THE
PROPHET
HOSEA.

The Argument of this Book.

The Prophet Hosea, (as Amos and others also) was especially sent by God unto the kingdom of Israel or the ten tribes, (though in the mean time Judah is also frequently checked by him) amongst whom, in testimony of God's great long-suffering and faithfulness, he prophesied a long time, as appears by chap. i. ver. 1. Whereof the holy ghost was pleased, to cause the same to subsist, to be comprehended and set down in this book, for the use of the Church; containing first, certain prophetical Types or representations, and just reproofs of the sinful and ruinous state and condition of the whole kingdom, but especially of the heinous idolatry with the golden calvies set up among them in the time of Rehabeam, the son of Solomon; by their first unerring king Jeroboam the son of Nebat, when Israel first revolted from Juda, and the true worship of God, 1. Kings 12. 27, 28, &c. Which soon after was followed with an abominable beastliness, licentiousness, and an overwhelming flood as in were of all manner of sins and excesses, against both the first and second table of God's law, and that among all sorts and conditions of people, whom the prophet therefore most sharply reproves, interweaving many, and these very pathetic exclamations and invocations unto timely and serious repentance. Nevertheless, in regard their wickedness and obstinacy, even from the kings down to the meanest of the people, increas'd daily more and more, and provok'd against all remedies, they are threatened in the second place with the total desolation and destruction of their state and kingdom, and that they should be carried away captives into Assyria, and remain a very long time in a most desolate and forlorn condition, among the heathen Nations. In the third place the repenting and believing party are comforted with excellent promises of the grace and favour of God, in their heavenly King the Lord JESUS CHRIST, unto whom all the Elect, not only of Israel, but of the heathens also, should be converted, and in him be blessed and saved for ever.
The Time when Hosea prophesied var. 1. at God's command he prophesied or represented Israel's spiritual woe and them, and God's judgments by his marrying of Gomer, and on her be begetted a son, God promised a glorious restoration of his Church by the Messiah, out of Jews and Gentiles.

The word of the LORD, which happened unto Hosea. [In the new Greek Testament, he is called Ose. Rom. 9. 25. and tis the fame Name which Hosha had once, Num. 13. 16. and the last King of Israel, 2 Kings. 17. 1, 6. is the son of Beeri in the days of Hezekiah, Joash, Ahab, Aahaz, kings of Judah.] [hence it appeareth, that this prophet prophesied a very long time; namely, at the last, according to the opinion of some, about 43. years:] and in the days of Jeroboam, Joash, king of Israel, though he prophesied likewise under some other kings of Israel the succession of this Jeroboam (the son, not of Nebat, but of Joash, and the grand-child of Jehu;) yet this king alone is here mentioned, as having reigned longest, viz. 41. years together, whence also the divine Character of this prophetic appearance, that it happened in such a time, whilst the Kingdom of the ten Tribes was yet flourishing. See 2 Kings. 14. and 15. and withall the histories of the reign of the last-mentioned kings of Judah. 2 Kings, from chap. 15. to 21. and 2 Chron. from chap. 26. to 33. and compare Amos 1. 1.]

2. The beginning of the word [Or. of the speaking, or, speech] of the LORD by Hosea: [viz. of the speaking, or, speech] of the LORD by Hosea: [i.e. when the LORD first began to speak, with, by, and to Hosea, he spake this to him, and by him to the people. Or, in Hosea (and to all other places) the better to show, that the thing spoken in the speech, did not happen actually, but was revealed by God unto the Prophet in a Vision only, inwardly in the spirit, by way of a parable or similitude, and afterwards made outward unto the people, as a Propheticall vision; see of the like, Gen. 15. 1. and compare: comp. chap. 3. 1. also Ezek. 4. 3. and 8. 8. and 11. 24. 25. &c.] The LORD then spake unto Hosea; Go and take a wife of harlots, [i.e. wholly given up to whoredome. Compare this phrase with 2 Kings. 5. on ver. 6.] or children of whoredoms; [the prophet being bid here to take a whore with her children, and is being bid of him by and by, that he begat them on the whore, hence it appears yet plainer, that this happened not in the year 7, for the land altogether went a whoring. [Heb. whoring, i.e. of harlots nothing else.] See of spiritual whoredom, Lev. 17. on ver. 7.] from after the LORD. [i.e. so that the inhabitants of the land do follow the Lord no more, but turn away from him, and run madly after idols. Compare bel. Chap. 4. 12.]

3 So he went [All this was showed to the prophet in a vision, and afterward by him represented to the people. (as was noted before. v. 2.) letting this a plain looking glass, or lively portrayal of their wickedness, as mentioned in the former verse, before their eyes] and took Gomer; [as Gomer in the Hebrew tongue sometimes signifies fulness or perfection, and sometimes confusion, so God had let loose abundance of good unto this people, but they walked and confirmed it all, and themselves too, by Idolatry and other excceses, so foreign as they were likewise at first to be confounded by God's judgments.] a daughter of Diblah; [this name take to be a mans name, others, the place of the woman's nativity.] The word doth signify two lumps of figs, whereby may be implied the wantonness, lustfulness, and lasciviousness of the people. Some conceive that this name hath respect to the wildness of Diblu, mentioned Ezek. 6. 14. (see the note there) to hold forth the mixture, which God had let loose to his people, leading them through the wilderness unto Canaan, (compare Ezek. 16. 5. 7. Cant. 3. 6.) Num. 32. 46. we read of a Diblahah. See further Jer. 2. 2. 6. and see conceived, and bare them two sons.

4 And the LORD said to him, [viz. Hosea] call his name Gzerel [this name must be distinguished from tzerel, and it hath regard to the place Gzer] and see the sequel, and further chap. 2. 11. 12. with the annot.] for yet a little [time] shall wives, [viz. by punishments, see Gen. 21. on ver. 1.] the blood guiltiness of sizophrenia, [Heb. bloods in the plural, i.e. bloodguiltiness, killings, murders, see Gen. 17. on ver. 16.] which are laid up and practised there; [upon the house of Jehu, who had shed much blood in the valley of Jezreel, at the command of the LORD, but not out of an upright heart.] Inzeth Iddilathan, as God had commanded him, but for the kingdoms
fake, it being expressly said of him, 2Kgs. 10. 38, 39, 31. that he clave to the idolatry of Jeroboam, and walked not in the law of the LORD, with all his heart. Therefore doth God look no other wise upon him, and then upon a mulct. Compare the example of Balak in Kgs. 15, 39, and 16, 7, who destroyed like wise the house of Jeroboam, according to the word of God, but not with an honest heart, and shall make the kingdom of the house of Israel to cease, and it shall come to pass in that day, that I shall break the bow of Israel, i.e. discomfite the power of their ordinary or their military forces. Compare, Ps. 78, 9. and consequently Israel shall become a prey unto their enemies. See 2 Sam. 1, 18. Jer. 49, 35, with the annex. 7 in the valley of Jereuel. [of this valley see Fig. 6. on ver. 33. it should seem that Israel had a great overthrow there given them by Sennacherib. See 2 Kings 19, 4, 5. The other, for the valley of Jereuel i.e. for on, by reason of the multitudes therein committed.

6 And he conceived again, and he bare a daughter, and she called her name Lo-Ruhamah; i.e. no pity, or no pity offered, for I shall have no more pity: nor will I go after the house of Israel, but I will surely carry them away. [Heb. carrying away, or, taking up] i.e. take them away i.e. take them up, and carry them away. Compare Ps. 51, 4. these words are here rendered by interpreters i.e. in lieu of the different significations of the Hebrew verb veh, taken not only literally, by taking up, or, carrying away, but also for going, pardoning. See Ps. 75. on ver. 18, Isa. 2. 9. This was fulfilled. 6. by Tiglath-Pileser, and afterwards by Sennacherib, kings of Assyria.

7 But upon the house of Jeda I will have mercy [i.e. upon my own church or people, especially My people here by Jeda, as having the true worship of God, and not by Israel, who had forsaken the true worship of God wherefore also it is said in the fequel, the LORD over God compare bel. v. 9 and ch. 11. 1. otherwise Jeda and Israel together representing the catholic church of Israel and Gentiles are joined together. See bel. ver. 11. &c. also chap. 2, 5. &c. and will deliver them through the LORD their God, i.e. through mine eternal only beloved servant Jereuel, whom I have ordained a Savia, cust, Redeemer, Deliverer, Head and King of his people. Compare Gen. 49, on ver. 24 and 40. 25, 27, 29, 30, 32, 33, 35, &c. Other through the LORD their God i.e. through my own self I shall do and accomplish it myself, to wit, bodily, by delivering them out of Babel, and spiritually by the Messiah, out of the captivity of Satan, &c. and I will deliver them, not by the sword, nor by the sword, nor by famine, nor by pestilence, not by the sword, but by the word, or by the sword. &c., as it were to bring forth the Jewish church, through one faith, together coming into one body. Under the head of Jesus, and among the heathen, from the age of the Messiah, 145. &c.]

8 Now when the Israelites were Lo-Ruhamah, she conceiued and bare a son. And the word of the LORD came to him, saying, Lo-ammi; for ye are not my people, so (also) shall not I be your God. [i.e. I shall not be your God, if some fill up this verse according to the expression used elsewhere. Compare, ab. ver. 7. with the annex and see Gen. 17, on ver. 7. and Deut. 7, on ver. 6. By the birth of the child, children herefore conceiveth there is held out a steadfast and condition of the people of Israel, till deeper

and deeper plunged in sin, and visited accordingly with heavier judgments.]

9 Nevertheless the number of the children of Israel, to whom namely I said, shall I be as the land of the sea that cannot be measured nor numbered: and it shall come to pass, that where it shall have been said unto them, ye are not my people, it shall be said unto them, ye are the children of the living God. [Here God speaketh of the work of Grace, which he intended to shew unto his people in the time of the new testament, to wit, to Jews and Gentiles, the Israel of God. See Rom. 9, 6. Gal. 3, 28, 39, and 6, 16, for the carnal Israel, as well as the heathen, were now no more the people of God, nor were the children of Israel, so received other wise, but by grace, and free grace, which God here doth promise to them both.]

10 And the children of Judah and the children of Israel shall be gathered together, and shall appoint themselves one head, and shall march out of the land. [or, of their bodily captivity first, but principally out of the spiritual breaking themselves to the Church of God. Though some do partly understand this of the deliverance out of the Babylonian captivity, when as the scattered and remaining Godly Israelites, being almost reduced to nothing, all the miseries they had endured, would doubtless be very glad to pay themselves to the Jews returning out of their captivity, notwithstanding it principally regardeth the congregation or establishment of the church of the new Testament in the Jews and Gentiles, under one head, that is, by faith. And the day of the Lord, it must be great. [or, because the day of the Lord shall be great. Undertake the overthrow and destruction of Israel there, whereof above ver. 5. the meaning is, that this judgement of God, and all the succeeding punishments, should be a great means and motive to them to return. Some do understand by the day of the Lord, the day of Israel's deliverance, which should be glorious, in opposition to the day of their overthrow and destruction, and therefore likewise to Jer. 25, 1, i.e. Israel's, compare bel. chap. 2, 3. This exposition agrees well with the matter foregoing. Thus once a day in the week is called that time wherein God's appointment of some special good or evil be considered.]}

11 Say to your brethren, i.e. ye faithful remnant of Israel, lay unto the Jews, and both of you shall come, make it further known to the heathen, through one faith, joined together into one body, under one head, &c. See ch. 3, 5. But also 23, 14. Rom. 9, 14, 16. Thus verse some do joy to the next chapter. &c. Ammi. i.e. (the) my people. Compare above vers. 7, 9, &c. in, &c. &c. sc. to your fathers. &c. Compare above vers. 6. &c. &c.

CHAP. II.

God chargeth the faithful remnant in Israel to strive and contend with all the rebellious company of their fellow-brethren, and to set the judgment of God before their eyes, by reason of their abominable idolatry and uncleanness, vers. 1. &c. after that, he promiseth to restore his church, and abundantly to bless the same in the time of the Messiah, 145. &c.

[O contend, or, strive, debate,] with your mother, as the people of Israel, the common wealth of the twelve tribes, or the synagogue of Israel, so bel. vers. 4. and chap. 4, 5. Compare Isa. 1, 50. &c. Therefore, ye the godly prophets and faithful Israelites, which yet remain among the people, be admonished seriously and this poy to remove the execrable wickedness of the people.

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setting before their eyes, my fierce wrath and heavy judgments at hand: because he is not my wife, and I am not her husband: [i.e. she is not true and faithful to me, she doth not acknowledge me for her husband; therefore I will punishe her neither any more, without her repentance, as followeth; otherwise I shall proceed with her, as is set down ver. 2c.] and let her put away her whoredoms from her face, and her adulteries from between her breasts, [i.e. all those outward marks and tokens of her whoredom and adulterous heart, such as are painting of the face, and setting out or adorning of the breast, whereby is signified their notorious, shamefaced, and uncontrolable idolatry. Compare Jer. 4: 20. Ezek. 16: 11, 17, 18, and 23: 40, 41.] and Prov. 7: 16c.]

2. Left I to strip her naked, [Or cause her to be stripped, uncovered, dispossessed of her garments, i.e. dispossessed and bereft of all bodily and spiritual ornaments, wherewith I had so gloriously adorned her.] See Ezek. 16: 10, 11, 12, 13, and 23: 26. and put her as in the day she was born, [i.e. when I first took her to be my people, in the land of Egypt; from under that generous bondage they were in.] 76a. make them like a destitute, [i.e. for worse in condition than then were in Egypt,] and set [or place] them as a dry land, [Heb. land of drought, or distress.] and put them to death, through thirst, [viz. by my righteous judgements.] Compare Ezek. 16: 4. &c. Amos 8: 12. 13.]

2a. And base not pity on their children: [i.e. on the people of Israel, because they are children of whom? i.e. of them,] and give not them victory, [Heb. as if one should say, wall up walls,] that they shall not find their ways, [i.e. I shall to trouble and distress them on all sides, that they shall begin to be lost and be glad to leave their whoring.] Compare Job 3: 32. and 10: 5. Lam. 3: 7. 9. also Ezek. 16: 41. and 22: 22. 23. 24.

3. And for this ruin and all her lovers, [Obstinately attempting to break through all the forenamed impediments; but not meet them; and the flesh shall find her, but not find them; then she will say, I will go now and turn again to my former husband;] [i.e. to the Lord] for then it was better with me than now.

7. Yet she converseth not, [Or knoweth, acknowledgeth not, i.e. she will not know nor acknowledge it; it is a willful ignorance of hers; or she taketh it not to heart,] that I gave her the corn, and the new wine, and the oil, [i.e. all manner of blessings, and multiplied her silver and gold.] which they used for Baal, [or whereas they made Baal, Heb. done, made, prepared. God implying here, that they had shamefully abused the good gifts of God unto idolatry. Of Baal see Job 1: 20. on ver. 15, &c. compare Ezek. 7: 20. and 16. 17, 18, 19, and below chap. 5: 4. and 12. 2.]

4. Therefore I will return and take away my corn, [Compare Ezek. 6: ver. 17. 18, 19. with the annex.] seven times, and my new wine in its set time, [i.e. when I promised and used to give it; or in the time of harvest and vintage when it is ripe, and you are ready to gather it; and I will pluck away my wool, and my flax, [i.e. I will deprive them of it; as if the Lord should say, it is very ill betrothed on them; they are not worthy of it, therefore I will remove it out of the hand of such abuses, that pollute it wrongly; (strong) to cover their nakedness.] and Prov. 7: 16c.]

9. And now will I discover her folly, [Or, before already. See Gen. 34, on ver. 7. and Jer. 13, on ver. 22. Ezek. 16: on ver. 26, 27] before the eyes of her lovers; and men shall deliver them out of mine hand.

10. And I will cause to cease all her mirth, her feastings, her new moons and her sabbaths; yea all her feasts of high-tunes. [Heb. feast, new moon, sabbath, feast high-tunes. they shall have no outward form more left them of divine worship, as bel. chap. 3:4, and consequently, no joy nor comfort in the keeping of their feasts or festivals.]

11. And I will lay waste her vineyards and her fig-trees, whereof the fruit: these are to me a baleful-wages, [i.e. the reward of my idolatry; compare bel. 9: 1. with the annot.] which my lovers [(i.e. the idols, Baals, &c.) have given me; but I will feed them for a wood, and the wide-beast of the field shall devour them.] [Psalm 80: 13. Isa. 1: 7.]

12. And I will visit upon her the days of Baal, [i.e. I will punish her for her manifold and so long continued idolatry wherein she burnt incense to the same; (or to whom she burnt incense, i.e. used to burn incense for or by burning incense to him.)] and adorn her [with her frontlets, or ear-rings.] see Gen. 24: on ver. 22. and her necklace, [i.e. jewels, ornaments, precious neck-chains, &c.] See Prov. 1: 10. Cant. 7: 1. The meaning here is, that as whereas do trim and adorn themselves before their lovers, so did Israel make it in her idolatry. Compare above ver. 1. and went after her lovers, but forgot me, (speaking the Lord.]

13. Therefore, [vex. let the soul utterly perish, and be undone for ever, which would happen, if I did not prevent it with my mercy, humbling her first by my judgements, and afterward, by the preaching of the holy Gospel, raising her up again, and by mine holy spirit, powerfully instructing and comforting her, compare Jer. 16: 14. Mic. 5: 12. 13. &c.] behold I will allure her (or persuade her; this hath regard to the acceptable preaching of the Gospel, and the persuading of the elect to faith and repentance: see the Hebrew word, judgments, on ver. 15. and Jer. 20: on ver. 7. and compare Mat. 3: 3, 5, 6, 11, &c. and chap. 11: 18. and Isa. 50: 4. &c.] and will lead her into the wilderness; and I will speak to her according to her heart. [i.e. kindly, kindly, comfortably, see Gen. 34: on ver. 7. The fence of this latter part of the verse, seemeth to be this; i will first punish, and afterwards comfort them again; whereas also some read the text thus, when I shall have made her walk in the wilderness; according as God also in former times, first led them into the wilderness, and afterwards into the land of Canaan.]

14. And I will give her her vineyards [There are spiritual promises of the covenant of grace, grounded upon the only Redeemer, Mediator and Head, our Lord and Saviour Jesus Christ, in whom through faith, of more grace, we have peace with God, a quiet confidence, and a sure refuge, a saving protection, abundance of all spiritual gifts, together with an abiding comfort, and liumently, the allured grace of this life, and the eternal glory of that to come; this is the substance of the following verses of this chapter, let forth under the notions of temporal promises, according to the title of the Old Testament, appertaining to the universal Church of Jews and Gentiles, compare Isa. 5: 5. 9. and bel. chap. 11: 10.) on thence (vex. from that wilderness having past it through, i.e. when her former afflictions shall be ended; as formerly also, they came not to the borders of Canaan, until they were quite past through the wilderness, &c.] and the
the valley of Achor: [of this valley see Josh. 7. 24, 26. It lay between the city of Jericho, and the city of Debir, and was a place of slaughter.] Isaac, and this was a place of hope; or, expectation, that, God having given, by Jeus to his people, that very food which he gave them, and which he brought them, he would bring them to the full possession of Canaan; as also the faithfulness in this valley of misery and tribulation here, have through the grace of Christ, a beginning of everlasting life in them, and a door of hope, yea a living hope, of the faithfulness and power of everlasting glory to come. See Heb. 6. 18, 19, 20, and compare 1 Pet. 5. 10.] And there she shall sing, as in the days of her youth, and as at the day of her marriage, forth out of the land of Egypt.

And it shall come to pass in this day, that the LORD shall call me, [or, I shall call me,] my husband, and shall no more call me, My Baal. [As meaning any further to honor God through Baal. Compare Exod. 3. 4, and Song 2. 16. The word Baal indeed stood figuratively for God and mistress, but in regard they were wont to give that appellation to the appellation to the idols, after the manner of the heathen, therefore God abhors that title.

And I will put away the names of the Baals from her mouth: and they [or, the Baals] shall no more be remembered by their names. [I.e. my church shall be cleared from all pollution of idolatry and licentiousness.

And I will in that day make a covenant for them, [i.e. in their behalf] with the wild beasts of the field, and with the fowls of heaven, and with the creeping creatures of the earth: and I will break the bow, and the sword, and the war; [i.e. all manner of arms and instruments of war and hostility. Compare Isa. 11. 9, Micah 4. 7. and I will cause them to lie down. [i.e. take rest, and sleep. See Psa. 79. 2, on verse 6.] In safety.

And I will betroth my self unto thee for ever; [Compare Eph. 5. 25, 26, where the Apostle speaks forth the mystery of this spiritual marriage, so often referred in the Scriptures. See moreover the song of Solomon.] yea, I will betroth my self unto thee in order, with all my heart and soul, righteousness and judgment, and in kindness, and in compassions. [i.e. righteousness and mercy shall firmly and steadily meet and last each in this work of Grace; let the devout reader compare these terms with Gal. 5. 22, 23, and Eph. 4. 32, 33, 2 Cor. 2. 5, 6, and 3. 14, 15, 16. Rom. 3. 22, 23, 24, 25, 26, 2 Cor. 6.]

And I will betroth my self unto thee [Observe, that this gracious promise is repeated three times in this and the former verse, for our further comfort and assurance] in faith: [or, faithfulness] and thou shalt know the LORD.

And it shall come to pass in that day I shall be sought of the poor, and the needy, and the prisoners, and the outcasts of the land.

And I will betroth unto thee [Observe, that this graceless promise is repeated three times in this and the former verse, for our further comfort and assurance] in faith: [or, faithfulness] and thou shalt know the LORD.

And I will peat the earth shall bear the corn, together with the new wine, and the oil: and they shall bear Me forever. [I.e. God's people is called, not only for having lived and suffered thee (as above chap. 1, 5.] but especially in regard of this name Me forever. Signifying the bowed neck or the feet of God, which are the words and briers, i.e. the church of God, especially that of the New Testament; Rom. 9. 24, 25. 26. And I will set thee there on the earth [See Matt. 13. 1. 1, Pet. 1. 19, and Phil. 2. 12, on verses 1, 10, 11. and will give peace upon Lo-Ruhamah (i.e. the un-peace above chap. 1, verse 6.] and I will set thee there to sow, [i.e. to be a people of praise above chap, 1. 9] thou arts my people. [Heb. Amawat, i.e. my people thou on thou art my people.] and the name [or, six people.] shall fall, O my God! [Or (as thou art) my God. Compare Zech. 13. 9.]

By the marrying and long suffering of an Adulteress, God commands the Prophet to set before the eyes of the Israelites, their long-lasting defaul in, condition to others, who should follow as length their corruption unto Christ.

And the LORD said to me, [or, I will, compare ab. chap. 1, on verse 12, 3.] Go again now, and love a woman, which was beloved of (her) first, [i.e. by her own husband.] nevertheless commiteth adultery according as the LORD doth love the children of Israel; [i.e. the Israelites] according to the love of the LORD, whereby he loveth, [or, marketh, as elsewhere] but they do look about after other gods, and love the baals, and the groves of the earth. [i.e. the winepresses, whereby God checks them for the drunkenness that was so common among them in the feasts which they made for the honour of their idols, according to the customs of the heathen with all manner of excess, drunkenness and folly. See bel. chap. 4. 12. By this vision God did represent unto the ten tribes, the great love which he bare and favored them still, and on the contrary their unfaithfulness and ingratitude, which they showed forth by their shameful spiritual adultery of idolatry he described.

And I bought (her) for me fifteen mincings [See Gen. 24. on verse 16. And half the sum which Judah got for betraying of Christ; also half the piece of a man- servant, or man-servant; burnt by an [or, to]. Exod. 11. 23, and of the redemption of a female, Levit. 27. 4. and of course but a mean and low person, and in some cases, [i.e. in the house of his wife or of his wife's.] of barley (which may be a token that he was to live by barley bread, i.e. to change her pleasant and luxurious estate into a very bitter one; as also she was bought but at a mean rate, which may have implied the unworthiness and degeneracy of Israel, when God first bought and redeemed them for himself, and half an homer of barley.

And I said unto her, Thou shalt rise early, (compare Deut. 22. 13, and the phrase Ex. 24. 14, also Col. 3. 18.) in the mean time, [she] shall make trial of her repentance in low condition. many days; [i.e. for a long time:] thou shalt not play the whore, nor become (another) man; and I also for thee. [i.e. I do likewise promise my troth to thee, and will stay for thee as long as I see the expressing hereof in the feudal. These short speeches are by reason of their obscurity, variously explained and interpreted: the plainest sense is in the text: it is left. Compare Isa. 30. 18.1, 2.

For the children of Israel shall tarry many days. [To wit, after that Samaria shall carry away the ten tribes (represented by this adulterous woman) out of their land into Assyria, and scatter them thence into various countries; until the time of their conversion, as is explained in the following verse. This time of conversion, some determine with the coming of Christ and the preaching of the gospel by the apostles and others, applies it to the succeeding and present age the end of which time, shall be the time of the Jews, until the time of their final and small conversion, out of Rom. 11. 25. The one doth not exclude the other, without King, and without Prince: viz. horn, among other brethren, and without offering or without the reared image, [such as were the golden Calf at Dan and Bethel, and the Baals, and without Epistles, (i.e. the Epistles, Ex. 22. 18. on verse 6, Hebrews doth not (i.e. it is) said; and] with;
with his new Priests, new Priestly garments also, for to keep the people from going up to Jerusalem. See of Idolatrous Ephesians made without God’s order and institution, Ex. 30:4.7, 8., and Teraphim. [which they had according to the manner of the heathen, for inquiry of God by them. See Deut. 31.15, Zech. 7.1.]

The meaning of all is, that they should be for a long without any form of either civil government and Common-wealth or publick holiness worship true or false, as also it is, and continueth with them to this day, wherefore they still remain feart in thorn-world the world.)

5. After that the children of Israel shall convert themselves, and they shall come to the LORD their God, and David their king. [Ex. the LORD J esus Christ their Mediator, called David, as the Son of man, was to be according to the flesh, and whom David typified. See 2.0.2.0.3.4.3.5. and 27.14. and they shall come to the Lord, fearing.] [Hos. they shall fear to God i.e., come or draw with fear, in acknowledgment of their own unworthiness and to his goodness; being amazed at the marvellous great goodness of God; to be exhibited to them in the Gospel, and full of care and compassion, how to take timely notice of this time of grace, and to make a right use of it. Compare below Chap. 11.10.11. Micah 7.17. also Isai. 13.3. in the last days. [i.e., after a very long time, in the New Testament, after the coming of Jesus Christ: for this phrase doth not look fully upon the very last time of all, before the consummation of the world. See Gen. 49.1. 1.0.2.2. Micah. 4.1. Hab. 1.5. with the annotators.]

CHAP. IV.

Gott doth vehemently rebuke and threaten Israel, by means of the general wickedness and stiffneckedness of the people Prophet and Prophet. v.1. i.e., especially their abominable uncontrolled lust and bodily Wickedness. 11. Warming God, not to follow the example of Israel, and forstilling the disposition that brings over their head, 15.

Here the word of the LORD, ye children of Israel: for the LORD hath a controversy, [Or, Priests, processes, not only verbal but real; i.e., Judgments and punishments, ready to be executed, as appears v.2.1, for above chs. 3.1. and 3 Macc. 25.18. 19. 30. 7.4. with the inhabitants of the Land, because there is no false knowledge, or, truth, or, knowledge, nor any knowledge of God in the Land. [God impilachie that they are flake nought in words and words, making it out plain enough thereby, that they knew him not, right, i.e., a knowing knowledge, grounded on his word, and accompanied with Faith and the Love of God and their neighbour. Compare Jer. 9.24. and 32.16. and 31.34. 1 John 3.4. 2.4.]

2 (But) cursing, and lying, and killing, and deceiving and coming to a controversy: they break through. [Or, cursing, and lying and killing, and deceiving, i.e., break through; they do prevail like land floods, violently breaking in; or like fierce enemies forcing the walls and entering the breaches palpably, for thus did they with all manner of sins and abominations, daringly break through without any fear or awe of God’s Laws and ordinances: of an other use of the Hebrew word, see below v.10. and above v. 13. for thus have I dealt with the heathen. 16. God’s blood touch blood, i.e., more than blood sheds more blood, i.e., than he who shed blood follows in the neck of another. See above chap. 9. v. 2. 10.]

3 Therefore the land shall mourn, [For the final abominations of the inhabitants, to let their own defences the more feebly before their eyes, the whole land, and all that is in it shall suffer, and to occour frequently in the Prophets] every one that is in it fainteth, [or, languisheth, droopeth, pine away] with the beast of the field, and with the fowls of the heaven: yes the fishes of the sea also shall be taken away. [Heb. properly gathered, i.e., they shall die, perish, be consumed, and gathered together to be cast away like censers. See of the Heb. word P.sh.16.on ver. 8.]

4 Yet let none content, nor reprove any: [As if thou the people fall; let any one dare to contend and find fault with our practice; God brings in the very word here, which the people would make use of; for testifying the Prophet, what he and others faithful men of God were to expect at the hands of godless governours, false Prophets and Idolatrous Priests, with their adherents Generalities, thus namely; their preaching of repentance, and reproving of sin, would be forbidden and henced 3 and those that should offer to find fault with their actions, should be but to be called in question, and be punished, as troublesome companions and tailors of seditions] for thy people [i.e., the people of the Church, with whom thou hast to do, 1:8. as thou, that contend with the Priests] i.e., like unto thefts, which, without any respect of him that has, with great deal of insolence grow troublesome and harmful to such, as on God’s behalf and by virtue of their charge and office are bound to rebuke sin, and wholesome reprehensions and admonitions the people ought reverently to accept of. Compare Deut. 17.12.]

5. Therefore shall thou [i.e., every one of you, that are thus backsliding and refractorily] fall [i.e., militarily, come to ruin and perish. Compare below chap. 5. 3. and chap. 14. 2.] by day, yes the Prophet himself [understand the false inducing Prophets, who by promises of peace, anointed and hardened the people in their wicked courses] shall fall with twi by night: [by the words in this verse, by day, by night, one may understand the continual and still successive evils to come, which should follow and take hold one of another 13 day and night without any ceasing, or interruption. Ob. to this day in this day, i.e., within a short time, very soon, suddenly. Compare Prov. 1.19. 3. Or, thus shall fall while it is day yet i.e., when thou shalt conceive thyself to be in a flourishing estate, void of fear, and free of danger. Compare Jer. 15.9. Amos 8.9. with the annotator, and the false Prophets that induce thee shall fall by night. Or, in the night, i.e., being in darkness, ignorance, without vition, or care, or knowledge of the evil that shall surpize both you and them, when they least think of it, promising themselves and you nothing but peace and welfare. Compare Micah 2.14. 5. 6. 7. Some are of opinion, that this same is a thorn, as a reference to the thorns, which the land is, or, any kind of thorns, or any knowledge of God in the Land. [God impilachie that they are flake nought in words and words, making it out plain enough thereby, that they knew him not, right, i.e., a knowing knowledge, grounded on his word, and accompanied with Faith and the Love of God and their neighbour. Compare Jer. 9.24. and 32.16. and 31.34. 1 John 3.4. 2.4.]

6 My people is destroyed, [i.e., it shall surely be destroyed, Heb. my people are destroyed or, destroying.] being without knowledge and understanding of these Jews. Above v. 3. 13. because thou hast rejected knowledge, I have rejected thee also, that thou shalt not administer the Priestly office unto me. [the speech is addressed here to the Idolatrous Priests and other Ecclesiastical persons, who ought to have instructed the people in the true and pure doctrine. See Deut. 33. 10. Malachi 2.7. to become thou hast forgot the Law of thy God, therefore will I also forget thy children. Isai. God’s remembering for good, doth signify his favour and blessing to them, and thereby his displeasure and desertion whereby he lets men go without his blessing, and gives them up to all manner of raucic and mischief.]

7. According as they waxed greatly, [Heb. according, or, after their increase, or, greatly] so have they blamed against me, i.e., the more they advanced and increased in number, multitude, honour and greatness (especially, being
being become a peculiar kingdom, and having set up a new self derived priesthood which the following words seem to have an eye to, principally the Priesthood (whereof in the next verse) the more unthankful they grew to me, and the more abominations they committed against me. Compare the phrase with below ch.11.1.3. I will change their [en, both Kingly and Priestly] honour into fosse.

8 They [see, the Priests] eat the fat of my people, [i.e. the spoils accompanying See Lev.4, on ver.4. The fatted beast, the fat of the fat beast, after their unrighteousness. [Hab. v.1.7 &c. i.e. every one litchen his soul, that is, of fatness and fornication for it with all his heart, that the people should think much, and consequently bring in abundance of sin-offering, that he may the better cram and satiate himself with it: the more the people sin, the more the Priests think, it makes for them, as the Prophet implies. See of the Heb. phrase Psa.140.4.]

9 Therefore, according as the people so flail the Priests be. [Or, or the Governor, or both together, thefist that are the chiefest in the Church and State. See of the Heb. word Gen.41.44, on ver.24. The meaning is if. Since the one is not better than the other, therefore the one shall farse no better then the other they shall all share alike, and be involved in one and the same punishment. See Isa.24.10. Mat.15.14.] and I will visit his ways upon him, and recompense him his dealings. [i.e. the priest, etc. see on verse, commit whoredom, but not brake forth (in multitude) i.e. they shall not be multiplied. See of the Heb. word Gen.36. on ver.14 and 30. also 1sa.10. with the annotat. for they have forborn to take notice of the LORD. [viz. neglecting and not observing the ways of the Lord and having him no more before their eyes.]

11 Whoredom and wine, and new wine take away the heart. [Heb. harb, or will take, in the figure of speech of a man either of drunkenness doth become a man of his understanding and judgement, and make consequently to mad and foolish, that he doth, as followeth. See Isa.1.27. Psa.17.2. and Prov.9 on ver.6.] My people ask their wood, [i.e. wooden idol, for counsel, and, and how it shall go with them in after- times, thinking the same spirit, shall be able to foretell it them.] and their flesh [or flesh] i.e. the Idol whereon they rely and partake themselves, as a man leans upon and supports himself with a staff. Some understand here that wood, whereof the Idol Baal was made, See Deut.32.22. some are of opinion it hath respect, to the manner of divining or foolish saying, by a staff or rod, of those which take heed to the noise or flittings of fowls, using to carry a faggot or wand in their hand] shall make it known unto them; for the spirits of whoredom (i.e. the Devil, called the unclean spirit, Zech.13.2. Mat.15.14; or their perversely minded, corrupt inclination and disputations to both spiritual and bodily fornication, whereby among the evil spirit or Devil doth induce and infligate them. See below chap.4. Compare Rom.1.24.18. with the annotat. These phrases are very remarkable, expressing and letting forth the nature and condition of Idolatry most likely.]

13 They offer upon the high places of the mountains, [According to the manner of the heathens; See Deut.12.2. with the annotat. there] and upon the stones they burn incense, under an oak, and poplar and terebinth (or, elm, terebinth or plane-trees) they pour new wine being good. [i.e. every pleasing, delightful, or also, casting some obscurity by their thicknesses, which proved their idolatries and uncleanliness. Compare Isa.57.7. Jer.16.7. Eze.6.13, it being usual, that the spiritual whoredom draweth the bodily after it, by the just judgement of God. See Num.25.1. 12. Eze. Rom.1.24. to that relate the following inference in the Text therefore do your daughters play the harlots, and your daughters shall commit adultery.]

14 I will make no abomination on your daughters, for their whoring, and on your wives, for their committing adultery; i.e. I will not go about now by punishments to restrain them, but even let them go on in their abominations to their and your confusion and defilement, as some do take this, a sign of Gods highdest displeasure. See Psa.89.32.33.34 and Psa.94.13. 13. Or else, I shall not to much and heavily punish the young daughters and brides, or the sons, yong married wives, (compare below chap.6.6. Jer.17.22. and 1 Sam.1.24.) by reason that the parents and husbands thereof, whose wicked example do teach and lead their young daughters and wives no better. [Or, should I make abomination etc. as if God said, I cannot let such go unpunished] your eyes must acknowledge it, which likewise doth well agree with the conclusion of this verse. Compare Psa. 4.19.19. and chap.9. on verse, or, for they themselves separate themselves with the woman, and order with the wine whereof, i.e. the parents and husbands, separate themselves by truages, and go under the pretence of their idol-worship, to join themselves with the vile worshippers, as if they were offering sacrifices with them when they go but to practice abominable vileness, which was all their intent] the people then (that) have no understanding, shall be turned upside down. [Or, confounded, embittered, immoderated, (besorbed), punished, overthrown. The Hebrew word here used, occurs only in this place, and wherefore or whatsoever doth signify, (as by the circumstance of the three places appears) a special lot of punishment, or defilements and confusion in general.]

15 If then, O Israel, will go a whoring, let Juda (however) not become guiltles. [As if God, lusting and detesting Israel, (compare below ver.17) said; if Israel will needs go to wrack and ruin, and take no warning at all, yet look thou to it, O Juda, and follow not after their ill example, it is a complaint taken up over the wickedness of Israel, together with a serious exhortation or warning, for Juda do not ye (I pray) come to Gilgal, See Jer.5.9. It should seem that in this place there was very abominable Idolatrous practised, and this having been the famous place, where the first Circumcision, and the first Passover were celebrated in Canaan, therefore God was so much more offended with the profanation and pollution of such a place. See below chap.9.15 and chap.12.12. Amos 4.4. &c. and go not up to Beb-Avon, i.e. the house of uncleanness, evil, iniquity, or of the idols. There was a place indeed near Bethel, called Bethaven, Jes.18.12.14. But here (after the common opinion) is understood the place properly called Bethel, i.e. the House of God, called Beb-Avon here, by reason of the golden calf set up there by Jeroboam, and the idolatry there practised. See 1 Kings.12.2. and above chap.5. and 10. This place was formerly likewise very famous because of Gods special appointment there to the Patriarch Jacob Gen.28.
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19 and chap. 32. 15, 16, &c. both these places Gilgal and Beersheba near Juda, so that it was now without danger to the people of Juda to be induced thereto into the communion of Israel, there being no small appearance of their own inclination that way, whereas God doth here so earnestly war against them, and swear unto (as true as the LORD liveth,) that in an hypocritical idolatrous manner, so namely as the idolatrous Israelites, intermixing any name with their idols, whereby to cloak their idolatry, and to hold forth a show of religiousness, which was an abomination before God, who will be honored and loved diligently and uprightly by all God, according to his own precept. Compare above chap. 2. 15 with the annotar, and concerning the particle, sive, compare the annotar on the foregoing verse, and 2 Tim. 1. 5.

16 For Israel is unquiet, [or, obtineth, gain instruction, running wild and loose, refusing to be led into the right ways, as an ergun heifer, remaining in fat pasture but altogether without restraint or tie, without any yoke, bounds, governments, running headlong, neither eating nor knowing whither; therefore shall the Lord deal with them as he hath followed. Now [i. e. shortly, ere long; See chap. 10. ver. 13.] Israel shall be led as a lamb, even as young, silly lamb, that goeth at large, doth easily stray and run great hazard of falling into ditches pis or pools, or becoming a prey to the wild beasts: so this people being given to much licentiousness and libertinism, and loving to run and range at large, past all bounds and restraints, I will give them scope enough to range, that is to say, I will carry them away out of their own land and culture, and scatter them toward all the four regions among the heathen. Some take it thus, that God would faithfully and fatter Israel, like a lamb, i. e. make them to grow wealthy and powerful by all manner of prosperity, and then fetch them up, as out of a lat pasture, for to be led unto the slaughter.

17 Ephraim [i. e. the ten tribes, whereof Ephraim was the principal, and had the kingdom, see 1 K. 12. 11.] was more and more devoted unto idolatry, in this prophetic style, is compared with the idols, [i. e. to firmly joined and allied with them, as one companion is with another. See of the Heb. word, 2 Sam. 5. 21. 'Let him alone.' Compare above ver. 15, with the annotar in 1 and 2.]

18 Their pillars [i. e. the drunkenness which they use at their idolatries and uncleannesses, it is revolting; i. e. by their excesses of drink and compositions, they grow but too much the more ecclesiants and exorbitant, in both spiritual and bodily whoredoms, the one doth but increase and indigitate unto the other. Ob. Their wine (or, drunkenness) is washing, or stinking, i. e. their idol feasts and drunken meetings, are full of loathsome filth and pollution, wherein they lie wallowing like brutes. Compare the manner of speaking with Prov. 30. 14. 'They do nothing but whore; [Hab. 2. 17. 'Who is she.'] but reflecting it should seem upon the unclean heifer above, 19 or the adulterous woman, as above also above ch. 2. 1. and 2. and so also in the following verse; it might likewise fully be applied to Ephraim or Israel is left, according to the custom of the Hebrew tongue, and so also above.]

19 His idols [i. e. their defenders and protectors, their governors, see also 47. 10. See the annotar there. (Is it a shame?) i. e. a very shameful thing for the Governors and rulers of Gods people; it is spoken with denunciation.]

20 Thus (the word) Give. [God imploith here, that the governors make such a common and daily use of the word impudently to mingle people of (when as it be safe enough) to accept of such gifts and presents. Give, give, bring bring is all they lay and signifying either bribes and presents or, as some would have it, understand here, wine, to swell the loins and make them plump. Compare Mic. 7. 3. See the like expression, in matter of unfaithfulness Prov. 30. 15. or thus, their wine is

Chap. v.

The prophets goeth on, in fording forth the judgments of God, by the enemies, upon all the state of Israel, and upon Juda also, because of their Tyannys, all manner of oppression and idolatry, cutting them off from all divine and humane help in their adversities, verse 1. &c. until they should be brought to conversion as lass, 15.

Har we this ye Priests, and attend ye house of Israel, and give ear (or, house of) the king [i. e. It seems that the prophets doth make his addresse here to the three estates of the kingdom of Israel, in several respects; the ecclesiastical men, the elders, and the King. Yet some conceive, that by the house of Israel here we are understood the ten tribes, and by the King, the king of Juda.] for this judgment concerneth you. [Hab. 2. for you (is) this judgment, of God, i. e. you are the men, or, people, to whom this belongeth, see Jer. 48. on verse, 21. or, the judgements of Right would become you, i. e. ye ought indeed to do and administer right and judgment, and then the following, wordsead read, but ye are in an estate of sin, compare Mic. 7. and Mal. 2. 14.] because ye be become a snare [i. e. like one] at Bethpe, [there were divers heights and places of this name on both sides of the river Jordan; of Bethpe in Gilgal, see Judg. 10. 17. with the annotar. This may be taken thus, that the idolatrous governors and priests of the ten tribes, appointed guards on both sides of Jordan upon certain places for to watch and apprehend all such, as would go up to Jerusalem, three to perform the worship of God, and so to murder them, which also the beginning of the next verse seems to have respect unto. Compare below chap. 6. 9. with the annotar, and chap. 7. 1. alio 1. Kings. 15. 17. with the annotar there. Others understand it so, as if by all kinds of subtile ways and devices they fought to allure the inhabitants unto their new-broached idolatry, for to get the fame as procured by them; as so foreboding, appealing to God; dealing with men no otherwise, then fowlers and huntsmen, were wont to do upon those high mountains. and a net [i. e. a net] spread abroad upon the wilderness of this mount. See Judg. 8. on verse 18.] And those that turn aside, go deep for to play; When the backsliding Israelites, such as were wont forth on purpose, did impudently bring holy passagions from the tops of those mountains, the they pretended to go down toward the bottom, for to lie hold on and play the same; some read it thus: They go deep to murder, (or, till) the with-drawing, or retreating ones, viz. from among the idolatrous Israel, to Juda and Jerusalem; the fence being one and the same: others understand it of deep and profound sinning, in murdering the godly, and tender it, is deep, or, as many the playing which likewise differs but little from the other reading. Qe of the deep and
and profound practices and subtle device, to beguile a good opinion in the people of their idolatrous sacrifices, (as you had it in the former note) which God accounts an unprofitable killing and slaying of beasts. The Heb. word is used both ways, to go down, like or hide oneself (as in this place, as Jer. 49. 33) and for fasting deeply, as Isa. 58. 6, below chap. 9. and of both together (as it seemeth) Isa. 29. 15, where with both these he takes the second and the third may also thus be compared.

but I will be a rebuke to them all. [Heb. a correction, or corrector, correcting-master, implying one that doth use to correct both with words and stripes. See Prov. 7. on verse 12. Oh, though I was an instruction to them all, i.e. taught and instructed them otherwise by my prophets.]

Ephraim, let my cause and my right come in, O Ephraim, let my cause come in, and let them see what God hath done for me, thus shall O Ephraim, as a new-born, and Israel is polluted. [As if God said, ye shall not be able to obscure your whoredoms before me, by disguising or cloaking the same, I have too plainly and frequently taken you in the last.]

4. They do not displease their actions. [Or, their actions give it not, or, they do not give up themselves (with) their actions to men. See above. Or, their works, (as practice,) without their actions, compare Ps. 26. 3, 5 and 55. 20. and 64. 6.] for so converse themselves unto their God: for the spirit of whoredoms. [See above chap. 4. on verse 12.] is in the midst of them: and the LORD they know not, however they seek to cover and cleave their idolatry with his name. See above chap. 4. on verse 12 and 13.

5. Therefore shall the pride of Israel cease to his face: [Or, both wise ones, or, as you, and as below chap. 7. 10. these, their inoffence and shifteness concerning the faithfulness and exhortations of my prophets, is to palpable and manifest, that it cannot be denied; and it shall stand to confront them, or to the shame and confusion of their faces, witnessing against them in my judgment, to their conviction, and in testimony, that they are justly punished by me. Compare Isa. 19. 12. Jer. 14. 7. Amos 6. 8. Zech. 2. 10. and the like phrase of the contrary, Gen. 35. 23. Oh, the glory, excellency, &c. of Israel, i.e. the blessing whereby I have so much excited them, shall consume them of their unfaithfulness.] and Israel and Ephraim shall fall, through their iniquity: [See above, chap. 4. 5. and 14. 9.] Juda also shall fall [Heb. is fallen] with them. 6. With their feet and with their own shall they go (then) to feel the LORD, but not find him. [i.e. they shall think and go about to satiate, or appease God with their sacrifices, thereby to obtain help and succour from him, but in vain. Compare 2 Kings 23. 21. 22. 26.] be both with drawn himself from them. [Or, made himself loose or free from them.] so one that would have nothing more to do with them, by reason of their offending him so much with their abominations.

7. They have dealt unfaithfully against the LORD; for they have gotten strange children. [By matching themselves with heathenish women, against the express command of God. Compare Ezek. 9. 1, 2. Neb. 13. 23. Mal. 2. 11. it being one consequence of such matches that the children came thereby to be mangled up in idolatry.] now [i.e. shortly, or else] [the new moon shall consume them;] by the new moon is understood the idolatry, which they committed in the new moons. Some take it as a familiarity of uncleanness, or month-money, which returns very hateful, and consumes the debtor before he is aware of it. Oth. take a month for a short time, as 2 Sam. 11. 8. or for (a lot appointed time) with their persons. [Or portions shares, i.e. with all their goods, lands and possessions. Compare Psal. 16. 5 with the annex. Some do understand the sacrifices which were divided into many parts.]

8. Blow the trumpet. [Here God very likely sets before their eyes the terror of the approaching enemy, when as it is usual to find a tumult in the places next adjacent.] at Gibea, the Trumpet at Ramah: [Gibea and Ramah lay both in Benjamin, on the borders of Ephraim. See Jud. 19. on verse 15. Their former places were doubtless strong and well garrison'd, and consequently they reposed much confidence in them; at Gibea, Saul dwelt, and at Ramah Samuel was born.] and see above chap. 4. on verse 15. after thee Benjamin. [Hereupon may be understood, the enemy, or there is the work, to wit, The enemy is base in Ephraim, and here he begins to lay waste, whereof in the next verses. Benjamin lay between Judah and Ephraim; in which regard some do take their words, as a description of the situation of Judah, lying south behind Benjamin; and that thus Judah also should be alarmed like unto the foreaid places. Or it may plainly be taken thus, after, or behind thee, Benjamin, i.e. let Benjamin likewise blow the alarm, backwards, to shew that the alarm should spread all on the north of one another, from one place to the other.]

9. Ephraim shall fall down, in the day of punishment, [Or Correction, i.e. at that time, when I shall pronounce and execute the judgement spoken of before, verse 1.] among the tribes of Israel, I have made known. [Or I do make known.] that which is certain. [i.e. I foretell that openly, which is most certain and sure, and shall come to pass without all peradventure, that they may know, when it doth come to pass, that I am the LORD. Oth. I have made known the faithfulness, i.e. have shewn forth my faithfulness to Israel, by manifold workings of their deliverance, if it prevented it not by timely repentance. Oth. This it is certain. Is. His, viz. the foretold and threatened judgement.]

10. The princes of Juda be become like unto those that remove the borders; [A thing which God had lyeerly forbidden and accursed, Deut. 19. 14. and 27. 17. Judg. 21. 22. 13. This was likewise practic'd by the Government of Judah in the time of Achaz, when they expelled and encroached upon the limits of God's true worship and service, inflicted by God upon the Government, and carefully maintained by the good kings; and went beyond the bounds of their office and administration, bringing all things into confusion, the usual consequence, by God's judgment, of confounding true Religion. See 2 Kings 16, and that drawn along with it. A Deluge of God's indignation and vengeance, overflowing and destroying all. I will pour out mine indignation upon them, and destroy them. See Psal. 79. on verse 6.]

11. Ephraim is oppressed, he is bruised with right (or, judgement.) [Or, be battered, broken, or beaten in places. Heb. a bruising of judgement. The plainest sense of these words seems to be, that all this should come very justly upon them, according to their own deserts, which agree well with the following text. Some take it, that Ephraim, as he was accustomed formerly to judge others, should be reduced to that condition, to suffer others to pass judgement upon them, and in judgement to bruise and undoe] for I would have (have) be bruised according to the commandment. [i.e. of his king Jeroboam, the founder of their abominable idolatry and all the ensuing licentiousness, in whose paths his successors still infallibly sufficated them, that they could pretend their kings command and authority, and thenceupon they went on still without the least remonstrance, having no regard to any warnings of God and his Prophets. Oth. thus, he hath walked of good will, voluntarily; or he would walk after the command, or precept. Heb. he would beWalked, or. See Psal. 45. on verse 7.]
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Feb. 13. 18. [Ps. 50. 11. Prov. 12. 4. and 14. 30. [Hab. 2. 9.] and in the house of Jada as a corruption. [Oc: puritanism, warm-breaking, i.e. ever as clothes by moths, and other things by corruption or worms come infamally as it were to be consumed.] So shall I try my judgments counterfeit and destroy the people of both these nations by degrees, as also came to pull afterwards, first to Israel, and after to Judah.]

(2) [you] in Ephraim behold his flyings, [i.e. he was缝隙able of all this evil now foretold, and law, or observed it drawing in to good earnest!] and Jada is built! [Compare Obad. ver. 7.] then Ephraim went to Assyria, [i.e. to put the king of Assyria, by gifts and presents to make him become of an enemy, their friend and helper: this seeming to have regard to the history of king Manasseh, 2 Kings 15. 19. &c. See further below chap. 7. ver. 11. &c.] and he sent [this same apply to Judah, by comparing the foregoing and following verses. (See 2 Kings 16. 7. to king Jach. Compare bel. chap. 16. 6. by which place in appearance, that this was the Name of a certain king of Assur (as likewise those Chronol- gers have it) or such a general name as the Jews and Israeltes were wont to give unto those foreign kings, whose help and protection they sought unto, till uttering Gods, Jarch being ignifugus in Hebrew, he shall contend, plead, right 3. i.e. he is the man that shall take our cause upon him, and maintain it. Compare Judg. 6. 13. &c. with the annotation.) but he shall not be able to save you, nor shall (be) the bolt from you. [i.e. so to take it quite away from you, and free you of it. Oih. he shall heal the wound of (none) out of, or from (among) you.] 14 For I will be to Ephrat as a fierce Lion, and to the house of Jada as a young Lion: I will run [or prey] Compare below chap. 6. 1. &c. and be gone: I will carry away and there shall be none to rescue, and turn again to my place. [Spoken after the manner of men, God is said to come down, when he hath some great work to do, or execute his judgements upon the earth; and to return to his place, and to be pleased, when he sufficeth men to abide in mercy, or doth not deliver them until they repent, and his time be come. Compare Gen. 11. 7. [Ps. 11. 14. and 116. 14. &c.] until they acknowledge themselves guilty, and seek my face. [See 2 Chron. 7.] on verse 14. and chap. 11. on verse 6. &c. When they shall be in straits, they will seek me early. [i.e. timely, diligently and fervently. See 2 Chron. 7. 21. and 8. 5. Prov. 7. 15. Psal. 5. 4. with the annotation, and compare Jer. 29. 14. 13. 14. Dan. 9. and the books of Ezra and Nehemia, and besides the time of the New Testament, esp. Matt. 11. 22. &c.] CHAP. VIII.

The penitent Israelites, are brought in here, exhorting one another to repentance and confidence in Gods mercie ve. 1, &c. Gods complaint of Israel unfealdajness in goods, and self-wickedness in evil. 4.

Come and let us return to the LORD: [Some joyne their words with the latter end of the foregoing chapter, as a mutual exhortation to repentance, as the faithful among these three one another for he had sorn, and he shall bearest. [Which neither Assyrious nor Jarch were able to pass over, above chap. 5. 3. See further Psal. 50. on verse 2. and 6. Heb. 3. 14. [compare, Ezek. 7. 9. with the annotation.] he shall bind us. [See Job. 5. 18. Psal. 147. 3. &c.]

2 He shall make us alive, after two days: on the third day shall (h)afflicted us. For they, viz. Ephraim and Jada, above chap. 5. 14. were as dead and buried when they were carried away captives into Assyria and Babyl (as we likewise were all of us spiritually dead through sin) to that their deliverance was like rising from the dead. See Ezek. 37. 14. 27. 19. with the annotation. Now, as the deliverance out of Babyl was a type of our spiritual deliverance, and the excellent Evangelical expostulations in this and the next verse, may very truly be also applied to the rising of our head and Saviour Jesus Christ, upon the third day, and to the glorious fruits, which the whole body of Christ, that is, his church, enjoys thereby. See Rom. 6. 8. 11. [Col. 2. 12.] and 5. 2. 3. &c. and we shall live before his face. [as new born children, a new man, the new creature, shall we lead a blest life in his house, under his fatherly favours, and cheerful in the means of life, holiness and righteousness, both here in time, and hereafter for evermore. See Gen. 17. 1. Psal. 4. 7. Ezek. 16. 6. with the annotation. See Rom. 6. 8. 11. Pet. 2. 2. Ephes. 1. 1. and 4. 14. 2 Cor. 5. 17. Gal. 6. 15. Rom. 6. 4. Luke 1. 75. 2. &c. &c. Theof. 4. 17. and 5. 10.]

3 Then shall we know, we shall pursue, to know the LORD: [See the like connexion of two verbs, Psal. 44. on verse 3. The sense is, then shall the grace of God, in bowing his Mejleth then, be fervently zealously and in our care, to grow up and encrease in his knowledges, until at last, hereafter, we may attain unto perfection: See above chap. 2. 20. 1 Cor. 13. 9. and 10. and compare with this their former condition, above chap. 1. 1. 6. and 5. 4. i.e. going forth, i.e. rising up, compared with the rising of the sun, coming forth like a bridegroom out of his chamber (Psal. 19. 6.) understand: Gods approaching for the deliverance of his people, out of the Babylonian captivity, and in the same way, as is for our spiritual redemption, I ready, or fitted, disposed as the day break; i.e. altogether as acceptable and delightful, and as firm and true withal, as the breaking forth of the day, and the rising of the sun, after the nights obscurity and darkness.] and he shall come unto us, or, for us, in our behalf and for our good and comfort, or as a rain: viz. after a long drought, when rain hath been a great while longed for. Compare Jer. 20. 22. [i.e. Deut. 31. 2. Psal. 72. 5. 6. &c.] as the late rain, and early rain of the land. [See Deut. 11. on verse 10. the meaning is, that God shall not fail to come and continue his kindness to his Church, in the most fairseasonable time, and especially in and by the work of grace through Christ.]

4 What shall I do unto thee? O Ephraim, what shall I do unto thee? O Jada! [As if the LORD said, how can I deal otherwise with thee, then I am daily threatening, how should I be able to spare you? Here God returns again to his former reproof, as the sequel of the text followeth, because your well-doing is as a morning-cloud, and as an early-coming dew, that passeth away. Suddenly coming, and as soon gone and evaporated! Compare bel. ch. 13. 3. God implying, that sometimes indeed they presented themselves and made a show, as if they meant to convert themselves in good earnest; but even that very show did soon vanish and come to nothing; so far they were yet from any true and real conversion.] Therefore I was grieved with the prophets: [Sharply and earnestly reproving and rebuking them, using, as the saying is, a hard wedge, or clever to a hard and knotty piece of timber.] I have slain them by the speeches of my mouth; i.e. declared them uncapable of all help and comfort; and on the contrary denounced judgment of death, or deadly destruction, against them, See Jer. 1. on verse 10. &c. and your judgements, [understand the judgements and decrees or punishments, which I shall cause to pass upon you, O Ephraim and Jada, Heb, your judgements [null.}]
shall come forth (to) light; i.e. shall break out at last, and be brought to light, and made manifest before all the world, by the public execution, to be put upon your publique and notorious fins, and thereby they will be acknowledged righteous judgements; Compare the phrase with Acts 26, 7, and Zeph 3, 5. This seems to be the plainest translation of their words. Oth. (or that) the lights of your judgements may come forth.

6 For I take pleasure in doing good. [As if God said, Ye will lay, peradventure, ye are not behind-hand in offering according to my precept, but ye know well enough what I commanded and taught you concerning this, as followeth. Compare Mic. 6, 6, 7, 8.] and not in suffering; [i.e. more than in offering; or not in offering alone, as is expected in the following text. (Compare Gen. 32, 24. Exod. 15, 22. Prov. 10, 6. Jer. 7, 17. and 23, 14. with the annexed.) or simply, not in offering, viz. an hypocritical one; the outward bare offering confedered in it, telleth, without faith and repentance, (Compare Ps. 50, 12. 51, 14. 59, 11. 120, and in the knowledge of God, more than in burnt-offerings; [i.e. likewise not in them as before. (Compare Luke 18, 14.)] the latter phrase being explained by the former; both expectations are usual in the scriptures concerning this matter; for sometimes the external part (being also in its kind of God's infliction) is compared with the internal, others whereas it is confedered in itself and without the inward, and simply rejected, may highly reproved, as a diabolical breach of covenant as here also in the sequel.]

7 But they have transferr'd the Covenant, [Which I had made with them, and with them, the sacrifices containing between, See Psa. 50, verse 8.] the Adam: [Following the footsteps of their first fore-father, who numbered long, and was so abundantly endowed and blessed by me, yet transferr'd my Command, and revolted from me. Compare Job. 31, 33. and Isa. 43, 27. with the annexed.] Oth. ve men, i.e. as vain men use to do, or as those, viz. covenants, i.e. as if they had to do with a meer man, not with me the Almighty and righteous God! there they deal unfaithfully with me, i.e. therein, in the substance of the Covenant and divine worship, mocking me with their hypocrisy and offerings, with which they came to obtrude upon me, as if thereby the Covenant were perfec'd. Oth. there, i.e. as in my holy land, which I had given them, for to serve and obey me in it.]

8 Gil'ead is a city of workers in iniquity; [This place is held by some to be the Ramesh of Gil'ead, in the tribe of God, being a city of the Levites, and appointed for a free city on the half-side of Jordan; but under that pretext become a den of wilful murderers. See Deut. 4, 43. Jos. 20, 8. and 21, 32. Nevertheless there is a city of this name Gil'ead, placed in some maps by mount Gil'ead, where Laban overtook Jacob; whereas the understanding reader may judge. Some read it thus: each city of Gil'ead is a city of men. Or Gil'ead is (as) a city, i.e. all the land of Gil'ead is combined as one city in evil, and therefore justly punished; See 1 Kings 15, 33, 29. 1 Chr. 5, 25, 26.] she is spotted with blood. [i.e. full of murder and bloodshed; that is, of blood and all bloodshed, as from the footsteps of blood, as it were, are everywhere obvious, this seems to be the plainest meaning of their words. Compare bel. chap. 12, 12. 2 Kings 23, 16.] 9 I see as the troops of highway-robbers [Or roving bands, lurking thieves, &c. such, as by reason of the many mountains and defiles in those parts used to haunt there, especially in times of troubles and commotions in the country] wait for a man [viz. the travelling man, for to fall upon, rob, and murder him.] (3) is the company of the priests; [Or Rules; officers in Church and state. See ab. ch. 4, on verse 9.] they murder (on) the way to Sibera: [likewise a city of the Levites, and a free city of refuge, on the western side of Jordan in Canaan, Jos. 21, 23. See further of Sichem's situation. Jud. 8, 31. and 9, 5, with the annex.] Whence it appears that on the top of the mountains there the robbers used to lurk and watch for such as came travelling along the publick road. Now thus the pious did, becoming animated thereby, not with a spirit of horrid, but with a confederate of idolatry. Compare ab. chap. 5, 2, 2. with the annex. Oth. (after) the manner of Sibera: as with (one) shoulder, i.e. unanimously, with one accord. See Zeph. 3, 9. verily they commit vile deeds. [i.e. they transgress, not out of any inconsiderate, hasty, or sudden, nor, that they commit such abominable base practices, with a deliberate mind and purpose; and that it is the Hebrew word ainos, 10 I do see an abominable thing in the house of Israel. [Compare Jer. 5, 30. and 18, 13. and 23, 14.] there is Ephraim whoredom, Israel is polluted. 11 Also be: [viz. Ephraim] bath [lit. the one an harlot, O Juda 3 [God seems to imply here, that the ten Tribes, (of whole wickedness mention was made in the former verse) had sowed an evil seed of idolatry among those of Judah; or had imparted a plant, branch, frig. fruit, from which Judah had reaped nothing but vexation and misery, as fell out in the time, of Alexander, when God, being angry with Judah, caused them to fall before Pharaoh the son of Remaliah king of Israel, so that there were slain of them upon the place an hundred and twenty thousand men; and two hundred thousand women, sons and daughters were carried away captive to Samaria, with a vile beauty. So God punished Judah, by Israel it fell, whole example they had begun to follow in idolatry. See 2 Chron. 36, 7. &c. and compare the phrases with Jer. 31, 32. and Isa. 13, 15. when I brought again the captives of my people, (Hebel. the captivity of my people, viz. of Judah, which was brought to pass by the exhalation of the Prophet Oded, who advised the Israelites, near Samaria, to sue their prisoners kindly, and to let them free again, for to return unto their habitation. For though God was incensed against Judah, for having begun to follow the Israelites in their idolatrous courses, yet he was more wroth with the Israelites, nor with Israelites, when they came to obtrude upon me, as if thereby the Covenant were perfected. Oth. there, i.e. as in my holy land, which I had given them, for to serve and obey me in it.]

C H A P. VII.

God complements further of their common beast and easiness, in all manner of grovess sins, bearing sway as well among the great ones at Court, as among the vulgar of such as were, faithlessness, robbing, malice, lies, wicked alliances, drunkenness, smockery, envy into societies, leagues with heathens, ver. 1. &c. accomplished with a spirit of pride, obstinacy and persecutions, 5. verily telling them by righteous judgements, 12. and geth on 7 B 2.
through inflammation of the wine: [i.e. through the draught of wine; or by drinking of bad wine; Oth. with_bottles of wine] he stretcheth forth his hand with the mockers. [i.e. when he is sick of wine, then he sticheth up with the mockers and jeerers, which are at hand to make him some pratice, while he is wine-fick, to sake him or when he is drunk, then he doth so, insomuch that the Court is full of vanity and wickedness. Of mockers [see Psal. 1. 7; Prov. 1. 22; and 9. 7, 8.]]

4 For [Or, purely, certainly] they smite their heart even as [Heb. properly, they make their heart clean near to God, i.e. they purify and sanctify, yet and even to death, because they will not allow of their impieties, or bearing them out and hatred in other respects] their baker sleepeth not all night, in the morning he burneth like a flaming fire. [Hereby some understand their King, who having charged his Princes and Counsellours with the concern and execution of all his wicked devices, and letting it take, and be in full force and vigour, he takes great pleasure and delight in it: or, while he is asleepless, their Princes and their complices are up and prattling, for to conspire against him (whereof see the next verse) and before the King dreams of it, the plot is ready, and breaketh forth, setting al a fire and in combustion.]

7 They are altogether inflamed [viz. in impudence and wickedness] as an oven, and consume their adversaries: [i.e. their Kings, Princes, and Governors, as the following words declare, and below ver. 16. Compare Judg. 1. on ver. 16.] all their kings fall; [i.e. they are made away the one conspiring against, and slaying the other. See Gen. 14. on ver. 10., &c., and the history hereof 2 Kings 15. 8. &c. to ver. 32. and below here ver. 16.] there is none among them, that calleth on me. [i.e. that knoweth me, and seeketh for favour and help at my hands; compare below ver. 15. &c.]

8 Ephraim, be entangled among the nations: [by heathenish matches, communion of idolatrous & other sins] besides unwarrantable leagues and alliances. See above chap. 5. 7. 13. and below here ver. 13. 17. Ephraim is [i.e. he is] a bed [see of the Heb. mode Gen. 18. on ver. 6.] that is not turned [i.e. and consequently halt raw yet, whom the greediest Irishmen will illawop up nevertheless; or burnt on the one side, and raw, or unready on the other, and that regard very unlovlie and corrupt, and goad for nothing else, as they say, neither for to keep nor for to cast away, as it is with a cake, when there is no care had of it, on the fire or coals. This similitude is variously declared, and applied to Ephraim: by which goes before and follows. It should seem, God impleth Ephraim had been careless and negligent of both their spiritual and temporal welfare, and running abroad to the Idolatrous Heathens, to seek for help and fasting, were grown to corrupt by their communion with them, that they showed less or more sense, and knowing the frauds and tricks they played themselves, even when they were before his face: because they

5 It is the day of our King: [This may be taken, as spoken by the Princes and Counsellours. Oth. (on the day of the King, the Princes make him sick. By the King's day may be understood their communion day, or their connection day, as a certain feith day intitulated by the King, in honour of the Calves. See k Kings 12. 13. &c. and comp. 2 Kings 1. 14. with the annexed Matt. 4. 6.] the Princes make him sick (i.e. the King, from what goes before and followeth, Oth. make themselves sick, &c.)
Physician would do. Compare verse 1, but they do not use evil against me. [For my well-doing, they require me in lieu of thankfulnesss, with evil and wicked practices: devising and going about still to maintain and secure their flattering and mimesis flatterer without me, and against all my warnings and threatened punishment, if so it were in sight and definance of me; and that by means of idolatries, carnal and heathenish affiance, when as they stand ingaged to thank me alone, for the subtilence and precipitation, of whatsoever want and poyntlesse is left them yet, which also the fealel aim sa.]

16 I bury them themselves (but) not (to) the most High, [i.e. they run this way and that way, and whither not?] but to me, whose salvation is to be sought, they come not. Compare ch. 1, 7, or somewhat indeed they make shew of turning, but do not really afflict. Compare ab. chap. 6, 4, with the annotator. Or, plainly thus, They do not turn themselves to the most High, they are like a deceitfull bowe: [Heb. bowe c.] deciet. See Psal. 78. 57. with the annotator. The forces is : whereas they ought to turn themselves to me wards, they go clean contrary ways, and therefore they speed also, as followeth.] their princes fall by the sword [See ab. on ver. 7.] by reason of the wrath and displeasure of the Lord, [i.e. because they entertain my prophets and contemn my selfe with much wrath and bitterness.] Compare Psal. 73. or because they revile one another with bitter and smart taunts and invectives, which makes them combine and conspire one against the other, even unto death and destruction, as ab. ver. 7.] This is their familiarne [i.e. the cause of their being scorned.] in Egypt, [where they seek for help and think to be in no small credit and esteem.]

CH. VIII.

God gives notice unto Israel of the enemies approc'hing, near, to pursurfe, destroy and carry away the people, and to conuerse the fruites of the land, because of their forgetting, forsaking, and despising of God, his Covenant, Law, and all his threatenings and instructions, in a word all that is good, and setting up a kingdom of their own without God, having therewithin inflituated and promulguated all manner of idolatry, hypocritical worshipping, and especially that abominable one of the calves, together with heathenish tongues and alliances verse 1. &c. God threatens to judge after, 14.

The Trumpets to the mouths. [Heb. palate. This is a happy and abrupt kind of exclamation, such as is usual in unexpected sudden surprisal, it may be taken thus, as God speaks to the people, charging him to lift up his voice as a Trumpet, by the voice of the peoples obduracy, and incredulity, as Isa. 58. verse 1, 6 &c. as a lively representation of the intimated danger and apprehension of the enemy, which is signified by sounding alarms. See ab. chap. 5. verse 8. ] (He commonly) [vizt. the Enemy, the king of Assyria] like an eagle. [Compare Jer. 48. 40.] with the annotator.] against the bowe of the Lord. [To wit, Israel, or the ten Tribes (as the lequel fiewer) which bore the Name lewledge, and would be full accounted Gods people. Some think that God speaks here against Juda, and understand the Temple of Jerusalem, and by the Enemy Nebuchadnezzer, because they have transgressed my Covenant, and are revoluted. [See above, chap. 7. verse 13.] against my Law. (Then) shall they [vizt. they of Israel, as is plain by the next verse] rise unto me; [not out of faith and repentance, but only through the fence of their foretold and threatened mischiefs.] My God, we Israel know thee, [sure we bear the Name of thy people Israel, and have heard thy word, and profess thy worship. Compare Mo. ]
Hosea

Chap. viii.

Mat. 7: 21. 22. Luke 13: 26. 27. Oth. thus, We know thee (we are) Israel, the feline being one and the same.

3. Israel hath rejected the good; [i.e. all mywholom instructions and admonitions, the leading and keeping whereof would have proved their [spiritual and temporal] preservation;] the enemy shall pursue him. [spoken of above ver. 1.]

4. They have made Kings, but not of me: [Without asking my advice, or paying for my command, for the chaffing and setting up of their Kings: although in another sense, the departing of the ten Tribes happened not without: Gods righteous displeasing and government;]

See 1 Kings 11: 31. &c. and 2 Kings 3: 5, and chap. 4: 34, 14. they have set up Princes, [the words Kings and Princes are taken here interchangeably, as above chap. 7: 3. 6.] but I knew them not: [not as if all the knowing God had been ignorant of the fame in any kind; the feline being only, to express by this phrase, that God approved not of it. Compare Psal. 46: 6. with the annot.]

of their flour and their gold which they have made themselves idols, [the fear of the Heb. word, a Sam. 5: 19. and understand here the golden Calvans, and Barn, together with other idols latter images and reliquaries, as below chap. 2: 3, 24. and 14. ver. 9. so, for to be defiled, [Heb. that be may be defiled, i.e. every one of them: or, Israel. The meaning is, that by this idolatry they cau ed their own defilements; compare Jer. 16: 1. Mic. 6: 16. with the annot.]

5. Thy calf, O Samaria, [i.e. your idolatrous calf- worship, which the Kings residing in Samaria had instituted and kept up] hath rejected (thee) [so, to wit, you the Israelites: the feline being even as they had rejected the good, above ver. 3, from themselves, so should the calf which they choose, that is, their idolatry; reject and thrust them forth out of the land as being the cause thereof. Oth. Thy calf hath forsaken (thee); being it felt to be carried away, into captivity. See below ch. 10. 6. O. thus, (the LORD) hath rejected by Calv, O Samaria even as ye rejected his good things, so he repented your evil; mine anger is kindled against them; how long will they not endure (or, let, allow) purity! [pureness!]

See Jer. 1: 17. it may also be an abhorrent kind of speech, out of anger and vexation; thus, how shall they not purity be able, say, to get or practice.

6. For, that also is out of Israel; [viz. the golden Calf, (mentioned in the former verse, and in the end of this) came forth in Israel, for, in or of themselves; they were not taught it of me; it is a device and wormship of their own wickedness, as formerly the Calf in the wilderness was a device of their forefathers; a work-maker made it, and it is not God, but shall be rent in pieces, the Calf of Samaria. Or, it shall be, come flaring, flowers, grinnings: this item seems to the grinding of the golden golden Calf, Exod. 2: 20. as it God laid: what a pure god is this, that knows no better how to preserve himself?]

7. For they have sowed wind, and they shall reap a whirlwind; [i.e. Gods terrible and unavoidable judgments. See Job 9: 17. Ps. 82: 1. &c. Prov. 1: 27. Jer. 4: 13. Amos 1: 14. with the annot.]

The meaning is, they had run after idolatry and heathen alliances and confederacies, and therefore should enjoy the fruit of their own works, such as their prafise was, such should be their reward and punishment. Compare Job 4: 8. with the annot. and below chap. 1: 2. 1. [i.e. the feed, or be vew, [Israel] shall have no standing corn the fruiting forth [or, growth; if any thing come forth of it] shall make [or, yield].

This meaneth, there shall be no meal be made of what it shall produce; and so in the sequel, and below chap. 9: 16. See Psal. 34. on v. 3, and if haply it should flourish, [foreigners, i.e. heathenish enemies the feline of the whole is, That as they had bathed themselves with vanity, to all their labour should be in vain, or, bring forth nothing; or, if it produced ought, the enemies should have the benefit thereof.]

8. Israel is swallowed up: [i.e. shall assuredly be destroyed by the enemies, whereof the beginnings are apparent] now they are become among the heathen like a vetel which one bath no pleasure in. [i.e. they are already a scorn to the neighboring heathen nations, and shall be more contemptible yet. Compare ver. 10, and see Jer. 22. 28. and Psal. 31: 13. and compare Isai. 30: 14.]

9. For they marched up to the north, [viz. for to secure their state, by the labour and help of the King of Assyria;]

See 1 Kings 15: 19. 20. a wild ass, that is only for himself; [i.e. a very savage, fierce and undiscerned Prince, preying only for himself, and seeking nothing but his own advantage; not caring how it fared with others;]

See Job 24: 5. and 39: 8. some appelle it to Israel, running every where about for help and allies, like an unwise ass, that coaves at random, and feeds for food without forethought, finding offsiues none, and rather becoming a prey himself to others: Compare Jer. 1: 14. the flagell of Ephraim have brought the fruit of his head; [i.e. have sought and bought themselves helpers and confederates, for taking their own husband, Lord and confederate, viz. God himself. The Heb. for lovers hath, loves, wages, i.e. lovers see Job 2: 5. on vers. 12. and Jer. 17: on vers. 9.]

10. Because (then) for harvest wages they have hired (lovers) among the heathen, [Or, although, however, but though. (yet) will I gather them, &c. as the Hebrew particles are taken below chap. 16: 23. if the LORD will say let them cease as many helpers as they lift, it shall avail them nothing] I shall also gather them now: [so, to wit, those heathenish helpers, whom they hired, and shall bring them against themselves, instead of help, to destroy them. Compare Ezek. 16: 37. Oth. I will gather them, (the Israelites) viz. for to deliver them up unto their enemies, and to drive them out of the Land, as this word is likewise taken sometimes for to gather up, topopishment. See Psal. 89: on vers. 9. They, have even begun a little, [i.e. Those lovers, whom they sought and hired to help them, have already begun to plague them, yet that is but little in comparison of the rest, which is to follow. Oth. that shall have small pain of &c. i.e. the succeeding troubles shall be so great, that they shall not value this butheth because of the burtens of the King of Princes.]

[i.e. by reason of the Tribute or tax, which the King of Assyria had laid upon Israel. See 2 Kings 20: 19. and 17: 3, being called the King of Princes, for having many Princes under him. Compare Kings 18: 19. 14. Isai. 10: 8. Ezek. 32: 1.]

11. Therefore because Ephraim multiplied the altars to fining, the altars are becoming finning unto him. [Ta regard they would needs give up themselves fingle to that abominable fin of idolatrie, without end and measure; I shall likewise suffer them to go on therein, and by that means, so heap fin upon fin, until the time of their righteous punishment; or I shall carry them away among the heathen, where they shall have idolatrous altars to the fill, may even be compelled to all manner of idolatrie.]

1 Kings 15: 16. and chap. 15: 30. 34. and above 16: 2. again chap. 12: 30. and 13: 5. with the annot.

12. I preferice him the excellency of my law: [Or, definire. See Psal. 1: on vers. 2. The fene is it I have caused those excellent and glorious instructions of my laying word, to be set before them, not only by word of mouth, but in writing also, very abundantly and frequently keeping whereof they were sure to grow great and mighty; Compare 1: 4. 21. 22. but those [viz. excellent instructions of my word] are cousted as a strange thing, i.e. they do reject the same, as if all my instructions concerned them not at all, and had nothing to do with them, they}
they take delight in nothing, but their own honor, their own fancies and devices, and what they take up from the heathen.

13. As to the sacrifices of my gifts, [i.e., the fees will be] thanksgiving, which they pretend to offer me, (of whose gifts I truly gave them) and whereby they would seem indeed to be mindful of, and not to despise me. [They offer the fifth and eat the fifth, turning my sacrifices into profane garlanding, having no regard to my service, but only to their parish and palace. Compare Jer. 7:21.] But the Lord hath pleasure in them; [i.e., in the sacrifices of the heathen] for His sacrifices whose iniquity He will remember as follows; Oth. thereon, or, in the same, viz. offerings. Compare Ex. 29, 40, and 43:17. Am. 5. 23. The reason of this displeasure is, that they offered not at the place which God had appointed, viz. in the temple at Jerusalem, but a gallant the expenses command of God, even where it pleased them to the great contempt of God, and consequently without faith and repentance] now be shall remember their iniquity, [showing it by punishing them. To Jer. 14:10, and below. 9, 9. See Gen. 8, on ver. 1, and let the enemy Psal. 79, 8. Jer. 31, 34. Ex. 22, 23. &c.] and with their sins; [i.e., by punishments. See Gen. 21, on ver. 1] shall turn again into Egypt. [i.e., into Assyria, where they shall be entertained, as in former times, they were in Egypt; they shall be carried into a new Egypt; Compare below chap. 9.3, and chap. 11. 11. or, they shall return to Egypt to treat with Egypt, forsaking the King of Assyria, who growing troubled in these their days, do shew them. 22, 3. 2. 3. (i.e., thus by their iniquity should be understood, their perfusion and divinity against the Assyrians. Compare Ex. 22, 23, and 29. 16.) then there should some of them go down into Egypt, to effect the destruction of the Assyrians. See below chap. 9. 6.

14. For Israel hath forgotten his maker; [To wit God who not only created them, but also made them his people, formed and called them thus. See Ex. 4, on ver. 17, and Psal. 100. 3. Is. 54. 13. and 54. 5.] and builted temples; [viz., idolatrous ones for the worship of the calves at Dan and Bethel and elsewhere thereby and the establishment of their state, to withdraw and keep back the people from God's temple at Jerusalem, and to allure them to the friendship and communion with the idolatrous heathen. Compare Ex. 32. 32. Oth. palaces. See 11. 9. 9. and Jada hath multiplied fenced cities; [thereby to secure themselves against the enemies approach and fornication, whereas the Prophets spake for them, 24, 22. 8. and 24. 24, 24. 5.] and builded temples; [viz., idolatrous ones for the worship of the calves at Dan and Bethel and elsewhere; they thereby to secure themselves against the enemies approach and fornication, whereas the Prophets spake for them, 24, 22. 8. and 24. 24. 5.] and caged, or, caged. Compare Ex. 22, 23. and 29. 16.] then shall they remember, [i.e., they shall be made aware, confusion. See that Psal. 15. on ver. 4, and 34, and Amos 1. 34. &c.] the same shall consume their palaces; [viz., in each city of the land of Judah: in the Heb. we have her palaces, having respect to the land, or, each city.]

chap. ix.

God checketh Israel for their idolatrous comporting in the harrest time, ver. 1, which he shall cause to take a speedy end, by the famine to come, the carrying of them away captive, the want of the public worship, the mourning and desolation of their land, the false and true prophets, are applied one to the other. Further complaint of Israel's deep corruption, after the example of their ungodliness in those sacrifices; and that they have 'sinned with brevity' and 'in the midst of their children, 11. The prophets proper for mitigation of punishment. 14. a further recital of their iniquity, with a denouncing of God's wrath and judgement, 15.
do until that time. Compare 2 Sam. 7, 5, 6. It shall not come into the Lord's house. [i.e. the same being unclean may not be brought into the house of God, nor ought to be offered at all.] 5 What will ye do then upon a high time-day, or upon a Sabbath-day of the Lord? [To wit, when according to my prophecy ye should offer before me with cheerfulness, when ye shall set mowing then, and may not offer, and are without your land, and cannot. See Num. 10, 10, and Deut. 12, 29, 30, and comp. ab chap. 3, ver. 4, and the annot. on the former ver.] 6 For lo, they cast away [i.e. they shall hardly be cut out of their lands; they shall cast away, i.e. they perish, and vanish away, because of the wrath of the Lord] a day of retribution: to be made of the Lord shall Egypt esteem them; [from their words it may be concluded that some of the Israelites flying before the Assyrians should betake themselves for shelter to Egypt, conceiving that they should find good entertainment and afflatus there, as much as they had forsaken the Assyrians, and adhered to the king of Egypt. See ab chap. 8, v. 13. But how they should find there, it is foretold them here in the following words. Some are of opinion, that first they retired among those of Judah and afterwards together with the Israelites in Egypt. See Neh. the city of Menahem, in Egypt. His wife (as some think) also called Nepth., Isa. 19, 3, 5. See the annot there.] shall bury them; [and consequently they shall not return into their own land, but die and perish in exile their silver shall be defiled after, i.e. their money shall be greedily bought for, and preyed upon] nettles shall bereavethall possess them. [Hab. nettles, &c. i.e. their land and habitation shall lie waste for a long time, and remain without inhabitants. Compare Isa. 3, 15, and 5, 13, and bel. chap. 10, ver. 8. By them, i.e. men, understand their land places of abode. See Job. 11, 12, 29, 49, 1, with the annot. Others read, To please the pleasant places or defined shadow of their silver, the nettles shall possess bereavethall. Deprived of desirable things made of silver, or fine things adorned with silver (dressing or furniture) thorns shall be in their tents. In stead of the flaky dwellings they had there. Hebrew: them or by them. Compare 30, 40. Isa. 6, 5, and 14, 16.] 7 The day of visitation is come, the days of revenge are come; they of Israel shall perceive it. [Or, know, acknowledge, i.e. remember and find then, that the truth was told them, and that they were deceived by their false prophets, whereof in the sequel the prophet is a fool, meaning the false prophets prophesying nothing but peace and prosperity: the man of the spirit. i.e. the prophet which falsely bosheth to be inspired by the Holy Spirit, or to have spiritual visions or revelations from God. Compare Ezek. 13, 3, 4.] It is mad. [Here God himself avergeth that of the false prophets, that the seducers, and worldly men use to say abusively of God's true prophets. See 2 Kings 9, 11, and Jer. 29, 26, 28. Else, the man of the wind, i.e. he that practiseth vanity and lies. Compare Mich. 2, 11, 12. because of the greatness of your iniquity, the hatred also is great. This may be understood of Ephraim: great hatred, for obstinacy, violence, contrariness, against God and his word or of God's hatred, which was great against Ephraim, and which he would proceed in the foretold days of visitation and recompense, and whence also it came, that God punished them with false prophets.] 8 The watchman of Ephraim is with my God: [i.e. the true Prophets whom God raised among the ten tribes cleave steadfastly and firmly to my God, and his pure worship, as Elias, Elisha, and others did, and I also do my part.] See this of the title of the Prophets, Ezek. 3, on verse 17, and Compl. and Compl. on verse 22, 1. Also the phaine to walk with God. Gen. 5, 22. See the annot there. Else, is there a watchman of Ephraim with my God? the Prophet. &c. Else, Ephraim's watchman (cught to be) with my God (but) &c. Else. He (is) the false Prophet, mentioned in the former verse keeps watch against Ephraim, (that is) with my God, i.e. he watcheth to mischiefe these Israelites, which still keep close to God and his pure worship, and prophesy against Jeremiah, 19, 18, 19, 19, whereas the fequeal also pritty well agree. Compare ab. chap. 5, 1, 2, and the annot. there. (But) the Prophet [understand the false Prophet before spoken of] is a nose of the corner, i.e. this may be applied to the spiritual taking and engraving of souls, and the bodily watching and enthrapping, imposing, slaying, and murdering of the godly, mentioned in the former note.] Upon all his ways: i.e. upon all the ways and ways in Israel and in all his doings and dealings is the false Prophet no better than a tanner's, or an abhorrent in the house of my God, i.e. his viz. Ephraim, or the faithfull watchman, spoken of in the beginning of this verse, the false Prophet is justly hated of God and all good men, provoking and causing also nothing but God's hatred against Israel, (called ab chap. 8, 1. the house of the Lord) by all his seduction and wicked practices.] 9 They have corrupted themselves very deep. [Heb. they have deepened, they have corrupted. See of the pommery of two such verbs and afterwards together with them into the city of Menahem, in Egypt. His wife (as some think) also called Nepth., Isa. 19, 3, 5. See the annot there.] shall bury them; [and consequently they shall not return into their own land, but die and perish in exile their silver shall be defiled after, i.e. their money shall be greedily bought for, and preyed upon] nettles shall bereavethall possess them. [Hab. nettles, &c. i.e. their land and habitation shall lie waste for a long time, and remain without inhabitants. Compare Isa. 3, 15, and 5, 13, and bel. chap. 10, ver. 8. By them, i.e. men, understand their land places of abode. See Job. 11, 12, 29, 49, 1, with the annot. Others read, To please the pleasant places or defined shadow of their silver, the nettles shall possess bereavethall. Deprived of desirable things made of silver, or fine things adorned with silver (dressing or furniture) thorns shall be in their tents. In stead of the flaky dwellings they had there. Hebrew: them or by them. Compare 30, 40. Isa. 6, 5, and 14, 16.] 10 I found Israel as grapes in the wilderness. I saw your fathers, as the first fruit at the sycamore in their beginning; [i.e. when I first took Israel for my people, they were as acceptable to me as grapes are to the waiting men, finding them in a wilderness, and so sweet and pleasing, as the first ripe figs on a fig-tree. Compare Mic. 7, on ver. 1, (but) they went in to Baal, Peor, [the idol of the Moabites, to commit spiritual adultery or whoredom with him, whereupon followed their carnal pollution. See Num. 25, 3, 27, and the imprecation of this example of their fathers, i.e. Kings 16, 32, 33, 26, &c. and separated themselves with their extraordinary idolatrous preparation for the Religious Worship of this Idol. The Hebrew word is the same from which the Nazirites, i.e. the separated ones had their name. See Num. 6, 2, 5, 28, 6, for this shame [i.e. that vile and base idol Baal. See Jer. 3, 24, 25, and grew altogether abominable [Hab. abominations, a-abominations because after their levers. [Oth. there were abominations after their defiles. i.e. all manner of abominations had their full way and living there, according to their own will and desire, even as their vile hearts could with it. Some take it, as if God did let in opposition here, that now they were grown as odious and abominable to him, as formerly they had been pleasing & acceptable.] 11 As for Ephraim their glory [i.e. their kingdom happy estate and outward prosperity, and especially the multitude of their children, whereby they were adorned, and glorious, as followeth, See Ps. 12, 5, 6. shall fly away as a bird, [i.e. they shall be bereft of them on a sudden, and be as little able to recover them as the bird that is flown from the bird, i.e. as soon as they should be born] and from the mother. [of the parenthesis here inferred. See Jud. 13, on vers. 5, and Jud. 3, on vers. 10, womb, and from the conception, i.e. whilst they are in the womb yet, as soon as their mother shall have conceived them.] 12 Though they should make their children great, yet will I bereave them thereof, that they shall not be among men: [Or, that they shall be, &c. and below shall be left them. Compare Prov. 30, vers. 14, for her husband among whom I shall be removed from them.] 13 Ephraim is like as I looked upon Tyre. [Hab. 7, or, See
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See of this city, Joel 19, on ver. 29, and 1 Kings, 5, on ver. 1. Hts. 23. 1 Ezech. 27, which is planted in a pleasant habitation:—this seems to have regard to the figure and situation of Jerusalem, and propinquity of both the contiguous places:—but Ephraim must be made to bring forth; [Hab. 2 as if one should say, (as is readily supposed,) to bring forth. Compare Hts. 38. 30. with the notes. it shall be fisted to bring them forth, out of their pleasant habitations, &e. into the wilderness. [i.e. to the Assyrians, their enemies. Compare Joel 41, 14, and Zech. 2, 4, 11.]

4. Give unto them, LORD, what shall I give thee, &c. give them a harbouring [Heb. child-bearing] womb, and birth, by which bearing them being much troubled and grown over with their dreadful approaching miseries of the people, knoweth nothing but to crave full of the LORD in their behalf, that they may rather have no children at all, then to suffer them, being grown up, to be thus murdered by the enemy. Compare Luke 21, 19. Oth. Give them what fruit doth give them, i.e. give them what their sins deserve, and thy justice requite thee.

15. All their wickedness is at Gilgal; [i.e. the principal idolatry is committed there, of which every idolatry there is in the land, that being in it together, where is the remembrance of the miracles which God once shewed them there, ought rather to deter: them from idolatry than to strengthen them. See above chap. 4, on ver. 15, and below chap. 12, 11.] for, see, certainly, sorely, there I办法ed them for their wickedness of their dealings: I will cut them out of mine house; [i.e. out of my land, or family, that they shall be my children and tenants no more.] I will love them no more henceforth; [i.e. He will not add or continue to love. See, i.e. I will do them no more good.] their princes are revolting, [viz. rebellious, unruly, refractory.]

16. Ephraim is fisted, their root is withered, [As a green herb is shewn by the heat of the sun, or otherwise, it, that it can never grow nor blossom. Compare Psal. 102, 11.] to Ephraim is fisted, [by God] from above, that his root is spoiled underneath. Compare Job 18, 16. Amos 2, 9. Jer. 4, 7, and the contrary. Job 19, 16. they shall be broken; [Heb. made as above chap. 8. 7. as they have done] no fruits; ye shall though they engender, yet shall ye bear the bicap of their womb, [Heb. the bicap of their womb, i.e. the defined and expected fruits of their bodies.]

17. My God! Whom I serve and adhere to, as above ver. 8, shall cast them away, because they do not hearken to him: and they shall be wandering about among the heathen. Compare Gen. 4, 14. 14. Prov. 27, 14. 1 Kings 24, 15. and above chap. 7, 13.]

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Gods complaints of Israel inbasketfulness, idolaters, especially that of the golden calves popular wickedness, powerlessness and want of counsel in their own subjectivities and champions all this, notwithstanding his faithful warnings: and therefore he foresaw them the destruction of all their idolatrous treasures, and the carrying away of their golden calves, to their shame and disgrace; and also with the ruin of their king, and profligate chief, and their cowcidity and insensible condition, in all these approaching evils, which, through his just judgments, should by their enemies be fulfilled upon them.

Israel is an emplotted vine, [Or, was wist. i.e. by the tree of King Menahem who took a thousand talents of silver from his subjects, for the king of Assyria. See 2 Kings 15, 19-20, which latter story apply this unto. Compare above chap. 5, 6, and 7 of his destruction. For the meaning of the word, as the use of it in the singular number, which must needs have been set out very fumpidly and gorgeously, they having made in such a frightful awe of it, and it having been carried away at large to the King of Assyria, as a great present. Otherwise this Calve may in contempt be called histris, i.e. 7 C.
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8. because they had made themselves more then one, and from time to time, the one fell more flaccid and glorious then the other, see verse 15 of Beth-Aven [i.e. Bethel, as below verse 15. See above chap. 4 on verse 15, for his people, i.e. which adored and adhered to the cal of God. Compare 1.4.37 and 49, 1 shall mourn over the Flame, [Heb. bad mouren us, or bad mourn, from what goes before an followeth] together with his Chersimon, [understand, the idolatrous Priests of this cal of them whose further, 2 Kings 23 on verse 15. (who) rejoined it over its glory; it being departed from it, [i.e. because the glory of this cal is gone and past; O, they mourn over the glory of this cal, deceased; shall being carried away into captivity, as followeth, compare 4.37-48.]

6. In the same [cap, cal] shall be carried to Assyria, for a present to King ndro. [See above chap. 5 on verse 13.] Ephraim shall see flame, and Israel shall be made abhorred because of his counsel; [in that he thought to have strengthened himself against the Assyrian with Egypt, or in general, because of all his wickedness and idolatries, whereby he conceived he should maintain himself well enough, no thanks to God, (as the saying is,) ye, against him; and especially that counsel of turning of setting up the two calves, which idolatry he had devised for the establishment of his state and kingdom. 1 Ki. 12.17, 23, 29, and 2 Ki. 17.21.

7. The King of Samaria is cut off, [Or, concerning Samaria, her King is cut off, cap. 8, destroyed or penned, she shall all also be destroyed. See 2 Ki. 23.4 and below verse 15.] as soon upon the water. [which in boiling and bubbling water doth swell and raise it self as if it were monstrous, though it was but舵es and comes to nothing, thus shall the King with all his pomp and state decay suddenly, and visibly and contemptibly be made captive, as if he were vanished away in the fight of all his people, like a dream, together with the confidence they had put in him.]

8. And the high places of Aven [i.e. Bethaven, as above verse, meaning Bethel] Israel's foes, [which high places were the chiefest matter and motive, or enticement to Israel for the commiting of their abominable idolatries, and all manner of other sins, which there in their Temples, by their Altars, and under every green Tree, and in the groves they constantly committed. Compare Deut. 9.11, 2.4, 2.9, and see above chap. 15. 17.4, 17.40. Ex. 6.1, and see above chap. 9.4, 9 with the annotator.] shall be destroyed, and thorns shall come up [above chapter 9.6] upon their Altars: and they shall fly unto the Mountains, cover us, and unto the Hills, fall upon us. [words of despairing people, who by reason of the apprehensions and terror of the present and approaching Judgments of God, together with the Verdict of their own conscience, are so dismayed and confounded that they with themselves dead and dispatched they care not how, so they may be destroyed, either through all the valleis. Compare Luke 2.30. Rev. 6.16, and 1.2.]

9. Since the days of Gibees, [Or, more then in the days sc. See above chap. 9.9, with the annotator.] last they joined O Israel: there they chose to it, or simply there they fled. This may be understood of the fearful obstinacy of the Gibonites and others of the Tribe of Benjamin, who fashionably fled to their own wilderness, and were in march with armed men, (as they were constituted of themselves) against their brethren, but were at last destroyed almost altogether. Or it may be taken thus, (which concerns Israel in general, and seems to agree most plainly with the following text) that they, by God's mercy, stood as yet, and were not utterly destroyed, though on both sides they stood in danger to be utterly destroyed even the one by the other. the battle at Gibees, against the children of Jerusalem, [see. 2 Kings 15.4, see above chap. 4. on verse 15, and understand the Gibonites, with all the rest of the Tribe of Benjamin] shall not see them [i.e. they shall not have to do it, but be far more grievously punished; they shall not be able to stand to it now, as then they did.]

10. It is in my liuing. [Or, I long, i.e. I have decreed it, and long or desire to execute the same, and will do it so. Compare Deut. 2.8, 2.9, and see above chapter 10.7, to bind them, [as if the LORD should say: yea, they shall not now under my yoke, nor be tied to my Laws, nor coerced or confounded for their own good.] I shall cause them now to go bound as malefactors by foreign Nations for punishment, or, as open confounding and fasting them together, to draw and bow down under a strange yoke. See further on the next verse: others for bind read correct, chattie[er] and Nations shall be gathered against them, when I shall bind them, when they shall bind them, or, with together with their binding or, binding them. i.e. their Nations shall bind them, through my righteous Judgement, in their turn, such devices, whereby they conceived he should maintain himself well enough, no thanks to God (as the saying is,) ye against him; and especially that counsel of turning of setting up the two calves, which idolatry he had devised for the establishment of his state and kingdom. 1 Ki. 12.17, 23, 29, and 2 Ki. 17.21.]

11. Because Ephraim is an estritor used to love threshing, [Heb. tauch (see Jer. 5.2, verse 23) loving to thresh.] I shall cause him to love bearing burdens, [i.e. I shall cause him to love bearing burdens,], to bear and to bear, to be yoked together, under their own yoke in the same furrows of idolatry and other sins, and I will likewise couple them together by the enemy for punishment, to go painfull under a strange yoke, &c. Oth. in both their habitations, to wit Ephraim's and Judah's; or, for their two iniquities, having respect to the Cales of Dan and Bethel.]

12. Because Ephraim is an estritor used to love threshing, [Heb. tauch (see Jer. 5.2, verse 23) loving to thresh.] I shall cause him to love bearing burdens, [i.e. I shall cause him to love bearing burdens,]. to bear and to bear, to be yoked together, under their own yoke in the same furrows of idolatry and other sins, and I will likewise couple them together by the enemy for punishment, to go painfull under a strange yoke, &c. Oth. in both their habitations, to wit Ephraim's and Judah's; or, for their two iniquities, having respect to the Cales of Dan and Bethel.]

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for (or, according to) mercy; [understand here with all] this is that which I ever let before you by my Prophets. Compare A Kings 17:13. As to the pharisee of lowmindedness and unworthiness, compare above chap. 8:7. And Jet 4:4, on ver. 8, the sense is, a man of true repentance, uprightness, and unfeigned love, that it may go well with you in soul and body: break up to the future a fallow ground. [Sect. on ver. 3.] because it is time to seek the Lord, until he come, and rain upon you [i.e., teach, instruct you] 3 compare Joel 2:5. righteousness. [i.e., the fruit of righteousness is abundantly blessing you with his temporal and eternal Covenant blessings, which he promised to bring upon the people of Israel.] Compare Ps. 52:5, 53:10, and the annotator, there. Unless this should directly be applied to the time of grace of the Mosaic, who is our righteousness before God. Compare Jer. 33:6. Dan. 9, 15, 24, &c., and above chap. 2:18.

12 To have ploughed wickeder[N, escaped person[s], [The Lord implieth hereby, that all his exhortations and precepts were had in contempt by them, and that they went clean contrary to bin in all things. The Hebr. word rendered person[s] here, otherwise iniquities, urinqueites, or sins[s], or transgression[s], hath in this place a letter more than ordinary, which by some, is explained in the reading with the word meek. Compare Ps. 3:1, on ver. 3: there may be understood by it the punishment of person[s]; as, iniquity, for the punishment of iniquity. Lev. 25: 1, Psal. 32:1. for the punishment of sin, Zech. 8: 18, &c., as the restoring here and in the former verse of the growth or increaseth, the procession or continuance and welder progess in good or evil, and eaten the fruit of the tree: having defended with and practiced lies, and relied upon them, ye now receive the just reward and punishment thereof, as a fruit of your works your idolatry, and heathenish confederacies; Or, ye eating-fruit[s]: ye shall be deceived of your expectation; your labour and conscience lies frustrates and disappoints you. Comp. above chap. 2:7, for their has belted in thy was? i.e., in that, which thou hast taken for the establishment of thy Government, to wit, thy idolatry, together with all manner of impious and carnal confidence in thy [self, and in the alliances with thy lovers] in the multitude of thy champions.

14 Therefore I art there a very noise. [Or, appear, tumults, clamours, outcry, as happens in the time of a great surprisal by an enemy] among thy nations, [i.e., there is a tumult among all thy friends, bold had be determined, and, [the evil within the singular, i.e., every one of them apart] as Solomon otherwise called Samoan, or Salaman; that cruel and proud Tyrant of Assyria. See 2 Kings 17:3, &c. and 18:9, 34, 35, and 19:11, 12, 13, destroyed Beth-Arel. [It is uncertain, where this place lay, there hold to be a city in Isreal beyond Jordan: Joseph] lib. antiqu. i. c. 18, and lib. 14, c. 31. makes mention of a city Arbel, lying in Galilee, which seems likewise to have been destroyed by Manasseh, others would have it to be a province in Asia, having its name from the city Arbel, whereabouts Alexander the Great overthrew the Persian King Darius, and ended the Persian Monarchy. This history of Solomon and Beth-arbel, was doubled vulgarly known in our Prophets time in the day of war. [i.e., in that expedition, which is summarily related, 2 Kings 17:3, 4, &c., and 19: 13, as some concise] The matter was resolved in pieces with those. See also chap. 2:13.

15 Thus hath Beth-el done unto you, because of the wickedness of your wickedness. [i.e., because your wickedness is so manifold great and abominable. The sense is:] all that abominable idolatry, and other sins committed at Bethel or Beth-aven, as it is called above chap. 5, or Avon, chap. 8: they are the causes of all these plagues and miseries upon you] Israel's King [on whom they did rely so much, see above ver. 7. and the annotator.]

Chap. xi.

Gods love and kindness to Israel, since their being in Egypt, with a prophetic interwoven of Christ opposed to their disobedience, idolatry, unthankfulness, and obstinacy ver. 13, 14, 15, wherefore they should be carried to Assyria, and tyrannously dealt with, 5, 6. A promise of graciously navigating the punishment, and Israel's conversion to Christ, by the preaching of the Gospel's good news.

1 When Israel was a child, [See of the Hebrew word for, ver. 1. on ver. 6. the meaning is, when I first chose Israel to be my people, and made a Covenant with them. Compare Jer. 3:17, and see the annotator, there] then I loved him; and I have called my son out of Egypt, bringing him hither by my divine power out of the slavery of Egypt, through the wilderness into the Land of promise. By his son is meant Israel, whom God frequently, but especially, according Exod. 14: 22, by Melech, in his speech to Pharaoh, doth call his son, yes, his first born, which place may be compared with this: But that under these words there lies further hid a prophetie, touching the only begetter Son of the Father, our Lord and Saviour Jesus Christ, the Head of all the spiritual Israel, his Church, appear clearly by fol. 1: 15. Oth. Israel being a child, which I loved, therefore I called my son out of Egypt; for though Israel is a child, yet, as I love him, therefore I called. Oth, understanding the first clause of Israel's want of understanding and dulness, and the second of Christ alone, whom the Father had called out of Egypt, for to execute the work of Redemption in Judea. Oth. Thus, because he is a child of Israel, and I do love him, therefore I have called my son out of Egypt: understanding both clauses of Christ.]

2 (But at) [This is inflect here for the complaining of the sinner, agreeing with the particle so to the lequel. See Psal. 48, on ver. 6.] they called them, so they went away from their face; i.e., from the face of the Prophets, which called them to God the sinner is the more Melech and other true servants of God did call upon the Israelites, to keep close to their good God, and to cleave unto him, the more did they on the contrary turn away from God, even in the sight of those good Prophets, unto all manner of idolatry, turning their back to God and his messengers, and lending them but a deaf ear to all their exhortations. Compare below ver. 7, and above chap. 4: 7. they did offer to the Baals, and burnt incense to the carved images.

3 I nevertheless, taught Ephraim to go; [i.e., I taught him how to let and use his feet, as a mother doth with her child] be took them upon his arms; [these are the Prophets words, which he infers here, between Gods being amazed at the kindness and tender mercies of God, as if he had laid it is very true indeed, that he took them up and carried them upon his arms, as a father or mother do their child (see above ver. 1.) especially being weary of going. See Exod. 19, 4, Deut. 1:31, and 32, 11, 12, Is. 63, 9, and of Melech, Num. 1, 12, 2. Oth. And I took them by their (Heb. his) arms; there being the like equivalent of the singular and plural used in the lequel but they acknowledged not, so I left them. [i.e., that it fit
God is said to repent, when he withholds, mitigates, or removes the deferred and threatened punishments, and consequently by repentance here it may be understood the compasions and the bawds which through compasions are warmed, affected, and moved. See Gen. 6. on ver. 6. and 43. on ver. 30. The whole verse, implicit; though ye had well delivered, I should destroy you all at once like Sodom Gomorra, &c. Gen. 19. 24. Deut. 32. 32. But the compasions and faithfulness, which I promised you in the Medias (whereof in the sequel) do not suffer me to do so.

2. I will not execute the heat of my wrath; I will not return to destroy Ephraim: [i.e. I will not do it again now unto Ephraim, utterly to destroy him, as once I did the foresaid cities; compare Isa. 16. 6. and 54. 5. Ezek. 16. 53. with the annotation.] for I am God [i.e. true and unchangeable in my promises, Num. 23. 19. Mal. 3. 6. &c.] and no man; the body (one) in the midst of you [compare Psa. 71. on ver. 22. and consequently, I will keep ye a people for my soul to remain among you, and to bless them, to love me, &c. Compare Ex. 16. 60. &c.] and I will not come into the city, which enthrone the name and destroy all things in it: or, as in former times I came into the City of Sodom, for to destroy it, as ver. 8. which agreeth very well with the foregoing, I will not return, or come again &c. See the annotation, there! Oth. I shall not come into the city, i.e. I shall dwell no more in any material places, but in your hearts. Compare Jer. 4. 11. &c.

3. They shall walk after the LORD, [i.e. Jesus Christeth the Medias, their head and king. Compare above chap. 3. ver. 5.] He shall roar like an Lion, [by the public, clear and powerful preaching of the Gospel, whereby he shall call his sheketh together, as a Lion doth his young ones, &c. followeth; compare Isa. 11. 13. Amos 8. 8. again; whereby he shall not publish unto His, his act of Grace, but also unto his and his Churches enemies, his vengeance and Conquell, especially of all their spiritual enemies, whom he, as the true Lion of Judah, shall subdue and land in triumph. See Gen. 49. on ver. 5. Rev. 5. Col. 2. and compare further Isa. 40. 4. Joel 3. 16. Amos 1. 2. when he shall roar, then shall the children, [i.e. the elect, whom the Father gave him John 17. 6. Heb. 2. 13.] come on trembling from the sea. [Heb. shall tremble, or shake] from the Sea. Or. from the west, i.e. come and approach trembling, to his and his Churches Communion. Compare 2. 14. and 49. 15. above chap. 3. 5. and see the annotation, and as in the uncertain verse, concerning the phial trembling, or flushing, for going on or coming in a trembling manner; compare 1 Sam. 13. 7. and 16. 4.

4. They shall come on trembling, as a bird [Nimbly flying after her food, or to her nest, or to escape the howling not] eas of Egypt, [i.e. in all places whatsoever they are scattered they shall easily repair and adhere to him, that delivereth them out of the spiritual Egypt and A比亚迪, i.e. out of the flaverie of Sin and Satan.] and as a Dove [see Isa. 6. 8.] out of the Land of Affair: and I will cause them to dwell in their borders, speaketh the LORD, [i.e. in the Prophets title, I will plant them in my Church, and give them rest and peace in their congregations through Christ, and after this life their place in the Heavens.] See above chap. 2. 13. 17. with the annotation, and below chap. 12. 10.

CHAP. XII.

A Complaint over Ephraim and Judah ver. 1. &c. by setting before them God's favours and mercies bestowed upon their forefather Jacob, and onwards to them all, they are exhortcd to repentance ver. 4. and again, 13. 14. Their mischiefs and restitution iniquities, their iniqui-
silence, shamelessness and idolatry provoke God's heavy wrath. 8, 9, 10, 11. A promise of grace infers, 10, 11.

They of Ephraim boast [Heb. Ephraim haeve, i.e. They, or those of Ephraim, the Ephraimites, whereby are understood the ten Tribes, or Israel, as followeth] encamped me with lies, and the House of Israel, with deceit: [They were such insolent hypocrites, that they meant to force all their idolatry upon me, as if they did the same for my honor and service, and had fill their false religion among them. Some take it as the plague of the babbling of the bad entertainment he found among his wicked Cenrantiens: according as God and the prophet workflow, are sometimes intermingled] but Judah reigns yet with God, [setting himself unto God, and keeping close to him and his worship, which is true to reign and govern, as the contrary, which the world accounteth freedom and dominion, is the blessed liberty. Compare the phrase, with above chap. 9. 8 and the benediction. Otherwise their words may also (in respect of the kingdom) be compared with ab. ch. 8. 4, 6 (see there) and bel. ch. 13. 11. 14; and was faithful to the holy ones, i.e. following the footsteps of the holy forefathers, and hearkening to the pious priests and prophets, that were among them. Some do understand here the three persons of the holy Trinity, comparing it with the words foregoing and Is. 14. 19. and some are of opinion, that the Prophet here describeth both the time when the ten Tribes fell before the captivity, and the more remote from Judah, and hence, more manifestly weaker in light of day. Otherwise, but Judah is ye reigning, cce. Though Judah was also much declined, and is naturally therefore rebuked of God by this very prophet in several places; yet they had still (besides the lawful kingdom) the lawful priesthood and the outward worship ordained by God, in whom the pious remnant among the ten Tribes, now and then, privately journeyed to Jerusalem, to attend the true worship there, as above in sundry places hath been observed. But among the ten Tribes, there was nothing of all this. See 2 Chron. 12. 12. and chap. 13. 6, 7 and chap. 15. 14. with the annotators.

2. Ephraim feeds himself with winde, i.e. relies on vanity, viz. their idolatry and heathenish leagues with which they are like to fare, as they that think to live on the wind. Compare Jer. 22. 32. 22. 21. 11. and ab. chap. 8. 7, 8; as also Is. 44. 20. with the annotator and trumisag after the East wind 5; i.e. after that which shall be grievous and hurtful to them in these parts; see Exod. 10. on ver. 13. and Job. 37. on verse 2. and bel. chap. 12. 15. all the day long be multiplied lices, i.e. false worship, hypocrisy, lies, and deceit against God and his neighbour and deception, i.e. that which shall cause and hate on his own destruction; or he daily partakes of destruction and delusion of his neighbor or he did it, during all his reign and they make (Hebrews) covenant with aff_ter, i.e. the Affrants, or king of Affria. See above chap. 2. 14. and bel. chap. 14. 4. Land the oil is carried to Egypt, i.e. that precious balm, which was made in this country was carried to the king of Egypt for a present, to procure his favour. Compare 2 Kings 17. 4. Isa. 17. 9. and 16. of such oil, Psa. 133. on verse 3. 7.

3. Also the LORD hath a controversy with Jaha, [or a plea, prove, difference, viz. by reason of their fans. Compare above chap. 4. on verse 1. and be that make affirmation on Jacob according to his ways: [Heb. and for to make affirmation, cce. i.e. He is ready prepared for it. Compare the phrase with the same, as also on ver. 13. or for to visit i.e. and that to the end that he may visit. Oh, but over Jacob, i.e. the ten Tribes, shall be, cce. understanding that God was pleading yet with Jaha, and would continue warning them yet a while, but as the ten Tribes, then he would spare nor wink at no longer, it being somewhat obscure, whether Jacob here do signify Jaha, or the ten Tribes, or both together; whereof the opinions vary. Compare ab. chap. 10. 11. cce. this is bare and plain, that the degenerate policy of Jacob is sorely threatened here; be forth commend him according to his dealings.

4. In the (mother) womb [Of the conception of the woman mothers. See Jud. 13. on verse 5. and Job. 3. on verse 10. and ab. chap. 9. v. 11.] he [viz. the patriarch Jacob their forefather, of whom came extraordinary palaces and singular meritories of God shewed to him and to them all by, are related here, thereby to shame and confound his degenerate offspring for their ingratitude] held his brother [Israel by the beard:] I in token that God through mere grace, had bestowed the right of principenature upon Jacob, forasmuch as by the right of nature, he was incapable of it and in his vigot, [which God enabled him withall to hold on] he carried himself prince in God. [Understand in that wrestling combat which he held with the Son of God. See the history, Gen. 32. 24. 27. and the annotators there.]

5. To be carried himself prince principally against the angel, [i.e. the Son of God, called in the former verse, and in the sequel, the Lord, the God of both. See Gen. 48. on verse 16. and overpowered (him), i.e. he had the better in the combat with this angel, to wit the Son of God who suffered himself to be overcome by Jacob, not out of any weakness or unfaithfulness, but to hold forth thereby a most sweet and comfortable mystery of the combat and overcoming of all the children of God] be fought, [Jacob wept and prayed earnestly for a blessing, when he perceived with whom he was sparring, was not with God himself. Of this weeping, we finde nothing recorded in Moyses history, but here the holy ghost extract ed it, by way of explanation] and besought him, (at) Beir-El be found him, i.e. the son of God found Jacob there and appeared unto him. See Gen. 3. 9. 24. and so in the sequel, be sakes, to wit, the son of God and there be sakes with us; i.e. we being then yet in the loyals of Jacob and our forefathers, so that it concerns us also, what God spake there, and did then, in the behalf of our forefathers. See Psa. 66. on verse 6.]

6. Namely, the Lord, the God of hosts [See 1 Kings. 18. on verse 15. and Compare Gen. 21. on verse 11. and 48. on verse 16. Psa. 24. 10. Is. 6. 1. 2. 3. 1 and chap. 9. 5. and 25. 9. cce. the son of God being spoken of before under the name of an angel and underlie under the word him in the sequel, this title is added here now, to shew forth his divine majesty; now that the Heb. letter, on particle, Psa. 24. 10. taken to signifie omnis, or, to wit, is sufficiently known and agreeeth very well with the sequel, as the different pieces reader will be easily able to judge. LORD is his Name of remembrance. [See, Memorial, Heb. Remembrance i.e. Jehovah is the name, whereby (as signifying the eternal, self-fubhilling, unalterable, cce. being of God) he is known among his people, and both himself, and all his adverses held in remembrance. See Gen. 4. on verse 4. and Compare Gen. 4. 15. with the annotator. So we relate this to Jacob thus: the Lord (was) biv. yr. Jacob, memorial.]

7. Then when [viz. Ephraim] turn the to [here in the Hebrew text, there is the letter Heh put for the letter Lamed, or for the particle El, or Ind. i.e. to unto, as in these phrases: 1. Kings. 2. 33. their blood shall return upon the head of Jacob, and upon the head of his seed 5 where the letter Heh twice conjoined with the verb return, is of the same signification for above, chap. 11. 5. in the genealogy of the forefathers 11. i.e. upon, unto, unto as otherwise also the particle in, or, unto, both in our own and other languages, is taken for, or, unto, when it is conformed with words signifying to go, turn, return, turn, as to go into the field into the wilderness, into a city, country, i.e. to unto, or towards it, infers that some do hold it needful, by reason of the letter Heh to read here, turn the with (or through)
Chapter XI.

Hosea 8

And God said: I will provide a consecrated people for myself, and will place my name among the nations, and my sanctuary among the children of Israel.

Chapter XII.

And God said: I will provide a consecrated people for myself, and will place my name among the nations, and my sanctuary among the children of Israel.
C H A P. XIII.

Ephraim's authority and excellency died and vanished through idolatry, ver. 1. &c. A representation of God's terrible anger, provoked by Ephraim's base unthankfulness; against their only and gracious Saviour, ver. 1. &c. The cause of Israel's corruption and the approaching miseries, is idolatry, vain confidence, and stupid insensibility; 9. gracious Gospel promises for Ephraim, after the foregoing description, ver. 14.

When Ephraim spoke, men trembled: [Oth. when Ephraim's voice trembling, or, with trembling Heb. when Ephraim's voice trembling; (Substantive) the meaning is. The tribe of Ephraim was in former times, an object of admiration to the fleeing Patriarchs Jacob, Gen. 48. 19. 10.] Of the authority and power in Israel, that every one trembled as it were, when he appeared resolved in a business, whereby also in the time of King Rehoboam, it came to pass that he felt afforded the kingdom of the ten tribes unto himself by means of the first King Joash, 2 Chr. 9. 1. 2. &c. 2. 21. 1. 2. 12. and chap. 12. 20. he excited himself; [as to the kingdom of the Hebrew word signifies exciting there is derived another, signifying a Prince, Ruler, Governor, that is excited above another, which is here aimed at:] but he is become guilty on Baal's idolatry. See 2 Kings 10. 1. 2. &c. 4. 1. 8. 1. 2. &c. 2. 1. 2. 13. and chap. 15. 27. 28. 29. 30. and Compare. ver. 3.]

2. And now they went to sin, and the real sin of their sires, [Understand the idolatrous image of a calf, (whereof see in the lequel) and other such like even as they pleased and fancied, and not at all, as God would have it. Of the word first in matters of Idolatry, See above chap. 8. on ver. 11. &c. idolatry, [See above chap. 8. &c. according to their understanding (i.e. filching and defiling them with all the art and skill they could. Compare for 5. 5. 1. &c. which are all together faint work. [A mocking at the vanity, folly and frivolousness of this idolatry. Compare above chap. 8. &c. wherein they were necessarily, [they, viz. the idolatrous Priests and Governors, Oth. they say to them, viz. those of Ephraim unto the other Israelites] the men that offer [Heb. the offering of men, or, men] ought to keep [viz. religiously, with divine worship. Compare Gen. 2. 4. 10. 1. 2. 39. 13. Feb. 31. 17. and let the anointing there, the calves. [First let it be at Dathan and Abiram, and afterwards, probably, in divers other places besides. See 2 Kings 13. 28. according as from time to time they were in idolatry the meaning they drove at, such men or such among men, as mean or intent to offer unto God, they must worship their calves, as their Gods. See 2 Kings 13. 28. and compare the phase with Isa. 29. 19. where it is said, the needy or, dear in the eyes of men] i.e. among men High and among such men are needy or accursed; 3. again, the miserable of the sheep, 2 Chr. 11. 7. 11. for miserable flesh, or the most miserable among them, and many such like.

3. Therefore they shall be as a morning cloud, and as early coming dew, that passeth away; [i.e. they shall soon and early pass away and come to nothing with all their blood and fruitfulness, as their common import. Compare above chap. 6. &c. as chaff from the threshing floor, and as smoke is stirred up out of the chimney, or window. Oth. smoke-dote, or, opening, whereby the flame is let forth.]
and advice did put your hope and confidence: otherwise this verse may be read thus. It is thy portion, or unloving; or, it hath corrupted (poured) thee. O Israel, that thou hate (rebellious) against me, which translation (being somewhat different, in a good sense) is likewise plain, and as true words in the Hebrew properly are thus in use, in thy help. Of such a use of the Hebrew letter Beth see Psl. 54. on ver. 6. or thus but in isa (this) which my (be) (for to) (send) to (your) help.

10 Where [See of the Hcb. particle on ver. 14] as thy king [wrt. on whom thou didst make such riches, and firmly hope, he would have favored and defended thee well enough: thus the Lord doth mark their vain confidence keeping of the true rod not already past or pointed. Compare above chap. 10. ver. 13.] now [thus the Hebrew particle Epo is likewise used for now or then, to compleat a sentence: Jbo. 2. 4. and chap. 17. 15. and chap. 19. 6. Isr. 11. 12. and 12. 1. Or. I shall (or, should) be thy king, where is he another (that is) as &c. or, that should face thee. Or. I shall be there (but) where is thy king &c. as if God should say, I am and abide the fame for ever; (See Ex. 33. 4. ver. 14.) therefore ye ought to have followed, your help and salvation in me &c. but ye trusted in your king, who appears no where now. Compare above chap. 10. 15. to save you in all your cities and your judges. The Counsell and Government which should have affihed the King, to protect you: of whom ye said: I give me a king and princes [wrt. in the time of the Prophet Samuel. See 1 Sam. 8. 5.] unless it were that those of Ephraim may have used such language, favorable to their husbands and influence, in the time of Rehabeam, whom they separated themselves from Judah, and made them a King of their own, over the ten Tribes, which God by his Secret Counsel to order and declared, as done by himself. (1 Ktn. 11. 3. 1. 5.) although the peoples guilt was nothing the less.

11 I gave a king in mine anger [Meaning Saul; some apply to the first king of the ten Tribes, being of the tribe of Ephraim, and having corrupted Israel, as above ver. 9. For further, 1 Sam. 8. 7. 8 and 1 Ktn. 11. 31. above here chap. 8. ver. 1. 1. and took (him) away in mine indignation. [wrt. Saul. See 1 Sam. 15. 2. and ch. 16. 1. and chap. 31. 4. 6. Some render this here, I will take (him) away applying it to the last king of the ten Tribes Hosea, subdued by Solomon and, in whom the Kingdom of Israel ended, 1 Ktn. 15. Compare above chap. 10. ver. 3. 7. 5.] Others understand it in general of the Kings of the ten Tribes, with whom God is dealing here (compare above chap. 8. 1. and read it thus. I gave a king, &c. and took (him) &c.)

12 Ephraim iniquity [Whereof above on ver. 9. &c.] is bound up together his sin is laid up. [i. e. their provocations; all of them are wrapt and tied together up in a bundle or bag, close and sealed, and laid up as it were in Gods chamber of Rolls or Chancery, to be produced in due time, for to be fully discovered, judged and sentenced. Compare Jbo. 14. 17. Lam. 1. 14. Deut. 33. 34. and chap. 19. 1.]

13 Pang of a travailing (woman) shall come upon him: [i. e. very great and grievous troubles and difficulties, as else where frequently he is an unstable child; [i.e. as a most fainfeels, or howard, or mis-shapen child, that labors nothing to facilitate his own birth, and Hands, (as we use to say) in his own way and light.] for (he) be not would tarry any time in the birth of children. [Or, thus: for he is a howard child (or, in due time) in the bringing forth of children, i.e. in the womb, or birth labour. Compare 1 Ktn. 19. 3. and for the annot. there. Some understand it of the chair, wherein the travelling woman sits. The fenne is, that Ephraim, in stead of timely preventing his approaching calamity, by loyal and active repentance, he continueth obstinately to pill in his wickedness and impendency against all exhortations warnings & threats of things whatsoever; even as a child in the birth, that by his un-on-ill disposition defecting it self and mother at once, when as other, even the most fainfeels smallest creatures know by a natural inclination, to defect themselves for to avoid the danger in this behalf.]

14 (Ter.) Here the Lordinflicts again an excellent Evangelical promise, for the comfort of his Elect and peasant children. Compare above chap. 12. v. 10. 11. with the annot. as if the Lord should say, the unthankfulness and protracted persecution of the generality of this people, shall no white rend or blam my faithfulness and the truth of my gracious promises, see Rom. 3. 11. and 11. 29. I will deliver them from all the beasts, I will free them from death: [Hab. from the hand of bell-ger, i.e. the graves. See Jbo 5. on ver. 16. Psl. 49. on ver. 16. the meaning is, I will deliver my chosen Iad., through the Messiah, Jesus Christ, from all their spiritual enemies, and cause them to rise from death, (which bad power over them through sin,) unto the glory of eternal life. See 1 Cor. 15. 43. 55.] I shall be thy blindness; where are thy persons? [i.e. where is all thy policy, or, venemous power, or, thy false pretences? by thy soul didst ben so much way and madest such havoc among my people; the plural number, serving here as elsewhere, for the exaggeration or aggravation of the thing spoken of. The latter part as if God should infer, these plagues are no where more to be found; they are altogether made void, and destroyed. With this all occasion God defends & refutes over death and grave. In triumph as it were over their controversy. (Comp. Hsa. 5.) the Hebrew particle is here twice (as above also ver. 10.) rendered, where out of 1 Cor. 15. 5. where the Apostle doth allegge and expound it thus; also the Greek Translators (and the Chaldee paraphrasy as likewise, ver. 10.) had done, and some of the Hebrews themselves approve of: otherwise we may also read thus: 3 Deub. I shall be thy blindness, grave I shall be thy destruction. [i.e. where is thy destruction? &c.] for, consumption, rooting out, cutting off, the like Hebrew word we have Deut. 31. 24. Psl. 91. 6. Hsa. 8. 1.] Repentance shall be but from mine eyes. [i.e. it shall never repent me to have put those gracious Decrees, I will perform the fame without our fail. That which is hid before Gods eyes is not at all, and therefore shall there be no repentance at all in God of his promise.]
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the equal] the same [v. 15, whde, that is to say, the enemy, the Assyrian, that was just now, compared to the Egyptians], shall fulfill the measure of all depravity [as Nah.2:9.] bustful stuff. [See of the Hebrew word Lev.15.on ver.14&Eqv.16.on ver.17.]

CHAP.XIV.

Israel is exalted to true repentance, and taught how to praise the same. [v.16. &c. with gracious promises of the grace and blessings to come, under vv.17-24. They are further directed, respectfully, and put in praise of both these and all other godly sufferings, 10.

America shall be tamed wastef. [Aswell the capital or mother-city, as the country and region about the same, see 1K.15. on ver.12. and chap.16.on ver.15. This verse belongs to the former chapter. See the fulfilling of this promise, Ez.15.1-4, &c. for the hard been rebellious against the LORD her God: they shall fall by the sword, [the inhabitants namely] their little children [as of the Hebrew word P.7. on ver.17.] shall be disabled in pieces, [Ez.10.4. &c.] and their women with child [compare above chap.15.8.18.] shall be slain up.

2. Converse thy self, Israel, even unto the LORD thy God. [Compare this phrase with Joel 2.on ver.11.] for thou art fallen for thine iniquity. [Compare above chap. 4.5. and 5.3.]

3. Take (thee) words with you. [Understand the confed. of your sins, with fervent and faithfull prayers for grace and forgivenes, poised with sincere promises of thankfulness, whereof the parent followeth] and convert your steps to the LORD. to do him; Take away all iniquity, [i.e. forgive it, impute it not. See Psa. 51. on ver.18. and 32.on ver.5.] and give the good; [i.e. all manner of spiritual and temporal blessings or mercies and benefits; see Mat.7.on ver.11. Compare with Luke 11.on ver.5.13.] so shall we pray [i.e. show our due thankfulness for thy undeserved mercy] the bulk by of our lips; &c. thus, bulk by, &c. the beasts themselves, of our lips; of bulk by, &c. with our lips; &c. as if they did say, we know well enough; that thou art not satisfied with the flaying and offering of beasts, therefore we shall offer unto thee the spiritual sacrifices of praise and thanksgiving. See Psa. 50.14. and 62.1.2.11.16.15. Hebrew 15.3.

4. Affair shall not have war. [We will not put our trust any more in men, or without thee all besides thee being vanity, and the relying on, apparent ruin. See above chap.12. &c. We will not ride upon horses, [v.10. &c.] we will confide no more in any human means, nor travel to and fro, or send abroad for help and confederacies] compare above chap.5.13. and 21.11. and x.2.] nor (by) more to the work of our own idolastrous images and representations; See above chap.13. ver.12. &c. Thou art our God: [as God] however [thus the Hebrew word is likewise used, 1 Sam. 15.12. or for, or, let I pray, as petitioning!] as orphan be ruled by the 3. [as very pathetic conclusion of this parent and faithfull prayer whereby they acknowledge, that there is no salvation for them in any wise but in the LORD alone, them being here on earth, &c: much like an orphan, wholly destitute of any humane help, and are humbly confident, that God will not reject such orphan's, crying unto him for mercy and compassion. Compare Lam. 5.3. and Psa.10.14. and 68.6. and 94.9. Psa.14.8.]

5. I will heal (or, cure) their broken chairs. [A most sweet and fatherly answer and promise of God, upon the foregoing piteous petition, forgiving all their evil, and giving them his good things, as they desired above ver.1.] See Psa. 50. on ver.3 & I will love thee freely: [or, liberally, from a good heart (as the stringing up compare Deu.30.9. Jer. 31.4.41.2.] from 18.26.27. and see of the Hebrew word Lev.17.on ver.16.22. &c. ver.13.22. for mine anger is turned away from him. [v. 15. from Israel, expressed by name professedly in the next verse, and above ver.1.]

6. I will be unto Israel, as the dewy shall blossom, as the lily. [These promises, representing by very elegant comparisons, the grace of faith, and the abundance of spiritual gifts, do all belong to the Covenant of grace in the New Testament, and are grounded upon the Mephibsot, our Lord Jesus Christ, in whom all promises are sure and Amen. 2 Cor.1.10. of tairing to all Israel, that is, to the whole Church of believing Jews and Gentiles. Compare above chap. 15.on ver.16. and he shall call forth his roots, like Lebanon. [i.e. like the trees, that stand on mount Lebanon 3. (and so verse 7.) where the sweet-smelling frankincense doth grow, from which it is conceived this mountain had its name: for Lebanon doth signify frankincense, and this mountain is called in Hebrew Lebanon.]

7. His fruits shall press themselves abroad [Heb. shall press, &c.] and his glory shall be as the Okeenes [compare Isa. 6.1.11. &c. &c.] and he shall be fruitful like Lebanon, and his name shall be as Okeenes, and as Lebanon. [Heb. shall be fruitful like Lebanon, and his glory shall be as the Okeenes.]

8. They shall return, [i.e. the true Israelites shall convert themselves; as they are exhorted to do above verse 15. biological from the beginning They shall sit again under his shadow; [restoring themselves and being secured under the LORD his fatherly Protection. See Rab. 2 on ver.12. Psa. 91.1.] they shall bring forth their vine, as ours, and blossom as the vine: [i.e. they shall be fruitful and multiply; understand this especially of the spiritual fruits, which they should bring forth as new and regenerate creatures, themselves, and causelike likewise others, by means of teaching and edifying, to bring forth the like, through the powerful working of the holy Spirit, that quickens us unto good. Compare Psa. 72. 16. and see the annotat, there] his remembrance shall be as the wine of Lebanon. [viz. the remembrance of the converted Israel; that is, his Name, Fame and report shall be as sweet and acceptable as the nobile wine of Lebanon. Or. his fragments shall smell because the Hebrew word signifying remembrance smelt sometime to be used for smell, according to a lower perfume causeth one to remember, see I.6.2.3. again Lev. 12.9. Num. 5.26 and Psa. 29.4. with the annotat. Some do apply it to the remembrance of God, which should prove very pleasing and acceptable to the believeth, because of his super-abundant grace.]

9. Ephraim [This may be taken, as spoken by God, who takes a singular pleasure, (as one that doth rejoice) that Ephraim had rejected all idolatry, and was no more troublesome to him by it; as formerly. See above chap. 12. ver.1. &c. Or it may be taken for the weeds of converted Ephraim, thus: Ephraim shall be an eye-sore to all the locusts and to the flies. I will move to do with the idols. [v. 12. what he will. I move to do with the idols. [Heb. what (he) to me and the idols? See 1 Sam. 16. on ver.10. and of the word idols, above chap.8.on ver.4.] I have heard him, and will take upon him, this seems to have regard to the prayer made above ver.3. [Oh. I will hear (him) so, I do hear and regard (consider) upon him, with a graciously or take notice of him, i.e. mine eyes shall be continually upon him, for good, I will not hide my face from him. See Jer. 4.6. as before I watched him for evil above chap.13.ver.7. Oh. I have regarded him] I will be unto him, as a green fir-tree; [which keeps its verdure or leaf (as Herbs lift eth) all the winter long and yields a very refreshing shadow to, both God implies, will I refresh them against the heat of all adversities and persecutions on thy fruits, whereof see above chap.13.15. that is, though my gracious and powerful working ye shall be fruitful for good, your fruit shall be sure, see Psa. 15.1. &c. Psa.1.1. &c. and}
And compare above ver. 6, 7, 8, and for the word found, compare Mich. 1.13. Zeph. 2.13. Mat. 2.6. 1 Pet. 2.22. again Num. 11 on ver. 54. Psal. 48. on ver. 21.

Who is wise? let him understand these things; (who is) understanding? let him acknowledge (or, know) them. [An elegant conclusion of this Prophets, and especially of this chapter, and the foregoing evangelical instructions and promises; the sense is, that true wisdom consists in this, and those that will be wise must understand and know this, and govern themselves accordingly; otherwise they will be fools for all their wisdom. See 1 Cor. 1.18, 19, &c. and chap. 2.1, &c. and as to this manner of asking, compare Deut. 20. ver. 5, 6, 7, 8. Psal. 25. 11. and 14. 11. and 107. 43. Oth. by way of complaint, who is wise and understands these things; understanding and knowing them? as if the prophet had said, alas, there are but few that have this wisdom. Compare Jer. 9.11. for the ways of the LORD are straight, [i.e. his instruction and government. See Gen. 18. on ver. 19. and Psal. 25. on ver. 4 again Deut. 32. on ver. 4. Psal. 25. on ver. 10. Compare also Psal. 19. 9. and 7. 11. and the righteous shall walk in them. [with content, delight, and joy]: See Psal. 119. 30. Matt. 11. 4. 1 Pet. 5. ver. 3. &c.] but the transgressors [or, rebellious ones, backsliders] shall fall therein. [i.e. they shall take offence and humble themselves, and fall away. See above chap. 9. 13. and Isa. ch. 8. 14. Luke 2. 34. & 2 Cor. 2. 10. &c.]

The end of the Prophet Hosea.

THE PROPHET JOEL.

The Argument of this Book.

In this Book, the people of Israel, in the first place, are roused up to consider of their sad condition wherein the whole Land was at that time, because of the fearful plague of all manner of vermin and drought, and therefore they are exhorted to true repentance, fasting and praying, with promise of pardon, removing of the general calamity, and abundant blessings, in case they would follow the Prophet his counsel: after that, the spirit of the Lord doth prophesie further on this occasion, of the blessed state of the Church under the Messiah; of the sending forth of the Holy Ghost, and the preservations, of the Church in the distressed days, together with the judgments of God upon all wicked enemies, and the everlasting happiness of his Church.
The Prophet, at God's command, foretold a famine before the people the fearful plague of all manner of Vermin, and exhorted them to take special notice of and consider the same, verse 1, 2, &c. or also to mourn and lament; with a command to fast and pray by reason of 5, 14.

The word of the LORD, which came to Joel, the son of Pethuel.

2 Hear this, ye Elders of the people, ye old men of the land, for an uproar of vexation is come forth from the Lord: An edge of the vine, the fruit of the fruitful tree, the choice fruit of the best of the good: because there is a devouring coming for all flesh; because the Lord hath spoken it. For the land is as a vine in the day of God, and the fruit thereof is the children of men.

3 And the wine is the glory of men, and wine is the joy of her owners: but the new wine of the Lord, which is the fruit of his cozenage, is held in the mouths of his people. The land shall be utterly emptied, and the joy of men shall be eaten up; the land shall be as the day of a mourning woman.

4 Stay yourselves, all ye that pass by the valley of the son of Hinnom, and ye that dwell upon the hill, for evil day is at hand, and none shall escape. He that shall escape in the valley of the son of Hinnom shall be considered as a gleaning of figs, yet he that escapeth shall be as a man that escapeth out of Sion. Hear this word which I have heard from the mouth of the Lord, that great and terrible: for the land shall be devoured before the Lord, and the inhabitants thereof shall be consumed.

5 And it shall come to pass, that in that day, saith the Lord, that I will search the heavens for me a people, a nation that knoweth me, that will hear me, a people that will retain my covenant, neither shall they forget my law; neither shall they profane my holy things, neither shall they say, That the Lord doth not work, and do evil.

6 For thus saith the Lord of hosts, If ye will return, and keep my commandments; then ye shall eat the good of the land, and the abundance of the same; but if ye turn away your feet from my commandments, ye shall bear their fruits, saith the Lord.

7 Now how is it possible that a nation, which is called after the name of the Lord, should be as this people, which reproach themselves in the sight of the Lord? They say, Why is the Lord, as the foolish men have said, that he hath forgotten his people, or that he hath sold them away? Why should we fast? there is no help. It is a question of vanity and shame, to whom ye shall speak thereby? for ye speak not good.

8 Therefore thus saith the Lord, If ye will return, and keep my commandments; and if ye shall walk in my ways, to do judgment, and to walk in my statutes, then ye and the sons that are born to you shall dwell in the land, and ye shall come in and possess it, which ye are come into to possess it.

9 The land also shall be forsaken, and new growth shall arise, as it was before, and as it grew, before it was divided among them. For the Lord shall also give you joy, and your heart shall rejoice: and the glory of the Lord shall be seen upon you, and the King shall be your prince, and your God shall be your strength. Ye shall fear the Lord, and he shall be your prince; and he shall be your God, and ye shall fear him. Ye shall know the Lord, and your king, whom ye have not known, and his statutes, and his commandments, which your fathers have not known. Ye shall not be as your fathers, nor as your fathers' fathers, who were unfaithful to the Lord, your God, for they followed graven images, and provoked him to anger.

10 And I will cast out the nations from before you, and will drive them far from you, and will make ye greater, and stronger than they. Fear not, neither be afraid of their faces; for I am with you, saith the Lord.

11 And, if it seem not good to you to serve the Lord, then choose ye this day whom ye will serve; the God of the fathers, or the God of the kings of Syria, whom ye shall serve. But as for me and my house, we will serve the Lord. And the people came to the Lord, and to the king, from the one end to the other of the land, and said, We will serve the Lord, and he shall be our king.
Chap. II.

The Prophet sees before the eyes of Zion the territhnces of God's judgments, ver. 1. 

Also each beast of the field clych. See of the Heb. verb Psl. 42. on ver. 2. and compare Psl. 29. 3. and Psl. 147. 9. of on the beast. Heb. beasts of the field clych, i. e. each beast unto it; for the water-streams, or, gulleys, or, ditches, ditches are dried up, and a fire hath consumed the pastures of the wilderness.

CHAP. II.

Low the trumpet at Zion [wvh, to call the people together to the house of the LORD for a day of fasting and prayer. See below ver. 15. and Lev. 13. on ver. 24.] and call aloud [.Oth. make a broken sound, blow aloud. (See Num. 10. on ver. 5.) as at the approach of an enemy.] on the mountain of my holiness; i. e. upon my holy mountain. See Psl. 2. on ver. 6. for the inhabitants of the land shall be troubled. i. e. all the inhabitants of the land shall be troubled, or, trouble for the day of the LORD cometh, as above chap. 1.

2. A day of darkness and obscurity, day of clouds and thick darkness, i. e. a time of very great sadness, trouble, misery and distress, which is frequently in Scripture held forth by the word darkness. See 2Ch. 20. 15. on yw. here the Prophet understands, the turibue and long
long-continued famine, caused by the Vermine spoken of in the former chapter, and by and by again in this, for to fill up the people by the lively representation of the terribleness of this plague, to the due consideration of God's wrath, and unto true repentance.] Spread forth upon the mountains as the day-break; [this punishment was to sacrifice the whole land all over, as suddenly, as the day-break overspreads the tops of the mountains all at once, Comp. Hos. 10. 15., with the annotat. ] a great and populous city, [i. e. do understand the Allyrians and Babylonians hereby (See ch. 1. on v. 6. v.) but that which both went before and followed with plainness of their venom, or devouring creatures, which are expressly compared to horned and fowlers, below, v. 4. 5. 7. See further bel. v. 8. 11. yet it may well be, that these were the fore-runners and tokens of the defections to come by the Allyrians and Babylonians, according to God's method, of going on as when men go on in fear such as was not of old, (Is. 30. 2.) in former times, of the Heb. word Osim, thus taken see Jer. 2. 10., and compare further the annot. above chap. 1. on v. 37.) and shall be no more [Heb. shal not addre, or continue] after the fame, [v. 16., after the foraided people ] so years of many generations. [Heb. generation and generation i.e. in a very long time, or, according to some, never more.]

3. Before the fame a fire hate consume, and after the fame a flame burneth. [See above chap. 1. 19., with the annotat. 1] The land before the fame [i.e. i. e. before their approach, as is a garden of pleasures. [Heb. a. e., the garden of Eden : see Gen. 2. 8. with the annot. i.e. before this judgment came] the land was like a paradise, but after the fame a waste wilderness, Heb. deject of wilderness, or, of defolation or loss homenese (as some) which one abhorreth and is frightened with and to below ch. 5. 9. (neither is there any yeaping of them, i.e. nothing, (or 30 other) no body shall cleape this foraided people, i.e. this vermine this enemy.]

The plague of them, is, as the slate of horses : [Or, the regard i.e. they look, runne, and transport themselves about] as if they were so many horses and riders. It should seem they were of a more then ordinary greatness, and they shall run like footmen.

They shall leap on like a noise of chariots, on the heights (or heads) of the mountains: [i.e. they shall make such a noise with their coming, as it one heard a great number of chariots running and rumbling upon the hills, when hear a great way off, for the noise of a fire flame, that confounded the spoilables] which like wise makes a great noise, and is heard a far off as a mighty people, that is set in battle-array. [See below v. 11. 12.]

6. From the face of it the nations shall be in pain : [Terrible and perfetted at this unusual fearfull plague, and the famine threatened thereby:] all faces shall draw on (like a pos. [Heb. shall gather, or, have gathered) to the colour of a pos, used at the face, and by the flame and smoke attract a sad colour. Oh, have drawn in, or, contrasted the beauty, according to we see fear and anguish both dull and fadden the lively hue and color of the face, and makes man look wan and pale.]

7. They shall run as champions, as men of war run, they climax the walls: [Heb. wall, as ver. 8.] and they march on, every one in his way, as soldiers, marching under the conduct of their commanders] and shall march, as soldiers use to doe sometimes, by breaking their orders, (or, quitting their ranks and files, or otherwise getting in confusion.]

8. Neither shall they throw one another [Heb. the man, or, every one his brother] they shall march on, each one in his path: [Heb. the man in his eye] and though they should fall upon a weapon, (i.e., a long naked sword, [See 2 Chr. 21. on v. 10. and No. 4. on v. 17. they shall not be wounded, (the meaning is, that they shall not be diverted or kept back by any weapon, but never to fap, if they so please as it were through the midst of piles or naked swords, without being hurt.]

9. They shall run about in the city, they shall run upon the walls, they shall climb into the houses; they shall come in through the windows like a thief.]

10. The earth is troubled before the face thereof, [i.e. because of the approach and presence of the aforesaid hosts] the Sun and Moon grew black. [i.e. they shine obliquely, or give but little light ] and the stars drew in their glendour, [Heb. properly, have gathered, i.e. keep back, withdrawn, withheld, and so bel. chap. 2. 15. There are figurative expressions, signifying the general and fearful defections and heavy judgments of God, at which even heaven and earth shall stand amazed and affrighted in a manner. See Is. 24. 10. Ezk. 32. 7. and bel. here chap. 2. 15.]

11. And the LORD raiseth his voice along before his hoist, [Changing and encouraging the same, (as below v. 14.) like their Commanders in chief, or thundereth along before this his hoist. See Ps. 3. for his comp is very great, for he is mighty, (i.e. the LORD, or if, to wit, that hoist) doing his word, (executing that which he spake and foreordained, or referring it to the hoist of the LORD, executing his command) for the day of the LORD, as ab. chap. 1. 1. Jer. 50. 7. Amos 5. 18. Zeph. 1. 15.) is great and very dreadful, and who shall endure it?]

12. Now then also shalt the LORD, Convert your selves to me with all your hearts: [Heb. even unto me as some take this, thus the Hebrew particle is likewise taken in this manner, Deut. 4. 39. Lam. 3. 40. Amos 4. 6. 8. 9. 11. Hos. 14. 1. implying (as some do understand it) that God is not pleased with a form, or floating thought, and a loose purpose, or half a heart, but requireth an upright turning away from evil, and conversion to himself, and that which is good, in no wise to idols, or any other vanities whatsoever and thus the following words, and the rending of the heart, and in all the hoists, should serve to explain the emphasis or force of this particle. Compare Hos. 6. 4. and chap. 7. 16., with the annot. Yet others take it simply for the particle 10. and that (thus the word Lor is likewise used elsewhere, for and but, or even. See Jer. 3. on v. 10. and bel. v. 32.) with falling and with weeping, and with mourning.]

13. And render your hearts [Compare Psa. 2. 1. on v. 19. and 51. on v. 19.] and not your garments, [i.e., not them alone, without rending the heart; nor too much, not principally. See Hos. 6. on v. 6.] and convert your selves to the LORD your God; for he is gracious and merciful, long-suffering, [See Num. 14. on v. 18. Exod. 34. 6. Psal. 85. 8. Jer. 4. 2.] and great of kindness [i.e. manish abundant in kindness, and repenting himself of evil, (understand the evil of punishment, which God turns away, allayeth, mitigateth, etc. when he is said to repent. See Gen. 6. on v. 6. and so in the next ver.]

14. Who knoweth? be may turn about and repent : [Hereby the Prophet doth in no wise call in question, whether God will indeed receive a penitent heart to mercy, and forgive him his sins and iniquities, (for the Scripture all through doth put out of doubt) but by these expressions the Prophet shows his hope and wish, that they would turn to God, whereupon God would not fail to turn to them, or allay and mitigate their grievous temporal plagues, as is plain by the sequel. Whereto God deals with his according to his fatherly pleasure, to as he knoweth it must expedient for his honour, and the fall.
was jealous of his honour, punishing the fains of his people. See Deut. 4, on ver. 24. and Ezek. 39. 25. and 26. and the LORD was jealous, &c., &c., and answered, &c., or hath been jealous, and lo on. i.e., he hath already heard, and changed me to make known unto his penitent people that which followeth, or prophetically, he hath, &c.; i.e., he shall then allure &c., &c., and shall shall be his people.

19 And the LORD shall answer, and say unto his people; Behold I send you [i.e., I will soon give or betiden upon you, or cause you to get and receive] the corn, and the new wine, and the oil, that ye shall be satisfied therewith; [i.e., have sufficiency of each for your bodily satisfaction and refreshing or cheerful enjoyment], and I will not destroy you up [I understand on. or condition of Obedience: or, the further, or henceforward put you, &c., i.e., I will not continue to plague you thus. Compare this answ of God, with the prayer above, ver. 17. (for a reproach among the heathen.


20 And I will cause thine north to withdraw far away from you, [viz., the forsaken and hard to go for the consumption of Yada from the North; and may well have been the fore runners also and figures or types of the Affricans or the Babylonians, which were to come likewise from the North, and of whom there seems to have been good seed here by thine of the North, as above chapter. 1. on ver. 4.] and drive it away into a dry and waste land, [Hab a land of drought and desolation. See Deut. 1, 19. and 8, 15.] its face, i.e., the one or the part, the vanguard, as it were of those devouring creatures, to the east seas; [i.e., to the dead sea, in the south-east of Canaan, where Sidon, Gomorrha, &c., were destroyed: or the sea Kinnereh or Ceconthch, lying North-call. Compare the prophecy of Eze. 29, 11. and its hand, or hand-mold part, the rear as it were, to the bind stubb of the sea. i.e., the Mediter. See Deut. 11, on ver. 24, and Zech. 14, 8. and its stenc shall go up, and its order shall arise; [I understand, the loathsome smell of this camp of the grizzle-hoppers, &c., when God shall destroy them again, and suffer them to sit and perish on the ground, as a0 striking visitation. Compare 34, 3.] for it, or with those of them; or, the hoar astray; or, had done great things, [Hab, he hath magnified himself; or, he hath magnified it with (or in) doing or dealing i.e.,they shall have done pretentiously, and dared Yada as it were, to their faces, and shall have caused very great mischief; whereas on the contrary it is in the fable, that God would likewise do very great things, destroying this great and mighty work, which he himself had set forth before against Yada in his wrath. You may do well to compare here Zech. 3, 8, 7, where there is likewise an opposition set down of the eneies magnifying themselves against David, and the godly; on the contrary deeming themselves and laying, let the LORD be magnified, or, become, or be great i.e., be praised and glorified as great indeed. See there. Some refer the words of the text here, as also that which followeth ver. 21, to the Lord bind stubb.;]

21 Fear not, O land [i.e., ye inhabitants of the land of Yada, or the speech may be addressed to the land itself, as in the fable, it is to the beasts, and frequently occurs the like. Compare Deut. 25, 1, and above chap. 1, 10. Ezek. 21, 15. with the annexed.] rejoice and be glad for the LORD hath done great things, [i.e., he shall certainly bring great things to pass yet, whereas they were already spoken of before, and some yet to be mentioned in the fable. Compare Hs.; 8, 24.]

22 And be not afraid ye beasts of the field, [Compare above chap. 1, 18, 19. and 22. as it is, as it were the answer upon the beasts crying to God] for the fables of the wilderness shall bring forth young sprigs (again; [Hab. 2, 6].] properly, have brought forth, and lo in the fable, &c.;
shall as surely bring forth, as if it were already before their eyes, for the trees shall bear their fruits, the vines and fig-trees shall yield their abundance. [Compare above chap.12.11.12.15.16.20.]

23 And ye children of Zion, rejoice and be glad in the LORD your God, for he shall give you this teacher for righteousness, and he shall cause the rain to come down upon you, the early rain and the latter rain, [Heb. bath given you that teacher for, or, of righteousness; or, that teacher (to wit, the teacher) of righteousness, that is, he will in cerme give you the promised Messiah, Jesus Christ, the chief Prophet and Shepherd of souls, who shall teach you, outwardly by the word of the Gospel, and inwardly by his Spirit, powerfully working in you that justifying faith which is our only righteousness before God. Jer. 23.6. Thus God fets down the promise of the Messiah in the first place, as being the foundation of Zions joy, and of all the blessings of the Covenant, which are mentioned afterwards. Nevertheless, the Hebr. word rendered here, the teacher (twice made use of in this verse) signifies not only a teacher, but also the early rains, (in regard that God teaches his mercy and benefits, his teaching and instructions, & the seasonsal rain resemble another more very much in their use and comfortable.) See Deut. 25.2. Hes. 6.3. and 10.12. with the annot. 8.6. presently here in this verse; therefore some take this word in both places alike, thus: the shall give you the early rains, he shall cause to rain down upon you the early rains, and the latter rain, or just as in Jer. 31.19. Since the spiritual and temporal promises are intermingled; as elsewhere the spiritual ones, they are oftentimes typified and represented by or compared with the temporal. See Psa. 32.27-30. and 36.9. Hos. 2.21. and 3.12. Amos 9.6. again below ch. 3.18. with the annot. which the devout reader may take notice of in the feast. And yet it doth often also fall out, that one and the same word is taken different in the same verse, as Psa. 100. v. 2. Jer. 10.25. Azzizm for asse idols, and for Gibeon, Psa. 74.19. Gibeon, for a rude companion, and for Doer of the forest, i.e. for the enemies, and for the company of poor distressed people that is the Church of God. Exod. 7.6. Sitt, for a thorn, and for a pr. Ezek. 21.21. Captant, as many do conceive, for Captans and for robbing-rams. Again, very elegantly the dead, in a different significance, Matt. 8.22. etc. Besides the word Moreb is somewhat differently in the second clause of this verse, and with this addition of Jesheon, (signifying a flower, or strong and full of grace when as it is in the first it floundeth alone by itself. This may have pleased the holy Ghost, to distinguish the former Moreb the hotter of the latter) in the first (moneth). [Heb. Nisan, or. Abib, understanding this of the latter rain, which God gave before the harvest. See Exod. 34.18. or, as some, at first, with his feet, i.e. timely, seasonably, as soon as it shall be fit and convenient.

24 And the thrashing floors shall be full of corn: and the wine-presses shall run over with new wine and oil.

25 Thus shall it come unto you, the years which the grasshopper oppressed you, and the locust, and the caterpillar, have devoured, [by the years, are understood the fruits of the years, as is plain by the fequel. Hence it evident, that the fearful plague of those creatures consists, first of all, in the destruction of the fruits; and by the term consumed, here promised such abundance of the fruits of the earth, as should make full amends for the damage sustained] my good bath, [as above ver. 11. which I sent among you.

26 And ye shall eat abundantly and to satisfaction, [Heb. ye shall eat and be satisfying and peace] for the Name of the LORD your God, that [or become he, for that he] hath dealt wonderfully with you; [Heb. having done, or dealt wonderfully with, or, by you, doing, or dealing wonderfully] and my people shall not be ashamed forever. [i.e. I will deliver them from the reproach, which the neighbouring Heber shall have affixed them with, because of this late plague upon them, and moreover in general (according to my Covenant promises in the Messiah) take care, that my Church shall never be humbled in their petition; yes to confidence relying upon me. Compare Isa. 29.22. v. 22. and]

27 And ye shall know OR, acknowledge that I am in the midst of Israel, [i.e. ye shall find it really and experimentally by the patience of the Messiah among you, and the blessings enjoyed and to be enjoyed by you. Compare Deut. 34.14. 15. 16. 17. and that I am the LORD your God, and none besides; See Gen. 17. on ver. 7. and my people shall not be ashamed forever.

28 And after that [vex. in the later days, after the coming and appearing of the Messiah in the flesh, See Acts. 1.17. 17. it shall come to pass, that I shall pour out [vex. in greater abundance and divert of gifts, then were bestowed before the coming of Christ and his Atonement, See John. 3.16. and my Spirit I. e. the gifts of my spirit. Compare John. 3.8. upon all flesh, i.e. upon all manner of flesh, all sorts, and conditions of men as is declared in the feasts, as also upon all kind of Nations, Compare John. 6.15. and the annot. there, and ye sons and your daughters shall prophesy, and your old men shall dream dreams: and your young men shall see visions: that is to say, They shall be enabled through the operation and revelation of the Spirit both to understand and explain the mysteries of the holy Gospel. See Hes. 1.21. with the annot. These expectancies are borrowed from the frame and condition of the old Testament, wherein God used to reveal himself to the Prophets by dreams and visions, See Num. 12.6.]

29 And I will give (wonderful) signs in heaven and on earth; blood, and fire, and smokes.

30 And I will give (wonderful) signs in (on) heaven and on earth; blood, and fire, and smokes.

31 The sun shall be changed into darkness, and the moon into blood, before the coming of that great and dreadful day of the LORD. [The terms and expressions used in their 30.31. verses, do signify the strange, fearful and general troubles, misteries and desolations, which should fall before the world, the coming of the Lord Christ, to judge the living and the dead. Compare above chap. 10. and below chap. 15. Matt. 24.25. Mark 13.24.25. Luke 21.22. and Revel. from chap. 6. unto the 20.]
A Prophecy of God's judgement upon the Enemies of his Church, deriding their vain devices and preparations against the same, verse 1. e.g. the everlasting happiness of the Church, and destruction of the Enemies.

For behold, in these days, and at this time; [Hence appears that this prophecy likewise appertaineth to the whole of the New Testament spoken of in the latter end of the former chapters, as the rejection of the Canaanites, and the introduction of the Church in a divine manner, to the Gentiles by the offering of the Gentiles, and their unbelief and sin.] 2. and here in this verse and the sequel] when I shall turn the Captivity of Judah and Jerusalem; [i.e. when I shall deliver my Church by my might, and purify her enemies, especially and perfectly toward the end of the world, and when the enemies shall take and bring up all their forces to destroy her. See bel. xlv. 11, 12, 13, &c. This being typified and represented by the deliverance of the Jews out of Babylon, and God's vengeance against their enemies.] 3. Then will I gather all the heathen, [i.e. the enemies of my Church, counted at heathens, whether Jews or Gentiles; for the Jews proved the first and bitterest enemies of Christ, and the church of the New Testament, See Gal. 3. 26, 27, and chap. 6. 12, 13, &c. and will lead them down into the valley of Jeshaphat. [i.e. into the place of my judgement, which may be called a valley in regard of the heavens (as are wont to say, this earthly vale of misery e.g. where God is made inhabitant, and Christ doth sit in glory at the right hand of his Father, and whence he tendeth down his Angels for the destruction of his enemies, bel. ver. 4.] But this seems altogether to have respect to the history 2. Chron. 20. when God, in the time of pious King Jehoshaphat, upon the prayer of that king and his people, even before their eyes, though without any almighty power, and command of theirs, by his own power and the ministreries of his Angels, judged and destroyed that great multitude of enemies, which came marching on against Judah, in the valley of Bethch, or of pales; so called from the plague and thankfulness, which then and there was offered up to God by the church, for the great and wonderful defeat of their enemies. See 2 Chron. 20, 12, 16, 25, 16. with the annotations. Thus the (Lord implies) shall I likewise in the last times judge and punish all the enemies of my church before their own eyes, for which the shall give me praise,

and thanks. The Hebrew Name Jeshojaphat doth signify the LORD'S Judgments, or judgements, or the LORD judge; and it seems to be explained here by the words subjoined, there I will plead with them; which is the reason why some take the word Jeshojaphat here to be no proper name, but read thus, the valley of Jeshojaphat, but out of that there is no certainty. See 2 Chron. 14. 7, and there I will plead with them because of my people and my inheritance. [See Deut. 32. on verse 45.] Israel, [i.e. my church the spiritual Israel, consisting of believing Jews and Gentiles. See Gal. 6. 16.] which they feasted among the heathen, and drunken [i.e. among themselves as a prey. Compare Deut. 11. 36.] my land: [See above chap. 1 on verse 6.] And have cast the lot over my people, [by lot dividing the conquered and captives of my people among themselves, and to make up the full measure of their wicked lusts and appetites, valued and entreated them as vilely as followeth and given a lad for a whore, some think that the Hebrew word doth signify mine in this place and sold a slave for wine, to drink.

And also what hast ye to do with me, ye Tyre and Sidon and all the borders of Palestines? [i.e. that ye are such enemies to my people, land and kingdom, have either 1. or they done you ought, which ye might pretend to avenge not the least, implies the quidditiveness is mere wicked and malicious hatred in you, so as to be thus set and determined, and entreated against me, who finds me fell concerned and grieved in what is put upon and done to my church. Oth. what are ye by me, or what will (or mean) ye against me? i.e. what value should I make of you, yea if ye be enemies to my people, or that be better places. (According to the manner of the Prophets) by expulsions by driven out of the state of the old Testament, as may be seen ab. chap. 2. ver. 28, 32, and here in this verse and the sequel.] when I shall turn the Captivity of Judah and Jerusalem; [i.e. when I shall deliver my Church by my mighty power, and purify her enemies, especially and perfectly toward the end of the world, and when the enemies shall take and bring up all their forces to destroy her. See bel. xlv. 11, 12, 13, &c. This being typified and represented by the deliverance of the Jews out of Babylon, and God's vengeance against their enemies.] 2. Then will I gather all the heathen, [i.e. the enemies of my Church, counted at heathens, whether Jews or Gentiles; for the Jews proved the first and bitterest enemies of Christ, and the church of the New Testament, See Gal. 3. 25, 26, 27, and chap. 6. 12, 13, &c. and will lead them down into the valley of Jeshaphat. [i.e. into the place of my judgements, which may be called a valley in regard of the heavens (as are wont to say, this earthly vale of misery e.g. where God is made inhabitant, and Christ doth sit in glory at the right hand of his Father, and whence he tendeth down his Angels for the destruction of his enemies, bel. ver. 4.] But this seems altogether to have respect to the history 2. Chron. 20. when God, in the time of pious King Jehoshaphat, upon the prayer of that king and his people, even before their eyes, though without any almighty power, and command of theirs, by his own power and the ministreries of his Angels, judged and destroyed that great multitude of enemies, which came marching on against Judah, in the valley of Bethch, or of pales; so called from the plague and thankfulness, which then and there was offered up to God by the church, for the great and wonderful defeat of their enemies. See 2 Chron. 20, 12, 16, 25, 16. with the annotations. Thus the (Lord implies) shall I likewise in the last times judge and punish all the enemies of my church before their own eyes, for which the shall give me praise,
mis for to judge and condemn them. See 1. Sam. 11.
and Psalm 50. on verse 6.] to the end of Sch heii. [See
Gen. 16. on verse 7.] unto a very remnant of people. Or
(too carry) to a remote, &c.] for the LORD hath
spoken it. [Compare ab. chap. 8, 22.]

9 Proclaim this among the heathen, howl a warre
[See Jer. chap. 6, on verse 4.] Grow up the Champions,
et all the men of warre draw near, march up. [Thus God
spakest here (in a desulting manner) to all the enemies
of his Church, as if he should have said: Do the best ye
can, bring all your power together, acquire your forces like
men, and be as valiant as ye can. But) I am no better than
38. 7, 9. &c.]

10 Beast thy swords into plowshares, and thy foibles
into plowshares: [That ye may be like of wanting no armies
to employ against my Church. See a promise to the
contrary, in the Church of God, 1. Sam. 4. 4. Mich.
43.] let the work on yea, I am a valiant man.

11 Run together and come on, all ye people round
about, and gather thy selves: (O LORD,) [A fervent
prayer of the Prophet, in regard of this great power
of all the Enemies, against which he findeth no
support nor comfort, but in God. Compare a
bove chap. 1. on verse 19. and 'tis such another
11, 1, 2, 3. cause thy valiant men to come down this
thither [i.e. thin holy Angels, so called and commen
ded by reason of their power and might. Psalm 72. 15.
and 29. 1, 2. now God was wont to manifest unde
ling of the protection of his Church, and destroying
of her Enemies. Compare 2 Chron. 20. 22. with the
annot. there. Some understand it of the sacrificing
in God the Judgement, together with his Saints.
Compare Ps. 90. on verse 6. Both belongs to the office
of the Angels. And this the Prophet opposeth here against
the Enemies valiant men, verse 9. as if he should have
said. LORD, as the Enemies do all they can, do thou
the same also. Or. there the LORD shall lay down,
i.e. defeat, destroy yon (i.e. every one of all their ho
tile Nations) Champions.

12 The Heathens shall get up themselves and March
up [Or. let the Nations, &c. See verse 6. The Na
tions shall be stirred up, and come up, or ajend, &c.
toward the valley of Jehoshaphat: [See above on verse 2.
because there will be [lit. as King and Judge of the
world. See Psalm 9. 5. and 2. 10. and 50. 10. for
to judge the Heathens from the round. [lit. by. by my
Saints and Chrssts Jb. 2. Psalms 72. 17.]

13 Strike on the flocks: [Fall a cutting apart
and thrusting, that is, destroy and confine them, cut
them down and burn them with fire, there are the words
of God to his valiant ones, mentioned above verse 11.
Compare Mat. 2. 3. and 39. Rev. 14. 15. 19.] for the barbeau
is become ripe: [Their fins are ripe for judgement: the
measure is fulfilled up. (Compare Gen. 16. 17. and 8. 21.
with the annot.] appointed time & day of my judg
ment is at hand.] come on, defend thine own, for the pres
is full, [lit. of grapes, to be eaten and profit. i.e. the
great profit of Gods wrath, whereinto all the wicked
shall be thrown, is full. See Rev. 14. 19. and compare Ifa.
62. 3.] and the profit feth run over: for their wickednes
is great: (or mankind,) this explains the preceding limi
tudes.

14 Multitudes multitudes [i.e. (by way of admira
tion). O the infinite number of people that shall come
or, or how full shall it lie every where of those defeated and (ina Enemies, having regard to the
24. and the like of doubling words, Gen. 14. 10.
Deut. 16. 10. Ezek. 13. 10. in the annot. Or. Tu
multis, tumultus, or Notis, notie; Siure [fire] in the
valley of the the barbeau-way: [undertand the far mentioned
valley of Beth:aphar, so called, because the enemies
of God should there be threshed, that is, trodden
down, and broken in pieces. This agrees well with
the former verse, where God had laid, I strike on the flocks.
for the barbeau is ripe, upon the threshing follows,
and to the Hebrew word chams is taken for the using
of the threshing way at that season. Ifa. 28. 27. Amos 1.
9. and in the like matter as here, Ifa. 41. 15. Compare al
so the like, Ifa. 25. 10. Jer. 51. 33. Hab. 2. 12. for in
to the same word also linchnith cut off, and confe
quently likewise decided, or permanently appointed, or
determined, decreed. Some read the text here, the valley of de
fian, i.e. of D. Reunffion or the valley of the peaceable
appropriated, determined judgement, Deet or Sentin, in a
good fence also. See of this signification of the Hebrew
word. Job. 14. 5. Ifa. 10. 21. 22. Dan. 9. 26. 27. and
cap. 11. 36.] for the day of the LORD is nigh, [spoken
prophetically, and in respect of God, as if the judgement
were at the door. Compare Rev. 1. 1. and 6. 2. 3.
9.] in the valley of the barbeau-way.

15 The Sun and moon become black: and the
stars have drawn on their brightness. As above chap.
2. 10. see there. All the tokens (implies the peoples
whereby they were to go before the day of the LORD,
are come to pass, having regard to that time of the
executing Judgement.

16 And the LORD shall pour out of Zion, and give
his voice out of Jerusalem, that Beaver and earth shall
be ainerable. [i.e. out of his Church shall he cause the holy
Gospel to be heard all the world over, with a denouncing
of his dreadful judgements upon all the disobedient
which shall not be brought to pass without the comfitte]
ning of all the world. Compare the phrase with Ifa. 11.
5. Ifa. 11. 10. with the annex: also Hags. 4. 6. 7. Hb. 12.
26.] but the LORD shall be the refuge of his people, in
all the aforesaid dreadful troubles, and judgements of
God, and the strength of the children of Israel. [i.e. of
his church.

17 And ye shall know that I am the LORD your God.
[That is, my church (whereof the faithfull of those
times were fellow-members) shall finde it experimentally.
Compare above chap. 2. 27.] dwelling on Zion, [as ab.
chap. 2. 32. and below verse 21.] the mountain of my
holiness; and Jerusalem shall be a holiness [i.e. com
pletely holy, perfectly sanctified. See below ver. 21.
Rev. 21. 22.] and withall wholly purged of the sinfull and
buthrenetomity of all unholly and profane gastes and hy
poties, which are none of Chrsits, and have not his
right, as followeth. and strangers shall no more pass
through them. See Zach. 2. 14. 11. Matt. 7.
23. and 30. and 25. 32. 46. Revelations 21.
27.] And is shall come to pass in that day that the mountains
shall drop (or be trickling) with sweet waters, and
the hills flow with milk, and all the streams of Judah (full)
with water: [By these sweet and figurative expressions
is shadowed forth the blissfull estate of the church under
the kingdom of Christ, specially that of the triumphant
church in his kingdom of glory, when God shall perfec
his work of Grace, began here in this life, and be
all in his work. Compare Amos 9. 13. and there shall proceed a
8. and the annex, and Rev. 22. 1.] out of the house of
the LORD and shall water the valley of Sittim, [situated
in the East-side of the Jordan in the plains of the
Medesites over against Jericho, near the fall-fall, as dead
fall (See Gen. 4. on verse 3.) whole waters were deadly
and by reason thereof the adjoining Countries dry and
barren. Compare Ezek. 47. 1. 4. 3. where it is said
that the waters ran likewise East-ward out of the house of
the LORD, and of the place Sittim (Heb. Saumin) Num.
22. 1. Com. with Isa. 1 and 33. 20: Joso. 1. Mieh. 6. 1.4

7E
Oth. the valley of the choice Cedars, i.e. of the Church. Comp. Ps. 92.13,14, and see Ex. 25. on v. 5. Ifa. 41.19. 19. Egypt shall be made a desolation: [See above on verse 4.] and Edom shall become a waste defere [as ab. chap. 2:3.] because of the violence done to the children of Judah. [Heb. for the violence of the children of Judah, that is, which the enemies shall have committed against Judah. Compare the phrase with Jer. 2. 3. and see the annotation there.] in whose land they have shed innocent blood.

20. But Judah shall abide for ever. [Or shall be inhabited. See Jer. 17. on verse 6. By Judah, Jerusalem and Zion, in this and the next verse understand the Church of God. Compare ab. chap. 2:31.] and Jerusalem from Generation to Generation. [Heb. unto, or in generation and generation.]

21. And I will cleanse their blood, which I had not cleansed: [i.e. I will cleanse them thoroughly, cleansing them from all sinful pollution, which formerly (in this life) I had not done perfectly, Compare Ezek. 16:6.19. Hez. 12.15. with the annotation, and see ab. here v. 17. Some apply this to the Grace of God showed to the Gentiles, who in for-times were strangers to God's covenant, Eph. 2:12. Oth. I will declare their blood-guiltiness, (which) I had not declared guiltiness, that is, I shall make it then to appear by my judgements, that those were guiltily put to death, which were put to death for my sake, whereas before I had refrained mine anger, and kept silence at such things. Compare Rev. 6:10. and above v. 19.] and the Lord shall dwell in Zion. [Compare Ezek. 48.35. Zazo. 2:10, 11. Rev. 21:3, 22. and chap. 22:3.]

The End of the Prophet Joel.
The condition of Amos and the time of his prophesying. vers. 1. be denounced Gods dreadful judgements, 2. upon Syria, 3. upon the Philistines, 6. upon Edom, 11. and upon Ammon, 12. especially because of their persecution and oppression of his people.

The words of Amos, which he saw among the herdsmen, see below chap. 7. 14. The Heb word we have likewise, 2. Kings 3. 4. where it is of the Mesopotamian king for a dealer in cattle, grazier of Thespea [see 2. Sam. 14. on ver 12.] which be sown, [i.e. were revealed unto him by God in visions:] to Mich. 1. 1. See Ezek 3. 1. on ver 3. &c.] over Israel in the days of Uzziah King of Judah and in the days of Jeroboam, son of Joas, King of Israel. 1. therefore it is plain, that this Prophet prophesied at the same time with Hosea. See Hosea ch. 1. 1. two years before the earthquake. [Compare Zech 1. 4. 5. The Jews believe, that this earthquake happened then, when Uzziah was smitten of God with leprosy, for having entered upon the priests office. 2. Chron 6. 19. others hold, it was after the death of this King Jeroboam, before the fearful conspiracies and mutterings which raged therupon, especially among the great ones, and are often instanced upon by the Prophet Hosea.] 2. And he said, The Lord shall roar out of Zion, [see Jer. 5. 7. 10. and Joel 3. 16. with the annota] and lift up his voice out of Jerusalem; and the habitations of the herdsmen shall mourn, [or, the pavilions, godly fields, where the herdsmen had their huts, and fed their cattle, these should be reduced to a sad condition, as suffering for the people later. Compare below chap. 4. 6. 7. from these words some do gather, that God foreworefeth of a great drought here, in Israel, which he would cause to be published by a Prophet in Judah, and send it forth out of Zion as from his habitation. Compare below chap. 3. 8. and the height (or top) of Carmel. [Heb. hab of a hill.] See Jer. 10. on ver. 12.] shall wither. 3. Thus saith the Lord, For three transgressions of Damascus, and for four. [That is, because of the Syriac (whole metropolis was Damascus. See Gen. 14. on ver. 15. 2. Sam. 8. on ver. 5.) their many grovel and blemish sins (especially those committed against my people) which from time to time they have heaped up, wildly abusing my long-suffering: a certain number for an uncertain, compare Joel 5. on ver. 19. and 33. 19. also ver. 6. 9. 11. 13. and chap. 2. 4. 6.] I will not turn away that: [to wit, the Judgement, let down in the following verse] it shall be no longer withheld or delayed: some take it thus for these (as in the margins.) for four will I not recoup her for the breathing Gilead, [i.e. the Israelites, inhabiting the land of Gilead, beyond Jordan, towards Syria. See Gen. 31. on ver. 21.] with iron breathing wagons. [Compare 2. Sam. 12. on ver. 15. and here below ver 15. This may be understood of the cruelty of Hazael and Benhadad (see 2. Kings 6. 1. and to 15. 20. and 18. 7. 14. 17.) which two Tyrants are named in the fequell.] 4. Therefore will I send a fire [i.e. the plague of war and destruction &c. See Jer. 49. 27. with the annota.] and so in the (equal frequelly) into Harasheth house, which shall devour the palaces of Benhadad. 5. And I will break the bar of Damascus in pieces, [i.e. the power, strength and strong holds of the Kingdom of Assyria; and especially of Damascus the Metropolis thereof it self. See 2. Kings 16. 9. and 17. 1.] and I will root out the inhabitants out of Bileam-Aven, and him who holds the sceptre, [i.e. the King or Governor, the sceptre being the mark and badge of it, and government. See Gen. 49. on ver. 16. and 17. on ver. 11. 14.] out of Beth-Eden, [this place and the former item to have been two Cities of note, or Royal hoults of pleasure in Syria, compare below ver 8. Bileam-Aven is as much as to say valley of vanity. Beth-Eden, House of pleasure. Of Eden, see Gen. 2. on ver. 8.] and the people of Syria shall be carried captive unto Kir, [see 2. Kings 1. 2. on ver. 9. and compare below ver. 9-7.] to the Lord. 6. Thus saith the Lord: For three transgressions of Gaza, [see Jud. 16. on ver. 1. By this is understood likewise the rest of the chief Cities of the Philistines, see ver 8. and for four will I not recoup her, because they carried away captive (my people) away captive. [Heb. for their carrying away captive or. See 2. Chron. 21. 15. and chap. 25. 3. 5. 6. 7. and 8.]
Chap. ii.  

Amos  

Chap. ii.

1. Therefore will I send a fire in the wall of Gath, and it shall devour her palaces.

2. And I will cut off the inhabitant out of Ashdod [Ashdod and the other cities named in this verse were all of them principal cities of the Philistines well known in the Scriptures] and him that buildeth the Sorer out of Ashkelon: and I will turn my hand [i.e. extend my power, See the phrase Sam. 3:1, Jer. 31:9, 10] against Ekron, and the remnant of the Philistines shall perish. [Heb. shall (plurally) i.e. shall perish] faith the LORD. 

3. Thus saith the LORD; For three transgressions of Tyre [See Ezr. 19: on vers. 49, and further Isa. 23:47, 49:9, 12, 13; 2 Chron. 28:24 and for four will I not turn away that because they have delivered up (my people) to Edom with a complete carrying away that [compare Joel 3:4, 6, with the annotations] and remembered not the Covenant of their brethren. [David and Solomon both had a Covenant with the King of Tyre, and called one another brethren. See 2 Sam. 5:1, 2 Kings 9:1 and 9:13.]

4. Therefore will I send a fire in the wall of Tyre, that shall devour her palaces.

5. Thus saith the LORD; For three transgressions of Edom [See Joel 2:11, 12; Jer. 49:25, 26; Obad.1] and for four will I not turn away that because he purposed his brother with the sword (that is, his own kindred, viz. Israel, or the Israelites, descending from Jacob's brother of Edom, who was the father of the Edomites. See Gen. 36:10, Deut. 25, vers. 7) corrupted his companions; [i.e. they made their natural affections and sympathies, which kindred ought to bear and they another and his anger grew for ever, and be kept his indignation always.] viz. that which Edom once took up against his Brother Jacob (Gen. 17, 41.) and was barely imitated or continued by his posterity. See Psal. 137:7, 11.

6. Therefore will I send a fire in Teman, [see Jer. 49, on vers. 7] that shall devour the palaces of Bera, [i.e. of the Edomites, as Isa. 34, 6 and 63, Jer. 49:11. for it seems undoubtedly, that there was another Bera, belonging to the Moabites, Jer. 49:14, otherwise (according to some) called Jer. 22:21, 31, where many fathers, and of the tribe were. See Micah 2:12 and compare 2 Kings 8:5, and it be that the Edomites, had subdued the Moabites, Bera lying not far from their borders, under their own power.]

7. Thus saith the LORD; For three transgressions of the children of Ammon, [see Jer. 49:vers. 1, Ezek. 25:1-5, and for four, will I not turn away that, because they cut up thy (women) with child (understand by this one sort of inhuman Tyrants, all the rest, as above vers. 3, and Hosea 14,1) of Gilead [see above on vers. 1] for to enlarge their borders, [the land of the Ammonites bordering on Gilead, both lying eastward beyond Jordan]

8. Therefore will I kindle a fire in the wall of Rab-ka- [See 2 Sam. 11 on vers. 1, that shall devour her palaces; [understand these of Rabbah the Metropolis or chief City of the Ammonites] with a fire [or, found of trumpets or cut-crle of a horn and so below chap. 2, 2. in the day of the battle, with a tempest in the day of the whirlwind. [i.e. by a war, which through God's heavie wrath shall light as suddenly and terribly upon them, as a tempest, hail-storm or whirlwind. See Job 9:17. Prov. 1:27 and 10:5, Hosea 8:7, with the annotations.]

9. And their King shall go into captivity. [Och. Nahum shall go i.e. the idol of the Ammonites shall be carried away into captivity] and their iniquity among the nations then, when they subdued a country. See Isa. 46:1, Jeremiah 48:7 and 49:13, Hosea 10:6, with the annotations] he and his Princes together faith the LORD.

10. This saith the LORD; For three transgressions of Moab and for four, will I not turn away that. [See above chap. 10 on vers. 11, because he [viz. Moab, especially the King of the Moabites] burns the border of the Kings of Edom. [This act is nowhere recorded in holy writ] some would apply it to the History, 2 Kings 3:27. See the annotation there. Others hold that a certain King of the Moabites, called an Edomish king to be burnt alive to the gods and a kind of like to be made of it, which he caused the walls of his Palace to be covered. However, it was certainly a very extraordinary inhuman barbarous act of the Moabites, which God would not suffer to go unpunished.]

11. Therefore will I send a fire into Moab [As above chap. 1, 4, and below verse 5] that shall devour the Palaces of Kerioth; [A famous City of the Moabites, See Jer. 49:24, and] and Moab shall die [i.e. perish, i.e. all his state and power. Compare Hef. 21: 31, with the annex, yet it may be properly understood here of the Moabites being to be put to death by the enemies with great noise, [of war and hostile festival] with plagues, [as above ch. 1, 4. See there] with found of the trumpets.

12. And I will cut the Judge [Or, Governor] out of the midst of her. [i.e. out of the Land of Moab, or, the City of Kerioth, and all her Princes will I put so death with him, [i.e. with Moab and especially with the King of the Moabites] faith the LORD.

13. Thus the LORD; For three transgressions of Judah, and for four, will I not turn away that because they have rejected the Law of the LORD, and not kept his institutions, and their laws foiled them [understand their idols, idolatries, superstitions, and all their train of vanities] which their fathers walked after.

14. Therefore will I send a fire into Judah, that shall devour the Palaces of Jerusalem.

15. Thus the LORD; For three transgressions of Israel [i.e. the ten tribes] and for four, will I not turn away that because they fell the righteousness for money, and the necessary for a pair of shoes [i.e. the honest, innocent man that hath a righteous cause, they do oppress in judgement, and condemn the poor, that hath nothing to give, but is in want himself, for a small gift of the rich, and deliver them up into the power of his adversary. See below chap. 8, 7.]

16. Who putteth it after them, that the dust of the earth may be on the head of the poor, [i.e. who are never at rest, until they have put the poor, sufficiently exhausted, before it was quite in the dust of the earth, and trodden them under their feet, dragging and balking them along, as upon the ground, into all conceivable extremity. Compare the annex, on 1 Kings 16: 1, 2 and Job 16: 15, 16, as also bel chap. 5, 11.] Or so as that the poor must stand before the Judgment-seat with dust or earth upon their heads, as guilty ones and maledicents doing penance, to plactic the rich which gave credence, and perpetuated, For on, turn about, bend the way of the mark. [See Psal. 10: on verse 17, i.e. who make the worse construction and report of the intent and practice of him that endeavours quietly to obey God, and do all they can, to hinder, disturb and disturb him. Again, if he have never good
a fault to plead in judgement, they bow and write it to his damage, and defend him of his name. Some take it so as if by their power and influence they kept up such a terror among people, that good men must turn out of the way before, and remain at a great distance from them, and the men. [i.e., the sons] and his master go one young daughter, to prophesy [i.e., by so great an uncleanliness to distance and profane; i.e., my holy name. [Heb. the name of my holiness] the name of my holy name, by which they are called.

And they lay themselves down by every altar. [Heb. They bow down themselves, i.e., they are so flamboyant, that having practiced so much, baleen on the poor and needy, they dare publicly upon it appear in the temples of their idols to brave it there yet with their outrageous purchase, and dealt thereon on their Idolatrous Festivals, aggravating thus their violence by their idolatry, and their idolatry by their violence] upon the ground garments, [which they took in pawn and pledge of the poor. See Is. 1:33, and the result of the amends (or放) more.] i.e., that which they bought with a fine or much of them, whom they wrongfully condemned (in) the house of their gods.

9 I on the contrary, destroyed the Amorite before their face. [Meaning the Canaanite or heathen Nations, as soon as the princes among them, the Amorites] whose top was as the top of the Cedars, and he was strong as the ox. [Sagitture phrases. See Num. 13:27, 33; 35:7, 21. He had destroyed his foes from above, and his foes from beneath. Explanations implying the utmost destruction. See Josh. 9, on verse 16.]

Also I carried you forth out of the land of Egypt, and bestowed upon you forty years in the wilderness, needlessly to possess the land of the Amorites.

And some of your sons I have raised to be prophets, and of your sons for Levites. [See Num. 6, verse 3-6. It is thus, ye children of Israel, faith the LORD: as if he said, Ye cannot deny this your privilege, it is a truth without exception.]

But ye have given the Levite wine to drink; [Contrary to God's express command, Num. 6, 3. to provoke him, and make a mock of all godliness] and ye have charged the prophets. [Heb. commanded thee upon or against the prophets, i.e., to forbidden them, as the word commanding is taken sometimes. See Gen. 1, 16, 22, 27; Deut. 31, 16, and chap. 4, 23. with the annexation.]

But ye have given the Levite wine to drink, and ye have charged the prophets. [Heb. commanded thee upon or against the prophets, i.e., to forbidden them, as the word commanding is taken sometimes. See Gen. 1, 16, 22, 27; Deut. 31, 16, and chap. 4, 23. with the annexation.]

Behold I will profane your places, as a waggone profeth, that is full of vices. [i.e., I will so profane and defile the land with its inhabitants through my punishing hand, by the enemy, as a full laden waggon with corn both profeth, and crut, and, or him, the waggon is made to pass over. Compare below chap. 6, 14.]

So that the (vires) shall not escape, [Heb. and the refuge shall perish; or be lost.] from the (vires) or, (liges) one will bear him that is light and nimble on his feet as in the next verse. and the strong shall not improve his strength; [i.e., he shall not be able to make use of his strength; or, though he endure it, it shall be vain.] and a valiant man shall not free his soul, [i.e., he shall not be able to save his life. See Gen. 9, on ver. 17, and so in the next verse.]

And he that beareth the bough, shall not forbear, [Heb. nor because he beareth, though he be bare never to arise and understand an angle (before) and he that is light on his feet, shall not free himself; nor shall he be tied on horseback, free his soul.

And the slave amongst the valiant men. [Heb. the strong of his heart, or be that (is) strong (with) heart. Compare, Phil. 76, 6.] shall flee naked away at that day. [throwing away both apparel and clothes, to make the quicker escape] faith the LORD.

He that is without sin among you, let him cast the first stone at him. [i.e., the Lord hath made his anger known, and charged his servants to prosecute thereof. See above chap. 1, 2, and Hos. 11, 10.]
who should not be afraid? the Lord hath spoken who should not prophesy. 

9. Cause it to be heard in the palaces of A[...] and in the palaces, in the land of Egypt. [Here the Lord mentions that Israel's wickedness and unthankfulness was to great & hainous, that the very heathen nations being called to judge thereof, would detest and abhor them for it, and justify God in his punishments. Compare Mic. 2, 6 &c.]

10. Gather thy flocks upon the mountains of Samaria; [whereof there were many, which lying pretty close to that on which Samaria it is laid, East, North and South of it; whence one might (in a manner) overhear and overlook, what was done in Samaria] and [see the great convosiations, if fires, tumults, disorders and confusions] in the midst of her, and the oppressed within her. 

11. For they know not how to do that which is right. [Compare Jer. 4, 12.]

[Bezek] the Lord: those that gather treasures in their palaces, through violence and destruction. [i.e. gotten by force oppression and robberies.]

12. Therefore now saith the Lord, the enemy! [An abrupt speech, as is the manner to cry out, when the enemy unaware and suddenly makes an inroad, and surpriseth all palages: the enemy, the enemy, every where, round about: or understand thereupon, is coming, and he shall, &c. meaning Sennacherib, the king of Assyria; see 2 Kings 19, 5, 6, and compare Hosea 8, 1. and that round about the land: [See of the like use of the Hebrew letter vav, &c. and that or, even, Jer. 17, on verse 10, Joel 2, verse 12. 21, 31. v.] he shall throw down from the top of Samaria, and in the palace: shall be spoiled.

13. Thus saith the Lord: like as a herdsman rescues two legs, or a piece of an ear [the Hebrew word here used, is found nowhere else] out of the Lions mouth, so shall the children of Israel be rescued: [by this familiar God theore, that but a few and chose not without a great deal of hazard and danger, should escape the common judgment,] those that sit at Samaria, in the corner of the bed, or, bedead and on the frame of a couch [or, fast, sile, Heb. Dameschek a word no where else occurring in holy writ. Some take it for Damasechek, i.e. Damascus and render it, in a couch of Damascus, or a costly illicitly Damascus or Syrian couch. In this latter part of the verse (according to some,) are described the voluptuous and luxurious Israelites, that lived carelessly, and lighted God's threatening of the approaching miseries. See below, chap. 6, 4. Some understand it of the sick or bedrid, or such as seek to hide themselves in corners or secret places, which the enemy in the first heat of slaughter and plundering elsewhere heaps not, and so they may escape.

14. Hearken and listen in the house of Jacob: [Here God addressing himself to the prophet and the faithful remnant in Israel] saith the Lord, the God of hosts.

15. That I, in the day when I shall visit Israel, transgressions upon him, shall likewise make vibrations upon the altars of Bethel: [See Hosea 4, 15. and 10, 15, with the annot. The fence is, besides the people, I will also cause to be destroyed, whatsoever they defiled and appointed for idolatry and superlition, all their idolatrous stuff and furniture.] and the horns of the Altar shall be cut off, and fall to the ground. 

16. And there I will make my summer dwelling: the 1st. I will destroy whatsoever they build and use for their pride and pleasure. This hath respect to the cut off heads of the great ones, who had built themselves all the country over very fair and sumptuous houses of pleasure and recreation, and many Royall and princely palaces, (with the lewd licentiousness and annoyance of either heat in summer, or cold in winter,) to enjoy their pleasures, and voluptuous entertainments: Compare Jud. 3, 20. Jer. 36, 23. with the annot., and the rivers houses. [See 1 Kings 22. on verse 29. shall perish, and the great houses take an end, saith the Lord.]

CHAP. IV.

God saith that he will cause the great ones at Samaria and all the people to be carried away captive, and into bondage, because of their violence, drunkenness, idolatry and incorrigibility, notwithstanding the many plagues sent unto them, ver. 1. &c. insulting them neverthelesse once again unto repentance, by fasting before them his majesty and Power. 12. 

Hear this word ye Children of Basan, which are upon the mountains of Samaria; [Compare Phil. 2, 13. with the annot. as also 12: 28. v. 1. Hosea 4, 5, and understand hereby the wicked and insolent Judges and governors, who crammed and fattened themselves with the bribes of the rich, helping them to draw the poor before the judgment seat and there to oppress them. They are called Children of Basan, because of the plenty of fat Cows and pastures in the country of Basan, who oppress the poor, who bruise the weak: ye that say to their lords] i.e. to the rich creditors of the poor, who have and keep them under as their slaves and vassals: bring on, that we may drink, i.e. be in money or presents, that we may make merry, drink and feast with, and do ye with the poor then what ye please yourselves. Compare Hosea 4, 18.

1. The Lord the Lord saith, sworn by his holiness, [See Genesis 22, verse 16. that, behold, days shall come upon you, i.e. certain appointed times of plagues and visitation. See Phil. 3, 13. and vers. 50, 57, 31. Joel 2, 15. with the annot.] that one shall pull you up with a hook; [Hab. that be &c. vgs. the enemy, or that ye shall be pulled up or drawn away, carried away, with books; understand, that like as great fishes are pulled or drawn up out of the sea with hooks, so will I cause you to be pulled out of your land by the enemy, how long and unwilling forever you are to quit it. Compare Jer. 16, 16. Hab. 1, 14, 15. and Job 40, 11, 16, 37, 59. Ezek. 1, 4, 9. and 59, 4. and your poverty, i.e. you, your left, or, headmost i.e. those that may have been left behind, or keep themselves backward. See of the Hebrew word Jer. 1, 4, verse 17. with fishing-angles. Which being hap and pricking as thorns, are made up in fashion of them, which the Hebrew word seems to import. See Job 40, 31.]

2. And ye shall go forth, [Ye Children of Basan, as verse 1. (through) the breakeast [viz. of the city wall, which the enemy shall have made therein, to see whether ye might make some escape thereby.] or, ye shall be carried forth by the enemy into captivity and captivity. [See chap. 12, 5, 12, &c. every one in the feminine, every one of those Children of Basan, i.e. every one of you, that now are so voluptuous wanton and insolent along before her: without regarding her companions, looking for nothing in the world, but how to make a shift and escape for themselves. Compare above chap. 2, verse 15, 16. Or, ye shall be led along captive one by one and ye shall be thrown away that which is brought into the palace, i.e. that which ye gathered in your palaces, through violence and robbery. See above chap. 3, 10. Or, ye shall be thrown away the Palace, i.e. forsake them into the Lord.]

4. Come to Bethel [See Hosea 4, 15. and 12, 13, and below 5, 5. and transgress, i.e. a seeming command, by way of deputation; for thus God mocketh at the heat and rage of the Israelites, in committing of idolatry, giving that unto the Idols, which was only to be given to God at
at Jerusalem, may did ye not more to them then God had commanded to be done for himself. Compare Jer. 7. 21.  
Exod. 20. 39. with the annotat. ] to Gilgal, [under- 
command, come on, go your way to Gilgal [ex]  
multiply transgressions, [Heb. make many, or multiply 
transgressing, or with transgressing] and bring your of- 
ferings of the morning, your tares, for the three days: 
[i.e. for the three days, that is to lay thirty days, that is 
full years, according to God's promise, Deut. 14. 28. 
Thus are days taken for many days, or a year of days, 
[i.e. for a full year] Lev. 25. 29. Num. 9. 22. I Sam. 
27.7 See the annot. there. Some do understand it of 
their festal, or joyful feasts, which they celebrated with 
their tenths, on the three solemn feasts, of the passover, 
the pentecost, and the leaf-hats, Deut. 14. 2. Some think, 
they made their offerings every third day to their, 
and every third day to God.]  
And make a praise offering [See Lev. 2. 1. 15. ]  
of that which is leavened, [See Lev. 2. on ver. 11. 12. 
and 7. on ver. 13.] But it seems that the Israelites had 
devised a new incense-offering of leaven, committing thereby 
several feasts at once, giving that unto the idols which 
was God's, offering in other places, besides Jerusalem, 
dividing extraordinary services, against the Law of 
God, under a pretense of zeal, [and profess freewill 
offerings] I could it be heard for them to day to love to 
have it, [Heb. &c., or, are ye enamoured as cowards; ] as 
if God had said ye will needs have it, do it then, but 
remember how it became you formerly, and consider of 
the successe; as followeth,] ye children of Israel, ye shall 
the Lord.  
Therefore I gave ye also cleanfesse of teeth, [i.e. 
want of fulness or famine; for where there is nothing to 
eat, nothing adheres to the teeth. Compare 1 Kings. 
17. 10. Joel 1. 15. &c. and see further the annotat. on 
Psal. 81. 15. and 44. 15. in all your cities and want of 
bread in all your places, nevertheless ye did not convert 
your teeth to me. [Heb. even, or, up to me. See of this manner of speaking Joel 2. on ver. 12. and 
so in the sequel.] I said the Lord;  
Before I with-held the rain from you, [That rain 
which the Lord used to give towards harvest time to 
fall and ripen the corn.] See Joel 2. on ver. 25. when 
there were three months yet to the harvest, and gave cause 
it to rain and be one good year, but did not let it rain over 
the other; the one piece of land was rained upon, but 
the other piece of the land, which is rained not upon, was 
also two, three cities went about to one city, for 
to drink water, but were not satisfied; [i.e. they could 
not get enough, to relieve their necessities] nevertheless 
ye did not convert your selves to me said the Lord.  
I smite you with blased corn and mildew, [Of 
both these plagues see Deut. 28. on ver. 23. the multi-
titude, or, quantity, Heb. the multiplying,] of your gardens 
and your vineyards, and your fig-trees, and your olive-
trees, the caterpillers devoured. [See Joel. 1. 4. 
nevertheless ye did not convert your selves to me, said the 
Lord.]  
I sent the pestilence among you, after the manner of 
Egypt, [Heb. in, or upon, or after the way of Egypt. 
i.e. after the manner (as Gen. 41. ver. 35.) in like 
form, as of old I smote the mortality into Egypt. See Exo. 
9. 6. 6. Psal. 78. 50. Others upon the way for Egypt. i.e. 
when ye were in the way to Egypt, to see for help thence. 
See Hosea. 7. ver. 10. 12.] I showed young men with 
the sword, and let your horses be carried away captive: 
[i.e. with captivity of your horses, which the rich and 
haughty young-men kept and used in abundance, and I 
did cause the strength of your camps themselves to ascend 
into your nose, i.e. by (partly) such as died of the 
plague, and (partly) the Rain once by the enemy, 
nevertheless ye did not convert your selves to me, said the 
Lord.]  
I overthrew some among you, [i.e. brought 
your estate to the brink of utter ruin and destruction. 
See 2 Kings 17. ver. 3, and chap. 14. 26. as God 
overthrew Sodom and Gomorrah, [together with the 
Hos. 11. 8.] ye being as a firebrand that is thrown out of 
the burning; [i.e. like a piece of wood, half or more 
wholly consumed, namely when I removed and delivered 
you favourably out of the then present destruction, and 
restored your estate by Jerusalem the son of Joas. See 2 
Kings 14. 25. and compare Zech. 3. 2. nevertheless 
ye did not convert your selves to me said the Lord.]  
Therefore will I do this unto thee, O Israel; [i.e. 
because of your obstinacy, hindered specified, I must and 
will proceed with you, according to my former threaten-
ning, above ver. 2, and 3.] (therefore) because I shall 
do this unto you, prepare thyself, O Israel, for to meet 
y the Lord. [Heb. for the meeting of thy God, i.e. that ye 
may meet him with true convictions for to appease his 
wrath, or, prepare thy selves, (if ye be able) to encoun-
ter with him; and to keep him back as your enemy, from 
coming among or upon you Compare Exod. 14. 1. and 
23. 30. both fuses agree with the figure, when in that 
God with whom they had to do, and who threatened them 
all this, is described.]  
For behold he that cometh with the mountains, and 
createth the wind, (i.e. maketh known to man what his thought is, [i.e. be that heareth the heart of man, and knoweth his most secret thought, making it actually known, when as he oftentimes wonderfully discovereth and disappointeth, the most secret and hidden aims and intentions of man. Or it may be taken for an argument of God's al-
mighty powers, himself revealing and making known things to come ancileaer; in his counsel, and nevertheless executing the fame without any let or hindrance. Compare Isa. 41. 22. 16.] that maketh the day-break 
darknesses, [i.e. is able to change light into darknesses, at 
his pleasure, See below chap. 5. 8.] Oth, day break (and 
darknesses i.e. day and night) and spreadeth upon the height of the earth; [i.e. hath and putteth under his feet 
all worldly glory, sovereignty and excellency. Compare 
Micah. 3. 1.] the Lord, God of hosts; [See 2 Kings 19. 
on ver. 15.] is his name.  
Under a lamentation God foretelleth Israel's fall, and 
the decrease of their multitude; because being unarmed 
and unshod to seek to the mighty and dreadful God, and 
for to false his Ida latey, they nevertheless go on still 
using wrong and violence, and committing all manner of 
harmless sins, hating all reproofs and admonitions, so 
that there can be no exception made at God's judg-
ments upon them, ver. 1. &c. he consequent his Exor-
deration to Repentance, once again ver. 14. but by rea-
son of their obstinacy, he foretelleth them the terrible 
and unavoidable day of his judgements, which now 
ye scoff ye at, 16. he deserveth all the hypocritical flows 
of their worship; because under the presence thereof 
they practiseth nothing but idleness, even as their for-
bearers. 21.]  
Hear this word, which I do lift up over you, 2 a lama-
mentation, O house of Israel.  
2 The virgin of Israel [i.e. the kingdom and daro 
and 47. 1. Jer. 14. 17. &c. with the annotat. ] is fallen. 
[i.e. shall certainly and speedily fall. See Joel 4. 5. and 
5. 6. &c. 4.] she shall not rise up again: i.e. Ich, 

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Amos

Chap.vi.

not addeth to rise up; [He is foresaken upon her land, there is none to raise her up: as one felled down to ground and not able to rise of himself, and forsook of all others, until need remain as he fell: so Israel should never recover its flourishing condition, though some remnant should remain as followers in the next verse.]

2. For thus saith the Lord, the God, the covenanted, which goeth forth (with) a cloud, [i.e. the that tendeth forth to many now for war, or, where so many are marching forth, or, the that was able to furnish & let out to many] shall keep an hundred years, and who goeth forth (with) an hundred shall keep ten years, in the house of Israel. [i.e. there shall scarce one in ten be left behind. See further below ver. 15. and 6. 9.] For thus saith the Lord to the house of Israel: seek ye and live. [i.e. ye shall find it experimentally, that ye shall be saved alive. See of the like promises Prov. 3. 7. 9. Psal. 37. 9. Ezek. 16. 6. with the annotators, and so below ver. 6.]

5. But, seek not Beth-el, [i.e. to have any further Communion with] the Idolatry there committed, compare with this Hes. 4. 15. and 12. 11. as also above chap. 4. 4. nor come ye to Gilgal, [See Hes. 6. 14. on ver. 15.] nor page over to Beth-seba, [where likewise some idolatry was let up by occasion of the visions shewed thereunto the Patriarchs. See Gen. 31. 24. 25. and compare below chap. 8. on ver. 14.] for Gilgal (i.e. the idolatrous inhabitants, and all the rest that did partake of Gilgal's idolatry) shall be surely carried away captive. [Heb. being carried, &c.] shall be carried &c. and Bethel shall be reduced to nothing, [Heb. Axon, from which God called Bethel, Beth-axon, i.e. House of might, nothing, or, vanity &c. See Hes. 4. con ver. 15.]

6. Seek the Lord, and live ye. Let us break through (in) the house of Joseph, [i.e. Israel, or the ten Tribes, whereas Ephraim, the son of Joseph, was the most considerable; compare below ver. 15. as a fire that consumeth as above chap. 4. 4. &c.] so that there shall be none to quench it in Bethel. [this may be as well continued with the former verb, consumeth, the fire being all one.]

7. Thus saith [This may be applied to those of Bethel, or, the house of Joseph in general, before mentioned: some take it as an upbraiding speech; ye that, or, ye are thus that &c.] turn judgements into Wormwood, [i.e. into mere bitterness, doing all the wrong and mischief to the poor and innocent, by, or in the judgement unto which (sweet and acceptable in itself unperturbed) they ought in reason to have their confident recourse and find their refuge and protection. Compare below chap. 6. 12.] and cause Justice to lie on the ground, [as a thing of no more worth and value then to be trodden under foot.]

8. He that [Some do construe this with the former words ver. 6. seek the Lord, this that vir, some connect it with the next verse, beginning thus, (He is it) that &c., both in a good sense. Compare above 4. 13.] maketh the sun and the stars, [See of both these Job 9. on ver. 9.] and changeth the shadow of death into the morning, [see Job 3. 35. and Isa. 60. 21. with the annotators, and obliqueth the day as the night; (or, through the night) that calleth for the waters of the sea, and poureth them out upon the earth, [Heb. face of the earth: i.e. appointed and ordereeth those waters (as by an express command) to rise up from the sea, and to turn into rain, which poureth forth afterwards upon the earth. Comp. Gen. 2. 5. with the annotators.] Lord, be his Name. [Thus refesheth himself by] the laying waste of a strong one: [As taking pleasure in the works and effects of his Justice; to the Hebrew word is used for refreshing, Job 9. 27. and chap. 10. Psal. 29. 14. Compare Dan. 8. 56. 57. Oth. This strengtheneth the defraher, or, the defrauded, (being reduced to mere desolation, or wholly wasted and deflated) or, giveth him heart and courage, ever, or, against thee; or, a strong one, that he may take upon him, and take his strongholds from him: so that the deflation come upon a strong hold. [Beyond any humane likelihood or apprehension. Him indeed Israel ought to find in awe of and seek unto, for to embellish his judgments, but on the contrary they &c., as followeth.]

10. They hate in the gate (i.e. in, or before the judgement, which used to be kept in the gates. See Gen. 22. 17. Job 5. 10. Psal. 135. with the annotators, as ver. 12. and compare Isa. 29. 21.] him that reproveth; and abhor him; [that iniquity might. [Or, that which is upright.]

11. Therefore because ye tread upon the poor, [As the dirt and dust of the feet; compare above chap. 2. 7. with the annotators, and take a burden of corn from him: [that is (as some not unduly understand it) as much as a man, or, the poor, is able to carry on his shoulders, or, all that he hath earned and gotten by his hard labour and sweat, whereof he and his should live, the same ye ravening wolves take from him, and put burdens to do take the corn from him, i.e. by violence, or, exacting such unreasonable satisfaction of him, merely to satisfy his pleasure and greedy appetites, without regarding of any equity] ye build houses indeed, [underneath by much wrong and violence, spoken of both before and after. Compare with this verse blis. 6. 5. Job 29. 12. Alle Is. 6. 5. 21.] of hewn stones, but ye shall not dwell therein; ye planted desirable Vineyards; [Heb. vineyards of desire or self.] but ye shall not drink the wine thereof.}

12. For I know that your transgressions are manifold, and your sins very many: they differed, or ye differed, the righteous, take appearing-many, [or, bribe, or ransom, for which to let the guilty and the wrong-doer escape, or, let him at liberty, compare to Gods Law. Num. 35. 32. Or, they take it from the guiltless, that might pay it them, if he be mean to escape their violence, and reject the needy in the gate, as above ver. 10. to wit, from his right, or pay him by, turn him aside from his right, bowling and prevailing the same.]

13. Therefore shall the understanding men [i.e. he that feareth God, and consequently is truly wise. or the instructor, teacher.] be silent at that time: [Hebr. when God shall go about to punish this wicked people, i.e. he shall not repine or murmur against Gods Judgments and punishments, though they may prove very heavy, but rather justify him in all his proceedings, because of the multitude and heavinesses of the sins of Israel before mentioned. Compare Psal. 35. on ver. 7. Some do understand, that God would punish them with the violence of the true Prophets and teachers and other godly men, because indeed they refused to be instructed and reproved, and bitterly hated and percutted them that did it, as above ver. 10. compare Mat. 7. 5.] for it shall be an evil time. [Or, a time of the evil, or, of punishment, of so great misery and desolation, as Psal. 7. ver. 19. Jer. 14. 11. Mich. 4. 3. Some do apply it to the above mentioned great wickeddnesses of the people in that Time.]

14. Seek the good, and not the evil, that ye may live: and if the Lord, the God of hosts, shall be with you, [See Gen. 21. on ver. 12.] according as ye say [i.e. as ye are wont to boast, but wrongfully, as long as ye do not repent, or, as ye pretend to desire, that God would be with you]

15. Hate the evil, and love the good, and settle judgement in the gate [Psal. 4. 15. and 97. 10. Rom. 12. 9. peradventure compare Prep. 1. 14. with the annotators. that the Lord, the God of hosts, have mercy on the remnant of Joseph, (as above ver. 6.)]

16. Therefore thus saith the Lord God of hosts, the Lord.
ting for four years, in the wilderness, O house of Israel? [not at all implies God here] for your heart was not by, or with me, all that while: it was not upright in all that, but &c. as followeth. This asking countervails a strong denial]

26 Take hence the tent [Or, Tabernacle; or, Cover, Canopy]. The Hebr. word occurs no where else in the [if] your Moloch and the Kijon your images; [it should seem that the Prophet doth twit them with these headlong idol names, to shame Israel, Moloch signifies King whereby is understood the idol Moloch or Molcom. See Jer. 4. on vers. 1. and below chap. 7. on vers. 13. Kijon some do hold to be likewise the name of an idol; others take it to be the planet Saturn; yet it may also not unco with others be read thus, and the furniture (or frame, feet, furniture) of your images. The bearing here mentioned, of these idols, may be understood to be, that they (as wanton and exorbitant Idolaters) may have done the same sometimes, according to the letter; or thus that their heart went not along with God's Tent or Tabernacle (as they bare it bodily) and worship, but hastily after their idols, whom they bare in their hearts, so that their outward hypocritical worship, was no other in God's eyes, then mere idolatry. The Star of your fear, which ye had made to your fowls: (i.e. the image of the Star that was your idol.) Compare 2 Pet. 2. 5. 13. 14. Jer. 15. 18. with the annotator. Some conceive, that Moloch was Saturn, and their other Baals, the rest of the Planets, or Stars. Oth. the confederation of your Gods &c.]

27 Therefore will I carry you away captive far beyond Damascus: [i.e. to the furthest, or remotest parts of Assyria, even beyond Babylon.] It is a thing that God foresees, that he will deliver up the city into the Assyr. hand, with all that is therein, and cause the self to perish by his plague, without sparing great or small, because of Israel's inordinate perverities, or obstinacy and foolish boasting, without a mite. He will send an oppressing Enemic upon them, 12.

W O unto the sheep (ones) [O. commissional i.e. such as live at their ease in pleasure, compare Jer. 48. 11. where it is said of Moab, that from his youth he was or lived at ease and rest, quietly and unmolested, feeling and fearing no trouble] at Zion, [this concerneth Judah; whole metropolis or chief City was Jerusalem, and Zion the Royal residence] and unto the sheaves (ones) upon the mountain of Samaria: [i.e. to the carleis' ones there. Compare Jud. 18. 27. where it is said of Lais, that it was a still, a quiet and secure people, and Pse. 30. 6. Clue of security or confidence, i.e. that secure or carleis' Chus (Land or people) meaning the Niborous or Ethiopiaans. Oth. that trust in the mountain of Samaria, or rely upon it, and therefore do grow secure and carleis' the latter being all one, but in the text regard is had to both the clauses] which are the chiefest [or, most famous, renowned. See of the Heb. word Gen. 30. on vers. 8. This by some is referred both to the mountains, that of Zion and that of Samaria: but the antecedent and consequent Text times plainly at the heads of Judah and Israel, which had their residence on both these mountains in the two capital Cities, as the principal
among the heads of the people] of the foremothers of the principal heads of the nations [i.e. of the twelve tribes; and understand it so, that the twelve tribes were influenced by all other Nations by God himself, and received for his people. See Ex. 19. ve. 5, 6, etc. and unto whom the house of Israel do come. Or, having their judgments upon them upon all occasions, for advice and remedies, as unto their heads, Judah and Benjamin, as Nebuza, and the ten Tribes at Samaria. Heb. the house of Israel come or shall come. God denounced the wrongful upon those heads, because that (as followeth) they did themselves to unhindful in these glorious places, (which by God's special favour they inhabited) and eminent employments.

5. Go over to Calneh [A very ancient and famous city in the land of Sinim or Cushites; See Gen. 10. 10. and 11. 10. 19. and look on; and go from thence to Hamath the great city] [or, mighty, powerful, glorious, See of Hamath (likewise a famous royal city) Num. 13. on ver. 21. and 24, Sam. 8. 9. etc.] and go down to Garsh of the Philistines [another royal city See 1 Sam. 11. 10. and 12. 8. on ver. 11.] whether they be better than these kingdoms, or their borders greater than your borders. [by their words, greater and better. God's eyes the excellency of the land, which he had given them to possess, for which they ought to have been thankful. Oth. were not better in this fence, as if God meant to refer unto them, that greater and more excellent places then theirs, were brought to ruin so that they had no reason to be so secure and careless, but rather to take warning by such examples, and repent.

6. To that put for away the evil day [viz. the appointed time of God's visitation, whereof above chap. 5. 18. 19. 20. Understand whithal, we unto you (from ver. 1.) to do so, as ye had no caunt to be afraid of these judgements, at least in your days. Compare Ex. 12. 22. and below g. 10. may ye hold the very mentioning and speaking of the LORD's day, as an unclean, vile and abominable thing, which the Hebrew phrase seems to imply) and bring nigh the seas of violence. [as if God said, is not this great folly, that ye partake your wickedness and judgements, so that all manner of wrong and villany is so often, and in, and cleaving, to your selves, and yet ye go about to persuade your selves, that the punishments are far enough, yet, or shall never light upon us.]

7. That be upon yourse bedsides, [Heb. bedsides of the south. See 1 Kings 10. on ver. 16. to compare the description of the Royal Pomp. Esther 1. 6.] and are luxurious upon their couches [or, prodigious, profuse. Oth. that fleath, or, spread themselves luxuriously like a luxuriant vine (Est. 1. 6. and to below ver. 7.) and eat the lambs (v. 7. the very best, by what followeth) of the flock, and the calves out of the moist fattening-field, (choosing the fattest out of the places where they were kept to be fattened.)

8. That quaver is to the sound of the Lute, [Heb. on or, to the mouth of gr., i.e. according to the Tunic or harmonie of the Lute-play; or Plateuse skilfully breaking and quavering their voice, which they use to call the Drillo; and done, according to the Hebrew mincing, or mincing] and devise to themselves instruments of Mufick, like David. [now, according to the custom of vain worldly persons] the spiritual, holy Mufick of David the Royal Prophet, to their carnal delight and patience.

9. That drink wine out of bowls, [Oth. in or with] before of the flesh. Or, let not their spirits themselves with ordinary drinking cups, bowls, beakers &c. but must have large and capacious vessels or dish-bowls like Basins, to carry it in and amongst themselves with the nectareous oil. [Heb. primaria, forsting, oil, foresmatters of the oil, i.e. the very best and the coldest oil. See Rth. 3. 2. 3. Psal. 23. 5. Prov. 21. 17. with the annot.] but do not trouble themselves; [or, have no pain, follow-feeling, being-grief; are not grieved. The Hebrew word is used both of bodily sicknesse and of grief and trouble of the spirit. And in these last days, which take place here, the one commonly attending on the other] for the breath of God: [as above chap. 5. 6. i.e. for their particular operations of their brethren, and the common and both past and instant afflictions of Gods people. See Jer. 4. on ver. 6.]

7. Therefore shall they now go away captive, [i.e. very soon. See Hos. 10. on ver. 3.] among [Heb. in, among] the foremothers [or, head. i.e. before all the rest, in the front of all the captives, there shall have the precedence, as in flate and winders ye surpass or outwear others before; the first in fin, the first in punishment] that go into captivity, and the banquets [of] mourning feasts, which they were wont to keep with a great deal of pomp, prodution or excesses, and many strange devices. See Jer. 16. on ver. 5.] of those that are luxurious. [as above ver. 4.] shall remove, [i.e. all Jollity, vanity, pride and excess shall cease, and forfake them, and in stead thereof nothing but mery and mincheth shall cleave unto and follow them.]

8. The Lord hath sworn by himself, [Heb. by his soul, i.e. himself. See Gen. 2. on ver. 16. spoken of God according to the manner of men: in regard of the word] with the LORD, the God of hosts; I do alake the pride of Jacob [i.e. of Israel, or, the Israelitica.] and I hate his palaces: therefore will I deliver up, [into the hand of the enemy] the city of her feathers. [i.e. all wherein I have replenished, enriched, and adorned the city. Compare Deut. 33. 6. Psal. 5. 8.]

9. And it shall come to passe, if there be a man left in any house, [Not being killed or carried away by the enemy] that they shall die by the sword, or famine, or fire, or earthquake; &c. as God had threatened, that he that cleareth the one plague should fall into the other, above chap. 5. 19. 8. &c.

10. And the next friend [Oth. of kim, kinsman, nephew,] or the wife of the deceased. [Heb. the wife of the house] shall take up every one of them, [Heb. him i.e. one of the dead men] one after another, from the body of the deceased, which was not usual, but in extraordinary cases, and for special reasons, as may be seen in Sam. 11. 21. Yet, according to some, as in times of great mortality, which may not unhly be applied alio to this place] to bring the bones out of the house, [either for burial, burning or casting away. Compare below chap. 8. 3. and shall lay to him, that is within the house [Heb. this. The fonic is, in the inmost part of it] are there more yet with thee? [are there dead ones in the house?] and be shall lay, No body: [Or, (there is) the end, i.e. they are all gone now, there is none left, or, escaped] then shall be say, hold thy peace; [i.e. murmur not against the judgements of God for those that are dead, were wicked. Compare above chap. 5. 13. with the annot.] for they (the deceased) were not to mention the Name of the LORD. [Oth. the LORD's Name was not to be mentioned, or, must not be ev., implying that those people were come to that height of impious, that notwithstanding the most heavy plague that was upon them, they could not endure the LORD's name should be mentioned, or remembered among them. Some understand it of the common use among them of mourning and lamenting over the dead, wherein doubtless there was some mention made of the Name of the LORD. Compare below chap. 8. ver. 5.]

11. For behold the LORD giveth charge, [Oth. shall give charge, or command, i.e. shall so order it by his presence] and he shall smite the great house with through-waters [i.e. cause the enemy to come on (as in obesience to Gods command)] and to smite &c. See below
ver. 14 and ch. 9 ver. 9. Heb. with drops or, dropping, i.e. through watering, so that the punishments shall pass over the high and low, great and small, like a teaching, seeking and filling dropping rain, that cannot be avoided. Comp. above ch. 4.14. Some apply it to both the Kingdoms of Israel and Judah and the destruction and devastation that should befall them, i.e. Israel by the Assyrians, and Judah by the Babylonians. Comp. Isa. 11.14 and the little house with clefts.

12 Shall beasts be able to run upon a rock? can there be (ain) plowing (thereon) with even? [This verse may, according to some, be understood, that as it would be absurd and to no end and use to attempt such things upon a rock, so Israel should fear or dread nothing the better for running or teaching such perverse and toilful courts; or, by reason that all warnings and admonitions were as vainly and fruitlessly bestowed upon them as running and ploughing upon rocks, for they remained still perverse and obstinate, as followeth; or, as such an attempt of prudence could be an overwork and prevailing of all order and reason in nature, and nothing but more and more perversely and malignly; so also was theirs, because they perverted the holy and wholesome ordinances of God, Judgement and Righteousness, into mere poison and bitterness, as followeth.] for [be-cause] ye have perverted the Judgement into Galal, [See Ps. 1.1-6.9 and compare above chap. 5-7.] and the fruits of righteousness are wine-wood.

13 That rejoys over a thing of nought: [Such as are your Wealth and Power, whom ye boast and brag to foolishly; they being given you by me, and wayes able, though your sins, to stand in any thing against my wrath.] see that foul be not have we gotten borns that is glory and power. See Deut. 34.7 and 5.9, and 16.6. through our own through. [For God will raise a nation upon you, O house of Israel, [viz. the Assyrians, as the Babylonians upon Judah] faieth the LORD the God of hosts: these shall prosper you. [or, strong, strengthen you.] Compare above 13.13.] from ones coming to Echath. [In the North- border of Canaan] unto the Brook of the wilderness, [as the brook or River of Egypt, or Sichon in the fourth. See Num. 13.9. 8. Josh. 3.3. the lente is, they shall plague and difficulty cease from one end of the Land to the other. Oth. for wilderness, read the plains; or plain field.]

CHAP. VII

By these several visions, the first of the graff-hoppers ver. 1. 8c. the second of a confounding fire, 4. (in regard of both which God accepts of the Prophecy of Joel) and the third of a plagues or square, 7. there is represented here, that after much patience, God will spare Israel no longer, neither the King, nor priests, 8. in Joel. Amaziah complained of Amos to the King, and charged him with con-tradict and multitude, 9. as, I have enjoined him to put from Bethel to Jo-dam, 12. but Amos defends himself with Gods call, and denounced the judgement of God upon Amaziah and his. 14.

The God LORD caused us to see thus: [i.e. revealed this enliting vision unto me. See 25.4 and ver. 1.] and behold be [viz. the LORD] formed graff-hoppers, in the beginning of the coming forth of the after-graffe: [Signifying a great famine approaching, through the destruction of the fruits of the Land by vermin, as Joel 1.4. 8c. on. (as some) the invasion of the Assyrians, ready to destroy and waste all. Like vermin, if God prevented it not.] and behold it was the after-graffe after the Kings mournings, i.e. after that the King's graffe was cut down, perhaps for the use of his houses; or, that his graffe was utterly cut down quite. Heb. searing: but the Hebrew word is used thus also of moved graffe. Ps. 72.6.]

2 And it came to pass when they [Heb. he, vif. the graffe-hopper i.e. the stercor (worm of graffe-hoppers) should have wholly eaten up the herbs of the Land. [i.e. the house] should have ceased or, finished to eat up &c. Oth. When they had eaten it up] that I said: Lord LORD, pardon me; I pray who should be left standing of Jacob? [i.e. of the Israelites, the posterity of Jacob, there would none remain, or be left alive, if the Land should be utterly burned throug all of its fruits. Oth. how (i.e. in what condition) would Jacob stand (thus)? how should he be afflicted? how would he look? or, should he get up, or rise again? and so ver. 3.] for he was small, [or, mean i.e. there is, or there are but a very few left.]

3 (Then) the same repeated the LORD, [See Gen. 6.6.] it shall not come to pass, [i.e. that they shall eat up all] said the LORD.

4 (Moreover) the Lord LORD caused me to see thus: and behold the Lord LORD proclaimed thus: He would contend: [on stead, instead, and consequently punish. See Joel 4.1. with the annex.] with fire, [viz. that of war and wasteful destruction, as above chap. 4-7. 10. Some do understand it, according to the letter, of a fire from heaven, such as fell upon Sodom and Gomorrah, or of other common conflagrations, or great drought. See Joel 1.19. with the annex.] and it devoured a great abyss; [or, depth of waters, whereby some understand the Kingdom of Assyria, laid wait by Tiglath-Pileser, 1 Kings 16.9. also it condemned a piece of land [by this they understand a portion of Israel, in Gilboa, beyond the Jordan. See 2 Kings 15.29. 16.1. 17.5-49.]

Then said I Lord LORD, what should I pray, who should these remain standing of Jacob? for he is small.

(Then) the same repeated the LORD: the Lord shall not come to pass, [viz. that the whole Land shall be consumed by fire at this time.] said the LORD.

7 (Yet) he be made me see thus; and behold the Lord stood upon a wall, which was made after the platter: [Heb. a wall of the platter i.e. such a one as was squired by the platter, whereby, with tone, we may understand, the common wealth of Israel, which God, by his holy Lawes, and gracious blessing, had well and gloriously founded and built up 3 and by the platter, that God had taken in hand now his severe and righteous judgment, which after so much long suffering and forbearance, (formerly spoken of,) he stood ready to execute upon Israel; because they had persevered and abused all things, as above chap. 6.12. &c. Com. bel. ch. 8.2.] and there was a platter [the Hebrew word is nowhere else, but in these two verses, in his hand.]

8 And the Lord LORD said unto me, what shall I do unto Amor, and I said a platter: When the LORD LORD said, Behold I will set the platter [viz. of my righteous judgement] in the midst of my people Israel: I will no more peace be by it [viz. my people] hence forth. [Heb. I will not go on, or, continue to peace it by, or ever i.e. I will not let them go unpunished, nor wink at or spare their trespasses henceforth Have I done: Compare the phrase of Ps. 19.11. Mic. 7.18. and see the annot. there. See below chap. 8.7.]

9 But the high places of Israel [When they committed their idolatry, garnishing the name with the name and example of their forerunners Isaac and Jacob, who in their times had set up several Altars, and offered sacrifices in these places, for the worship of God. See Gen. 26.25. 35.7. and 35.7. and the sanctuaries underland idolatrous Temples] of Israel [The Israelites] shall be destroyed: and I will rise against the house of Jerobeam, [the son of Joash above chap. 1.12.] with the sword. [the sword of this Jerobeam Zachariah (who reigned but 6 months) was pitiably slayn by Sallam in the presence of the people.] 1 Kings. 15.10. And it is remarkable, that the Prophet makes no further reply against this judgement pronounced by God as he had made his intercession in the two former visions, and was heard]
Chap. vii.

Then [When the prophet had made these visions known unto the people.] Amos the priest at Bethel (i.e. to Jeroboam, the king of Israel; saying, Amos had made a confebracy against thee in the midst of the house of Israel; and therefore would he suffer) should the punishment of a traitor and a cheat of sedition be inflicted upon him, poaching thus against the king in public? the land shall not be able to endure all his words. (Implying, the people would be stirred up to rebellion by him, so that the state of the land and the kings authority had need to look to it, and prevent the mischief that might ensue. Heb. not able to hold, or, apprehend.)

12. For thus saith Amos: Jeroboam shall die by the sword: [Amos had spoken of the house of Jeroboam, above ver. 9.] and Israel shall assuredly be carried away captive out of his land. [Heb. shall be carried away captive, being carried &c.]

13. After that, Amaziah [s]aid to Amos, thou seest. [See 1. Sam. 9. on ver. 19.] be gone, flee into the land of Jada, [where he lay, the prophets own country above chap. 1.] and tue thee: for the word the Lord spake on me shall be fulfilled. [The word is, he shall be slain. If the language of revelatics or otherwise it might be taken here, for there, is for these, so that it is held unfulfilled, only to make the phrase found here less otherwise it might be taken here, for there, that is for thy own good and safety. Compare Gen. 2. 24. 7. Jer. 5. 25. Mic. 1. 11. 12. with the antithet. and eschew there, i.e. get thy lively-hood and maintenance there. See Gen. 3. on ver. 19.] and prophesy there.

14. But as Beth-El, thou shalt prophesy no more henceforth. [Compare above chap. 2. 12.] Heb. shall not add or continue to prophesy: for thus is the king fenced, i.e. the place, which the king accounted his sanctuary, where he did celebrate his solemnity and divine service, against which no prophesying is to be suffered. Some do understand here by the king, Menelch, or Melch, the great idol of the king of Israel. See above c. 5. 26. and that is the house of the kingdom: this may be understood of a royal court, which undoubtedly the king had at Beth-El also, when he came thither for to solemnize his idolatrous worship; or, of a foreign court, such as Jerusalem and for the councils of the kingdom; or, it may be understood, that all Israel was wont to assemble here in the idolatrous temple, (house for temple,) in which regard it would, according to Amazias meaning, not only be very unlawful for Amos to prophesy, but the place itself could not at all tolerate any such prophet.

15. Then Amos answered and said to Amaziah: I was no prophet, nor was I a prophet's son, but I was a herdsman, doing like the herdsman, and a gatherer like the gatherer. [The Hebrew word signifies properly to seek, and it being plain by the next verse, that he went after small cattle or sheep, and gathered, i.e. the herd was found nowhere else but here, wild figs. Or Syonovers fruit of such trees there was a great abundance in the land of Canaan. See 1 Kings 10. 17. 1. 9. 10. and that fruit he might gather either for himself or for his cattle to feed on.]

16. But the Lord took me from after the flock, [The Hebrew word properly signifies small cattle, but is taken here more generally.] and the Lord said to me, i.e. he whom I must obey more then men. Compare Acts. 4. 29. Hence some conjecture that Amos did not; the Jews were of opinion that king Jeroboam gave no heed to Amazias information, but left the prophet unaccompanied. go thy way, prophesy to my people Israel.

17. Now then hear the word of the Lord; thou shalt not prophesy against Israel, nor drop [See Deut. chap. 18. ver. 2. Ezek. 21. 12. with the anger:] against the house of Israel.
Chap. viii.

and chap. 14. 21. with the annex. again Eccl. 45. 12. the flock is taken here for the weight of the flock; and dealing persona with deceitful balances: *Heb. for* that by falsifying of them we may the better defraud others. Or, thus, perverting (the tale) with deceitful (or false) balances. *Heb. perverting the balances of deceit.*

6 That we may buy the poor for money, and the needy for a pair of shoes; *i.e. not only bereave them of all they have left, but also engage and enslave their persons, against the law of God, Lev. 25. 39, 40. Compare above chap. 2. 6. 7 then shall we *or, yea, that we may &c.* fell the chaff, *Heb. the falling of i.e. the chaff or other refuse which falls from the corn.* of *Oth.for* the corn.

8 The LORD hath sworn by the glory of Israel; *Or, by the excellency, highness, eminency, i.e. by himself, he being the honour and glory of Israel, and they bound to esteem him accordingly. See Psal. 106. 20, with the annex. Compare above chap. 4. on ver. 2. and 6. on ver. 8. 7 if *i.e. of this abrupt phrase in making of oaths, Ezek. 34. on ver. 8. &c.* I will forget all their sins, and of any (of thee) their works in eternity.

8 Shall not the land be troubleth forest, and all that dwell in it, mourn, *yes is* or *viz. the land.* shall wholly rise up! *Oth. should it* (not) wholly rise and so in the sequel by way of question. *as like a river, that filleth and filleth till it overfloweth all the banks. Or, the river, viz. of Nile, as followeth.* and it shall be driven to and fro *like the waves of a deep sea. Oth. washed, hurried away* and drowned as (by) *the River of Egypt.* See Ezek. chap. 29. vers. 3. The meaning of the whole verse is, that not all their sins be enough to bring a total destruction upon the whole land, and to overflow and overthrow it utterly, as the river of Nile doth the land of Egypt, and all it meets with, yearly! yes verily, doth God imply here. Compare below chap. 9. understand by the land the inhabitants, as follows.

9 And it shall come to pass on that day, saith the LORD, that I will cause the sun to go down *Heb. go in.* To wit into his bed chamber, that is to say, go down. See Psal. 19. 6. at noon, *i.e. when they shall think themselves most secure and floridant, then shall he surprize them with all extremities, intimated by the darkening in the next words: See Gen. 18. on ver. 12. and Compare Isa. chap. 59. 9, 10. Jer. 15. 9. Joel 2. 30, 31. with the annex.* and the land be darkened at bright day. *Heb. day of light.*

10 And I will turn your fountains into mourning, and all your springs into lamentation, and bring forth a jackal *See Gen. 37. on ver. 34. and compare Isa. 15. 3. Jer. 43. 37. Ezek. 7. 18, 19.* upon all lains, and baldness upon every head! *See Jer. 16. on ver. 6. and I will put the (land) into mourning such as there is over an empty (for) *i.e. I shall caust the inhabitants of the land to mourn bitterly under the plagues that shall be upon them, as parents do for the death of an only dear son.* See Jer. 5. 26. Zech. 12. 10. and the end thereof *viz. of the land.* Heb. bindeth, unbindeth, left. See Psal. 37. on ver. 39. understand that I shall make (or put) *Heb. cro. for* as a bitter day. *Oth. red that* the end thereof *viz. shall be* as a bitter day.

11 And the dove cometh saith the LORD, that I shall send a famine into the land; *Or, on the earth* not a famine for bread, nor thirst for waters, but for to bear the words of the LORD. *thereby to get some ease and comfort, and to learn from the mouth of some Prophet, when all those Mifrices shall be at an end once. Compare Psalms 74. 9. with the annex.*

12 And they shall wander from sea to sea, and from the North to the East; *Heb. rising vie., of the land, i.e. the East* they shall run about, for to seek the words of the LORD, but shall not find it.

13 On that day shall the beautiful virgins, and the young men faint for thirst. *Or, fall, swoon. Compare Hosea 2. 2.*

14 They that feed by the galls of Samaria, *i.e. by* the idoles, (by whom the Israelites made themselves guilty before God) at Samaria, Dan, and some where these idoles were set up. Compare Deut. 9. 21. 32. 11. 9. Hosea 10. 7. *Heb. 3* the idol which served & worshipped at Ber, feba as God, according to the way and manner there in use. See ab. chap. 5. 5. with the annex. Way, for, divine worship. Religion, manner of serving God, here in a bad sense. See Jer. 4. 22. on ver. 39. and they shall fall and not rise again. *As above chap. 5. 2.*

Chap. ix.

By an other vision and the explaining thereof, together with the power and majesty of God, the unavoidable destruction and transportation of the Israelites, is further confirmed verse, 1, &c. because of their degenerating unthankfulness and great iniquity. 10. 7, 10 with a promise most lively and saving of having a chosen remnant, 8, 9, and the setting up of the kingdom of Christ, for the deliverance, and everlasting affliction of all the chief, both Jews and Gentiles, 11.

I saw the LORD *viz. in a vision, wherein God shewed unto the Prophet, that he would not spare his own temple, temple worship, Priests and heads of the people, but would go on and execute his judgements cap a pe, as they say, from the highest to the lowest.] and, (Heb. pas, fet, or flanging) upon the taller, [understand that of the burnet-offerings (according to most opinions) whereby God intimateth, that he stand upon parting or removing. Compare Ezek. 10. 4. though others hold it to be meant of the idolatrous Temples and Altars of Israel, as at Bethel, Dan, &c. it so be that the Prophet was indeed slain to the into the Land of Juda, according to what is here related above chap. 7. 12. it may well be that this vision was shewed him there, towards the Temple of Solomon: others conceive the Prophet here said for it, from chap. 7. 14. and be said.] to the LORD unto an Angel], that was to execute his Judgements or unto the Prophet himself. Compare Ezex. 9. 3. &c. &c. 3. [mite that Buton, or, apple, point-granate, that may have stood above on the top of the Temple, or Portal, as is otherwise utifull in such magnificent structures] that the polls may shake, [or, the thresholds, so that it is believed God would ruin and strike all down to the ground, from the top to the bottom and cleanse them all through in the bed, [or, wound them, which are the bed of all i.e. the chief and principal ones,] and I will kill the inhabitants [hereby some understand the rest of the common people, Oth. the refuse, or remnant, posse-nita, See Psal. 27. on ver. 37.] with the sword] [viz. of the Babylonians and Allicians] the feeling among them, [or, with or of them] shall not flee away, nor the escaping among them be saved. [i.e. they that think to have themselves by flights, or, such as otherwise wished to slip away, and make their escape, they shall now be able to do it now; and so in the sequel. See above chap. 11. 4, 5. 18, 19, and chap. 5. 19.]

2 Though they digged into hell [See Heb. 6. 6. Ps. 139. 8. with the annex. By this and the following verses, the LORD doth intimateth, that they shall not be able to escape his punishing hand in any place whatsoever]
ever, in regard with that his Being, Almighty Power and Government, he is always everywhere present: my hand shall fetch them hence: and though they moved up into heaven, I will cause them to come down thence.

3 And though they should hide themselves upon the top of Carmel; [See 2 K. 19. on ver. 3.] and the head of Carmel; [See 1 K. 18. 46. on ver. 17.] and though they should hide themselves from before mine eyes; [imagining I should not be able to see and find them out; in the bottom of the sea, I will command the serpent whence, which shall bite them.]

4 For I shall order and dispense it by my providence, that it shall do, as it were, by expedient charge and command. See 2 Esd. 15. 21. and compare 2 K. 18. 25. with the annot. and in the lection of the sword ver. 4. of the calling of the waters. ver. 6.

5 And though they should go into captivity before the face of their enemies; [Meaning at least by that means, to have put the danger of perilling by the sword.] I will command the sword whence, to stay them. And I will fill mine eye against them for evil and not for good. [See Jer. 14. on ver. 6. and compare Le. 17. 10. and Jer. 44. 14. with the annot.]

6 For the Lord of hosts; [The Prophet further contra- inherent this prophecies for besides the Power and Majesty of God the Author of them, left they should imagine it an impossible thing for him to make it good and sure by the execution of the judgment. Compare above ch. 4. 13. and chap. 5. 8. 9.] he shall touch them [or, shall touch them] the Land, in wily, of Canaan: as Judah and Israel. Oth. a Land. i.e. if he do but touch a full Land with his punifihing hand or fingers, &c. Compare Ps. 29. 11. 12. with the annot.; that it is misery, and all that dwell therein mourn; and (that) is woe, the Land. See above chap. 8. on ver. 8.]

7 That buildeth his upper-rooms in Heaven: [Compare Psa. 114. ver. 2. 3. with the annot. Heb. stairs, or alcauts, degrees, whereby one body goeth up into the upper-rooms, or chambers] and his Troop [or, hosts, Army, else joined companies] as 2 Sam. 2. 23. for bundle, whereby one may not utterly understand all the creatures of God, whom he keeps, as it were, in a bundle, or small Troop close together, to be ready always and hand, every where, and especially on earth, to perform his will and pleasure. Compare Gen. 2. 16. 18. 15. with the annot.]

8 The same he hath founded on earth; [Oth. above, underwriting by the word the Elements whereby the earth is the foundation] that calleth the waters of the sea, [See above chap. 5. on ver. 8. and poureth them forth upon the ground of the earth.] [Heb. see of &c.] Lord is his Name.

9 Are ye not unto me as the children of Israel; [Heb. Choh. in] 0 children of Israel, faith the Lord: implying, that he had indeed exalted Israel, of his grace above other Nations; above, chap. 2. 1. but that of them all, and in regard of their wickeder and unthankfulness, they were now no better or more to be valued in his sight, then the contemptible and accursed posterity of Chulben, the son of Cham. See Gen. 10. 6. 7. Have not I brought forth Israel out of the land of Egypt, and the Philistines out of Caphor? [See Gen. 19. 14. where the Philistines and Caphorom are putamong the posterity of Mizraim the son of Cham. Gen. 10. 8. and compare further, Deut. 2. 3. and Jer. 47. 4. with the annot.] and the Syrian [Heb. Areau that is Syria, and consequently the Syriacs. See Gen. 10, on ver. 22. out of Kir?] [See 2 Kings 12. on ver. 9. and above chap. 1. 5. where it is said that the Syrians should be carried away captive out of Kir. Here it should seem, the speech is of their being delivered out of Kir; whereas there is no other mention made elsewhere; as indeed divers histories are to be found in the Prophets, which though no where else related in Scripture, were well enough known in their times. The fulfilment of all is, as if the Lord should say, It is true indeed I did deliver you out of bondage of Egypt, and preserve you of the land of Canaan, but ye are as little thankful to me for it, as the Philistines and Syrians, for my having delivered them out of Kir and Caphor; or the Lord implies, that by reason of your unthankfulness, he looked no otherwise now upon their deliverance, then if he had delivered to many heathen people as Moors, Syrians &c].

10 And the eyes of the Lord of Hosts, [i.e. mine eyes: see above ver. 4.] are against this global Kingdom, [or, wholly given up to sin. See Ps. 38. on ver. 1. This form of rule to have regard to Israel the ten Tribes and Juda together, both their Kingdoms being destroyed. Some take it this; against a global Kingdom, but with Jacob I will deal more favourably then with others. See Jer. 30. 11.] to defoul it from the earth: [Heb. face of the earth] but that I will not wholly deliver, [Heb. defouling defoul] the house of Jacob; [having a remnant of grace, and blessing the same singularly, as followeth] and the Lord.

11 For lo, I give command, [See above chap. 6. 11.] and I will make the house of Israel among all the Hebrans even as (feed) is baked upon a hearth; [or, taste] and [or, but yet] not a little stone shall fall upon the ground, [i.e. nothing of any weight or substance, but only the light and paltry chaff: the likeness is taken from the small stones which now and then are found among the corn. Oth. small grains; as if he had said, I will shew them all, that none shall escape; onely I shall go govern by my providence, that none of mine elect (considered with the wheat) shall come to be lost.]

12 All fakers of my people [See above ver. 8. and Ps. 11. 1. 12.] shall die by the words they shall say.] The evil [out of punishment] shall not come now [or, about us] nor come before us [or, surprizes, occur, meet us. Compare above chap. 5. 18. and 6. 3. with the annot.]

13 On that day [i.e. after the forementioned destruction, &c.] will I set again the decayed Tabernacle of David; [i.e., then will I restore the Kingdom of David, changing the same into a spiritual and everlasting Kingdom, under the Messiah.] See Act. 15, ver. 16. 7. whence it doth plainly appear that this and the like prophecies must be understood spiritually] and I will build up the gaps thereof, [i.e., the Tabernacle of David] and set up again to which is broken down of her; [Heb. its breakings down, deteriorations, i.e. Robblish, broken bones, morter, ruins] and will build them, as (in) the days of old.

14 That they may hereafter possess. They viz., the spiritual Israel, my Church, whereof Christ is the head make the remains of Edom and all the Heathen, [i.e. all the chosen Gentiles, even some of their greatest enemies typified by Edom, who should be brought under the obedience of Christ, and to the Communion of his Church, by the preaching of the Gospel and operation of the holy Ghost. See I J. 14. 19. 25.] which are called after my Name; [Heb. upon whom is called. See of this shortens I J. 4. 1. and Jer. 7. 10. with the annot. The Sele, which heathen people I will take in to be my people and children, and call them to have Communion with me, whereas they shall make a cheerful preparation. Compare I J. 4. 4. 5. Hos. 11. 10. and chap. 2. 22. 12. 39. Rom. 9. 25. &c.] shall set the Lord that doth this.

15 Behold the days come, saith the Lord, that the slayer shall return to the prey, and the grass shall grow upon the feed-pipe: [Heb. the dryness on him, that draws he, or, builds forth the feed i.e., drawing throweth it into the ground言语, draws is forth out of the sack, for to grow. See Ps. 11. 26. 6.] The meaning is, there shall be plentiful of all things. See Lev. 26. 5. whereby the richer and abundance of spiritual gifts and blessings in Christ-
Chap. 3. 1. 4. 6. 10. 13. 14. 15. 16. 17.

The end of the Prophet Amos.

THE PROPHET OBADIA.

The Argument of this Book.

A Prophesie of Gods dreadfull Judgments upon Edom, because of their Insolence, Violence and Cruelty against the people of God, ver. 1. &c. and on the Contrarie of the preservation and saluation of the Church, through their Saviour CHRIST, and the downfall and ruine of all their Enemies, 17.

The Vision [See Is. 1. on ver. 1. of Obad.] [see of another Obadiah in Achabs time, 1 Kin. 18. on ver. 3. and below on ver. 12.]. Thus saith the Lord of Edom: [or against, unto Edom]. We have heard a report of the Lord, [v. I. and other Prophets my fellow ministers, instead hereof Ser. chap. 49. 14. faith, I have seen, setting down the like prophesie against Edom, and almost in the same words. See the annotations there, and further Ezech. 21. 12. &c. and chap. 35. 2. &c. and Amos 1. 11. 12.]. and there is an Ambassadors sent among the Heben; [Arb.], and let us rise up against her [v. Edomews] in Battel.

1. Behold I make ye small among the Heben: thou art much despised.

2. The Insolence of thy heart hath deceived thee; [Compare Jer. 49. 16.]. be ye, ye, &c. as Jeremiah hath it, chap. 49. 16. or him] that dwellth in the cliffs of the rocks, in (his) high habitations [or, (being) y. the forefathers Rocks, his high habitation, or, fears, Hebr. the height of his habitations]: this faith in his heart: [i.e. thinks, conceives, imagines, as Psal. 10. 16. &c.] who should set me down to the ground?

4. Though thou shouldst elevate thy selfe like unto the Eagle, [Compare Jer. 49. 16. &c.] and put thy nest between the stars, yet will I put thee down thence, faith the Lord.

5. If thou, if night-rovers, were come to thee; [Compare Jer. 49. 9.]. how art thou destroyed! Would they not have stolen had they been enough for them? [Hebr. their sufficiency.] If grape-gatherers had come to thee, would they not have left a gleaning after them?

6. How are Esau (or these of Esau. i.e. Elieus) [or, places. Compare Jer. 49. 10.]. searched out, his hidden [Treasures.] [or, hidden places. The Hebr. word is nowhere found thus but here] and may be compared with another coming of the same sort, Psal. 17. ver. 14. sought up.

7. All your Confederates [Hebr. people, of men of your Covenant, so pretently after, those of your peace, i.e. with whom ye were at peace; see Psal. 41. 10. Isa. 41. 11. 12. Jer. 20. &c. and chap. 38. 22. with the annotation]. have led you forth unto the borders; [showing your Embassadours much respect, as if they meant it very sincerely with you], and would mine your affairs very Cadially;
but (as followeth) they deceived you or they went forth to meet you, but forsake you on the Borders.

Of the, draw you nath, i.e. helped to thrust you out, or intimating becoming Enemies.] They that were at peace with thee and they deceived thee, they have proceeded against thee. [See, by their deceitful advice. Compare Jer. 52. 22. (They that eat) thy bread. Compare Psal. 47. 10. Husb. (from what goes before) people, or, men of thy bread, i.e. thy own guests, thy most familiar friends. Shall hence and in the feuds appears, though before the prophet personified as of things past, according to the prophet, re-cell to the censure of the people, which had prevail.

[It is swelling among them.] Even as both Nations and Enemies use secretly to lay or hide such things in place where men are wont to sit, stand, go or come, unawares that thus hurt, wound or otherwise to endanger or destroy them. Herewith may be understood same Teachers, or able plotters and practices, working a hate into Confusion, Oth. thus, They have feasted thy bread (for) a swelling among thee, i.e. the teachings a worm that did eat them their bread, and thus they destroyed. [There is no understanding in him.]

[To wit, in Edom. Oth. whereof (thou shalt have) no understanding; and consequently, thou shalt not know, what to do, nor what to do, and how to avoid it, although thou conceivest thyself to be never wise and prudent. They have no understanding shall be taken from thee, and is laid in the feuds.

And shall it be not on that day that the Lord shall slay the wife (ones) of Edom, [i.e. slay the wife of Edom. Ps. 99. 7.] and the understandings of the children of Esau, [i.e. the understanding of the children of Edom,] shall be slain? [See Jer. 49. 7. on ver. 7.] shall be slain beheaded, [i.e. as then there shall not bear her advice nor understanding with them, so shall they bear no coming use; and died] but every one of Edom shall be ashamed of Mount Seir, [For, if the Chastisements be daunted, then shall it be safely defended and our affords without resistance.] 6.

Because of the violence, committed on thy brother Jacob, [Hab. 2. 16. because, or for the violence of thy brother.] 7. i.e. that which he did practice against him; that is against his politicking, your own kin. Compare the phrase with Jer. 2. 22. Husb. 6. 21. and see the annex. 8. Hur. in further Psal. 137. 7. Exod. 25. 32. with the annex. Jer. 2. 22. Psal. 137. 7. with the annex.

In the day when ye stood ever against me, [For to take your pleasure and plaiting and looking on your brethren calamities on the day, when the forerunners,] i.e. the Babylonians with their Army: from whence it may be gathered, that Obadiah did prophesie this, much about, or somewhat the after the taking of Jerusalem, and the transportation of the people to Babylon, at the same time. when Jeremiah prophesied. The Remnant of the LXX ones in Luda, or in Egypt, and Ezekiel in Babylon is left among those that were carried thither captive; carried his host, [i.e., subject, viz. Jacob. Compare below ver. 13. and 20. Captives, and the strangers marvell in his greatness, and did cast the lot over Jerusalem; [that is, over the booty, plunder and Captives, were ye the wife at ease of them. i.e. as a Calman, stranger, and Enemy.] 12. There stood before you, looking on the day of thy brother. [i.e. the time of his Violation, or affliction, as declared in the former. Compare Psal. 47. on ver. 13. i.e. of his becoming a stranger. When, being driven out and into the band of strangers, he was carried out of his own into a strange land, and God himself was in a manner become a stranger to him. On, but look on, and so onwards, viz. with joy and delight; and to verse 12. See Psal. 22. on verse 18. as if God should have said, Do not ye rejoice in your brethren calamities; take heed, your own, a heavier one by farre, is at your very door, as followeth v.5. It is an exprobation, and upbraiding of their inordinate carriage, which God would be true to punish, and afterward the favor to this people] nor ye rejoice over the children of Selah in the day of their ruin, nor made by mouth great in the day of their distress; [i.e., that ye should not have opened your mouth to wide, nor mocked, and iniquity over them in much and lightly. Compare Exod. 23. 13. 14. and Psalm 22. 24. and 35. 26. with the annex.]

13. Nor entered in at the gate of my people in the day of their destruction; nor have looked on their face. [Whom it became very ill, as Kindem, to carry themselves, likewise the Enemies and Strangers. i.e. evil of punishment, see Gen. 19. on ver. 19.] in the day of their destruction; nor stretched forth (three bands) on bubble, [i.e. the house, or forces, or subservience, as above ver. 11.] did they both very unwillingly, laying their hands on their person as followeth, and on their goods too. Compare Gen. 37. 22. with the annex. in the day of their destruction.

14. Nor have flooded in the clefts in the earth, [i.e. the CENT. of the Cities, to prevent the escaping of any] to destroy his escaped ones, [i.e. to stop or cut off the Jaub of any.] Whereby may be understood, that the House of Jacob might sick to thine for his life, and escape, meandering them in the attempt, nor delivered as [i.e., into the Enemies hand] their remained ones, [i.e., whom the Enemy might have spared or not regarded, and left alive, but for your grudge to see them live] in the day of their distress.

15. For the day of the Lord is nigh upon all the heathen, [i.e. the appointed time of their punishment; see Joel 1. 14. Psalm 57. 13. with the annex.] even thou shalt, for the Lord be one unto thee. [i.e. to 13. 15.] the remnant. [See of the Hebr. word on Chron. 20. on ver. 11. Joel 1. 15. on ver. 6. and Joel 9. 16. and 4. Joel 2. 14. shall return upon by (own) host.] 16. For, as ye, i.e. ye Eumenes, my own Church and people] have drunk [i.e. of the cup of my Wrath. See Jer. 25. 15. 18. 29. and 49. 12. with the annex. up the mountain of my mountain's] [i.e., the cup, see Joel 2. 7. on ver. 6.] to all the brethren drink continually; [i.e. when nothing is left and remains upon them] yes they field drink, and stumble down, [i.e. the very dregs and bottom thereof. See Joel 75. 9.] and shall be as if they had not been. [They shall drink, that by my Wrath and plagues they shall be utterly destroyed. But with my Church I will deal as followeth. Some do understand this as that, even as ye (Eumenes) did drink with much rejoicing upon my holy mountain, when the flame was laid west, to all the Heathen drink again with rejoicing, as you destruction, and devour and swallow you up altogether; as if there had never been any Eumenes.]

17. But on mount Zion there shall be exalting, [i.e. the Destruction of my people shall not be universal, but I shall keep my chosen Remnant, and reverie and consecrate my Church thence under the Medusa, and shall be a house of God, the i.e. the Mount, i.e. they shall inhabit therein. Psalm 15. 1. that is, the Church shall be very holy. See Exod. 7. 12. Joel 3. 17. the house of Jacob shall, in the plural] here literally possess their inheritance. [i.e. their own, those that are pointed them by God in the Medusa, the blessing of the Covenant, unto which likewise appertaineth the possessing of that of their Enemies, the nations before mentioned. See Amos 9. 12. with the annex.]

18. And Jacob hose shall be a fire, and Joseph house a flames,
10 And they of the south shall be家企业 the mountains of Ephas, and the plains of the Philistines: J.e., And the south shall (plural) etc. Ita extendit et saule, etc. Southwards of Canaan unto the mountains of Elias. The Jews that dwell in the plains, bordered on the land of the Philistines, and W. the Middle land. O. through. And they shall be家企业 the south (Namely) of the mountains of Ephas, and the plains, etc. Of the Philistines, etc. Compare Deut. 1. 7, 11, 10, 40. Judg. 1. 9. 2 Chron. 23. 18. It is a prophecy: according to the title and date of the old Testament, of the spreading of the Gospel of Christ, among the博利希 Heathen. Compare Amos 9. 12. Zeph. 2. 7, 9. etc. with the annex. J.e., they shall be家企业 the field of Ephraim and the field of Samaria, etc. J.e., the land or country, as J.e., the principal part of all the ten Tribes, which was Ephraim, the Sederac of all the rest, and Samaria the Metropolis or chief city thereof, and Benjamin Gilead, J.e., under the hand of Gilead, brute, beyond Jordan and belonging to Reuben, Gad, and一半 the Tribe of Manasseh. 20 And they that were carried away Captives of this host [As above, ver. 11. 13.] of the children of Israel, etc. Captives carrying away, to carry away, to be carried away, etc., as frequently and so in the sequel. J.e., the host that was carried away. J.e., which was the Canaanites. J.e., the land of Canaan. By the Canaanites were understood idolatrous and hostile Nations.] unto Zarchar. [See 1 Kings. 17. on ver. 9.] and they that were carried away Captives from Jerusalem, etc. Which is in Septuagint: [O. where, etc. In Septuagint, shall etc. Of this Septuagint, what it was, opinions vary, etc. J.e., they shall be家企业 the cities of the South. 21 And there shall come up Students on mount Zion, etc. That only great and perfect Saviour, Deliverer and Redeemer of the Church Jesus Christ, etc. That is called by the name of Saviour, Jesus, typified by Josphus, and other Worshippers and Judges or Governors, whom God bethought upon his people. See Matt. 1. 21. Luke. 2. 16. Heb. 4. 8. Thus the plural number is sometimes taken for something of great excellency and concernment. See Job 40. 10. Prov. 1. 20. Psalm 77. 12. with the annex. etc. In the mean time, it is true also, that this Saviour doth make use of his Messengers and Ministers, to make known and publish his Salvation unto men, etc. May be saved by reason whereof they are likewise themselves laid to love men, etc. Ministers and Instruments of their Salvation. See 1 Tim. 4. 16. 1 Pet. 5. 20. and compare Jer. 1. on ver. 16. Ezek. 3. on ver. 18. As also this great Saviour doth often times raise temporal Saviours, Redeemers and Deliverers, unto his People, to deliver them from the miseries and oppressions of inhuman Tyrants. Compare Micah 5. on ver. 5.] for to judge the mountains of Ephas. etc. The Emissaries of his Church according to their Delel, and to deliver Gods people out of their hands, as the Judges of the old Testament did in their time, temporally. See Gen. 15. on ver. 14. Judg. 2. on ver. 16. and understand further the spiritual judging and convincing of the World etc. See John 16. 8. etc. And the Kingdom shall be the LORDS. [O., till the LORD, etc. He shall be the only King and Governor, etc. The LORD Christ, etc. The everlasting King of his Church and of the Whole World. Psalm 2. ver. 6, 8. Luke 1. 33. etc.]
Chap. i.

THE PROPHET JONAH.

The Argument of this Book.

This book containeth a very wonderful history of the Prophet Jonah, who being called by God to the prophetic office, among the ten Tribes, or Israelites, (as may be gathered from 2 Kings, xiv. 25.) is sent here in an extraordinary manner, to deliver the obdurate Israelites, unto the heathenish Ninevites; to prophesy among them how near they were to their destruction, which he through humane frailty, seeking to avoid, by flying toward Tarshish, it came to pass, through God's incomprehensible Providence, he was made a type of our Saviour Jesus Christ, having continued after he was cast forth in a tempest, whereby the storm was calmed, three days and three nights in a whale's belly, without any prejudice to either body or soul, and being afterward spared out again upon the shore; even as Christ, having appeased the wrath of God, was three days and three nights in the belly of the earth (Matt. xii. 40.) and rose again after that out of the grave. Jonah, being thus chastised of God and wonderfully preserved, he is sent the second time, and obeys his charge; but seeing the Ninevites repentance, and God's gracious sparing of them thereupon, he shews his humane frailty again, by growing very passionate at it, for which he is reproved and greatly instructed and convinced by God.

CHAP. I.

Jonah being sent by God to preach at Nineveh, he feareth to Tarshish, xiv. 1., &c. is pursued by God at sea with a great storm, discovered by lot, and thereupon by his own advice, cast into the sea at last, which grew without calm again. 12. God appoints a great fish that swallows up Jonah, in whose belly he abides three days and three nights, xiv. 7.

And this particle in the Old Testament, according to the use of the Hebrew language, is frequently put in the beginning of an history; and so it is by the Evangelists in the New as in other languages also have theirs to begin their speeches withall, more for ornament then necessity; the word of the Lord came to Jonah, being of Gath Hepher, situates in the tribe of Zebulon. See 2 Kings, iv. 35, with the annexation from which place it is gathered, that he prophesied about the time of the Prophets Hosea and Amos, and of King Jeroboam the second of that name, the son of Joas, reigning in Israel, whiles that realm enjoyed outward peace and prosperity yet, though they were very unthankful to God and obstinate against all his warnings and threatened 5 for which cause it pleased God, to dispatch this Prophet to Nineveh, to shame and convince his own people by the example of the Ninevites. Compare Matt. xii. 41, Luke x. 32.] the son of Amittai, saying:

2 Get thee up, go to the great city Nineveh, [The ancient Royal Metropolis or chief City of Assyria. See Gen. x. 11, 12. 1 Kings, 19. 36. Neh. x. 8, &c.] and preach against it: [Heb. cry, or, proclaim, which in the New Testament also is often taken for preaching, even by Christ himself in speaking of those Ninevites, Matt. xii. 41, &c.] for