

9 For lo, I wil commande and I wil fiste the house of Iſraél among all nacions, like as corne is ſifted in a ſiue: yet ſhal not y<sup>h</sup> leaſt ſtone fall vpon the earth.

10 But all the ſinners of my people ſhal dye by y<sup>h</sup> ſworde, which ſay, The euil ſhal not come, nor haſten for vs.

11 In that day wil I riſe vp the tabernacle of Dauid, that is fallen downe, and cloſe vp the breaches thereof, and I wil riſe vp his ruines, and I wil buyld it, as in the daies of olde,

12 That they may poſſeſſe the remnant of Edóm, and of all the heathé, becauſe my Name is called vpon them, ſaith y<sup>h</sup> Lord, that doeth this.

13 Beholde, the daies come, ſaith the Lord, that the plowman ſhal touche the mower, & the treader of grapes him that ſoweth ſede: and the mountaines ſhal droppe ſwete wine, and all the hilles ſhal melt.

14 And I wil bring againe the captiuitie of my people of Iſraél: and they ſhal buyld the waſte cities, and inhabite them, and they ſhal plant vineyardes, and drinke the wine thereof: they ſhal alſo make gardés, & eat the frutes of them.

15 And I wil plant them vpon their land, and they ſhal no more be pulled vp againe out of their land, which I haue giuen them, ſaith the Lord thy God.

1 Signifying that there ſhal be great plenty of all thiſg ſo that when one kinde of frute is ripe, another ſhulde followe & euerie one in courſe. Leu 26 5

m Read Iocł, 3:18 n The accompliſhment he reof is vnder Chriſt, when they are planted in his Church, out of y<sup>h</sup> which they can neuer be pulled, after they are once graſſed therein

h Meaning, y none of his ſhulde periſh in his wrath.

i I wil ſend y<sup>h</sup> Mefsiáh promiſed and reſtore by him the ſpirituall Iſraél. Act 15. 16. k Meaning y the very enemies, as wete the Edomites & others, ſhulde be ioyned w the Iewes in one ſocietie and body, whereof Chriſt ſhulde be the head.

# O B A D I A H.

## THE ARGUMENT.

The Idumeans, which came of Eſáu, were mortal enemies alway to the Iſraelites, which came of Iakób, & therefore did not onely vexe them continually with ſondry kindes of crueltie, but alſo ſtirred vp others to fight againſt them. Therefore when they were now in their greateſt proſperitie, and did moſte triumphe againſt Iſraél, which was in great affliction and miſerie, God raiſed vp his Prophet to comfort the Iſraelites, for aſmuch as God had now determined to deſtroy their aduerſaries, which did ſo ſore vexe them, and to ſend them ſuche as ſhulde deliuer them, and ſet vp the kingdome of Mefsiáh, which he had promiſed.



He viſion of Obadiáh. Thus ſaith y<sup>h</sup> Lord God againſt Edóm, We haue heard a rumor ſiô the Lord, and an ambafadour is ſent amôg the heathen: ariſe, and let vs riſe vp againſt her to battel.

Beholde, I haue made thee ſmale among the heathen: thou art vtterly deſpised.

The pride of thine heart hath deceiued thee: thou that dwelleſt in the cleftes of the rockes, whoſe habitacion is hie, that faith in his heart, Who ſhal bring me downe to the grounde?

Yea though thou exalt thy ſelf as the egle, & make thy neſt among the ſtarres, thence wil I bring thee downe, ſaith the Lord.

Came theeues to thee or robbers by night? how waſt thou brought to ſilence? wolde they not haue ſtollen, til they had ynough? if the grapegatherers came to thee, wolde they not leaue ſome grapes?

How are the things of Eſáu ſoght vp, & his treaſures ſearched?

All the men of thy confederacie haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againſt thee: they that eat

thy bread, haue laid a woude vnder thee: there is none vnderſtanding in him.

Shal not I in that day, ſaith the Lord, eue deſtroy the wiſe men out of Edóm, and vnderſtanding from the mount of Eſáu.

And thy ſtrong men, ô Temán, ſhal be afrated, becauſe euerie one of the mount of Eſáu ſhal be cut of by ſlaughter.

For thy crueltie againſt thy brother Iakób, ſhame ſhal couer thee, and thou ſhalt be cut of for euer.

When thou ſtoodeſt on the other ſide, in the day y<sup>h</sup> the ſtrangers caryed away his ſubſtance, and ſtrangers entred into his gates, and caſt lottes vpon Ieruſalém, euen thou waſt as one of them.

But thou ſhuldeſt not haue beholden the day of thy brother, in the day that he was made a ſtranger, nether ſhuldeſt thou haue reioyced ouer the children of Iudáh, in the day of their deſtruction: thou ſhuldeſt not haue spoké proudly in the day of affliction.

Thou ſhuldeſt not haue entred into the gate of my people in the day of their deſtruction, nether ſhuldeſt thou haue looked on their affliction in the day of their deſtruction, nor haue laid hands on their ſubſtance in the day of their deſtruction.

Nether ſhuldeſt thou haue ſtand in the croſſe waies to cut of them, that ſhulde eſcape, nether ſhuldeſt thou haue ſhut vp

f That is, thy familiar friends and gheſtes haue by ſecret practiſes deſtroyed thee.

g He ſheweth the cauſe why the Edomites were ſo ſharply puniſhed: to wit, becauſe they were enemies to his Church, whoſe now he coſorteth by puniſhing their enemies h Whé Nebuchad-nezzár came againſt Ieruſalém, y<sup>h</sup> ioyned it with him & had it part of y<sup>h</sup> ſpoile, & ſo did it reioyce when my people, y<sup>h</sup> 15, thy brother were afflicted, where as thou ſhuldeſt haue pitied & holpé thy brother. i When the Lord deſtroyed them of their former dignitie and gaue them to be carryed into captiuitie.

a God hath certainly reueiled to his Prophetes y<sup>h</sup> he wil riſe vp the heathé to deſtroy the Edomites, whereof y<sup>h</sup> rumour is now publiſhed. Ierem. 49:14 b Thus y<sup>h</sup> heathé incourage them ſelues to riſe againſt Edóm. c Which deſpiſeth all others in reſpect of thyſelf & yet are but an handſul in compariſon of others, and are ſhut vp among the hilles as ſeparate from the reſt of the worlde. d God wil ſo deſtroy them y<sup>h</sup> he wil leaue none, though theeues when they come, take but til they haue ynough, and they that gather grapes, euer leaue ſome behinde them. Ierem. 49:9. e They in whom thou diddeſt truſt, for to haue helpe and friendſhip of them ſhal be thine enemies and deſtroy thee.

k Whē he wil sommon all y heathen, and fend them to destroy thee I that is, reioiced & trūphed  
m The Edomites shalbe vterly destroyed, & yet in despite of all y enemies I wil reuerue my Church & restore it  
n God attributeth this power to consume his enemies to his Church which power is only is proper to hī self, as Lia 10, 17 den 4, 24 chr 12, 29

the remnant thereof in the daie of affliction.

15 For the daie<sup>k</sup> of the Lord is nere, vpon all the heathen: as thou hast donè, it shal be done to thee: thy rewarde shal retuine vpon thine head.

16 For as ye haue<sup>l</sup> drunke vpon mine holy Mountaine, so shal all the heathen drinke continually: yea, thei shal drinke and swallowe vp, and thei shal be<sup>m</sup> as thogh thei had not bene.

17 But vpon mount Ziōn shal be deliuerāce, and it shalbe holy, & the house of Iakób shal possesse their possessions,

18 And the house of Iakób shalbe<sup>n</sup> a fyre, and the house of Ioséph a flame, and the house of Esáu as stubble, & thei shal kindle

in them and deuoute them: and there shal be no remnant of the house of Esáu: for the Lord hath spoken it.

19 And thei shal possesse the South side of the<sup>o</sup> mount of Esáu: and the plaine of the Philistims, and thei shal possesse the fieldes of Ephráim, & the fields of Samaria, and Benjamin shal haue Gileád.

20 And the captiuitie of this hoste of the children of Iliácl, which were among the<sup>p</sup> Canaanites, shal possesse vnto Zarepháth, and the captiuitie of Ierusalém, which is in Sepharád, shal possesse the cities of the South.

21 And thei that shal saue, shal come vp to Mount Ziōn to iudge the mount of Esáu, and the kingdome shalbe the Lords.

o He describeth how the Church shalbe enlarged & haue great possessions, but this chiefly is accomplished vnder Christ when as the faithful are made heires and Lords of all things by him which is their head.  
p By the Canaanites the Iewes meane the Dutche men, and by Zarepháth, France, and by Sepharád, Spaine  
q Meaning y God wil raise vp in his Church such as shal rule & gouerne for y defence of y same, and destruction of his enemies vnder Meſſi-  
án, vnto whom the Prophet calleth here the Lord & head of this kingdome.

# IONAH.

## THE ARGUMENT.

**W**hen Ionáh had long prophesied in Israël and had little profited, God gaue him expresse charge to go, and denounce his iudgements against Niniueh the chief citie of the Assyrians, because he had appointed, that thei which were of the heathen, shoulde conuert by the mightie power of his words, and that within thre daies preaching, that Israël might se how horribly thei had provoked Gods wrath, which for the space of so many yeres, had not conuerted to the Lord for so many Prophetes and so diligent preaching. He prophesied vnder Iosif, and Ieroboám, as 2 King. 14, 25.

### CHAP. I.

3 Ionáh fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.



He worde of the Lord came<sup>a</sup> also vnto Ionáh the sonne of Amittái, saying,

Arise, and go to<sup>b</sup> Niniueh, that<sup>c</sup> great citie, and crye against it: for thei wickednes is come vp before me.

3. But Ionáh rose vp to<sup>d</sup> flee into Tarshish from the presence of the Lord, and went downe to<sup>e</sup> Iaphó: & he founde a ship going to Tarshish: so he paid the fare thereof, and went downe into it, that he might go with them vnto Tarshish, from the<sup>f</sup> presence of the Lord.

4 But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were affiaied, and cryed euerie man vnto his god, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionáh was gone downe into the sides of the ship, and he

laie downe, and was fast a slepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, ó sleeper! Arise, call vpon thy<sup>h</sup> God, if so be y<sup>h</sup> God wil thinke vpon vs, that we perish not.

7 And thei said euerie one to his felowe, Come, and let vs cast<sup>i</sup> lottes, that we maie knowe, for whose cause this euil is vpon vs. So thei cast lottes, & the lot fell vpon Ionáh.

8 Then said thei vnto him, Tel vs for whose cause this euil is vpon vs? what is thine occupation? and whence comest thou? which is thy countrei? and of what people art thou?

9 And he answered them, I am an Ebrew, & I feare the Lord God of heauen, which hath made the sea, and the drye land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because he had tolde them)

11 Then said thei vnto him, What shal we do vnto thee, that the sea maie be calme vnto vs? (for the sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shal the sea be calme vnto you: for I knowe, that for my sake this great tempest is vpon you.

13 Neuertheles, the men rowed to bring it to the land, but thei coulde not: for the sea wrought, and was troublous against them.

a After that he had preached along time in Israël: and so Ezekiel, after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezek 11  
b For being y great obstination of y Israelites, he sent his Prophet to the Gentiles y they might penitance or at least make the inexcusable: for Niniueh was the chief citie of the Assyrians  
c For as authors write, it continued in circuit about eight & fortie mile & had a thousand and fyue hundred rowers, and at this time there were an hundred & twentie thousand childre therein, Chap 4, 11. d Whereby he declared his weaknes, that wolde not promptly follow the Lords calling, but gaue place to his owne reason, which persuaded him that he shoulde nothing at all profite there, seeing he had done so much good among his owne people, Chap 4, 2 e Which was the haue, and port to take shipping thither, called also Ioppe. f From that vocation whereunto God had called him, and wherein he wolde haue assisted him g As one y wolde haue cast of this care, and sollicitude by seeking rest and quietnes

h As they had called on their idoles, which declared that idolaters haue no say nor certaintie, but in their troubles seke, thei can not tel to whome  
i Which declared that y matter was in great extremite, and doute, which thing was Gods motion in them for the trial of the cause: and this may not be done but in matters of great importance