
and fully shews the Lord's determination to arise to their punishment. But it is Israel and Judah more immediately, whom the Prophet mourns over for their transgressions and sins. Here the Prophet finds cause for the exercise of sorrow and affliction, while calling upon them to turn from their iniquities, and to seek the favour and loving-kindness of the Lord. But, Reader! do not forget to connect with the whole, and to gather into one point of view the close of *Amos's* sermons. His last Chapter in the end of it is all gospel. Jesus and his salvation, the spiritual David of his people, is here set forth, so truly, lovely, gracious, and interesting, that it is impossible, under the teaching of God the Holy Ghost, not to see, that to this one object, and to this alone, the whole of the Prophet's ministry was directed. All that *Amos* said before, and all the alarms he rang to the sinners in Zion, all his labours were to introduce the glories of salvation by the Lord Jesus Christ, and to give the Church the gracious promises, how the Lord would recover his people, and manifest his grace, notwithstanding all their undeservings. May the Lord give both to Writer and Reader grace, to gather the many blessed instructions intended to the Church by this prophecy. Farewell! faithful servant of the Lord! may all that are called to the ministry of the word find equal strength to resist all the *Amaziah's* which oppose them. Blessed Lord Jesus! raise up many an *Amos* in the present day, to hold forth to thy Church and people the truth; and never fail to publish *the whole counsel of God*. Amen.

THE
PROPHET OBADIAH.

GENERAL OBSERVATIONS.

OBADIAH might be an eminent servant in the Church of the Lord in his sermons, and preaching, and ministry: but in his writings he is very short. But certainly, short as it is, for it contains only a single Chapter, it carries with it the mark of divine inspiration.

The name of *Obadiah* is not without meaning. It signifies *a labourer of the Lord*. There are several of this name in scripture. There is an Obadiah mentioned in 1 Chron. iii. 21. and another the grandson of *Uzzi*, a chief man in his day with his brethren, 1 Chron. vii. 3. One also, a valiant man in David's army. 1 Chron. xii. 9. But neither of these was our Prophet. As he opens his prophecy without any account of himself, it is not very easy to determine, either his con-

nection or the precise time of his labours. Some have thought that he was the same *Obadiah* that was a steward in *Ahab's* family, see 1 Kings xviii. 3. But if so, it is astonishing that the whole scope of his prophecy should have been directed about *Edom*, and not *Israel*.

It will be rendered profitable to the Writer of this Commentary, and to the Reader of it, if God the Holy Ghost shall be graciously pleased to lead the hearts of both to any discovery of the Lord Jesus in *Obadiah's* writings. For this will be a further confirmation of that blessed scripture, which saith, that *the testimony of Jesus is the spirit of prophecy*. Rev. xix. 10. Reader! let us beg the Lord God of the Prophets, so to bless our present attention to this man's labours, that they may be rendered profitable to our hearts, *through the faith that is in Christ Jesus*. Amen.

CHAP. I.

CONTENTS.

The Prophet hath a vision concerning the children of Esau. As a sworn foe to Christ, Esau's destruction must follow. Obadiah is here setting it forth. Towards the end of the Chapter there are many gracious promises to Israel.

THE vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen. Arise ye, and let us rise up against her in battle.

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

We have here the preface, as it were, to this prophecy: and a very awful one it is. It is in vain to conceal the matter; the Lord's distinguishing grace to his people, and hatred to his enemies, is marked in every page through the whole Bible. And what the Lord saith by his servant *Malachi*, may and ought to be as the contents of the word of God upon all these occasions; *Was not Esau Jacob's brother, saith the Lord! yet I loved Jacob and I hated Esau*, Malachi i. 2, 3. Rom. ix. 10—21.

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

4 Though thou exalt thyself as the eagle, and

though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves come to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave *some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee: *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men*, O Teman, shall be dismayed: to the end that every one of the mount of Esau may be cut off by slaughter.

Edom that is the descendants of *Esau* flourished greatly in *temporal* things. We read of dukes of *Edom*. Gen. xxxvi. 15—19. Yes! high titles and loud sounding names they had. Poor Isaac seemed to hint at this, Gen. xxvii. 40. breaking the yoke of Israel from off his neck. And is it not so now? What said Paul in his days? 1 Cor. i. 26. And what were God's people then? 1 Cor. iv. 9. What are they now?

10 ¶ For *thy* violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest 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 thou *wast* as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced

over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest 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;

14 Neither shouldest thou have stood in the cross way, to cut off those of his that did escape, neither shouldest thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

I beg the Reader particularly to remark the cause of the LORD's displeasure at *Edom*, namely, his hatred to *Israel*. And this solely on account of the blessings of redemption. And, Reader! this is now the great and crying sin of the unawakened. It is all levelled against the LORD JESUS CHRIST. This opened the war in heaven. Rev. xii. 7. This is the deadly enmity the devil hath infused into our nature, and it is all against Christ. Remember what the Lord Jesus said upon this occasion, John xv. 18, 19. Reader! it is very blessed to trace the hatred of the world to its source. For then a child of God can, and a child of God well taught will tell the Lord Jesus, both of his exercises and of the cause of them.

17 ¶ But upon mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob shall possess their possessions.

The house of Jacob shall possess their possessions.—What are these? Are they not God in covenant with all his promises? Is it not the Lord Jesus with all that belongs to him? Yea, is it not God himself, Father, Son, and Holy Spirit, as the God of Abraham, Isaac, and Jacob made over to his people in that comprehensive promise, *I will*

be their God, and they shall be my people. And God in Christ implies all his fulness in grace here and glory hereafter. Precious, precious Jesus! thou art the purchaser of all those possessions! Holy, holy Father! thou art the giver of them in JESUS! Blessed, blessed Spirit! thou makest over to thy people the whole of these blessings by thy quickening, gracious operations! Glory be to the Holy Three in One for these unspeakable mercies! I crave the Reader's indulgence, to allow me to add on this passage a memorandum of mine, which I have this day found on this scripture in my Bible, and which I subjoin in this place *verbatim*.

"This view of the passage was opened to my mind when consulting in my little Diary this motto for the day, Sept. 30, 1806. Gracious conclusion of the last morning of the month! Are not the Lord's compassions new every morning? Great indeed is his faithfulness." And the day on which I have now gathered it from my Diary, and inserted it in my Commentary is Feb. 27, 1812. Hitherto the Lord hath helped! What mercies, yea, what a series of mercies between those dates!

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 hath 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.

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.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

This scripture, like the pillar of fire to the children of Israel and Egypt, hath a double aspect. Glory to the Church, ruin to her enemies. Certainly this scripture is looking into gospel days, and perhaps as far as to the final consummation of all things. And all speak the language of the Prophet: *Say ye to the righteous that it shall be well with him. Woe unto the wicked, it shall be ill with him. In the LORD, and in the LORD CHRIST alone, shall all the house of Israel be justified, and shall glory.* Isaiah iii. 10, 11. Isaiah xlv. 25.

REFLECTIONS.

READER! we have a very solemn subject in this short but striking prophecy. When we consider the nearness of natural alliance between Jacob and Esau, and behold the bitterness of Edom to his brother, and that from generation to generation; when we look at the source, and trace it to its end; when we call to mind that this is the enmity of nature to grace, the son of the bond-woman to the free; when we contemplate what scripture declares, that there never can, nor ever will be an union between them, in time or to all eternity; how truly solemn, and how tremendously awful doth the whole appear!

Reader! let us seek relief from a subject so abundantly distressing, on the sweet assurances given to Israel, that *upon mount Zion there shall be deliverance, and there shall be holiness.* Blessed Lord Jesus! thou art indeed the holiness, and thou art the salvation of thy people. We thank thee, O Lord, for this sweet morsel of scripture prophecy; pointing, as all prophecy doth, to thee, *to whom give all the Prophets witness.* And oh! Lord, let it be blessed to all thy Church, that all of thine who read it, may through thy Spirit's teaching, be enabled to set to their seal that *GOD is true.* Farewel, *Obadiah,* faithful hast thou been in thy testimony. Short as it is, it is sweet. May God the HOLY GHOST be adored for thy ministry, and the ministry of all his servants who have written to us the word of GOD. Give us grace, O Lord, *to follow their faith, considering the end of their conversation, JESUS CHRIST, the same yesterday, and to day, and for ever.* Amen.

THE

PROPHET JONAH.

GENERAL OBSERVATIONS.

WE now enter upon the writings of Jonah, the *fifth* of the minor Prophets, so called from the lesser extent of their sermons. He is called *Jonah* the son of *Amittai,* both which names are significant, as most of the Hebrew names are: *Jonah* signifying a *dove,* and *Amittai,* *truth.* His writings have been called by some *sepher* *Jonah,* that is, the book of Jonah. And indeed the book itself is more historical than prophetic; for, excepting one fragment in it, in which Jonah cried and said, *yet forty days and Nineveh shall be overthrown,* Chapter iii. 4. there is nothing of pro-