

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsel of Iero-boam the sonne of Nebat, and in steede of his true seruice commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing them selues to moste vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grewe euer worse and worse, and stil abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites: (as he did at the same time Isaiah and Micah to them of Iudah) to cōdemne them of their ingratitude: and where as they thought them selues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God wolde take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeres, thogh they remained stil in their vices & wickednes, & derided the Prophetes, & contemned Gods iudgements. And because they shulde nether be discouraged with threatnings onely, nor yet flatter them selues by the sweetenes of Gods promises, he setteth before them the two principal parties of the Law, which are the promes of saluation, and the doctrine of life: for the first parte he directeth the faithfull to Messiah, by whome onely they shulde haue true deliuerance: and for the seconde, he vseth threatnings and menace: to bring them from their wicked manners and vices, & thus is the chief scope of all the Prophetes, ether by Gods promises to allure them to be godlie, els by threatnings of his iudgements to feare them frō vice: & albeit that the whole Law containe these two pointes, yet the Prophetes morcouer note peculiarly bothe the time of Gods iudgements and the maner.

CHAP. I.

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

a Called also Azariāh, who being a lepre was deposed from his kingdome.
b So y it may be gathered by the reigne of these foure Kings, that he preach'd aboue threescore yere

c That is, one that of long tī me hath accustomed to play the harlot: not that y Prophet did this thing in effect, but he sawe this in a vision, or els was commanded by God to see forthe vnder this parable or figure y idolatrie of y Synagogue, & of the people her children.
d Gomer signifieth a consumption or corruption, & Dibilam clusters of figges, declaring, that they were all corrupt like rotten figges

e Meaning, y they shulde be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, & therefore shulde be called Izreelites, that is, scattered people, alluding to Izreel, which was y chief cause of y ten tribes vnder Ahab where Ichulhed so much the blood. 2 King 10. 8
f I wil be reuēged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambitio, & not for the glorie of God, as the end declared: for he built vp that idolatrie, which he had destroyed
g When the measure of their iniquitie is full, and I shal take vengeance and destroye all their policie and force
h That is, not obtaining mercie: whereby he signifieth, that Gods fauour was departed from them.



He worde of the Lord that came vnto Hosea the sonne of Beerī, in the dayes ^a of Vzziāh, Iotham, Aház, & Hezekiāh ^b Kings of Iudāh, & in y dayes of Ieroboām the sonne of Ioāth King of Israēl.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Go, take vnto thee a wife of fornications, and children of fornicatiōs: for the land hath committed great whoredome, departing frō the Lord.

3 So he went, and toke ^d Gōmer, the daughter of Dibīām, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name ^e Izreel: for yet a litle, and I wil visite the blood of Izreel vpon the house ^f of Iehū, and wil cause to cease the kingdome of the house of Israēl.

5 And at that day wil I also breake y bow of Israēl in the valley of Izreel.

6 She cōceiued yet againe, & bare ^a a daughter, and God said vnto him, Call her name ^b Lo-ruhāmah: for I wil no more haue pite vpon the house of Israēl: but I wil vtter

ly ⁱ take them away.

7 Yet I wil haue mercie vpon the house of Iudāh, and wil ^k saue them by the Lord their God, and wil not saue thē by bowe, nor by sworde nor by battel, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhāmah, she conceived, and bare a sonne.

9 Then said God, Call his name ^l Lo-ammī: for ye are not my people: therefore wil I not be yours.

10 Yet the number of the ^m children of Israēl shalbe as the sand of the sea, which cā not be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shal be said vnto them, *Ye are* the sonnes of the liuing God.

11 Then shal the children of Iudāh, and the children of Israēl be ⁿ gathered together, and appoint them selues one head, & they shal come vp out of the land: for great ^o the day of Izreel.

n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shulde be the head bothe of the Iewes and Gentiles
o The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle

CHAP. II.

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

1 Say vnto your ^a brethren, Ammī, and to your sisters, Ruhāmah,

2 Plaid with you ^b mother: plaid with her: for she is not my wife, nether am I her housband: but let her take away her fornications out of her sight, and her adulteries
c from betwene her breastes.

haue mercie
b God sheweth that the faute was not in him but in their synagogue, and their idolatries, that he forsoke them, Iā 50. 1
c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek 16. 25.

i For the Israelites neuer returned, after y they were taken captiues by the Assyrians
k For after their captiuitie he restored thē miraculouly by y meane of Cyrus, Eze 1. 1
l That is, not my people
m Because the thought that God coulde not haue bene true in his promes except he had preferred thē, he declareth, y thogh they were destroyed yet the true Israelites, w are the sonnes of the promise, shulde be with out number, & stand bothe of the Iewes, and the Gentiles, Rom 9. 26

d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowrie and certaine signes of his fauour, but if they continued still, he wolde utterly destroy them. e When I brought her out of Egypt, Ezek 16.4 f That is, bastards and be gotten in adulterie g Meaning the idoles which they serued & by whom they thought they had wealth and abundance h I wil punish thee that thou shalt crye whether thine idoles can helpe thee, & bring thee into such streynes, that thou shalt haue no lust to play the wanton i This he speaketh of y faithfull, which are truly conuerted, and also sheweth the use and profite of Gods rods. k This declarereth y idolaters defraude God of his honour whē they attribute his benefites to their idoles. l Signifying y God wil take away his benefites whē man by his ingratitude doeth abuse them m That is, all her seruice, ceremonies and iudgements whereby she worshipped her idoles. n I wil punish her for her idolatrie o By shewing how harlots trimme themselves to please others, he declarereth how the superstitious idolaters set a great parte of their religiō in decking themselves on their holie dayes p By my benefites in offering her grace and mercie, euen in y place where she shal thinke her self destitute of all helpe and comfort. q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Iosh 7.18 and is called the dore of hope, because it was a departing from death, and an entrie into life r She shal then praise God as she did when she was deliuered out of Egypt. s That is, mine husband, knowing that I am ioyned to thee by an inuincible couenant t That is, my maker: which name was applied to their idoles.

17 Left I strippe her naked, & set her as in y day that she was borne, & make her as a wilderness, & leaue her like a drye land, and slaye her for thirst. 18 And I wil haue no pitie vpon her children: for they be the children of fornications. 19 For thy mother hathe played the harlot: she that conceived them, hathe done shamefully: for she said, I wil go after my louers that giue me my bread & my water, my woll and my flaxe, mine oyle and my drinke. 20 Therefore beholde, I wil stoppe h thy way with thornes, & make an hedge, y she shal not finde her paths. 21 Though she followe after her louers, yet shal she not come at them: though she seke them, yet shal she not finde them: then shal she say, I wil go & returne to my first housband: for at y time was I better then now. 22 Now she did not know that I gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal. 23 Therefore wil I returne, and take away my corne in the time thereof, and my wine in the ceason thereof, and wil recouer my woll and my flaxe lent, to couer her shame. 24 And now wil I discouer her lewdnes in the fight of her louers, and no man shal deliuer her out of mine hand. 25 I wil also cause all her myrth to cease, her feast dayes, her newe moones, & her Sabbaths, and all her solemne feasts. 26 And I wil destroy her vines and her fig-trees, whereof she hath said, These are my rewardes that my louers haue giue me: & I wil make them as a forest, and the wilde beasts shal eat them. 27 And I wil visit vpon her the dayes of Baalim, wherein she burnt incense to the: and she decked her self with her earrings and her iewels, & she followed her louers, and forgate me, saith the Lord. 28 Therefore beholde, I wil allure her, & bring her into the wilderness, and speake friendly vnto her. 29 And I wil giue her her vineyardes from thence, and the valley of Achor for the dore of hope, and she shal sing there as in the dayes of her youth, & as in the day when she came vp out of the land of Egypt. 30 And at that day, saith the Lord, thou shalt call me Ishi, and shalt call me no more Baal.

17 For I wil take away the names of Baalim out of her mouth, and they shal be no more remembred by their names. 18 And in that day wil I make a couenant for them, with the wilde beasts, and with the foule of the heauen, and with that that crepeth vpon the earth: and I wil breake the bowe, and the sworde and the battell out of the earth, & wil make them to slepe safely. 19 And I wil marie thee vnto me for euer: yea, I wil marie thee vnto me in righteousnes, and in iudgement, and in mercie and in compassion. 20 I wil euen marie thee vnto me in faithfulness, and thou shalt know the Lord. 21 And in that day I wil heare, saith the Lord, I wil euen heare the heauens, and they shal heare the earth, 22 And the earth shal heare the corne, and the wine, and the oyle, and they shal heare Izreel. 23 And I wil sowe her vnto me in the earth, and I wil haue mercie vpon her, that was not pitied, & I wil say to the which were not my people, Thou art my people. And they shal say, Thou art my God.

u No idolatrie shal once come into their mouthe, but they shal serue me purely according to my worde x Meaning, y he wil so blese them that all creatures shal fauour them. y With a couenant that neuer shal be broken z Then shal the heauen desire raine for y earth which shal bring forth the for the vse of man Rom 9.15. 1 pet. 2.10.

CHAP. III.

1 The Iewes shal be cast off for their idolatrie. s Afterwarde they shal returne to the Lord.

1 Then said the Lord to me, a Go yet, and loue a woman (beloued of her housband, and was an harlot) according to the loue of the Lord toward the childre of Israell: yet they looked to other gods, & bloued the wine bottels. 2 So I bought her to me for fiftene pieces of siluer, and for an homer of barlie and an halfe homer of barlie. 3 And I said vnto her, Thou shalt abide with me manie dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I wil be so vnto thee. 4 For the children of Israell shal remaine manie dayes without a King and without a prince, and without an offering, & without an image, & without an Ephod and without Teraphim. 5 Afterwarde shal the children of Israell conuert, and seke the Lord their God, and Dauid their King, & shal feare the Lord, and his goodnes in the latter dayes.

a Herein the Prophet representeth y person of God, which loued his Church before he called her, & did not withdrawe the same when she gaue her selfe to idoles. b That is, gaue them selues wholly to pleasures, and colde not take vp, as they y are giuen to drunkenness. c Yet I loued her & payed a smale portion for her, leaue her perceiuing the greatnes of my loue, shulde haue abused me and not bene vnder iustice: for fiftene pieces of siluer were but halfe the price of a slaue, Exod. 21.32.

d I wil erie thee a long time as in thy widowehode whether thou wilt be mine or no e Meaning, not onely all the time of their captiuitie, but also vnto Christ. f That is, they shulde neither haue pollicie nor religion, and their idoles also wherein they put their confidence, shulde be destroyed. g This is ment of Christs kingdome, which was promised vnto Dauid to be eternal, P sal 72.38

CHAP. IIII.

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

1 Heare

^a Because the people wolde not obey the admonitions of the Prophet, he cireth the before the iudgement fear of God, against whome they chiefly offended, *Isa 7.12 zecha 12.10*

^b In euerie place appeareth a liberitie to moke heinous vices, so y^e one followeth in y^e necke of another

^c Asthough he wolde say, y^e it were in vaine to rebuke chif: for no mā can abide it: yea, they wil speake against the Prophetes and Priests whose office it is chiefly to rebuke them

^d Ye shal perishe all together: y^e one, because he wolde not obeie, & the other because he wolde not admonish

^e That is, the Synagogue wherein thou boaste

^f That is, the Priests shal be cast of because, y^e for lacke of knowledge, they are not able to execute their charge, and v^o stru^e others, *Deu 33. 3 malach 2.7*

^g Meaning, y^e whole bodie of the people, which were wearie with hearing the worde of God

^h The more I was beneficial vnto the

ⁱ To wit, the Priests seke to eat y^e peoples offrings & flatter them in their finnes.

^k Signifying, that as they haue sinned together, so shal they be punished together

^l Shewing, that their wickednes shal be punished on all sortes: for though they thinke by the multitude of wises to haue many childre, yet they shal be deceiued of their hope

^m In giuing them selues to pleasures, thei become like brute beasts. n Thus he speaketh by derision in calling them his people, which now for their finnes they were not: for they sought helpe of stocks and sickes

^o They are carried away with a rage

^p Because they take away Gods honour, and giue it to idoles, therefore he wil giue them vp to their lustes, that they shal dishonour their owne bodies, *Rom 1.28*

^q I wil not correct your shame to bring you to amendement, but let you runne headlong to your owne damnation.

Hear the worde of the Lord, ye children of Israël: for the Lord hathe a cōtrouersie with y^e inhabitants of the lād because there is no trueth, nor mercie nor knowledge of God in the land.

By swearing, and lying, and killing, and stealing, and whoring they breake out, and blood toucheth blood.

Therefore shal the land mourne, and euerie one that dwelleth therein, shal be cut of, with the beasts in the field, and with the foules of the heauē, and also the fishes of the sea shalbe taken away.

Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

Therefore shalt thou fall in the day, and the Prophet shal fall with thee in y^e night, and I wil destroye thy mother.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seing thou hast forgotten the Law of thy God, I wil also forget thy children.

As they were increased, so they sinned against me: therefore wil I change their glorie into shame.

They eat vp the finnes of my people, & lift vp their mindes in their iniquitie.

And there shalbe like people, like Priest: for I wil visit their wayes vpon them, & rewarde them their dedes.

For they shal eat, and not haue ynough: they shal commit adulterie, and shal not increase, because they haue left of to take hede to the Lord.

Whoredome, and wine, and newe wine take away their heart.

My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hathe caused them to erre, and they haue gone a whoring from vnder their God.

They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the okes, and the poplar tre, and the elme, because the shadowe thereof is good: therefore your daughters shalbe harlottes, and your spouses shalbe whores.

I wil not visite your daughters when they are harlots, nor your spouses when they are whores: for thei them selues are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shal fall.

Iⁿ giuing them selues to pleasures, thei become like brute beasts. n Thus he speaketh by derision in calling them his people, which now for their finnes they were not: for they sought helpe of stocks and sickes

^o They are carried away with a rage

^p Because they take away Gods honour, and giue it to idoles, therefore he wil giue them vp to their lustes, that they shal dishonour their owne bodies, *Rom 1.28*

^q I wil not correct your shame to bring you to amendement, but let you runne headlong to your owne damnation.

Thogh thou, Israël, playe the harlot, yet let not Iudáh sinne: come not ye vnto Gilgál, nether goye vp to Beth-áuen, nor sweare, The Lord liueth.

For Israël is rebellious as an vnrule heifer. Now the Lord wil fede them as a lambe in a laige place.

Ephráim is ioyned to idoles: let him alone.

Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, Bring ye.

The winde hathe bounde the vp in her wings, and they shalbe ashamed of their sacrifices.

The house of God, Beth-áuen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holie where God is not purely worshipped.

u God wil so disperse them that they shal not remaine in anye certeine place

x They are so impudent in receiuing bribes, that they wil commande men to bring them vnto them.

y To carie them suddenly away.

CHAP. V

Against the Priests and rulers of Israël: The helpe of man is in vaine.

Oye Priests, heare this, and hearken ye, o house of Israël, & giue ye eare, o house of the King: for iudgement is toward you, because you haue bene a snare on Mizpáh, & a net spred vpon Tabór.

Yet they were profoude, to decline to slaughter, though I haue bene a rebuker of them all.

I knowe Ephráim, and Israël is not hid from me: for now, o Ephráim thou art become an harlot, & Israël is defiled.

They wil not giue their mindes to turne vnto their God: for y^e spirit of fornication is in the middes of them, & they haue not knowen the Lord.

And the pride of Israël doeth testifie to his face, therefore shal Israël and Ephráim fall in their iniquitie: Iudáh also shal fall with them.

They shal go with their shepe, and with their bullockes to seke the Lord: but they shal not finde him: for he hathe withdrawe him self from them.

They haue trespassed against the Lord: for they haue begotten strange children: now shal a moneth deuoure them wth their porcions.

Blowe ye the trumpet in Gibeáh, & the shauime in Ramáh: crye out at Beth-áuen, after thee, o Benjamin.

Ephráim shalbe desolate in y^e day of rebuke: among the tribes of Israël haue I caused to knowe the trueth.

The princes of Iudáh were like the that remove the bondes: therefore wil I powre out my wrath vpon them like water.

Ephráim is oppressed, & broken in iudgement, because he willingly walked after the commandement.

By the successe thei shal knowe that I haue surely determined this

k They haue turned vp side downe all political order, and all maner of religion

l To wit, after King Ieroboams comādemēt & did not rather follow God.

^r God cōplaineth that Iudáh is infected, and wil letch them to learne by their example to returne in time.

^s For albeit the Lord had honored this place in time past by his presence, yet because it was abused by their idolatrie, he wolde not that his people shulde resort thether.

^t He calleth Beth-á, that is, the house of God, Beth-áuen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holie where God is not purely worshipped.

^u God wil so disperse them that they shal not remaine in anye certeine place

^x They are so impudent in receiuing bribes, that they wil commande men to bring them vnto them.

^y To carie them suddenly away.

^a The Priests & princes caught the poore people in their snares as the foulers did the birds, in these two high mountaines

^b Notwithstanding they seemed to be giuen altogether to holines, & to sacrifices, wth here he calleth slaughter in cōtempt

^c Though I admonished them continually by my Prophetes

^d They boasted them selues not onely to be Israelites, but also Ephraimites, because their King Ieroboam came of that tribe

^e Meaning, their contemning of all admonitions.

^f That is their children are degenerate, so y^e there is no hope in them.

^g Their detestableness is not farre of.

^h That is, all Israel cōprehended vnder this parre, signifying y^e Lords plagues shulde pursue the fro place to place til they were destroyed.

^k They haue turned vp side downe all political order, and all maner of religion

^l To wit, after King Ieroboams comādemēt & did not rather follow God.

m In stead of sekig for remedie at Gods hand
n Who was King of Syriaans.

12 Therefore wil I be vnto Ephráim as a moth, and to the house of Iudáh as a rottenness.
13 Whé Ephráim sawe his sickenes, and Iudáh his wounde, then went Ephráim vnto Affhúr, & sent vnto King Iaréb: yet colde he not heale you, nor cure you of your wounde.
14 For I wil be vnto Ephráim as a lion, and as a lions whelp to the house of Iudáh: I, *euen* I wil spoyle, and go away: I wil take away, and none shal rescue it.
15 I wil go, & returne to my place, til they acknowledge their faute, and seke me in their affliction they wil seke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednes of the Priests.

a He sheweth the people howe they ought to turne to the Lord, that he might call backe his plagues
b Though he correct vs from time to time, yet his helpe wil not be farre off, if we returne to him.
c You seme to haue a certaine holines, & repentance, but it is vpon the sudden, and as a morning cloude
d I haue still laboured by my Prophets, & as it were framed you to bring you to amendment, but all was in vaine: for my worde was not meat to fede them, but a sworde to slay them
e My doctrine which I taught thee, was manifeste
f He sheweth to what scope his doctrine ended, & they shulde ioyne obedience of God, & sloues of their neighbour with outwarde sacrifice.
g That is, like light & weake persons.
h Which was the place where the Priests dwelt, and shulde haue bene best instructed in my worde and hath taken graffes of thy trees

Come, & let vs returne to the Lord: for he hath spoiled, and he wil heale vs: he hath wounded vs, and he wil binde vs vp.
After two dayes wil he reuiue vs, & in the thirde day he wil raise vs vp, and we shal liue in his sight.
Then shal we haue knowledge, and endeavour our selues to knowe the Lord: his going forthe is prepared as the morning, and he shal come vnto vs as the raine, & as the latter raine vnto the earth.
O Ephráim, what shal I do vnto thee! O Iudáh, how shal I entreat thee! for your goodnes is as a morning cloude, and as the morning dewe it goeth away.
Therefore haue I cut downe by my Prophets: I haue slaine them by the wordes of my mouth, and thy iudgements were as the light that goeth forthe.
For I desired mercie, & not sacrifice, & the knowledge of God more then burnt offrings.
But they like men haue transgressed my covenant: there haue they trespassed against me.
Gileád is a citie of them that worke iniquitie, & is polluted with blood.
And as theues waite for a man, so the companie of Priests murder in the way by consent: for they worke mischief.
I haue sene vilenie in the house of Israél: there is the whoredome of Ephráim: Israél is defiled.
Yea, Iudáh hath set a plant for thee, whiles I wolde returne the captiuitie of my people.

CHAP. VII.

2 Of the vices & wantonnes of the people. 22 Of their punishment.

1 When I wolde haue healed Israél, the iniquitie of Ephráim was discovered, & the wickednes of Samaria:

for they haue delt falsely: and the these cometh in, & the robber spoyleth without.
2 And they consider not in their hearts, that I reméber all their wickednes: now their owne inuencions haue beset them about: they are in my sight.
3 They make my King glad with their wickednes, and the princes with their lies.
4 They are all adulterers, & as a verie coue heated by the baker, which ceaseth from raising vp, & from kneding the dowe vntil it be leauened.
5 This is the day of our King: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorner.
6 For they haue made readie their heart like an ouen whiles they lie in waite: their baker slepeth all the night: in the morning it burneth as a flame of fyre.
7 They are all hote as an ouen, and haue deuoured their Iudges: all their Kings are fallen: there is none among them that calleth vnto me.
8 Ephráim hath mixt him self among the people. Ephráim is as a cake on the hearth not turned.
9 Strangers haue deuoured his strength, & he knoweth it not: yea, & graye heeres are here and there vpon him, yet he knoweth not.
10 And the pride of Israél testifieth to his face, and they do not returne to the Lord their God, nor seke him for all this.
11 Ephráim also is like a dowe deceiued, without heart: they call to Egypt: they go to Affhúr.
12 But whé they shal go, I wil spred my net vpon them, & drawe them downe as the foules of the heauen: I wil chastise the as their congregation hath heard.
13 Wo vnto them: for they haue fled away from me: destruction shal be vnto them, because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against me.
14 And they haue not cryed vnto me with their hearts, when they howled vpon their beds: they assemble them selues for corne, & wine, and they rebell against me.
15 Though I haue bounde, and strengthened their arme, yet do they imagine mischief against me.
16 They returne, but not to my most high: they are like a deceitful bowe: their prices shal fall by the sworde, for the rage of their tongues: this shal be their derision in the land of Egypt.

a Meaning, if there was no one kinde of vice among them, but that they were subiect to all wickednes, bothe secret & open.
b They esteeme their wicked King Ieroboam aboute God, & seke but how to flatter, and please him.
c He compareth the rage of the people to a burning ouen which the baker heateth stil til his dowe be leauened, and raised.
d They used all riot & excess in their feasts & solemnities, whereby their King was ouercome with surfeit, & brought into diseases, and delisted in flatteries.
e By their occasion God hath the deprived them of all good rulers.
f That is, he conserueth the religion of the Gentiles, yet is but as a cake baked on one side, & rawe on the other, that is, nether through hote nor through cold, but partly a Iewe, and partly a Gentil.
g Which are a token of his manifolde afflictions.
h That is, without all iudgement, as they that can not tel whether it is better to cleaue onely to God, or to seke the helpe of man.
i According to my curses made to the whole congregation of Israél.
k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction, & cryed out for paine, they sought not vnto me for helpe.
m They ouer-

seke their owne comoditie and welth, and passe not for me their God
n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal 73,9

CHAP. VIII.

1 The destruction of Iudáh and Israél, because of their idolatrie.

a God incour-
geth the Prop-
het to figu-
re the speedie
coming of the
enemie againſt
Iſrael, which
was once the
people of God.
b They ſhal
crye like hy-
pocrites, but
not from the
heart, as their
deeds declare.
c That is, Iero-
boam, by who
me they fought
the ir owne li-
bertie, and not
to obey my
wil.

d That is vp-
right iudge-
ment and god-
lie life
e Meaning, the
calfe was in-
vented by the
felues, and of
their fathers
in the wilder-
nes
f Shewing that
their religion
hath but a
ſhewe, and in
it ſelf is but
vanitie.

g They neuer
ceafe but run-
ne to and fro
to ſeke helpe
h That is, for
the tribute of
the King and
the princes
ſhal lay vpon
them: which
meanes the
Lord vſeth to
bring them to
repentance
i Thus the ido-
laters counſe
the worde of
God as ſtrage
in reſpect of
their owne in-
uentions.
k Saying that
they offer it to
the Lord, but
he accepteth
no ſeruice, &
he him ſelf
hath not ap-
pointed.

Chap IX
a For though all
other people
ſhulde ſcape,
yet thou ſhalt
be puniſhed
b Thou haſt
committed ido-
latrie in hope
of reward, &
to haue thy
barnes filled,
Iere 44.17, as
an harlot that
had rather li-
ue by playig
c whore then to
be intertained
of her owne
houſband
e Theſe out-
ward things y
thou ſeek,
ſhalbe taken
from thee.

1 **S**Et the trumpet to thy^a mouth: *he ſhal co-*
me as an eagle againſt the Houſe of the
Lord, becauſe they haue tranſgreſſed the
covenant, & treſpaced againſt my Law.

2 Iſrael ſhal^b crye vnto me, My God, we
knowe thee.

3 Iſrael hath^c caſt of the thiſg that is good:
the enemie ſhal purſue him.

4 They haue ſet vp a^e King, but not by
me: they haue made princes, and I knewe
it not: of their ſiluer and their golde haue
they made them idoles: therefore ſhal they
be deſtroyed.

5 Thy calfe, o Samaria, hath^c caſt thee of:
mine anger is kindled againſt them: how
long wil they be without^d innocencie!

6 ^e For it came euen from Iſrael: the worke-
man made it, therefore it is not God: but
the calfe of Samaria ſhalbe *broken* in pie-
ces.

7 For they haue^f ſowen the winde, & they
ſhal reape the whirwinde: it hath no ſtal-
ke: the budde ſhal bring forth no meale: if
ſo be it bring forth, the ſtrangers ſhal deu-
oure it.

8 Iſrael is deuoured, now ſhal they be amog
the Gentiles as a veſſel wherein^g no plea-
ſure.

9 For they are gone vp to Aſſhur: *they are*
as a wilde aſſe alone: by him ſelf: Ephraim
hath^h hired louers.

10 Yet though they haue hired amog the na-
cions, now wil I gather them, and they ſhal
ſorowe a litle, for theⁱ burde of the King,
& the princes.

11 Becauſe Ephraim hathⁱ made many al-
tars to ſinne, his altars *ſhalbe* to ſinne.

12 I haue writ^j n to them the great things
of my Law: *but* they were counted as a
ſtrange thing.

13 They ſa^k r ſice fleſh for the ſacrifices of
mine offerings, and eat it: *but* the^k Lord ac-
cepteth them not: now wil he remember
their iniquitie, and viſite their ſinnes: they
ſhal returne to Egypt.

14 For Iſrael hath^l forgotten his maker, &
buyldeth temples, and Iudah hath^l increa-
ſed ſtrong cities but I wil ſend a fyre vp-
on his cities, and it ſhal deuoure the pala-
ces thereof.

CHAP. IX.

Of the hunger and captiuitie of Iſrael.

1 **R**Eioyce not, o Iſrael for ioye^a as other
people: for thou haſt gone a whoring
from thy God: thou haſt loued^b a rewar-
de vpon euery corne floore.

2 ^c The floore, and the wine preſſe ſhal not
fede them, and the new wine ſhal faile in
her.

3 They wil not dwell in the Lords land, but
Ephraim wil returne to Egypt, & they wil
eat vnclene things in Aſſhur.

4 They ſhal not offer^d wine to the Lord,
neither ſhal their ſaciſices be pleaſant vn-
to him: *but theſe ſhalbe* vnto the as the bread
of mourners: all that eat thereof, ſhal be
polluted: for their bread^e for their ſoules
ſhal not come into the Houſe of the Lord.

5 What wil ye do^f then in the ſolene day,
and in the day of the feaſt of the Lord?

6 For lo, they are gone from^g deſtruction:
but Egypt ſhal gather them vp, and Mem-
phis ſhal burye them: the nettles ſhal poſ-
ſeſſe the pleaſant^h *pieces* of their ſiluer, &
the thorne *ſhalbe* in their tabernacles.

7 The daies of viſitation are come: the
dayes of recompenſe are come: Iſrael ſhal
knowe it: ^h the Prophet is a foole: the ſpi-
ritual man is mad, for the multitude of
thine iniquitie: therefore the hatred is
great.

8 The watchmenⁱ of Ephraimⁱ *ſhulde be* with
my God: *but* the Prophet is the ſnare of a
ſouler in all his waies, & hatred in^j y^j Hou-
ſe of his God.

9 They^k are depely ſet: they are corrupt
as in the daies of Gibeah: *therefore* he wil
remember their iniquitie, he wil viſite their
ſinnes.

10 I founde Iſrael like^l grapes in the wil-
dernes: I ſawe your fathers as the firſt ripe
in the fig tre at her firſt time: *but* they went
to Baal-Peor, and ſeparated them ſelues
vnto that ſhame, and *their* abominacions
were according to^m their louers.

11 Ephraim their glorie ſhal flee away like
a birde: froⁿ the birthⁿ and from the wom-
be, and from the conception.

12 Though they bring vp their children, yet
I wil depriue them from being men: yea,
wo to them, when I departe from them.

13 Ephraim, as I ſawe, is^o as a tre^o in Tyrus
planted in a cottage: but Ephraim ſhal
bring forth the his children to the murthe-
rer.

14 O Lord, giue them: what wilt thou giue
them? giue them a^p baren wombe & drye
breasts.

15 All their wickednes is in^q Gilgal: for
there do I hate them: for the wickednes of
their inuencions, I wil caſt them out of
mine Houſe: I wil loue them no more: all
their princes are rebelles.

16 Ephraim is ſmitten, their roote is dried
vp: they can bring no fruite: yea, though they
bring forth, yet wil I ſlaie euen the dea-
reſt of their bodie.

17 My God wil caſt the away, becauſe they
did not obey him: and they ſhal wander a-
mong the nacions.

ke them baren, rather then that this great ſlaughter ſhulde come vpon their
children. q The chief cauſe of their deſtruction is that they commit ido-
latrie and corrupt my religion in Gilgal.

CHAP. X.

*Against Iſrael and his idoles: 14 His deſtruction for the
ſame.*

d All their
doings bothe
touching poli-
tic and religio
ſhal be reſerued
e The meat of
fring which
they offered for
them ſelues
f When y^j Lord
ſhal take away
all y^j occasions
of ſtruggling,
which ſhal be
the moſte grie-
uous point of
your captiui-
tie, when you
ſhal ſe your ſel-
ues cut of fro
God
g Though they
thinke to eſca-
pe by fleeing y^j
deſtruction chat
is at hand, yet
ſhal they be
deſtroyed in y^j
place whether
they flee for
ſuccour
h Then they
ſhal knowe y^j
they were de-
cloded by them
who chalged
to them ſelues
to be their Pro-
phets & ſpi-
ritual men
i The Prophe-
tes duette is to
bring men to
God and not
to be a ſnare to
pul them from
God
k This people
is ſo rooted in
their wicked-
nes, y^j Gibeah
which was like
to Sodome,
was neuer mo-
re corrupt, Iud.
19.22
l Meaning, y^j he
ſo eſtimated the
and delited in
them.
m They were
as abominable
vnto me, as
their louers y^j
idoles.
n Signifying y^j
God wold de-
ſtroy their
childe by theſe
ſundry mean-
es, and ſo co-
ſume them by
litle and litle.
o As they kept
tender plantes
in their houſes
in Tyrus to
preferue them
froⁿ the calde
ayre of y^j ſea,
ſo was Ephra-
im at the firſt
vnto me, but
now I wil gi-
ue him to the
ſlaughter
p The Prophet
ſeing the great
plagues of God
toward Ephra-
im, praieeth
to God to ma-
ke them baren, rather then that this great ſlaughter ſhulde come vpon their
children. q The chief cauſe of their deſtruction is that they commit ido-
latrie and corrupt my religion in Gilgal.

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednes, so that y^e correction which shulde haue brought the to obedience, did but vtter their stubbernes
b As they were riche and had abundance.
c To wit, from God
d The day shall come y^e God shall take away their King, & then they shall seke the frute of their finnes, and how they trusted in him in vaine, 2. King 17.6
e In promising to be faithful toward God.
f Thus their in tegritie and fidelitie which they pretended, was nothing but biternes and grief.
g When y^e calfe shall be carried away
h Chemarims were ceruone idolatrous priests, y^e did weare blacke apparel in their sacrifices and cryed with a loude voice: which superstition Eliáh de- rided, 1. King 18.27 read 2. king 23.5
i This he spea- keth in conce- pt of Bethél, read Chap 4. 35
Isa 2.19.
Ier. 23.30.
Isa. 6.16.
Isa. 9.16
k In those da- ies wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale col- de not be good in executing Gods iudgements, seing thine owne dedes were as wicked as theirs
l To wit, to fight, or the Israelites re- mained in that stubbernes fro that time
m The Israeli- tes were not moued by their example to cease from their finnes
n Because they are so desperate, I wil delite to destroy them
o That is, when they haue gathered all their strength toge- ther
p Wherein is pleasure, as in plowing is labour and paine
q I wil lay my yoke vpon her far necke
r Read Ierem 4.4
s That is, shall maner in the destruction of that cite spared neither kinde nor age.

I Israél is a ^a emptie vine, yet hathe it brought forthe frute vnto it self, & according to the multitude of the frute thereof he hathe increased the altars accord- ing to the ^b goodnes of their land they haue made faire images.
2 Their heart is ^c deuided: now shal they be founde faultie: he shal breake downe their altars: he shal destroye their images.
3 For now they shal say, We haue no ^d King because we feared not the Lord: and what shulde a King do to vs?
4 They haue spoken wordes, swearing fal- sely in making ^e a couenant: thus ^f iudgement groweth as wormewood in the fur- rowes of the field.
5 The inhabitants of Samaria shal ^g feare because of the calfe of Beth-áuen: for the people thereof shal mouine ouer it, & the ^h Chemarims thereof, that reioyced on it for the glorie thereof, because it is depar- ted from it.
6 It shalbe also brought to Asshúr, for a pre- sent vnto King Iaréb: Ephráim shal recei- ue shame, & Israél shalbe ashamed of his owne counsel.
7 Of Samaria, the King thereof is destroi- ed, as the fume vpon the water.
8 The hie places also of ⁱ Auen shalbe des- troied, ^{enem} the sinne of Israél: the thorne and the thistle shal growe vpon their altars, and they shal say to the mountaines, ^{*} Co- uer vs, and to the hilles, Fall vpon vs.
9 O Israél, thou hast ^{sinned} from the daies of Gibeáh: against they ¹ stode: the battel in Gibeáh against the children of iniquitie did not ² touche them.
10 It is my desire ^a that I shulde chastise them, & the people shalbe gathered agaiñt them, when they shal gather them selues in their two ^o furrowes.
11 And Ephráim ^{is} as an heiff: r vsed to de- lite ^p in threshing: but I wil passe by her ^q faire necke: I wil make Ephráim to ride: Iudáh shal plowe, and Iaakób shal breake his cloddes.
12 Sowte to your selues in righteoufnes: reape after the measure of mercie: ^r breake vp your fallowe groundes: for ^{it is} time to seke the Lord, til he come & raine righteouf- nes vpon you.
13 But you haue plowed wickednes: ye haue reaped iniquitie: you haue eaté the frute of lies: because ^y didest trust in thine owne waies, & in the multitude of thy strong men,
14 Therefore shal a tumult arise amög thy people & all thy munitions shalbe destroy- ed, as ¹ Shalmán destroyed Beth-ábel in the day of battel: the mother with the chil- dren was dashed in pieces.
15 So shal Beth-él do vnto you, because of your malicious wickednes: in a morning shal the King of Israél be destroyed.

CHAP. XI.

The benefites of the Lord toward Israél. s Their ingrati- tude aganst him.

1 **W** Hen Israél ^a was a childe, then I loued him, and called my sonne out of Egypt.
2 They called them, but they ^b went thus fió them: they sacrificed vnto Baalím, & burnt incense to images.
3 I led Ephráim also, as ^{one} shulde beare them in his armes: but they knewe not that I healed them.
4 I led them with cordes ^c of a man, ^{enem} with bandes of loue, and I was to them, as he that taketh of the yoke from their law- es, and I laied the meate vnto them.
5 He shal no more ^{returne} into the land of Egypt: but Asshúr shalbe his ^d King, be- cause they refused to conuert.
6 And the sworde shal fall on his cities, & shal consume his barres, and deuoure the, because of their owne counsels.
7 And my people are bent to rebellion a- gainst me: though ^e they called them to the most hie, yet none at all wolde exalt ^{him}.
8 ^f How shal I giue thee vp, Ephráim? how shal I deliuer thee, Israél? how shal I make thee, as ² Admáh? how shal I set thee, as Ze- boím: mine heart is thuned within me: ^{my} re- pentings are rouled together.
9 I wil not execute the fiercenes of my wrath: I wil not returne to destroy Ephrá- im: for I am God, and not man, the holy o- ne in the middes of thee, & I wil not ^{en- tre} into the cite.
10 They shal walke after the Lord: he shal roare like a lyon: when he shal roare, then the children of the West shal feare.
11 ^k They shal feare as a sparowe out of E- gypt, and as a doue out of the land of As- shúr, and I wil place them in their houses, saith the Lord.
12 Ephráim cōpasserh me about with lies, and the house of Israél with deceit: but Iudáh yet ruleth ¹ with God, and is faith- ful with the Sainctes.

CHAP. XII.

He admonisheth by Iaakobs example to trust in God, and not in man.

1 **E** phráim is fed ^a with the winde, & fol- loweth after the Eastwinde: he increa- seth daiely lies and destruction, and they do make a couenant with Asshúr, & ^b oyle is caryed into Egypt.
2 The Lord hathe also a controuerie with ^c Iudáh, & wil visite Iaakób, according to his waies: according to his workes, wil he recompense him.
3 He toke his brother by the heile in the wombe

a Whiles y^e Is- raelites were in Egypt and did not prou- ke my wrath by their mali- ce and ingra- titude
b They rebel- led and went a cōtrary way when the Pro- phetes called them to repen- tance
c That is, frid- ly and not as beasts or scla- ues.
d Seing they contemne all this kindenes; they shalbe led captiue in- to Assyria
e To wit, the Prophetes.
f God confide- reth with him selfe and that with a cerreine grief how to punish them
g Which were two of the ci- ties that were destroyed with Sodom, Deu- 29.23
h Meaning, that his loue where with he first loued the, ma- de him betwe- ne doute and assurance what to do: and he- re in appeareth his fatherlie affeccion, that his mercie to- ward his shal ouercome his iudgements, as he declareth in y^e next vers.
i To consume thee, but wil caufe thee to yeide and so receiue thee to mercie: & this is meant of the smale number who shal walke after the Lord
k The Egyp- tians and As- syrians shal be afraid whē the Lord mai- temeth his people.
l Governeth their face ac- cordigro Gods worde, & doeth not degenerate
Chap XII
a That is, flate- tereth him self with vaine cō- sidence.
b Meaning, pre- sents to get friendship
c Which in these pointes was like to Ephráim, but not in idola- tries.

d Seing that God did thus preferre Iacob, their father, Iudahs ingratitude was the more to be abhorred
e Read Genes

32:11 f God founde Iacob as he lay sleeping in Beth el, Gene 28, 12. and so spake with hi there, that the frute of that speache appertained to the whole body of the people, whereof we are

g As for Ephraim he is more like the wicked Canaanites the godlie Abraham or Iacob
h Thus y wicked measure Gods fauour by outward prosperitie, & like hypocrites can not abide that anie shulde reprove their doings
i Seing thou wilt not acknowledge my benefites, I wil bring thee againe to dwell in tentes as in the feast of the Tabernacles, which thou dost know con temne

k The people thought y no mā durst haue spoken against Gilead, y holie place, and yet the Prophet saith, that all their religion was but vanitie
l If you boast of your riches and nobilitie, ye seme to reprove your father who was a poore fugitive and seruant
m Meaning, Moses Whereby appeareth, that whatsoever they haue, it cometh of Gods fre goodnes

wombe, & by his strength he had a power with God,

4 And had e power ouer the Angel, & preuailed: he wept and prayed vnto him: f he founde him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord is him self his memorial.

6 Therefore turne thou to thy God: kepe mercie and iudgement, and hope stil in thy God.

7 He is e Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstāding I am riche, I haue soude me out riches in all my labours: they shal finde none iniquitie in me, h that wite wickednes.

9 Thogh I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in i the dayes of the solemne feast.

10 I haue also spoken by the Prophetes, & I haue multiplied visiōs, & vsed similitudes by the ministerie of the Prophetes.

11 Is there k iniquitie in Gilead: surely they are vanitie: they sacrifice bullockes in Gilead, and their altars are as heapes in the furrowes of the field.

12 l And Iacob fled into the country of Aram, and Israēl serued for a wife, and for a wife he kept shepe.

13 And by a m Prophet the Lord broght Israēl out of Egypt, and by a Prophet was he rescued.

14 But Ephraim prouoked him with hie places: therefore shal his blood be powred vpō him, and his reproche shal his Lord rewarde him.

1 If you boast of your riches and nobilitie, ye seme to reprove your father who was a poore fugitive and seruant
m Meaning, Moses Whereby appeareth, that whatsoever they haue, it cometh of Gods fre goodnes

CHAP. XIII.

1 The abomination of Israēl, 2 And cause of their destruction.

1 W Hen Ephraim spake, there was a trembling: he b exalted him self in Israēl, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, & idoles accordig to their owne vn derstanding: they were all the worke of y craftesmen: they say one to another whiles, thei sacrifice a d mā, Let thē kisse y calues.

3 Therefore they shalbe as the morning cloude, & as the morning dewe y passeth away, as y chaffe that is driuē with a whirle winde out of the floore, & as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God c frō the lād of Egypt, & thou shalt know no God but me: for there is no Sziour beside me.

5 I did knowe thee in the wilderness, in the

a He sheweth the excellencie, & autoritie that this tribe had aboue all the rest
b He made a King of his tribe
c The Ephraimites are not farre from destruction, and haue lost their autoritie.
d The false prophetes persuaded the idolaters to offer their children after y exāple of Abraham, & hesheweth how they wolde ex horte one another to y same & to kisse, and worship these calues v were their idoles.
e He calleth them to repentance & reprooueth their ingratitude,

1 If you boast of your riches and nobilitie, ye seme to reprove your father who was a poore fugitive and seruant
m Meaning, Moses Whereby appeareth, that whatsoever they haue, it cometh of Gods fre goodnes

a He sheweth them to repentance, & my benefites towards thee declare that it cometh not of me: therefore thine owne malice, idolatrie and vaine confidence in men must nedes be y cause thereof
g I am alone, I am. 1. 17
h It is surely laid vp to be punished, as Ierem. 17. 1
i But wolde come out of the wombe, y is, out of this dager wherem he is, and not rarie to be stifled
k Meaning y no power shal resist God whē he wil deliuer hit, but enen to death wil he giue thē life
l Because thei wil not turne to me, I wil not change my purpose.

land of drought.

6 As in their pastures, so were thei filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I wil be vnto them as a verie lyon, & as a leoparde in the waye of Affhūr.

8 I wil mete thē, as a beare that is robbed of her whelpes, and I wil breake the calle of their heart, and there wil I deuouie them like a lyon: the wilde beaſt shal teare them.

9 O Israēl, f one hath destroyed thee, but in me is thine helpe.

10 I am: where is thy King, that shulde helpe thee in all thy cities? & thy iudges, of whome thou saidest, Giue me a King and princes?

11 I gaue thee a King in mine angrie, and I toke him away in my wrath.

12 The iniquitie of Ephraim is h bounde vp: his sinne is hid.

13 The sorowes of a trauailing woman shal come vpon him: he is an vnwise sonne, els wolde he not stand stil at the time, euen at the breaking forthe of the children.

14 I wil redeme them from the power of the graue: I wil deliuer them frō death: o death, I wil be thy death: o graue, I wil be thy destruction: l repentance is hid from mine eyes.

15 Thogh he grewe vp among his brethren, an East winde shal come, euen the winde of the Lord shal come vp from the wilderness, and diye vp his veine, and his fountaine shalbe dryed vp: he shal spoyle the treasure of all pleasant vessels.

16 Samaria shalbe desolate: for she hath rebelled against her God: they shal fall by the sworde: their infants shalbe dashed in pieces, and their women with childe shalbe ript.

CHAP. XIII.

1 The destruction of Samaria. 2 He exhorteth Israēl to turne to God, who requirerh praise and thanks.

1 O Israēl, a returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

2 Take vnto you wordes, and turne to the Lord, and say vnto him, b Take away all iniquitie, and receiue vs graciously: so wil we render the calues of c our lippes.

3 Affhūr shal not saue vs, nether wil we ride vpō horses, nether wil we say anie more to the worke of our hands, re are our gods: for in thee the fatherles findeth mercie.

4 I wil heale their rebellio: I wil loue thē frely: for mine anger is turned away frō hi.

5 I wil be as the dewe vnto Israēl: he shal growe as the lillie and fasten his rootes as the trees of Lebanōn.

6 His branches shal spreade, and his beautie shalbe as the oliue tre, and his smell as Lebanōn.

f Thy destruction is certelne, & my benefites towards thee declare that it cometh not of me: therefore thine owne malice, idolatrie and vaine confidence in men must nedes be y cause thereof
g I am alone, I am. 1. 17
h It is surely laid vp to be punished, as Ierem. 17. 1

i But wolde come out of the wombe, y is, out of this dager wherem he is, and not rarie to be stifled
k Meaning y no power shal resist God whē he wil deliuer hit, but enen to death wil he giue thē life
l Because thei wil not turne to me, I wil not change my purpose.

a He exhorteth them to repentance, to moude all these plagues, willing them to declare by wordes their obedience and repentance
b He sheweth them how they ought to confesse their finnes
c Declaring, y this is the true sacrifice, that the faithful cā offer, enen thankes & praise. Ebr 13. 15.
d We wil leane of all vaine confidence and pride
e He declarerh how ready God is to receiue them that do repent.

f Whofoeuer
ioyne the fel
ues to this peo
ple,shalbe blef
sed

g God sheweth
how pröpt he
is to heare his,
when they rep
ent, and to
offer him self,
as a protectiö,
& sauegard v
to them, as a
moſte ſufficiet
fraue & profite.

They that dwell vnder his^f shadowe,shal
returne: they shal ieuue as the corne, and
flourish as the vine: the sent thereof shalbe
as the wine of Lebanön.

8 Ephraim shal say, What haue I to do anie
more with idoles? I & haue heard him, &
loked vpö him: I amlike a grene fyrrre tre:

vpon me is thy fruite found.

9 Who is ^h wife, and he shal vnderstand
these things: and prudent, & he shal knowe
them: for the wayes of the Lord are righ
teous, and the iuste shal walke in them: but
the wicked shal fall therein.

^h Signifying
that the true
wisdome and
knowledge cö
sisteth in this,
euen to reſte
vpon God.

IOEL.

THE ARGUMENT.

The Prophet Ioél first rebuketh them of Iudáh, that being now punished with a great plague of
famine, remaine stil obstinat. Secondly he threateneth greater plagues, because they grewe daily
to a more hardenes of heart, & rebellion against God notwithstanding his punishments. Thurdly he
exhorteth them to repentance, shewing that it muste be earnest, and procede from the heart because
they had grievously offended God. And so doing, he promiseth, that God wil be merciful, & not for
get his comenat that he made with their fathers but wil send his Christ who shal gather the scat
tered shepe, and restore them to life, and libertie, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Iewes: He exhorteth the
people to prayer, and fasting for the miserie that was
at hand.

THE worde of the Lord
that came to Ioél the son
ne of Pethuél.
Heare ye this, ^a Elders,
and heaken ye all inha
bitants of the land, whe
ther ^b suche a thing hathe
bene in your dayes, or yet in the dayes of
your fathers.

^a Signifying,
the Princes,
the Priests,
and the gover
ners.

^b He calleth
the Iewes to
the considera
tion of Gods
iudgements,
who had now
plagued the
fruces of the
grounde for
the space of
fourre yere,
which was for
their finnes, &
to call them
to repen
ce.

^c Meaning,
that the occa
sion of their
excesse and
drunkennes
was taken a
way

^d This was
another pla
gue where
with God had
punished the,
when he stir
red vp the A
syrrians againt
them

^e Mournie gris
uously as a
woman, which
hathe lost her
houfband, to
whome she ha
the bene mar
ried in her
youth

^f The tokens
of Gods wrath
did appeare in
his Temple in
so muche, as
Gods seruice was left of.

2 Tell you your children of it, and let your
children shewe to their children, and their
children to another generacion.

3 That which is left of the palmer wor
me, hathe the grasshopper eaten, and the
residue of the grasshopper hathe the can
ker worme eaten, and the residue of the
canker worme hathe the caterpillar eaten.

4 Awake ye ^c drunkardes, and wepe, and
houle all ye drinkers of wine, because of
new wine: for it shalbe pulled from your
mouth.

5 Yea, ^d a nation cometh vpon my land,
mightie, and without nomber, whose teeth
are like the teeth of a lyon, and he hathe the
iawes of a great lyon.

6 He maketh my vine waste, and pillesh of
the bark of my figge: he maketh it bare,
and casteth it downe: the branches thereof
are made white.

7 Mournie like a virgine girded with sacke
cloth for the houfband of ^e her youth.

8 The meat offering, and the drinke offering
is ^f cut of from the House of the Lord:
the Priests the Lords ministers mournie.

9 The field is wasted: the land mourneth:

for the corne is destroyed: the new wine
is dried vp, and the oyle is decayed.

11 Be ye ashamed, ^g houfbande men: houle,
^g ye vine dressers for the wheat, and for
the barley, because the haruest of the field
is perished.

^g All comfort
and substance
for nourish
ment is taken
away.

12 The vine is dried vp, and the figge is
decayed: the pomegranate tre and the pal
me tre, and the apple tre, euen all the trees
of the field are withered: surely the ioy is
withered away from the sonnes of men.

13 ^h Girde your selues & lament, ye Priests:
houle ye ministers of the altar: come, and
lye all night in sackcloth, ye ministers of
my God: for the meat offering, and the
drinke offering is taken away from the
House of your God.

^h He sheweth
the only mea
nes to auoide
Gods wrath, &
to haue all
things resto
red is vnfa
ined repen
ce.

14 Sanctifie you a fast: call a solemne as
semble: gather the Elders, and all the in
habitants of the land into the House of
the Lord your God, and crye vnto the
Lord,

15 Alas: for the day, for the ⁱ day of the
Lord is at hand, and it cometh as a destru
ction from the Almightye.

ⁱ We se by
these great pla
gues that vnto
destruction is
at hand.

16 Is not the meat cut of before our eyes?
and ioye, and gladnes from the House of
our God?

17 The sede is rotten vnder their cloddes:
the garnes are destroyed: the barnes are
broken downe, for the corne is withered.

18 How did the beastes mourne? the herdes
of cattel pine away, because they haue
no pasture, and the flockes of shepe are
destroyed.

19 O Lord, to thee wil I crye: for the fyre
hathe deuoured the pastures of the wil
dernes, and the flame hathe burnt vp all
the trees of the field.

20 The beastes of the field crye also vnto
thee: for the riuers of waters are dried vp,
and