

OBADIAH

The Argument

The Idumeans, which came of Esáu, were mortal enemies alway to the Israelites, which came of Jaakób, and therefore did not only vexe them continually with sundry kinds of crueltie, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperity, and did most triumph against Israél, which was in great affliction and miserie, God raised up his Prophet to comfort the Israelites, for asmuch as God had now determined to destroy their adversaries, which did so sore vexe them, and to send them such as should deliver them, and set up the kingdom of Messiáh, which he had promised.

The vision of Obadiáh. Thus saith the Lord God against Edóm, ^aWe have heard a rumor from the Lord, and an ambasadour is sent among the heathen: arise, and ^blet us rise up against her to battle.

2 Behold, I have made thee small among the heathen: thou art utterly despised.

3 The ^cpride of thine heart hath deceived thee: thou that dwellest in the clefts of the rocks, whose habitation *is* high, that saith in his heart, Who shall bring me down to the ground?

4 Yea though thou exalt thy self as the eagle, and make thy nest among the stars, thence will I bring thee down, saith the Lord.

5 ^dCame theves to thee or robbers by night? how wast thou brought to silence? would they not have stollen, till they had ynough? if the grapegatherers came to thee, would they not leave *some* grapes?

6 How are the things of Esáu sought up, *and* his treasures searched?

7 All the men of thy confederacie ^ehave driven thee to the borders: the men that were at peace with thee, have deceived thee, *and* prevailed against thee: *they that eat* thy ^bbread, have laid a wound under thee: there is none understanding in him.

8 Shall not I in that day, saith the Lord, even destroy the wise men out of Edóm, and understanding from the mount of Esáu.

9 And thy strong men, ^o Temán, shalbe afraid, because every one of the mount of Esáu shalbe cut off be slaughter.

10 For thy crueltie against thy ^obrother Jaakób, shame shall cover thee, and thou shalt be cut off for ever.

11 When thou stodest ^hon the other side, in the day that the strangers carried away his substance, and strangers entered into his gates, and cast lotttes upon Jerusalém, even thou wast as one of them.

1 a God has certainly revealed to his Prophets that he will rise up the heathen to destroy the Edómities, whereof the rumor is now published, Jer. 49.14.

1 b Thus the heathen encourage themselves to rise against Edóm.

3 c Which despises all others in respect of yourself and yet are but a handful in comparison of others, and are shut up among the hills as separate from the rest of the world.

5 d God will so destroy them that he will leave none, though thieves when they come, take but till they have enough, and they that gather grapes, ever leave some behind them, Jer. 49.9.

7 e They in whom you did trust, for to have help and friendship of them shall be your enemies and destroy you.

7 f That is, your familiar friends and guests have by secret practices destroyed you.

10 g He shows the cause why the Edómities were so sharply punished: to wit, because they were enemies to his Church, whom now he comforts by punishing their enemies.

11 h When Nebuchad-nezzár came against Jerusalém, you joined with him and had part of the spoil, and so did rejoyce when my people, that is, your brother was afflicted, where as you should have pitied and helped your brother.

12 But thou shuldest not have beholden the day of thy brother, in the day that he was made ^aa stranger, neither shuldest thou have rejoiced over the children of Judáh, in the day of their destruction: thou shuldest not have spoken proudly in the day of affliction.

13 Thou shuldest not have entered into the gate of my people in the day of their destruction, neither shuldest thou have once looked on their affliction in the day of their destruction, nor have laid hands on their substance in the day of their destruction.

14 Neither shuldest thou have stand in the cross ways to cut off them, that should escape, neither shuldest thou have shut up the remnant thereof in the day of affliction.

15 For the day ^kof the Lord *is* near, upon all the heathen: as thou hast done, it shall be done to thee: thy reward shall return upon thine head.

16 For as ye have ^ldrunk upon mine holy Mountain, so shall all the heathen drink continually: yea, they shall drink and swallow up, and they shalbe ^mas though they had not been.

17 But upon mount Zión shall be deliverance, and it shalbe holy, and the house of Jaakób shall possess their possessions,

18 And the house of Jaakób shalbe ^aa fire, and the house of Joséph a flame, and the house of Esáu as stubble, and they shall kindle in them and devour them: and there shalbe no remnant of the house of Esáu: for the Lord hath spoken it.

19 And they shall possess the South side of the ^omount of Esáu: and the plain of the Philistims, and they shall possess the fields of Ephráim, and the fields of Samaria, and Benjamín *shall have* Gileád.

20 And the captivity of this host of the children of Israél, which were among the ^pCanaanites, *shall possess* unto Zarepháth, and the captivity of Jerusalém, which is in Sepharád, shall possess the cities of the South.

21 And they ^othat shall save, shall come up to Mount Zión to judge the mount of Esáu, and the kingdom shalbe the Lord's.

12 i When the Lord deprived them of their former dignity and gave them to be carried into captivity.

15 k When he will summon all the heathen, & send them to destroy you.

16 l That is, rejoiced and triumphed.

16 m The Edómities shall be utterly destroyed, and yet in despite of all the enemies I will reserve my Church and restore it.

18 n God attributes this power to consume his enemies to his Church which power is only proper to him, as Is. 10.17, Deu. 4.24, Ebr. 12.29.

19 o He describes how the Church shall be enlarged and have great possessions, but this chiefly is accomplished under Christ when as the faithful are made heirs and lords of all things by him which is their head.

20 p By the Canaanites the Jews mean the Dutchmen, and by Zarepháth, France, and by Sepharád, Spain.

21 q Meaning that God will raise up in his Church such as shall rule and govern for the defense of the same, and destruction of his enemies under Messiáh, whom the Prophet calls here the Lord and head of this Kingdom.