



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 checkt by him) amongst whom, in testimony of Gods great long-suffering and faithfulness, he prophesied a long time, as appears by chap. i. verter. Whereof the holy ghost w^ts pleased, to cause the sum or substance to be comprehended and set down in this book, for the use of his Church; containing first, certain prophetical Types or representations, and sharp reproofs of the sinful and ruinous state and condition of the whole kingdom, but especially of the vainous idolatry with the golden calves set up among them in the time of Rechabeam the son of Salomon, by their first usurping king Jerobeam 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 heathenish licentiousnesse, and an overwhelming flood as it were, of all manner of sins and exorbitances, against both the first and second table, of Gods Law, and that among all sorts and conditions of people, whom the prophet therefore most sharply reproveth, interweaving many, and those very prophetical exhortations and invitations unto timely and serious repentance. Nevertheless, in regard their wickednes and obstinacy, even from the kings, down to the meanest of the people, increased daily more and more, and prevailed against all remedies, they are threatened in the second place with the total devastation 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 J E S U S C H R I S T, unto whom all the Elect, not onely of Israel, but of the heathens also, should be converted, and in him be blessed and saved for ever.



HOSEA.

CHAP. I.

The Time when Hosea prophecied verl. 1. at Gods command he typifieth or representeth Israels spiritual whoredom, and Gods judgements, by his marrying of Gomer, 2. and on her he begetteth Fezreel, 4. Lo-ruchama 6. and Lo-ammi 8. nevertheless God promiseth a glorious restauration 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 Osee. Rom. 9. 25. and tis the same Name which Josua had once, Num. 13. 16. and the last King of Israel, 2. Kings. 17. 1, 6.] the son of Beeri; in the days of Uzzija, Jothan, Achaz, Hizkia, kings of Juda: [hence it appeareth, that this prophet prophesied a very long time, namely, at the least, according to the opinion of some, about. 43. years:] and in the days of Jerobeam, Joas son, king of Israel. [though he prophesied likewise under some other kings of Israel the successors of this Jerobeam (the son, not of Nebat, but of Joas, 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 prophecie appeareth, that it happened in such a time, whiles the Kingdom of the ten Tribes, was yet flourishing. See 2 Kings. 14. and 15. and withall the histories of the reign of the fore mentioned kings of Juda. 2. Kings from chap. 15. to 21. and 2. Chron. from chap. 26. to 33. and compare Amos 1. 1.]

2. The begining of the word [Or, 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. Oth. in Hosea (and so elsewhere also) the better to shew, that the thing spoken of in the sequel, 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 afterward made out unto the people, as a Propheticall vision; see of the like, Gen. 15. 1. and compare bel. chap. 3. 1. also Ezech. 4. 3. and 8. 8. and 11. 24. 25. &c.] The LORD then said unto Hosea; Go to, take thee a wife of whoredoms, [i. e. wholly given up to whoredome. Compare this phrase with Psal. 5. on verl. 6.] & children of whoredoms; [the prophet being bid here to take a whore with her children, and it

being said of him by and by, that he begat them on that whore, thence it appears yet plainer, that this happened not so in very deed] for the land altogether goeth a whoring. [Hebr. whoring whoreth, i. e. doth practise nothing else. See of spiritual whoredom, Levit. 17. on verl. 7.] from after the L O R D. [i. e. so that the inbitants 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 shewed to the prophet in a vision, and afterward by him represented to the people, (as was noted before. v. 2.) setting this a plain looking glas, or lively pourtraint of their wickednes, mentioned in the former verse, before their eyes] and took Gomer [as Gomer in the Hebrew tongue sometimes signifieth fullness or perfection, and sometimes consumptiōn; so God had shewed abundance of good unto this people, but they wasted and consumed it all, and themselves too, by Idolatry and other excesses of sin wherefore they were likewise at last to be consumed by Gods judgements] a daughter of Diblaim: [this some take to be a mans name, others, the place of the womans nativity. The word doth signifie two lumps of figs, whereby may be implied the wantonnes, lustfulness, and lasciviousnes of the people. Some conceive that this name hath respect to the wildernes of Dibla, mentioned Ezek. 6. 14. (see the note there) to hold forth the mercie, which God had shewed to his people, leading them through the wildernes unto Canaan, (compare Ezech. 16. 5, 7. Cant. 3. 6.) Numb. 33. 46. we read of a Diblathaim. See further, Jere. 2. 2, 6.] and she conceived, and bare him a son.

4. And the LORD said to him; [viz. Hosea] call his name Fezreel: [this name must be distinguished from Israel: and it hath regard to the place Fezreel. See the sequel, and further chap. 2. 21, 22. with the annot.] for yet a little (time) I shall visit [viz. by punishments, see Gen. 21. on verl. 1.] the blood guiltiness of Fezreel? [Heb. bloods in the plural, i. c. bloodguiltiness, killings, murtherings; (see Gen. 37. on verl. 26.) which are layd up and practised there] upon the house of Febu, [who had shed much blood in the valley of Jezreel, at the command of the L O R D, but not out of an upright heart, to root out Achabs Idolatrie, as God had commanded him, but for the kingdoms sake

sake, it being expressly said of him, 2. Kings. 10. 28, 29, 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 otherwise upon him than upon a murderer. Compare the example of Baësa 1. King. 15. 29, and 16. 7. who destroyed likewise 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,

5 And it shall come to pass in that day, that I shall break the bow of Israel, [i. e. discomfit the power of their ordinary or their military forces. Compare, Psal. 78. 9. and consequently Israel shall become a prey unto their enemies. See 2. Sam. 1. 18. Jer. 49. 35. with the annot.] in the valley of Jezreel. [of this valley see Judg. 6. on vers. 33. it should seem that Israel had a great overthrow there given them by Salmanasser. See 2. Kings. 17. 4, &c. Other. for the valley of Jezreel i. e. for, or, by reason of the murders therein committed.]

6 And he conceived again, and bare a daughter, and he said unto her, [viz. the LORD to Hosea] call her name Lo-Rachama: [i.e. not pitied, or, un-pitied] for I shall have no more pity henceforth upon the house of Israel, but I will surely carry them away. [Heb. carrying away, (or, taking up) carry them away i. e. take them up, and carry them away. Compare bel. chap. 5. 14. these words are variously rendered by interpreters, in regard of the different significations of the Hebrew verb her, taken not only for taking up, taking, or, carrying away; but also for forgiving, pardoning. See Psal. 25. on vers. 18. Isa. 2. 9. This was fulfilled, first, by Tiglath-Pileser, and afterwards by Salmanasser, kings of Assyria.]

7 But upon the house of Juda I will have mercy [i. e. upon my own church or people especially typified here by Judah, 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 sequel, the LORD their God; compare bel. v. 9. and ch. 12. 1. otherwise Juda and Israel (together representing the catholick church of Jews and Gentiles) are joyned together. See bel. vers. 11, &c. also chap. 3. 5.] and will deliver them through the LORD their God, [i. e. through mine eternal, only begotten son Jesus Christ, whom I have ordained a Saviour, Redeemer, Deliverer, Head and King of his people. Compare Gen. 19. on vers. 24. and Isa. 10. 27. Jer. 23. 4, 5, &c. Oth. through the LORD their God i. e. through my own self, I shall doe and accomplish it my self, 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 bowe, nor by the sword, nor by warre, nor by horses, nor by horse-men. [like as the deliverance of Juda, out of the Babylonian Captivity, shall be ordered and brought about through my special grace and providence, and not by any humane power; so shall the deliverance through Christ, be altogether a heavenly and spiritual salvation, for which they shall have cause to thank none but my self. Compare Mich. 5. 10. with the annot. Some do likewise interpret it of the wonderful Providence of God whereby he delivered Juda from the two Kings, Pekah, of Israel, and Hazael of Syria. See Isa. 7. 1. &c. 2. King. 15. 29, 30. & 16. 9.]

8 Now when she had weaned Lo-rachama, she conceived and bare a son.

9 And he [viz. the LORD] said, call his name Lo-ammi; for ye are not my people, so (also) shall I not be yours. [i. e. I shall not be your God, as some fill up this viz. according to the expression used elsewhere. Compare. ab. vers. 7. with the annot. and see Gen. 17. on vers. 7. and Deut. 7. on vers. 6. By the birth of these 3. children here some conceive there is held out a threefold state and condition of the people of Israel, still deeper

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

10 Nevertheless the number of the children of Israel, [To whome namely I shall shew mercie] shall be as the sand 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. 24, 26. Gal. 3. 28, 29. and 6. 16. for the carnal Israel, as well as the heathen, were now no more the people of God, and therefore could not be received otherwise, then by mere and free grace, which God here doth promise to them both.]

11 And the children of Juda and the children of Israel shall be gathered together, and appoint themselves one only head, and march up out of the land: [viz. of their bodily captivity first, but principally out of the spiritual betaking themselves to the Church of God. Though some doe 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 joyn themselves to the Jews returning out of their captivity; nevertheless it principally regardeth the congregation or communion of the church of the new Testament of the Jews and gentiles, under one head Jesus Christ, through faith and true conversion. Compare Jer. 23. 6; &c. 31. 5. 6. 9. & 50. 4. &c.] for the day of Jezreel shall be great. [or, because the day of Jezreel shall have been great. Understand the overthrow and destruction of Israel there, whereof above vers. 5. the meaning is, that this judgement of God, and all the succeeding punishments, should be a great means and motyfe to them thenceunto. Some doe understand by the day of Jezreel, the day of Israels deliverance, which should be glorious, in opposition to the day of their overthrow there, and therefore likewise called Jezreels day i. e. Israels, compare bel. chap. 2. 21. This exposition agrees well with the matter fore-going. Thus ones days in scripture is called that time wherein by Gods appointment some special good or evil betides him.]

12 Say to your brethren, [i. e. ye faithfull remnant of Israel say unto the Jews, and both of you together, make it further known to the heathen, through one faith, joyned together into one body, under one head, Jesus Christ; see Jer. 19. 23; 24. Rom. 9. 24, 26. This verse some do joyn to the next chapter.] Ammi, [i. e. (o) my people. Compare above vers. 7, 9. &c. 1. Pet. 2. 10.] and to your sisters, [the faithfull women in Juda, and among the heathen] Rachama. [i.e. (o) pitied, compare above, vers. 6.]

C H A P. II.

God chargeth the faithfull remnant in Israel, to strive and contend with all the rebellious company of their fellow-brethren, and to set the judgement of God before their eyes, by reason of their abominable Idolatrie and unthankfulness, vers. 1. &c. after that, he promiseth to restore his church, and abundantly to bless the same in the time of the Messiah, 14, &c.

C Onpond [Or plead strive, debate] with your mother, [i. e. the people of Israel, the common wealth of the ten tribes, or the synagogue of Israel, so bel. verse 4: and chap. 4. 5. Compare Isa. 1. 50. &c. The sense is, ye the godly prophets and faithful Israelites, which yet remain among the people, be admonished seriously and sharply to reprove the excessive wickednesse of the people.

setting before their eyes , my fierce wrath and heavy judgements at hand] because she 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 not own her neither any more, without her repent, as followeth ; otherwise I shall proceed with her, as is set down verse 2.] 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 whorish and adulterous heart, such as are your painting of the face, and setting out or adorning of the brest ; whereby is signified their notorious, shameless and uncontrolled idolatry. Compare Jer. 4. 30. Ezek. 16. 11, 17, 18. and 23. 40, &c. and Prov. 7. 16.]

2 Lest I do strip her naked, [Or cause her to be stripped, unarrayed, dispoiled of her garments, i. e. dispossesse and bereave her of all bodily and spiritual ornaments, wherewith I had so gloriously adorn'd 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 them to be my people, in the land of Egypt, from under that grievous bondage they were in] you, make them like a desert, [i. e. far worse in condition then they were in Egypt,] and set [or place] them as a dry land, [Heb. land of drought, or thirstiness] and put them to death, through thirst ; [viz. by my righteous judgements. Compare Ezek. 16. 4, &c. Amos 8. 11, 13.]

3 And have no pity on their children: [i. e. on the people of Israel] because they are children of whoredom, [i. e. unioegenerate, polluted, unholy, (compare Job. 8. 44.) as begotten illegitimate, and in an idolatrous wedlock, the mother being become an adultere, and unfaithful to me, as followeth.]

4 For their mother playeth the whore, she that conceived them, dealeth shamefully : for she saith, I will go after my lovers, [i. e. idols, and consequently idolatrous nations with whom I thrive and prosper as followeth. See Deut. 8. 12, 14, 19. Jer. 44. 17.] that give me (my) bread and my water, my wool and my flax, mine oil and my drink. [Heb. my drunks, or, drinkings.]

5 Therefore behold, I will fence thy way with thornes: and I will make a close wall, [Heb. as if one should say, wall up walls] that they shall not finde their paths. [i. e. I shall so trouble and distress them on all sides, that they shall begin to loath and be glad to leave their whoring, compare Job 3. 23. and 10. 8. Lam. 3. 7, 9. also Ezek. 16. 41. and 23. 22, 23, 24.]

6 And she shall run after her lovers, [Obstinately attempting to break through all the foreaid impediments.] but not meet them : and she shall seek, but not finde 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 confesseth not [Or knoweth, acknowledgeth not, i. e. she will not know nor acknowledge it ; it is a willful ignorance of hers ; or she takes 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 whereof they made a Baal, Heb. done, mado, prepared. God implying here, that they had shamefully abused the good gifts of God unto idolatry. Of Baal, see Jud. 2. on verse 11, &c. compare Ezek. 7. 20. and 16. 16, 17, 18, 19. and below chap. 8. 4. and 12. 2.]

8 I therefore I will return and take away my corn, [Compare Ezek 16. verse 17, 18, 19. with the annot.] in its time, 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 bestowed on them ; they are not worthy of

it, therefore I will rescue it out of the hand of such abusers that possesse it wrongfully] (serving) to cover their nakednesse.

9 And now will I discover her folly [or, baseness, See Gen. 34. on verse 7. and Jer. 13. on verse 22. Ezek. 16. on verse 36, 37.] before the eyes of her lovers : and none shall deliver them out of mine hand.

10 And I will cause to cease all her mirth, her feasts, her new moons and her sabbaths ; yea all her set high-times. [Heb. feast, new moon, sabbath, set high-time, i. e. 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 vineyard and her fig-tree, whereof she faith ; these are to me a harlots-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 shall set them for a wood, and the wilde beasts of the field shall devour them. [Psal. 80. 13. Isa. 5. 5.]

12 And I will visit upon her the dazes of Baal, [i. e. I will punish her for her manifold and so long continued idolatry] wherin she burnt incense to the same, [or to whom she burnt incense, i.e. used to burn incense ; or for having burnt incense to him.] and adorned her self with her frontlets, [or ear-rings. see Gen. 24. on verse 22.] and her neck-lace, [or jewels, ornaments, precious neck-chains, &c. See Prov. 25. 12. Cant. 7. 1. The meaning here is, that as whores do trim and adorn themselves before their lovers, so did Israel brave it in her idolatry. Compare above verse 1.] and went after her lovers, but forgot me, speaketh the LORD.

13 Therefore, [viz. least she should 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. Mich. 2. 12, 13, &c.] behold I will allure her [or perswade her ; this hath regard to the acceptable preaching of the Gospel, and the persuading of the elect to faith and repentance : see of the Hebrew word, Judg. 14. on verse 15. and Jer. 20. on verse 7. and compare Mat. 3. 3, 5, 6, 11, &c. and chap. 11. 28. and Isa. 50. 4, &c.] and will lead her into the wilderness ; and I will speak to her according to her heart. [i. e. friendly, kindly, comfortably. See Gen. 34. on verse 3. The fence of this latter part of the verse, seemeth to be this ; I will first punish, and afterwards comfort them again ; wherefore also some read the text thus, when I shall have made her walk in the wilderness : according as God also in former tyme, first led them into the wilderness, and afterwards into the land of Canaan.]

14 And I will give her her vineyards [These are spiritual promises of the covenant of grace, grounded upon the onely Redeemer, Mediatour and Messia, our Lord and Saviour Jesus Christ, in whom through faith, of meer grace, we have peace with God, a quiet conscience, and a sure refuge, a saving protection, abundance of all spiritual gifts, together with an abiding comfort, and summarily, the assured grace of this life, and the eternal glory of that to come ; this is the substance of the following verses of this chapter, set forth under the notions of temporal promises, according to the stile of the Old Testament, appertaining to the universal Church of Jews and Gentiles, compare Isa. 65. 9. and bel. chap. 12. 10.] from thence [viz. 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 Jos. 7. 24, 26. it lay right before in the land of promise, by the city of Jericho; and this was a door of hope, or expectation, that, God having, by Joshua, brought his people thus far, he would doubtless go on to accomplish his promises, and bring them to the full possession of Canaan: as also the faithfull 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 faithfull possession of everlasting glory to come. See Heb. 6. 18, 19, 20 &c. and compare Isa. 65. 10.] and there she shall sing, as in the dayes of her youth, and as at the day of her marching forth out of the land of Egypt.

15 And it shall come to pass in that day, speaketh the LORD, that thou shalt 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, 5. and Judg. 2. on vers. 11. The word Baal indeed doth signify Lord and master; 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.]

16 And I will put away the names of the Baals from her mouth: and they [viz. the Baals] shall no more be remembred by their names. [i. e. my church shall be cleansed from all pollution of Idolatry and superstition.]

17 And I will in that day make a covenant for them, [i. e. in their behalf] with the wilde beasts of the field, and with the fowl 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. Mich. 5. 10, &c.] and will cause them to lie down [i. e. take rest, and sleep. See Psalm. 3. on verse. 6.] in safety.

18 And I will betroth my self unto thee for ever: [Compare Eph. 5. 25, &c. where the Apostle sheweth forth the mystery of this spiritual marriage, so often recorded in the scriptures. See moreover the song of Solomon.] yea, I will betroth my self unto thee in [or, wish, through, and so on.] righteousness, and in judgement, and in kindness, and in compassions. [i. e. righteousness and mercy shall kindly meet and kiss each other in this work of Grace; let the devout reader compare these termes with Psal. 85. 10, to 15. Isa. 1. 27. and 45. 8, 23, 24, 25. Jer. 23. 6. and 33. 14, 15, 16. Rom. 3. 22, 23, 24, &c.]

19 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, faithfullness] and thou shalt know the LORD.

20 And it shall come to pass in that day I shall hear, speaketh the LORD: I will hear the heaven: and the same shall hear the earth. [figurative expressions, whereby God would make it known, that all creatures would serve his church unto salvation, when he is reconciled and at peace with her. Compare Rom. 8. 20, 21, 22, 28.]

21 And the earth shall bear the corn, together with the new wine, and the oyl: and they shall bear Fezreel. [i. e. Gods people is so called, not only for having lived and suffered there (as above chap. 1. 5.) but especially in regard of this name Fezreel, signifying the sowed ones or the seed of God, which the next verse hints, i. e. the church of God, especially that of the new Testament; See Rom. 9. 24, 25, &c.]

22 And I will sow me them on the earth [See Math. 13. 1. 1. Pet. 1. 23. and Psal. 22. on vers. 31, &c. Jer. 31. 27.] and will have mercy upon Lo-ruchama [i. e. the un-purified as above chap. 1. vers. 6.] and I will say to Lo-amuis, [i. e. no people of mine. above chap. 1. 9.] thou

art my people. [Hebr Ammi attis that is, my people thou, or, thou art my people.] and the same [viz people] shall say, O my God: [Or (or thou art) my God. Compare Zach. 13. 9.]

C H A P. III.

By the marrying and long tarrying of an Adulteresse, God commands the Prophet to set before the eyes of the Israelites, their long-lasting desolate condition to come, wherupon should follow at length their conversion unto Christ.

A Nd the LORD said to me, [viz. in a vision, compare ab. chap. 1. on verse 2, 3.] Go again now, love a woman, which being beloved of (her) friend, [i. e. by her own husband] nevertheless committeth adultery; according as the LORD doth love the children of Israel, [Heb. according to the love of the LORD, wherewith he loveth, &c. as elsewhere] but they do look about after other Gods, and love the bottles of the grapes. [i. e. the winebottles, 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 heathens with all manner of excess, drunkenness and jollity. See bel. chap. 4. 18. By this vision God did represent unto the ten tribes, the great love which he bare and shewed them still, and on the contrary their unfaithfulness and ingratitude, which they shewed forth by their shameless spiritual adultery of idolatry here described.]

2 And I bought (her) for me for fifteen silverings; [See Gen. 20. on verse 16. just half the sum which Judas got for betraying of Christ; also half the price of a man-servant, or maid-servant hurt by an ox. Exod. 21. 23. and of the redemption of a female, Levit. 27. 4. and consequently but a mean and low price.] and an homer, [otherwise also called a Cor. See 1 Kings 4. on verse 22.] of barley [which may be a token that she was to live by barley bread, i. e. to change her pleasant and luxurious estate into a very sober one; as also she was bought but at a mean rate, which may have implied the unworthiness and despicableness of Israel, when God first bought and redeemed them for himself.] and half an homer of barley.

3 And I said unto her, Thou shalt tarry for me; [Waiting till I marry thee, (compare Deut. 21. 11. and the phrase Ex. 24. 14. also Ruth. 3. 18.) in the mean time, I shall make trial of thy repentance in lowly condition,] many dayes, [i.e. for a long time.] thou shalt not play the whore, nor become (another) mans; and I also for thee. [i. e. I do likewise promise my troth to thee, and will stay for thee as long; see the explaining hereof in the sequel. These abrupt speeches, are by reason of their obscurity, variously compleated and interpreted: the plainest sense is in the text it self. Compare Isa. 30. 18.]

4 For the children of Israel shall tarry many dayes [To wit, after that Salmanasser should 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: others apply it to the succeeding and present estate and condition of all the people of the Jews, until the time of their last and final conversion, out of Rom. 11. 25. The one doth not exclude the other,] without King, and without Prince [viz. from among other brethren.] and without offring & without (a) reared image, [such as were the golden Calves at Dan and Beihel, and the Baals,] and without Ephod. [see of the Eph. Exo. 28. on vers. 6. Ferobcam doubtless ordained together with

with his new Priests, new Priestly garments also, for to keep the people from going up to Jerusalem. See of Idolatrous Ephods made without Gods order and institution, *Jud.17.5, &c.*] and *Teraphim*. [which they had, according to the manner of the heathen, for to inquire of God by them. See *Gen.31.1* on vers.29. *Eze.31.21*. *Zach.10.2*. The meaning of all is, that they should be for a long without any form of either civil government and Common-wealth or publike solemn worship true or false, as also it is, and continueth with them to this day, wherefover they remain scattered thorowout the world.]

5. After that the children of Israel shall convert themselves, and seek the LORD their God, and David their King: [viz. the LORD Jesus Christ their Messiah, called David, as whose son he was to be according to the flesh, and whom David typified. See *Jer.30.9*. *Eze.34.23*. and 37.24.] and they shall come to the LORD, fearing, [Heb. they shall fear to God i.e. come or draw with fear, in acknowledgement of their own unrightiness] 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 circumspection, how to take timely notice of this time of grace, and to make a right use of it. Compare below Chap. 11.10, 11. *Mich.7.17*. also *Isa.13.8.*] 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 justly upon the very last time of all, before the consummation of the world. See *Gen.49.1*. *Isa.2.2*, *Mich.4.1*. *Heb.1.1.* &c. with the annot. thereto.]

C H A P. IV.

God doth vehemently rebuke and threaten Israel, by reason of the general wickedness and stiffneckedness of the people Priests and Prophets, ver.1. &c. especially their abominable uncontrolled spiritual and bodily libidinoms, 11. Warning Juda, not to follow the example of Israel, and foretelling the destruction that hung over their head, 15.

H ear the word of the LORD, ye children of Israel: for the LORD hath a controversie [Or, Plea, process, not only verbal but real; i.e. Judgements and punishments, ready to be executed, as appears ver.2.3. see above cha.2.2. and 1 Sam.ch.25.v.38,39. *Amos 7.4*] with the inhabitants of the Land; because there is no faithfulness [Or, truth] nor any kindness, nor any knowledge of God in the Land. [God implieth that they are stark nought in words and works, making it out plain enough thereby, that they knew him not aright, viz. by a saving knowledge, grounded on his word, and accompanied with Faith and the Love of God and their neighbour. Compare *Jer.9.24.* and 22.16. and 31.34.

1 *John 2.4 &c.*]

2 (But) cursing, and lying, and killing, and stealing, and committing adulterie: they break through [Ooh. cursing, and lying, and killing, and stealing &c. break through; they do prevail like land-bloody, violently breaking in; or like fierce enemies forcing the walls and entring the breaches pellmell; for thus did they with all manner of sins and abominations, daringly break through without any fear or awe of Gods Laws and ordinances: of an other use of the Hebrew word, see below vers.10.] and blood-guiltinesses touch blood guiltinesses. [Heb. bloods touch bloods i.e. one murther or blood-shed followes in the neck of another. See above chap.1.on ver.4.]

3 Therefore the land shall mourn, [For the sinful abominations of the inhabitants; to set their own deserts the more sensibly before their eyes, the whole land, and all that is in it must suffer; and so occurs frequently in the Prophets] every one that is in it fainteth, [or, languisheth, droopeth, pineth away] with the beasts of the

field, and with the fowls of the heaven: yea the fishes of the sea also shall be raked away. [Hebr. properly, gathered, i.e. they shall die, perish, be consumed, and raked together to be cast away like carion. See of the Heb. word *Psal.26.* on ver.9.]

4 Yet let none contend, nor reprove any: [As if the people said; let any one dare to controul and find fault with our practise: God brings in the very word here, which the people would make use of; foretelling 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 reproofing of sin, would be forbidden and silenced; and those that should offer to find fault with their actions, should be sure to be called in question, and be punished, as troublesome companions and raisers of seditions] for thy people [viz. the people O Hosea, with whom thou hast to do.] is as those, that contend with the Priests: [i.e. like unto those, which, without any respect and with a great deal of insolence grow troublesome and harsh to such, as on Gods behalf and by virtue of their charge and office are bound to reprove sin, and whose reprehensions and admonitions the people ought reverently to accept of. Compare *Deut.17.12.*]

5. Therefore shalt thou [i.e. every one of you, that are thus backsliding and refractorie] fall [i.e. miscarry, come to ruin and perish. Compare below chap.5.5. and chap.14.2.] by day, yea the Prophet himself [understand the false seducing Prophets, who by promises of peace, animated and hardened the people in their wicked courses] shall fall with thee by night: [by the words in this verie, by day, by night, one may understand the continual and still successsive evils to come, which should follow and take hold one of another; as day and night without any ceasing, or intermission. Oth. to day or this day, i.e. within a short time, very soon, or suddenly. Compare *Prov.12.16*. Or, thou shalt fall while it is day yet i.e. when thou shalt conceive thy self in a flourishing estate, void of fear, and free of danger. Compare *Jer.15.9*. *Amos 8.9.* with the annot. and the false Prophets that seduce thee shall fall by night. Or, in the night. i.e. being in darkness, ignorance, without vision, or knowledge of the evil that shall surprize both you and them, when they least think of it, promising themselves and you nothing but peace and welfare. Compare *Mich.3.5,6,7.* Some are of opinion, that this bath regard to the visions, which the Prophets were wont to receive of God in the night time *Gen.46.2*. *Zach.2.8.* and that the false Prophets, falsely boasting of the like, are said to fall in the night] and I will root out thy mother. [i.e. the kingdom of the ten Tribes, the people of Israel, or their Church, Synagogue, as above chap.2.1.]

6 My people is destroyed, [i.e. it shall surely be destroyed, Heb. my people are destroyed or, destroying,] being without knowledge [as above ver.1. Compare *Isa.5.13.*] because thou hast rejected knowledge I have rejected thee also, that thou shalt not administer the Priests 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*. *Malach.2.7.*] because thou hast forgotten the Law of thy God, therefore will I also forget thy children. [as Gods remebering for good, doth signify his favour and blessing, so here his forgetting, implieth his displeasure and desertion whereby he lets men go without his blessing, and giveth them up to all manner of miserie and mischief.]

7. According as they waxed greater, [Heb. according, or, after their increase, or, greatness] so have they sinned 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 deviled 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 cha. 11.2 .] I will change their [viz. both Kingly and Priestly] honour into shame .

8 They [viz. the Priests] eat the sin of my people , [i.e. the sin offering , see Levit. 4. on vers. 3. The sense is , their aim is not , that the people might be instructed concerning sin-offering and consequently sins , and their demerits , concerning the Messiah and true justification , and how their offering may become pleasing and acceptable to God ; but only how they may get enough to live and spend , glut and feast on] and long every one with his soul , after their unrighteousness . [Hebr. they lift up his soul &c. i.e. every one lifteth his soul , that is defireth and longeth for it with all his heart , that the people should sin much , and consequently bring in abundance of sin-offering , that he may the better cram and fatten himself with it ; the more the people sin , the more , the Priests think , it makes for them ; as the Prophet impieth . See of the Heb. phrase Psal. 24.4 .]

9 Therefore , according as the people so shall the Priest be , [Or, the Governor , or both together , these viz. that are the chiefest in the Church and State . See of the Hebr. word Gen. 41. on v. 45. The meaning is ; since the one is not better than the other , therefore the one shall fare no better than the other ; they shall all share alike , and be involved in one and the same punishment . See Isa. 24.2. Mat. 15.14 .] and I will visit his ways upon him , and recompense him his dealings . [i.e. punish the Priests course and practice . See Gen. 6. on vers. 12. and 21. on vers. 1. Or, his , that is , every ones of them .]

10 And they shall eat , but not be satisfied , commit whoredom , but not break forth (in multitude) [i.e. they shall not be multiplied . See of the Heb. word Gen. 26. on vers. 14. and 30.30. also Job 1.10. with the annotat.] for they have forborn to take notice of the L O R D . [viz. neglecting and not observing the wayes of the L O R D , and having him no more before their eyes .]

11. Whoredom and wine , and new wine take away the heart , [Heb. shall , or will take , in the singular , i.e. each or either of these (viz. whoredom or drunkenness) doth bereave a man of his understanding and judgement , and make him consequently so mad and foolish , that he doth , as followeth . See Isa. 28.7. Pro. 17.2. and Prov. 9. on v 4 .]

12. My people ask their wood , [i.e. wooden Idol , for councill , and how it shall go with them in after-times , thinking the same shall be able to foretell it them .] and their stick [or staff ; i.e. the Idol whereon they relieve and repose 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. 28.ver.36.) some are of opinion it hath respect , to the manner of divining or sooth saying , by a staff or rod , or , of those which take heed to the noise or flights of fowls , using to carry a stick or wand in their hand] shall make it known unto them : for the spirit of whoredoms [i.e. the Devil , called the unclean spirit , Zech. 13.2. Mat. 12.43. or their perverse mind , their corrupt inclination and disposednes to both spiritual and bodily fornication , whereunto the evil spirit or Devil doth incite and instigate them . See below chap. 5.4. Compare Rom. 1.24,28, &c.] doth seduce them , that they go a whoring away from under their God . [Or, from instead of their God i.e. So , that refusing to submit themselves unto God , as to their Lord and husband , or , to be subject to him , they run after the Idols , without any remorse or controul ; or , so , that instead of the true God they chuse and cleave unto strange gods . Compare above chap. 1.2,7. and

Ezek. 23.5. with the annotat . These phrases are very remarkable , expressing and setting forth the nature and condition of Idolatry most lively .]

13 They offer upon the high places of the mountains , [According to the maner of the heathen ; See Deut. 12.2. with the annotat , there] and upon the hills they burn incense , under an oak , and poplar and Ivy-tree [or, elm-tree or lime-tree] their shew being good : [i.e. very pleasing , delightful , or also , causing some obliquitie by their thickness , which served their idolatries and uncleanness . Compare Isa. 57.5,7. Jer. 36. Ezek. 6.13. it being usual , that the spiritual whoredom draweth the bodily after it , by the just judgement of God . See Num. 25.1.2, &c. Rom. 1.24. to this relatech the following inference in the Text] therefore do your daughters play the harlots , and your brides [or, daughiers in law] commit adulterie .

14 I will make no visitation on your daughters , for their whoring , and on your brides , for their committing adulterie ; [i.e. I will not go about now by punishments to restrain them , but even let them go on in these abominations to their and your confusion and destruction , as some do take this , a sign of Gods highest displeasure . See Ps. 89.32,33,34. and Ps. 94. 12, 13. Or else , I shall not so much and heavily punish the young daughters and brides , or the sons , yong married wifes , (compare below chap. 6.6. Jer. 7. 22. and 1 Sam. 15.22) by reason that the parents and husbands themselves , by their own wicked example do teach and lead their yong daughters and wifes no better . [Or, should I not make visitation &c. as if God said , I cannot let such go unpunished ; your selves must acknowledge it , which likewise doth well agree with the conclusion of this verse . Compare Jer. 5.9,1,29. and chap. 9.vers. 9, &c.] for they themselves separate themselves with the whores , and offer with the vilest whores ; [i.e. the parents and husbands , separate themselves by troops , and go under pretence of their Idol-worship , to joyn themselves with the vilest whores , as if they went offering sacrifices with them , when as they go but to practise abominable vilenesse , which was all their intent] the people then (that) have no understanding , shall be turned upside down . [Or, confounded , enthrallled , impoverished , scourged , punished , overthrown . The Hebrew word here used , occurs only in this place , and Prov. 10. vers. 8, 10. signifying , (as by the circumstance of these three places appears) a special sort of punishment , or destructions and confusion in general .]

15 If thou , O Israel , wilt go a whoring , let Juda (however) not become guilty : [As if God , loathing and detesting Israel , (compare below. vers.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 their ill example : it is a complaint taken up over the stiffneckednes of Israel , together with a serious exhortation or warning , for Juda] do not ye (I pray) come to Gilgal , [See Jos. 5.9. It should seem that in this place there was very abominable Idolatrie practised ; and this having been the famous place , where the first Circumcision , and the first Pasleover were celebrated in Canaan , therefore God was so much the more offended with the profanation and pollution of such a place . See below chap. 9.15. and cha. 12.1.2. Amos 4.4. & 5.5.] and go not up to Beth-aven , [i.e. the house of nulity , vanity , evil , iniquity , or of the idol . There was a place indeed near Bethel , called Bethaven , Jos. 18.12. 13. But here (after the common opinion) is understood the place properly called Bethel ; i.e. the House of God , called Beth-Aven here , by reason of the golden calf set up there by Jerobeam , and the idolatrie there practised . See 1. Kings. 12.29. and above chap. 5.8 and 10. This place was formerly likewise very famous because of Gods spacial apparition there to the Patriarch Jacob Gen. 28. 19. and

19 and chap 35. 6, 7, &c. both these places Gibgal and Bethel lay neer Juda, so that it was no: without danger for the people of Juda to be seduced thither into the communion of Idolatry, there being no small appearance of their own inclination that way, wherefore God doth here so earnestly warn them.] and swear not (as true as) the LORD liveth. [viz. in an hypocritical idolatrous manner, so namely as the idolatrous Israelites, intermixing my Name with their idols, thereby to cloak their idolatry, and to hold forth a colour of religiousnes, which was an abomination before God, who will be honored and feised fignly and uprightly as God, according to his own prescript. Compare above chap. 2. 15 with the annotat. and concerning the particle, not, compare the annotat on the foregoing verse, and Zeph. 1. 5.]

16 For Israel is unruly, [Or, obstinate, gain striveling, running wilde and loose, refusing to be lead into the right wayes,] like an unruly heifer, [remaining in fat pasture but altogether without restraint or tie, without any yoke, bounds, government, running headlong, neither caring nor knowing whither; therefore shall the Lord deal with her as followeth.] now [i. e. shortly, ere long. See bel. chap. 16. vers. 3.] the LORD shall feed them, [i. e. the Israelites] as a lamb at large [Even as young silly lamb, that goeth at large, doth easily stray and run great hazzard of falling into ditches pits or pools, or becoming a prey to the wilde beasts: so this people being given so much to licentiousnes and libertinism, and loving to rove 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 pasture, and scatter them toward all the four windes among the heathen. Some take it thus, that God would first feed and fatten Israel like a lamb, i. e. make them to grow wealthy and powerfull by all manner of prosperity, and then fetch them up, as out of a fat pasture, for to be led unto the slaughter.]

17 Ephraim [i. e. the ten tribes, whereof Ephraim was the principal, and had the kingdome, see Psal. 78. on vers. 9. and so below. chap. 5. 3, 5, 9, 11, 13, 14, &c. and these are likewise understood by Israel, in this prophecie.] is companioned with the idols, [i. e. so firmly joyned and allied with them, as one companion is with another. See of the Heb. word 2. Sam 5. on. 21. Let him alone. [Compare ab. verse. 15. with the annot. and Mat. 15. 15.]

18 Their swelling [i. e. the drunkennes which they use at their idolatries and uncleanness] is revolting: [i. e. by their excesse of drink and comportations, they grow but so much the more rebellious and exorbitant, in both spiritual and bodily whoredom; the one doth but intice and instigate unto the other. Oth. their wine (or, drunkennes) is wassing, or stinking. i. e. their idol feasts and drunken meetings, are full of loathsum filth and pollution, wherein they lie welting like beasts. Compare the manner of speaking with Prov. 20. 1.] they dos nothing but whore; [Heb. whoring they whore] her reflecting it should seem upon the unruly heifer above v. 16. or the adulterous woman, or harlot above ch. 3. 1. and 1. 2. and so also in the following verse: it may likewise fitly be applyed to Ephraim or Israel it self, according to the custom of the Hebrew tongue; and so also vers. 19.] shields [i. e. their defenders and protector, their governors, as Psal. 47. 10. See the annotat there.] (it is a shame) [i. e. a very shamefull thing for the Governors and rulers of Gods people; it is spoken with detestation] do, love (the word) Give. [God implieth here, that the governours make such a common and daily use of the word impudently to minde people of (when as it is base enough to accept offred) gifts and presents. Give, give, bring, bring is all they say and sing; meaning either bribes and presents or, as some would have it understood here, wine, to swill. Compare Mich. 7. 3. See the like expression, in matter of unsatiableness Prov. 30. 15. or thus, Their wine with-

draweth: they commit whoredom; give, they love, their Protectors are a shame.]

19 A wind hath bound her [viz this heifer, or harlot, or adulterous woman, or, Israel or Ephraim.] in his wings; [i. e. he shall surely finde and easily carry and hattie her away, spoke in a prophetical manner. And by this wind he understands the Assyrians, who should most suddenly and unresistably, like a violent wind, carry away captive the ten tribes out of their land, which happened first by Tiglath-Pileser, and afterwards compleatly by Salmanasser. See 2. Kings. 15. 29. and 18. 9, 10, 11, &c. and compare below chap. 13. vers. 15. Psal. 55. 9. Jer. 4. 11, 12, and 51. 1, &c. God is also said to ride upon the wings of the wind. 2 Sam. 22. 11. Psal. 104. 3.] and they shall be ashamed because of their sacrifices. [understand those idolatrous and whorish sacrifices mentioned above.]

C H A P. V.

The prophet goeth on, in setting forth the judgements of God, by the enemies, upon all the estates of Israel, and upon Juda also, because of their Tyanny, all manner of oppression and idolatry, cutting them off from all divine and humane help in their distresses, verle 1, &c. until they should be brought to conversion at last, 15.

Hear this ye Priests, and attend ye house of Israel, and give ear (O) house of the king; [It should seem that the prophet doth make his addresse here to the three estates of the kingdom of Israel, in several respects: the ecclesiastical men, the eldest of the people, and the King. Yet some conceive, that by the house of Israel here are understood the ten tribes, and by the King, the king of Juda.] for this judgement concerneth you. [Heb. for you (is) this judgement. viz. of God. i. e. you are the men, or, people, to whom this belongeth; see Jer. 48. on verse. 21. oth, the judgement or Right would become you, i. e. ye ought indeed to doe and administer right and judgment, and then the following words are read, but ye are a snare &c. compare Mich. 3. 1. and Mal. 2. 1. 4.] because ye are become a snare [i. e. like one] at Mizpa, [there were divers heights and places of this name on both sides of the river Jordan: of Mizpa in Gilead, see Judg. 16. 17. with the annot. This may be taken thus, that the idolatrous governors and priests of the ten tribes, appointed guards on both sides of Jordan upon eminent places for to wach and apprehend all such, as would go up to Jerusalem, there to perform the worship of God, and so to murther them; which also the beginning of the next verse seems to have respect unto. Compare below chap. 6. 9. with the annot, and chap. 7. 1. also 1. Kings. 15. 17. with the annotat. there. Others understand it so, as if by all kinde of subtil wayes and devices they sought to allure the inhabitants unto their new-broached idolatry, for to get the same approved by them, as a service well-pleasing to God; dealing with men no otherwise, then fowlers and huntmen, were wont to do upon both these high mountians.] and a net [i. e. like a net] spread abroad upon Thabor. [of this mount see Judg. 8. on v. 18.]

2. And those that turn aside, go deep for to slay: [When the backsliding Israelites, such as were sent forth on purpose, did spic any honest godly passengers from the tops of those mountians, then they presently got them down toward the bottom, for to lay hold on and slay them: some read it thus: They go deep to murther, (or, kill) the with-drawing, or retiring 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 finning, in murdering the godly, and tender it, make deep, or, multiply the slaying which likewise differs but little from the other reading. Of the deep and

and profound practices and subtle device, to beget 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 *Hebr.* word is used both ways, for to go down, lurk or hide ones self in deep places, as *Jer.* 49. 8 30. and for singing deeply, as *Isa* 31. 6. below chap. 9. 9. and of both together (as it seemeth) *Isa.* 29. 15. where with both these verses the second and the third may also fitly be compared.] but I will be a rebuker to them all. [*Heb.* a correction, or correctour, correcting-master, implying one that doth use to correct both with words and stripes. See *Prov.* 7. on vers. 22. Oth. though I was an instructor to them all, i.e. taught and instructed them otherwise by my prophets.]

3 I know Ephraim, and Israel is not hid before me; that thou O Ephraim, art a whoring now, and Israel is polluted. [As if God said, ye shall not be able to obscure your whoredomes before me, by disavowing or cloaking the same, I have too plainly and frequently taken you in the fact.]

4 They doe not dispose their actions, [Or, their actions give it not, or, they do not give up themselves (with.) their actions, to &c. Oth. their works, (or, practises) will not give way, or, permit, that, &c. Compare *Psa.* 36. 3. 5. and 55. 20. and 64. 6.] for to convert themselves unto their God: for the spirit of whoredomes [See above chap. 4. on vers. 12.] is in the midst of them: and the LORD they know not. [however they seek to cover and cloak their idolatry with his name See above chap. 4 on verse. 1. and 15.]

5 Therefore shall the pride of Israel witness to his face: [Or doth witness, or, answer, and so below, chap. 7. 10. the sense is: their insolent and stiffnecked contempt of all the faithfull warnings and exhortations of my prophets, is so 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 Judgement, to their conviction, and in testimony, that they are justly punished by me. Compare *Isa.* 59. 12. *Jer.* 14. 7. *Amos* 6. 8. *Zech.* 2. 10. and the like phrase of the contrary, *Gen.* 30. 33. Oth. the glory, exaltation, excellency, &c. of Israel, i.e. the blessing whereby I have so much exalted them, shall convince them of their unthankfulness.] 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 sheep and with their oxen shall they go (then) for to seek the LORD, but not finde him: [i.e. they shall think and go about to satisfy, or appease God with their sacrifices, thereby to obtain help and succour from him, but in vain. Compare *2 Kings* 23. 21, 22, 26.] he hath withdrawn himself from them. [Or, made himself loose (or free) from them, as 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 expressie command of God. Compare *Ezek.* 9. 1, 2. *Nehem.* 13. 23. *Mal.* 2. 21. it being one consequence of such matches that the children came thereby to be nursed up in idolatry] now [i.e. shortly, or therefore] 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 similitude of usury, or moneth-money, which returns very hastily, and consumes the debtor before he is aware of it. Oth. take a moneth for a short time, as *Zach.* 11. 8. or for a set appointed time] with their parts. [Or portions shares, i.e. with all their goods, lands and possessions. Compare *Psal.* 16. 5 with the annot. Some do understand the sacrifices which were divided into many parts.]

8 Blow the trumpet [Here God very lively sets before their eyes the terror of the approaching enemie; when as it is usual to sound alarum in the places next adjacent] at Gibeon, the Trumpet at Rama; [Gibeon and Rama lay both in Benjamin, on the borders of Ephraim. See *Jud.* 19. on veile 13. These frontier-places were doubtless strong and well garison'd, and consequently they repos'd much confidence in them; at Gibeon, Saul dwelt, and at Ramah Samuel was born; *1 Sam.* 10. 6 and chap. 1. See likewise *1 Kings* 15. 17, 21, 22.] cry aloud (at) Beth-Aven; [See above chap. 4. on veile 15.] after thee Benjamin. [Hereupon may be understood, is the Enemy, or there is the work, to wit, The Enemy is busie in Ephraim, and there he begins to lay waste, whereof in the next verse. Benjamin lay between Juda and Ephraim; in which regard some do take these words, as a description of the situation of Juda, lying south behind Benjamin; and that thus Juda also should be alarmed like unto the foresaid places. Or it may plainly be taken thus, after, or behinde thee Benjamin, i.e. let Benjamin likewise blow the alarm, backwards, to shew that the alarms should spread all about on the neck of one another, from one place to the other].

9 Ephraim shall become a desolation, in the day of punishment; [Or Correction, i.e. at that time, when I shall pronounce and execute the judgement spoken of before, verle 1.] among the tribes of Israel, I have made known, [Or I do make known] that which is certain. [i.e. I foretel that openly, which is most certain and assured, and shall come to passe without all peradventure, that they may know, when it doth come to passe, that I am the LORD. Oth. I have made known the faithfulness, i.e. have shewed forth my faithfulness to Israel, by manifold warnings of their desolation to come, if they prevented it not by timely repentance. Oth. that it is certain. It, viz. the foretold and threatened judgement.]

10 The Princes of Juda are become like unto those that remove the borders; [A thing which God had severely forbidden and accursed, *Deut.* 19. 14. and 27. 17. *Job.* 24. 2. *Prov.* 22. 28. This was likewise practised by the Governours of Juda in the time of Achaz, when they trespassed and inchroached upon the limits of Gods true worship and service, instituted by God himself, 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 Gods judgement, of confounding true Religion. See *2 Kings* 16. and that draweth along with it a Deluge of Gods indignation and vengeance, overflowing and destroying all] I will pour out mine indignation over them like water. [See *Psal.* 79. on vers. 6.]

11 Ephraim is oppressed, he is bruised with right (or, judgement;) [Or he is battered, broken, or beaten in pieces. *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 demerits; which agreeth 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 passe judgement upon them, and in judgement to bruise and undo them] for so he woud (have) it; he hath walked according to the commandment. [viz. of their king Ferebeam, the Founder of their abominable idolatry, and all the ensuing licentiousnesse, in whose paths his successors still insisted; it sufficed them, that they could pretend their kings command and authority, and thereupon they went on still without the least remorse, 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, he walked, &c. See *Psal.* 45. on veile 5.]

12. Therefore shall I be to Ephraim, as a moth: [See *7 B* *Job.*

Job 13. 28. Psal. 30. 12. Prov. 12. 4. and 14. 30. Isa. 50. 9. and 51. 8.] and to the house of Juda as a corruption. [Or putrifaction, worm-breeding, i.e. Even as clothes by moths, and other things by corruption or worms come insensibly as it were to be consumed; so shall I by my judgments consume and destroy the people of both these Nations by degrees, as also came to passe afterwards, first to Israel, and after to Juda.]

13 When Ephraim beheld his sickness, [i.e. was sensible of all this evil now foretold, and law, or observed it drawing on in good earnest] and Juda is built; [Compare Obad. verse 7.] then Ephraim went to Assur, [i.e. to Pul the king of Assyria, by gifts and presents to make him become of an enemy, their fiend and helper: this seeming to have regard to the history of king Menahem, 2 Kings 15. 19. &c. See further below chap. 7. verse 11. &c.] and be sent [this some apply to Juda, by comparing the foregoing and following verses. (See 2 Kings 16. 7. to king Jareb. Compare bel. chap. 10. 6. by which place in appeareth, that this was the Name of a certain king of Assyria (as likewise some Chronologers have it) or such a general name as the Jews and Israelites were wont to give unto those foreign kings, whose help and protection they sought unto, distusting Gods, Jareb signifying in Hebrew, he shall contend, plead, right; i.e. he is the man that shall take our cause upon him, and maintain it. Compare Judg. 6. 31. 32. with the annotat.] but he shall not be able to cure you, nor shall (he) heal the bale from you. [i.e. so as to take it quite away from you, and free you of it. Oth, he shall heal the wound of (none) out of, or from (among) you.]

14 For I will be to Ephraim as a fierce Lion, and to the house of Juda as a young Lion: I, I will tear [or prey; Compare below chap. 6. 1.] and be gone; I will carry away and there shall be none to rescue.

15 I will go away, 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 executeth his judgments upon the earth; and to return to his place, and to be silent, when he suffers men to abide in misery, or doth not deliver them until they repent, and his time be come. Compare Gen. 11. 7. Isa. 26. 21. and 16. 4. &c.] until they acknowledge themselves guilty, and seek my favor. [See 2 Chron. 7. on verse 14. and chap. 11. on verse 16.] When they shall be in streight, they will seek me early. [i.e. timely, diligently and fervently. See Job. 7. 21. and 8. 5. Prov. 7. 15. Psal. 5. 4. with the annotat, and compare Jer. 29. 12, 13, 14. Dan. 9. and the books of Ezra and Nehemia, and besides the time of the New-Testament, especially, Mat. 11. 12. &c.]

C H A P. VIII.

The penitent Israelites, are brought in here, exhorting one another to repentance and confidence in Gods mercie ye. 1, &c. Gods complaint of Israels unstedfastness in good, and stiff-neckedness in evil, 4.

Come and let us return to the LORD; [Some joyn these words with the latter end of the foregoing chapter, as a mutual exhortation to repentance, which the faithful then should use one to another] for he hath torn, and he shall heal us; [which neither Assur nor Jareb were able to perform, above chap. 5. 13. See further Psal. 30. on vers. 3.] he hath smitten, [compare, Ezek. 7. 9. with the annotat.] and he shall bind us. [See Job. 5. 18. Psal. 147. 3.]

2 He shall make us alive, after two dayes: on the third day he shall raise us up. [For they (viz. Ephraim and Juda, above chap. 5. 14.) were as dead and buried

when they were carried away captives into Assyria and Babel, (as we likewise were all of us spiritually dead through sin) so that their deliverance was like rising from the dead. See Ezek. 37. Isa. 27. 19. with the annotat. Now, as the deliverance out of Babel was a type of our spiritual deliverance by Christ; so these excellent Evangelical expressions in this and the next verle, may very fitly 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. 13. and 3. 1, 2, 3, &c.] and we shall live before his face. [as new born children, a new man, the new creature, shall we lead a blessed life in his house, under his fatherly favour, and cheerfully walk before him in newness 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 annotat. also Rom. 6. 8. 11. 1 Pet. 2. 2. Ephes. 2. 1. and 4. 24. 2 Corin. 5. 17. Gal. 6. 15. Rom. 6. 4. Luk. 1. 75. 2. Cor. 5. 15. 1 Thes. 4. 17. and 5. 10.]

3 Then shall we know; we shall pursue, to know the LORD; [See of the like connexion of two verbes, Psal. 45. on verl. 5. The sense is, we shall by the grace of God, know his Messiah then, be fervently zealous, and make it our care, to grow up and encrease in his knowledge, untill at last, hereafter, we may attain unto perfection: See above chap. 2. 20. 1. Cor. 13. 9. 10. and compare with this their former condition, above chap. 1. 1, 6. and 5. 4.] his 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 the coming of Christ, for our spirituall redemption,] is ready, [or, fitted, disposed] as the day break: [i.e. altogether as acceptable and delightfull, and as firm and sure withall, 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] as a rain: [viz. after a long drought, when a rain hath been a great while longed for. Compare Job. 29. 23. also Deut. 32. 2. Psal. 72. 6. and Ezek. 34. 26.] as the late rain, (and) early rain of the land. [or earth. See Deut. 11. on verse. 13. the meaning is, that God, shall not fail to shew and continue his kindness to his Church, in the most seasonable 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 Juda? [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 sermon of reproof, as the sequel of the text sheweth] 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 shew, as if they meant to convert themselves in good earnest; but even that very shew did soon vanish and come to nothing; so far they were yet from any true and real conversion.]

5 Therefore I bewept them by the Prophets: [Sharply and earnestly reproving and rebuking them, using, as the saying is, a harde wedge, or cleaver 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 helpe and comfort, and on the contrary denounced judgment & death, or deadly destruction, against them; See Jer. 1. on vers. 10, &c.] and your judgements, [understand the judgements, sentences and decrees or punishments, which I shall cause to pass upon you, O Ephraim and Juda, Heb. your judgements shall

shall &c. the verb in the singular, *i. e.* every one of those judgements, which by your manifold and long-continued course of sinning ye have from time to time deserved] *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 publique execution, to be past upon your publique and notorious sins, and thereby they will be acknowledged righteous judgements; Compare the phrase with Job 12. 22. and 28. 11. Mich. 7. 9. Zeph. 3. 5. This seems to be the plainest translation of these words. Oth. *and (or that) the light of your judgements may come forth.*]

6 *For I take pleasure in doing good,* [As if God said, Ye will say, 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 Mich. 6. 6, 7, 8.] *and not in suffering:* [*i.e.* more then in offering, or not in offering alone, as is expressed in the following text (Compare Gen. 32. 24. 9am. 15. 22. Prov. 10. 8. Jer. 7. 22. and 16. 14. with the annotat.) or simply, *not in offering, viz.* an hypocritical one; the outward bare offering considered in it self, without faith and repentence, (Compare Ps. 50. 12, 13, 14, 15. Isa. 1. 11. &c.) and in the knowledge of God, more then in burnt-offerings. [*i.e.* likewise not in them as before (Compare Luk. 18. 14.) the latter phrase being explained by the former; both expressions are usual in the scriptures concerning this matter: for sometimes the external part (being also in its kinde of Gods institution) is compared with the internal, otherwhiles it is considered in it self and without the inward, and simply rejected, nay highly reproved, as a disloyal breach of covenant as here also in the sequel.]

7 *But they have transgressed the Covenant,* [Which I had made with them, and they with me, the sacrifices comming between; See Psal. 50. on verse 8.] *like Adam:* [following the footsteps of their first fore-father, who notwithstanding he was so abundantly endowed and blessed by me, yet transgressed my Command, and revolted from me. Compare Job. 31. 33. and Isa. 43. 27. with the annotat. Oth. *as men, i.e. as vain men use to do, or as a mans, viz. covenant, i.e. as if they had to do with a meer man, not with me the Almighty and righteous God*] *there they dealt unfaithfully with me,* [*i.e.* therein, in the substance of the Covenant and divine worship, mocking me with their hypocritical offerings, which they came to obtrude upon me, as if thereby the Covenant were performed. Oth. *here, i.e. in my holy land, which I had given them, for to serve and obey me in it.*]

8 *Gilead is a city of workers of iniquity:* [This place is held by some to be the Ramoth of Gilead, in the tribe of Gad, being a city of the Levites, and appointed for a free city on the East-side of Jordan; but under that pretext become a den of wilful murtherers. See Deut. 4. 43. Job. 20. 8. and 21. 38. Nevertheless there is a city of this name Gilead, placed in some maps by mount Gilead, where Laban overtook Jacob; whereof the understanding reader may judge. Some read it thus: *each city of Gilead is a city of &c.* Or Gilead is (as) a city, *i.e.* all the land of Gilead is combined as one city in evil, and therefore justly punished: See 1 Kings 15. 25, 29. 1 Chron. 5. 25, 26.] *she is trampled with blood.* [*i.e.* full of murther and bloodshed, so that footsteps of blood, as it were, are every where obvious, this seems to be the plainest meaning of these words. Compare bel. chap. 12. 12. 2 Kings 21. 16.]

9 *Like as the troops of highway-robbers* [Or roving bands, tarking theves, &c. such, as by reason of the many mountains and deserts 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 set upon, rob and murther him.] (*so*) *is the company of the Priests;* [Or Rulers, officers in

Church and state. See ab. ch. 4. on verse 9.] *they minister (on) the way to Sichem:* [likewise a city of the Levites, and a free city of Refuge, on the West-side of Jordan in Canaan; Job. 21. 22. See further of Sichems situation, Jud. 8. 31. and 9. 25. with the annotat. Whence it appears that on the top of the mountains there the robbers used to luke and watch for such as came travelling along the publique road. Now thus the priests did, being animated thereunto by the wicked governours. An horrible but usual consequence of idolatry. Compare ab. chap. 5. 1, 2. with the annot. Oth. *(after) the manner of Sichem: also with (one) shoulder, i.e. unanimously,* with one accord. See Zeph. 3. 9.] *verily they commit vile deeds.* [*i.e.* they transgresst thus, not out of any inconsiderateness, haste, provocation, but they commit such abominable base practises, with a deliberate minde and purpose; and that is it the Hebrew word aimes at.]

10 *I do see an abominable thing in the house of Israel,* [Compare Jer. 5. 30. and 18. 13. and 23. 14.] *there is Ephraims abordom, Israel is polluted.*

11 *Also he [viz. Ephraim] hath set thee an harvest;* O Juda; [God seems to imply here, that the ten Tribes, (of whose wickednesse mention was made in the former verse) had sowed an evil seed of idolatry among those of Juda; or had imparted a plant, branch, sprig, griff, from which Juda had reaped nothing but vexation and misery; as fell out in the time, of Ahaz, when God, being angry with Juda, caused them to fall before Pekah the son of Remalia 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 vast booty. So God punished Juda, by Israel it self, whose example they had begun to follow in Idolatry. See 2 Chron. 28. 5, 6. &c. and compare the phrases with Jer. 51. 33. Joel 3. 13. Rev. 14. 15.] *when I brought again the captives of my people,* [Hebr. the captivity of my people, *viz.* of Juda, which was brought to passe by the exhortation of the Prophet Oded, who advised the Israelites, near Samaria, to use their prisoners kindly, and to set them free again, for to return unto their habitation. For though God was incensed against Juda, for having begun to follow the Israelites in their idolatrous courses, yet he was more wroth with the Israelites, notwithstanding the victory he had given them this time for to chastize Juda. See 2 Chron. 28. 9. &c. Some conceive, in regard that the turning of the captivity, or the bringing back of the captives of Gods people is oft times used, for the deliverance out of the Babylonian captivity, and consequently, for the spiritual Deliverance by the Messia, and the time of Grace by him, that God doth here also prophesie thereof, and read the text thus. *Neverthelesse, or however, (O Israel, for all thy present apostacie and corruption) Juda shall set thee an harvest, or plant, viz. of faith and conversion, when I shall bring again, or cause to return the captivity of my people,* by the preaching of the Gospel, which is to go forth out of Juda and Zion by Christ and his Apostles. See Isaiah 2. 3. &c. and compare Job. 4. 4, 5. 20, 29, 30, 39, 41. 42, &c.]

C H A P. VII.

God complaineth further of their common heat and eagerness in all manner of grosse sins, bearing sway as well among the great ones at Court, as among the Vulgar; such as were, falsehood, stealing, robbing, malice, lies, wicked alliances, drunkenness, mockeries, entrance into leagues with heathens, ver. 1, &c. accompanied with a stupid pride, obstinacie and sencelesnes, 8. foretelleth them b't righteous judgements, 12. and goeth on

complaining of their hypocrisy and incorrigibleness,
Ex. 3, 14, &c.

WHiles I am curing Israel, [i.e. stir up and implore my Prophets, for to exhort the ten Tribes to repentance, and to reduce them to all spiritual and temporal welfare. See Psal. 30. on verl. 3. and below chap. 11. 3.] the iniquity of Ephraim is discovered, [i.e. then it appears, that the root and source of all their wickedness and iniquity, against both first and second Table, is in the Tribe of Ephraim, and especially in the Kings Court at Samaria. Or it is plainly found, that through their obstinacy against all my exhortations, their wickedness and perverseness is come to that height that they are past all cure and recovery] together with the wickedness of Samaria; [See 1 Kings 16. on verl. 24.] for they work falsehood, [i.e. all kinds of Idolatry, and hypocrisy, which are mere deceit and falsehood, whereby they break Covenant with me, Psal. 44. 18, 21. dealing likewise falsely with their neighbour, see Lev. 19. 11.] and the thief goeth in, the troop of robbers [see above chap. 5. on verl. 1, 2.] roareth abroad. [implying, that stealing, plundering, murthering was now left free and went unpunished both within and without their cities: so much they had prevailed, and thereby both the Tables of Gods law were broken.]

2 And they say not in their heart, (that) I do mind all their wickedness: [i.e. they never think once, that I do see, and shall visit all this] now their dealings surround them, [as cords or ropes, intangling and distressing them, so that they shall not be able to escape; or, as the officers of Justice do apprehend and bring them as malefactors before the judgement, whereof they shall finde the truth now i.e. very shortly] they are before my face. [viz. bare and naked, they are all known to me, and I shall take them in hand, to look to their actions, and to proceed with them accordingly.]

3 They cheer up the King with their wickedness, and the Princes with their lies. [The wickedness of the King and of his Priates was so great, that they took pleasure and delight in the abominations both of Priests and people, as terving mainly to stiffen them in Idolatry, the mystery and basis of their State and Government, and the people knowing the Courts pleasure, they acted accordingly, to please the Prince best doing worst.]

4 They do all of them commit adulterie; they are like the oven that is heated by the baker: [i.e. they ate so hot and fervent in their Idolatry and sins depending thereupon, as a fiery flaming oven throughly heated, and nevertheless as sencelesse and secure about the danger thereof, as is the sleeping Baker. See verl. 6.] ceasing to be vigilant, [Or, to rowze i.e. he sleepeth both himself, and lets all sleep and be at rest, till it be time to put the bread into the oven, after that the dough is sufficiently risen and throughly leavened; even so do they let the leaven of corruption have its full operation, and the oven of Idolatry, to be throughly heated, till all be to their minde, that is to say, come to the highest pitch of iniquity. Compare Mat. 16. 12. Luke 12. 17.]

Oth. thus, which is beate of the baker, when he ceaseth to rouse up, (viz. those that are to knead and work the dough) after that the dough shall be kneaded, until it be throughly leavened] after that he shall have kneaded the dough, till it be throughly leavened.

5 It is the day of our King; [This may be taken, as spoken by the Princes and Courtiers. Oth. (on) the day of our King, the Princes make him sick. By the Kings day may be understood his birth-day, as Gen. 40. 20. or his Coronation day, as a certain festival day instituted by the King, in honour of the Calves. See 1 Kings 12. 32, 33. and comp. Job 1. 4. with the annotat. Mat. 14. 6.] the Princes make (him) [viz. the King, from what goes before and followeth, oth. make themselves] sick,

through inflammation of the wine: [i. e. through hot draughts of wine, or by drinking of hot wine: Oth. with bottles of wine] he stretcheth forth his hand with the mockers. [i. e. when he is sick of wine, then he riseth up with the mockers and jesters, which are at hand to make him some pastime, while he is wine-sick, to ease him or when he is drunk, then he doth so, in somuch that the Court is full of vanity and wickedness. Of mockers see Psal. 1. on verl. 1. Prov. 1. 22. and 9. 7, &c.]

6 For [Or, surely, certainly] they insure their heart as an oven [Heb. properly, they make their heart draw near &c: i. e. they give themselves to it, they entice and instigate, set and encourage themselves] to their plots: [i.e. secretly to plot against those, that diswade or oppose them, and by all manner of practises to bring them into trouble and distres, even to death, because they will not allow of their impieties, or bearing them grudge 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 conduct and execution of all his wicked devices, and seeing it take, and be in full force and vigour, he takes great pleasure and delight in it: or, whiles he is asleep, his Princes and their complices are up and practising, for to conspire against him (whereof see the next verse) and before the King dreames of it, the plot is ready, and breaketh forth, setting all a fire and in combustion.]

7 They are altogether inflamed [viz. in impiety and wickedness] as an oven, and they consume their Judges: [i. e. their Kings, Princes, and Governours, as the following words declare, and below verl. 16. Compare Judg. 2. on verl. 16.] all their Kings fall; [i.e. they are made away the one conspiring against, and slaying the other. See Gen. 14. on verl. 10. &c. and the history hereof 2 Kings 15. 8. &c. to verl. 32. and below here verl. 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 verse 10, 11, 14.]

8 Ephraim, he entangleth himself with the nations: [By heathenish matches, communion of idolatry & other sins; besides unwarrantable leagues and alliances. See above chap. 5. 7, 13. and below here verl. 11.] Ephraim is [i.e. is like] a cake [see of the Heb. word Gen. 18. on verl. 6.] that is not turned: [and consequently half raw yet, whom the greedie Assyrians will swallow up nevertheless: or burnt on the one side, and raw, or unready on the other, and in that regard very unsavory and corrupt, and good for nothing more (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 what goes before and followes. It should seem, God implies 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 safetie, were grown so corrupt by their communion with them, that they had scarce any shape, taste or favour left, to make themselves desirable; even as a cake, half raw, and half burnt, or quite burnt and spoiled: Some apply is to the impotencie of Ephraim, notwithstanding Gods punishing of them; whereof verl. 10.]

9 Strangers consume his [viz. Ephraims] vigour: [See examples hereof 2 Kings 15. 19. 28. and verl. 29. there] and he perceives it not: also graynes, is spread abroad upon him, and he perceives it not. [i.e. he growes weak and feeble, and is not sensible of it, even as old people, getting gray-hairs all over; and yet he remains as obstinate and stiff-necked as ever he was before.]

10 Therefore the pride of Israel [viz. that in this their miserable condition they still continue so senceles, insolent, and refractorie against me. See above chap 5. 5. with the annotat.] shall testify to his face: because: they

they do not convert themselves to the LORD their God, nor seek him in all this.

11 *For Ephraim is as a blunt Dove* [i.e. a dull, silly, simple creature, easily apt to be misled and seduced, prostituting themselves to be abused by any; this is further declared in the sequel] without heart; [i.e. understanding. See Job 9. on ver. 4.] they call upon Egypt, [See 2. King. 17.3, 4. and above chap. 5. 13. and below chap. 8. 9. and 12. 1.] they go away to Assur. [i.e. to Assyria, or the king of Assyria.]

12 *When they shall be going thither, I will spread forth my net over them* [i.e. I will catch, entangle and ruin them by their Treaties or Negotiations with Egypt and Assur, even as silly birds are entrapt and caught by the net. Compare Job. 19. 6. Ezech. 12. 13. and 17. 20. and 19. 8. and 32. 3. with the annotat.] *I shall make them come down*, [where they thought to mount and soar on high] as the fowls of heaven: *I shall chastise them*, [viz. with plagues and punishments. See Prov. 7. on vers. 22.] as was heard in their congregation. [Heb. according to the bearing of (or, at, or, in) their congregation; that is, according as I foretold and threatened them, in my law, and by my Prophets, in their own assemblies before all the congregation. See 2. Kings. 17. 13.]

13 *We unto them for they swerved away from me*; [Seeking for idolatrous and carnall help here and there, and swerving or wandring about, like a frigted bird, that knoweth not where to rest] destruction (be) upon her, for they have transgressed against me: [or, revolted from me. See 1. Kings. 8. 50. and 12. on vers. 19. again, Jer. 2. 8, 29. and compare below, chap. 8. 1. and 14. 10.] *I might indeed deliver them*, [or, I delivered them indeed or, I deliver them indeed, or, when I deliver them &c. See 2. Kings. 14. 25, 26, 27, 28.] but they speak lies against me. [i.e. of the favours and mercies they receive at my hands, they return the honour to their idols, or, they do indeed promise amendment and thankfullnes, but they intend it not.]

14 *Neither do they call to me with their heart, when they howl upon their couches*: [i.e. their praying to, and lamenting before me, is mere hypocrisy, it is but a howling, for their being vexed and disappointed; a murmuring of impatience, without faith and repentance. Some think that the word, couches, or beds, hath respect to the high places or Temples of their idolatry, which is spiritual whoredom. See Jsa. 57. 7, 8. with the annot. which the following word, gather, doth not unsightly al-lude unto. Compare also. Ezech. 23. 41.] *they gather themselves* [seemingly for to sue for and obtain blessings at my hand] for corn and new wine, [Oth. (when) they gather themselves for corn and new wine (and) turn to me] (but) they strive against me. [i.e. for all their semblance, they shew indeed that they are revolted from, and in rebellion against me. Oth. they turn away from, or, turn aside against me, to wit rebelling, in regard they notwithstanding cleave so close to their idolatry, even whiles in shew, they come suing for corn and new wine at my hand. Oth. they make themselves incisions, viz. into their flesh, after the manner of the heathen and gross idolaters. See 1. Kings. 18. 28. with the annotat.]

15 *I have indeed chastised them*, [Both by word and blowes.] and strengthened their arms; [implying he had chastised them moderately yet, affording them strength and power to endure the chastifement; or, so, that I did not consume them; or, when I undertook to cure them by my wholesome corrections, I condescended to their ability, supporting them with necessary means of strength and bearing with their infirmities. Or, I chastised them indeed, but I maintained their state, that they were not destroyed. Others I bind and strengthen their arms, viz. as a good Chirurgeon or Phy-

Physician would do. Compare verse 1. but they devise evil against me. [for my well-doing, they requite me in lieu of thankfulness, with evil and wicked practices: devising and going about still to maintain and secure their tottering and ruinous state without me, and against all my warnings and threatenings, as it were in spite and defiance of me; and that by means of idolatrous, carnal and heathenish assistance, when as they stand ingaged to thank me alone, for the subsistence and preservation, of whatsoever weal and prosperity is left them yet, which also the sequel aims at.]

16 *I hey turn themselves (but) not (to) the most High*, [i.e. they run this way and that way, and whither not? but to me, where their salvation is to be sought, they come not. Compare bel. chap. 11. 7. or somewhiles indeed they make shew of turning, but do not really act it. Compare ab. chap. 6. 4. with the annotat. Oth, plainly thus, They do not turn themselves to the most High, they are like a deceitful bowe; [Hebr. bowe of deceit. See Psal. 78. 57. with the annotat. The fence is; whereas they ought to turn themselves to me wards, they go clean contrary wayes, and therefore they speed also, as followeth] their princes fall by the sword [See ab. on verse 7.] by reason of the wrathfulness of their tongue. [i.e. because they entertain my prophets and consequently myself with much wrath and bitterness. Compare Psal. 73. 9. 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. verse 7.] This is their scornfulness [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.]

C H A P. VIII.

God gives notice unto Israel of the enemies approach, ready to pursue, destroy and carry away the people, and to consume the fruits of the land, because of their forgetting, forsaking, and despising of God, his Covenant, Law, and all wholesome instructions, in a word, all that is good; and setting up a kingdom of their own without God, having therewithal instituted and pursued all manner of idolatry, hypocritical worship, and especially that abominable one of the Calves, together with heathenish leagues and alliances verse 1 &c. God threateneth Juda also, 14.

The Trumpet to thy mouth; [Heb. palate. This is a hasty and abrupt kinde of expression, such as is usual in unexpected sudden surprisals; it may be taken here, as Gods speech to the prophet, charging him to lift up his voice as a Triumphant, by reason of the peoples obstinacy, and sencelessnes, as Isa. 58. verse 1, &c. or as a lively representation of the instant danger and approach of the Enemy, which is signified by sounding alarms. See ab. chap. 5. verse 8.] (He cometh) [viz. the Enemy, the king of Assyria] like an eagle, [Compare Jer. 48. 40. with the annotat.] against the house of the LORD: [to wit, Israel, or the ten Tribes (as the sequel sheweth) which bore the Name likewise, and would be still accounted Gods people. Some think that God speaks here against Juda, and understand the Temple of Jerusalem, and by the Enemy Nebucadnezar] because they have transgressed my Covenant, and are revolted [See above, chap. 7. on ver. 13.] against my Law.

2 (Then) shall they [viz. they of Israel, as is plain by the next verse] cry unto me; [not out of faith and repentance, but onely through the fence of their foretold and threatened miseries] My God, we Israel know thee. [sure we bear the Name of thy people Israel, and have heard thy word, and professe thy worship. Compare Mat.

Mat.7.21,22. Luke 13.26,27. oth. thus, *We know thee (we are) Israel, the sense being one and the same.]*

3 *Israel hath rejected the good : [i.e. all my wholsom instructions and admonitions, the heeding 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 staying for my command, for the chusing and setting up of their Kings : although in another sense, the separating of the ten Tribes happened not without Gods righteous disposing and government ; See 1 Kings 11.31,&c. and 13.11. and compare Isa. 30.1. and chap. 54.14.] they have set up Princes,* [the words *Kings* and *Princes* are taken here enterchangably, as above chap.7.7,16.] *but I knew them not : [not as if the all knowing God had been ignorant of the same in any kinde ; the sense being only, to expresse by this phrase, that God approved not of it. Compare Psal.1.v.6. with the annotat.] of their silver and their gold they have made themselves idols,* [see of the Heb. word, 2 Sam.5.on v.21. and understand here the golden *Calfes* at *Dan* and *Bethel*, together with other idolatrous images and resemblances, as below chap.13.2. and 14. verse 9.] *for to be destroyed.* [Heb. that he may be destroyed, i.e. every one of them ; or, Israel. The meaning is, that by this idolatrie they caused their own destruction, compare Jer.18.16. Mich.6.16. with the annotat.]

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)* [to wit, you the Israelites ; the sense being even as they had rejected the good, above ver.3. from themselves, so should the evil which they chose, that is, their idolatrie, reject and thrust them forth out of the land ; as being the cause thereof. Oth. *Thy Calf hath forsaken (thee)* ; being it self to be carried away, as into captivity. See below ch.10. 6. Oi, thus, (the LORD) hath rejected thy Calf, O Samaria even as ye rejected his good things, so he rejecteth your evil.] *mine anger is kindled against them : how long will they not endure* (or, let avail) *purifie !* [Compare Jer.13.27. it may also be an abrupt kinde of speech, out of anger and vexation ; thus : *how shall they not purifie be able, viz. 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 workmanship of their own wickedness, as formerly the Calf in the wilderness was a device of their forefathers] *a work-master made it, and it is no god, but it shall be rent in pieces, the Calf of Samaria.* [Or, it shall become sharings, shivers, grindings : this seems to have respect to the grinding of the golden Calf, Exod.32.20. as if God said, what a pure god is this, that knowes no better how to preserve himself ?]

7 *For they have sown wind, and they shall reap a whirlwind :* [i.e. Gods terrible and unavoidable judgements. See Job 9.17. Psal. 82.16. Prov. 1.27. Jer.4.13. Amos 1.14. with the annotat. The meaning is, they had run after idolatrie and heathenish alliances and confederacies, and therefore they should enjoy the fruit of their own works ; such as their practise was, such should be their reward and punishment. Compare Job 4.8. with the annotat. and below chap.12.1.] *it [viz. the seed, or, he viz. Israel] shall have no standing corn ; the sprouting forth [or, growth ; if any thing come forth of it] shall make [or, yield, give] no meal ;* [i.e. there shall no meal be made of what it shall produce ; and so in the sequel, and below cha. 9.16. See Psal.1.on v.3.] *and if haply it should make, strangers shall swallow it.* [or foreigners, i.e. heathenish enemies the sense of the whole is, That as they had buried themselves with vanitie, so 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 vessel which one hath no pleasure in.* [i.e. they are alreadie a scorn to the neighbouring heathen nations, and shall be more contemptible yet. Compare verse 10. and see Jer. 22.28. and Psalm 31.13. and compare Isa. 30.14.]

9 *For they marched up (10) Assur,* [viz. for to secure their state, by the favour and help of the King of Assyria. See 1 Kings 15.19, 20.] *a wilde asse, that is only for himself :* [i.e. a very savage, fierce and undiscreet 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 applie it to Israel, running every where about for help and allies, like an unruly wilde asse, that roaves at random, and seekes for food without foresight, finding oft-times none, and rather becoming a prey himself to others : Compare Jer.2.24.] *those of Ephraim have hired lovers for harlots wages.* [i.e. have sought and bought themselves helpers and confederates, forsaking their own husband, Lord and confederate, viz. God himself. The Hebr. for *lovers* hath, *loves, woings,* i.e. lovers see Job 3.5. on vers.13. and Jer.27.on verl.9.]

10 *Because (then) for harlots wages they have hired (lovers) among the heathen,* [Or, although, however, but though &c. (yet) will I gather them &c as the Hebr. particles are taken below ch.9.16. as if the LORD should say, let them chuse as many helpers as they list, it shall avail them nothing] *I shall also gather them now :* [to wit, those heathenish helpers, whom they hired, and shall bring them against themselves, instead of help, to destroy them. Compare Eze. 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 unto punishment. See Psal.26.on ver.9.] *Tea, 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 they shall have small pain of &c. i.e. the succeeding troubles shall be so great, that they shall not value this burthen] *because of the burthen 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 25.19,20. and 17.3. being called the King of Princes, for having many Princes under him. Compare 2 Kings 18.19,24. Isa.10.8. Eze.31.]

11 *Therefore because Ephraim multiplied the altars to sinning, the altars are become sinning unto him.* [In regard they would needs give up themselves single to that abominable sin of idolatrie, without end and measure ; I shall likewise suffer them to go on therein, and by that means, to heap sin upon sin, until the time of their righteous punishment : or I shall carry them away among the heathen, where they shall have idolatrous altars to the full, nay 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 13.35. with the annotat.]

12 *I prescribe him the excellencie of my law :* [Or, doctrine, see Psal.1.on vers.2. The sense is ; I have caused those excellent and glorious instructions of my saving word, to be set before them, not only by word of mouth, but in writing also, very abundantly : by the keeping whereof they were sure to grow great and mighty : Compare Isa.4.2.21.] *but those [viz. excellent instructions of my word] are counted as a strange thing* [i.e. they do reject the same, as if all my instructions concerned them not at all, and they had nothing to do with them : they

they take delight in nothing, but their own humor, their own fancies and devices, and what they take up from the heathen.]

13 *As to the sacrifices of my gifts,* [i.e. the free-will-thankoffering, which they pretend to offer me, (of those gifts which I truly gave them) and whereby they would seem indeed to be mindfull of, and not to despise me.] *they offer the flesh and eat it,* [turning my sacrifices into profane gurmandizing, having no regard to my service, but only to their pance and palate. Compare *Jer. 7. 21.*] *but the L ORD hath no pleasure in them;* [i.e. in those sacrificers whose iniquity he will remember as followeth. Oth. therein, or, in the same, viz. offerings. Compare *Ezek. 20. 40.* and *43. 27.* *Am. 5. 22.* The reason of this displeasure is, that they offered not at the place which God had appointed, viz. in the temple at Jerusalem, but against the express command of God, even where it pleased them to the great contempt of God, and consequently without faith and repentance] *now he shall remember their iniquity,* [shewing it by punishing: so *Jer. 14. 10.* and below. 9. 9. See *Gen. 8.* on vers. 1. and see the contrary *Psal. 79. 8.* *Jer. 31. 34.* *Ezek. 18. 22.* &c.] *and visit their sins;* [by punishments, See *Gen. 21.* on vers. 1.] *they shall turn again into Egypt.* [i.e. into Assyria, where they shall be entertained, as in former times they were in Egypt; they shou d be carried into a new Egypt. Compare below. chap. 9. 3. and chap. 11. 5. 11. or, they shall return to Egypt, to treat with Egypt, forsaking the King of Assyria, who growing troubled thereat should destroy them. See *2. Kings. 17. 3, 4, 5.* (thus by their iniquity should be understood, their perfidiousness and disloyalty against the Assyrian. Compare *Ezek. 21. 23.* and *29. 16.*) then there should some of them go down into Egypt, to eschew the destruction of the Assyrian. 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 raised them thus. See *Job. 4.* on vers. 17. and *Psal. 100. 3.* *Isa. 51. 13.* and *54. 5.*] *and builded temples* [viz. idolatrous ones for the worship of the calves at D in and Bethel and elsewhere; and thereby for the establishing of their state, to withdraw and keep back the people from Gods temple at Jerusalem, and to allure them to the friendship and communion with the idolatrous heathen. Compare *Ezek. 20. 32.* Oth. *palaces.* See *Isa. 9. 9.*] *and Juda hath multiplied fenced cities:* [thereby to secure themselves against the enemies approach and surprisal, whereof the Prophets speake so much. See *Isa. 22. 8, 9.* &c.] *but I will send a fire into his cities,* [i.e. engage them in open war, and cause all the consequences of the same, all manner of plagues and miseries, to surround and consume them. See *Job. 15.* on ver. 34. and *Amos 1. 34.* &c.] *the same shall consume their palaces.* [viz. in each cities of the land of Juda: in the Heb. we have *her palaces*, having respect to the land, or, each citie.]

C H A P. IX.

God checks Israel for their idolatrous rejoicing in the harvest time, vers. 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 publick worship, the mourning and desolation of their land, 2. false and true prophets, are opposed one to the other 7. further complaint of Israels deep corruption, after the example of their unthankful idolatrous fore-fathers, 9 God threatens them with barrenness and slaughter of their children, 11. The prophets prayer for mitigation of punishment 14. a further recital of their idolatry, with a denouncing of Gods wrath and judgement, 15.

R Ejoyce not, O Israel, unto exulting, [Or, unto cheerfulness, or jollity; See the same phrase *Job. 3. 22.* The Hebr. word hath respect to the outward gestures, and testimonies of rejoicing] like unto the nations; [who upon a good hapself were wont to frolique it, and shew much cheerfulness in honour of their idols, whom they held to be the authours thereof. Compare *Psal. 4. 8.* and here in the sequel; also *Joel 1.* on verse 12.] *for ye go a whoring from your God;* [i.e. ye rejoice in your harvest as in the reward which ye suppose your Lovers, the idols, have given you for your spiritual whoredom, that is idolatry: and in all places where you thresh and stow up your corn, and where ye press and cellar wine, ye give thanks unto your idols, for the things which I gave you. Compare above chapter 2. 7.]

2 *The (threshing-)floor; and the wine-press shall not feed them,* [However they are persuaded otherwise] and the new-wine shall lie to her. [Or against, or under her, to wit, this whore or adulteresse, or Ephraim, Israel, i.e. the hope they have conceived thereof shall fail and deceive them; they shall not enjoy it, it shall be laid up for the enemy, and they themselves must void the Country, as followeth. Compare above 8. 7. and the phrase with *Hab. 3. 17.* *Isa. 58. 11.* and *Job 40. 28.* and see the annot. there.]

3 *They shall not remain in the L ORD S land:* [viz. in Canaan, which is frequently called Gods land and inheritance. See *Psal. 68.* on verse 10. and *Joel 1. 6.* and 3. 2. &c.] *but Ephraim shall return (into) Egypt,* [See above chap. 8. on verse 13.] and [or but, if the word going before be understood of seeking help in Egypt against the Assyrian, as if God should say, let them run to Egypt never so much, they must away to Assyria] *they shall eat the unclean (thing)* [which God had forbidden to eat in his law, and whereby, eating thereof, they became ceremonially unclean. Compare *Ezek. 4. 12, 13.* *Dan. 1. 8.* and here in the next verse] *in Assyria.* [whither they should be carried away captive.]

4 *They shall* [To wit, when they shall be carried away captive, and eat unclean things, of which sad condition of the Israelites the former verse spake] *make no drink-offering of wine,* [Heb. *shedding, pouring forth, or spreading abroad of wine*, i.e. drink-offerings. Of wine-offerings see *Psal. 16.* on verse 4.] *unto the L ORD;* [as being forth out of the land and place, &c. which God had appointed for sacrifices; and having consequently no opportunity or means to offer any clean thing to the Lord, as appeareth by what goeth before and followeth] *also they would not be sweet unto Him* [i.e. not acceptable or pleasing, as *Jer. 6. 20.* *Mal. 3. 4.*] *their sacrifices would be to them as mourning-bread;* [Hebr. *bread of the sad, or mourning (ones)* i.e. such meat as is eaten in mourning-houses over the dead, all which by the ceremonial Law was unclean. See *Levit. 21. 1, &c.* and 22. 4. &c. *Num. 19. 14.* *Deut. 26. 14.* also they were enjoined to offer with joy, *Deut. 12. 6, 7.* Wherefore some by the bread or meat, do understand the sacrifices. See *Lev. 3. 11.* and 21. 6. *Num. 28. 2.* *Ezek 44. 7.*] *all that should eat thereof would become unclean, for their bread shall be for their soul,* [i.e. their sustenance, meat, drink, and meals shall then, during their Exile, be over their dead, whom they lost thus, or as over their dead, (Compare *Ezek. 24. 17.*) for whom, or which things, they shall mourn continually, and therefore be unclean still. Thus the word *soul* is taken for a dead body, or dead person, *Psal. 16. 10.* and *Levit. 19. 28.* See the annot. there. Oth. *for their own persons, or for themselves,* (as the Heb. word is likewise taken) that is they eat and drink for themselves, and not to honour God thereby (as ab. ch. 8. 13.) because some do understand, that this verse doth not speak of the condition of their exile, but what the Israelites were a doing now, and would

do, until that time. Compare *Zach.* 7. 5, 6.] it shall not come into the LORDS 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 would ye do (then) upon a High-times-day, or upon a Feast-day of the LORD? [To wit, when according to my precept ye should offer before me with cheerfulness, when as ye shall sit mourning then, and may not offer, and are without your land, and cannot. See *Num.* 10. 10. and *Deut.* 12. 12, &c. and comp. ab.chap. 3. verse 4. and the annotat. on the former verse.]

6 For lo, they passe away [i.e. they shall surely be oued out of their land; Or they pass away, i.e. they perish, vanish away] because of the destruction: [to be made by the Assyrian] Egypt shall assemble them; [from these words it may be conjectured, that some of the Israelites flying before the Assyrians should betake themselves for shelter to Egypt, conceiving they should finde good entertainment and assistance there, forasmuch as they had forsaken the Assyrian, and adhered to the king of Egypt. See ab.chap. 8. on v. 13. But how they should speed there, is foretold them here in the following words. Some are of opinion, that first they retired among those of Juda, and afterwards together with them into Egypt] Moph [the city of Memphis in Egypt, otherwise (as some think) also called Noph, *Jud.* 19. 13. 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 desired after, [i.e. their money shall be greedily sought for, and preyed upon] nettles shall hereditarily possess them; [Heb. nettle, &c. i.e. their land and habitation shall lie waste for a long time, and remain without inhabitant. Compare *Isa.* 32. 13. and 34. 13. and bel. chap. 10. verse 8. By them, viz. men, understand their land places of abode. See *Judg.* 11. 23. *Jer.* 49. 1. with the annotat. Others read, The pleasant (places) or desired (shadows) of their silver, the nettle shall possess hereditarily. Desires, for desirable things made of silver, or set forth, adorned with silver dressing or furniture] thorns shall be in their tents. [in stead of the stately dwellings they had there. Hebr. thorn or thistle. Compare *Job* 31. 40. *Isa.* 5. 6. and 7. 14.]

7 The dayes of visitation are come, the dayes of recompence are come; they of Israel shall perceive it: [Or, know, acknowledge it, i.e. remember and finde 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 boasteth to be inspired by the holy spirit, or to have spiritual visions or revelations from God. Compare *Ezek.* 13. 3.] is mad; [Here God himself averreth that of the false prophets, that the seducers, and wordly men use to say abusively of Gods true prophets. See *2 Kings* 9. 11. and *Jer.* 29. 26, &c. Oth. the man of the wind, i.e. he that practiseth vanity and lies. Compare *Mich.* 2. 11.] because of the greatness of your iniquity, the hatred also is great. [This may be understood of Ephraims great hatred, or obstinacy, violence, contrariness, against God and his word; or of Gods hatred, which was great against Ephraim, and which he would shew forth in the foresaid dayes of visitation and recompence, 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, Elisa and others did, and I also do myself: See of this title of the Prophets, *Ezek.* 3. on vers. 17. and Compare further *Jer.* 12. 3. and below chap 12. 1. also the phrase to walk with God. *Gen.* 5. 22. See the annotat there. Oth. is there a watchman of Ephraim with my God? the Prophet &c. Oth. Ephraims watchmen

(ought to be) with my God (but) &c. Oth. He (viz the false Prophet, mentioned in the former verse) keeps watch against Ephraim, (that is) with my God: i.e. he watcheth to mischief those Israelites, which still keep close to God and his pure worship. See *1. Kings.* 19. 18. wherewith the sequel also pritty well agrees. Compare ab. chap. 5. 1, 2. and the annotat. there.] (but) the Prophet [understand the false Prophet before spoken of] is a snare of the Fowler: [this may be applied to the spirituall taking & ensnaring of souls, and the bodily watching for, entrapping, imprisoning and murdering of the godly, mentioned in the former note] upon all his wayes; [upon all the streets and wayes in Israel: or in all his doings and dealings is the false prophet no better then a snare &c. an hated in the house of his God. [his viz. Ephraims, or the faithful watchmans, spoken of in the begining of this vers. the false Prophet is justly hated of God and all good men, provoking and causing also nothing but Gods hatred against Israel, (called ab.chap. 8. 1. the house of the LORD.) by all his seduction and wicked practises.]

9 They have corrupted themselves very deep, [Heb.] they have deepened, they have corrupted. See of the joyning of two such verbs, *Psal.* 45. on vers. 5. and of the Heb. word above, chap. 5. on vers. 2.] as in the dayes of Gibeon: [even as those of Benjamin at Gibeon, were fallen away to abominable idolatry, and every one did then in Israel, what he pleased. See the History. *Jud.* 19. and compare below chap. 10. 9.] be shall remember their iniquity, [as above chap 18. 13. See the note there] he shall visit their sins.

10 I found Israel as grapes in the wilderness, I saw your fathers, as the first fruit on the fig tree in their beginning: [i.e. when I first took Israel for my people, they were as acceptable to me, as grapes are to the wafing men, finding them in a wilderness, and so sweet and pleasing, as the first ripe figs on a fig-tree. Compare *Mich.* 7. on vers. 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 *Numb.* 25. 1, 2, 3. and the imitation of this example of their forfathers. *1. Kings.* 16. 31, 32, &c.] and separated themselves [with an 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.] for that shame [i.e. that vile and base idol Baal. See *Jer.* 3. 24, 25.] and grew altogether abominable [Heb. abominations, abominablenesse] after their lovers. [Oth. there were abominablenesse after their desires. i.e. all manner of abominations had their full sway and swing there, according to their own will and desire, even as their vile hearts could wish it. Some take it, as if God did set 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, wherewith they were adorned, and glorious, as followeth, See *Psal.* 127. 5. *Prov.* 17. 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] (even) from the birth [i.e. as soon as they should be born] and from (the mothers) [of the parenthesis here inserted. See *Jud.* 13. on v. 5. and *Job.* 3. on v. 10.] womb, and from the conception. [i.e. whiles they are in the womb yet, or, 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 no men, or, that no man shall be left them. Compare *Prov.* 30. vers. 14.] for likewise wo unto them when I shall be removed from them.

13 Ephraim is like as I looked upon Tyrus, [Heb. Tfor. See

See of this city, *Jos. 19*, on verl. 29, and *1. Kings. 5.* on verl. 1. *Isa. 23. Eze. 27.*] which is planted in a pleasant habitation : [this seems to have regard to the strength, pleasantness and prosperity of both these compared places] but *Ephraim shall be made to bring forth* [Heb. as if one should say, (is ready disposed, set) to bring forth. Compare *Isa. 38. 20.* with the notes. 2. c. shall be forced to bring them forth, out of their pleasant habitations, &c.] unto the murderer. [i.e. to the Assyrians, their enemies. Compare *Job. 27. 14.* and *Deut. 28. 41.*]

*4 Give unto them, *LORD*, what *shalt thou give them?* give them a miscarrying [Heb. child-bereaving] womb, and breasts drying up; the prophet being much troubled and grieved over these dreadful approaching miseries of the people, knoweth not what to crave first of the *LORD* in their behalfs, but that they may rather have no children, at all, than to suffer them, being grown up, to be thus ministered by the enemy. Compare *Luk. 23. 29.* Oth. Give them what thou shalt give them, i.e. give them what their sins deserve, and thy justice requieth,]

15 All their wickedness is at *Gilgal*, [i.e. the principal idolatry is committed there, or what ever idolatry there is in the land, there they bring it together, whereas the remembrance of the mercies which God once shewed them there, ought rather to deterre them from idolatry. See above chap. 4, on verl. 15. and below chap. 12. 11.] for [or, certainly, surely], there I hated them for the wickedness of their dealings; I will expel them out of mine house : [i.e. out of my land, or family, that they shall be my children and servants no more] I will love them no more henceforth ; [Heb. I will not add or continue to love &c. i.e. I will do them no more good] all their Princes are revolting. [or, rebellious, unruly, refractory.]

16 Ephraim is smitten, their root is withered, [As a green herb smitten by the heat of the sun, or otherwise hurt, that it can never grow nor blossom (Compare *Psal. 102. 11.*) so Ephraim is smitten (by God) from above, that his root is spoiled underneath. Compare *Job. 18. 16. Amos 2. 9. Jon. 4. 7.* and see the contrary *Job. 29. 19.*] they shall bring forth [Heb. make as above chap. 8. 7. see there] no fruits : yet though they engender, yet will I slay the desired (fruit) of their womb. [Heb. the desires of their womb, i.e. the desired and expected fruits of their bodies.]

17 My God [Whom I serve and adhere to, as above verl. 8.] shall cast them away, because they do not hearken to him : and they shall be wandering about among the heathen. [Compare. *Gen. 4. 12, 14. Prov. 27. 8. 1 Kings 14. 15.* and above chap. 7. 13.]

C H A P. X.

Gods complains of Israels unthankfulness, idolatry, (especially that of the golden calves) perjurie, wickedness, perverseness and vain confidence in their own subtleties and champions ; and all this, notwithstanding his faithfull warnings ; and therefore he foretels them the destruction of all their Idolatrous trumperies, and the carrying away of their golden calves, to their shame and disgrace, together with the ruin of their king, and prosperous estate, and their exremity and disconsolate condition, in all these approaching evils, which, through his just judgement, should by their enemies, be inflicted upon them.

Israel is an emptied vine ; [Or, was &c. viz. by the tax of King Menahem who took a thousand talents of silver from his subjects, for the king of Assyria, *Pul.* See *2 Kings 15. 19, 20.* which some apply this unto. Compare ab. chap. 7. 9.] Others understand it of their mad profuseness in spending upon all manner of idolatry, (whereof in the sequel) reading the words thus, (as seeming to come somewhat nearer the Original) Israel is a vine emptying the fruit (which) he bringeth, or layeth up for himself i.e. that by his idolatry doth bereave himself of what he receiveth through my blessing ; or closer yet, Isra-

el emptieth the vine, he layes up the fruit for himself, viz for idolatrous uses] he bringeth (again) fruit for himself, [i.e. he begins to bear again, through my blessing ; which yet he grossly abuseth. Oth. he makes the fruit like to himself, the fruit is like the tree, as he is preyed upon and exhausted by others, so he exhausts and spoils himself no less of his own means] (but) according to the multitude of his fruit he hath multiplied the altars, according to the goodness of his land, [i.e. the fertility and good revenues thereof, which I have graciously bestowed upon them] they made good the created images. [i.e. made, or set them out very lately and richly, implying, the more I blessed them, the more wanton and vain they grew in their idolatry, spending all upon the same. Compare ab. ch. 2. 8. and chap 4. 7.]

2 He [viz. God, expressly spoken of in the sequel, this seems to be the plainest meaning] hath divided their heart ; [by the spirit of discord and division, whereby they undo each other. See above chap. 7. 7. and compare *Jud. 9. 23.* and the annot.] now they shall be laid waste ; [This is explained in the sequel. Oth. he found guilty] he shall cut-throow all their idols ; [as the neck is cut-throow to a malefactor, i.e. as it were beheaded them] he shall destroy their standing Images.

3 For now they shall say, [i.e. ere long, shortly, (as in the former verse, and ab. chap. 2. 10 and 4. 16. and 8. 10. 13. *Isa. 40. 29. Jer. 14. 10. Amos 6. 7. Mich. 4. 10. and 7. 10.) when their land, king and kingdom shall be destroyed ; then experimentally finding the truth of Gods threatenings, and being convinced of their selfwilled wickedness, they shall be brought to condemn themselves. Compare bel. chap. 13. 10.] we have no king ; [Compare bel. verl. 7. 15.] for we have not feared the *LORD* ; what then should a king do unto us ? [though we had a king, what help or advantage can we have by him, if God be become our adversarie ? implying, none at all sure.]*

4 They speake words, [This may be understood of haughty, bitter and spightful words which they uttered one against the other in their mutual conspiracies ; or, against God and his Prophets. Compare ab. chap 7. 16. with the note, also *Mal. 3. 13.* or of their manifold conferences and deliberations, (as words are likewise taken thus. See *1 Kings 1. 7. Eze. 38. 10.* with the annot.) for the maintenance of their idolatry and state against God, by Treaties with heathen kings, and confederacies with them, which they lightly swate to, in high words, and as lightly brake again ; which the following words seem to confirm] falsely swearing in making Covenant : [as doubtless they did, when they engaged themselves with the king of *Affyria*, and soon after fell off again from him unto the king of *Egypt*, *2 Kings 17. 34.* Oth. vainly, or in vain cursing, forswearing themselves, as wicked people use to do ; See above ch. 4. 2.] therefore shall the judgement [i.e. their punishment, my judgement upon them. See *Jer. 48.* on verse 21. and above chap. 6. 5.] spring forth as a poisonous herb [See *Psal. 60.* on verse 22. i.e. their punishments shall come and increase abundantly, as the worst weed in the field] upon the furrows of the field.

5 The inhabitants of Samaria shall be dismayed, [Heb. The Inhabitants shall be affrighted over, or, bee afraid before, &c. i.e. every one of the Samariane inhabitants shall bee terrified] over the Calse [understand the golden Calse of *Bethel*. Heb. Calves, or, Heise's, i.e. great Calse ; even as Behemoth, Beasts, i.e. a great beast, such as an Elephant, &c. For in the sequel this calse is spoken of in the singular number, which must needs have been set out very sumptuously and gorgeously, they having stood in such a frightfull awe of it, and it having been carried away afterwards to the King of *Affyria*, as a great present. Otherwise this Calse may in contempt be called beasts.]

or, because they had made themselves more than one, and from time to time, the one still more stately and glorious than the other, see verse 1.] of Beth-Aven : [i.e. Bethel, as below verse 15. See above chap. 4 on vers. 15.] for his people [the calf his people, i.e. which adored and adhered to the calf as God. Compare Jer. 48.7. and 49.3.] shall mourn over the same, [Heb. bath mourned, or, doth mourn i.e. shall mourn, from what goeth before and followeth] together with his Chemarim, [understand, the idolatrous Priests of this calf, of whom see further, 2 Kings 23. on vers. 5.] (who) rejoiced over it, over its glory, it being departed from it. [i.e. because the glory of this calf is gone and past. Or, they mourn over the glory of this calf, the same calf being carried away into captivity, as follows, compare Jer. 48.7.]

6. *Tez, the same* [viz, calf] shall be carried to Assur, for a present to King Jareb: [See above cha. 5. on v.13.] Ephraim shall get shame, and Israel shall be made ashamed because of his counsell: [in that he thought to have strengthened himself against the Assyrian with Egypt, or in general, because of all his wicked Idolatrous devices, and carnal policies, whereby he conceived he should maintain himself well enough, no thanks to God, (as the saying is) yea against him; and especially that counsel of Jeroboam of setting up the two Calves, which idolatry he had devised for the establishment of his state and Kingdom. 1 Kin. 12.27,28,29. and 2 Kin. 17. 21.]

7. *The King of Samaria is cut off*, [Or, concerning Samaria, her King is cut off, chopt off, destroyed or, perished, i.e. he shall assuredly be destroyed. See 2 Kin. 17. 4. and below vers. 15.] as scum upon the water, [which in boiling and bubbling water doth swell and raise it self as if it were something, though it soon abates and comes to nothing. thus shall the King with all his pomp and state decay suddenly, and vilely and contemptibly be made captive, as if he were vanished away in the sight of all his people, like a scum, together with the confidence they had put in him.]

8. *And the high places of Aven* [i.e. Beth-aven, as above vers. 5. meaning Bethel] *Israels sin*, [which high places were the chiefest matter and motive, or enticement to Israel for the committing of their abominable idolatrie, 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. 9.21. Isa. 27.9. and see above chap. 4.13. Lev. 26.30. Exo. 6.13. and 20.29. with the annotat.] shall be destroyed: thorns and thistles shall come up [compare above chap. 9.6.] upon their Altars: and they shall lay 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 Judgements of God, together with the Verdict of their own conscience, are so dismait and disconsolate, that they wish themselves dead and dispatched they care not how, so they may be out of the reach thereof, though all in vain.] Compare Luke 23. 30. Rev. 6. 16. and Isa. 2. 19.]

9. *Since the dayes of Gibeon*, [Or, more then in the days &c. See above cha. 9.9. with the annotat.] hast thou sinned: O Israel: there they stood to it; [or simply there they stood. This may be understood of the fearful obstinacie of the Gibeonites and others of the Tribe of Benjamin, who shamelessly stood to their wickedness, and put themselves in battel-array like men, (as they were conceited 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 Gods 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 Gibeon, against the children of perverseness [see 2 Sam. 3. on vers. 55. and understand the Gibeonites, with all the rest of the Tribe of Benjamin] shall not seize them [i.e. they shall not have so it good, 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 longing* [Or, I long, i.e. I have decreed it, and long or desire to execute the same, and will do it also. Compare Deut. 28.63. Isa. 1. 24. and see the like phrase Job. 10.7.] to bind them; [as if the L O R D should say: seeing they will not bow under my yoke, nor be tied to my Lawes, nor coerced or constrained for their own good, I shall cause them now to be bound as malefactors by foreign Nations, for punishment, or, as oxen coupling and fastning them together, to draw and bow down under a strange yoke. See further on the next verse: others for bind read correct, chastise] and Nations shall be gathered against them, when I shall bind them, [or when they shall bind them, or, with, together with their binding or, binding them. i.e. these Nations shall bind them, through my righteous Judgement] in their furrowes. [As Ephraim and Juda had yoked themselves together like a yoke of oxen, drawing together under their own yoke in the same furrowes of idolatrie and other sins, so I will likewise couple them together by the enemy for punishment, to go plowing under a strange yoke, &c. Oth. in both their habitations, to wit Ephraim's and Juda's; or, for their two iniquties, having respect to the Calves of Dan and Bethel.]

11. *Because Ephraim is an Heifer used to love threshing*, [Heb. taught (see Jer. 2. on vers. 24.) loving to thresh: see the like joyning of two words, above chap. 9. vers. 9. the fence is, like as a young, wanton, skittish Cow, much rather goes treading the fall sheaves (which was the manner of threshing then. See Deut. 25. on vers. 4.) and feeding on them, then drawing the yoke and going to plough; so (implies God here) is Ephraim inclined to live in the world, according to his own lust and pleasure, rather then under my Government and guidance] therefore I have passed over the beauty of her neck: [i.e. that calf its goodly fat, and smooth neck. Heb. goodness, i.e. I shall bring it under the yoke, that the fannels and goodlines of this neck, shall soon pass away, as to plowing oxen: others take it thus; that God for a long time had as it were, past by, winked at and spared Ephraims goodly neck, but that now he would serve him as followeth] I will ride Ephraim, Juda shall plough, Jacob shall harrow before him, [i.e. I shall punish them all, and sufficiently order and tame them, but Ephraim shall have the worst of it; Juda and the rest, shall fare ill enough, but more tolerably then the ten Tribes; as for the beasts it is toilsome enough to plough and harrow (i.e. to break the clods) but to have the ploughman on the back besides, or to be ridden by a fierce rider is much harder. By harrowing for or before him, is understood nothing but plain harrowing the words before him, or for himself being a certain redundancie, usual in the Hebrew language, as in others also. Oth. him, to wit, Juda, understanding, that Ephraim, as the mightiest, had now and then overmastered, and gotten the better hand of Juda, See 2 Kings 14.13. 2 Chro. 28.6. and above chap. 6.11. with the annotat, or as some, Jacob, i.e. Israel or Ephraim, shall be brought to break the clods to him viz. Juda: Some read thus, I made Ephraim ride, Juda plow, Jacob must harrow &c. as if God related here what benefits he had shewed him otherwise the whole verse may admit this reading also. If Ephraim, an heifer, had been used, loving me, to thresh, when I went by his goodly neck, I would have made Ephraim to ride, Juda to plough, &c. as in the former reading.]

12. *Sow to your selves for (or, in) righteousness, reap*
for

for (or, according to) mercy ; [understand here withall ; this is that which I ever set before you by my Prophets. Compare 2 Kings 17.13. As to the phrase of sowing and reaping , compare above chap. 8.7. and see Job 4. on vers. 8. the sense is, endeavour for true repentance, upright Faith and unsainted love, that it may go well with you in soul and body] break up to your selves a fallow ground : [See Jer. 4. on verse 3.] because it is time to seek the LORD , until he come , and rain upon you [i.e. teach, instruct you ; compare Joel 2.23.] righteousness. [i.e. the fruit of righteousness abundantly blessing you with his temporal and eternal Covenants-Bliss, which he promised unto those that walk in faith and love. Compare Psal. 24.5. Ezek. 18. 20. and the annotat.there. Unlessle this should directly be applied to the time of grace of the Messias who is our righteousness before God. Compare Jer. 23.6. Dan. 9. 24, &c. and above chap. 2. 18.]

13 To have ploughed wickedness, reaped perverseness, [The LORD implieth hereby, {that all his exhortations and precepts were had in contempt by them, and that they went clean contrary to him in all things. The Hebr. word rendred perverseness here, otherwise iniquitie, unrighteousness, craftiness, vitioussness, hath in this place a letter more then ordinary, which by some, is exprested in the reading with the word meer. Compare Ps. 3. on ver. 3. there may be understood by it the punishment of perverseness ; as, iniquitie, for the punishment of iniquitie. Lev. 5. 1. Psal. 31. 11. sin for the punishment of sin. Zach. 14. 19, &c. or, by reaping here and in the former verle, the growth or increase, the prosecution or continuance and steddie progress in good or evil] and eaten the fruit of the lie : [having conversed with and practised lies, and relied upon them, ye now receive the just reward and punishment thereof, as a fruit of your works your idolatrie, and heathenish confederacies : Or, ye eat lying-fruit : ye will be deceived of your expectation ; your labour and confidence lies frustrates and disappoints you. Comp. above cha. 9.2.] for thou hast confided in thy way ; [i.e. in that, which thou hast taken for the establishing of thy Government, to wit, thy idolatrie, together with all manner of impietie and carnal confidence in thy self, and in the alliances with thy lovers] in the multitude of thy Champions.

14 Therefore shall there arise a great noise, [Or, uproar, tumult, clamour, outcry, such as happens in the time of a great surprizel by an enemy] among thy nations, [i.e. the ten Tribes] and all your strong holds shall be destroyed, [Heb. shall in the singular, i.e. every one of them apart] as Salman [otherwise called Salmaneser, or Salmanasser, 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-Arbel [it is uncertain, where this place lay ; some hold it to be a city in Israel beyond Jordan : Joseph; lib. antiqu. 12.c.18. and lib. 14.c.31. makes mention of a Citie Arbel, lying in Galilee, which seems likewise to have been destroyed : Mach. 9.2. others would have it to be a province in Assyria; having its name from the Citie Arbel, whereabouts Alexander the Great overthrew the Persian King Darius, and ended the Persian Monarchie. This history of Salman and Beth-arbel, was doubtless 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 conceive] The mother was dashed in pieces with the sons. [See Gen. 32. on vers. 11.]

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 idolatrie, and other sins committed at Beth-el 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] Israels King [on whom

they did relieve so much, see above vers. 7. and the annotat.] is utterly destroyed [Heb. rooted out, or cut off, he is cut off, i.e. shall surely be &c.] in the day break. [i. e. very soon, or suddenly, even as the day break doth soon pass away with the rising of the sun. Or, at unawares ; as when one is surprized in the morning. This may also be compared with Ez. 7.7. &c. See the annotat.there.]

C H A P. XI.

Gods love and kindness to Israel, since their being in Egypt, with a prophetic inter woven of Christ opposed to their disobedience, idolatrie, unthankfulness, and obstinacie vers. 1,2,3,4,7. wherefore they should be carried to Assyria, and tyrannously dealt with, 5,6. A promise of graciously mitigating the punishment, and Israels conversion to Christ, by the preaching of the Gospell 8, &c.

When Israel was a child, [See of the Hebr.word Jer. 1.on vers. 6. the meaning is, when I first chose Israel to be my people, and made a Covenant with them. Compare Jer. 2.2. and see the annotat.there] then I loved him : and I have called my son out of Egypt ; [bringing him forth 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 Exod. 4.22. by Moseh, in his speech to Pharao, doth call his son, yea, his first born, which place may be compared with this : But that under these words there lies further hid a prophetic, touching the only begotten Son of the Father, our Lord and Saviour Jesus Christ, the Head of all the spiritual Israel, his Church, appeareth clearly by Mat. 2.15. Oth. Israel being a child, which I loved, therefore I called my son forth out of Egypt : or though Israel be a child, yet do I love him, therefore I called &c. understanding the first clause of Israels 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 have I called my son out of Egypt : understanding both clauses of Christ.]

2 (But as) [This is inserted here for the compleating of the sense, agreeing with the particle so in the sequel. See Psal. 48. on vers. 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 sense is ; the more Moseh 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 contrarie turn away from God, even in the sight of those good Prophets, unto all manner of idolatrie, turning their back to God and his messengers, and lending them but a deaf ear to all their exhortations. Compare below vers. 7. and above cha. 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 set and use his feet, as a mother doth with her child] he took them upon his arms, [these are the Prophets words, which he inserts here, between Gods, being amazed at the kindness and tenderness of God, as if he had said ; 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 v.1.) especially being weary of going. See Exod. 19. 4. Deut. 1. 31. and 32.11, 12 Isa. 63.9. and of Moseh, Num. 11.12. Oth. And I took them by their (Heb. his) arm : there being the like interchange of the singular and plural used in the sequel] but they acknowledged not, that I healed them. [i. e. that in

all their straits and troubles I did sweetly and familiarly assist and deliver them. *Psal. 30.* on ver.3. &c. Compare above chap.7 1. and *Exod. 15.26.*

4 I drew them with cords of men, with cordages of love [i.e. with such as men are or may be drawn withal, kindly, sweetly, as one may well endure, without hurt or annoyance. Compare the phrase with *2 Sam. 7. 14. Isa. 8. 1.* These words do very lively set out the sweetnes, kindnes and long-suffering or forbearance of God in leading of his people] and was unto them, as those that lift up the yoke from off their cheeks: [understanding that part of the yoke or muzzle, which bears much upon the cheek of the beasts whiles they labour, and which men use to remove or lift up when they are to rest or feed: so, will God say, have I also dealt with Israel, giving them much ease and rest and food as followeth] and I reached forth fodder unto him. [viz. Ephraim, Heb. I caused meat, or, eating to encline to him: that is, as we use to say, I reached it to him notwithstanding all this they were so disobedient to him, as is related in the foregoing and following words; therefore &c.]

5 He [viz. Ephraim] shall not return into the Land of Egypt, but Assur, he shall be his King: [Although they rather wish to return into Egypt, and shall also effectually descend thither for help and shelter against the Assyrians; yet it shall be all in vain; the generality of the ten Tribes shall be carried away by the Assyrian out of their own land, and be more grievously plagued there, than they were before in Egypt. See above chap.8. 13. and 9.6. and the annotat. there; &c. Compare above chap.10. on ver.9.] because they refuse to repent.

6 And the sword [i.e. war with all its train and consequences, See *Lev. 26.* on ver.7. and *Psal. 22.* on ver.21.] shall abide in his [Ephraim's] Cities, and devour and eat up the bars thereof: [Oth. members i.e. the parts and members of his Country, devouring and swallowing up the same, as a savage beast its prey: or his branches, (as *Ezek. 17. 6.*) i.e. villages, lying abroad in the open Country, and being in respect of the Cities, as so many branches thereof] by reason of their consultations. [See above chap. 10. on verse 6.]

7 For my people adhereth to the turning away from me: [Heb. to my turning away i.e. to the turning away, or backsliding, whereby they are continually turning away from me, or while they practise against me. Oth. hang (viz. in uncertainty and doubtfulness,) for their turning away from me. i.e. they know not which way to turn themselves, running now this, now that way: both in a good sense] they [viz. the Prophets. Compare above ver.2. and cha. 7. 16.] call it indeed [i.e. they call my people. Oth. they call him indeed upwards] unto the most High, but not one exalts (Him), [i.e. no man. See of the like use of the Heb. word *Ezr. 4.* on ver.3. Oth. the (people) doth not together exalt him i.e. they do not honour him in their assemblies. Him i.e. the most High, that they should give him the glory of their repenting, and seeking for comfort and assistance from him: or, of giving thanks unto him for his mercy; or exalts or lifts up himself. i.e. none bestirs himself, or puts himself in a posture to hear and hearken, as good observers use to do, shewing by their outward behaviour of the body, the inward motions and stirrings of the heart.]

8 How should I give thee up O Ephraim; deliver thee up O Israel? how should I make thee as Adama? put thee as Zebaim? [Understand withal, and as the other neighbouring Cities] my heart is turned about within me. [spoken of God, after the manner of men, in some sort to set forth the greatness and incomprehensibleness of his compassions. See *Eam. 1.20. Gen. 43.30. 1 King. 3.26.*] my repenting is kindled together. [Heb. as if one should say, my repenings, or repentes, or, comfortablenesses are a burning together. Oth. my bowels

&c. God is said to repent, wheg he withholds, mitigates, or removes the deserved and threatened punishments, and consequently by *repentance* here may be understood the compassions and the bowels which through compassion are warmed, affected, and moved. See *Gen. 6.* on ver.6. and 43. on ver.30. The whole verse, implieh; though ye had well deserved, I should destroy you all at once like Sodom Gomorra, &c. *Gen. 19.24. Deut. 29.23.* But the compassion and faichfulnes, which I promised you in the Messia (wherof in the sequel) do not suffer me so to do.]

9 I will not execute the heat of my wrath; I will not return to destroy Ephraim [i.e. I will not do so again now unto Ephraim, utterly to destroy him, as once I did the foresaid Cities; compare *Isa. 12.6.* and 54.5. *Ezek. 16.53.* with the annotat.] for I am God [i.e. true and unchangeable in my promises, *Num. 23. 19. Mal. 3. 6. &c.*] and no man; the holy (One) in the midst of you; [See *Psal. 71.* on ver.22. and consequently, I will keep yet a people for my self to remain among you, and sanctifie them, for to serve me, &c. Compare *Eze. 16.60.*] and I shall not come into the Citie. [viz. as an enemy, which entreth the same and destroyeth all things in it: or, as in former times I came into the Citie of Sodom, for to destroy it, as ver. 8. which agreeeth very well with the words foregoing, I will not return, or, come again &c. See the annotat. there; Oth. I shall not come into the Citie, i.e. I shall dwell no more in any material places, but in your hearts. Compare *Joh. 4.21.*]

10 They shall walk after the LORD, [viz. Jesus Christ the Messia, their Head and king. Compare above chap. 3. ver.5.] He shall roar like an Lion; [by the publike, clear and powerful preaching of the Gospel, whereby he shall call his elect together, as a Lion doth his yong ones, as followeth; compare *Isa. 27.13. Amos 3. 8.* again; whereby he shall not publish unto His, his act of Grace, but also unto his and his Churches enemies, his vengeance and Conquest, especially of all their spiritual enemies, whom he, as the true Lion of Juda, shall subdue and lead in Triumph, See *Gen. 49. 10.* ver.9. *Rev. 5.5. Col. 2.15.* and compare further *Isa. 31. 4.5. 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 *Isa. 24. 14. and 49.12.* above cha. 3.5. and see the annot. and so in the next verse, concerning the phrase trembling, or shaking, for going or coming in a trembling manner: compare *1 Sam. 13. 7. and 16.4.*]

11 They shall come on trembling, as a bird [Nimbly flying after her food, or to her nest, or to escape the towlers net] out of Egypt, [i.e. in all places wheresoever they are scattered they shall eagerly repair and adhere to him, that delivers them out of the spiritual Egypt and Assyria, i.e. out of the slaverie of sin and Satan. Compare *Isa. 27. 13. Zach. 10.10.*] and as a Dove [see *Isa. 68.*] out of the Land of Assur: and I will cause them to dwell in their houses, speaketh the LORD. [i.e. in the Prophets stile, I will plant them in my Church, and give them rest and peace in their consciences through Christ, and after this life their place in the Heavnenly habitations. See above chap. 2.13,17. with the annot. and below chap. 12.10.]

C H A P. XII.

A Complaint over Ephraim and Juda ver.1. &c. by setting before them Gods favours and mercies showed unto their forefather Jacob, and onwards to them all, they are exhorted to repentance ver.4. and again, 13.14. Their unrighteous and deceitfull dealings, their insolence.

silence, shamefesse and idolatry provoke God's heavy wrath, 8, 9, 12, 15. A promise of grace inserted, 10. 11.

They of Ephraim have [Heb. Ephraim have, i.e. They, or those of Ephraim, the Ephraimites, whereby are understood the ten Tribes, or Israel, as followeth] encompassed 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 used the same for my honour and service, and had still the true Religion among them. Some take it as the prophets complaint of the bad entertainment he found among his wicked Countrymen: according as God, and the prophets words, are sometimes intermingled] but Juda reigned yet with God, [subjecting himself unto God, and keeping close to him and his worship, which is truly to reign and govern, as the contrary, which the world accounteth freedom and dominion, is the basest slavery. Compare the phrase, with above chap. 9. 8. and the annot. Otherwise these words may also (in respect of the kingdom) be compared with ab. ch. 8. 4. (see there) and bel. ch. 13. 10, 11.] and was faithful with the holy ones. [i.e. following the footsteps of the holy forefathers, and hearkning 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 Job. 24. 19. and some are of opinion, that the Prophet here describeth the time when the ten Tribes first separated themselves from Juda, and some while after. Otherwise, But Juda is yet reigning, &c. Though Juda was also much declined, and is sharply 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; insomuch that the pious remnant among the ten Tribes, now and then, privily 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. &c. and chap. 15. 3. with the annot.]

2 Ephraim feeds himself with wind, [i.e. relies on vanity, viz. their idolatry and heathenish leagues where-with they are like to fare, as they that think to live on the wind. Compare Jer. 22. 22. Mich. 2. 11. and ab. chap. 8. 7. as also Isa. 44. 20. with the annot.] and奔腾 after the East wind; [i.e. after that which shall be grievous and hurtful to them, as the east wind was in those parts; See Exod. 10. on verse 13. and Job. 27. on verse 2, and bel. chap. 13. 15.] all the day long he multiplieth lies, [i.e. false worship, hypocrisy, lies, and deceit against God and his neighbour] and desolation, [i.e. that which shall cause and hale on his own destruction: or he daily practiseth destruction and desolation of his neighbor; or he did it during all his reign] and they make (a) covenant with Assur, [i.e. the Assyrians, or king of Assyria. See ab. chap. 5. 13. and 7. 13. and bel. 14. 4.] and the oil is carried to Egypt. [i.e. that precious Balm, which was made in their countrey was carried to the king of Egypt for a present, to procure his favour. Compare 2 Kings 17. 4. Isa. 57. 9. and see of such oil, Psal. 133. on verse 2, &c.]

3 Also the LORD hath a controversy with Juda, [Or a plea, process, difference, viz. by reason of their sins. Compare above, chap. 4. on verse 1.] and he shall make visitation on Jacob according to his wayes; [Heb. and for to make visitation &c. i.e. He is ready prepared for it. Compare the phrase with above, chap. 9. on verse 13. or for to visit i.e. and that to the end that he may visit. Oth. but over Jacob, i.e. the ten Tribes, shall be, &c. understanding that God was pleading yet with Juda, and would continue warning them yet a while, but as for the ten Tribes, them he would spare nor wink at no longer, it being somewhat obscure, whether Jacob here do signify Juda, or the ten Tribes, or both together; whereof the

opinions vary. Compare ab. chap. 10. 11, &c. this is sure and plain, that the degenerate posterity of Jacob is sorely threatened here] he shall recompense him according to his dealings.

4 In (the mothers) womb [Of the insertion of the word 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 some extraordinary passages and singular mercies of God shewed to him and to them all by him, are related here, thereby to shame and confound his degenerate off-spring for their ingratitude] held his brother [Esau] by the heels: [in token that God through mere grace, had bestowed the right of primogeniture upon Jacob, forasmuch as by the right of nature, he was incapable of it] and in his vigour, [which God enabled him withal to hold out] he carried himself princely with God. [Understand in that wresting combat which he held with the Son of God. See the history, Gen. 32. 24, &c. and the annot. there.]

5 Yet, he carried himself princely against the angel. [i.e. the son of God, called Gad in the former verse, and in the sequel, the LORD, the God of hosts. See Gen. 48. on vers. 16.] and overpowered (him) [i.e. 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 unsufficiency, but to hold forth thereby a most sweet and comfortable mystery of the combat and overcoming of all the children of God] he wept. [Jacob wept and prayed earnestly for a blessing, when he perceived with whom he had to do there, viz. with God himself. Of this weeping, we finde nothing recorded in Moses history, but here the holy ghost inserted it, by way of explanation] and besought him: (at) Beth-El he found him, [the son of God found Jacob there and appeared unto him. See Gen. 35. 9, &c. and so in the sequel, he spake, to wit, the same son of God] and there he spake with us: [we being then yet in the loyns of Jacob and our forefathers; so that it concerns us also, what God spake there, and did then, in the behalfs of our forefathers. See Psal. 66. on vers. 6.]

6 Namely, the LORD, the God of hosts; [See 1. Kings. 18. on vers. 15. and Compare Gen. 22. on vers. 11. and 48. on vers. 16. Psal. 24. 10. Isa 6. 1, 2, 3, 5. and chap. 9. 5. and 25. 9. &c. the son of God being spoken of before under the name of an angel and understood under the word him in the sequel, this title is added here now, to shew forth his divine majesty: now that the Heb. letter, or, particle *Vau*, is frequently taken to signify namely, or, to wit, is sufficiently known and agreeeth very well with what goes before, as the discreet pious reader will be easily able to judge.] LORD is his Name of remembrance. [or, Memorial. Heb. Remembrance i.e. JEHOVAH is the name, whereby (as signifying the eternal, self-subsisting, unalterable, &c. being of God) he is known among his people, and both himself, and all his attributes held in remembrance. See Gen. 2. on vers. 4. and Compare Ex. 3. 14. 15. with the annot. So ne refer this to Jacob thus; the LORD (was) his, viz. Jacobs, memorial.]

7 Thou then [viz. Ephraim] turn the to [here in the Hebrew text, there is the letter *Beth* put for the letter *Lamed*, or for the particle *El*, or *In*. 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; where the letter *Beth* twice construed with the verb return is of the same signification with the foregoing particle *Nal*, i.e. upon, or, unto; as otherwise also the particle *in* or, *into*, both in our own and other languages, is taken for to, or, unto when it is construed with words signifying to go, travel, turn, return, as to go into the field, into the wilderness, into a city, countrey, i.e. to, unto, or towards it, insomuch that some do hold it needless, by reason of the letter *Beth* to read here, turn thee with (or through) thy

thy God i. e with or, through the grace or help of thy God; whereof the understanding reader may judge himself; and Compare the annotat on Joel 2. 12,] thy God: [i. e. that from the begining shewed so great mercies to your forefather, and by him unto your selves, as above] *keep mercy and judgement, and wait continually upon thy God.* [forsaking all your idols, and vain carnal confidence; so shall ye give God his honour, and not be forsaken by him.]

8 In the merchants [See of this signification of the Hebrew word Canaan, or Kenain, Job 40. on verse 25.] hand is [Heb. from the beginning of the verse, The Canaanite in his hand is, Oth. (he is) a Canaanite, or in anger and detestation, That Canaanite; as if the Prophet should say; That bastard or degenerate issue; he carrieth himself no more like one of Jacob children, but is both in condition and resemblance more like a heathen, and one of Cains brood] *a deceitful ballance,* [Heb. ballance of deceit. See Lev. 19. 13. 35. Deut. 25. 13. 1 Thes. 4. 6.] he loves to oppress. [as well by subtil and unjust practise in his dealings, as by wilful and violent seizures and robberies. The whole verse implies in opposition to what was said before: Ye are so far from shewing mercy and doing justice, that ye are practising the clean contrary.]

9 *Nevertheless, Ephraim saith, however I am grown rich, and have gotten me great wealth,* [Hebr. found me, &c. as Gen. 26. 12. Ezra 7. 16. Prov. 8, 9. &c. as if they said, Let the prophets say what they will, it goeth still well with us, therefore God cannot be so much displeased with us, as they would make us believe. This was one of their shameless hypocrisies wherewith they encompassed God as it were and his prophets. Compare Amos 6. vers. 13] (in) *all my labour they shall finde me no unrighteousness;* [understand the labour and pains which they took to grow rich, or the riches which they got by their labour. Oth. *all my labour is not enough for me,* as the Hebrew word to finde, or be found, is sometimes used. See Num. 11. on vers. 22. we desire to get and to lave more still, we must go on as we began.] *that were sin.* [as if they said, it is plain by our prosperity, that we do not sin so much in using such and such means to grow rich; what need then these busie men, the prophets be thus clamouring and carping still at our practise? Oth (he hath) unrighteousness. i. e. he is lyable to suffer for unrighteousness, that (hath) sin, we are not punished, (argue they) therefore, we are clear of sin.]

10 *But I am the LORD thy God,* [Not to dishearten the faifthfull and elect, by these sharp reproofs that went before, the LORD, (according to his custom) subjoynes this comfort here, for to assure his, that He, notwithstanding all this; would faithfully keep his covenant of grace, in the Messiah, with his chosen Israel. But otheis take these two following verses, as a relation of Gods mercies in former and latter times, shewed unto his people, thereby to convince them, that he was the sole Author of all their welfare, and that they have not the least ground to boast of their own abilities, how presumptuously soever they did it, as was shewed in the precedent text.] even from the land of Egypt, [i. e. ever since I brought you forth by the hand of Moseh, out of Egypt; when I made my covenant with you, and gave you my lawes; which time God elsewhere calls their youth. See above. chap. 2. verse. 14. Jer. 2. vers. 2, &c.] *I shall make you dwell in tents yet:* [these promises, looking to the time of grace in the new testament, are set forth in termes and phrases taken from the state and condition of the old testameat. Compare above chap. 2. verle 13, 17. and 11. on verse. 11] *as in the dayes of the congregation.* [as in the wilderness I caused you to camp pleasantly in your tents, round about the tents of the congregation; so also will I cause you yet in the time

of the new testament to campe and take place in my Church, by the preaching of my gospel; where you shall have your Assemblies to worship me. Oth. *as in the dayes of the set high-time,* to wit the feast of the leaf huts, when for a certain time you had your abode in tents or huts, to minde you of your wandring through the wilderness, and to rejoice in the mercies I bestowed upon you. Or it may be understood of all the high-times or feasts, whereon, they were likewise to set up abundance of tents without the citie because of the multitude of people meeting then together.]

11 *And I will speak to [or, by,] the Prophets, and I will multiply the vision:* [that is, I will anew most gloriously reveal my self by the plentiful preaching of the Gospel, which shall be made unto you, by the Prophet of all Prophets, the Messiah, and by his Apostles and other teachers of the new testament; with sending forth the gifts of my spirit. Compare Joel 2. 28, 29. Act. 2. 16, 17, 18, &c.] *and by the ministry [Heb. hand] of the Prophets, will I propound Parables.* [i. e. teach men in a most familiar and plain way. Compare Mat. 13. 34, 35, &c.]

12 *Affredly Gilcad* [See above chap. 6. verse 8. with the annotat. Here the Prophet reassumes his former reproof-sermon] *is unrighteousness,* [i. e. nothing but unrighteousnes, meer injustice, full of violence and wickednes. Oth *idolatry,* because the Hebrew word is sometimes taken for an *idol, idolatry, idolatrous worship.* See 1. Sam. 15. 23. I J. 66. 3. these words may also be taken thus: *is Gilcad iniquity?* as if they objected to the prophet, Darest thou lay that to their charge? whereupon the Prophet should make his answer as followeth] *they are meer vanity;* [Heb. *only &c.* i. e. they are given to nothing but to all manner of Idolatry, or; certainly they are vanity] *at Gilgal they offer oxen:* [See above chap. 4. on verse. 15.] *yea their altars are as stone (heaps) upon the furromes of the field.* i. e. all the land is full of their idolatrous idols.]

13 *Ter faub* [Here now again is set before their eyes the low and troublesome condition of their forefather Jacob, to shew what would have become of them all, if God had not by a most singular mercy, turned all to the best that happened to him, and dealt with them as followeth in the next verle. Compare Deut. 26. 5. with the annot.] *fled to the field of Assyria:* [viz, before his brother Esau; See Gen. 27. 42, 43. and chap. 28. 5. &c.] This seemeth to be the plainest reading and fence of these words, *field,* that is to say, land here, as Obad. vers. 19.] and *Israel served for a wife* [Jacob served Laban for Lea and Rachel] and kept (sheep) for a wife.

14 *But the LORD carried Israel out of Egypt,* [i. e. the people of Israels or Jacobs posterity] *by a Prophet* [the great Prophet Moseh] *and by a Prophet he was kept.* [i. e. God kept and preserved them by Moseh, as a shepherd doth his flock; this is said in regard of Jacob his keeping sheep, spaken of in the former verl.]

15 *Ephraim (on the contrary) provoked him very bitterly to anger,* [Heb. (with) bitternesses. Others (with) high places, heights, tops, idolatrous pillars, or, pillar-images; see of the word Tanturim Jer. 31. on verse. 21.] *therefore he [i. e. God, whom he did not know, nor fear, nor serve. See Mal. chap. 1. verse 6.] shall leave [or spread forth] his blood upon him* [Heb. *bloods* i. e. murders and slaying of the innocent and the punishments thereof. See Gen. 4. on verse 10. and 37. on verse 26. and Jud. 9. on vers. 14. or, leave his blood upon him. i. e. leave them in their pollution and sins without cleansing them from the same. Compare Ezek. 16. vers. 6. 9. Joel 3. 21.] *and his LORD shall recompense him his reproach,* [i. e. God shall avenge upon them the reproach and contempt, which they did put upon him, his prophets, and all the godly.]

C H A P. XI II.

Ephraims authority and excellency dieth and vanisheth through Idolatry, ver. 1. &c. a representation of Gods terrible anger, provoked by Ephraims base unthankfullness against their onely and gracious Saviour, from vers. 1. to 4. the cause of Israels corruption and the approaching miseries, is idolatry, vain confidence, and stupid impenitentie, 9. gracious Gospel promises for Ephraim, after the foregoing destruction, 14.

WHEN Ephraim spake, men trembled; [Oth when Ephraim spake trembling, or, *when trembling* Heb. *when Ephraim spake, trembling*; (substantive) the meaning is. The tribe of Ephraim was in former times, answerable to the blessing of the Patriarch Jacob, Gen. 48. 19, 20.] Of the authority and power in Israel, that every one trembled as it were, when he appeared resolvedly in a busines, whereby also in the time of King Rehabeam it came to pass that he first assumed the kingdom of the ten tribes unto himself by means of the first King Jerobeam, see Jud. 8. 1, 2, &c., and 12. 1, 2. 1 K. 11. 26. and chap. 12. 20.] he exalted himself, [to wit to the kingdom. Of the Heb. word that signifies exalting there is derived another, signifying a Prince, Ruler, Governour, that is exalted above another, which is here aimed at] but he is become guilty on Baal, [Baal's idolatry. See ab. chap. 2. 8. 13.] and is dead, [that is, he hath now lost all that authority, and is decayed to a very miserable and contemptible estate, both with God and men at home and abroad. (Compare the phrase with Psal. 31. 13. and 88. 4, 5, 6. and 143. 3. Isa 59. 10. Amos. 2. 2. Ephes. 2. 1. Rev. 3. 1. and 20. 5.) the royal dignitie it self is taken away from him. See, 1. King. 14. 10, 11. and chap. 15. 27, 28, 29, 30. and Compare. verl. 3.]

2 And now they went on to sin, and made a molten image of their silver, [Understand the idolatrous image of a calf (whereof see in the sequel) and others such like even as they pleased and fancied, and not at all, as God would have it. Of the word *sins* in matters of Idolatry, See above chap. 8. on verse. 11.] *idols*, [See above chap. 8. 4.] according to their understanding [i.e. shaping and dressing them with all the art and skill they could. Compare Fer. 10. 3, 14, &c.] which are all together smiths work: [a mocking at the vanity, folly and siivolousness of this idolatry. Compare above chap. 8. 6, &c.] whereof they say nevertheless; [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 man*, or, *men*] ought to kiss [viz. religiously, with divine worship. Compare Gen. 41. 40. 1 King. 19. 18. Job. 31. 17. and see the annotat. there] the calves. [first set up at Dan and Bethel, and afterwards, probably, in divers other places besides. See 1. King. 12. 28. according as from time to time they increased in idolatry; the meaning they drive at is, such men or such among men, as mean or intend to offer unto God, they must worship these calves, as their Gods. See 1 Kings. 12. 28. and compare the phrase with Isa. 29. 19. where it is said, the *needy*, or, *desirous* (ones) of a *man* (or, *men*) i.e. among men such as among men are needy or necessitous; again, the *miserable* of the *sheep*, Zech. 11. 7, 11. for miserable sheep, or the most miserable among them, and many such like.]

3 Therefore they shall be as a morning cloud, and as an early coming dew, that passeth away: [i.e. they shall soon and easily pass away and come to nought with all their shews and flourishings, as these comparisons import. Compare above chap. 6. 4.] as chaff from the threshing floor, and as smoke is stromed away out of the chimney, [or window. Oth. *smoke-hole*, or, *opening*, whereby the smoke is let forth.]

5 Yet I am the LORD thy God; from out of Egypt [As above chap. 12. 10.] therefore shouldest thou know no God but me alone; [Oth. and thou knowest no God &c. viz. at that time, when thou wast not fallen away yet to idolatry] for there is no Saviour besides me.

5 I have known thee in the wilderness; [i.e. I loved and provided for thee there, as Amos 3. 2. See Psal. 1. on verse 6.] in a very hot country. [and consequently, a dry and barren one, extreamly troublesome. See Deut. 8. 15. and ch. 32. 10.]

6 After that, according as their pasture was, [i.e. after that they came forth out of the wilderness into the fat soil of Gilead, and further into the land of Canaan, meeting with affluence and abundance of all things. See Deut. 8. 7, 8, 9, 10. and chap. 32. 13, 14.] they grew full; being full, their hearts exalted it self: [whereof God had timely forewarned, and forthwith punished them. See Deut. 8. 11. and chap. 32. 15, 19, 20, &c.] therefore they forgot me. [Hos. 8. 14.]

7 For this I became unto them as a fierce Lion; [i.e. I dealt severely and terribly with them, as happened frequently at first, in the time of the Judges, by sundry enemies seated about them, and afterwards, when they were divided from Juda by the Assyrian Tiglath-Pileser &c. See 2 Kings 15. 29. Howbeit some take both this and the following verse for the time to come, as a prophesie of that desolation, which should be made by Salamanassar. Compare above chap. 5. 14. Lxx. 3. 10.] I lurked for them by the way, as a Leopard. [Compare Fer. 5. 6.]

8 I encountered them, [Or will encounter them, and so in the sequel] as a Bear bereft of her whelps, [Compare 2 Sam. 17. 8. Prov. 17. 12.] and tore the lock of their heart; [i.e. their heart, or hearts cover, to suck or drink their hearts-blood, as savage ravenous beasts use to do] and I swallowed them there [upon the place, as they say, or there where they had committed the foreaid abominations, in Canaan or Gilead. Some apply it in particular to Tiglath-Pileser his invasion, 2 Kings 15. 29.] as an old Lion, the wilde beasts of the field did rear them [Oth. (or as) an (other) wilde beast of the field (that) split (or clave) them asunder: understand the cruel heathenish Enemies, by whom God had, or yet would deal thus with them.]

9 It hath corrupted thee, O Israel, [It, to wit, thy idolatry and wilful wickednesse, spoken of above verse 2. 6. Oth. he hath corrupted thee, viz. Ephraim (spoken of both before and after this passage) he it is, that brought Israel, (i.e. the ten Tribes) into this destructive condition, by means of his king Jerobeam, (hinted in the next verle, to which also some apply this) Compare bel. chap. 14. 5, 6. where him is expressed, verl. 5. and who that should be, is shewed verle 6. viz. Israel. Compare also ab. chap. 12. 5, 6. and elsewhere) who together with his princes during the 22. years of his reign (1 Kings 14. 20.) contrived and advanced this abominable Idolatry, by all the subtleties and violences they could invent, whereby Ephraim not only died himself, (as above verle 1.) but also by his Baals and calves-worship, and all manner of thence ensuing enormities and abominations precipitated all Israel besides, together with himself, into death and perdition. See 1 Kings 14. 15, 16. and chap. 15. 30. and chap. 17. 21, 22, &c. which could not happen otherwise, for no salvation or help is to be sought or found any where but with the onely true God, as followeth here, and is testified above verle 4. whom they forsaking, and seeking for help and salvation elsewhere, they must needs be wholly corrupted and utterly perish together]. for in me is thy help [and not in your Baals, golden Calves, Kings, Princes, Champions, strong holds, fenced cities, Leagues and Alliances, wealth and riches, &c. wherein ye, according to Ephraim's example,

and advice, did put your hope and confidence : otherwise this verse may be read thus. *It is thy perdition, or, undoing, or, it hath corrupted (spoiled) thee, O Israel, that thou hast (rebelled) against me,* which translation, (being somewhat difterent, in a good sense) is likewise plain and blameless. the last words in the Hebrew properly are thus, *in me, in thy help.* Of such a use of the Hebrew letter Beth see *Psal. 54.* on verl. 6. or thus ; *but in me is (that) which may (be) for (tend to) your help.*]

10 *Where* [See of the Heb. particle on verl. 14.] *is thy King* [viz. on whom thou didst so much rely, and firmly hope, he would have saved and defended thee well enough : thus the *LOKD* doth mock their vain confidence speaking of the time to come as already past or present. Compare above chap. 10. verl. 3.] *now?* [thus the Hebrew particle *Epho* is likewise used for *now* or *then*, to compleat a sense : *Job 9. 24.* and chap. 17. 15. and chap. 19. 6. *Isa. 19. 12.* and 22. Oth. *I shall* (or, *should be*) *thy King, where is there (another) that he &c. or that should save thee.* Or, *I shall be there (but) where is thy King &c.* as if God should say, *I am and abide the same for ever,* (see *Exod. 3. verl. 14.*) therefore ye ought to have sought your help and salvation in me ; 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 Council and Gouvernours, that should have assisted the King, to protect you] of *whom ye said ; give me a King and Princes ?* [viz. in the time of the Prophet Samuel. See *1 Sam. 8. 5.* unless it were, that those of Ephraim may have used such language, suitable to their haughtiness and insolence, in the time of Rehabeam, when they separated themselves from Juda, and made them a King of their own, over the ten Tribes, which God by his secret Counsel so ordered and declared, as done by himself (*1 Kin. 11. 31, 35.*) although the peoples guilt was nothing the less]

11 *I gave a King in mine anger* [Meaning Saul : some apply it to the first King of the ten Tribes, being of the tribe of Ephraim, and having corrupted Israel, as above ver. 9. See further. *1 Sam. 8. 7, 8.* and *1 Kin. 11. 33.* above here chap. 8. verl. 4.] and took (him) away in mine indignation. [viz. Saul. See *1 Sam. 15. 23.* 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 Salmanaser, and in whom the Kingdom of Israel ended, *2 Kin. 15.* Compare above cha. 10. ver. 3. 7, 15. Others understand it in general of the Kings of the ten Tribes, with whom God is dealing here (compare above chap. 8. 4 and 7. 16.) and read it thus. *I give a King, &c. and take (him) &c.]*

12 *Ephraims iniquities* [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 up together 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 *Job 14. 17.* *Lam. 1. 14.* *Deut. 32. 34.* and see the annotat. there.]

13 *Pangs of a travailing (woman) shall come upon him :* [i.e. very great and grievous troubles and distresses, as elsewhere frequently] *he is an unwise child ;* [i.e. as a most senseless, or froward, or mis-shapen child, that labours nothing to facilitate his own birth, and stands, (as we use to say) in his own way and light.] for (else) he would not be tarrying any time in the birth of children. [Or, thus : for he stands not timely, (or, in due time) in the bringing forth of children, i.e. in the womb, or birth labour. Compare *2 King. 19. 3.* and see the annotat. there. Some understand it of the chair, wherein the travailing woman sitteth. The sense is, that Ephraim, in stead of timely preventing his approaching calamity, by serious and active repentance, he continueth obstinately to persist in his wickedness and

impenitency against all exhortations warnings & threatenings whatsoever ; even as a child in the birth, that by its un- or ill-disposednes destroying it self and mother at once, when as other, even the most senseless smallest creatures know by a natural instinct, how to dispose themselves for to avoid the danger in this behalf.]

14 (Yet) [Here the *LORD* infests again an excellent Evangelical promise, for the comfort of his Elect and penitent children. Compare above cha. 12. v. 10, 11. with the annot. as if the *LORD* should say ; the unfaithfulness and protracted repentance of the generality of this people, shall no whit retard or disannul my faithfulness and the truth of my gracious promises, see *Rom. 3. 3.* and *11. 1, &c.*] *I will deliver them from the power of hell ; I will free them from death :* [Heb. from the hand of hell, &c. i.e. the graves. See *Job 5.* on verl. 20. *Psal. 49.* on verl. 16. the meaning is, I will deliver my chosen Israel, through the Messiah, *Jesus Christ*, from all their spiritual enemies, and cause them to rise from death, (which had power over them through sin,) unto the glory of eternal life. See *1 Cor. 15. 54, 55.*] *O death, where are thy pestilences ?* [i.e. where is all thy poison, or, venomous power, or, thy strong pestilence, whereby thou didst bear so much sway and madest such havock among my people ; the plural number, serving here as elsewhere, for the exaggeration or aggravation of the thing spoken of. The sense is, as if God should infer, these plagues are nowhere more to be found ; they are altogether made void, and destroyed. With this allocution God defies & insults over death and grave, in triumph as it were over their conquest. (Comp. *Isa. 25. 8.*) the Hebrew particle is here twice (as also above verl. 10.) rendered, *where*, out of *1 Cor. 15. 55.* where the Apostle doth alledge and expound it thus : also the Greek Translatours (and the Chaldee paraphrase as likewise, verl. 10.) had done, and some of the Hebrews themselves approve of : otherwise we may also read thus ; *Death I will be thy pestilence, grave I will be thy destruction.* Hell where is thy destruction ? [or, consumption, rooting out, cutting off, the like Hebrew word we have *Deut. 32. 24.* *Pf. 91. 6.* *Isa. 28. 2.*] Repentance shall be bid from mine eyes. [i.e. it shall never repent me to have past those gracious Decrees, I will perform the same without fail. That which is hid before Gods eyes is not at all, and therefore there shall be no repentance at all in God of his promise.]

15 *For he shall bring forth fruit among the brethren.* [i.e. Ephraim, how small appearance or likelihood soever there be now of it, shall yet, being planted in my Church, bring forth, as a good tree, very good fruits, i.e. having gotten faith and repentance, he shall be practising of good works. See *Mat. 3. verl. 8, &c.* This promise, by the word *aphi i.e. te shal bear fruit, or be fruitful*, doth very sweetly allude to the name of Ephraim. Compare below cha. 14. 7, 8, 9. Oth. for *he* (the Messiah, Ephraims Redeemer or deliverer spoken of before) *he shall make him (Ephraim) fruitful :* understanding moreover all the rest of this chapter, of the power and might of Christ against His, and his Churches foresaid enemies]. (but) *there shall come an eastwind,* [Here the Prophet returns to his reproof-sermon. Compare above chap. 12. 12. understanding by this Eastwinde the Assyrian, or the desolation, which he should cause and make in the Land. Compare above chap. 4. on verl. 19. and 12. on v. 2. and *Eze. 19. 12.*] and a wind of the *LORD*, coming up out of the wilderness ; [and consequently very powerful, uncontrollable, unavoidable, passing through all. Such a one as God himself would raise, through his righteous Judgement, for the punishment of Ephraim, until Christ should gather them again] and his spring rain shall dry up, and his fountain shall grow dry ; [viz. Ephraims and the rest of the Tribes that did follow his evil example, i.e. they shall be bereaved of all the power and wealth, which through Gods blessing they enjoy, as is made plain by the

the sequel] the same [viz. wind, that is to say, the enemy, the Assyrian, that was just now compared to the Eastwind] shall spoil the treasure of all desirable [as Nah.2.9.] household stuff. [See of the Hebrew word Levit.15.on verl.4.and Ezech.16.on verl.17.]

C H A P. X I V.

Israel is exhorted to true repentance, and taught how to practise the same verl.1,&c. with gracious promises of the grace and blessings to come, under the Messiah. 4. They are further directed heedfully to observe, consider and put in practise both these and all other godly instructions, 10.

Samaria shall be laid waste: [As well the capital or mother-city, as the country and region about the same. See 1 King.13. on verl.22. and chap.16.on verl.24. This verse belongs yet to the former chapter: See the fulfilling of this prophecie, 2 Kin.17.5,6,&c.] for she hath been rebellious against the LORD her God: they shall fall by the sword, [the inhabitants namely] their little children [see of the Heb.word Ps.8.on verl.3.] shall be dashed in pieces, [Hos.10.14] and her [viz. Samaria's] (women) with child [Compare above chap.13.8.] shall be cut up.

2 Convert thy self, O 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 cha. 4. 5. and 5.3.]

3 Take (these) words with you, [Understand the confessio-
n of your sins, with fervent and faithful prayers for grace
and forgiveness, joyned with sincere promises of thank-
fulness, whereof the patern followeth] and convert your
selves to the LORD, say to him; Take away all iniquity,
[i.e. forgive it, impute it not. See Psal. 25. on verl. 18.
and 32.on verl.1.] and give the good; [i.e. all manner
of spiritual and temporal blessings or mercies and bene-
fits: see Mat.7.verl.11. Compare with Luke 11. verl.5,
13.] so shall we pay [i.e. shew our due thankfulness for
thy undeserved mercie] the bullocks of our lips: or thus,
bullocks, i.e. the beasts themselves, of our lips: or
bullocks, (with) our lips; or, as if they did say, we
know well enough; that thou art not satisfied with
the slaying and offering of beasts, therefore we shall of-
fer unto thee the spiritual sacrifices of praise and
thanksgiving. See Psal. 50.14. and 69.31.32. and 116.
12.15. Heb.13.15.&c.]

4. Assur shall not save us; [We will not put our trust any more in men, or, without thee; all besides
thine being vanity, and the relying on it, apparent ruin.
See above chap.12.2,&c.] We will not ride upon horses,
[Heb. horse, i.e. We will confide no more in any humane
means, nor travel to and fro, or send abroad for help
and confederacies; compare above chap.5.13. and 7.11.
and 12. 2.] nor say (any) more to the work of our hands
idolatrous images and representations; See above cha.13.
verl.1,2,&c.] Thou art our God: [or Gods] however
[thus the Hebrew word is likewise used, 1 Sam. 15. 20.
or for yet, or, let I pray, as petitioning] an orphan be-
tided by thee; [A very pathetical conclusion of this peni-
tent and faithful prayer whereby they acknowledge, that
there is no salvation for them any where but in God
alone, they being here on earth, (much like an orphan)
wholly destitute of any humane help, and are humbly
confident, that God will not reject such orphans, crying
unto him for mercy and compassion. Compare Lam.5.
3. and Psal.10.14. and 68.6. and 146.9. Job.14.8.]

5 I will heal (or, cure) their backslidings; [A most
sweet and fatherly answer and promise of God, upon the
foregoing penitent petition, forgiving them all their
evil, and giving them his good things, as they desired
above verl.3. See Psal.30. on verl.3.] I will love them
freely: [or, liberally, from a good heart (as the saying is)

compare Deu.30.9. Jer. 32.41,42. John 18.26, 27. and
see of the Heb.word, Lev.7.on verl.16. Job.12.on ver.21.]
for mine anger is turned away from him. [viz. from
Israel, expressed by name presently in the next verse, and
above verl.2.]

**6 I will be unto Israel, as the dew, he shall blossom, as
the lily:** [These promises, representing by very elegant
comparisons, the grace of Jesus Christ, and the abundance
of spiritual gifts, do all belong to the Covenant
of grace in the New Testament, and are grounded upon
the Messiah, our Lord Jesus Christ, in whom all pro-
mises are yea and Amen, 2 Cor.1.20.appertaining to all
Israel, that is, to the whole Church of believing Jews
and Gentiles. Compare above chap.13.on verl.14.] and
he shall cast forth his roots, like Lebanon. [i.e. like the
trees, that stand on mount Lebanon; (and so verl.7.)
where the sweet-smelling frankincense doth grow, from
which it is conceived this mountain had its name: for
Lebona doth signify frankincense, and this mountain is
called in Hebrew Lebanon.]

7 His shoots shall spread themselves abroad [Heb. shall
go &c.] and his glory shall be as the Olive-trees, [Com-
pare Isa.60.13. Jer. 11. 16. Ezech.31.3,7,8,9.] and he
shall have a smell like Lebanon.

8 They shall return, [i.e. the true Israelites shall
convert themselves; as they are exhorted to do above
verl.2.] sitting [Oth. read the verse from the beginning
They shall sit again] under his shadow; [refreshing them-
selves and being secured under the LORD his fatherly
Protection. See Ruth. 2. on verl. 12. Psal. 91.1.] they
shall bring forth to life, as corn, 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
cause likewise others, by means of teaching and edify-
ing, to bring forth the like, through the powerful work-
ing of the holy spirit, that quickens us unto good. Com-
pare Psal. 72. 16. and see the annotat. there] his remem-
brance shall be as the wine of Lebanon. [viz. the remem-
brance of the converted Israel: that is, his Name, Fame
and report shall be as sweet and acceptable as the noblest
wine of Lebanon. Oth. his fragrance, or smell; because
the Heb.word signifying remembrance seemeth sometimes
to be used for smell, according as a sweet perfume causeth
one to remember, see Isa.66.3. again Lev.2.2,9.Num.5.
26. and Psal.20.4. with the annotat. Some do apply it
to the remembrance of God, which should prove very
pleasing and acceptable to the believers, 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 cha.12.
ver.1,&c.or it may be taken for the words of converted
Ephraim, thus; Ephraim (shall say,) &c.] what have
I more to do with the idols? [Heb. what (is) to me and
the idols? See 1 Sam. 16. on verl. 10. and of the word
idols, above cha.8..on ver.4.] I have heard him, and will
look upon him; [this seems to have regard to the prayer
made above verl.3,4. Oth. I will hear (him) or, I do
bear and regard (or, look upon) him, viz. 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.24.6. as before I watched him for
evil; above chap. 13.verl.7. Oth. I have regarded him]
I will be unto him, as a green firre-tree; [which keepes
its verdure or leaf (as Herbarists testifie) all the winter
long and yields a very refreshing shadow: so, doth God
imagine, will I refresh them against the heat of all ad-
versities and persecutions] thy fruit is found out of me:
[whereof see above cha.13.15.that is, through my graci-
ous and powerful working ye shall be fruitful for good;
your fruit shall be sure, see Job.15.ver.1,&c. Psal.1.3.&c.,

and compare above ver.6,7,8. and for the word found or, with being found, compare Mich. 1.13. Zeph. 3.13. Mal.2.6. 1 Pet.2.22. again Num.11.on ver. 22. Psal.46. on vers.2.]

10 Who is wise ? let him understand these things ; (who is) understanding ? let him acknowledge (or, know) them : [An elegant conclusion of this Prophecie, 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, 2, &c. and as to this manner of asking, compare Deut.20.ver.5,6,7,8. Ps.25.

12. and 34. 23. and 107.43. Oth. by way of complaint, who is wise and understands these things, understanding and knows them ? as if the prophet had said, alack there are but few that have this wisdom. Compare Jer.9.12.] for the wayes 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 vers. 4. Psal. 25. on vers.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. Mat.11.4.1 Job.5.vers.3,&c.] but the transgressours [or, revolting ones, back-sliders] shall fall therein. [i. e. they shall take offence and stumble thereat, and fall away. See above chap. 7. 13. and Isa. cha. 8.14. Luke 2.34. 2 Cor.2.16,&c.]

The end of the Prophet Hosea.

THE PROPHET JOEL.

The Argument of this Book.

IN this Book the people of Juda, in the first place, are roused up to consider of the sad condition wherein the whole Land was at that time, because of the fearful plague of all manner of vermine and drought ; and thereupon 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 counsell : after that, the spirit of the LORD doth prophesie further on this occasion ; of the blessed estate of the Church under the Messias : of the sending forth of the holy Ghost, and the preservation, of the Church in the dismal later days, together with the judgement of God upon all wicked enemies, and the everlasting happiness of his Church.

JOEL.



JOEL

CHAP. I.

The Prophet, at Gods command, setteth forth before the people the fearful plague of all manner of Vermine, and exhorteth them to take special notice of and consider the same, verse 1, 2, &c. as also to mourn and lament; with a command to fast and pray by reason of it, 14.

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

2 Hear this, ye Eldest (ones) [i. e. those in *Juda*, which are, governing the rest, and which have more experience of things and times than others. See *Exod. 3. 16.* and *Lev. 4. 15.* with the annotat. Or plainly, ye old (ones) *viz.* in years, that have heard and seen more, than the younger sort, or the middle-aged among you,] and give ear, all Inhabitants of the land: did this happen in your dayes? [Do ye know or remember the like plague as is related in the sequel?] or also in the dayes of your fathers? [*Exod. 10. 4. 5, 6, 14, 15.* there is likewise mention made of a grievous plague of grasshoppers upon the *Egyptians*; but the same continued not so long, nor w^t there so many kindes of that destroying vermine, as here in the land of *Juda*, the one after the other, however the peoples stupideitie was so great, that they were little sensible of it unto amendment; which is the reason, that God seeks to stir them up by this prophet in manner as followeth.]

3 Relate thereof unto your children, and (let) your children (relate it) to their children, [Compare *Exod. 10. 2.* *Psal. 78. 4, 6.*] and the children of the same to another generation. [i. e. to the succeeding one, or to their posterity.]

4 That which the caterpillar left, the grasshopper hath devoured, and that which the grasshopper left, the Beetle hath devoured, and that which the Beetle left, the palmer-worm hath devoured. [H. b. the remnant of the caterpillar, &c. At what time this terrible and long continuing plague of these insects, accompanied with an excessive drought befel *Juda*, is uncertain. Some refer it to the time of *Elias* and *Elija*, or when *Foram* reigned in *Israel*, and *Iosiphat* in *Juda*. See *1 Kingi* 17. 1. &c. and *2 Kingi* 4. 38. Others compare it with *Ier. 14. 1.* as also with *Amos 1. 2.* and *chap 4. 6, 7, 8, 9,* &c. Some conceive that by these destroying creatures are figuratively understood the *Affyrans* and *Chaldeans*, by whom the

land should be extreamly laid waste. The prophet doth indeed speak sometimes in past and present time, and sometime in the future; See bel. verse 15. and chap. 2. 1. because this plague lasted for some years, bel. chap. 2. 25. Yet some do hold, that this was a judgement to come; and that the Prophet doth prophetically speak of it as present.]

5 Awake ye drunken (ones) and weep, and howl a^g ye wine-swillers, for the new wine, because it is cut off from your mouth. [In regard that the vine was utterly consumed by the aforesaid vermine, as followeth verl. 7. Compare *Amos 4. 9.*]

6 For (there) is a people come up upon my Land, mighty and without number: [Understand the infinite swarms of the aforesaid vermine, or insects, which God being greatly provoked by the sins of his people, should cause to come upon his own holy land, being improperly called a people or nation. See bel. chap. 2. 2. and compare *Prov. 30. 25, 26.* and the annotat. there. Of *Canaan*, that God calleth it his Land, see *Hof. 9. 3.* with the annot. and so bel. ch. 2. 18.] his teeth are Lions teeth, and it hath the cheek-teeth of an old lion. [hereby is signified the greedy condition, devouring waste, and notable strength of those creatures. Compare *Revel. 9. 8, 9, 10.*]

7 It [viz. that aforesaid people, i.e. those devouring creatures] hath made my wine a desolation. [Compare *Hof. 2. 8.* God speaketh thus to shew that he doth not spare his own good Creatures and gifts, in punishing the sins of men] and my fig-tree a scum: [i. e. it fades away, comes to nothing, or spunge, Oth. peeling, making bare, so that the skin or peel is eaten off, whereby the figs are made bare and naked as it were, and change their hue into paleness. Compare *Isa. 24. 7.*] They have made it quite bare, and cast it down, his branches are become white. [or pale, pallid, whereas on the contrary the lappie branches are green and pleasant.]

8 Lament [O Jerusalem,] as a virgin that is girded with a sack, [See *Gen. 37.* on verl. 34.] because of the man of her youth. [i. e. her Bridegroom, or suitor (as some think) that died whiles they were betrothing, or soon after, i. e. mourn bitterly. Compare *Mal. 2. 14, 15.*]

9 Meat-offering and drink-offering is cut off from the house of the LORD: [See *Leyti. 2.* on verl. x. and *Exo*

29. 40. Numb. 15. 5, 7, 10 and 28 7. The meaning is, that but few of such offerings were brought to the house of the *LORD*, through the great scarcity of meat and drink, so below vers. 13.] the priests, the *LORDS* ministers, mourn, [seeing the service and worship of God neglected and themselves thereby deprived and destitute of maintenance.]

10 The field is laid waste, the land mournes; for the corn is wasted, the new wine is dried up, [The vines being scorched and withered. Oth ashamed, as not being able to shew forth anie good fruit, in a figurative expression] the oyl is faint. [even as fruit-trees are said to be weak, sick, ill, when they fail and do not bear.]

11 The husbandmen are ashamed, the vine-dressers bowl, [Or be ashamed ye husbandmen, bowl ye vine-dressers] for the wheat, and for the barley: for the harvest of the field is perished. [this clause hath relation to the husbandmen, as the beginning of the next verse doth regard the vigneron, or vindressers.]

12 The vine is withered, [Or, ashamed as below vers. 10.] the fig-tree is faint; the pome-granate-tree, also the palm-tree and apple tree; all the trees of the field are withered; yea the cheerfullness [which men used to shew in the time of a good harvest. See Psal. 4. 8. Isa. 16. 10. Jer. 48, 33. Hosea 9. 1. with the annotat.] is withered from the children of men. [Or, ashamed among &c. as in the beginning of the verse, that is, as it fairs with the land, so it doth also with mens hearts; there is nothing to be seen but sadness, meagerness and confusion; joy and gladness dare not shew the face, as it were, all the land being filled with mourning.]

13 Gird your selves about, [To wit with sacks, in token of mourning, as above vers. 8. and here in the next words] and lament ye priests; bowl, ye ministers of the altar; enter in, lie all night in sacks, ye ministers of my God; for meat offering and drink-offering is forbidden from the house of your God. [as above vers. 9.]

14 Hallow a fast, [i. e. by a holy meditation of this heavy judgement of God fitting and preparing your selves, appoint and set apart a certain time, wherein ye may solemnly meet, and abstaining from meat and drinck, both outwardly and inwardly humble your selves before the *LORD*, publickly professing and acknowledging your Repentance, and submissively asking mercy and forgiveness, and so below chap. 2. 12, 15.] proclaim a prohibition-day, [See Lev. 23. on vers. 36.] gather the eldest, [i. e. the Rulers and Governours, See above on vers. 2.] (and) all inhabitants of this land, (to) the house of the *LORD* your God: and call unto the *LORD*.

15 Ah, that day! [These and the following words to the end of this chapter, are taken by some to be a form, or patern(prescribed to the people of God by the Prophet) of a penitent lamentation, to be made unto God, because of this heavy punishment; adding only to the end of the former verse the words saying; others hold them to be the words of the Prophet himself; taking up this lamentation before the people, that by his example they may be awakened and stirred up to the serious consideration of this judgement of God; both in a good sence,] for the day of the *LORD*, [i. e. the appointed time, wherein the *LORD* will punish his peoples so below chap. 2. 3. See Psal. 37. on vers. 13. and Ezeek. 30. on vers. 2.] is nigh at hand. [from these words some do gather, that the judgement before rehearsed, was to come yet, or drawing neer. Compare chap. 2. 1. others think, that this hath respect to an other judgement to come, which should be more heavie yet, then the present, by reason of the peoples fencelesnes and impenitencie under the fearfull plague of all these devouring loathsome creatures and grievous drowth] and shall come as a desolation (or

devastation) from the almighty. [that hath power and ability sufficient, as well to punish, as to reward; so that none shall be able to avoid or prevent his day of execution. See of the Hebr. word *Shadai*, Gen. 17. on vers. 1. and Compare Isa. 13. 6.]

16 Is not the meat cut off before our eyes? joy and rejoicing from the house of our God? [In regard that there were no more thank-offerings brought in and offered, whence it may be gathered, that by meat or food before mentioned, there may be understood, not onely common food but also especially the offering or oblations themselves. Compare Mat. 1. 7. 12. and see Lev. 3. 11. Ezeek 44. on vers. 7.]

17 The grains are rotted under their clods, [i. e. the seed that was sown is spoiled in the ground, through the great heat, the want of seasonable rain, and the like casualties] the treasures are laid waste, [i. e. the places, whereina the treasures, that is the fruits of the land (as Jer. 41. 8, &c.) are wont to be laid up and kept; the storehouses, granaries &c. they are empty and bare, the prophet implies] the barns are broken down: for the corn is withered.

18 O how fightheth the cattle! [For want of fodder, figuratively spoken, as below vers. 20. crieth &c.] the herds are fainting; [or how are the beards fainting? or, astened, amazed, understand this of the herds of great cattle,] for they have no pasture; the sheep flocks also are laid waste. [i. e. the smaller sort of cattle.]

19 To thee, O *LORD*, I call; for a fire hath consumed the pastures of the wilderness, and a flame hath kindled all the trees of the field. [i. e. the great heat and drough, or, the foresaid plague, and the fire of Gods wrath. See Job. 15. 30, 34. with the annot. and so in the sequel.]

20 Also each beast of the field crieth, [See of the Heb. verb Psal. 42. on vers. 2. and compare Job. 39. 3. and Psal. 147. 9. Job. 3. 8. with the annot. Heb. beasts of the field crieth. i. e. each beast] unto the; for the water-streams [or, gulfs, or, dykes, ditches] are dried up, and a fire hath consumed the pastures of the wilderness.

C H A P. II.

The Prophet sets before the eyes of Zion the terribleness of Gods judgements, vers 1, &c. exhorteth to serious humiliation and repentance, 12. enjoyeth fasting and praying, 15. and thereupon promiseth Gods blessing and the plagues removal, 18. he prophecieth further of present and future blessings, and the blessed estate of the church, through the coming of the Messiah and sending forth of the holy Ghost, 21. foretelling withall fearfull troubles in the world before the last coming of Christ, and of the preservation of the church, 30.

B low the trumpet at Zion [viz. to call the people together to the house of the *LORD* for a day of fasting and prayer. See below vers. 15. and Lev. 13. on vers. 2, 24.] and call aloud [Oth. make a broken sound, blow allarm. (See Num. 10. on vers. 5.) as at the approach of an enemy] on the mountain of my holiness; [i. e. upon my holy mountain See Psal. 2. on vers. 6.] let the inhabitants of the land be troubled: [or, all the inhabitants of the land shall be troubled, or, tremble] for the day of the *LORD* cometh, [as above chap. 1. 14. 15. See there.]

2 A day of darkness and obscurity, a day of clouds and thick darkness, [i. e. a time of very great sadness, trouble, misery and distreys, which is frequently in scripture held forth by the word darkness. See Gen. 15. on v. 12. hereby the Prophet understands, the terrible and long

long-continued famine, caused by the vermine spoken of in the former chapter, and by and by again in this, for to stir up the people by the lively representation of the terrors of this plague, to the due consideration of Gods wrath, and unto true repentance] spread forth upon the mountains as the day-break; [this punishment was to surprise the whole land all over as suddenly, as the day-break overspreads the tops of the mountains all at once. Compare Hos. 10. 15. with the annotat.] a great and mighty people, [some do understand the Assyrians and Babylonians hereby (See ch. 1. on v. 6.) but that which both goeth before and followeth, doth plainly speak of these vermin, or devouring creatures, which are expressly compared to horsemen and soldiers, below, v. 4, 5, 7. See further bel. v. 15. yet it may well be, that these plagues were the fore-runners and tokens of the desolations to come by the Assyrians and Babylonians, according to Gods method, of going on to punish as men go on in sin] such as was not of old, [or, in former times, of the Heb. word Olam, thus taken see Fer. 2. on verse 20. and compare further the annot. above chap. 1. on verse 2.] and shall be no more [Heb. shall not add, or continue] after the same, [viz. after the foreaid people] to years of many generations. [Heb. generation and generation i. e. in a very long time, or, according to some, never more.]

3 Before the same a fire doth consume, and after the same a flame burneth; [See above chap. 1. 19. with the annotat.] the land before the same [i. e. before their approach] is as a garden of pleasure, [Heb. a, or, the garden of Eden: see Gen. 2. 8. with the annot. i. e. before this judgement came, the land was like a paradise,] but after the same a waste wilderness, Heb. desert of wildernes; or, of desolation or loathfulness (as some) which one abhorreth and is frightened with and lo below ch. 3. 19. [neither is there any escaping of them. [i.e. nothing, or (as others) no body shall escape this foreaid people, i. e. this vermine this enemy.]

4 The shape of them, is as the shape 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 horsemen.

5 They shall leap on like a noise of charrets, on the heights (or heads) of the mountains; [i. e. they shall make such a noise with their coming, as if one heard a great number of chariots running and tumbling upon the hills, which is heard a great way off] as the noise of a fiery flame, that consumeth the stubble: [which likewise makes a great noise, and is heard a far off] as a mighty people, that is set in battel-array. [See below ver. 7. 8.]

6 From the face of it the nations shall be in pain; [Terrible and perplexed, at this unusual fearful plague, and the famine threatened thereby] all faces shall draw on (like) a pot. [Heb. shall gather, or, have gathered, to wit, the colour of a pot, used at the fire, and by the flame and smoke attracting a sad colour. Oth. have drawn in, or, contracted the beauty, according as we see fear and anguish doth dull and sadden the lively hue and coulor of the face, and makes man look wan and pale.]

7 They shall run as champions, as men of war shall they climbe the walls: [Heb. wall, as verse 9.] and they march on, every one in his wayes, [as soldiers, marching under the conduct of their commandres] and shall not turn their pates. [or, not slacken their 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 throng one another; [Heb. the man, or every one his brother] they shall march on, each one in his p.rib: [Heb. the man in his &c.] and though they should fall upon a weapon, [or, a long naked sword.

[See 2 Chron 23. on verse 10. and Neh. 4. on verse 17.] they shall not be wounded, [the meaning is, that they shall not be diverted or kept back by any weapon, be it never so sharp, they should passe as it were through the midst of pikes or naked swords, without being hurt.]

9 They shall run about [Or leap, skip] in the city, they shall run upon the walls, they shall climbe into the boules; 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 hoste] The Sun and Moon grow black [i. e. they shine obscurely, or give but little light] and the stars draw in their splendour, [Heb. properly, have gathered, &c. i. e. kept back, withdrawn, withheld, and so bel. chap. 3. 15. These are figurative expressions, signifying the general and fearful desolations and heavy judgements of God, at which even heaven and earth shall stand amazed and astonished in a manner. See Isa. 33. 10. Ezek. 32. 7. and bel. here chap. 3. 15.]

11 And the LORD raiseth his voice along before his host, [Changing and encouraging the same, (as below verse 25.) like their Commander in chief; or thundreth along before this his host. See Ps. 29.] for his camp is very great; for he is mighty, [He, v. 3. the LORD; or it, to wit, that host] doing his word; [executing that which he spake and foretold, or referring it to the host of the LORD, executing his command.] for the day of the LORD. [as ab. chap. 1. 15. Fer. 30. 7. Amos 5. 18. Zeph. 1. 15.] is great and very dreadful, and who shall endure it?

12 Now then also saith the LORD, Convert yourselves to me with all your heart: [Hebr. even unto me; as some take this, thus the Hebrew particle is likewise taken in this matter, Deut. 4. 30. 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 shew, or flying 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 with all the heart, 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 to,] and that [thus the Heb. letter Vau is likewise used elsewhere, for and that, or even. See Fer. 17. on verse 10. and bel. verse 32.] with fasting and with weeping, and with mourning.

13. And rend your heart [Compare Psal. 34. on vers. 19. and §1. on verse 19.] and not your garments, [i. e. not them alone, without rending the heart; not so much, nor principally. See Hos. 6. on vers. 6.] and convert your selves to the LORD your God; for he is gracious and merciful, long-suffering, [See Numb. 14. on vers. 18. Exod. 34. 6. Psal. 85. 15. Jon. 4. 2.] and great of kindnessse [or manifold, abundant in kindenes;] and repening himself of evil, [understand the evil of punishment, which God turns away, allayeth, mitigateth, &c. when he is said to repente. See Gen. 5. on vers. 6. and so in the next verse.]

14 Who knoweth? he may turn about and repente: [Hereby the Prophet doth in no wise call in question, whether God will indeed receive a penitent sinner to mercy, and forgive him his sins and save him (which the Scripture all throughout puts out of doubt) but by these expressions the Prophet shews his hope and wish, that they would turn to God, whereupon God would not fail to turn away, or allay and mitigate these grievous temporal plagues, as is plain by the sequel. Wherein God deals with his according to his fatherly pleasure, so as he knowes it most expedient for his honour, and the salvation

vation of the penitent. Also the Prophet dealeth with these grosse sinners by degrees, putting them in *hope* at first of having their punishment abated, and afterwards, upon the accomplishment of their actual repentance, assuring them thereof, v. 18. 19. &c. which provident care in the like cases, Gods Ministers do imitate. Compare *Jos.* 14. 12. *Esth.* 4. 14. *Jon.* 3. 9. *Amos* 5. 15. *Lam.* 3. 29. *Zeph.* 2. 3.] and he may leave a blessing behinde him. [viz. of corn and fruit, and wine, not suffering all to be wasted and spoiled, when he shall passe through the land with his judgement. Compare *Exod.* 12. 12. *Amos* 5. 17. and *Psal.* 65. 12. with the annotat. Thus temporall gifts are called a blessing of the LORD, *Gen.* 39. 5. *Levit.* 25. 21. *Isa.* 65. 8. *Hag.* 2. 19. See also *Gen.* 12. on verse 2, and ch. 33. on vers. 11. *2 Kings* 18. on verse 31. Oth. read *after*, (or *behinde*) it, to wit, the aforesaid host, or people, that destroying vermine, which was to overspread all the land, so that they should not devour all, but leave somewhat behinde yet, for to offer meat-offering, &c.] (for) meat-offering and drink-offering for the LORD your God. [See ab. ch. i. on vers. 14.]

15 Blow the Trumpet at Zion : [See ab. on verse 1.] hallow a fast; [See ab. chap. i. on verse 14.] proclaim a prohibition-day, [as ab. chap. i. 14.]

16 Assemble the people, hallow the Congregation ; [See *Exod.* 19. on v. 10.] gather the eldest, [to go before the younger] sort with their good example now, as before having done otherwise, they were the cause of the ensuing general Calamity] assemble the little children, and those that suck the brest : [See *Psal.* 8. on verse 3.] This served to convince the parents the more effectually of their guilt and desert, having their own young babes and sucklings there before them, (who themselves also were members of the Church and partakers of the Covenant) and by their tenderness to stir them up to the more serious repentance, in regard that these poor infants must suffer no small share of the common calamity, caused by the grievous sins of their parents, and from which the very beasts were not exempted. See ab. chap. i. 18. and withall, thus to represent unto God in his House, as before his Eyes, the common distress and misery of young and old, all members of his people, with penitent behaviour and disposition. Compare *2 Chron.* 20. 13. and *Jon.* 3. 7. where the beasts also are brought into the same end and purpose] let the bride-groom go forth out of his inner chamber, and the bride out of her bed-chamber. [or bride chamber, covering, withdrawing ; the fence is, Put off, or set by all manner of otherwise allowed rejoicing, and give your selves up to fasting and prayer. Compare *1 Cor.* 7. 5.]

17 Let the Priests, the Ministers of the LORD, weep between the Court and the Altar, [See *1 Kings* 6. on verse 3. *Feb.* 10. 23. *Acts* 3. 11. and chap. 5. 12.] and let them say, Spare thy people, O LORD, and give not up [Or put not, and so verse 19.] thine inheritance to reproach, that the Heathens should reign over them, [as a city is easily master'd, being destitute of provision, so may the Heathens lying round about, easily subdue our Nation, if this general scarcity and famine should continue longer among and destroy us. Oth. that the heathens should use Proverbs of us. The Hebrew word being elsewhere also thus used. See *Ezek.* 17. 2. and 18. 2. &c. in regard that Proverbs and sentences stand eminently forth in Discourses, and seem to have a kinde of Mastery. See *1 Kings* 4. on verse 31.] Wherefore should they say among the nations ; Where is their God ? [Psal. 42. 11. and 79. 10. and 115. 2.]

18 Then the LORD shall be jealous over his land : [As above chap. i. 6. See there, Jealous, viz. in compassion, love and kindness toward his penitent people, and in vengeance against the wicked enemies, for the honour of his holy name, which by reason of this plague upon his land and people, is blasphemed, as formerly he

was *Jealous* of his honour, punishing the sins of his people. See *Deut.* 4. on vers. 24. and *Ezek.* 39. 25. &c. Oth and the LORD was jealous &c. and spared &c. and answered &c. or hath been jealous, and so on. i. e. he hath already heard, and charged me to make known unto his penitent people that which followeth; or prophetically, he hath, &c. i. e. he shall then assuledly &c.] and he shall spare his people.

19 And the LORD shall answer, and say unto his people ; Behold I send you [i. e. I will soon give or bestow upon you, or cause you to get and receive] the corn, and the new wine, and the oyl, that ye shall be satisfied therewith : [i. e. have sufficiency of each for your bodily sustentation and refreshing or chearful enjoyment] and I will no more deliver you up [understand on condition of Obedience ; or, further, or henceforward put you, &c. i. e. I will not continue to plague you thus. Compare this answer of God, with the prayer above, verse. 17.] (for) a reproach among the heathen. [whereof verse 17. Compare *Ezek.* 20. 29. 30.]

20 And I will cause those of the north to withdraw far away from you, [viz. the foresaid host of grassehoppers, &c. which were come into the land of Juda from the North ; and may well have been fore runners also and figures or types of the *Affyrians* and *Babylonians*, which were to come likewise from the North, and are by some understood here by those of the North, as above chap. i. on verse 4.] and drive it away into a dry and wast land, [Heb a land of drought and desolation. See *Deut.* i. 19. and 8. 15.] its face [i. e. the one or sore part, the vanguard, as it were, of those devouring creatures,] to the east sea ; [i. e. to the dead sea, in the south-east of Canaan, where Sodom, Gomorra &c. were destroyed : or the sea Kinnereth or Genesareth, lying North-east. Compare the prophecy of Gog, *Ezek.* 39. 11.] and its end [or hind-most part, the rear as it were,] to the bindmost sea, [i. e. the Mediterreanean. See *Deut.* ii. on verse. 24. and *Zach.* 14. 8.] and its stench shall goe up, and its ordure shall arise ; [understand, the loathsome smell of this camp of the grasse-hoppers, &c. when God shall destroy them again, and suffer them to rot and perish on the ground, as a stinking carion. Compare *Isa.* 34. 3.] for it [to wit those of the North, the host aforesaid] hath done great things. [Heb. he hath magnified, or, magnified himself. or he hath magnified it with (or in) doing or dealing i. e. they shall have dealt presumtuously, and dared Juda as it were, to their faces, and shall have caused very great mischief ; whereas on the contrary it is said in the sequel, that God would likewise do very great things, destroying this great and mightyhost, which he himself had sent forth before against Juda in his wrath. You may do well to compare here *Psal.* 35. 26. 27. where there is likewise an opposition set down of the enemies magnifying themselves against David, and the godly ; on the contrary comforting themselves and saying, 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 vers. 21, to the Lord himself.]

21 Fear not, O land ; [i. e. ye inhabitants of the land of Juda, or the speech may be addresled to the Land it self, as in the sequel it is to the beasts, and frequently occurs the like. Compare *Deut.* 32. 1. and above chap. i. 10. *Ezek.* 21. 15. with the annotat.] rejoice and be glad ; for the LORD hath done great things, [i. e. he shall certainly bring great things to passe yet, whereof some were already spoken of before, and some yet to be mentioned in the sequel. Compare *Isa.* 2. 8. 29.]

22 And be not afraid ye beasts of the field, [Compare above chap. i. 18. 19. 20. this is, as it were the answr upon the beasts crying to God] for the pastures of the Wildernes shall bring forth young grasse (again:) [Heb. properly, have brought forth, and so in the sequel, i. e. shall

shall as surely bring forth, as if it were already before their eyes] for the trees shall bear their fruit, the vine and fig-tree shall yield their substance. [Compare above chap.1.7,11,12.and Lev.26.4. 20.]

23 And ye children of Zion, rejoice and be glad in the LORD your God; for he shall give you that teacher for righteousness, and he shall cause the rain to come down unto you, the early rain and the later rain, [Heb. hath given you that teacher for, or, of righteousness; or, that teacher (to wit, the teacher) of righteousness, that is, he will for certain 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 onely righteousness before God. *Jer.23.6.* Thus God sets 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) signifying not only a teacher, but also the *early rain*, (in regard that Gods mercies and benefits, his teaching and instructions, & the seasonable rain resemble one another very much in their use and comfortableness. See *Deut.32.2. Hos.6.3. and 10.12.* with the annotat.) as presently here in this same verse; therefore some take this word here in both places alike, thus: *he shall give you the early rain; ye he shall cause to come down unto you the early rain, and the later rain rightly, or just-fittingly, or, liberally:* conceiving that the spiritual promises do not begin, till ver.28. compare with this place *Psi. 85.11,12,13,14. Isa.30.19,20,21,23. &c.* where the spiritual and temporal promises are intermingled; as elsewhere the spiritual ones, they are oft-times typified and represented by or compared with the temporal. See *Psal.22.27,30. and 36.9. Hos.2.21. &c. and 6.3. Amos 9.13.* again below ch.3.18. with the annot. which the devout reader may take notice of in the sequel. And yet it doth often also fall out, that one and the same word, is taken differently in the same verse; as *Jud.10. ver.4. Ajiram for asses colts, and for Cities; Psal.74.19. Chaijah, for a rude compagnie, and for Deer of the forest.* i.e. for the enemies, and for the company of poor distressed people that is the Church of God. *Eccl. 7. 6. Sit, for a thorn, and for a pot. Exod. 21. 22. Cazim,* as many do conceive, for Captains and for storming-rams. Again, very elegantly the dead, in a different signification, *Mat. 8. 22. &c.* Besides the word

Moreh stands somewhat differently in the second clause of this verse, and with the addition of *Jeschem*, (signifying a shower, or strong fall and gush of rain) when as in the first it standeth alone by it self. This may so have pleased the holy Ghost, to distinguish the former *Moreh* the better from the latter] in the first (moneth.) [viz. *Nisan*, or; *Abib*, understanding this of the later rain, which God gave before the harvest. See *Exod. 34. 18.* or, as some, *at first, with he first.* i.e. timely, seasonably, as soon as it shall be fit and convenient.]

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

25 Thus shall I recompense unto you the years which the grashopper, the beetle, the palmer-worm and the cater-piller have devoured, [by the years, are understood the fruits of the years, as is plain by the sequel. Hence it is evident, that the fearful plague of these creatures continued for some years in the Land; and by the recompence is here promised such abundance of the fruits of the earth, as should make full amends for the damage sustained] my great host, [as above ver.11.] which I sent among you.

26 And ye shall eat abundantly and to satisfaction, [Heb. ye shall eat eating and being satisfied] and praise

the Name of the LORD your God, that [or because 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 made ashamed forever, [i.e. I will deliver them from the reproach, which the neighbouring Heathen shall have aspersed 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 frustrated in their penitent prayers to, and confident relying upon me. Compare *Isa. 29. ver.22. &c.*]

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 presence of the Messiah among you, and the blessings enjoyed and to be enjoyed of you by him. *Com. Zeph.3.14,15,16,17. Joh.1.14.* whose coming and present being among you, shall be followed with the sending and coming down of the holy Ghost, whereof below ver.28.] and that I am the LORD your God, and none besides: [See *Gen.17.* on ver.7.] and my people shall not be ashamed for ever.

28 And after that [viz. in the later days, after the coming and appearing of the Messiah in the flesh; See *Act.2.17.*] it shall come to pass, that I shall pour out [viz. in greater abundance and diversities of gifts, than were bestowed before the coming of Christ and his Ascension, See *Job.7. 39. Act. 2. 33.*] my spirit [i.e. the gifts of my spirit. Compare *Psalm 3. 8.3* upon all flesh, [that is upon all manner of flesh, all sorts, and conditions of men, as is declared in the sequel; as also upon all kind of Nations. Compare *Psal.65.3.* and the annotat. there] and your sons and your daughters shall prophesie; and your old men shall dream dreams; 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 & explain the mysteries of the holy Gospel. See *Hos.12.11.* with the annot. These expressions are borrowed from the state and condition of the old Testament, wherein God used to reveal himself to the Prophets by dreams and visions, See *Num.12.6.*]

29 Tea upon the men-servants also, and upon the maid-servants will I pour out my spirit in those days.

30 And I will give (wonderfull) signs in (or, on) Heaven and on earth: blood, and fire and smoke-pillars.

31 The sun shall be changed into darkness, and the moon into blood, before the coming of that great and dreadfull day of the LORD. [The terms and expiections used in these 30.31.verses, do signify the strange, fearful and general troubles, miseries and desolations, which should befall the world, before the coming of the Lord Christ, to judge the living and the dead. Compare above chap. 2. 10. and below chap. 3. 15. *Mat. 24. 25. Mark 13. 24,25. Luke 21. 25, 26.* and *Revel.* from chap. 6. unto the 20.]

32 And it shall come to pass, [During all the afore-said troubles; [whoever [viz. whether he be Jew or Gentile *Rom.10.12,13.*] shall call upon the Name of the LORD, [i.e. uprightly serve the LORD and make Him their refuge in all these straits by faithful prayers] shall be saved: [Or, rescued, delivered and accordingly be kept safe from sin, devil and death, and though he may at any time be drawn into bodily tribulation, and happen to suffer and die for Christs name, yet shall he beside still here of a gracious God in the Messiah, and of steadfast comfort in life and death; and after all, of life and glory everlasting] for upon mount Zion, and at Jerusalem there shall be an escaping, [i.e. safety and salvation shall be nowhere but in the true Church, which at that time used to assemble within Jerusalem upon mount Zion, for the worship of God. See *Psal.2.* on ver.6.] according as the

LORD hath said ; [viz. unto , or by my self and other of his Prophets ; (so below chap.3.8.) and therefore it shall also surely come to pass thus , how unlikely or impossible soever it may seem , in regard of mens deserts or abilities] and that , [or , to wit . See of the like use of the Heb. letter Vau , Jer.17. on vers.10. as also Jud. 7. 24. 1 Sam.17.14. and chap. 28.3. and above chap.2.12.] with the remnant , [oth. together with the remnant , understanding here the believing Gentiles ; and in the former clause the believing Jews] whom the LORD shall call , [The foresaid salvation and escaping shall be for them , whom God , according to the Election of grace , shall keep and cause to remain for himself in the general destruction , apostasy and obstinacy of the world . Compare Is.2. 10.22. Rom.9.27. and 11. 4.5.7. &c.] and that by his C.M. i. e. according to his free grace and pleasure , by his effectual drawing and bringing them by his word and spirit , unto the blessed communion of Christ and his Church , consisting of both Jews and Gentiles . See John 6.44.65. and 10. 16. Acts 2. 39. Rom. 8. 30. and chap. 9.23.24. &c.]

C H A P. III.

A Prophecy of Gods judgement upon the Enemies of his Church, deriding their vain devices and preparations against the same, verse 1. &c. the everlasting happiness of the Church, and destruction of the Enemies.

FOr behold , in those dyes , and at that time ; [Hence appears that this prophecy likewise appertaineth to the state of the New Testament spoken of in the latter end of the foregoing chapter , in both places (according to the manner of the Prophets) by expressions borrowed from the state of the old Testament , as may be seen ab. chap. 2. vers. 28. 32. and here in this verse and the sequel] when I shall turn the Captivity of Juda and Jerusalem ; [i. e. when I shall deliver my Church by the Missis , and punish her enemies , especially and perfectly toward the end of the world , and when the enemies shall raise and bring up all their forces to destroy her . See bel. verse 9.10.11.12. &c. this being typified and represented by the deliverance of the Jews out of Babel , and Gods vengeance against their Enemies .]

2 Then will I gather all the heathens , [i. e. the enemies of my Church , counted as heathens , whether Jews or Gentiles ; for the Jews proved the first and bitterest enemies of Christ , and the church of the New-testament See Psal. 2. 1. Att. 5. 25. 26. 27. and chap. 6.12. 13. &c.] and will lead them down into the valley of Josphat . [i. e. into the place of my judgement , which may be called a valley in regard of the heavens (as we are wont to say , this earthly vale of misery &c) where God is said to inhabit , and Christ doth sit in glory at the right hand of his father , and whence he lendeth down his Angels for the destruction of his enemies , bel. verse 11. But this seems altogether to have respect to the history 2. Chron. 20. when God , in the time of pious king Josphat , upon the prayer of that king and his people , even before their eyes , though without any assistance or cooperation of theirs , by his own power and the ministry of his Angels , judged and destroyed that great multitude of enemies , which came marching on against Juda , in the valley of Berachah , or of praise ; so called from the praise and thanks , which then and there was offered up to God by the church , for that great and wonderfull defeat of their enemies . See 2 Chron. 20. 12. 16. 22. 26. with the annotat. Thus (the LORD implies) shall I likewise in the last times judge and punish all the enemies of my church before her own eyes , for which she shall give me praise ,

and thanks . The Hebrew Name Jephosaphat doth signify the LORDS Doom or judgement , or the LORD judgeth , 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 Josphat here to be no proper name , but read thus , the valley of the LORDS judgement . Oth. conceive , that between Jerusalena and mount Olivet , whence our Saviour ascended up to heaven , there was a certain valley called the valley of Josphat , but of that there is no certainty . See Zach.14.4.5.] and there I will plead with them ; because of my people and mine inheritance , [See Deut. 32. on verse 9.] Israel , [i. e. my church the spiritual Israel , consisting of believing Jewes and Gentiles . See Gal.6.16.] which they scattered among the heathens , and divided [viz. among themselves as a prey . Compare Dan 11.39.] my land : [See above chap. 1. on verse 6.] 3 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 meat in this place] and sold a lasse for wine , to drink .

4 And also what have ye to do with me , ye Tyre and Zidon and all the borders of Palestina ? [viz. that ye are such enemies to my people , land and sanctuary , have either I or they done you ought , which you may pretend to avenge ? not the least , implies the question ; it is meer wicked and malicious hatred in you , to be thus set and imbibited against me , who finde my self 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 then , seeing ye deal so basely and unworthily with my people ? or , what should ye be able to attempt or prevail against me . Heb. what ye to me ? or with , by , against me . The Tyrians , Zidonians and Philistines lay neerest to Juda , along the coasts of the Midland-sea , and were very bitter enemies of Gods people . Compare Amos 1.7.8. but by those we are to understand all the enemies of the Church ; as also the punishment threatened unto these , respects their enemies in general . Thus by Moab Is.25.10. and below vers. 19. by Egypt and Edom , and by Edom alone in Obadiah &c. are likewise understood all other the churches enemies] Should ye render me a recompence ? but if ye would recompence me ; easily , [Oth. hastily] shall I return your recompence upon your head .

5 Because ye have taken away my silver and my gold , [viz. that of my Temple , or also , (as some will have it) belonging to my land and people , as God is wont to speak .] and brought my best jewels [the Vessels of my Temple , or Jewels of my people . All this is spoken according to the style of the old Testament , and thereby is represented all manner of wrong and abuse which the Enemies should offer to , and put upon the Church of God , for his true Worships sake . See above on verse 1.] into your Temples . [i. e. of the idols , to honour them with my goods , to my disgrace and scorn .]

6 And ye have sold the children of Juda and the children of Jerusalem unto the children of the Grecians , [Heb. Fevanim . Of Javan see Gen. 10. on vers. 2.] that ye might bring them far from their borders .

7 Behold I will raise them up out of the place , whither I sold them , and I will return your Recompence upon your head . [i. e. according as I shall deliver my people out of Babel and other places , whither they were scattered ; so I will likewise deal with my Church in general , and punish their Enemies .]

8 And I will sell your Sons and your daughters into the hand of the children of Juda , who shall sell them [i.e. I shall so order and dispose it , that all this shall come upon them for my peoples sake , as if they did it themselves ; and so in general deliver up unto my Church all her enemies

mies for to judge and condemn them. See bel. on verse 11. and *Psal. 50.* on verse 6.] to these of *Scheba*: [See *Gen. 10.* on verse 7.] unto a very remote people: [Oth. (for to carry) to a remote, &c.] for the *LORD* hath spoken it. [Compare ab. chap. 2.32.]

9 Proclaim this among the heathen, bellow a Warre [See *Jer. chap. 6.* on verse 4.] row up the Champions, let all the men of warre draw near, march up. [Thus God speaketh here (in a deriding manner) to all the enemies of his Church, as if he should have said: Do the best ye can, bring all your power together, acquit your selves like men of valour; yet shall ye speed no better than fellowes. Compare *Isa. 8. 9. 10. Jer. 46. 3. 4. Ezek. 38. 7. 9. &c.*]

10 Beat your spades into swords, and your sickles into spears: [That ye may be sure of wanting no armes to employ against my Church. See a promise to the contrary, for the Church of *God*, *Isa. 2. 4. Mich. 4.3.*] let the weak one say, I am a valiant man.

11 Run together and come on, all ye people round about, and gather your selves: (*O LORD,*) [A fervent prayer of the Prophet, in regard of this great power of all the Enemies, against the which he findes no support nor comfort, but in *God*. Compare above chap. 1. on verse 19. and see such another inserted allocution of *God*, *Zach. 14. 5. Isa. 63. 14. Hos. 11. 3. &c.*] cause thy valiant men to come down thither! [i.e. thine holy Angels, so called and commended by reason of their power and might. *Psalm. 50.* 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: Oth. there the *LORD* shall lay down, i.e. defeat, destroy your (i.e. every one of all these hostile Nations) Champions.]

12 The Heathens shall get up themselves and march up [Or, let the Nations, &c. for &c. or, The Nations shall be stirred up, and come up, or ascend, &c.] toward the valley of *Josaphat*: [See above on verse 2.] but there will I sit [viz. as King and Judge of the world. See *Psalm 9. 5. and 29. 10. and 55. 20.*] for to judge all the Heathens from round about. [viz. by my Son *Jesus Christ*; *Zob. 5.22. Acts 17.31.*]

13 Strike on the sickle: [Fall a cutting, reaping and threshing, that is, destroy and consume them, cut them down and burn them with fire, these are the words of *God* to his valiant ones, mentioned above vers. 11. Compare *Matt. 13. 30. 39. Rev. 14. 15. 19.*] for the harvest is become ripe: [Their sins are ripe for judgement; the measure is filled up, (Compare *Gen. 15. 17. and 18. 21.* with the annot.) the appointed time & day of my judgement is at hand] come on, descend thither, for the presse is full, [viz. of grapes, to be trodden and prest, i.e. the great presse of *God's wrath*, whereinto all the wicked shall be thrown, is full. See *Revel. 14. 19.* and compare *Isa. 63. 3.*] and the presse fets run over: for their wickednes is great: [or manifold; this explains the preceding similitudes.]

14 Multitudes multitudes [i.e. (by way of admiration) O the infinite number of people that shall come or gather together; or how full shall it lie every where of those defeated and slain Enemies, having regard to the former verse. Compare *2 Chron. 20. 24. &c. Isa. 66. 24.* and see of the like doubling of words, *Gen. 14. 10. Deut. 16. 20. Ezek. 13. 10.* in the annot. Oth. *Tumults, tumults, or Noise, noise; Stirre stirre*] in the

valley of the threshing-wayn: [understand the for-mentioned valley of *Josaphat*, so called, because the enemies of *God's people* should there be threshed, that is trodden down, and broken in pieces. This agrees well with the former verse, where *God* had said, *Strike on the sickle, for the harvest is ripe*, whereupon the threshing follows; and so the Hebrew word *Chorus* is taken for the using of the threshing wayn at that season. *Isa. 28. 27. Amos 1. 3.* and in the like matter as here, *Isa. 41. 15.* Compare also herewith, *Isa. 25. 10. Jer. 51. 33. Hab. 3. 12.* but in regard the said word also signifieth *cut off*, and consequently likewise *decided*, or precisely *appointed, determined, decreed*. Some read the text here, *the valley of decision*, i.e. of destruction or the valley of the precisely appointed, determined judgement, Doom or Sentence, in a good sence also. See of this signification of the Hebrew word, *Zob. 14. 5. Isa. 10. 22. 23. Dan. 9. 26. 27.* and chap. 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 *2 Pet. 3. 8. 9.*] in the valley of the threshing-wayn.

15 The Sun and moon are become black: and the stars have drawn in their splendour [As above chap. 2. 10. see there. All the tokens (implies the prophet hereby) which were to go before the day of the *LORD*, are come to passe, having regard to that time of the executing Judgement.]

16 And the *LORD* shall roar out of Zion, and give his voice out of Jerusalem, that heaven and earth shall tremble: [i.e. out of his Church shall he cause his holy Gospel to be heard all the world over, with a denouncing of his dreadfull judgements upon all the disobedient; which shall not be brought to passe without the comming of all the world. Compare the phrase with *Isa. 31. 4. 5. Hos. 11. 10.* with the annot: also *Hag. 2.6,7. Heb. 12. 26.*] but the *LORD* shall be the refuge of his people; [in all the aforesaid dreadfull 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. completely holy, perfectly sanctified. See below vers. 21. *Rev. 21. 2.* and withall wholly purged of the noisome and burthenous society of all unholie and profane goates and hypocrites, which are none of *Christ's*, and have not his spirit, as followeth] and strangers shall no more pass through them. [See *Zob. 14. 21. Matt. 7. 23. and 13. 30. and 23. 32, 46. Revelations 21. 27.*]

18 And it shall come to passe in that day that the mountains shall drop (or, be trickling) with sweet wine, and the hills flow with milk, and all the streams of *Juda* run (full) with water: [By these sweet and figurative expressions is shadowed forth the blessed estate of the church under the kingdom of *Christ*, specially that of the triumphant church in his kingdom of glory, when *God* shall perfect his work of Grace, begun here in this life, and be all in all. Compare *Amos 9. 13.*] and there shall proceed a fountain [See *Isa. 49. 10. Ezek. 47. 1. &c. Zach. 14. 8.* and the annot. 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 *Moabites* over against *Jericho*, near the *salt-sea*, or *dead-sea* (See *Gen. 14. 1.* on vers. 3.) whose waters were deadly and by reason thereof the adjoyning Countries dry and barren. Compare *Ezek. 47. 1, 2, 3.* where it is said that the waters ran likewise East-ward out of the house of the *LORD*, and see of the place *Sittim* (Heb. *Sibbitim*) Num. 22. 1. Com. with 25. 1. and 33. 49. *Jos. 2. 1. Mich. 6. 5.*]

Oth. the valley of the choice Cedars, i.e. of the Church. Comp. Ps. 92.13.14. and see Ex. 25. on v.5. Isa. 41.19.]

19 Egypt shall be made a desolation, [See above on verse 4.] and Edom shall become a waste desert [as ab. chap. 2.3.] because of the violence done to the Children of Juda, [Heb. for the violence of the children of Juda, that is, which the enemies shall have committed against Juda. Compare the phrase with Jer. 2. 2. and see the annotat there] in whose land they have spilt innocent blood.

20 But Juda shall abide for ever, [Or shall be inhabited. See Jer. 17. on verse 6. By Juda, Jerusalem and Zion, in this and the next verse understand the Church of God. Compare ab. chap. 2.32.] 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 sanctifie them throughly, cleansing them from all sinful pollution, which formerly (in this life) I had not done perfectly. Compare Ezek. 16.6.19. Hos. 12.15. with the annot. and see ab. here v. 17. Some apply this to the Grace of God shewed to the Gentiles, who in foretimes were strangers to Gods covenant, Epes. 2.12. Oth. I will declare them blood-guiltless, (which) I had not declared guiltless, that is, I shall make it then to appear by my judgement, that those were guiltlessly 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. Zach. 2.10,11. Revel. 21.3,22. and chap. 22.3.]

The End of the Prophet J O E L.

THE PROPHET AMOS.

The Argument of this Book.

AMOS, an Herdsman of Thekoa in the land of Juda, is called by God to the Prophetical Office, and sent in special manner to the Ten Tribes, or the kingdom of Israel, where, in the time of king Jerobeam the son of Joas, he (besides the Prophet Hosea) prophesied all this at Gods command. Having first denounced the judgements of God against the neighbouring Nations, by reason of their Enmity against the people of God, he cometh chap. 2. verl. 4. to deal with Juda, and principally with Israel, to whom in the following chapters he prophesieth Gods righteous judgements, and in express terms the total destruction of their State and Kingdom, by the prevailing Enemy, together with the carrying away and scattering of them among the Heathen, because of the multitude of their abominable sins against the first and second Table, and their obstinacy against all divine corrections, and exhortations for amendment, as appears by the contents of the chapters: which prophecies are confirmed by sundry visions and manifestations of Gods Power and Majesty. Nevertheless God promiseth also graciously to perserve a Remnant, and to set up the kingdom of the Messia, JESUS CHRIST, to the salvation of the Elect both Jews and Gentiles, from verl. 8. of chap. 9. to the end of this Prophecy.

THE



AMOS.

CHAP. I.

The condition of Amos and the time of his prophesying verl. 1. he denounces God's dreadful judgments, 2. upon Syria, 3. upon the Philistines, 6. upon Edom, 11. and upon Ammon, 23. especially because of their persecution and oppression of his people.

THe words [Or, things, matters] of Amos, who was among the herdsmen [see below chap. 7.14. the Heb. word we have likewise, 2 King.3.4. where it is of the Moabitish King for a dealer in cattle, grazier] of Thekoa [see 2 Sam.14. on verl.2.] which he law [i.e. were revealed unto him by God in visions: so Mich.1.1. See Ezeb.13. on verl.3,&c.] over Israel in the days of Uziah King of Juda and in the days of Jerobeam, son of Joas, King of Israel; [hence it is plain, that this Prophet prophesied at the same time with Hosea. See Hosea cha.1.1.] two years before the earthquake. [Compare Zach.1.4.5. The Jews believe, that this earthquake happened then, when Uziah was smitten of God with leprosy, for having entered upon the Priests office. 2 Chro.26.19. others hold, it was after the death of this King Jerobeam, before the fearful conspiracies and murtherings, which ensued therupon, especially among the great ones, and are often insisted upon by the Prophet Hosea.]

2 And he said; The LORD shall roar out of Zion, [See Jer. 25.30. and Joel 3.16. with the annotat.] and lift up his voice out of Jerusalem: and the habitations of the herdmen shall mourn, [or, the pastures, goodly fields, where the herdsmen had their huts, and fed their cattle, these should be reduced to a sad condition, as suffering for the peoples sake. Compare below chap.4.6.7. from these words some do gather, that God foretelleth of a great drought here, in Israel, which he would cause to be published by a Prophet in Juda, and send it forth out of Zion, as from his habitation. Compare below cha.3.8.] and the height (or, top) of Carmel [Heb. the head of &c. See Jer. 50. on verl.19.] shall wither.

3 Thus saith the LORD, For three transgressions of Damascus, and for four, [That is, because of the Syrians (whose metropolis was Damascus. See Gen.14. on ver.15. 2 Sam.8.on ver.5.) their many grosse and hainous sins (especially those committed against my people) which from time to time they have heaped up, vilely abusing my long-suffering: a certain number for an uncertain, compare Job 5.on verl.19. and 33.29.also verl.6.9.11.12.]

and chap.2.4.6.] will I not turn away that: [to wit, the Judgement, set down in the following verse; it shall be no longer withheld or delayed: some take it thus; for three &c. nay for four will I not recompense her (but) for having threshed Gilead, &c. as if the LORD had said; many former sins of theirs I might have winked at yet, and not punished them so severely for them; but now they have dealt so barbarously with my people, I will will cause my Judgement to proceed against them; and so in the sequel. Oth. I shall not bring them back again viz. so far into my favour, as to spare them any further] for having threshed Gilead [i.e. the Israelites, inhabiting the Land of Gilead, beyond Jordan, towards Syria. See Gen. 31. on verl. 21.] with iron threshing-waynes. [Compare 2 Sam.12.on verl.31.and here below verse 13. This may be understood of the cruelty of Hazael and Benhadad (See 2 Kings 6.12.and 10.32.33.and 11.18. and 13.3.7.) which two Tyrants are named in the sequel.]

4 Therefore will I send a fire [i.e. the plague of war and destruction &c. See Jer. 49. 27. with the annotat. and so in the sequel frequently] into Hazael's 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 Is.17.1.] and I will root out the inhabitant out of Bikaat-Aven, and him that holds the scepter, [i.e. the King or Governor, the scepter being the mark and badge of rule and government. See Gen.49.on verl.10,Ezeb.19.ver.11. 14.] out of Beth-Eden; [this place and the former seem to have been two Cities of note, or Royal houses of pleasure in Syria, compare below verl. 8. Bikaat-Aven, is as much as to say valley of vanitie. Beth-Eden, House of pleasure. Of Eden, see Gen.2.on verl.8.] and the people of Syria shall be carried away captive unto Kir, [see 2 Kin. 16.on verl. 9. and compare below 9.7.] saith the LORD.

6 Thus saith the LORD; For three transgressions of Gaza, [See Jud.16.on ver.1. By this are understood likewise the rest of the chiet Cities of the Philistines. see verl.8.] and for four, will I not turn away that: because they carried (my people) away captive [Heb. for their carrying away captive &c. See 2 Chro.chap.21.16.17.and chap. 28.18.]

Joel 3.4.6.] with a compleat carrying away for to deliver (them) up to Edom. [Or, in a compleat captivity, delivering them up to Edom.

7. Therefore will I send a fire in the wall of Gaza, that shall devour her Palaces.

8. And I will root out the inhabitant out of Asdod [Asdod 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 holds the Scepter out of Askalon : and I will turn my hand [i.e. extend my power, See the phrase 2 Sam.8.3. Ezek.38.11.] against Ekron, and the remnant of the Philistines shall perish. [Heb. shall (plurally) i.e. shall perish] saith the LORD.

9. Thus saith the LORD ; For three transgressions of Tyre [See Jos.19.on verl.29. and further Isa.23. ver.47. 4.Ezek.26.27.28.] and for four, will I not turn away that : because they have delivered up (my people) to Edom with with a compleat carrying away, [compare Joel 3. 4.6. with the annotat.] and remembred not the Covenant of their brethren. [David and Salomon both had made a Covenant with the King of Tyre, and called one another Brethren. See 2 Sam.5.11. 1 Kings 5.1. and 9.13.]

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

11. Thus saith the LORD ; For three transgressions of Edom [See Isa.21.11. Jer.49.7. Ezek.25.12. Obad.1.] and for four will I not turn away that : because he pursued his brother with the sword [that is, his own kindred, viz. Israel, or the Israelites, descending from Jacob, the brother of Esau, who was the father of the Edomites. See Gen.21.verl.40. Deut.13. verl.7.] corrupted his compassions [i.e. those natural affections and Sympathies, which kinsmen ought to bear and shew one another] and his anger tears for ever, and he keeps his indignation alwayes. [viz. that which Esau once took up against his Brother Jacob (Gen.17.41.) and was basely imitated or continued by his posterity. See Psal.137.7. &c.]

12. Therefore will I send a fire in Theman, [see Jer.49. on verl.7.] that shall devour the palaces of Bozra. [i.e. of the Edomites, as Isa.34.6. and 63.1. Jer. 49.11. for it seems undoubtedly, that there was another Bozra, belonging to the Moabites, Jer. 48.14. otherwise (according to some) called Bezir. Jos.21.31. where many pastures, and store of sheep were. See Mich. 2.12. and compare 2 Kings 3.4. unless it be that the Edomites, had subdued the Moabites, Bozra lying not far from their borders, under their own power.]

13. Thus saith the LORD ; for three transgressions of the children of Ammon, [see Jer. 49.verl.1. Ezek.25.2.] and for four, will I not turn away that : because they cut up thy (women) with child [understand by this one sort of inhumane Tyrannie, all the rest, as above ver.3. and Hos.14.1.] of Gilead [see above on verl. 3.] for to enlarge their borders, [the land of the Ammonites bordering on Gilead, both lying eastward beyond Jordan]

14. Therefore will I kindle a fire in the wall of Rabba, [See 2 Sam.11.on verl.1.] that shall devour her palaces : [understand those of Rabba the Metropolis or chief City of the Ammonites] with a shout [or, sound of trumpets : or out-crie of a battel and so below chap. 2. 2.] in the day of the battel, with a tempest in the day of the whirl-wind. [i.e. by a war, which through Gods heavie wrath shall light as suddenly and terribly upon them, as a tempest, hail-storm or whirl-wind. See Job 9. 17. Prov. 1. 27. and 10. 25. Hosea 8.7. with the annotat.]

15. And their King shall go into captivitie. [Oth. Malcam shall &c. i.e. the idol of the Ammonites shall be carried away into captivity, according the manner of those Nations then, when they subdued a country. See Isa.46.1. Jeremiah 48.7. and 49. 1,3. Hosea 10. 6. with the annotat.] be and his Princes together saith the LORD.

C H A P. II.

Gods Judgement upon Moab, ver. 1, &c. upon Juda, 4. and upon Israel, whose abominable sins are particularly rehearsed 3; as the oppressing of the godly and poor in judgement, 6,7. desecrable uncleanness, 7. impudence in their prostitution & idolatry, and unthankfulness to God for his mercies, of old, 9. prophaness and fight against Nazarites and Prophets, 12. for which God threateneth them with a sore and unavoidable destruction, 13.

THUS saith the LORD ; For three transgressions of Moab and for four, will I not turn away that. [Set above chap. 10. on verl.3.] because he [viz. Moab, especially the King of the Moabites] burnt the bones of the Kings of Edom. [This act is no where else recorded in holy writ ; some would apply it to the History, 2 Kings 3.27. See the annotat. there. Others hold, that a certain King of the Moabites, caused an Edomitish King to be burnt alive to ashes, and a kinde of lime to be made of it, wherewith he caused the walls of his Palace to be covered. However, it was certainly a very extraordinary inhumane barbarous act of the Moabites, which God would not suffer to go unpunished.]

2. Therefore will I send a fire into Moab [As above chap. 1. 4. and below verse 5.] that shall devour the Palaces of Kerijot : [A famous City of the Moabites, See Jer.48.24.] and Moab shall die [i.e. perish, lose all his state and power. Compare Hos.13.1. with the annot. 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 surprizal] with shout, [as above ch.1. 14. See there] with sound of the trumpet.

3. And I will cut off the Judge [Or, Governor] out of the midst of her. [i.e. out of the Land of Moab, or, the Citie of Kerijot,] and all her Princes will I put to death with him, [i.e. with Moab and especially with the King of the Moabites] saith the LORD.

4. Thus saith the LORD ; for three transgressions of Juda, 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 lies seduced them [understand their idols, idolatries, superstitions, and all their train of vanities] which their father walked after.

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

6. Thus saith the LORD ; for three transgressions of Israel [i.e. the ten tribes] and for four, will I not turn away that ; because they sell the righteous for monie, and the needy 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 adverarie. See below chap.8.6.]

7. Who pant after it, 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, as it were quite in the dust of the earth, and trodden them under their feet, dragging and haling them along, as upon the ground, into all conceivable extremity. Compare the annot. on 1 Kings 16. 2. and Job. 16. 15., &c. as also bel. chap. 5. 11. Or so as that the poor must stand before the Judgement-seat with dust or earth upon their heads, as guilty ones and malefactours doing penance, to please the rich which gave presents] and pervert, [or turn about, bend] the way of the meek : [See Psal. 10.on verse 17. i.e. who make the worst construction and report of the intent and practise of him that endeavours quietly to obey God, and do all they can, to hinder, disquiet and disturb him. Again, if he have never so good a cause

a cause to plead in judgement, they bow and wrest it to his damage, and defeat him of his right. Some take it so as if by their power and insolence 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 man [i. e. the son] and his father go to one young daughter, to profane [i. e. by most impudent uncleanness to dishonor and prostitute] my holy Name. [Heb. the name of my holiness that is, my holy Name, by which they are called.]

8 And they lay themselves down by every Altar, [Heb. They bow down themselves, i.e. they are so shameless, that having practised so much baseness and malice on the poor and needy, they dare presently upon it appear in the temples of their Idols to brave it there yet with their unrighteous purchase, and feast thereof on their Idolatrous Festivals, aggravating thus their violence by their idolatry, and their idolatry by their violence] upon the pawned garments, [which they took in pawn and pledge of the poor. See Exod. 22. on verse 26.] and drink the wine of the amerced (or fined) ones, [i.e. that which they bought with a fine or mulct 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 Canaanitish heathen Nations, called thus sometimes from the principallest among them, the Amorites] whose top was of the top of the Cedars, and he was strong as the oaks. [figurative phrases. See Numb. 13. 29, 33, 34.] but I have destroyed his fruit from above, and his root from beneath. [expressions implying the uttermost destruction. See Hosea 9. on verse 16.]

10 Also I carried you forth out of the land of Egypt; and I have led you forty years in the wilderness hereditarily to possess the land of the Amorite.

11 And (some) of your sons I have raised to (be) prophets, and of your youths for Nazirites: [See Numb. 6. on verse 2.] Is it not thus, ye children of Israel, saith the LORD? [as if he said, Ye cannot deny this yourselves, it is a truth without exception.]

12 But ye have given the Nazirites wine to drink; [Contrary to Gods express command, Numb. 6. 3. to provoke him, and make a mock of all godliness] and ye have charged the prophets, [Heb. commanded the, or upon or against the prophets, i. e. forbidden them, as the word commanding is taken sometimes. See Gen. 2. 16. Levit. 4. 2. Deut. 2. 38. and chap. 4. 23. with the annotat.] saying, ye shall not prophesy, [Compare Isa. 30. 10. Jer. 11. 21. and bel. chap. 7. 13.]

13 Behold I will press your places, as a waggon presseth, that is full of sheaves. [i. e. I will so press and distract the land with its inhabitants through my punishing hand, by the enemy, as a full-laden waggon with corn doth press and crush, that, or him, the waggon is made to pass over. Compare below chap. 6. 14.]

14 So that the swift shall not escape, [Heb. and the refuge shall perish (or be lost) from the swift (or, light one) to wit him that is light and nimble on his feet as in the next vers.] and the strong shall not improve his strength: [i. e. he shall not be able to make use of his strength; or, though he endeavour it, it shall be in vain] and a valiant man shall not free his soul. [i. e. shall not be able to save his life. See Gen. 19. on vers. 17. and so in the next vers.]

15 And he that handleth the bow, shall not subdue; [Or, keep his standing, though he were never so active and undaunted an archer before] and he that is light on his feet, shall not free himself: nor shall he that rides on horse-back, free his soul.

16 And the stoutest among the valiant men, [Heb. the strong of his heart, or, he that (is) strong (with) heart. Compare. Psal. 76. 6.] shall flee naked away

at that day, [throwing away both armour and clothes, to make the quicker escape] saith the LORD.

C H A P. III.

God will punish Israel for their ungratefulness, verse. 1. &c. he sheweth that his threatenings and punishments are just and sure, 3. upbraideth them with their ungratefulness against all warnings, 6. God calls the heathen to witness against Israel, 9. to whom he gives notice of the enemies approach, 11. whose force but few shall escape with great hazard, 12. he foretelleth the destruction of their idolatry and pride, 13.

Hear this word, which the LORD speaketh against you, ye children of Israel: namely against the whole generation, which I brought up out of the land of Egypt, saying:

2 You alone have I known of all Generations of the earth: [i. e. chosen and accepted of you as my own people, and accordingly loved and cared for you in an extraordinary manner. Compare Hos. 13. 5. and See Psal. 1. on verse 6.] therefore will I visit all your unrighteousness upon you.

3 Shall two walk together, [Here God begins by several similitudes to shew unto the people, that the prophets had sufficient ground to reprove them, and to threaten, and foretell them all manner of judgements: and that by way of warning, that yet they might escape the approaching evils by serious repentance; in regard they were no vain threatenings] unless they be met together? [Oth. unless they be agreed? and my faithful servants, (implies God) are of one mind; (See Hos. 9. 8. Mal. 2. 6.) and ye must likewise agree with me and my prophets, if ye mean to keep me your friend and guide; otherwise I must forsake you.]

4 Will a Lion roar in the wood, when he hath no prey? will a young Lion lift up [Heb. give] his voice, unless he hath caught (somewhat)? [God and his prophets reprove and threaten not without great reason, and instant necessity; therefore the Israelites had need to awake, before God do deliver them up for a spoil to the enemy: which danger was as surely drawing on, as it is sure the Lion hath caught a prey, when once he begins to roar.]

5 Will a bird fall into the gin upon the ground, [or, gin of the ground i. e. set or laid on the ground] when there is no gin for him? [the least misfortunes are governed by Gods Providence; therefore the Israelites had great reason in all theirs to look up to God, with whom they had to do, and whose nets and gins they should not be able to escape unless they repented] will a man take up the snare from the ground having taken nothing at all? [Heb. taking, (or, catching) shall have taken (or caught) nothing.]

6 Shall the trumpet be blown in the city, that the people do not tremble? [Yet ye nevertheless be not troubled at all the threatenings and reproof sermons, which I cause to be made unto you. Others, hastily or trembling run, come on, as Hose. 3. 5. and chap. 11. 11.] shall there be an evil in the city unless the LORD do it [meaning the evil of punishment. See Gen. 19 on vers. 16. and Compare Isa. 45. 7.]

7 Certainly [The two following verses serve for explanation and application of the precedent similitudes] the LORD will do nothing unless he hath revealed his secret [i. e. his council and determination of extraordinary judgments, and general plague and calamities] to his servants the Prophets. [to give warning thereof unto his people beforehand.]

8 The Lion hath roared [i. e. the LORD hath made his anger known, and charged his servants to prophesie thereof. See above chap. 1. 2. and Hos. 11. 10.] who

who should not be afraid? the lord L O R D hath spoken who should not prophesy?

9. Cause it to be heard in the palaces of A s d o d , and in the palaces, in the land of Egypt. [Here the L O R D manifests that Israels wickedness and unthankfulness was so great & hainous, that the very heathen nations being called to be judges thereof, would detest and abhor them for it, and justify God in his punishments. Compare Mich. 2, &c.] gather your selves upon the mountains of Samaria, [whereof there were many, which lying pretty close to that on which Samaria it self lay, East, North and South of it; whence one might (in a manner) over-hear and overlook what was done in Samaria] and see the great commotions [or, stirrings, tumults, disorders and confusions] in the midst of her, and the oppressed within her.]

10. For they know not how to do that which is right [Compare Jer. 4. 22.] speaketh the L O R D : those that gather treasures in their palaces, through violence and destruction, [i.e. gotten by force oppression and robberies.]

11. Therefore now saith the L O R D ; the enemy! [An abrupt speech, as it is the manner to cry out, when the enemy unawares and suddenly makes an inroad, and surpriseth all passages: the Enemy, the enemy, every where, round about: or understand thereupon, is coming, and he shall, &c meaning Salmonaffer the king of Assyria; See 2. Kings 17. 5, 6. and compare Hos. 8. 1.] and that round about the Land: [See of the like use of the Hebr letter vau, for, and that or, even, Jer. 17. on verse 10. Joel 2. verse. 12. 31, &c.] he shall throw down thy strength from thee [O Samaria] and thy palaces shall be dispoiled.

12. Thus saith the L O R D : like as a shepherd rescues two legs, or a piece of an ear [the Hebrew word here used, is found no where else] out of the Lions mouth, so shall the children of Israel be rescued: [by this similitude God shewes, that but a very few, and those not without a great deal of hazard and danger, should escape the common judgement] those that sit at Samaria, in the corner of the bed, [or, bedstead] and on the frame of a couch [or, foot, side, Heb. Demeschek, a word nowhere else occurring in holy writ. Some take it for Damaschek, i.e. Damascus, and render it, in a couch of Damascus; or, a costly stately 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 slighted Gods threatenings 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 enemies in the first heat of murdering and plundering sometimes heeds not, and so they may escape.]

13. Harken and testify in the house of Jacob: [Here God addresseth his speech to the prophet and the faithful remnant in Israel] saith the Lord L O R D , the God of hosts.

14. That I, in the day when I shall visit Israels transgressions upon him, shall likewise make visitations upon the altars of Bethel: [See Hos. 4. 15. and 10. 15. with the annotat. The sense is, besides the people, I will also cause to be destroyed, whatsoever they designed and appointed for idolatry and superstition, all their idolatrous stuff and furniture], and the horns of the Altar shall be cut off, and fall to the ground.

15. And I will smite the winter-house with the summer-house, [i.e. I will destroy whatsoever they built and used for their pride and pleasure. This hath respect to the custom of the great ones, who had built themselves all the country over very fair and sumptuous houses of pleasure and Retirement, and many Royall and princely palaces, (with the lesse hindrance or annoyance of either heat in summer, or cold in winter,) to enjoy their pleasures, and voluptuous entertainments: Compare Jud.

3. 20. Jer. 36. 22. with the annotat,] and the ivory houses [See 1. Kings 22. on vers. 39.] shall perish, and the great houses take an end, saith the L O R D .

C H A P. IV.

God swears that he will cause the great ones at Samaria and all the people to be carried away captive, and into banishment, because of their violence, drunkennesse, idolatry and incorrigibleness; notwithstanding the many plagues sent unto them, vers. 1, &c. inviting them nevertheless once again unto repentance, by setting before them his majesty and Power, 12.

H ear this word ye Cowes of Basan, which are upon the mountains of Samaria: [Compare Psal. 22. 13. with the annotat, as also Isa. 28. v. 1. Hos. 4. 16. 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 judgement seat and there to oppresse them. They are called Cowes of Basan, because of the plenty of fat Cowes and pastures in the countrey of Basan] who oppresse the poor, who bruise the needy: ye that say to their lords; [i.e. to the rich creditours of the poor, who have and keep them under as their slaves and vassals] bring on, that we may drink. [i.e. bring in money or presents, that we may make merry, drink and feast with, and do ye with the poor then even what ye please yourselves. Compare Hos. 4. 18.]

2. The Lord L O R D hath sworn by his holiness, [See Gen. 22. on verle 16.] that, behold, dayes shall come upon you, [i.e. certain appointed times of plagues and visitations. See Psal. 37. 13. and Jer. 50. 27, 31. Joel 1. 15. with the annot.] that one shall pull you up with books. [Heb. that he &c. viz 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 loth and unwilling soever you are to quit it. Compare Jer. 16. 16. Hab. 1. 14, 15. and Job 40. 21. Isa. 37. 129. Ezek. 19. 4. 9. and 29. 4.] and your posterity, [or, your last, or, hindmost i.e. those that may have been left behinde, or, keep themselves backward. See of the Heb. word Jer. 31. on verse 17.] with fishing-angles. [which being sharp and pricking as thorns, are made up in fashion of them, which the Hebrew word seems to import. See Job. 40. 21.]

3. And ye shall go forth, [Ye Cowes of Basan, as verse 1.] (through) the breaches [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 carryed forth by the enemy into captivity. Compare Ezek. chap. 12. 5, 12, &c.] every one [in the feminine, every one of thole Cowes 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. 15, 16. Or, ye shall be led along captive one by one] and ye shall throw 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. Oth. ye shall throw away the Palaces i.e. forsake them] saith the L O R D .

4. Come to Bethel [See Hos. 4. 15. and 12. 13. and below 5. 5.] and transgress; [a seeming command, by way of derision: for thus God mocketh at the heat and rage of the Israelites, in committing of idolatry, giving that unto the idols, which was onely to be given to God at

at Jerusalem, nay did yet more to them then God had commanded to be done for himself. Compare *Jer. 7. 21.*
Ezck. 20. 39. with the annotat. *[to Gilgal,* [understand, come on, go your way to Gilgal &c.] multiply transgressions. [Heb. make many, or, multiply transgressing, or with transgressing] and bring your offerings of the morning, your tents for the three dayes: [i. e. for every three yeares of dayes, that is to say, three full years, according to Gods precept, *Deut. 14. 28.* Thus are dayes taken for many dayes, or a year of dayes, (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 festival, or joyful feasts, which they celebrated with their tenths, on the three solemn feasts, of the paslover, the pentecost and the leaf-huts, *Deut. 14. 22.* Some think, they made these offerings every third day to their idols, and but every third year to God.]

5 And make a praise-offering [See *Lev. 2. 1, 15.*] of that which is leavened, [See *Lev. 2.* on vers. 11. and 7. on verse 13.] But it seems that the Israelites had devised a new incense-offering of leaven, committing thereby several sins at once, 1. giving that unto the idols which was Gods, 2. offering in other places, besides Jerusalem, 3. devising extraordinary services, against the Law of God, under a pretence of zeal.] and proclaim freewill-offerings; cause it to be heard; for thus ye love to have it, [Heb. do ye love, or, are ye enamoured as elsewhere; as if God had said: ye will needs have it so, do it then, but remember how it became you formerly, and consider of the success; as followeth] ye children of Israel saith the Lord *LORD.*

6 Therefore I gave you also cleanness of teeth, [i.e. want of sustenance or famin: for where there is nothing to eat, nothing adheres to the teeth. Compare *1. Kings. 17. 18.* *Joel. 1. 1,* &c. and see further the annotat. on *Prov. 14. 4.* and *Isa. 3.* on verse 26.] in all your cities, and want of bread in all your places, nevertheless ye did not convert your selves to me, [Heb. even, or, up to me. See of this manner of speaking *Joel 2.* on verse 12. and so in the sequel.] saith the *LORD.*

7 Besides I with-held the rain from you, [That rain which the *LORD* used to give towards harvest time to fill and ripen the corn. See *Joel 2.* on vers. 23.] when there were three moneys yet to the harvest; and have caused it to rain over the one city, 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 it rained not upon withered.

8 And 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 saith the *LORD.*

9 I smote you with blasted corn and mildew, [Of both these plagues see *Deut. 28.* on verse 22.] the multitude [or, quantity Heb. the multiplying] of your gardens and your vineyards, and your fig-trees, and your Olive-trees, the caterpillars devoured: [See *Joel. 1. 4.*] nevertheless ye did not convert your selves to me, saith the *LORD.*

10 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. 31.* verse 35.) in like sort, as of old I sent the mortality into Egypt; See *Ex. 9. 3, 6.* *Psal. 78. 50.* Oth. upon the way for Egypt. i. e. when ye were in the way to Egypt, to seek for help thence. See *Hose. 7. verse 11, 12.*] I slew your young men with the sword, and let your horses to be carried away captive: [Heb. 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; [viz. by (partly) such as died of the plague, and (partly) the slain ones by

the enemy] nevertheless ye did not convert your selves to me, saith the *LORD.*

11 I overthrew (some) among you, [i. e. brought your estate to the brink of utter ruin and destruction. See *2. Kings 13.* verse 3. and chap. 14. 26.] as God overthrew Sodom and Gomorra, [together with the other cities. See *Gen. 19.* verl. 24. *Isa. 13. 19.* *Jer. 59. 18.* *Hos. 11. 8.*] ye being as a firebrand that is rescued out of the burning: [i. e. like a piece of wood, half or neer wholly consumed, namely when I rescued and delivered you favourably out of the then present destruction, and restored your estate by *Ferubam* the son of *Joas.* See. *2 Kings 14. 25.* and compare *Zach. 3. 2.*] nevertheless ye did not convert your selves to me saith the *LORD.*

12 Therefore will I do thus unto thee, O Israel, [i. e. because of your obstinacy, hitherto specified, I must and will proceed with you, according to my former threatening, above verse 2, and 3.] (therefore) because I shall do this unto you, prepare thy self, O Israel, for to meet thy God. [Heb. for the meeting of thy God, i. e. that ye may meet him with true conversion, for to appease his wrath, or, prepare your selves, (if ye be able) to encounter with him, and to keep him back as your enemy, from coming among or upon you. Compare *Ezck. 13. 5.* and 22. 30. both fences agree with the sequel, wherein that God with whom they had to do, and who threatened them all this, is described.]

13 For behold he that formeth the mountains, and createth the mind, & maketh known to man what his thought is. [i. e. he that searcheth 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 Gods almighty power, himself revealing and making known things to come and decreed in his council, and nevertheless executing the same without any let or hindrance. Compare *Isa. 41. 22, 26.*] that maketh the day-break darkness, [i. e. is able to change light into darkness, at his pleasure. See below chap. 5. 8. Oth. day break (and) darkness i. e. day and night] and treadeth upon the height of the earth; [i. e. hath and putteth under his feet all wordly glory, sovereignty and excellency. Compare *Mich. 1. 3.*] *LORD, God of hosts,* [See *1. Kings. 18.* on verse 15.] is his name.

C H A P. V.

Under a Lamentation God foretelleth Israels fall, and the decrease of their multitude, because being warned and exhorted to seek to the mighty and dreadful God, and to forsake their Idolatry, they nevertheless go on still in doing wrong and violence, and committing all manner of horious sins, hating all reproofs and admonitions, so that there can be no exception made at Gods judgments upon them, verse. 1, &c. he reneweth his Exhortation to Repentance, once again verse 14, but by reason of their obstinacy, he foretelleth them the terrible and unavoidable day of his judgements, which now they scoffe at, 16. he detesteth all the hypocritical shews of their worship: because under the pretence thereof they practised nothing but idolatry, even as their fore-fathers. 21.

Hear this word, which I do lift up over you: a lamentation, O house of Israel.

2 The virgin of Israel [i. e. the kingdom and state of the ten Tribes, Compare *2. Kings 19. 21.* *Isa. 23. 12.* and 47. 1. *Jer. 14. 17.* &c. with the annotat.] is fallen [i. e. shall certainly and speedily fall. See *Hos. 4. 5.* and 5. 5. and 12. 4.] She shall not rise up again: [Heb.

not addē to rise up ;] she is forsaken upon her land, there is none to raise her up : [as one felled down to ground and not able to rise of himself, and forsaken of all others, must needs remain as he fell ; so Israel should never recover its flourishing condition, though some remnant should remain, as followeth in the next verse.]

3 For thus saith the Lord LORD, the citie, which goeth forth (with) a thousand, [i.e. she that sends forth so many now for war, or, where so many are marching forth, or, she that was able to furnish or set out so many] shall keep an hundred over, and she that goeth forth (with) an hundred shall keep ten over, in the house of Israel. [i.e. there shall scarce one in ten be left behind. See further below vers. 15. and 6.9.]

4 For thus saith the LORD to the house of Israel : seek me, and live. [i.e. ye shall finde it experimentally, that ye shall be saved alive. See of the like promises Prov. 3.3. Psal. 37.3. Ezek. 16.6. with the annotat. and so below vers. 6.]

5. But, seek not Beth-el, [viz. to have any further Communion' with the idolatry there committed, compare this with Hos. 4.15. and 12.12. as also above chap. 4.4.] nor come ye to Gilgal, [See Hos. 4.on ver. 15.] nor passe over (to) Ber-seba : [where likewise some idolatrie was set up, by occasion of the visions shewed there unto the Patriarches. See Gen. 26.24.25. and compare below chap. 8.on ver. 14.] for Gilgal [i.e. the idolatrous inhabitants, and all the rest that did partake of Gilgals idolatrie] shall be surely carried away captive, [Heb. being carried &c. shall be carried &c.] and Bethel shall be (reduced) to nothing. [Heb. Aven, from which God called Beth-el, Beth-Aven. i.e. House of nought, nothing, or, vanity, &c. See Hos. 4.on ver. 15.]

6 Seek the LORD, and live; lest be break through (in) the house of Joseph, [i.e. Israel, or the ten Tribes, whereof Ephraim, the son of Joseph, was the most considerable ; compare below v. 15.] as a fire that consumeth [as above chap. 1.4.&c.] so that there shall be none to quench it in Beth-el. [this may be as well construed with the former verb, consumeth, the sense being all one.]

7 Those that [This may be applied to those of Beth-el, or, those of the house of Joseph in general, before mentioned : some take it as an upbraiding speech ; ye that, or, ye are those that &c.] turn judgement into Wormwood, [i.e. into meer bitterness, doing all the wrong and mischief to the poor and innocent, by, or in the judgement unto which (sweet and acceptable in it self unperverted) they ought ia reason to have their confident recourse and finde 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 vers. 6. seek the LORD, Him that viz. some annex it with the next verse, beginning thus, (He is it) That &c, both in a good sense. Compare above 4.13.] maketh the seven-stars and the Orion, [See of both these Job 9.on ver. 9.] and changeth the shadow of death into the morning, [see Job 3.5. and Psal. 23.4. with the annot.] and obscureth 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. appointeth and ordereth those waters (as by an expresse command) to rise up from the seas, and to turn into rain, which God poureth forth afterwards upon the earth. Comp. Jer. 25.29. with the annot.] LORD, is his Name.

9 That refresheth himself (by) the laying waste of a strong one : [As taking pleasure in the works and effects of his Justice ; so the Hebr. word is used for refreshing. Job 9. 27. and chap. 10.20. Psal. 39.14. Compare Deut. 28.63. Oth. That strengtheneth the destroyer, or, the destroyed, (being reduced to meer desolation, or wholly wasted and

desolate) or, giveth him heart and courage, over, or, against thee, or, a strong one, that he may subdue him, and take his strong holds from him] so that the desolation comes upon a strong hold. [beyond any humane likelihood or apprehension. Him indeed Israel ought to stand in awe of and seek unto, for to eschew his judgements ; but on the contrarie 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. 125. with the annotat. as verle 12. and compare Isa. 29.21.] him that reproveth ; and abhor him, that speaketh uprightly. [Or, that which is upright.]

11 Therefore because ye tread upon the poor, [As the dirt and dust of the street ; compare above chap. 2.7. with the annotat.] and take a burthen of corn from him ; [that is (as some not unfitly 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. Oth. by, or with burdens do ye take the corn from him, i.e. by violence, or, exacting such unreasonable satisfaction of him, merely to satisfie your pleasure and greedy appetites, without regarding of any equitie] ye build houses indeed, [understand by much wrong and violence, spoken of both before and after. Compare with this verse Mich. 6.15. Zeph. 1.13. also Isa. 6.5.21.] of bewen stone, but ye shall not dwell therein : ye planted desirable Vineyards, [Heb. vineyards of desire or wish] but ye shall not drink the wine thereof.

12 For I know that your transgressions are manifold, and your sins very many : they distress [or, ye distress] the righteous, take appeasing-money, [or, bribe, or ransom, for which to let the guiltie and the wrong-doer escape, or set him at libertie, contrarie to Gods Law. Num. 35.31. Or, they take it from the guiltless, that must pay it them, if he mean to scape their violence] and reject the needy in the gate. [as above ver. 10. to wit, from his right, or put him by, turn him aside from his right, bowing and perverting the same.]

13 Therefore shall the understanding (man) [i.e. he that feareth God, and consequently is truly wise ; or the instructor, teacher,] be silent at that time : [viz. when God shall go about to punish this wicked people. i.e. he shall not repine or murmur against Gods Judgements and punishments, though they may prove very heavy, but rather justifie him in all his proceedings, because of the multitude and hainousness of the sins of Israel before mentioned. Compare Psal. 37. on ver. 7. Some do understand, that God would punish them with the silence of the true Prophets and teachers and other godly men, because indeed they refused to be instructed and reproved, and bitterly hated and persecuted them that did it, as above ver. 10. compare Mat. 7.6.] for it shall be an evil time. [Or, a time of the evil, viz. of punishment, of great miserie and desolation, as Psal. 37. ver. 19. Jer. 15.11. Mich. 2.3. Some do apply it to the above mentioned great wickednes of the people in that Time.]

14 Seek the good, and not the evil, that ye may live ; and so the LORD, the God of hosts shall be with you, [See Gen. 21. on verl. 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. 34.15. and 97.10. Rom. 12.9.] peradventure [compare Joel 1.14. with the annotat.] shall 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

LORD [viz, because ye despise all his warnings and exhortations, and shew no hopes of any amendment] in all the streets (there) shall be lamentations, and in all publike places shall they say, Ah ! Ah ! [i.e. it shall be a general calamitie, and therefore all places shall be full of complaining, howling and weeping] and they shall call the husband man to mourning, and lamentation shall be with them, that have skill in wailing. [See Jer.9. on vers.7. Oth. and to lamenting, those that are skilled in wailing.]

17 Yea in all vineyards shall there be lamentation : [Where otherwise in vintage-time they used to sing most cheefully. See Ps.4.8. Jer.25.30. & the annot.] for I will passe through the midst of you, [Or, when I shall passe &c. with my plagues, i.e. when I shall cause the destroying enemy to passe all thy Land over : as God is said to have passed through Egypt, when he sent the Angel to smite all the first-born of Egypt. Exod.12.12.] saith the LORD.

18 Wo unto them, that desire the LORDS day. [i.e. the appointed time of Gods judgement and visitation. See Joel 1.15. desiring it in hypocrisy, as if they were guiltless, and had no reason to fear Gods punishing ; or, in mockery, as if they should have said ; we would fain see that day once, which is so much spoken of, where doth he tarry that he comes not ? see Isa.5.19. Jer.17.15. and the annotat. as also below, chap.8.3.] Wherefore, I pray, shall the day of the LORD be unto you ? it shall be darkness, and no light. [See Joel 2. on vers.2.]

19 As if one fled before the face of a Lion, and a Bear met him him : or that he came into an house, and leaned with his hand on the wall, and a snake bit him. [Meaning the LORDS day shall be such, that ye shall not be able to escape the punishment, but out of one feareful danger, still fall into the other, until ye perish altogether. See Isa.24.18. Jer.48.44. Hosea 13.7,8.]

20 Shall not then the LORDS day be darkness, and no light ? and obscurtie, so that there be no brightnesse on (it) ? [No verily implies the Prophet, ye may think and imagine the contrary as much as ye please ; ye shall finde it at length, as was foretold]

21 I hate, I disclaim your feasts, [See Isa.chap.1. vers.11,12,13,14. and the annotat.] and I will not smell to your prohibition days. [See Lev.23.on vers.36. i.e. I do loath and abhor the same. Oth.on or, in your prohibition dayes I will, or shall not smell : to wit, your incense, which ye shall offer me then, which otherwise lightly used, was an acceptable smell unto the LORD. See Lev.26.on vers.31.]

22 For though ye offer burnt-offerings unto me, together with your meat-offerings, yet have I no pleasure therin : and the thank-offering of your fat (beasts) [or, your fat thank-offerings] I will not look upon.

23 Put away the clamour of thy songs from me : [The Heb.word, rendred clamour here doth signifie all kinde of noise, and likewise multitude, abundance. Vocal and instrumental musick was, at that time, a part of Gods instituted outward worship, but by them corrupted together with the rest, through their hypocrisy and wickednesse, and especially through their hainous idolatry, whereunto they abused their musick. See below chap.8.3.] nor will I hear your lute [or harp] play : [or,melodie, singing.]

24 But let the judgement rowl on as the waters, and justice as a strong brook : [i.e. be ever ready and zealous to deal justly and righteously ; that is it, which I require. Oth, But the judgement shall &c. i.e. my punishments shall mightily and abundantly over-whelm you and passe through all parts,because of your hypocricie,idolatrie and wickednes.]

25 Have ye brought me slay-offerings and meat-offer-

ings fortie 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 Reaye bare the tent [Or Tabernacle,or Cover, Canopie. The Heb.word occurs nowhere else thus] of your Moloch and the Kijun your images ; [it should seem that the Prophet doth twit them here with these heathenish idol names, to shame Israel, Melech, signifies King whereby is understood the idol Moloch or Milcom. See Jer.49.on vers.1. and below chap.7. on vers.13, Kijun some do hold to be likewise the name of an idol ; others take it to be the planet Saturn : yet it may also not unfitly with othes be read thus ; and the furniture (or frame, seat, posture) of your images. The bearing here mentioned, of these idols, may be understood so, 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 Gods Tent or Tabernacle (as they bare it bodily) and worship, but hankered after their idols, whom they bare in their hearts so that their outward hypocritical worship, was no other in Gods esteem, then mere idolatry] The Star of your God, which ye had made to your selues : [i.e. the image of the Star that was your idol. Compare Ag.7.41,42. also Jer.7.18. with the annotat. Some conceive, that Moloch was Saturn, and their other Baals, the rest of the Planets, or Stars. Oth. the constellation 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,yea beyond Babylon;see Ag.7.43.and 2 Kin.17.6. of Damascus see Gen.14.on vers.15. and 2 Sam.8. on vers.5. Some do also applie it to the hardship, or hardness of their captivity, which should much exceed that of Syria, under Hazael. 2 Kings 13.3,7.] saith the LORD,whose Name is, God of hostes.

C H A P. VI.

We and captivitie denounced upon the great ones of Zion and Samaria, by reason of their carnall securitie, wicked vanity and profusion, ver.1,&c. God sweares that he will deliver up the city into the Enemies hand, with all that which is therein, and cause the rest to perish by his plagues; without sparing great or small,7. because of Israels senselesse perversenes, or obstinacie and foolish haughtiness, God will send an oppressing Enemie upon them, 12.

WO unto the easie (ones) [Or, commodious i.e. such as live at their easie in pleasure, compare Jer.48.11. where it is said of Moab, that from his youth he was or lived at easie and rest, quietly and unmolested, feeling and fearing no trouble] at Zion, [this concerned Juda, whose metropolis or chief Citie was Jerusalem, and Zion the Royal residence] and unto the secur (ones) upon the mountain of Samaria : [i.e. to the careles ones there. Compare Jud.18.27. where it is said of Lais, that it was a still,or quiet and secure people, and Eze 30. ver.9. Chus of securitie or confidence,i.e. that secure or careles Chus (Land or people) meaning the Moores or Ethiopians. Oth. that trust in the mountain of Samaria, or relije upon it, and thereupon do grow secure and careles; The sense being all one, but in the text regard is had to both the clauses] which are the chiefe (or, most famous, renowned. See of the Heb.word Gen.30. on vers.28. This by some is referred to both the mountains, that of Zion and that of Samaria : but the antecedent and consequent Text aimes plainly at the heads of Juda and Israel, which had their residence on both these mountains in the two capital Cities, as the principal among

among the heads of the people] of the foremost [or the principall, or heads] of the nations [i.e. of the twelve Tribes, or understand it so, that the twelve tribes were severed from all other Nations by God himself, and received for his people. See Ex 19. verse 5. Jer. 2. ver. 3. &c.] and unto whom those of the house of Israel do come. [viz. having their recourse unto them upon all occasions, for advice and redresse, as unto their heads, *Juda* and *Benjamin*, at *Jerusalem*, and the ten Tribes at *Samaria*. Heb. the house of Israel come or shall come. God denounceth the wo upon those heads, because that (as followeth) they did shew themselves so unthankful in these glorious places, (which by Gods special favour they inhabited) and eminent employments.]

2 Go over to *Calne*, [A very ancient and famous city in the land of *Sinear* or *Chaldea*; See Gen. 10. 10. and Isa. 10. 9.] and look on; and go from thence to *Hemath the great* (city): [or, mighty, powerfull, glorious. See of *Hamath* (likewise a famous royall city) Num. 13. on verl. 21. and 2. Sam. 8. 9. &c.] and go down to *Gath of the Philistines*; [another royall city See 1 Sam. 21. 10. and 2. Sam. 8. on verl. 1.] whether they be better than these Kingdomes, or their border greater then your borders. [by these words, greater and better, God sets before their eyes the excellency of the land, which he had given them to possesse, for which they ought to have been thankfull. Oth. were they not better in this sence, as if God meant to represent 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 carelesse, but rather to take warning by such examples, and repent.]

3 Ye that put far away the evil day; [viz. the approaching time of Gods visitation, whereof above chap. 5. 18, 19, 20. Understand withall, wo unto you (from verl. 1.) to do so, as if ye had no cause to be afraid of these judgements, at least in your days. Compare Eze. 12. 22. and below 9. 10. nay ye hold the very mentioning and speaking of the LORDS day, as an unclean, vile and abominable thing, which the Hebrew phrase seems to imply] and bring nigh the seat of violence. [as if God said, is not this great folly, that ye practise your wickedness on the judgement seates so that all manner of wrong and villany is so neer, among and in, and cleaving to your selves, and yet ye go about to perswade your selves, that the punishments are far enough yet, or shall never light upon you.]

4 That lie upon yvorie bedsteads, [Heb. bedsteads of the tooth. See 1 Kings 10. on verl. 16. Compare the description of the Royal Pomp. Esther 1. 6.] and are luxurious upon their couches: [or, prodigal, profuse. Oth. that stretch, or, spread themselves luxuriously, like a luxuriant vine (Ezek. 17. 6. and so below ver. 7.) and eat the lambs [viz. the very best, by what followeth] of the flock, and the calves out of the most fattening-stall. [choosing the fatest out of the places where they were kept to be fattened.]

5 That quaver it to the sound of the Lute, [Heb. on or, to the mouth of &c. i.e. according to the Tune or harmonic of the Lute-play, or Plasterie; skilfully breaking and quavering their voice, which they use to call the Drillo; and some, according to the Hebrew minuting, or mincing] and devise to themselves instruments of Musick, like David. [abusing (according to the custom of vain worldly persons) the spiritual, holy Musick of David the Royal Prophet, to their carnal disport and pastime.]

6 That drink wine out of bowls, [Oth. in (or with) basons of wine; i.e. that do not content themselves with ordinarie drinking cups, bowls, beakers &c. but must have large and spacious vessels or swill-bowls like Basins, to carry it] and anoint themselves with the excellenteſt oil: [Heb. primaria, firſting, firſt, foremost

of the oils i.e. the very best and the costliest oil. See Rush. 3. 3. Psal. 23. 5. Pro. 21. 17. with the annotat.] but do not trouble themselves, [or, have no pain, fellow-feeling, bears-grief; are not grieved. The Hebrew word is used both of bodily sicknes and of grief and trouble of the spirit, and both may take place here, the one commonly attending on the other] for the breach of Joseph: [as above chap. 5. 6. i.e. for their particular oppressions of their brethren, and the common both past and instant afflictions of Gods people. See Jer. 4. on v. 6.]

7 Therefore shall they now go away captive. [i.e. very soon. See Hos. 10. on verl. 3.] among [Heb. in, or, among] the foremost [or, head i.e. before all the rest, in the front of all the captives, there ye shall have the precedencie, as in state and wickednes ye surpassed or outwent others before; the first in sin, the first in punishment] that go into captivity, and the banquet [oth. mourning feasts, which they were wont to keep with a great deal of pomp, profusion or excele, and many strange devices. See Jer. 16. on verl. 5.] of those that are luxurios, [as above verl. 4.] shall remove. [i.e. all Jollity, vanitie, pride and excele shall cease, and forsake them, and in stead thereto nothing bat misery and mischief shall cleave unto and follow them.]

8 The Lord LORD hath sworn by himself, [Heb. by his soul, i.e. himself. See Gen. 22. on verl. 16. spoken of God according to the manner of men: in regard of the word soul] saith the LORD, the God of hostes; I do abhor the pride of Jacob [i.e. of Israel, or, the Israelites.] and I hate his palaces: therefore will I deliver up, [into the hand of the enemy] the city of her farnes. [i.e. all wherewith I have replenished, enriched, and adorned the city. Compare Deut. 33. 6. Psal. 25. 1. &c.]

9 And it shall come to pass, if there be ten men left in any house, [Not being killed or carried away by the enemy] that they shall die [viz. by the pestilence, or famine, or fire, or earthquake, &c. as God had threatened, that he that escapeth the one plague should fall into the other, above chap. 5. 19. &c.]

10 And the next friend [Or, of kin, kinsman, nephew, according to the use of the Heb. word] shall take up every one of them, [Heb. him i.e. one of the said dead men, one after another] or he that burneth him, [viz. the body of the deceased; which was not usual but in extraordinary cases, and for special reasons, as may be seen 1 Sam. 31. 12. Yet, according to some, likewise in times of great mortality, which may not unfitly be applied also to this place] for to bring the bones out of the house, [either for burial, burning or casting away. Compare below chap. 8. 3.] and shall say to him, that is within the house [Heb. in. The sense is, in the inmost part of it] Are there more yet with thee? [viz. dead ones in the house] and he shall say, No body: [or, (there is) the end, i.e. they are all gone now, there is none left, or, escaped] then shall he 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 annotat.] for they [the deceased] were not to mention the Name of the LORD. [Oth. the LORDS Name was not to be mentioned, or, must not be &c. implying that these people were come to that height of impiety, that notwithstanding the most heavy plague that was upon them, they could not endure the LORDS name should be mentioned, or remembred 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. verl. 3.]

11 For behold, the LORD giveth charge [Or, shall give charge, or command, i.e. he shall so order it by his providence] and he shall smite the great house with through-watering [i.e. cause the enemy to come on (as in obedience to Gods command) and to smite &c. See below ver. 14.

ver.14.and cha.9.ver.9. Heb with *drop*, or, *dropping*, i.e. through-watering, so that the punishments shall pass over high and low, great and small, like a searching, seeking and still dropping rain, that cannot be avoided. Compare above cha.5.24. Some apply it to both the Kingdoms of Israel and Juda, and the destruction and desolation that should befall them, viz. Israel by the Assyrians, and Juda by the Babylonians. Compare Isa.8.14.] and the little house with clefts.

12 Shall horses be able to run upon a rock? can there be (any) plowing (thercon) with oxen? [This verse may, according to some, be understood, that as it would be absurd and to no end and use, to attempt such things on a rock; so Israel should fare or speed nothing the better, for running or taking such perverse and toilsome courses: 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 or practise could be an overthrow and perverting of all order and reason in nature, and nothing but mere and very pernicious folly and madness; 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 [or, because] ye have perverted the Judgement into Gall, [See Psal.69.on ver.22.and compare above chap.5.7.] and the fruit of righteousness into wormwood.

13 To that rejoice over a thing of nought: [Such as are your Wealth and Power, whereof ye boast and brag so foolishly; they being given you by me, and no wayes able, through your sins, to stand you in any stead against my wrath] yea that say; have not we gotten horns [that is, glory and power. See Deut.33.on ver.17. and Job 16. on ver.16.] through our (own) strength?

14 For, behold, I will raise a nation upon you, O house of Israel, [viz. the Assyrians, as the Babylonians upon Juda] saith the LORD the God of hosts: these shall press you, [or, throng, straighten you. Compare above 2.13.] from ones coming to Hamath, [situate in the North-border of Canaan] unto the Brook of the wilderness. [as the brook or River of Egypt, or Sichor in the south. See Num.34.5, 8. Jos.13.3. the sense is, they shall plague and distress thee from one end of the Land to the other. Oth. for wilderness, read the plains, or plain fields.]

C H A P. VII.

By three several visions, the first of Grasse-hoppers ver.1, &c. the second of a consuming fire, 4. (in regard of both which God accepts of the Prophets intercession) and the third of a plummet or square, 7. there is represented here, that, after much patience, God will spare Israel no longer, neither the Kings posterity, 8. The Priest Amaziah complains of Amos to the King, and chargeth him with conspiracy and sedition, 10. enjoineth him to pack from Bethel to Juda, 12. but Amos defends himself with Gods call, and denounceth the judgement of God upon Amaziah and his, 14.

THe Lord LORD caused me to see thus; [i.e. revealed this ensuing vision unto me. See Jer.24.on ver.1.] and behold he [viz. the LORD] formed grasse-hoppers, in the beginning of the coming forth of the after-grasse: [signifying a great famine approaching, through the destruction of the fruits of the Land by vermin, as Joel 1.4, &c. or, (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-grasse after the Kings mowings [i.e. after that the Kings grasse was cut down, perhaps for the use of his houses; or, that his grasse was usually cut down first. Heb. shearings: but the Hebrew word is used thus also of mowed grasse, Psal.72.6.]

2 And it came to passe when they [Heb. he, viz. the

grasse-hopper i.e. the aforesaid swarm of grasse-hoppers] should have wholly eaten up the herbs of the Land. [Heb. should have ended or finished to eat up &c. Oth. When they had eaten it up] that I said; Lord LORD, pardon I pray; who should be left standing of Jacob? [i.e. of the Israelites, the posterite of Jacob, there would none remain, or be left alive, if the Land should be utterly bereaved thus of all its fruits. Oth. how (i. e. in what condition) would Jacob stand (thus)? how should he subsist? how would he look? or, how should he get up, or, rise again? and so ver.5.] for he is small. [or, mean i.e. there is, or there are but a very few left.]

3 (Then) the same repented the LORD, [See Gen.6. on ver.6.] it shall not come to pass, [viz. 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 that he would contend [or plead, implead, and consequently punish. See Hos.4.1. with the annot.] with fire [viz. that of war and warlike destruction, as above chap.1.4 7 10. Some do understand it, according to the letter, of a fire from heaven, such as fell upon Sodom and Gomorra, or of other common conflagrations, or great drought. See Joel 1.19. with the annot.] and it devoured a great abyse; [or, depth of waters, whereby some understand the Kingdom of Assyria, laid waste by Tiglath-Pileser, 2 Kings 16.9.] also it consumed a piece of land [by this they understand a portion of Israel, in Gilead, beyond the Jordan. See 2 Kings 15.29. 2 Chron.5.26.49]

5 Then said I; Lord LORD; cease I pray; who should thereremain standing of Jacob? for he is small.

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

7 (Yet) he made me see thus; and behold the LORD stood upon a wall, which was made after the plummet: [Heb. a wall of the plummet i.e. such a one as was squared by the plummet; whereby, with some, we may understand, the Common wealth of Israel, which God, by his holy Lawes, and gracious blessing, had well and gloriously founded and builded up; and by the plummet, that God had taken in hand now his severe and righteous judgement, which after so much long suffering and forbearance, (formerly spoken of) he stood ready to execute upon Israel; because they had perverted and abusid all things, as above chap.6.12. &c. Com. bel. cha.8.2.] and there was a plummet [the Hebrew word is no where extant, but in these two veres.] in his hand, . . .

8 And the LORD said unto me, what seest thou Amos: and I said a plummet: Then the LORD said; Behold I will set the plummet [viz. of my righteous judgement] in the midst of my people Israel; I will no more passe by it [viz. my people] hence forth. [Heb. I will not go on, or, continue to passe it by, or over i.e. I will not let them go unpunished, nor wink at or spare their trespasses, as hitherto I have done: Compare the phrase with Pro.19.11. Mich.7.18. and see the annot. there. So below chap.8.2.]

9 But the high places of Isaac [Where they committed their idolatrie, garnishing the same with the name and example of their forefathers 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. and 35.7.] and the sanctuaries [understand idolatrous Temples] of Israel [the Israelites] shall be destroyed: and I will rise up against the house of Jerobeam, [the son of Joas above chap.1.1.] with the sword. [the son of this Jerobeam Zacharia (who reigned but six moneths) was puliquely slain by Sallum in the presence of the people.] 2 Kin.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.]

10 Then [When the prophet had made these visions known unto the people] Amazia the Priest at Bethel, sent to Jerobeam, the king of Israel, saying; Amos hath made a confederacy against thee in the midst of the house of Israel; [and therefore (would he inferre) should the punishment of a traitor and a rafter of sedition be inflicted upon him, prophesying thus against the king in publick] 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.]

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

12 After that, Amazia said to Amos; thou seer, [See 1. Sam. 9. on verse 9.] be gone, flee into the land of Juda; [where Thok'a lay, the prophets own countrey above chap. 1. 1. Heb. flee bee, or for thee. The word thee or, for thee, is held redundant, only to make the phrase sound better; otherwise it might be taken here, for thee, that is for thy own good and safety. Compare Gen. 12.1. Fer. 5. 5. Mich. 1. 11. &c. with the anotat.] and eat bread there, [i.e. get thy lively-hood and maintenance there. See Gen. 3. on verse 19.] and prophecy there.

13 But at Beth-El, thou shalt prophesie no more henceforth [Compare above chap. 2.12. Heb. shalt not add or continue to prophesie] for that is, the kings sanctuary, [i.e. the place, which the king accounteth his sanctuary, where he doth celebrate his solemn worship and divine service, against which no prophesying is to be suffered. Some do undestand here by the king, Melech, or Moloch, 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 royll court, which undoubtedly the king had at Bethel also, when he came thither for to solemnize his idolatrous worship; or, of a sovereign court of Judicature, and for the council 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 onely be very unsafe for Amos there, but the place it self could not at all tolerate any such Prophet.]

14 Then Amos answered and said to Amazia; I was no Prophet, nor was I any prophets son, but I was an heard-man; [the Hebrew word comes from an other that signifies, ox-nike or, great cattle. Compare above chap. 1. 11. Oth. read, but I sought and gathered &c. the Hebrew word signifying properly to seek, and it being plain by the next verse, that he went after small cattle or sheep] and gathered [the Hebrew word is found no where else but here] wild-figs, [or sycomore-fruit; of such trees there was great abundance in the land of Canaan. See 1 Kings 10. 17. Isa. 9. 10. and that fruit he might gather either for himself or for his cattle to feed on.]

15 But the LORD took me from after the Flock; [The Hebrew word doth properly signifie 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 Act. 4. 19. Hence some conjecture that Amos fled not; the Jewes are of opinion that king Jerobeam gave no heed to Amazias information, but left the Prophet unmolested] go thy way, prophesie to my people Israel.

16 Now then hear the word of the LORD: thou saiest; thou shalt not prophesie against Israel, nor drop [See Deut. chap. 32. vers. 2. Ezek. 21. 2. with the angor.] against the house of Israel.

17 Therefore thus saith the LORD, thy wife shall play the whore in the city, [i.e. she shall either prostitute herself, or be abused by the enemy as an harlot] and thy sons and thy daughters, shall fall by the sword; and thy land shall be divided by the line, [viz. for others. See Deut. 3. on vers. 4. and Psal. 16. on verse 5.] and thou shalt die in an unclean land, [viz. in idolatrous Assyria] and Israel shall assuredly be carried away captive out of his land.

C H A P. VIII.

By the vision of a basket with summer fruits, is shewed, that Israels end was drawing on, vers. 1, &c. because of their oppressing the poor, wretched greediness deceitful dealing, uncleanness, and idolatrous swearing 4, &c. (and 14.) God swears to bring the utmost generall ruin and sorrow upon Israel, 7. together with a disconsolate condition, for the want of his word, 15.

THe Lord LORD caused me to see thus: [As above chap. 7. 1, 4, 7.] and behold a basket with summer fruits. [Some do understand by the Hebrew word rendered basket, an book wherewith one gets down the fruits past reach otherwise, from the tops of the trees. Fer. 5. 27. the word is taken to signifie a fig-basket, or birds-cage]

2 And he said: what seest thou Amos; and I said, a basket of summer fruits; then the LORD said unto me, the end [In the Hebrew text the word used for end and that for summer-fruits, sound much alike, so that the one may easily put us in minde of the other. Compare Fer. 1. 11.] is come upon my people of Israel, I will not passe them by any more henceforth. [As above chap. 7. on verse 8.]

3 But the songs of the temple [i.e. the songs or musick, which they made use of in the idolatrous temples at Bethel and elsewhere, (above chap. 5. 23.)] shall howl on that day, [i.e. be changed into howling then. See below, verse 10.] saith the LORD: there shall be many dead bodies, in all places. [Heb. place] they shall throw the away with silence [or (one shall be) cast away, be silent, or, in all places (he that) cast them away (shall say) be silent. The sense is, there shall be such a number of dead bodies, that there shall be made but little noise and lesse a doe about their burials, but they shall stealingly, as it were, be snacht and cast away, or into ground without any circumstances or bemoaning.]

4 Hear this, ye that swallow up [Or, swallow down or, gape after] the needy: and that for to consume [Heb. make to cease and consequently, dispatch, consume, destoy, as the Hebrew word is likewise used] the affled [or, meek, lowly ones] of the land.

5 Saying: when shall the New-moon passe over, [i.e. the time for publick worship. See Num. 10. 10. and 28. 11. &c. this seemed irktom and tedious to these greedy wolves, that they must rest so long from pursuing their gain or prey. Oth. this month, that an other may come, wherein all things may be at a hi her rate for our advantage: but that which folowes of the sabbath, doth better agree with the New-moon] that we may sell victual? and the sabbath that we may open or, (utter) corn? [i.e. open our granaries or store-houses for the sale of corn] lessning the Ephah, and greasing the shekel, [i.e. using deceitful weights and measures in uttering and selling your wares, and on the contrary raising and enhancing your price, and using heavy weights for receiving of monies, against the explice law, Deut. 25. 13. Of the Ephah See Lev. 5. on verse 11. Ezek 45. 10. 11. of the shekel, Gen. 23. 15. and

and chap. 24. 22. with the annot. again *Ezek. 45. 12.* the shekel is taken liere for the weight of the shekel] and dealing perversly with deceitfull balances : [i. e. so that by falsifying of them we may the better defraud others. Or thus, perverting (the sale) with deceitfull (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 onely 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.] then shall we [or, yea, that we may &c.] sell the chaff [Heb. the falling of i. e. the chaff or other refuse which falls off from the corn] of [Oth (for)] the corn.

7 The LORD hath sworn by the glory of Israel, [Or by the excellencie, Highnes, eminency. i. e. by himself, he being the honour and glory of Israel, and they bound to esteem him accordingly. See *Psal. 106.* verse 20. with the annot. Compare above chap. 4. on verse 2. and 6. on verse 8.] if [lee of this abrupt phrase usuall in making of oathes, *Ezek. 34.* on verse. 8. &c.] I shall forget all their [or, any of (these) their] works in eternity.

8 Shall not the land be troubled hereat? and all that dwell in it, mourn? yea it [viz. the land] shall wholly rise up [Oth. should it (not) wholly &c. and so in the sequel by way of question] like a river, [that riseth and swelleth up till it overflows 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. snatched, hurried away] and drowned as (by) the River of Egypt : [See *Ezek. chap. 29.* vers. 3. The meaning of the whole verse is, should not all these 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? yea verily, doth God imply here. Compare below chap. 9. 5. understand by the land the inhabitants, as follows.]

9 And it shall come to pass on that day, saith the Lord LORD, that I shall cause the sun to go down [Heb. goe 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 flourishing, then shall he surprize them with all extremities, intimated by the darkning in the next words : See *Gen. 15.* on verse 12. and Compare *Isai. chap. 59. 9, 10. Fer. 15. 9. Joel. 2. 2. 30, 31.* with the annot.] and the land be darkened at, bright day. [Heb. day of light,]

10 And I will turn your feasts into mourning, and all your songs into Lamentation, and bring forth a sack [See *Gen. 37.* on verse 34. and compare *Isai. 15. 3. Fer. 48. 37. Ezek. 7. 18, &c.*] upon all loines, and baldness upon every head ; [See *Fer. 16.* on verse. 6.] and I will put the (land) into mourning such as there is over an onely (son) [i. e. I shall cause the inhabitants of the land to mourn so bitterly under the plagues that shall be upon them, as parents do for the death of an onely dear son. See *Fer. 5. 26. Zach. 12. 10.*] and the end thereof [viz. of the land, Heb. bindmost, utermost, last. See *Psal. 37.* on vers. 37. understand that shall I make (or put) &c.] as a bitter day. [Oth read thus the end thereof (shall be) as a bitter day.]

11 Behold the dayes come, saith the LORD, that I shall send a famin into the land : [Or, on the earth] not a famin for bread, nor thirst for waters, but for to hear the words of the LORD. [thereby to get some ease and comfort, and to learn from the mouth of some Prophet, when all those Miseries shall be at an end once. Compare *Psalm 74. 9.* with the annotat.]

12 And they shall wander from sea to sea, and from

the North to the East ; [Heb. rising viz. of the sun, i. e. the East] they shall run about, for to seek the word of the LORD, but shall not finde it.

13 On that day shall the beautiful virgins, and the young men faint for thirst : [Or, fail, swoon. Compare *Hos. 2. 2.*]

14 They that swear by the guilt of Samaria, [i. e. by the idols, (by whom the Isralites made themselves guilty before God) at Samaria, Dan, &c. where those idols were set up. Compare *Deut. 9. 21. Isa. 29. 9. Hos. 10. 8.* with the annotat.] and say; (as truly as) thy God, of Dan li-véth [orthy God ODan] & the way of Ber-seba liuith : [i.e. the idol which is served & worshiped at Ber-seba as God, according to the way and manner there in use .See ab. chap. 5. 5. with the annotat. Way, for, divine worship Religion, manner of serving God, here in a bad sence, elsewhere in a good. See *Fer. 3. 2.* on ver. 39.] and they shall fall and not rise again. [as above chap. 3. 1.]

C H A P. IX.

By an other vision and the explaining thereroof, 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 degenerati ng unthankfulness and great security, 7. 10. with a promise notwithstanding of saving a chosen remnant, 8, 9. and the setting up of the kingdom of Christ, for the deliverance, and everlasting assured blessedness of all the elect, both Jewes and Gentiles, 11.

I saw the LORD [viz in a vision; wherein God shew-
ed 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] stand, [Heb.
put, set, or standing] upon the Altar : [understand that
of the burnt-offerings (according to most opinions)
whereby God intimated, that he stood 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. If so be that the Prophet
was indeed fain to flie into the Land of Juda, accord-
ing 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 never
fled for it, from chap. 7.15.] and he said ; [viz. the
LORD unto an Angel, that was to execute his Judge-
ment; or, unto the Prophet himself. Compare *Eze. 9.
1. &c. & 43. 3.*] smite that Button[ot, apple, pome-granate,
that may have stood above on the top of the Temple, or
Portal, as is otherwise usuall in such magnificent
structures] that the posts may shake, [or, the thresholds,
to shew, that God would ruin and rase all down to the
ground, from the top to the bottom] and cleave them
all through in the head ; [oth. wound them, which are the
head of all i.e. the chief and principal ones,] and I will
slay their hindmost [hereby some understand the rest of
the common people. Oth. the residue, or remnant, posse-
ritie. See *Psal. 37.* on vers. 37.] with the sword ; [viz. of
the Babylonians and Assyrians] the fleeing among them
[or, with or of them] shall not flee away, nor the escaping
among them be saved. [i.e. they that think to save them-
selves by flight, or, such as otherwise used to shifit away
and make their escape, they shall not be able to do it
now; and so in the sequel. See above chap. 1.14,15,16.
and chap. 5.19.]

2 Though they digged into hell [See *Job 16. 6. Ps. 13. 8.* with the annotat. By this and the two following
verses, the LORD doth intimate, that they shall not be
able to escape his punishing hand in any place whatso-
ever]

ever, in regard that with his Being, Almighty Power and Government, he is always every where present] my hand shall fetch them hence: and though they mounted up into heaven, I shall cause them to come down thence.

3 And though they should hide themselves on the top of Carmel; [See 2 Kin. 19. on vers. 23. Heb. head of Carmel] I shall trace them and fetch them thence, [Heb. take them &c. See Jer. 37. on vers. 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 shall command a serpent thence, which shall bite them. [i.e. I shall so order and dispose it by my providence, that it shall do, as if it were by express charge and command. See Lev. 25. 21. and compare 2 Kin. 18. 25. with the annotat and so in the sequel, of the sword vers. 4. of the calling of the waters. vers. 6.]

4 And though they should go into captivity before the face of their enemies, [Meaning at least by that means, to have past the danger of perishing by the sword] I shall command the sword thence, to slay them. And I will set mine eye against them for evil and not for good. [See Jer. 24. on vers. 6. and compare Lev. 17. 10. and Jer. 44. 11, with the annotat.]

5 For the Lord LORD of hosts [The Prophet further confirmeth this prophecye by describing the Power and Majestie of God the Authour thereof, lest they should imagine it an impossible thing for him to make it good by the aforesaid execution. Compare above cha. 4. 13. and chap. 5. 8. 9.] is he who toucheth [or, shall touch &c.] the Land, [to wit, of Canaan: as Juda and Israel. Oth. a Land. i.e. if he do but touch a sinful Land with his punishing hand or finger, &c. Compare Psal. 39. 12. with the annotat.] that it melteth, and all that dwell therein mourn: and (that) it [to wit, the Land. See above chap. 8. on vers. 8.] rise up altogether like a River, and be drowned, as (by) the River of Egypt.

6 That buildeth his upper-rooms in Heaven, [Compare Psal. 104. vers. 3. 13. with the annotat. Heb. stairs, or ascens, degrees; whereby one body goeth up into the upper-rooms, or chambers] and his Troop [or, hoste, Army, close-joynd companie, as 2 Sam. 2. 25. or bundle; whereby one may not unsiftly understand all the creatures of God, whom he keepes, as it were, in a bundle, or small Troop close together, to be always ready and at hand, every where, and especially on earth, to perform his will and pleasure. Compare Gen. 2. 1. 1 Kings 18. 15. with the annotat.] the same he hath founded on earth: [Oth. above, understanding by the word bundle the Elements whereof the earth is as the foundation] that calleth the waters of the seas, [see above chap. 5. on ver. 8.] and poureth them forth upon the ground of the earth, [Heb. face of &c.] LORD is his Name.

7 Are ye not unto me as the children of the Moores [Heb. Cuschiyn] O children of Israel, saith the LORD: [implying, that he had indeed exalted Israel, of his grace above other Nations, above chap. 3. 2. but that of themselves, and in regard of their wickedness and unthankfulness, they were now no better or more to be valued in his sight, then the contemptible and accursed posterity of Chuscb, the son of Cham. See Gen. 10. 6.] Have not I brought forth Israel out of the Land of Egypt, and the Philistines out of Caphtor [see Gen. 18. v. 14. where the Philistines and Capthorim are put among the posterities of Mitzraim the son of Cham. Gen. 10. 8. and compare further, Deut. 2. 23 & Jer. 47. 4. with the annotat.] and the Syrians [Heb. Aram that is, Syria, and consequently the Syrians. See Gen. 10. on vers. 22.] out of Kir? [See 2 Kings 16. on vers. 9. and above chap. 1. 5. where it is said that the Syrians should be carried away captive unto Kir. Here it should seem, the speech is of their being delivered out of Kir; whereof 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 sense of all is, as if the LORD should say, It is true indeed I did deliver you out of bondage of Egypt, and possess 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 Caphtor: or the LORD implies, that by reason of Israels unthankfulness, he looked no otherwise now upon their deliverance, then if he had delivered so many heathen people as Moores, Syrians &c.]

8 Behold the eyes of the Lord LORD, [i.e. mine eyes: see above vers. 4.] are against this sinful Kingdom, [i.e. wholly given up to sin. See Psal. 1. on vers. 1. This feerneth to have regard to Israel or the ten Tribes and Juda together, both their Kingdoms being destroyed. Some take it thus; against a sinful Kingdom &c. but with Jacob I will deal more favourably then with others. See Jer. 30. 11.] to destroy it from the earth: [Heb. face of the earth] but that I will not wholly destroy, [Heb. destroying destroy] the house of Jacob, [saving a remnant of grace, and blessing the same singularly, as followeth verl. 11. &c.] saith the LORD.

9 For, lo, I give command, [See above chap. 6. 11.] and I will shake the house of Israel among all the Heathens; even as (seed) is shaken in a sieve; [or, fanne] and [or, but, yet] not a little stonc shall fall on the ground. [i.e. nothing of any weight or substance, but onely the light and paltrie chaff: the likenesse 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 so shake them all, that none shall escape; onely I shall so govern it by my providence, that none of mine elect (compared with the wheat) shall come to be lost.]

10 All sinners of my people [See above vers. 8. and Psal. 1. ver. 1.] shall die by the sword: they that say; The evil [viz. of punishment] shall not come ncer [or about] us, nor come before (us) [or, surprize, occur, meet us. Compare above chap. 5. 18. and 6. 3. with the annotat.]

11 On that day [i.e. after the foresaid 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 Messia. See Act. 15. vers. 16. 7. whence it doth plainly appear that this and the like prophecies must be understood spiritually] and I will hedge up the gaps thereof, [viz. of the Tabernacle of David] and set up again that which is broken down of her, [Heb. its breakings down, destructions, i.e. Rubbish, broken stones, morter, ruins,] and will build them, as (in) the dayes of old.

12 That they may hereditarily possess, [They viz. the spiritual Israel, my Church, whereof Christ is the head] the remnant 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 Isa. 19. 25.] which are called after my Name: [Heb. upon whom is called. See of this phrase, Isa. 4. 1. and Jer. 7. 10. with the annotat. The sense is, which heathen people I will take in to be my people and children, and call them to have Communion with me, whereof they shall make a chearful profession. Compare Isa. 44. 5. Hos. 1. 10. and chap. 2. 22. Act. 2. 39. Rom. 9. 25. &c.] saith the LORD that doth this.

13 Behold the dayes come, saith the LORD; that the plowman shall reach to the reaper, and the grape preser unto the seed-sower: [Heb. the drawer or, him that drawes, or, holds forth the seed i.e. drawing throwes it into the ground; or, drawes it forth out of the sack, for to sowe. See Psal. 126. 6. The meaning is, there shall be plentie of all things. See Lev. 26. 5. whereby the riches and abundance of spiritual gifts and blessings in Christs King-

Kingdom, are typified. Compare *Hos. 2.14, 19, 21.* with the annot.] and the mountains shall drop with sweet wine, [see *Joel 3. on vers. 18.*] and all the hills shall melt. [i.e. seem to melt, through the abundant bringing forth of wine, milk, oil, &c. as if they flowed with them.]

14 And I will turn the captivity of my people Israel [From the spiritual captivity and power of Satan, by their Saviour Christ] and they shall rebuild and inhabit

the desolate cities, [Compare *Isa. 65. 21, 22, &c.*] and plant vineyards, and drink the wine thereof: and they shall make gardens, and eat the fruit thereof.

15 And I will plant them in their Land, [i.e. in my Church, both the military here, and the triumphant hereafter, the Celestial Canaan] and they shall no more be pulled up out of their Land, that I have given them

faith the LORD thy God.

The end of the Prophet Amos.



THE PROPHET O B A D I A.

The Argument of this Book.

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

THe Vision [See *Isa. 1. on vers. 1.*] of Obadiah : [see of another Obadiah in Achabs time, 1 *Kin. 18. on vers. 3.* and below on vers. 12.] Thus saith the Lord LORD of Edom ; [or against, unto Edom] We have heard a report of the LORD , [viz. I and other Prophets my fellow ministers, instead hereof *Jer. chap. 49. 14.* saith, I have &c. setting down the like prophecie against Edom, and almost in the same words. See the annota. there, and further *Ezek. 25. 12. &c.* and *chap. 35. 2. &c.* and *Amos 1. 11, 12.*] and there is an Ambassador sent among the Heathen : Arise, and let us rise up against her [viz. Idumea] in Battel.

2 Behold I make you small among the Heathen : thou art much despised.

3 The insolence of thy heart hath deceived thee ; [Compare *Jer. 49. 16.*] be [or, ye &c. as Jeremiah hath it, chap. 49. 16, or him] that dwelleth in the clefts of the rocks, in (his) high habitations [or, (being) viz. the foresaid Rocks, his high habitation, or, seat. Hebr. the height of his habitations] that saith in his heart : [i. e. thinks, conceives, imagines. as *Psal. 10. 16. &c.*] Who should push me down to the ground ?

4 Though thou shouldest elevate thy selfe like unto the Eagle, [Compare *Ier. 49. 16. &c.*] and put thy nest between the stars ; yet will I push thee down thence, saith the LORD .

5 If thieves, if night-robbers, were come to thee ; [Compare *Ier. 49. 9.*] (how art thou destroyed !) Would they not have stoln as much as had been enough for them ? [Hebr. their sufficiencie] If grape-gatherers had come to thee, would they not have left a gleaning after them ?

6 How are Esau [Or those of Esau i.e. Esau posterite] (goods) [or places. Com. *Ier. 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 root, *Psal. 17. vers. 14.*] fought up ?

7 All your Confederates [Hebr. people, or, men of your Covenant, so presently after, those of your peace, i.e. with whom ye were at peace : see *Psal. 41. 10. Isa. 41. 11, 12. Ier. 20. 10.* and *chap. 38. 22.* with the annot.] have led you forth unto the borders ; [shewing your Embassadors much respect, as if they meant it very sincerely with you, and would minde your affaires very Coidially ; but

but (as followeth) they deceived you : or they went forth to battel with you , but forsook you on the Borders. O h. they drave you out, i. e. helped to thrust you out, or friends becoming Enemies] They that were at peace with thee have deceived thee, they have prevailed against thee : [viz. by their deceitfull advices. Compare Jer. 38.22. 1 (they that eat) thy bread [Compare Psal. 41. 10. Heb.. (from what goes before) people, or, men of thy bread i.e. thy own guests, thy most familiar friends] Shall [hence and in the sequel it appears, that this is a propnecie of the time to come, though before the prophet spake as of things past, according to the propheticall manner, to denote the certaintie of what th v did foretell.] *et a swelling among thee;* [Even as base Villains and Enemies use secretly to lay or hide such things in places where men are wont to sit, stand, goe or conveile, unawares thus to hurt, wound or otherwise to endamage or destroy them. Hereby may be understood some Treacherie, or subtil plots and practises, to bring a state into Confusion, Oth. thus, *They have set thy bread (for) a swelling among thee.* i. e. the feastings wherewith thou didst entertain them, they abused for thy destruction, [There is no understanding in him.] To wit, in Edom. Oth. whereof (thou shalt have) no understanding ; and consequently, thou shalt not know, what cure to applic to it, or how to avoid it, though thou conceive thy selfe never so wise and provident. Thy understanding shall be taken from thee then, as is said in the sequel.]

8 And shall it not be on that day saith the LORD ; that I shall cause the Wise (ones) out of Edom, [Meaning their Gouvernours or Councillours, compare Ier. 49.7.] and the understanding out of the mount of Esau, to perish?

9 Also thy Valiant (ones) O Therman, [See Ier. 49. on vers 7] shall be faint hearted : [i. e. as then there shall nei her be advise nor understanding with thee, so shall ther be also no courage left thee] that every one abit of Esau mountaine may be destroyed by Murther : [for, if the Champions be daunted, then all is easily defeated and cut off without resistance.]

10 Because of the violence, committed on thy brother Jacob, [Hebr. because, or for the violence of thy brother Jacob : i.e. that which he did practise against him ; that is against his posteritic, your own kinmen. Compare the phrase with Jer. 2.2. Hab. 2.6,17. and see the annot. there &c. further Psal. 137.7. Ezeck. 25. vers. 12. and 35.5.] Shine shall cover you : [Compare Job 8.vers. 22. with the annot.]

11 In the day when ye stood over against ; [For to take your pleasure and pastime, in looking upon your bretherns Calamities] In the day, when the forrainers [i. e. the Babylonians with their Army : from whence it may be gathered, that Obadie did prophesie this, much about, or somewhat after the taking of Ierusalem, and the transportation of the people to Babel ; at the same time when Ieremiah prophesied at Ierusalem, or among the Remainder of the Jewes in Iuda, or in Egypt, and Ezeckiel in Babel it selfe among those that were carried thither captive] carried his boſte [or, substance, viz. Jacobs. Compare below vers. 13. and 20.] Captive, and the strangers marched in at his gates, and did cast the lot over Ierusalem ; [that is, over the booties, plunder and Captives] were ye likewise as one of them. [i. e. as a Caldean, stranger, and Enemy.]

12 Then thou shouldest not have looked on the day of thy Brother. [i. e. the time of his Visitation, or affliction, as is declared in the sequel. Compare Psal. 37 on vers. 13.] the day of his becoming a stranger ; [When, being delivered up into the hand 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. Oth. but look not &c. and so onwards, viz. with joy and

delight ; and so verse 13. See Psal. 22. on verse 18. as if God should have said, Doc not ye rejoice in your bretherns 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 insolent carriage, which God would be sure to punish, and afterward shew favour to his people] nor rejoiced over the children of Iuda in the day of their ruine, nor made thy mouth great in the day of the distress : [that is, ye should not have opened your mouth so wide, nor mocked at, and insulted over them so much and spightfully. Compare Ezeck. 35.12, 13. and Psalm 22. 4. and 35. 26. with the annot.]

13 Nor entred in at the gate of my people in the day of their destruction ; nor have looked on, thou also, [Whom it became very ill, as Kinsmen, to carrie themselves so like the Enemies and strangers] on his evil, [i. e. miserie, evill of punishment, See Gen. 19. on vers. 19.] in the day of his destruction : nor stretched forth (thine hands) on his hoste [i. e. Jacobs hoste, or forces, or substance, as above vers. 11. they did both very unwisely, laying their hands on their persons as followeth, and on their goods too. Compare Gen. 37.22. with the annot.] in the day of his destruction.

14 Nor have stood in the croſſe-way, [Oth. rent, or breach, viz. of the Citie, to prevent the escaping of any] to destroy his escaped (ones :) [i. e. to stop or cut off the passages every where, where any of the Jewes might or did seek to shift for his life and escape, murthering them in the attempt] nor delivered up [viz. into the Enemies hand] their remained (ones,) [whom the Enemies might have spared, or not regarded, and left alive, but for your grudge to see them live] in the day of the distress.

15 For the day of the LORD is nigh upon all the heathen, [i. e. the appointed time of their punishment : See Joel 1.15. Psalm 37.13. with the annot.] even as thou didſt, so ſhall it be done unto thee [Ezeck.35.17.] thy recompence [See of the Hebr. word 2 Chron. 20. on vers. 11. Psalm 13. on verse 6, alio Joel 9.16. &c.] ſhall return upon thy (own) head.

16 For, as Ic [i. e. ye Jewes, my own Church and people] have drunk [viz. of the cup of my Wrath. See Jere. 25.15,18,29. and 49.12. with the annot.] upon the mountain of my holiness ; [Zion, typifying the Church of God. See Psalm 2. on vers. 6.] (so) ſhall all the heathen drink continually : [without ceasing my wrath shall rest and remaine upon them] yea they ſhall drink and swallow down, [viz. the very dregs and bottom thereof. See Psalm 75.9.] and ſhall be as if they had not been. [They ſhall ſo 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 thus. Even as ye (Edomites) did drink with much rejoicing upon my holy mountain, when the ſame was laid waste, ſo ſhall all the Heathen drink again with rejoicing at your deſtruction, and devour and swallow you up altogether, as if there had never been any Edomite.]

17 But on mount Zion there ſhall be eſcaping, [i. e. the deſtruction of my people ſhall not be univerſal, but I ſhall keep my chosen Remnant, and restore and conſecrate my Church thence under the Meſſia] and he ſhall be a holiness : [he viz. that mount, i. e. they that inhabit thereon, Psalm 15. 1. that is, the Church ſhall be very holy. See Ezeck. 43.12. Joel 3.17. with the annot.] and they of the house of Jacob ſhall [Hebr. the house of Jacob ſhall, in the plural] here literally poſſeſſ their inheriſſances. [viz. their own, those that are poſſeſſed them by God in the Meſſia, 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 annot.]

18 And Jacobs house ſhall be a fire, and Iosephs house a flame,

flame, and Esau's house for stubble; [i. e. the Church shall, through the power of her Head Jesus Christ, consume and destroy all her Enemies, typified by the Edomites. Compare the phrase with Judges 9.15, 20. Isa. 29.6.] and they [viz. of the house of Jacob and Joseph] shall be incensed against them [viz. against the Edomites. Compare Psalm 7. verl. 14. and 10.2.] and shall consume them: so that Esau's house shall have none remaining: for the LORD hath spaken it.

19 And they of the south shall hereditarily possess the mountaines of Esau, and they of the plain the Philistines: [He. And the south shall (plural) &c. Iuda extendeth it self Southwards of Canaan, unto the mountaines of Esau. The Lewes that dwelt in the plaines, bordered on the land of the Philistines Westward along the Mid-land sea. Oth. thus. And they shall hereditarily possess the South (Namely) of the mountaines of Esau, and the plaines, (namely) of the Philistines &c. Compare Deut. 1.7. Isr. 10. 40. Judg. 1. 9. 2 Chron. 28. 18. It is a prophesie (according to the stile and state of the old Testament) of the spreading of the Gospel of Christ, among the hostile Heathen. Compare Amos 9.12. Zeph. 2.7, 9. &c. with the annot.] Yea they shall hereditarily possess the field of Ephraim and the field of Samaria: [i. e. the land or Country, as Hos. 12. 13. that is, the principall part of all the ten Tribes, which was Ephraim, the Seducer of all the rest, and Samaria the Metropolis or chief City thereof] and Benjamin Gitead. [understand, he shall possess Gilead, situate beyond Jordan and belonging to Reuben, Gad, and half the Tribe of Manasseh.]

20 And they that were carried away captive of this host [As above verse 11.13.] of the Children of Israel, [Heb. the Captive carrying away, transporting, banishment, as frequently; and so in the sequel: i. e. the host that was carried away] that which was the Canaanites [viz. shall they possess hereditarily. By the Canaanites understand idolatrous and hostile Nations] unto Zarphat [See Luk. 1.33. &c.]

[King. 17. on versl. 9.] and they that were carried away captive from Jerusalem, that which is in Sepharad [Oth. they in Sepharad, shall &c. Of this Sepharad, what it was, opinions varie, &c.] they shall hereditarily possess the Cities of the South.

21 And there shall come up Saviours on mount Zion, [That onely great and perfect Saviour, Deliverer and Redeemer of the Church Jesus Christ, that is called by the name of Saviour, Jesus, typified by Josua, and other Worthies and Judges or Governours, whom God settow'd upon his people. See Mat. 1.21. Judg. 2.16. Heb. 4. 8. Thus the plural number is sometimes taken, for something of great excellencie and concernment. See Job 40.10. Prov. 1.20. Psalm 73.22. with the annot. &c. 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, that they may be saved; by reason whereof they are likewise themselves said to save men, viz. as Ministers and Instruments of their Salvation. See 1 Timo. 4.16. Jam. 5.20. and compare Jer. 1. on versl. 10. Ezech. 3. on versl. 18. as also this great Saviour doth oft times raise temporall Saviours, Redemeers and Deliverers, unto his People, for to deliver them from the miseries and oppressions of inhumane Tyrants. Compare Mich. 5. on versl. 5.] for to judge the mountains of Esau: [i. e. to punish the Enemies of his Church according to their Desert, 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 versl. 14. Judg. 2. on versl. 16. and understand further the spirituall judging and convincing of the World &c. See John 16. 8. &c.] and the Kingdom shall be the LORDS. [or, belong to the LORD, or, the LORD shall have the Kingdom, i. e. He shall be the onely King and Governour, he viz. the LORD Christ, being made and instituted, the everlasting King of his Church and of the Whole World. Psalm 2. versl. 6,8. Luk. 1.33. &c.]

The End of the Prophet O B A D I A.



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 propheticall office, among the ten Tribes, or Israel, (as may be gathered from 2 King. 14.25.) is sent here in an extraordinary manner, to shame the obstinate Israelites, unto the heathenish Ninevites, to prophesie among them how neer they were their subversion; which he through humane frailtie, seeking to avoid, by flying toward Tharsis, it came to passe, through Gods incomprehensible Providence, he was made a Type of our Saviour Jesus Christ, having continued after he was cast forth in a tempest, whereby the same was calmed, three days and three nights in a whales belly, without any prejudice to either body or soul, and being afterward spewed 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 (Mat. 12.40.) 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 Gods gracious sparing of them therupon, he shewes his humane frailtie again, by growing very passionate at it, for which he is reproved and gently instructed and convinced by God.

C H A P. I.

Jonah being sent by God to preach at Nineve, he fleeth to Tharsis, v.1, &c. is pursued by God at sea with a great pest, and discovered by lot, and therupon, by his own advice, cast into the Sea at last, which grew forthwith calm again, 12. God appoints a great Fish, that swallows up Jonah, in whose belly he abides three days and three nights, 17.

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 other languages also have theirs to begin their speeches with all, more for ornament then necessarie] the word of the LORD came to Jonah, [being of Gath Hepher, situate in the Tribe of Zebulon. See 2 Kin. 4.15, with the annot. from which place it is gathered, that he prophesied about]

the time of the Prophets Hosea and Amos, and of King Jerobeam 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 threatenings; for which cause it pleased God, to dispatch this Prophet to Nineve, to shame and convince his own people by the example of the Ninevites. Compare Mat. 12.41. Luke 12.32.] the son of Amitthai, saying:

2 Get thee up, go to the great city Nineve, [The ancient Royal Metropolis or chief City of Assyria. See Gen. 10. 11, 12.1 Kin. 19. 36. Nebe. 2.8, &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 these Ninevites, Mat. 12. 41, &c.] for their