

HOSÉA

THE ARGUMENT

After that the ten tribes had fallen away from God by the wicked and subtle counsel of Jeroboam the son of Nebat, and in stead of his true service commanded by his word worshipped him according to their own fantasies and traditions of men, giving them selves to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew ever worse and worse, and stil abused God's benefits. Therefore now when their prosperity was at the highest under Jeroboam the son of Joash, God sent Hoséa and Amós to the Israelites (as he did at the same time Isaiáh and Micah to them of Judah) to condemn them of their ingratitude: and where as they thought them selves to be greatly in the favor of God, and to be his people, the Prophet calleth them bastards and children born in adulterie: and therefore sheweth them that God would take away their kingdom, and give them to the Assyrians to be led away captives. Thus Hoséa faithfully executed his office for the space of seventie yeres, though they remained stil in their vices and wickedness, and derided the Prophets, and contemned God's judgements. And because they should neither be discouraged with threatenings only, nor yet flatter them selves by the sweetness of God's promises, he setteth before them the two principle parts of the Law, which are the promise of salvation, and the doctrine of life: for the first part he directeth the faithful to Messiah, by whom only they should have true deliverance: and for the second, he useth threatenings and menaces to bring them from their wicked manners and vices, and this is the chief scope of all the Prophets, either by God's promises to allure them to be godlie, els by threatenings of his judgements to fear them from vice: and albeit that the whole Law contain these two points, yet the Prophets moreover note peculiarly both the time of God's judgements and the manner.

Chapter 1

1 The time wherein Hoséa prophesied 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

The word of the Lord that came unto Hoséa the son of Beerí, in the days ^aof Uzziáh, Jothám, Aház, and Hezekiáh ^bKings of Judáh, and in the days of Jeroboám the son of Joásh King of Israél.

2 At the beginning the Lord spake by Hoséa, and the Lord said unto Hoséa, Go, ^ctake unto thee a wife of fornications, and children of fornications: for the land hath committed great whoredom, *departing* from the Lord.

3 So he went, and took ^dGomer, the daughter of Dibláim, which conceived and bare him a son.

4 And the Lord said unto him, Call his name ^eJzreél: for yet a little, and I will visit the blood of Jzreél upon the house ^fof Jehú, and will cause to cease the kingdom of the house of Israél.

5 And at that ^gday will I also break the bow of Israél in the valley of Jzreél.

6 She conceived yet again, and bare a daughter, and *God* said unto him, Call her name ^hLo-ruhámah: for I will no more have pity upon the house of Israél: but I will utterly ⁱtake them away.

7 Yet I will have mercie upon the house of Judáh, and will ^ksave

1 a Called also Azariah, who being a leper was deposed from his kingdom.

1 b So that it may be gathered by the reign of these four Kings, that he preached above threescore year.

2 c That is, one that of long time has accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or els was commanded by God to set forth under this parable or figure the idolatry of the Synagogue, and of the people her children.

3 d Gomer signifies a consumption or corruption, and Diblaim clusters of figs, declaring, that they were all corrupt like rotten figs.

4 e Meaning, that they should be no more called Israelites, of the which name then boasted, because Israel did prevail with God: but that they were as bastards, and therefore should be called Jzreelites, that is, scattered people, alluding to Jzreel, which was the chief city of the ten tribes under Ahab where Jehu shed so much blood, 2 Kings 10.8.

4 f I will be revenged upon Jehu for the blood that he shed in Jzreel: for albeit God stirred him up to execute his judgements, yet he did them for his own ambition, and not for the glory of God, as the end declared: for he built up that idolatry, which he had destroyed.

5 g When the measure of their iniquity is full, and I shall take vengeance and destroy all their policy and force.

6 h That is, not obtaining mercy: whereby he signifies, that God's favor was departed from them.

6 i For the Israelites never returned, after that they were taken captives by the Assyrians.

7 k For after their captivity he restored them miraculously by the means of Cyrus, Ezra 1.1.

them by the Lord their God, and will not save them by bow, nor by sword nor by battle, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhámah, she conceived, and bare a son.

9 Then said *God*, Call his name ^lLo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the ^mchildren of Israél shalbe as the sand of the sea, which can not be measured nor told: and in the place where it was said unto them, Ye are not my people, it shal be said unto them, *Ye are* the sons of the living God.

11 Then shal the children of Judáh, and the children of Israél be ⁿgathered together, and appoint them selves one head, and they shal come up out of the land: for great *is* the ^oday of Jzreél.

Chapter 2

1 The people is called to repentance. 5 He sheweth their idolatrie and threateneth them except they repent.

Say unto your ^abrethren, Ammi, and your sisters, Ruhámah, 2 Plead with your ^bmother: plead *with her*: for she is not my wife, neither am I her housband: but let her take away her fornications out of her sight, and her adulteries ^cfrom between her breasts.

3 ^dLest I strip her naked, and set her as in the day that she was born, ^eand make her as a wilderness, and leave her like a dry land, and slay her for thirst.

4 And I will have no pity upon her children: for they be the

9 l That is, not my people.

10 m Because they thought that God could not have been true in his promise except he had preserved them, he declares, that though they were destroyed yet the true Israelites, which are the sons of the promise, should be without number, which stand both of the Jews, and the Gentiles, Rom. 9.26.

11 n To wit, after the captivity of Babylon when the Jews were restored: but chiefly this referred to the time of Christ, who should be the head both of the Jews and Gentiles.

11 o The calamity and destruction of Jzreel shall be so great, that to restore them shall be as a miracle.

Chapter 2

1 a Seeing, that I have promised you deliverance, it remains that you encourage one another to embrace the same, considering that you are my people on whom I will have mercy.

2 b God shows that the faute was not in him but in their synagogue, and their idolatries, that he forsook them, Is. 50.1.

2 c Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16.25.

3 d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowry and certain signs of his favor, but if they continued still, he would utterly destroy them.

3 e When I brought her out of Egypt, Ezek. 16.4.

^fchildren of fornications.

5 For their mother hath played the harlot: she that conceived them, hath done shamefully: for she said, I will go after my ^glovers that give me my bread and my water, my wool and my flax, mine oil and my drink.

6 Therefore behold, I will stop ^hthy way with thorns, and make an hedge, that she shal not find her paths.

7 Though she follow after her lovers, yet shal she not come at them: though she seek them, yet shal she not find *them*: then shal she say, ⁱI will go and return to my first housband: for at that time was I better then now.

8 Now she did not know that I ^kgave her corn, & wine, & oil, and multiplied her silver and gold, *which* they bestowed upon Báal.

9 Therefore will I return, and take away ^lmy corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *lent*, to cover her shame.

10 And now will I discover her ^mlewdness in the sight of her lovers, and no man shal deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her figtrees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them as a forest, and the wild beasts shal eat them.

13 And I will visit upon her the days ⁿof Baalím, wherein she burnt incense to them: and she decked her self with her ^oearings and her jewels, and she followed her lovers, and forgate me, saith the Lord.

14 Therefore behold, I will ^pallure her, and bring her into the wilderness, and speak friendly unto her.

15 And I will give her her vineyards from thence, and the valley ^qof Achór for the door of hope, and she shal ^rsing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me ^sIshí, and shalt call me no more ^tBaalí.

17 For I will take away the names of Baalím out of her mouth, and they shalbe no more remembered by their ^unames.

18 And in that day will I make a covenant for them, with the ^xwild beasts, and with the fowl of the heaven, & with that that crepeth

4 f That is, bastards and begotten in adultery.

5 g Meaning the idols which they served and by whom they thought they had wealth and abundance.

6 h I will punish you that then you may try whether your idols can help you, and bring you into such straightness, that you shall have no lust to play the wanton.

7 i This he speaks of the faithful, which are truly converted, and also shows the use and profit of God's rods.

8 k This declares that idolaters defraud God of his honor when they attribute his benefits to their idols.

9 l Signifying that God will take away his benefits when man by his ingratitude does abuse them.

10 m That is, all her service, ceremonies and inventions whereby she worshipped her idols.

13 n I will punish her for her idolatry.

13 o By showing how harlots trim themselves to please others, he declares how the superstitious idolaters set a great part of their religion in decking themselves on their holy days.

14 p By my benefits in offering her grace and mercy, even in the place where she shall think herself destitute of all help and comfort.

15 q Which was a plentiful valley, & wherein they had great comfort when they came out of the wilderness, as Josh. 7.18-26 and is called the door of hope, because it was a departing from death, and an entry into life.

15 r She shall then praise God as she did when she was delivered out of Egypt.

16 s That is, mine husband, knowing that I am joined to you by an inviolable covenant.

16 t That is, my master: which name was applied to their idols.

17 u No idolatry shall once come into their mouth, but they shall serve me purely according to my word.

18 x Meaning, that he will so bless them that all creatures shall favor them.

upon the earth: and I will break the bow, and the sword and the battle out of the earth, and will make them to sleep safely.

19 And I will marie thee unto me for ever: yea, I will marie thee unto me in righteousness, and in judgement, and in mercy and in compassion.

20 I will even marie thee unto me in ^yfaithfulness, and thou shalt know the Lord.

21 And in that day I will hear, saith the Lord, I will *even* hear ^zthe heavens, and they shal hear the earth,

22 And the earth shal hear the corn, and the wine, and the oil, and they shal hear Jzreél.

23 And I will sow her unto me in the earth, and I will have mercy upon her, that was not pitied, and I will say to them which were not my people, ^aThou art my people. And they shal say, *Thou art my God.*

Chapter 3

1 The Jews shalbe cast off for their idolatrie. 5 Afterward they shal return to the Lord.

Then said the Lord to me, ^aGo yet, *and* love a woman (beloved of *her* husband, and was an harlot) according to the love of the Lord toward the children of Israél: yet they looked to other gods, and ^bloved the wine bottles.

2 So ^cI bought her to me for fifteen *pieces* of silver, and for an homer of barley and an half *homer* of barley.

3 And I said unto her, Thou shalt abide with ^dme many days: thou shalt not play the harlot, and thou shalt be to none *other* man, and I will be so unto thee.

4 For the children of Israél shal ^eremain days without a King and without a ^fprince, and without an offering, and without an image, and without an Ephod and without Teraphím.

5 Afterward shal the children of Israél convert, and seek the Lord their God, and ^gDavid their King, and shal fear the Lord, and his goodness in the latter days.

Chapter 4

A complaint against the people, and the Priests of Israél.

Hear the word of the Lord, ye children of Israél: for the Lord ^hhath a controversy with the inhabitants of the land because there *is* no truth, nor mercy nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring

20 y With a covenant that never shall be broken.

21 z Then shall the heaven desire rain for the earth which shall bring forth for the use of man.

23 *Rom. 9.25, 1 Pet. 2.10.

Chapter 3

1 a Herein the Prophet represents the person of God, which loved his Church before he called her, and did not withdraw the same when she gave herself to idols.

1 b That is, gave themselves wholly to pleasures, and could not take up, as they that are given to drunkenness.

2 c Yet I loved her and paid a small portion for her, lest her perceiving the greatness of my love, should have abused me and not been under duty: for fifteen pieces of silver were but half the price of a slave, Ex. 21.32.

3 d I will try you a long time as in your widowhood whether you will be mine or no.

4 e Meaning, not only all the time of their captivity, but also unto Christ.

4 f That is, they should neither have policy nor religion, and their idols also wherein they put their confidence, should be destroyed.

5 g This is meant of Christ's kingdom, which was promised unto David to be eternal, Ps. 72.17.

Chapter 4

1 a Because the people would not obey the admonitions of the Prophet, he cites them before the judgement seat of God, against whom they chiefly offended, Is. 7.13, Zech. 12.10.

they break out, and ^bblood toucheth blood.

3 Therefore shal the land mourn, and every one that dwelleth therein, shal be cut off, with the beasts of the field, and with the fowls of the heaven, and also the fishes of the sea shal be taken away.

4 Yet ^clet none rebuke, nor reprove another: for thy people *are* as they that rebuke the Priest.

5 Therefore shalt thou fall in the ^dday, and the Prophet shal fall with thee in the night, and I will destroy thy ^emother.

6 My people are destroyed for lack of knowledge: because ^fthou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing ^gthou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were ^hincreased, so they sinned against me: *therefore* will I change their glorie into shame.

8 ⁱThey eat up the sins of my people, and lift up their minds in their iniquity.

9 And there shalbe like people, like ^kPriest: for I will visit their ways upon them, and reward them their deeds.

10 For they shal eat, and not have enough: they shal ^lcommit adultery, and shal not increase, because they have left off to take heed to the Lord.

11 ^mWhoredom, and wine, and new wine take away *their* heart.

12 My ⁿpeople ask counsel at their stocks, and their staff teacheth them: for the ^ospirit of fornications hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills under the oaks, and the poplar tree, and the elm, because the shadow thereof is good: therefore your daughters shalbe ^pharlots, and your spouses shalbe whores.

14 I will not ^qvisit your daughters when they are harlots, nor your spouses when they are whores: for they them selves are separated with harlots, and sacrifice with whores: therefore the people that doeth not understand, shal fall.

15 Though thou, Israël, play the harlot, yet ^rlet not Judáh sin:

2 b In every place appears a liberty to most heinous vices, so that one follows in the neck of another.

4 c As though he would say, that it were in vain to rebuke them, for no man can abide it: yea, they will speak against the Prophets and Priests whose office it is chiefly to rebuke them.

5 d You shall perish all together: the one, because he would not obey, and the other because he would not admonish.

5 e That is, the Synagogue wherein you boasted.

6 f That is, the Priests shall be cast off because, that for lack of knowledge, they are not able to execute their charge, and instruct others, Deu. 33.3, Mal. 2.7.

6 g Meaning, the whole body of the people, which were weary with hearing the word of God.

7 h The more I was beneficial unto them.

8 i To wit, the Priests seek to eat the people's offerings and flatter them in their sins.

9 k Signifying, that as they have sinned together, so shall they be punished together.

10 l Showing, that their wickedness shall be punished on all sorts for though they think by the multitude of wives to have many children, yet they shall be deceived of their hope.

11 m In giving themselves to pleasures, they become like brute beasts.

12 n Thus he speaks by derision in calling them his people, which now for their sins they were not: for they sought help of stocks and sticks.

13 p Because they take away God's honor, and give it to idols, therefore he will give them up to their lusts, that they shall dishonor their own bodies, Rom. 1.28.

14 q I will not correct your shame to bring you to amendment, but let you run headlong to your own damnation.

15 r God complains that Judah is infected, and wills them to learn by their example to return in time.

come not ye unto ^sGilgál, neither go ye up to ^tBeth-áven, nor swear, The Lord liveth.

16 For Israël is rebellious as an unruly heifer. Now the Lord will feed them as a ^ulamb in a large place.

17 Ephráim *is* joined to idols: let his alone.

18 Their drunkenness stinketh: they have committed whoredom: their rulers love *to* say with shame, ^xBring ye.

19 The wind hath ^ybound them up in her wings, and they shalbe ashamed of their sacrifices.

Chapter 5

1 Against the Priests and rulers of Israël 13 The help of man is in vain.

O Ye Priests, hear this, and hearken ye, ô house of Israël, and give ye ear, ô house of the King: for judgement *is* toward you, because you have been a ^asnare on Mizpáh, and a net spread upon Tabór.

2 Yet they were profound, to decline to ^bslaughter, though I have been a ^crebuker of them all.

3 I know ^dEphráim, and Israël is not hid from me: for now, ô Ephráim thou art become a harlot, *and* Israël is defiled.

4 They will not give their minds to turn unto their God: for the spirit of fornication *is* in the middes of them, and they have not knowen the Lord.

5 And the ^epride of Israël doeth testify to his face, therefore shal Israël and Ephráim fall in their iniquity: Judáh also shal fall with them.

6 They shal go with their sheep, and with their bullocks to seek the Lord; but they shal not find him: *for* he hath withdrawn him self from them.

7 They have transgressed against the Lord: for they have begotten ^fstrange children: now shal ^ga month devour them with their portions.

8 Blow ye the trumpet in Gibeáh, *and* the shaume in Ramáh: cry out at Beth-áven, after thee, ô ^hBenjamin.

9 Ephráim shalbe desolate in the day of rebuke: among the tribes of Israël have I caused to ⁱknow the truth.

10 The princes of Judáh were like them that ^jremove the bonds: *therefore* will I pour out my wrath upon them like water.

11 Ephráim is oppressed, *and* broken in judgement, because he

15 s For albeit the Lord had honored this place in time past by his presence, yet because it was abused by their idolatry, he would not that his people should resort thether.

15 t He calls Beth-el, that is, the house of God, Beth-aven, that it, the house of iniquity, because of their abominations set up there, signifying, that not place is holy where God is not purely worshipped.

16 u God will so disperse them that they shall not remain in any certain place.

18 x They are so impudent in receiving bribes, that they will command men to bring them unto them.

19 y To carry them suddenly away.

Chapter 5

1 a The Priests and princes caught the poor people in their snares as the fowlers did the birds, in these two high mountains.

2 b Notwithstanding they seemed to be given altogether to holiness, and to sacrifices, which here he calls slaughter in contempt.

2 c Though I admonished them continually by my Prophets.

3 d They boasted themselves not only to be Israelites, but also Ephraimites, because their King Jeroboam came of that tribe.

5 e Meaning, their contemning of all admonitions.

7 f That is their children are degenerate, so that there is no hope in them.

7 g Their destruction is not far off.

8 h That is, all Israel comprehended under this part, signifying that the Lord's plagues should pursue them from place to place till they were destroyed.

9 i By the success they shall know that I have surely determined this.

10 k They have turned up side down all political order, and all manner of religion.

willingly walked after the ^lcommandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as a rottenness.

13 When Ephraim saw his sickness, and Judah his wound, then went Ephraim unto ^mAsshur, and sent unto King ⁿJarab: yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a lion's whelp to the house of Judah: I, *even* I will spoil, and go away: I will take away, and none shall rescue it.

15 I will go, *and* return to my place, till they acknowledge their fault, and seek me: in their affliction they will seek me diligently.

Chapter 6

3 Affliction causeth a man to turn to God. 9 The wickedness of the Priests.

Come, and let us ^areturn to the Lord: for he hath spoiled, and he will heal us: he hath wounded us, and he will bind us up.

2 After two days will ^bhe revive us, *and* in the third day he will raise us up, and we shall live in his sight.

3 Then shall we have knowledge, & endeavor our selves to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain, *and* as the latter rain unto the earth.

4 O Ephraim, what shall I do unto thee! ô Judah, how shall I entreat thee! for ^cyour goodness *is* as a morning cloud, and as the morning dew it goeth away.

5 Therefore have I ^ucut down by the Prophets: I have slain them by the words of my mouth, and ^othy judgements *were* as the light that goeth forth.

6 For I desired ^rmercy, and not sacrifice, and the knowledge of God more than burnt offerings.

7 But they like ^qmen have transgressed the covenant: there have they trespassed against me.

8 ^bGilead *is* a city of them that work iniquity, *and* *is* polluted with blood.

9 And as thieves wait for a man, so the company of Priests murder in the way by consent: for they work mischief.

10 I have seen villainy in the house of Israel: there *is* the whoredom of Ephraim: Israel *is* defiled.

11 Yea, Judah hath set a ^pplant for thee, whiles I would return the captivity of my people.

Chapter 7

Of the vices & wantonness of the people. 12 Of their punishment.

When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they

11 I To wit, after King Jeroboam's commandment and did not rather follow God.

13 m Instead of seeking for remedy at God's hand.

13 n Who was King of the Assyrians.

Chapter 6

1 a He shows the people how they ought to turn to the Lord, that he might call back his plagues.

2 b Though he correct us from time to time, yet his help will not be far off, if we return to him.

4 c You seem to have a certain holiness, and repentance, but it is upon the sudden, and as a morning cloud.

5 d I have still labored by my Prophets, and as it were framed you to bring you to amendment, but all was in vain: for my word was not meat to feed them, but a sword to slay them.

5 e My doctrine which I taught you, was most evident.

6 f He shows to what scope his doctrine tended that they should join the obedience of God, and the love of their neighbor with outward sacrifice.

7 g That is, like light and weak persons.

8 h Which was the place where the Priests dwelt, and which should have been best instructed in my word.

11 i That is, does imitate your idolatry and has taken grafts of your trees.

have dealt falsely: and ^athe thief cometh in, and the robber spoileth without.

2 And they consider not in their hearts, *that* I remember all their wickedness: now their own inventions have beset them about: they are in my sight.

3 They make the ^bKing glad with their wickedness, and the princes with their lies.

4 They are all adulterers, *and* as a very ^coven heated by the baker, which ceaseth from raising up, *and* from kneading the dough until it be leavened.

5 *This is* the day ^dof our King: the princes have made him sick with flagons of wine: he stretcheth out his hand to scornors.

6 For they have made ready their heart like an oven whiles they lie in wait: their baker slepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hot as an oven, and have ^edevoured their Judges: all their Kings are fallen: there is none among them that calleth unto me.

8 Ephraim hath ^fmixt him self among the people. Ephraim *is* as a cake on the hearth not turned.

9 Strangers have devoured his strength, and he knoweth it not: yea, ^ggray hairs are here & there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they do not return to the Lord their God, nor seek him for all this.

11 Ephraim also *is* like a dove deceived, without ^hheart: they call to Egypt: they go to Asshur.

12 *But* when they shall go, I will spread my net upon them, *and* draw them down as the fowls of the heaven: I will chastise them as their ⁱcongregation hath heard.

13 Wo unto them: for they have fled away from me: destruction *shall be* unto them, because they have transgressed against me: though I have ^kredeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their hearts, ⁱwhen they howled upon their beds: ^mthey assemble them selves for corn, and wine, *and* they rebel against me.

15 Though I have bound, *and* strengthened their arm, yet do they imagine mischief against me.

16 They return, *but* not to the most high: they are like a deceitful bow: their princes shall fall by the sword, for the rage ⁿof their tongues: this shall be their derision in the land of Egypt.

Chapter 8

The destruction of Judah and Israel, because of their idolatry.

1 a Meaning, that there was no one kind of vice among them, but that they were subject to all wickedness, both secret and open.

3 b They esteem their wicked King Jeroboam above God, and seek but how to flatter, and please him.

4 c He compares the rage of the people to a burning oven which the baker heats still till his dough be leavened, and raised.

5 d They used all riot and excess in their feasts and solemnities, whereby their King was overcome with surfeit, and brought into diseases, and delighted in flatteries.

7 e By their occasion God has deprived them of all good rulers.

8 f That is, he counterfeits the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neither through hot nor through cold, but partly a Jew, and partly a Gentile. (Rev. 3.14)

9 g Which are a token of his manifold afflictions.

11 h That is, without all judgment, as they that can not tell whether it is best to cleave only to God, or to seek the help of man.

12 i According to my curses made to the whole congregation of Israel.

13 k That is, divers times redeemed them, & delivered them from death.

14 l When they were in affliction, and cried out for pain, they sought not unto me for help.

14 m They only seek their own commodity and wealth, and pass not for me their God.

16 n Because they boast of their own strength, and pass not what they speak against me and my servants, Ps. 73.9.

Set the trumpet to thy ^amouth: *he shal come* as an eagle against the House of the Lord, because they have transgressed my covenant, and trespassed against my Law.

2 Israël shal ^bcry unto me, My God, we know thee.

3 Israël hath cast off the thing that is good: the enemy shal pursue him.

4 They have set up a ^cKing, but not by me: they have made princes, and I knewe it not: of their silver and their gold have they made them idols: therefore shal they be destroyed.

5 Thy calf, ô Samaria, hath cast thee off: mine anger is kindled against them: how long wil they be without ^dinnocency!

6 ^eFor it came even from Israël: the workman made it, therefore it is not God: but the calf of Samaria shalbe *broken* in pieces.

7 For they have ^fsown the wind, and they shal reap the whirlwind: it hath no stalk: the bud shal bring forth no meal: if so be it bring forth, the strangers shal devour it.

8 Israël is devoured, now shal they be among the Gentiles as a vessel where in *is* no pleasure.

9 For they are gone up to Asshûr: *the are* as a ^gwild ass alone by him self: Ephraïm hath hired lovers.

10 Yet though they have hired among the nations, now will I gather them, and they shal sorrow a little, for the ^hburden of the King, *and* the princes.

11 Because Ephraïm hath made many altars to sin, his altars *shalbe* to sin.

12 I have written to them the great things of my Law: *but* they were counted as a ⁱstrange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: *but* the ^jLord accepteth them not: now will he remember their iniquity, and visit their sins: they shal return to Egypt.

14 For Israël hath forgotten his maker, and buildeth temples, and Judáh hath encreased strong cities but I will send a fire upon his cities, and it shal devour the palaces thereof.

Chapter 9

Of the hunger and captivity of Israël.

Rejoyce not, ô Israël for joy ^aas *other* people: for thou hast gone a whoring from thy God: thou hast loved ^ba reward upon every corn floor. 2 ^cThe floor, and the wine press shal not feed them, and the new wine shal fail in her.

3 They will not dwell in the Lord's land, but Ephraïm will return to Egypt, and they will eat unclean things in Asshûr.

4 They shal not offer ^dwine to the Lord, neither shal their

1 a God encourages the Prophet to signify the speedy coming of the enemy against Israel, which was once the people of God.

2 b They shall cry like hypocrites, but not from the heart, as their deeds declare.

4 c That is, Jeroboam, by whom they sought their own liberty, and not to obey my will.

5 d That is upright judgement and godly life.

6 e Meaning, the calf was invented by themselves, and of their fathers in the wilderness.

7 f Showing that their religion has but a show, and in itself is but vanity.

9 g They never cease but run to and fro to seek help.

10 h That is, for the tribute which the King and the princes shall lay upon them: which means the Lord uses to bring them to repentance.

12 i Thus the idolaters count the word of God as strange in respect of their own inventions.

13 k Saying that they offer it to the Lord, but he accepts no service, which he himself has not appointed.

Chapter 9

1 a For though all other people should escape, yet you shall be punished.

1 b You have committed idolatry in hope of reward, and to have your barns filled, Jer. 44.17, as an harlot that had rather live by playing the whore then to be entertained of her own husband.

2 c There outward things that you seek, shall be taken from you.

4 d All their doings both touching policy and religion shall be rejected as things polluted.

sacrifices be pleasant unto him: *but they shalbe* unto them as the bread of mourners: all that eat thereof, shal be polluted: for their bread ^efor their souls shal not come into the House of the Lord. 5 What will ye do ^fthen in the solemn day, and in the day of the feast of the Lord?

6 For lo, they are gone from ^gdestruction: *but* Egypt shal gather them up, and Memphis shal bury them: the nettles shal possess the pleasant *places* of their silver, *and* the throne *shalbe* in their tabernacles.

7 The days of visitation are come: the days of recompense are come: Israël shal know it: ^hthe Prophet *is* a fool: the spiritual man *is* mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraïm ⁱshould be with my God: *but* the Prophet *is* the snare of a fowler in all his ways, *and* hatred in the House of his God.

9 They ^kare deeply set: they are corrupt as in the days of Gibeáh: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israël like ^lgrapes in the wilderness: I saw your fathers as the first ripe in the fig tree at her first time: *but* they went to Baal-Peór, and separated them selves unto that shame, and *their* abominations were according to ^mtheir lovers.

11 Ephraïm their glory shal flee away like a bird: from the birth ⁿand from the womb, and from the conception.

12 Though they bring up their children, yet I will deprive them from being men: yea, wo to them, when I depart from them.

13 Ephraïm, as I saw, *is* as a ^otree in Tyrus planted in a cottage: but Ephraïm shal bring forth his children to the murtherer.

14 O Lord, give them: what wilt thou give them? give them a ^pbarren womb and dry breasts.

15 All their wickedness *is* in ^qGilgál: for there do I hate them: for the wickedness of their inventions, I will cast them out of mine House: I will love them no more: all their princes are rebels.

16 Ephraïm is smitten, their root is dried up: they can bring no fruit: yea, though they bring forth, yet will I slay even the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shal wander among the nations.

Chapter 10

Against Israël and his idols. 14 His destruction for the same.

4 e The meat offering which they offered for themselves.

5 f When the Lord shall take away all the occasions of serving him, which shall be the most grievous point of your captivity, when you shall see yourselves cut off from God.

6 g Though they think to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whether they flee for succor.

7 h Then they shall know that they were deluded by them who challenged to themselves to be their Prophets and spiritual men.

8 i The Prophet's duty is to bring men to God and not to be a snare to pull them from God.

9 k This people is so rooted in their wickedness, that Gibeah which was like to Sodom was never more corrupt, Jud. 19.22.

10 l Meaning, that he so esteemed them and delighted in them.

10 m They were as abominable unto me, as their lovers and idols.

11 n Signifying that God would destroy their children by these sundry means, and so consume them by little and little.

13 o As they kept tender plants in their houses in Tyrus to preserve them from the cold air of the sea, so was Ephraïm at the first unto me, but now I will give him to the slaughter.

14 p The Prophet seeing the great plagues of God toward Ephraim, prays to God to make them barren, rather then that this great slaughter should come upon their children.

15 q The chief cause of their destruction is that they commit idolatry and corrupt my religion in Gilgal.

1 **I**sráel *is* a ^aempty vine, *yet* hath it brought forth fruit unto it self, *and* according to the multitude of the fruit thereof he hath increased the altars according to the ^bgoodness of their land they have made fair images.

2 Their heart is ^cdivided: now shall they be found faulty: he shall break down their altars: he shall destroy their images.

3 For now they shall say, We have no ^dKing because we feared not the Lord: and what should a King do to us?

4 They have spoken words, swearing falsely in making ^ea covenant: thus ^fjudgement groweth as wormwood in the furrows of the field.

5 The inhabitants of Samaria shall ^gfear because of the calf of Beth-áven: for the people thereof shall mourn over it, and the ^hChemarims thereof, that rejoiced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Asshúr, for a present unto King Jaréb: Ephráim shall receive shame, and Israél shall be ashamed of his own counsel.

7 Of Samaria, the King thereof is destroyed, as the foam upon the water.

8 The hie places also of ⁱAven shall be destroyed, *even* the sin of Israél: the thorn and the thistle shall grow upon their altars, and they shall say to the mountains, ^kCover us, and to the hills, Fall upon us.

9 O Israél, thou hast ^lsinned from the days of Gibeáh: there they ^mstood: the battle in Gibeáh against the children of iniquity did not ⁿtouch them.

10 It is my desire ^othat I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two ^pfurrows.

11 And Ephráim *is* as an heifer used to delite ^qin threshing: but I will pass by her ^rfair neck: I will make Ephráim to ride: Judáh shall plow, *and* Jaakób shall break his clods.

12 Sow to your selves in righteousness: reap after the measure of mercy: ^sbreak up your fallow ground: for *it is* time to seek the Lord, til he come and rain righteousness upon you.

13 *But* you have plowed wickedness: ye have reaped iniquity: you have eaten the fruit of lies: because thou didest trust in thine own ways, *and* in the multitude of thy strong men,

1 a Whereof though the grapes were gathered, yet ever as it gathered now strength, it increased new wickedness, so that the correction which should have brought them to obedience, did but utter their stubbornness.

1 b As they were rich and had abundance.

2 c To wit, from God.

3 d The day shall come that God shall take away their King, and then they shall feel the fruit of their sins, and how they trusted in him in vain, 2 Kings 17.6-18.

4 e In promising to be faithful toward God.

4 f Thus their integrity and fidelity which they pretended, was nothing but bitterness and grief.

5 g When the calf shall be carried away.

5 h Chemarims were certain idolatrous priests, which did wear black apparel in their sacrifices and cried with a loud voice: which superstition Elijah derided, 1 Kings 18.27, read 2 Kings 23.5.

8 i This he speaks in contempt of Bethel, read Ch. 4.15.

8 ^kIs. 2.19, Luke 23.30, Rev. 6.16 and 9.6.

9 k In those days were you as wicked as the Gibeonites, as God there partly declared: for your zeal could not be good in executing God's judgements, seeing your own deeds were as wicked as theirs.

9 l To wit, to fight, or the Israelites remained in that stubbornness from that time.

9 m The Israelites were not moved by their example to cease from their sins.

10 n Because they are so desperate, I will delight to destroy them.

10 o That is, when they have gathered all their strength together.

11 p Wherein is pleasure, as in plowing is labor and pain.

11 q I will lay my yoke upon fat her neck.

12 r Read Jer. 4.4.

14 Therefore shall a tumult arise among thy people and all thy munitions shall be destroyed, as ^sShalmán destroyed Beth-arbé in the day of battle: the mother with the children was dashed in pieces.

15 So shall Beth-él do unto you, because of your malicious wickedness: in a morning shall the King of Israél be destroyed.

Chapter 11

The benefits of the Lord toward Israél. 5 Their ingratitude against him.

When Israél ^awas a child, then I loved him, and called my son out of Egypt. 2 They called them, *but* they ^bwent thus from them: they sacrificed unto Baalím, and burnt incense to images. 3 I led Ephráim also, *as one* should bear them in his arms: but they knewe not that I healed them.

4 I led them with cords ^cof a man, *even* with bands of love, and I was to them, as he that taketh off the yoke from their jaws, and I laid the meat unto them.

5 He shall no more return into the land of Egypt: but Asshúr shall be his ^dKing, because they refused to convert.

6 And the sword shall fall on his cities, and shall consume his bars, and devour them, because of their own counsels.

7 And my people are bent to rebellion against me: though ^ethey called them to the most hie, *yet* none at all would exalt *him*.

8 How shall I give thee up, Ephráim? *how* shall I deliver thee, Israél? how shall I make thee, as ^fAdmáh? *how* shall I set thee, as Zeboím? mine heart is turned within me: ^gmy repentings are rouled together.

9 I will not execute the fierceness of my wrath: I will not return to destroy Ephráim: for I am God, and not man, the holy one in the middes of thee, and I will not ^henter into the city.

10 They shall walk after the Lord: he shall roar like a lyon: when he shall roar, then the children of the West shall fear.

11 ^kThey shall fear as a sparrow out of Egypt, and as a dove out of the land of Asshúr, and I will place them in their houses, saith the Lord.

12 Ephráim compasseth me about with lies, and the house of Israél with deceit: but Judáh yet ruleth ^lwith God, and is faithful with the Saints.

Chapter 12

He admonisheth by Jaakób's example to trust in God, and not in man.

14 s That is, Shalmaneser in the destruction of that city spared neither kind nor age.

Chapter 11

1 a Whiles the Israelites were in Egypt and did not provoke my wrath by their malice and ingratitude.

2 b They rebelled and went a contrary way when the Prophets called them to repentance.

4 c That is, friendly and not as beasts or slaves.

5 d Seeing they contemn all this kindness, they shall be led captive into Assyria.

7 e To wit, the Prophets.

8 f God considers with himself and that with a certain grief how to punish them.

8 g Which were two of the cities that were destroyed with Sodom, Deu. 29.23.

8 h Meaning, that his love where with he first loved them, made him between doubt and assurance what to do: and herein appears his fatherly affection, that his mercy toward his shall overcome his judgements, as he declared in the next verse.

9 i To consume you, but will cause you to yield and so receive you to mercy: & this is meant of the small number who shall walk after the Lord.

11 k The Egyptians and Assyrians shall be afraid when the Lord maintains his people.

12 l Governs their state according to God's word, & does not degenerate.

Ephraïm is fed ^awith the wind, and followeth after the Eastwind: he increaseth daily lies and destruction, & they do make a covenant with Asshúr, and ^boil is carried into Egypt.
 2 The Lord hath also a controversy with ^cJudáh, and will visit Jaakób, according to his ways: according to his works, will he recompense him.
 3 He took his brother by the heel in the womb, and by his strength he had ^dpower with God,
 4 And had ^epower over the Angel, and prevailed: he wept and prayed unto him: ^fhe found him in Beth-él, and there he spake with us.
 5 Yea, the Lord God of hostes, the Lord *is* him self his memorial.
 6 Therefore turn thou to thy God: keep mercy and judgement, and hope still in thy God.
 7 *He is* ^gCanáan: the balances of deceit *are* in his hand: he loveth to oppress.
 8 And Ephraïm said, Notwithstanding I am rich, I have found me out riches in all my labors: they shal find none iniquity in me, ^hthat were wickedness.
 9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in ⁱthe days of the solemn feast.
 10 I have also spoken by the Prophets, and I have multiplied visions, and used similitudes by the ministry of the Prophets.
 11 Is there ^kiniquity in Gileád? surely they are vanity: they sacrifice bullocks in Gilgál, and their altars *are* as heaps in the furrows of the field.
 12 ^lAnd Jaakób fled into the country of Arám, and Israël served for a wife, and for a wife he kept *sheep*.
 13 And by a ^mProphet the Lord brought Israël out of Egypt, and by a Prophet was he reserved.
 14 *But* Ephraïm provoked him with hie places: therefore shal his blood be poured upon him, and his reproach shal his Lord reward him.

Chapter 13

1 The abomination of Israël, 9 And cause of their destruction.

When Ephraïm spake, there was ^atrembling: he ^bexalted him self in Israël, but he hath sinned in Báal, ^cand is dead. 2 And now they sin more and more, and have made them molten

1 a That is, flatters himself with vain confidence.
 1 b Meaning, presents to get friendship.
 2 c Which in these points was like to Ephraim, but not in idolatries.
 3 d Seeing that God did thus prefer Jacob, their father, Judah's ingratitude was the more to be abhorred.
 4 e Read Gen. 32.26.
 4 f God found Jacob as he lay sleeping in Bethel, Gen. 28.12, and so spoke with him there, that the fruit of that speech appertained to the whole body of the people, wereof we are.
 7 g As for Ephraim he is more like the wicked Canaanites then godly Abraham or Jacob.
 8 h Thus the wicked measure God's favor by outward prosperity, and like hypocrites can not abide that any should reprove their doings.
 9 i Seeing you will not acknowledge my benefits, I will bring you again to dwell in tents as in the feast of Tabernacles, which you do now contemn.
 11 k The people thought that no man durst have spoken against Gilead, that holy place, and yet the Prophet says, that all their religion was but vanity.
 12 l If you boast of your riches and nobility, you seem to reproach your father who was a poor fugitive and servant.
 13 m Meaning, Moses. Whereby appears, that whatsoever they have, it comes of God's free goodness.

Chapter 13

1 a He shows the excellence, and authority that this tribe had above all the rest.
 1 b He made a King of his tribe.
 1 c The Ephraimites are not far from destruction, and have lost their authority.

images of their silver, *and* idols according to their own understanding: they were all the work of the craftsmen: they say one to another whiles they sacrifice a ^dman, Let them kiss the calves.

3 Therefore they shalbe as the morning cloud, and as the morning dew that passeth away, as the chaff that is driven with a whirl wind out of the floor, and as the smoke that goeth out of the chimney.
 4 Yet I am the Lord thy God ^efrom the land of Egypt, and thou shalt know no God but me: for there *is* no Saviour beside me.
 5 I did know thee in the wilderness, in the land of drought.
 6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.
 7 And I will be unto them as a very lyon, *and* as a leopard in the way of Asshúr.
 8 I will meet them, as a bear that is robbed of her whelps, and I will break the caul of their heart, and there will I devour them like a lyon: the wild beast shal tear them.
 9 O Israël, ^oone hath destroyed thee, but in me *is* thine help.
 10 ^oI am: where is thy King, that should help thee in all thy cities? and thy judges, of whom thou saidest, Give me a King & princes?
 11 I gave thee a King in mine anger, and I took him away in my wrath.
 12 The iniquity of Ephraïm *is* ^hbound up: his sin *is* hid.
 13 The sorrows of a travailing woman shal come upon him: he is an unwise son, els would he not stand still at the time, *even* at the ^lbreaking forth of the children.
 14 I will redeem them from the power of the grave: I will deliver them from death: ^odeath, I will be thy death: ^ograve, I will be thy destruction: ^lrepentance is hid from mine eyes.
 15 Though he grew up among *his* brethren, an East wind shal come, *even* the wind of the Lord shal come up from the wilderness, and dry up his vein, and his fountain shalbe dryed up: he shal spoil the treasure of all pleasant vessels.
 16 Samaria shal be desolate: for she hath rebelled against her God: they shal fall by the sword: their infants shalbe dashed in pieces, and their women with child shalbe ript.

Chapter 14

1 The destruction of Samaria. 3 He exhortheth Israël to turn to God, who requireth praise and thanks.

O Israël, ^areturn unto the Lord thy God: for thou hast fallen by thine iniquity. 2 Take unto you words, and turn to the Lord, & say unto him, ^bTake away all iniquity, & receive *us* graciously: so will we render the calves of ^cour lips.

2 d The false prophets persuaded the idolaters to offer their children after the example of Abraham, and he shows how they would exhort one another to the same and to kiss, and worship these calves which were their idols.
 4 e He calls them to repentance and reproves their ingratitude.
 9 f Your destruction is certain, and my benefits toward you declare that it comes not of me: therefore your own malice, and idolatry and vain confidence in men must needs be the cause thereof.
 10 g I am all one, Jam. 1.17.
 12 h It is surely laid up to be punished, as Jer. 17.1.
 13 i But would come out of the womb, that is, out of this danger wherein he is, and not tarry to be stifled (smothered).
 14 k Meaning that no power shall resist God when he will deliver his, but even in death will he give them life.
 14 l Because they will not turn to me, I will not change my purpose.

Chapter 14

1 a He exhorts them to repentance, to avoid all these plagues, willing them to declare by words their obedience and repentance.
 2 b He shows them how they ought to confess their sins.
 2 c Declaring, that this is the true sacrifice, that the faithful can offer, even thanks and praise, Ebr. 13.15.

3 Asshúr shal ^dnot save us, neither will we ride upon horses, neither will we say any more to the work of our hands, Ye *are* our gods: for in thee the fatherless find mercy.

4 ^eI will heal their rebellion: I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israél: he shal grow as the lily and fasten his roots as *the trees* of Lebanón

6 His branches shal spread, and his beauty shalbe as the olive tree, and his smell as Lebanón.

7 They that dwell under his ^fshadow, shal return: they shal revive as the corn, and florish as the vine: the scent thereof *shalbe* as

3 d We will leave off all vain confidence and pride.

4 e He declares how ready God is to receive them that do repent.

7 h Whosoever join themselves to this people, shall be blessed.

the wine of Lebanón.

8 Ephráim *shal say*, What have I to do any more with idols? I ^ghave heard him, and looked upon him: I am like a green fir tre: upon me is thy fruit found.

9 Who is ^hwise, and he shal understand these things? *and* prudent, and he shal know them? for the ways of the Lord *are* righteous, and the just shal walk in them: but the wicked shal fall therein.

8 g God shows how prompt he is to hear his, when they repent, and to offer himself, as a protection, & savegard unto them, as a most sufficient fruit and profit.

9 h Signifying that the true wisdom and knowledge consists in this, even to rest upon God.