

Title: The Tale of Two Mountains

Text: Obadiah 1-21

Date: August 9, 2026

Good morning, everyone. For your great blessing and joy, I'd ask that you would open your Bibles to your favorite book Obadiah. The book of Obadiah comes just after Amos and is the next book in The Book of the Twelve. If you're concerned about covering an entire book of the Bible today in one sermon have no fear, it's only 21 verses. I will patiently wait for the rumbling of pages to stop as you remind yourselves of where Obadiah is in the Bible. The book of Obadiah we will read all 21 verses.

This is Obadiah the prophet of the Lord carried along by the Holy Spirit.

And he writes these words: *"The vision of Obadiah. Thus says the Lord God concerning Edom: We have heard a report from the Lord, and a messenger has been sent among the nations: 'Rise up! Let us rise against her for battle!' Behold, I will make you small among the nations; you shall be utterly despised. The pride of your heart has deceived you, you who live in the clefts of the rock, in your lofty dwelling, who say in your heart, 'Who will bring me down to the ground?' Though you soar aloft like the eagle, though your nest is set among the stars, from there I will bring you down, declares the Lord. If thieves came to you, if plunderers came by night - how you have been destroyed! - would they not steal only enough for themselves? If grape gatherers came to you, would they not leave gleanings? How Esau has been pillaged, his treasures sought out! All your allies have driven you to your border; those at peace with you have deceived you; they have prevailed against you; those who eat your bread have set a trap beneath you - you have no understanding. Will I not on that day, declares the Lord, destroy the wise men out of Edom, and understanding out of Mount Esau? And your mighty men shall be dismayed, O Teman, so that every man from Mount Esau will be cut off by slaughter.*

Because of the violence done to your brother Jacob, shame shall cover you, and you should be cut off forever. On the day that you stood aloof, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them. But do not gloat over the day of your brother in the day of his misfortune; do not rejoice over the people of Judah in the day of their ruin; do not boast in the day of distress. Do not enter the gate of my people in the day of their calamity; do not gloat over his disaster in the day of his calamity; do not loot his wealth in the day of his calamity. Do not stand at the crossroads to cut off his fugitives; do not hand over his survivors in the day of distress. For the day of the Lord is near upon all the nations. As you have done, it shall be done to you; your deeds shall return on your own head. For as you have drunk on my holy mountain, so all the nations shall drink continually; they shall drink and swallow, and shall be as though they had never been. But in Mount Zion there shall be those who escape, and it shall be holy, and the house of Jacob shall possess their own possessions. The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor for the house of Esau, for the Lord has spoken.

Those of the Negeb shall possess Mount Esau, and those of the Shephelah shall possess the land of the Philistines; they shall possess the land of Ephraim and the land of Samaria, and Benjamin shall possess Gilead. The exiles of this host of the people of Israel shall possess the land of the Canaanites as far as Zarephath, and the exiles of Jerusalem who are in Sepharad shall possess the cities of the Negeb. Saviors shall go up to Mount Zion to judge Mount Esau, and the kingdom shall be the Lord's."

This is God's word for us this morning.

Let's pray together as we begin.

Our Father we come to you and ask that you would enlighten the eyes of our hearts, that you would open our ears, that you would open our eyes to behold wondrous things from your law. That we might by your spirit with the mind of Christ behold the glory and the wisdom of your Son that we might be conformed into his image for your praise and glory.

We ask in Jesus' name, amen.

If you were to choose to hike up a mountain which of these two mountains, would you choose? The first is a mountain that though you go very very high in elevation it doesn't really feel like it. It's quite an easy hike. Not very rocky ground, pre-cut paths, there's exotic plants, beautiful sites all the way along the trail. There's even stops at these villages indigenous to the area and they receive all travelers as kings. They give them all the delights that they could possibly want. In many ways you while you're on that trail are the envy of the world. Everyone thinks that you're cool on social media because you're there. But at the end of this hike of this steep mountain you discover that it's actually an active volcano and you fall headlong into the volcano. The end. That's option number one.

Option number two; the mountain is treacherous; it doesn't have pre-cut paths. It's rocky. It's dangerous. Storms beat against the mountain. You've cut your knee a couple times. You've come nigh to death because of the beasts that are in the area. Some who started with you have turned back and have gone home. Some who came with you have died along the way. But when you get to the top of the mountain it is ten times as good as the delights of the trail on the other mountain. Beautiful sites. A waterfall that puts Niagara Falls to shame. And everything you could ever want, and you can stay there as long as you want. Which mountain would you choose? One that is the envy of the world on the trail but ends in destruction or one that is treacherous and not desired perhaps even boring to some but ends in unbelievable delight.

That's the dilemma that the text of Obadiah tells us about today. That there is a mountain of the world that promises a whole lot that any person would seemingly want. The world prides itself on being able to offer the delights of life. Indeed, the world makes it seem as if choosing the other mountain, the mountain of the Lord, is a foolish decision. But Obadiah shows us that regardless of how present circumstances may seem, regardless of how exalted and lifted up the mountain of the world may appear right now, the Lord and his mountain will rise and prevail. And the mountain of the world will be judged with the eternal fire

by the God who remains on his throne on Mount Zion and in control. The main idea for the text of Obadiah today is to find salvation at Mount Zion not in the world. Find salvation at Mount Zion not in the world. And the two ways and the two options Obadiah describes to us are these two mountains. The Mount Esau and Mount Zion. The pride of Mount Esau in verses 1-16 and the holiness of Mount Zion in 17-21. He wants to show us that salvation is not found with the pride of the of Mount Esau of the world, but it's found in the Savior of Mount Zion as where salvation is found.

So first he tells us about the pride of Mount Esau. And as a new book, as a new prophet we're coming across it's good to remind us of who this guy is. The author of the book is Obadiah who appears nowhere else in scripture. We do know that his name means the servants of the Lord though. Which is a very crucial title that's given to only very few people. It's given to Moses, to Joshua, to David, and to the true prophets of God. And so, we don't know who this guy is. We do know that he is by his name a true prophet of the Lord. He is a servant of the Lord. And what we see in Obadiah is that he is post-exile much like Joel. And therefore, like Joel while he does reference historical judgment of Edom, he ultimately turns the historical judgment into a way to describe the final day of the Lord of salvation and judgment.

And so, while our last book Amos was nearly exclusively about the judgment on Israel. Obadiah is exclusively about the judgment on Edom. And Edom is the nation that descended from Esau the brother of Jacob who is renamed Israel. He is a troublesome twin brother and several times in the book of Obadiah we see that Edom is referred to as Mount Esau. Which is as in they are descendants from Esau. Edom is significant in the prophets because Edom in the prophetic literature is representative of all the nations. And that is because the name Edom has the exact same letters as the word for mankind.

And so, anytime the prophets use Edom it's like a wordplay to say that he is a representative of the rest of mankind. And we actually saw this last week in Amos 9 if you remember. Last week in Amos 9:12 Amos says, *"that they may possess the remnant of Edom and all the nations who are called by my name."* And we saw in Acts 15 that the Greek translation of the Hebrew Bible reads that as, *"that they may possess the remnant of mankind in all the nations who are called by my name."* Edom is representative of the nations. That's a sort of just Bible reading tip just to have with you as you read the prophets. So, in providentially Amos and Obadiah's similar focus on this representative of all the nations is not on accident but as a part of the stitching together of The Book of the 12.

We have been treating the 12 minor prophets as 12 parts of one big book. And we not only discussed way back in Hosea how this is where the historical evidence points us, but we also have been seen throughout The Book of the 12 how these passages or these books are stitched together with different important passages at the end of one book in the beginning of another. And so, you could think of The book of the 12 and the 12 minor prophets as 12 squares on a quilt that are being stitched together along the way. And at the end you have one long strand of squares. And at the edges of these squares, at the end of one book and the beginning of another, there are these important passages that act as the stitching that stitch the book together and show us how these are all one unified thing saying one unified message. And it's a beautiful design by God.

And we've been seeing these passages come up several times as we've gone through the books. At the end of Hosea, in the beginning of Joel, we saw how these passages have three distinct characteristics. That one is unique. That one passage is unique in respect to the rest of its book. And at least one passage of these passages has a quotation of Jeremiah. And at least one develops the themes of salvation and judgment in the last days. We saw this in Hosea. We saw this in Joel. And we're going to see it again here in Amos and Obadiah because Obadiah itself is distinct. Because it is so short, it's so small and it acts itself as a way to bind together the two books that are on the left and the right of it. Amos and Jonah.

In Amos we just saw that at the end of Amos he's focusing on the salvation of all the nations through representative Edom. And Obadiah he's focused on the judgment of all the nations in representative Edom. And then Jonah. Is Jonah about the salvation of Israel in that story? No, it's about the salvation of an enemy nation the great city Nineveh. And so, on either side of Obadiah which is about the judgment of the nations, we have the prophetic hope of the salvation of the nations in Amos and Jonah. And there's this beautiful stitch between those two squares that we see. And that's where Obadiah shows us and leads us that Jonah, Obadiah, Amos all together as these three squares on the quilt work together to show us that God is both Savior and judge of the whole world.

And in Obadiah we see why God reveals himself as judge of the whole world through Obadiah's presentation of the pride of Mount Esau. The primary sin that Obadiah points out about the nations, about the world, about Edom, is pride. Pride is taking pleasure in self-focused, self-exaltation. Pride is one of the sins that continue to come up all over scripture. Why? Because it's so typical to a sinful human being's heart. As 1 John 2:16 tells us, pride is one of the defining features of what it is in the world and what the world produces. 1 John tells us, *"For all that is in the world - the desires of the flesh and the desires of the eyes and the pride of life - is not from the Father but is from the world."* And Obadiah shows us that pride is from the world in describing the primary sin of all the nations as pride. And specifically, he says in verses 1-4, look at verse 3 for example. *"The pride of your heart has deceived you, you who live in the clefts of the rock, and you're lofty dwelling, who say in your heart, 'Who will bring me down to the ground?'"* It's Obadiah's charge against the nations that they are so lofty, so self-focused, so self-exalting that they believe that they could never be taken down.

And Obadiah moves to describe the three primary components of worldly pride. Pride in riches, pride in knowledge, and pride over the failure of God's people. The world takes pride in their riches, their knowledge, and over the failure of God's people. And so first in verses 5-7 he describes how they take pride in their riches. And he does so through saying that this is what the Lord is going to do to tear them down from their pride. He says, *"If thieves came to you, if plunderers came by night - would they not steal only enough for themselves? If grape gatherers came to you, how would they not also leave gleanings? But how Esau is pillaged, his treasures sought out!"* In other words, even a thief would come in and would leave some stuff because not everyone has a bunch of valuable things that a thief wants. Even grape gatherers come in and they leave some things behind when they gather the grapes. But Esau, the Lord is not like a thief. He is going to pillage them completely. He's taking away all of what they consider valuable. For the Lord to tear down the pride of Esau he says number one way to do that is to take away their riches because they have so much pride in what they own.

Perhaps the easiest thing for the world to do to signal higher status is to accrue a bunch of physical stuff, is to accrue a bunch of riches, to pursue money and wealth and resources. It's a demonstration of one's value, of one's prestige. From childhood to retirement age the person who has the biggest and shiniest toys wins. The world loves to take pride in its riches. Pride not only exalts in self through the accrual of riches but also through the accrual of knowledge. He says in verse 8 & 9, *"Will I not on that day, declares the Lord, destroy the wise men out of Edom, and the understanding out of Mount Esau? And your mighty men shall be dismayed, so that every man from Mount Esau be cut off by slaughter."*

The second way the Lord tears down the pride of Edom is by tearing down their wisdom and their understanding because they take pride in it. The Apostle Paul says in 1 Corinthians 8 to that *"knowledge puffs up."* That is knowledge that isn't concerned with love of God and love of neighbor with serving others but is only concerned about oneself. And it's not hard to imagine, friends, how the world perceives of wisdom and knowledge merely as a tool to exalt oneself. It is the height of pride to be one who thinks they have such good knowledge, such good wisdom to use that knowledge of wisdom to say you know what God isn't real or this human life is not as valuable as that human life. That is the height of pride in knowledge. The world puffs itself up with the knowledge acquired through science and foolishly declares on the basis of that knowledge that God is not real. That human life in the womb does not matter. That is pride on full display. The ends of getting pride through knowledge and wisdom.

Third he says that they have pride over the failure of God's people. He says this in verses 10-16, he says, *"Because of the violence done to your brother Jacob, shame shall cover you, and you shall be cut off forever. On the day that you stood aloof, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them."* And then he continues to command them to do what they already did. He commands them not to do what they already did. They did gloat over the day of their brother when he was put in exile. They did rejoice over the ruin of the people of Judah. They boasted over his day of distress. They entered into the gate of his people in the day of their calamity. They gloated over his disaster. They looted all his wealth. They stood at the crossroad and cut off all his fugitives and they handed over their survivors in the day of their distress.

Whenever the people of God fell in their sin, whenever they were ransacked by the nations of Syria and Babylon, Edom stood there and watched, laughed, gloated, joined in on the fun. They gloated over the disaster. They had pride. They boasted in the day of the distress of the people of God. The world loves it when the church fails. The world takes deep pride in making the church look foolish. The world praise on and gloats over the weaknesses of the people of God. They love to see us fail. They love to oppose us. They love to persecute us, and they take pride in their ability to do so.

This is the kind of pride that the Lord speaks against in Proverbs 24 & 17 where he says, *"Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles."* Where again he says, *"Whoever mocks the poor insults his Maker; he who is glad at calamity will not go unpunished."* The world loves pride in their riches, pride in exalting over the people of God, pride in their knowledge and wisdom. That is the pride of the world. That is a pride that the Lord says in verse 3 deceives. *"The pride of your heart has deceived you."* It is deceptive, it is sneaky, and it hides in the innermost part of the hearts. The world is

prideful in all these things and invites us to join in. They say look how good we have it over here. Riches, wealth, no one hates us because of what we believe. Look how nice we have it over here with all of our knowledge that we've attained through rationalism, through science, look how good we have it over here. Don't you want to have a piece of this?

Friends beware of pride. Beware of the silliness of the world to take pride in riches, to take pride in knowledge. We need to be on the watch for how pride rears its ugly head in our lives. For how self-focused, self-exaltation could possibly show up in our hearts. We need one another to point out to us when we are being prideful. Because as Proverbs 16:18 says, *"Pride goes before destruction, and a haughty spirit before fall."* Friends beware of thinking much of yourself because of an excess of physical blessings or skill. Beware of the pursuit of riches as it is not only vain but it's merely a symptom of the pride within you. Beware of thinking too highly of yourself just because you are perceived to be wise or knowledgeable about different subjects or because you have a particular skill with a trade. Beware of pursuing further knowledge merely for puffing up and not for serving others. Beware of the temptation to make yourself feel better or greater than others at their expense and by putting them down. And most of all beware of the lie of the world that true life and salvation is found in the pride of life and the prideful disdain for God and the prideful hatred of his word and prideful hatred of his people.

So many people walk away from the faith because they believe that lie. Because they believe that it's really better on the other side. Because they really believe that the pride of life, the desires of the flesh, the desires of the eyes is really that much better. That because the people of God are persecuted or opposed or because the path on Mount Zion seems to be more rocky than the other. That we must have it wrong. That we must be incorrect. Never fall to that lie. And never lose sight of God's heavenly perspective on the hatred and the opposition of his people because of their faithfulness to his word. Why? Because the end of the pride of the world is described in 15-16. *"The day of the Lord is near upon all the nations. As you have done, it shall be done to you; your deeds shall return on your own head. For as you have drunk on my holy mountain, so the nations shall drink continually; they shall drink and swallow, and shall be as though they had never been."* The end of the pride of the world is fitting righteous judgment. It's going headlong into a volcano at the top of Mount Esau. As Romans 2:6 says, *"The Lord will render to each one according to his works."* God will do as he says in verse 4. Which is bring down those who soar like eagles in the stars. He will make them as though they had never been.

For we who sit in suffering on Mount Zion God will settle the score. He will settle the score. For those tempted by the pride of life, one of the solutions to pride is to consider its end and its outcome of life. Pride has no place before the magnitude of God's righteousness and might and holiness and judgment. What a solution to pride today. If you think that you're something, if we ever think that we might be something, just consider God and his righteousness and his holiness and his horrible judgment and you will feel this small before the might of who God is. No pride could ever stand. Let's properly see ourselves in the light of God's holiness and greatness and to see how small we truly are, how poor we are, how needy we are, how sinful we are, and then let us remain humble each and every day. As God says in James 4:6, *"God opposes the proud but he gives grace to the humble."* The day of the Lord is indeed near and it's a

fitting judgment that is coming on all the heads of those who follow the way of the world and the sinfulness of the nations. The pride of Mount Esau does not lead to salvation but leads to judgment.

But the question that naturally arises is that is there escape, is there another option, is there another mountain to cling to? And Obadiah tells us that there is. Because opposite the pride of Mount Esau is the holiness of Mount Zion. We read about this in verse 17 where he says, *"But in Mount Zion,"* in the place of God's dwelling, in his holy tabernacle, his holy throne room, *"there shall be those who escape, and it shall be holy."* Contrary to the sinful pride of Mount Esau stands the pure holiness of Mount Zion. Contrary to the judgment that Mount Esau will face, Mount Zion is a place of escape for those who cling to it. If we want the problem of sin taken care of, if we want holiness and blamelessness before God, if we want our pride to be made nothing, if we want to escape the judgment of God then we must ascend Mount Zion not Mount Esau. And at the top of Mount Zion, we will receive plentiful possessions, a privileged position, and we'll see and glorify a praiseworthy King.

So, first at the top of Mount Zion Obadiah tells us that we will have plentiful possessions. Let's read in verses 17-20 where he says after the first line of 17, *"and the house of Jacob shall possess their own possessions. The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor of the house of Esau, for the Lord has spoken. Those of the Negeb shall possess Mount Esau, and those of the Shephelah shall possess the land of the Philistines; they shall possess the land of Ephraim and the land of Samaria, and Benjamin shall possess Gilead. The exiles of Israel shall possess the land of the Canaanites as far as Zarephath, and the exiles of Jerusalem shall possess the cities of the Negeb."* The south. And so, all of these places that are outside of the land of God mind you the outside of the promised land of Israel places of all the nations the places of Mount Esau the places all over the world become the possession of God's people.

The psalmist states in Psalm 24:1 that, *"The earth is the Lord's and the fullness thereof."* Where Isaiah 66:1 says that *"Heaven is my throne, and the earth is my footstool."* All of the earth belongs to the Lord, and he is going to redeem it and restore it to give it to his people. Bountiful, plentiful, possessions that they will have. Not only does possession mean to get land or get things but this is language from Joshua whenever they had the conquest of the land. If you remember in Joshua 13-21, you have read that recently, they possessed the land, but they also possessed some of the people in that land as one of their own.

Rahab the Gentile prostitute becomes a part of the people of God when her land is possessed. The Gibeonites who sort of in an interesting way become a part of the people of God when their land becomes possessed. To possess the nations in other words is to possess not only its land but its people. To have a restored earth and a restored people of God from every tribe, tongue, and nation. That is the possession that we have waiting for us. That is the possession of those who cling to Mount Zion and not to the world. It is all creation restored and our brothers and sisters in the Lord. That's a beautiful thing for all eternity. What plentiful possessions we have.

And isn't that ironic that the world wants to take pride in all of its riches it has. It wants to try to appeal to us along the lines of physical wealth and well-being. It wants to try to persuade us that you know what the

real pride of life is here and now. The real possessions happen here. Live your best life now. But those who are prideful in the riches like that will actually fail to inherit the plentiful eternal possessions with Christ. How foolish it is brothers and sisters to take pride in what we have here on earth. This is what the Lord tells us to beware of in Matthew 6 where he says, *"Do not lay up for yourself treasures on earth, where moth and rust destroy and where thieves breaking in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there will your heart be also."* Those who ascend Mount Zion and who inherit the earth are not prideful like the world. They do not think they are rich when they have all the possessions of the earth. They do not consider themselves great and mighty.

No, the inhabitants of Mount Zion are those who are poor in spirits, who are humble and lowly in heart, who know who they are before a holy and righteous God, who humbly repent of their sin and believe in Christ alone for salvation. And who consider all of their treasures all of their wealth to be of heaven and not of earth. This is why the Lord Jesus says in Matthew 5 *"Blessed are the poor in spirit, for theirs is,"* what, *"the kingdom of heaven.... Blessed are the meek,"* not the prideful for theirs is what, *"they shall inherit the earth."* They shall possess all of the earth. *"Blessed are those who are persecuted for righteousness' sake,"* for why, *"for theirs is the kingdom of heaven."* Humility, those who are humble in spirit, those who believe in Christ and those who repent of sin, those who do not go the way of the world, are those who inherit all of the world. Those who inherit the earth. Let's humbly repent and believe in Christ today and become rich in faith and rich in our possessions to come. On top of Mount Zion, we have plentiful possessions.

Second, he tells us that we have a privileged position. A privileged position. He tells us this in 21. He says, *"Saviors shall go up to Mount Zion to rule,"* or better the word for rule is to judge, *"Mount Esau."* So, the picture he paints is all of these deliverers, all of these saviors are ascending going up to Mount Zion to judge Mount Esau. To judge the nations. Instead of those who the Lord brings down, remember verse 4 he brings them down from the nations, we, those who are on Mount Zion go up. We go up to the top of Mount Zion in verse 21. Going up to Mount Zion is the hope that Hosea described back in Hosea 1:11. Where he says, *"and they shall appoint for themselves one head."* Or one king. *"And they shall go up from the land."* As in go up to Mount Zion from the land. But Obadiah says that there are saviors, plural, who are going to Mount Zion and that they all judge Mount Esau.

I don't know about you but last time I checked there's only one Savior. Yes, amen! Christ alone saves! God saves! There's only one Savior! So how in the world are there many saviors going up to judge the nations? I believe that here in the Old Testament even we have Obadiah saying that we're describing a doctrine called union with Christ. A beautiful thing that we see in the New Testament. As we see in Hosea 1:11 once again there's one head, one king atop Mount Zion who is the Lord, who is the Messiah, the Lord Jesus. But we see in the New Testament that everyone who is united to Christ by faith who become believers in him and who are bound to him by faith everything that is true of Christ becomes true of them. So as Ephesians 2:6 says, *"and he raised us up with him and he has seated us with him in the heavenly places."* On Christ's throne even now. And so just as Christ is the Savior who ascends Mount Zion to judge the nations so everyone who believes in him does, he brings up with him to sit on thrones with him and judge.

In fact, this is exactly what Jesus says in Matthew 19:28 to his disciples. He says, *"Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."* This is exactly what Paul is referring to in 1 Corinthians 6:2 where he says, *"Or do you not know that the Saints,"* the holy ones, *"will judge the world?"* We who were repelling against the Lord, who were a part of Mount Esau, who were prideful in our riches, who were prideful in our strength, who were anything but faithful to Jesus are given a privileged position if we believe in him. Where he raises us up with him, seats us with him atop Mount Zion on his throne. And that we even partake in and are members of the judgment that is going to be brought on the nations. Amazing. Amazing, what the Lord has done for us in Christ. And indeed, we have come to Mount Zion even now. Make no mistake about it. We have come to this Mount Zion even now if we have believed in Christ.

Hebrews 12:22 says, *"But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem.... and to God, the judge of all."* We have such a privileged position friends in Christ. And the irony here once again is that the world thinks that position in the world is what matters. That might in the world standards is what matters. That that's where salvation is found. That that's where happiness is found. That that's where joy is found. To make yourself great in the eyes of the Lord. But actually, true exaltation comes from deep humility. We see this in Jesus Christ himself as Philippians 2:4-11 says, *"Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be exploited, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord."* Humility leads to exaltation. The world will tell you that exaltation looks like self-exaltation, but the gospel tells us that exaltation looks like self-humiliation. Being humble and lowly in heart. It does not mean being true to yourself and your desires but denying yourself and believing in Christ and following him each day. That is what exaltation, that is what salvation, looks like. And on top Mount Zion we have that privileged position.

And third and finally we have also a praiseworthy King. Although we are exalted to a status that we did not deserve, and we sit and judge and rule with Christ. The final message of the book of Obadiah is not that man we are so great but look at what he says in the very last line of the book, *"and the kingdom shall be the Lord's."* The Lord will reign forever and ever. All glory belongs to the Lord who reigns as the king of the universe as we read in Revelation 11. At the end of all things the song and the shout and the declaration is going to be the kingdom of the Lord has become the kingdom, the kingdom of the world rather has become the kingdom of the Lord and of his Christ and he shall reign forever and ever.

Whereas he says later in verse 17, *"We give thanks to you Lord God Almighty, who is and who was, for you have taken your great power and you reign. The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and the saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth."* We may think we are so great

because of our riches or because of our skill, because of our knowledge, because of our strength, we may think that we are all that, but God is wisdom itself. He is the revealer of all knowledge; he is the King of Kings and the Lord of Lords. Tiny human beings being prideful about anything is not only foolish but it's blasphemous. Because the king who deserves all boasting, who deserves all praise, who deserves all honor, who deserves all blessing, all majesty, all obedience, all exaltation, all riches, all power, all wisdom, all knowledge, and all of everything is the Lord and not us. The Lord reigns. He is worthy of it all. He is the only praiseworthy King.

The Lord reigns friends. So, take heart in suffering and in the opposition from the world. Exiled Israel and the faithful remnant that was among them we're seeing Edom gloat over them. And they felt like all was lost but yet the Lord had other plans. A promise that he would reign forever and not the world. As Jesus says in Matthew 5:11 & 12, *"Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you."* The Lord is making all things right. The Lord, not the rulers of this age, not the presidents and the kings and the parliaments of this world, the Lord will reign forever. The Lord reigns. Friends do we act like it. Do our lives reflect the truth that the kingdom is the Lord's? How can we do that? How can we act like and follow the truth that the kingdom belongs to the Lord?

Well first of all we can join the kingdom. We can humbly repent of our sins and believe in Jesus Christ. There might be some of you in here today who are probably on Mount Esau prideful thinking I got it. I got heaven all by myself. The world is all there is to offer. Friend you are so wrong. The best way you can recognize that the Lord is king is by repenting of your sin, denying yourself as the king of your life and submitting to the Lord as the king of the universe. And when we do, when we believe in Jesus Christ his son as Colossians 1:13 says, *"He has delivered us from the domain of darkness and he has transferred us to the kingdom of his beloved Son."* If you want to be in the Lord's kingdom, the kingdom of his beloved son, then believe in Christ today. That's the first way we can act like the Lord actually reigns.

Secondly, we should become a part of his kingdom embassies, the local church. The Lord's kingdom is now. Christ has brought it near to us. He sits on the throne right now in the heavenly places never to be dethroned again, never. But the kingdom on earth here is only seen where his people are. And the Lord has set up little kingdom embassies for his sojourners, for his exiles on earth, and it's called the local church. And so, if you want to be in obedience to the king, if you want to say the kingdom is the Lord's, and I want to show that with my life and with my obedience, then become part of a local church. Become a member of a local church. Be baptized into membership of a local church. Submit to the leadership of King Jesus and being a part of his kingdom embassies.

Third while you're there obey him. Do we give all honor and praise to the Lord as the king who deserves it? Are we submissive and obedient to the King's will or are we take his word as an opinion for our lives? And what about sin in our lives? What about besetting sins? How does the Lord being King address that? Well friends we who believe in Christ, who are with him and have gone up to Mount Zion with him, we have within us divine regal superpower supernatural strength to no longer obey sin in our lives. Don't go at sin from a loser's perspective. Jesus Christ has conquered over every sin, and he's made you a

conqueror with him. Rule over your life with the authority that has been given you through union with Christ and go at your sin from the throne of King Jesus.

Fourth and finally do you want your life to reflect the truth that the kingdom belongs to the Lord? Well then spread the kingdom. Spread it far and wide. What was the last words of Jesus before he left the earth? *"All authority in heaven and on earth has been given to me."* Why? Because I'm king and it belongs to me. And so, what does he tell us to do? Go into all the world, make disciples of all the nations, baptize them into local churches, and teach them everything that I commanded you. You want your life to reflect the truth that the kingdom is Lord's? Then make new kingdom embassies all over the world.

And that starts here friends. Do we want to be a church that is a disciple making church who make disciples, who will also make disciples, who will spread the kingdom far and wide, who obey the Great Commission, who will obey King Jesus? Do we want to be a church that plants church planting churches, kingdom embassy planting embassies? Do we want the night sky of the world to be just splattered with the stars of Christ's church until the whole earth is filled with the knowledge of his glory? Do we want that? Does the kingdom belong to the Lord? Do we want our lives to reflect it as a church? Then let's be about what the king has told us to do. That is why we are here. That is why we're not in heaven. We're here to do that beautiful work. To be about sharing the gospel, to be about evangelizing the lost, and be about putting new churches in the world today. Because the kingdom is Lord's, and we should give all our glory to him with our lives both individually and corporately.

Friends Obadiah told us that salvation is not found in the pride of Mount Esau but in the Savior of Mount Zion. Which mountain are you on right now? Which path are you treading right now? Which mountain should you choose now? Ascend Mount Zion through Christ and find salvation, find possessions, find position, find the praiseworthy King there and there alone.

Let's pray together as we close.

Father, we thank you that you are the King and we're not. We thank you that you sit on the throne, and we don't. Father, we thank you that we can trust you as the King of the ages. Lord, we thank you and praise you that you are a King who righteously judges. The Lord who also has provided a Savior to bring us with him an escape from the judgment. Father let us live lives of gratitude to you for this gracious work in your son Jesus. Let us live lives today that reflect and that show that we have a new king and it's not us. It's not the president, it's not the King of England, it's not any world power that might come but it's the king of a kingdom that is not of this world and his name is Jesus. Lord, please help us as a church, as an embassy of your eternal kingdom to even now reflect the song that's being sung in heaven and to offer and render worship to you in response to what you have done for us.

We pray in Jesus' name, amen.

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