as he was do, what were you thinking giving your little brother? Your birthright? Number one. It's kind of important, right? So he gives it up, gives it to Isa. And later on, we find that Jacob tricks his father and steals the blessing from his brother Esau, of course, Esau wants to go after him. And Jacob is banished and sent away never to see his mom or dad again, tragedy. And so of course, eventually, we find that there's this rivalry that continues, not just between the two brothers. But during that time, and maybe this is also true today, when you wronged somebody, does the feud just end there? No, it goes down through generations. Now, there's a lot of bad blood between Edom and Israel, Israel, you can find for context just later on maybe or read Psalm 137. It gives context to how Israel felt towards the Edomites during this time. So let's go through the book of Obadiah. Let's just read it. Okay. Obadiah, one through 21. Yeah, you just read it here.

So it says the vision of Obadiah This is what the Sovereign LORD says about Edom. We have a message from the Lord and envoy was sent to the nations to say rise let us go against her for battle. Now at this point Edoms doom is announced Why is there doom? Well, let's just have a little context here. See, I will make you small among the nation's you will be utterly despised. The pride of your heart has deceived you. So Edom has some pride. They think they're better than Israel. It says, You who let live in the class of the rocks and make your home high on the highs. You who say to yourself, who can bring me down to the ground, though you soar like the eagle and make your nest among the stars from there I will bring you down, declares the Lord. So the the kingdom of Edom thinks highly of itself, thinks it's better than Israel.

Ultimately Edoms pride is its downfall downfall. Okay. Edoms Pride is its downfall. Now as we continue in verse five If thieves came to you with robbers in the night oh what disaster awaits you? Would they not steal only as much as they wanted to great pickers came to would they not leave a few grapes? But how Esau will be ransacked? Okay, referring back to Esau, his hidden treasures, pillage, all your allies will force you to the border your friends will deceive and overpower you. Those who eat your bread will set a trap for you, but you will not detect it. And that day declares the Lord will not destroy the wise men of

Edom, those of understanding in the mountains of Esau, your warriors. Teman, will be terrified, and everyone and Esau is mountains will be cut down in the slaughter. So the Lord revealed to Obadiah is basically saying this is what's going to happen to you. Now why? Why should God do this? Verse 10. Because of the violence against your brother Jacob, you will be covered with shame you will be destroyed forever. On that day you stood aloof, while strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem. You were like one of them. You shouldn't gloat over your brother in the day of his misfortune, nor rejoice over the people of Judah and the day of their destruction, nor boasts so much in the day of their trouble. You shouldn't march through the gates of my people in the day of their disaster, nor gloat over them in the calamity in the day of their disaster nor seize their wealth in the day of their disaster. You should not wait at the crossroads to cut down their fugitives nor hand over their survivors in the day of trouble.

So we have this kingdom, Edom, Israel, they're related to a degree and as Edom essentially, let the other kingdoms come in and take over Israel and said did nothing. In fact, Edom enable the surrounding nations basically, to pump their little brother, so to speak. Okay. And Edom is not just being vindictive, okay, they're saying Come on, come in. Esau was relative. And for that culture, okay, that culture, it was unacceptable for what Edom, how they treated Israel in this way. So, you know, we think back again, like I mentioned before, you okay, you can disagree with your siblings, but you're not going to let other people come in, because you are what you are family. And so over the many years, there's this, this pent up anger and frustration, so much so that even when Israel finally is sent into Babylon, they harbored deep resentment towards Edom, in fact, is actually you know what, let's just go to Psalm 137.

Psalm 137. Let's just read that, okay, this is very descriptive. And one of the things I appreciate about the Bible is the Bible is honest, its raw. Okay, now we have to read it from the context that it was written. This is written by somebody who was in captivity in Babylon. So I'm not saying that what we're going to read is something that you should just go and do. We have to understand the context, especially the last verse, All right, we all there. By the rivers of Babylon, we sat and wept when we remembered Zion. So they're thinking back and remembering how great everything was in Zion and now they are captives in Babylon. Their on the poplars we hung our hearts for there, our captors asked us for songs our tormentors, demanded songs of joy. They said, sing us the one of the songs of Zion, how can we sing the songs of Zion while in a foreign land? If I forget you Jerusalem, may my right hand forget its skill. May my tongue cling to the roof of my mouth. If I don't remember you, if I did not consider Jerusalem my highest joy. Remember, Lord, what the Edomites did on that day Jerusalem fell terror down they cried, tear it down to its foundations, daughter Babylon doomed to destruction. Happy is the one who repays you according to what you have done to us. Happy is the one who sees your infant's and dashes them against the rocks. What's the sentiment here? Anger sadness, revenge. Okay, let's just hypothetically say, a king, a country came over, took over our land. It took us either across the ocean or wherever we went. Would we not feel sadness? would we not want to come back to be amongst our family I mean, who would not want to give up living in Southern California, aside from the taxes. But we have the ocean just right over there. We have the mountains over there. There is beauty. We have our families, our friends, all for that to be taken away against our will. So here's the here's the frustration, the anger and angst within Israel. However, if we continue going, we come back to a theme that we've been discussing about the day of the Lord, verse 15, and Obadiah.

Let's go back to Obadiah verse 15, the day of the Lord. And in this case, the day of the Lord, the day of the Lord means God will deliver you. The day of the Lord is the day of the Lord is near for all nations. As

you have done, it will be done to you. Your deeds will return upon your own head and just as he drank on my holy hill, so all the nations will drink continually. They will drink and drink and be as if they'd never been but on Mount Zion will be what deliverance it will be holy and Jacob will possess his inheritance. Jacob will be a fire and Joseph a flame, Esau will be suitable and they will set him on fire and destroy him. There will be no survivors from Esau, LORD have spoken. People from the Negev will occupy the mountains of Esau and the people from the foothills will possess the land of the Philistines. They will occupy the fields of Ephraim and Samaria, and Benjamin will possess Gilead, this company of Israelite exiles who are in Canaan will possess the land as far as Zarephath, the exiles from Jerusalem, who are in Sepharad who will possess the towns of the Negev will go up on Mount Zion to govern the mountains of Esau, and the kingdom will be the Lord's.

So we've gone through this booklet, What does this all mean? Number one, just as it was, for the promise of the arrows realize we can all see comfort in that God does not abandon Israel. God does not abandon Israel, nor does God abandon us. But it promises a future that there is hope. He remembered and did not abandon them. Of course, we have to remember in the context of if they're in Babylon, they're still going to be in Babylon a while, but the Lord does not forget. The other thing that we can also take into account is that God cannot allow evil to continue going on at some point, God will have to say, Enough. Amen. I can't tell you I long for that day when God will say enough.

So what are the lessons could we take from this passage? How about this treat your family well? And while it's not directly, but there is a correlation to the fact of treat your family? Well, what started out as a family dispute turned into a scalp squabble that lasted for years talking about people who have a grudge, right? May we not live with grudges? May we love our family, and care for them? But here's something else. Here's a question then. Am I my brother's keeper? Because God points out to the people, you Edom, you let other nations come in, and take over plunder and turn into slaves, the Israelites in the in the people of God. You just stood by not just by you enabled them? Am I my brother's keeper? Well, actually, let's just take it a step further. Okay. Let's say you have a family member, or one of your brothers or sisters here at church who is struggling with something or you're just going to sit and watch them silently suffer? Or are you just going to say, Hey, how you doing? Do you need help? Or if there's something that's going on in your life that you know is wrong? Do you have the courage in a loving way to say hey, man, I'm concerned about you. What are you doing? out it. I do think that God calls us to love one another. And that also means being honest with one another. Now as we go forward, as we reflect, have you ever been mistreated? I think we've all been mistreated at one point, right? But how did you respond? Did you respond with patience, love? Did your fist hit their face? There are many responses we all could have. Now, of course, God calls us to love, right? To respond with love. But when somebody mistreats us, Hey, that's not cool. We don't like that. Of course, God doesn't say just to rolled over, because was Jesus mistreated? Many times, in fact, one of the themes that we're going to talk about in the book of Mark is that of suffering. But Jesus wasn't a doormat, either. If anything, he used those experiences to have a have a lesson saying, Hey, this is how you treat me. But this is how you should really respond with. So of course, when you're mistreated, respond with love, but also respond with firmness.

And as we move forward, though, the challenge, love your enemies. Love your sibling who just sometimes knows how to fling those little darts at you. Because they know every little sign of weakness that you have. Love your boss who just asks for unrealistic, unrealistic expectations. Love your neighbor when they're playing Metallica on Friday night at midnight, and you're trying to sleep and you're before

because you have to speak the next day. Love your neighbor, when they cuss you out. Love your enemy when they have wronged you. But also remember to trust when you're challenged. When there is an impossible situation. The Lord will deliver you may you have faith that you have courage. My friends, I know we live in a dark time. This has been a hard week for many. But I know that God is faithful. God is true. May the Lord be with you,

Father in heaven as we go forward. May we be honest with you, Lord and our feelings as the psalmist was. But yet help us Lord, to be faithful to love our enemies, our family, our friends, our colleagues, even when they mistreat us, help us the Lord not to be doormats either, to have the courage to say something. And Lord, where it seems that things are impossible. We know that you are possible. And finally, Lord, please come soon. In Jesus name, Amen.

My Grace and peace be upon you all my friends. I love you. Take care. Have a great week.