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COMMENTARY

COMMENTARY ON
AMOS

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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INTRODUCTION TO THE BOOK OF THE PROPHET AMOS

AMOS, the third of the minor prophets, was, it is said, of the little town of Tekoa, in the tribe of Judah, about *four* leagues southward of Jerusalem. There is no good proof, however, that he was a native of this place; but only that he retired thither when he was driven from Beth-el, which was in the kingdom of the *ten* tribes. It is very probable that he was born within the territories of Israel, and that his mission was directed principally to this kingdom.

As he was prophesying in Beth-el, where the golden calves were, in the reign of Jeroboam the second, about the year of the world 3217; before the birth of Jesus Christ, 783; before the vulgar era, 787; Amaziah, the high priest of Beth-el, accused him before King Jeroboam, saying, “Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.” Amaziah said therefore unto Amos, “O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el; for it is the king’s chapel, and it is the king’s court.”

Amos answered Amaziah, “I was no prophet, neither was I a prophet’s son; but I was a herdman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel. Now, therefore, hear thou the word of the Lord; Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord, Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land.”

After this the prophet retired into the kingdom of Judah, and dwelt in the town of Tekoa, where he continued to prophesy. He complains in many places of the violence offered him by endeavouring to oblige him to silence, and bitterly exclaims against the disorders of Israel.

He began to prophesy the second year before the earthquake, which happened in the reign of King Uzziah; and which Josephus, with most of the ancient and modern commentators, refers to this prince's usurpation of the priest's office, when he attempted to offer incense to the Lord.

The first of his prophecies, in order of time, are those of the *seventh* chapter. The others he pronounced in the town of Tekoa, whither he retired. His two first chapters are against Damascus, the Philistines, Tyrians, Edomites, Ammonites, Moabites, the kingdom of Judah, and that of the ten tribes. The evils with which he threatens them refer to the times of Shalmaneser, Tiglath-pileser, Sennacherib, and Nebuchadnezzar, who did so much mischief to these provinces, and at last led the Israelites into captivity.

He foretold the misfortunes into which the kingdom of Israel should fall after the death of Jeroboam the Second, who was then living. He foretold the death of King Zechariah; the invasion of the lands belonging to Israel by Pul and Tiglath-pileser, kings of Assyria; and speaks of the captivity of the ten tribes, and of their return into their own country. He makes sharp invectives against the sins of Israel; against their effeminacy and avarice, their harshness to the poor, the splendour of their buildings, and the delicacy of their tables. He reproves the people of Israel for going to Beth-el, Dan, Gilgal, and Beer-sheba, which were the most famous pilgrimages of the country; and for swearing by the gods of these places.

The time and manner of his death are not known. Some old authors relate that Amaziah, priest of Beth-el, whom we have spoken of, provoked by the discourses of the prophet, had his teeth broken in order to silence him. Others say that Hosea, or Uzziah, the son of Amaziah, struck him with a stake upon the temples, and knocked him down, and almost killed him; that in this condition he was carried to Tekoa, where he died, and was buried with his fathers. This is the account these authors give us. On the contrary, it is the opinion of others, that he prophesied a long time at Tekoa after the adventure he had with Amaziah: and the prophet taking no notice of the ill treatment which he is said to have received from Uzziah, his silence is no argument that he suffered nothing from him.

St. Jerome observes, that there is nothing great and sublime in the style of Amos. He applies these words of St. Paul to him, *rude in speech, though not in knowledge*. He says farther, that as every one chooses to speak of his own art, Amos generally makes use of comparisons taken from the

country life wherein he had been brought up. St. Austin shows that there was a certain kind of eloquence in the sacred writers, directed by the spirit of wisdom, and so proportioned to the nature of the things they treated of, that even they who accuse them of rusticity and unpoliteness in their way of writing, could not choose a style more suitable, were they to have spoken on the same subject, to the same persons, and in the same circumstances.

Bishop Lowth is not satisfied with the judgment of St. Jerome. His authority, says the learned prelate, has occasioned many commentators to represent this prophet as entirely rude, void of eloquence, and wanting in all the embellishments of style; whereas any one who reads him with due attention will find him, though a herdsman, not a whit behind the very chiefest prophets; almost equal to the greatest in the loftiness of his sentiments; and not inferior to any in the splendour of his diction, and the elegance of his composition. And it, is well observed, that the same heavenly Spirit which inspired Isaiah and Daniel in the palace, inspired David and Amos in their shepherds' tents; always choosing proper interpreters of his will, and sometimes perfecting praise even out of the mouths of babes: at one time using the eloquence of some; at another, making others eloquent to subserve his great purposes. See *Calmet* and *Dodd*.

Archbishop *Newcome* speaks also justly of this prophet: "Amos borrows many images from the scenes in which he was engaged; but he introduces them with skill, and gives them tone and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime, passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious: or reproved injustice and oppression with greater warmth, and a more generous indignation. He is a prophet on whose model a preacher may safely form his style and manner in luxurious and profligate times."

THE BOOK OF THE PROPHET AMOS

Chronological Notes relative to this Book

- Year from the Creation, according to Archbishop Usher, 3217.
- Year of the Julian Period, 3927.
- Year since the Flood, 1561.
- Year from the foundation of Solomon's temple, 225.
- Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 188.
- Year since the first Olympic games were celebrated in Elis by the Idæi Dactyli, 667.
- Year since the restoration of the Olympic games at Elis by Lycurgus, Iphitus, and Cleosthenes, 97.
- Year before the conquest of Coræbus at Olympia, vulgarly called the first Olympiad, 11.
- Year before the building of Rome, according to the Varronian computation, 34.
- Year before the birth of Christ, 783.
- Year before the vulgar era of Christ's nativity, 787.
- Cycle of the Sun, 7.
- Cycle of the Moon, 13.
- Twenty-eighth and last year of Caranus, the founder of the kingdom of Macedon.
- Twenty-third year of Nicander, king of Lacedæmon, of the family of the Proclidæ.
- Twenty-seventh year of Alcamenes, king of Lacedæmon, of the family of the Eurysthenidæ.
- Eleventh year of Ardysus, king of Lydia.
- Eleventh year of Agamestor, perpetual archon of the Athenians.
- Tenth year of Amulius Sylvius, king of the Albans.
- Fifth year of Telestus, monarch of Corinth.
- Sixth year of Sosarmus, king of the Medes, according to some chronologers.

- Thirty-ninth year of Jeroboam II., king of Israel.
- Twenty-fourth year of Uzziah, king of Judah.

CHAPTER 1

*This chapter denounces judgments against the nations bordering on Palestine, enemies to the Jews, viz., the Syrians, 1-5; Philistines, 6-8; Tyrians, 9, 10; Edomites, 11, 12; and Ammonites, 13-15. The same judgments were predicted by other prophets, and fulfilled, partly by the kings of Assyria, and partly by those of Babylon; though, like many other prophecies, they had their accomplishment by degrees, and at different periods. The prophecy against the Syrians, whose capital was Damascus, was fulfilled by Tiglath-pileser, king of Assyria; see ^{<1216>}**2 Kings 16:9**. The prophecy against Gaza of the Philistines was accomplished by Hezekiah, ^{<1218>}**2 Kings 18:8**; by Pharaoh, ^{<2470>}**Jeremiah 47:1**; and by Alexander the Great; see Quintius Curtius, lib. iv. c. 6. The prophecy against Ashdod was fulfilled by Uzziah, ^{<1216>}**2 Chronicles 26:6**; and that against Ashkelon by Pharaoh, ^{<2476>}**Jeremiah 47:5**. All Syria was also subdued by Pharaoh-necho; and again by Nebuchadnezzar, who also took Tyre, as did afterwards Alexander. Nebuchadnezzar also subdued the Edomites, ^{<2425>}**Jeremiah 25:9, 21; 27:3, 6**. Judas Maccabeus routed the remains of them, **1Macc 5:3**; and Hyrcanus brought them under entire subjection. The Ammonites were likewise conquered by Nebuchadnezzar. The earthquake, which the prophet takes for his era, is perhaps referred to in ^{<814>}**Zechariah 14:5**, and also in ^{<2162>}**Isaiah 5:25**. Josephus ascribes it to Uzziah's invasion of the priestly office; see ^{<1436>}**2 Chronicles 26:16**.*

NOTES ON CHAP. 1

Verse 1. The words of Amos] This person and the father of Isaiah, though named alike in our translation, were as different in their names as in their persons. The father of Isaiah, **xwma Amots**; the prophet before us, **swm [Amos**. The first, *aleph, mem, vau, tsaddi*; the second, *ain, mem, vau, samech*. For some account of this prophet see the *introduction*.

Among the herdmen] He seems to have been among the very lowest orders of life, a herdsman, one who tended the flocks of *others* in the open fields, and a *gatherer of sycamore fruit*. Of whatever species this was, whether a kind of *fig*, it is evident that it was *wild fruit*; and he probably collected it for his own subsistence, or to dispose of either for the service of his employer, or to increase his scanty wages.

Before the earthquake.] Probably the same as that referred to ^{<8146>}**Zechariah 14:5**, if **v[rh** *haraash* do not mean some *popular tumult*.

Verse 2. The Lord will roar from Zion] It is a pity that our translators had not followed the hemistich form of the Hebrew:—

*Jehovah from Zion shall roar,
And from Jerusalem shall give forth his voice;
And the pleasant dwellings of the shepherds shall mourn,
And the top of mount Carmel shall wither.*

Carmel was a very fruitful mountain in the tribe of Judah, ^{<6156>}**Joshua 15:56**; ^{<3810>}**Isaiah 35:2**.

This introduction was natural in the mouth of a *herdsman* who was familiar with the roaring of lions, the bellowing of bulls, and the lowing of kine. The roaring of the lion in the forest is one of the most terrific sounds in nature; when near, it strikes terror into the heart of both man and beast.

Verse 3. For three transgressions of Damascus, and for four] These expressions of *three* and *four*, so often repeated in this chapter, mean *repetition, abundance*, and any thing that goes towards *excess*. *Very, very exceedingly*; and so it was used among the ancient Greek and Latin poets. See the passionate exclamation of Ulysses, in the storm, *Odys.*, lib. v., ver. 306:—

Τρις μακαρες Δασαιο και τετρακις, οι τοτ̄ ολοντο
Τροιη εν ευρειη, χαριν Ατρειδησι φερωντες.

“*Thrice happy Greeks! and four times who were slain
In Atreus’ cause, upon the Trojan plain.*”

Which words *Virgil* translates, and puts in the mouth of his hero in similar circumstances, *Æn.* i. 93.

*Extemplo Æneæ solvuntur frigore membra:
Ingemit; et, duplicis tendens ad sidera palmas,
Talia voce refert: O terque quaterque beati!
Queis ante ora patrum Trojæ sub mœnibus altis
Contigit oppetere.*

*“Struck with unusual fright, the Trojan chief
 With lifted hands and eyes invokes relief.
 And thrice, and four times happy those, he cried,
 That under Ilion’s walls before their parents died.”*
 DRYDEN.

On the words, *O terque quaterque*, SERVIUS makes this remark, “Hoc est *sæpius*; finitus numerous pro infinito.” “*O thrice and four times*, that is, *very often*, a finite number for an infinite.” Other poets use the same form of expression. So SENECA in *Hippolyt.*, Act. ii. 694.

*O ter quaterque prospero fato dati,
 Quos hausit, et peremit, et leto dedit
 Odium dolusque!*

*“O thrice and four times happy were the men
 Whom hate devoured, and fraud, hard pressing on,
 Gave as a prey to death.”*

And so the ancient oracle quoted by *Pausanias*, Achaic., lib. vii., c. 6: Τρις μακαρες κεινοι και τετρακις ανδρες εσνται; “Those men shall be *thrice and four times happy*.”

These quotations are sufficient to show that this form of speech is neither unfrequent nor *inelegant*, being employed by the most correct writers of antiquity.

Damascus was the capital of Syria.

Verse 4. Ben-hadad.] He was son and successor of Hazael. See the cruelties which they exercised upon the Israelites, ^{<1210R2>}**2 Kings 10:32; 13:7**, &c., and see especially ^{<1218I2>}**2 Kings 8:12**, where these cruelties are predicted.

The *fire* threatened here is the *war* so successfully carried on against the Syrians by Jeroboam II., in which he took Damascus and Hamath, and reconquered all the ancient possessions of Israel. See ^{<1214E5>}**2 Kings 14:25, 26, 28**.

Verse 5. The bar of Damascus] The *gates*, whose long traverse bars, running from wall to wall, were their strength. I will throw it open; and the *gates* were forced, and the city taken, as above.

The plain of Aven—the house of Eden] These are names, says *Bochart*, of the *valley of Damascus*. The *plain of Aven*, or *Birkath-Aven*, *Calmet* says, is a city of Syria, at present called *Baal-Bek*, and by the Greeks *Heliopolis*; and is situated at the end of that long valley which extends from south to north, between Libanus and Anti-Libanus.

The people of Syria shall go into captivity unto Kir] KIR is supposed to be the country of *Cyrene* in Albania, on the river *Cyrus*, which empties itself into the Caspian Sea. The fulfilment of this prophecy may be seen in ^{<12160>}**2 Kings 16:1-9**.

Verse 6. They carried away captive] Gaza is well known to have been one of the five lordships of the Philistines; it lay on the coast of the Mediterranean Sea, near to Egypt. Erkon, Ashdod, and Askelon, were other signories of the same people, which are here equally threatened with Gaza. The *captivity* mentioned here may refer to *inroads* and *incursions* made by the Philistines in times of peace. See ^{<14216>}**2 Chronicles 21:16**. The *margin* reads, *an entire captivity*. They took *all* away; none of them afterwards returned.

Verse 9. Tyrus] See an ample description of this place, and of its desolation and final ruin, in the notes on ^{<3330>}**Ezekiel 26:1-28:19**.

The brotherly covenant] This possibly refers to the very friendly league made between Solomon and Hiram, king of Tyre, ^{<1052>}**1 Kings 5:12**; but some contend that the brotherly covenant refers to the *consanguinity* between the *Jews* and *Edomites*. The Tyrians, in exercising cruelties upon these, did it, in effect, on the Jews, with whom they were connected by the most intimate ties of kindred; the two people having descended from the two brothers, Jacob and Esau. See *Calmet*.

Verse 10. I will send a fire on the wall of Tyrus] The destructive *fire* or *siege* by Nebuchadnezzar, which lasted *thirteen* years, and ended in the destruction of this ancient city; see on Ezekiel, ^{<3337>}**Ezekiel 26:7-14**, as above. It was finally ruined by *Alexander*, and is now only a place for a few poor fishermen to spread their nets upon.

Verse 11. For three transgressions of Edom] That the *Edomites* (notwithstanding what *Calmet* observes above of the *brotherly covenant*) were always implacable enemies of the Jews, is well known; but most probably that which the prophet has in view was the part they took in

distressing the Jews when Jerusalem was besieged, and finally taken, by the Chaldeans. See ^{<31011>}**Obadiah 1:11-14**; ^{<26512>}**Ezekiel 25:12; 35:5**; ^{<49707>}**Psalms 137:7**.

Verse 12. Teman-Bozrah.] Principal cities of Idumea.

Verse 13. The children of Ammon] The country of the Ammonites lay to the east of Jordan, in the neighbourhood of Gilead. *Rabbah* was its capital.

Because they have ripped up] This refers to some barbarous transaction well known in the time of this prophet, but of which we have no distinct mention in the sacred historians.

Verse 14. With shouting in the day of battle] They shall be totally subdued. This was done by Nebuchadnezzar. See ^{<24273>}**Jeremiah 27:3, 6**.

Verse 15. Their king shall go into captivity] Probably מלמ *malcham* should be *Milcom*, who was a chief god of the Ammonites; and the following words, *he and his princes*, may refer to the *body of his priesthood*. See ^{<11133>}**1 Kings 11:33**, and the notes there. All these countries were subdued by Nebuchadnezzar.

AMOS

CHAPTER 2

The prophet goes on to declare the judgments of God against Moab, 1-3; against Judah, 4, 5; and then against Israel, the particular object of his mission. He enumerates some of their sins, 6-8, aggravated by God's distinguishing regard to Israel, 9-12; and they are in consequence threatened with dreadful punishments, 13-16. See ^{<3100>}2 Kings 15:19; 17:6.

NOTES ON CHAP. 2

Verse 1. For three transgressions of Moab and for four] See an explanation of this form ^{<3100>}Amos 1:2. The land of the Moabites lay to the east of the Dead Sea. For the origin of this people, see ^{<01937>}Genesis 19:37.

He burned the bones on the king of Edom into lime] Possibly referring to some brutality; such as opening the grave of one of the Idumean kings, and calcining his bones. It is supposed by some to refer to the fact mentioned ^{<1280>}2 Kings 3:26, when the kings of Judah, Israel, and Idumea, joined together to destroy Moab. The king of it, despairing to save his city, took *seven hundred* men, and made a desperate sortie on the quarter where the king of Edom was; and, though not successful, took prisoner the son of the king of Edom; and, on their return into the city, offered him as a burnt-offering upon the wall, so as to terrify the besieging armies, and cause them to raise the siege. Others understand the son that was sacrificed to be the king of Moab's own son.

Verse 2. The palaces of Kirioth] This was one of the principal cities of the Moabites.

Moab shall die with tumult] All these expressions seem to refer to this city's being taken by *storm*, which was followed by a total slaughter of its inhabitants.

Verse 3. I will cut off the judge] It shall be so destroyed, that it shall never more have any *form of government*. The *judge* here, **cpwv shophet**, may signify the chief magistrate. The chief magistrates of the Carthaginians were called *suffetes*; probably taken from the Hebrew JUDGES, **μycpwv shophetim**.

Verse 4. For three transgressions of Judah] We may take the *three* and *four* here to any latitude; for this people lived in continual hostility to their God, from the days of *David* to the time of *Uzziah*, under whom Amos prophesied. Their iniquities are *summed* up under *three* general heads: 1. They despised, or *rejected the law of the Lord*. 2. They *kept not his statutes*. 3. They followed lies, were idolaters, and followed false prophets rather than those sent by Jehovah.

Verse 5. I will send a fire upon Judah] This *fire* was the war made upon the Jews by *Nebuchadnezzar*, which terminated with the sackage and burning of Jerusalem and its *palace* the *temple*.

Verses 6. - 8. For three transgressions of Israel, &c.] To be satisfied of the exceeding delinquency of this people, we have only to open the historical and prophetic books in any part; for the whole history of the Israelites is one tissue of transgression against God. Their crimes are enumerated under the following heads:—

1. Their judges were *mercenary* and *corrupt*. They took bribes to condemn the righteous; and even for articles of clothing, such as a *pair of shoes*, they condemned the poor man, and delivered him into the hands of his adversary.

2. They were unmerciful to the poor generally. *They pant after the dust of the earth on the head of the poor*; or, to put it on the head of the poor; or, they bruise the head of the poor against the dust of the earth. Howsoever the clause is understood, it shows them to have been general oppressors of the poor, showing them neither *justice* nor *mercy*.

3. They *turn aside the way of the meek*. They are peculiarly oppressive to the *weak* and *afflicted*.

4. They were licentious to the uttermost abomination; for in their idol feasts, where young women prostituted themselves publicly in honour of *Astarte*, the father and son entered into impure connections with the same female.

5. They were cruel in their oppressions of the poor; for the garments or beds which the poor had pledged they retained contrary to the law, ^{<0220>}**Exodus 22:7-26**, which required that such things should be restored before the setting of the sun.

6. They punished the people by unjust and oppressive fines, and served their tables with wine bought by such fines. Or it may be understood of their appropriating to themselves that wine which was allowed to criminals to mitigate their sufferings in the article of death; which was the excess of inhumanity and cruelty.

Verse 9. Yet destroyed I the Amorite] Here follow general heads of God's mercies to them, and the great things he had done for them. 1. Bringing them out of Egypt. 2. Miraculously sustaining them in the wilderness *forty* years. 3. Driving out the Canaanites before them, and giving them possession of the promised land. 4. Raising up prophets among them to declare the Divine will. 5. And forming the holy institution of the Nazarites among them, to show the spiritual nature of his holy religion, <009>**Amos 2:9-11.**

Verse 12. But ye gave the Nazarites wine] This was expressly forbidden in the laws of their institution. See <001>**Numbers 6:1-3.**

Prophecy not.] They would not worship God, and they would not hear the voice of his prophets.

Verse 13. Behold, I am pressed under you] The *marginal* reading is better: "Behold, I will press your place, as a cart full of sheaves presseth." I will bring over you the *wheel of destruction*; and it shall grind your *place*—your *city* and *temple*, as the wheel of a cart laden with sheaves presses down the ground, gravel, and stones over which it rolls.

Verse 14. The flight shall perish from the swift] The swiftest shall not be able to save himself from a swifter destruction. None, by might, by counsel, or by fleetness, shall be able to escape from the impending ruin. In a word, God has so fully determined to avenge the quarrel of his broken covenant, that all attempts to escape from his judgments shall be useless.

Verse 15. Neither shall he that rideth the horse deliver himself.] I believe all these sayings, <0013>**Amos 2:13-16**, are proverbs, to show the inutility of all attempts, even in the best circumstances, to escape the doom now decreed, because the cup of their iniquity was full.

Verse 16. Shall flee away naked] In some cases the alarm shall be in the *night*; and even the most heroic shall start from his bed, and through terror not wait to put on his clothes.

AMOS

CHAPTER 3

This chapter begins with reproving the twelve tribes in general, 1, 2; and then particularly the kingdom of Israel, whose capital was Samaria. The prophet assures them that, while they were at variance with God, it would be unreasonable in them to expect his presence or favour, 3-8. Other neighbouring nations are then called upon to take warning from the judgments about to be inflicted upon the house of Israel, which would be so general that only a small remnant should escape them, 9-15. The image used by the prophet on this occasion, (see ^{<HBP>}Amos 3:12,) and borrowed from his former calling, is very natural and significant, and not a little dignified by the inspired writer's lofty air and manner.

NOTES ON CHAP. 3

Verse 1. Against the whole family] That is, all, both the kingdoms of Israel and Judah. In this all the *twelve* tribes are included.

Verse 2. You only have I known] I have taken no other people to be my own people. I have *approved* of you, loved you, fed, sustained, and defended you; but because you have forsaken me, have become idolatrous and polluted, therefore *will I punish you*. And the punishment shall be in proportion to the privileges you have enjoyed, and the grace you have abused.

Verse 3. Can two walk together] While ye loved and served me, I dwelt in you and walked among you. Now ye are become alienated from me, your nature and mine are totally opposite. I am holy, ye are unholy. We are no longer *agreed*, and can no longer *walk together*. I can no longer hold communion with you. I must cast you out. The similes in this and the *three* following verses are all chosen to express the same thing, viz., that no calamities or judgments can fall upon any people but by the express will of God, on account of their iniquities; and that whatever his prophets have foretold, they have done it by direct revelation from their Maker; and that God has the highest and most cogent reason for inflicting the threatened calamities. This correctness of the prophets' predictions shows that they and I are in communion.

Verse 4. Will a lion roar] Should I threaten such a judgment without cause?

Verse 5. Can a bird fall in a snare] Can ye, as a sinful people, fall into calamities which I have not appointed?

Shall one take up a snare—and have taken nothing] Will the *snare be removed before it has caught the expected prey?*—shall I remove my judgments till they are fully accomplished? This is a curious passage, and deserves farther consideration. The original, literally translated, is nearly as follows: “Shall the trap arise from the ground; and catching, shall it not catch?” Here is a plain allusion to such traps as we employ to catch *rats, foxes, &c.* The jaws of the trap opening backward, press strongly upon a spring so as to keep it down; and a key passing over one jaw, and hooking on a table in the centre, the trap continues with expanded jaws, till any thing touch the table, when the key, by the motion of the table, being loosened, the spring recovers all its elastic power, and throws up the jaws of the trap, and their serrated edges either close in each other, or on the prey that has moved the table of the trap. Will then the jaws of such a trap suddenly spring up from the ground, on which before they were lying flat, and catch nothing? Shall they let the prey that was within them escape? Certainly not. So my trap is laid for these offenders; and when it springs up, (and they themselves will soon by their transgressions free the key,) shall not the whole family of Israel be inclosed in it? Most certainly they shall. This is a singular and very remarkable passage, and, when properly understood, is beautifully expressive.

Verse 6. Shall a trumpet be blown] The sign of alarm and invasion.

And the people not be afraid?] Not take the alarm, and provide for their defence and safety?

Shall there be evil in a city] Shall there be any public calamity on the wicked, that is not an effect of my displeasure? The word does not mean *moral evil*, but punishment for sin; calamities falling on the workers of iniquity. *Natural evil* is the punishment of *moral evil*: God sends the former when the latter is persisted in.

Verse 7. Surely the Lord God will do nothing] In reference to the punishment, correction, or blessing of his people—

But he revealeth his secret unto his servants the prophets.] They are in strict correspondence with him, and he shows them *things to come*. Such secrets of God are revealed to them, that they may inform the people; that, by repentance and conversion, they may avoid the evil, and, by walking closely with God, secure the continuance of his favour.

Verse 8. The lion hath roared,] God hath sent forth a terrible alarm, *Who will not fear?* Can any hear such denunciations of Divine wrath and not tremble?

The Lord God hath spoken] And those only who are in communion with him have heard the speech. *Who can but prophesy?* Who can help proclaiming at large the judgment threatened against the nation?

But I think *abn naba*, here, is to be taken in its natural and ideal signification, to *pray, supplicate, or deprecate vengeance*. The Lord hath spoken of punishment—who can help *supplicating* his mercy, that his judgments may be averted?

Verse 9. Publish in the palaces] The housetops or flat roofs were the places from which public declarations were made. See on ^{<2210>}**Isaiah 21:1**, and on ^{<01027>}**Matthew 10:27**. See whether in those places there be not *tumults, oppressions, and rapine* sufficient to excite my wrath against them.

Verse 10. For they know not to do right] So we may naturally say that they who are doing *wrong*, and to their own prejudice and ruin, must certainly be ignorant of what is *right*, and what is their own interest. But we say again, “There are none so blind as those who will not see.” *Their eyes, saith the Lord, they have closed.*

Verse 11. An adversary, round about the land] Ye shall not be able to escape, wherever ye turn, ye shall meet a foe.

Verse 12. As the shepherd taketh out of the mouth of the lion] Scarcely any of you shall escape; and those that do shall do so with extreme difficulty, just as a shepherd, of a whole sheep carried away by a lion, can recover no more than *two* of its *legs*, or a piece of its *ear*, just enough to prove by the *marks* on those parts, that they belonged to a sheep which *was his own*.

So shall the children of Israel be taken out] Those of them that escape these judgments shall escape with as great difficulty, and be of as *little worth*, as the *two legs* and *piece of an ear* that shall be snatched out of the lion's mouth. We know that when the Babylonians carried away the people into Chaldea they left behind only a few, and those the *refuse of the land*.

In the corner of a bed] As the *corner* is the most honourable place in the East, and a *couch in the corner of a room* is the place of the *greatest distinction*; so the words in the text may mean, that even the *metropolitan cities*, which are in the *corner*—in the most honourable place—of the land, whether *Samaria* in *Israel*, or *Damascus* in *Syria*, shall not escape these judgments; and if any of the distinguished persons who dwell in them escape, it must be with as great difficulty as the fragments above-mentioned have been recovered from a lion. The passage is obscure. Mr. *Harmer* has taken great pains to illustrate it; but I fear with but little success. A general sense is all we can arrive at.

Verse 13. Hear ye] This is an address to the prophet.

Verse 14. In the day that I shall visit] When Josiah made a reformation in the land he destroyed *idolatry*, pulled down the temples and altars that had been consecrated to idol worship, and even burnt the bones of the priests of Baal and the golden calves upon their own altars. See ^{<12315>}2 **Kings 23:15, 16, &c.**

Verse 15. I will smite the winter house with the summer house] I will not only destroy the *poor habitations* and *villages* in the country, but I will destroy those of the *nobility* and *gentry* as well as the *lofty palaces* in the fortified cities in which they dwell in the *winter season*, as those *light* and *elegant seats* in which they spend the *summer season*. Dr. *Shaw* observes that “the hills and valleys round about Algiers are all over beautified with gardens and *country seats*, whither the inhabitants of *better fashion* retire during the *heats of the summer season*. They are *little white houses*, shaded with a variety of *fruit trees* and *evergreens*, which beside shade and retirement, afford a *gay* and *delightful prospect toward the sea*. The *gardens* are all well stocked with *melons*, fruits, and pot herbs of all kinds; and (which is chiefly regarded in these *hot countries*) each of them enjoys a great command of *water*.”

And the houses of ivory] Those remarkable for their *magnificence* and their *ornaments*, not built of *ivory*, but in which *ivory* vessels, *ornaments*,

and *inlaying* abounded. Thus, then, the *winter houses* and the *summer houses*, the *great houses* and the *houses of uncommon splendour*, shall all perish. There should be a total desolation in the land. No kind of house should be a refuge, and no kind of habitation should be spared. Ahab had at Samaria a house that was called the *ivory house*, ^{<1123>}**1 Kings 22:39**. This may be particularly referred to in this place. We cannot suppose that a house constructed *entirely* of *ivory* can be intended.

AMOS

CHAPTER 4

Israel reprov'd for their oppression, 1-3; idolatry, 4, 5; and for their impenitence under the chastising hand of God, 6-11. The omniscience and uncontrollable power of God, 12, 13.

NOTES ON CHAP. 4

Verse 1. Hear this word, ye kine of Bashan] Such an address was quite natural from the herdsman of Tekoa. *Bashan* was famous for the fertility of its soil, and its flocks and herds; and the prophet here represents the iniquitous, opulent, idle, lazy drones, whether men or women, under the idea of fatted bullocks, which were shortly to be led out to the slaughter.

Verse 2. He will take you away with hooks] Two modes of fishing are here alluded to: 1. Angling with rod, line, and baited hook. 2. That with the gaff, eel-spear, harpoon, or such like; the *first* used in catching *small fish*, by which the *common people* may be here represented; the *second*, for catching large fish, such as leave the sea, and come up the rivers to deposit their spawn; or such as are caught in the sea, as sharks, whales, dolphins, and even the hippopotamus, to which the more *powerful* and *opulent inhabitants* may be likened. But as the words in the text are generally *feminine*, it has been supposed that the prophecy is against the proud, powerful, voluptuous *women*. I rather think that the prophet speaks catachrestically; and means men of effeminate manners and idle lives. They are not the *bulls of Bashan*, but the *cows*; having little of the manly character remaining. Some understand the latter word as meaning a sort of *basket* or *wicker fish-nets*.

Verse 3. And ye shall go out at the breaches] Probably the metaphor is here kept up. They shall be caught by the *hooks*, or by the *nets*; and though they may make *breaches* in the latter by their flouncing when caught, they shall be taken out at these very breaches; and cast, not in the *palace*, but into a reservoir, to be kept awhile, and afterwards be taken out to be destroyed. *Samaria* itself is the *net*; your adversaries shall besiege it, and make *breaches* in its walls. At those *breaches* ye shall endeavour to *make your escape*, but ye shall be *caught* and led into *captivity*, where most of you shall be destroyed. See *Houbigant* on this passage.

Verse 4. Come to Beth-el and transgress] Spoken *ironically*. Go on to worship your calves at Beth-el; and *multiply* your *transgressions at Gilgal*; the very place where I *rolled away* the reproach of your fathers, by admitting them there into my covenant by circumcision. A place that should have ever been *sacred to me*; but you have now *desecrated* it by enormous idolatries. Let your *morning* and *evening sacrifices* be offered still to your senseless gods; and continue to support your present vicious *priesthood* by the regular *triennial tithes* which should have been employed in my service; and,

Verse 5. Over a sacrifice of thanksgiving] To the senseless *metal*, and the unfeeling *stock* and *stone* images, from which ye never did, and never could receive any help. Proceed yet farther, and bring *free-will offerings*; testify superabundant gratitude to your wooden and metallic gods, to whom ye are under such immense imaginary obligations! *Proclaim* and *publish* these offerings, and set forth the perfections of the objects of your worship; and see what they can do for you, when I, Jehovah, shall send *drought*, and *blasting*, and *famine*, and *pestilence*, and the *sword* among you.

Verse 6. Cleanness of teeth] Scarcity of bread, as immediately explained. Ye shall have no trouble in cleaning your teeth, for ye shall have nothing to eat.

Yet have ye not returned unto me, saith the Lord.] This reprehension is repeated *five* times in this chapter; and in it are strongly implied God's longsuffering, his various modes of fatherly chastisement, the ingratitude of the people, and their obstinate wickedness. The *famine* mentioned here is supposed to be that which is spoken of ^{<1280E>}**2 Kings 8:1**; but it is most likely to have been that mentioned by Joel, ^{<3010E>}**Joel 1:1-2:17**.

Verse 7. When there were yet three months to the harvest] St. Jerome says, from the end of April, when the *latter rain* falls, until harvest, there are *three* months, *May*, *June*, and *July*, in which no rain falls in Judea. The rain, therefore, that God had withheld from them, was that which was usual in the spring months, particularly in April.

I caused it to rain upon one city] To prove to them that this rain did not come *fortuitously* or of *necessity*, God was pleased to make these *most evident distinctions*. One city had rain, and could fill all its tanks or cisterns, while a neighbouring city had none. One *farm* or *field* was well

watered, and abundant in its crops, while one contiguous to it had not a shower. In these instances a *particular providence* was most evident. “And yet, they did not return to the Lord.”

Verse 9. I have smitten you with blasting and mildew] He sent *blasting* and *mildew* on the *crops*, and the *locust* on the *gardens, vineyards, and fields*; and this in such a way as to show it was a *Divine judgment*. They saw this; “yet they did not return to the Lord!”

Verse 10. I have sent—the pestilence] After the *blasting* and the *mildew*, the *pestilence* came; and it acted among them as one of the *plagues* of Egypt. Besides this, he had suffered their enemies to attack and prevail against them; alluding to the time in which the Syrians besieged Samaria, and reduced it to the most extreme necessity, when the head of an ass was sold for eighty pieces of silver, and the fourth part of a cab of dove’s dung for five; and mothers ate the flesh of their children that had died through hunger, ^{<1165>}**2 Kings 6:25**. And the people were miraculously relieved by the total slaughter of the Syrians by the unseen hand of God, ^{<1200>}**2 Kings 7:1**, &c. And yet, after all those signal judgments, and singular mercies, “they did not return unto the Lord!”

Verse 11. I have overthrown some of you] In the destruction of your cities I have shown my judgments as signally as I did in the destruction of Sodom and Gomorrah; and those of you that did escape were as “brands plucked out of the fire;” if not *consumed*, yet *much scorched*. And as the judgment was evidently from my hand, so was the deliverance; “and yet ye have not returned unto me, saith the Lord.”

Verse 12. Therefore thus will I do unto thee] I will continue my judgments, I will fight against you; and, because I am thus determined,—

Prepare to meet thy God, O Israel.] This is a military phrase, and is to be understood as a challenge to come out to battle. As if the Lord had said, I will attack you immediately. Throw yourselves into a posture of defense, summon your idols to your help: and try how far your strength, and that of your gods, will avail you against the unconquerable arm of the Lord of hosts! This verse has been often painfully misapplied by public teachers; it has no particular relation to *the day of judgment*, nor to the *hour of death*. These constructions are impositions on the text.

Verse 13. He that formeth the mountains] Here is a powerful description of the majesty of God. He formed the earth; he created the wind; he knows the inmost thoughts of the heart; he is the Creator of darkness and light; he steps from mountain to mountain, and has all things under his feet! Who is he who hath done and can do all these things? JEHOVAH ELOHIM TSEBAOTH, *that is his name*. 1. The self-existing, eternal, and independent Being. 2. The God who is in covenant with mankind. 3. The universal Commander of all the hosts of earth and heaven. This name is farther illustrated in the following chapter. These words are full of instruction, and may be a subject of profitable meditation to every serious mind.

AMOS

CHAPTER 5

This chapter opens with a tender and pathetic lamentation, in the style of a funeral song, over the house of Israel, 1, 2. The prophet then glances at the awful threatening denounced against them, 3; earnestly exhorting them to renounce their idols, and seek Jehovah, of whom he gives a very magnificent description, 4-9. He then reproves their injustice and oppression with great warmth and indignation; exhorts them again to repentance; and enforces his exhortation with the most awful threatenings, delivered with great majesty and authority, and in images full of beauty and grandeur, 10-24. The chapter concludes with observing that their idolatry was of long standing, that they increased the national guilt, by adding to the sins of their fathers; and that their punishment, therefore, should be great in proportion, 25-27. Formerly numbers of them were brought captive to Damascus, ^{<210B>}2 Kings 10:32, 33; but now they must go beyond it to Assyria, ^{<2153>}2 Kings 15:29; 17:6.

NOTES ON CHAP. 5

Verse 1. Hear ye this word] Attend to this doleful song which I make for the house of Israel.

Verse 2. The virgin of Israel] The kingdom of Israel, or the *ten* tribes, which were carried into captivity; and are now totally lost in the nations of the earth.

Verse 3. The city that went out by a thousand] The city that could easily have furnished, on any emergency, a *thousand* fighting men, can now produce scarcely one *hundred*—*one in ten* of the former number; and now of the *hundred* scarcely *ten* remain: so reduced was Israel when Shalmaneser besieged and took Samaria, and carried the residue into captivity.

Verse 4. Seek ye me, and ye shall live] Cease your rebellion against me; return to me with all your heart; and though consigned to *death*, ye shall be rescued and live. Deplorable as your case is, it is not utterly desperate.

Verse 5. But seek not Beth-el] There was one of Jeroboam's *golden calves*, and at *Gilgal* were *carved images*; both were places in which idolatry was triumphant. The prophet shows them

that all hope from those quarters is utterly vain; for Gilgal shall go into captivity, and Beth-el be brought to naught. There is a play or paronomasia on the *letters* and *words* in this clause: **ˆwal hyhy l a tybw hl gy hl g l gl gh haggilgal galoh yigleh, ubeith el yiheyeh leaven.** “This Gilgal shall go captive into captivity; and Beth-el (the house of God) shall be for Beth-aven,” (the house of iniquity.)

Verse 6. Seek the Lord, and ye shall live] Repeated from ^{<3030>}Amos 5:4.

In the house of Joseph] The Israelites of the *ten* tribes, of whom Ephraim and Manasseh, sons of Joseph, were the chief.

Verse 7. Ye who turn judgment to wormwood] Who pervert judgment; causing him who obtains his suit to mourn sorely over the *expenses* he has incurred in gaining his *right*.

Verse 8. That maketh the seven stars and Orion] Or, *Hyades* and *Arcturus*, *Kimah* and *Kesil*. See Clarke’s notes on “^{<3030>}Job 9:9”; “^{<3030>}Job 38:32”, where the subject of this verse is largely considered.

Turneth the shadow of death into the morning] Who makes day and night, light and darkness.

Calleth for the waters of the sea] Raising them up by evaporation, and collecting them into clouds.

And poureth them out] Causing them to drop down in showers upon the face of the earth. Who has done this? JEHOVAH *is his name*.

Verse 9. That strengtheneth the spoiled] Who takes the part of the poor and oppressed against the oppressor; and, in the course of his providence, sets up the former, and depresses the latter.

Verse 10. They hate him that rebuketh in the gate] They cannot bear an upright *magistrate*, and will not have *righteous laws* executed.

Verse 11. Your treading is upon the poor] You tread them under your feet; they form the road on which ye walk; and yet it was by oppressing and impoverishing them that ye gained your riches.

Ye take from him burdens of wheat] Ye will have his *bread* for doing him justice.

Verse 12. I know your manifold transgressions] I have marked the *multitude* of your *smaller crimes*, as well as your *mighty offenses*. Among their *greater offenses* were, 1. Their afflicting the righteous. 2. Taking bribes to blind their eyes in judgment. And, 3. Refusing to hear the poor, who had no money to give them.

Verse 13. The prudent shall keep silence] A wise man will consider that it is useless to complain. He can have no justice without bribes; and he has no money to give: consequently, in such an *evil time*, it is best to keep silence.

Verse 14. Seek good, and not evil] Is there a greater mystery in the world, than that a man, instead of seeking *good*, will seek *evil*, knowing that it is *evil*?

And so the Lord] As God is the Fountain of good, so they who seek the supreme good seek him: and they who seek shall find him; *for the Lord, the God of hosts, shall be with him.*

Verse 15. Hate the evil, and love the good] What *ruins* you, *avoid*; what *helps* you, *cleave* to. And as a proof that you take this advice, purify the *seats of justice*; and then expect God to be gracious to the *remnant of Joseph*—to the posterity of the ten tribes.

Verse 16. They shall call the husbandman to mourning] Because the crops have failed, and the ground has been tilled in vain.

Such as are skilful of lamentation] See Clarke's note on "⁴⁻²⁴⁹¹⁷Jeremiah 9:17".

Verse 17. And in all vineyards shall be wailing] The places where festivity especially used to prevail.

I will pass through thee] As I passed, by the ministry of the destroying angel, through Egypt, not to *spare*, but to *destroy*.

Verse 18. Wo unto you that desire the day of the Lord] The prophet had often denounced the coming of *God's day*, that is, of a *time of judgment*; and the unbelievers had said, "Let his day come, that we may see it." Now the prophet tells them that that day would be to them *darkness*—calamity, and *not light*—not prosperity.

Verse 19. As if a man did flee from a lion, and a bear met him] They shall go from one evil to another. He who escapes from the *lion's* mouth shall fall into the *bear's* paws:—

Incidit in Scyllam, cupiens vitare Charybdim.

The Israelites, under their king *Menahem*, wishing to avoid a civil war, called in *Pul*, king of *Assyria*, to help them. This led to a series of evils inflicted by the Syrian and Assyrian kings, till at last Israel was ravaged by *Shalmaneser*, and carried into captivity. Thus, in avoiding one evil they fell into another still more grievous.

Leaned his hand on a wall, and a serpent bit him.] Snakes and venomous animals are fond of taking up their lodging in *walls of houses*, where they can either find or make *holes*; and it is dangerous to sit near them or lean against them. In the East Indies they keep the faithful *mongose*, a species of *ichneumon*, in their houses, for the purpose of destroying the snakes that infest them.

Verse 21. I hate, I despise your feast days] I *abominate* those sacrificial festivals where there is no *piety*, and I *despise* them because they *pretend* to be what they are not. This may refer to the *three annual festivals* which were still observed in a certain way among the Israelites.

Verse 22. The peace-offerings of your fat beasts.] μkyayrm *merieychem* probably means *buffaloes*; and so *Bochart*.

Verse 23. The noise of thy songs—the melody of thy viols.] They had both *vocal* and *instrumental music* in those sacrificial festivals; and God hated the *noise* of the *one* and *shut his ears* against the *melody* of the *other*. In the *first* there was nothing but *noise*, because their *hearts* were not right with God; and in the *latter* there could be nothing but (trmz *zimrath*) cutting and scraping, because there was *no heart*—no religious sense in the thing, and nearly as little in them that used it. See on ^{<3085>}*Amos* 6:5.

Verse 24. Let judgment run down] Let the execution of justice be everywhere like the *showers* that fall upon the land to render it fertile; and let righteousness in *heart* and *life* be like a mighty river, or the *Jordan*, that shall wind its course through the whole nation, and carry every abomination into the *Dead Sea*. Let *justice* and *righteousness* prevail everywhere, and sweep their contraries out of the land.

Verse 25. Have ye offered unto me sacrifices] Some have been led to think that “during the *forty years* which the Israelites spent in the wilderness, between Egypt and the promised land, they did *not offer any sacrifices*, as in their circumstances it was impossible; they offered none because they had none.” But such people must have forgotten that when the covenant was made at Sinai, there were *burnt-offerings* and *peace-offerings* of *oxen* sacrificed to the Lord, ^{<0246>}**Exodus 24:5**; and at the setting up of the tabernacle the *twelve princes* of the *twelve tribes* offered each a *young bullock*, a *ram*, and a *lamb*, for a *burnt-offering*; a *kid* for a *sin-offering*; two *oxen*, five *rams*, five *he-goats*, and five *lambs*, for a *peace-offering*, ^{<0712>}**Numbers 7:12**, &c.; which amounted to an immense number of victims offered in the course of the *twelve* days during which this *feast of the dedication* lasted. At the consecration of priests, *bullocks* and *rams* to a considerable number were offered, see ^{<0801>}**Leviticus 8:1**, &c.; but they were not offered so *regularly*, nor in *such abundance*, as they were after the settlement in the promised land. Learned men, therefore, have considered this verse as speaking thus: Did ye offer to me, during forty years in the wilderness, sacrifices in *such a way* as was *pleasing to me*? Ye did not; for your hearts were divided, and ye were generally in a spirit of insurrection or murmuring.

Verse 26. But ye have borne] The preceding verse spoke of their *fathers*; the present verse speaks of the *Israelites then existing*, who were so grievously addicted to idolatry, that they not only worshipped at stated public places the *idols* set up by *public authority*, but they *carried their gods about with them* everywhere.

The tabernacle of your Moloch] Probably a small portable shrine, with an image of their god in it, such as *Moloch*; and the *star* or *representative* of their god *Chiun*. For an ample exposition of this verse, see **Clarke’s note on “Ac 7:42”**; to which let me add, that from *Picart’s Religious Ceremonies*, vol. iii. p. 199, we find that there was an idol named Choun worshipped among the *Peruvians* from the remotest antiquity.

Verse 27. Will I cause you to go into captivity beyond Damascus] That is, into *Assyria*, the way to which, from Judea, was by Damascus.

But St. *Stephen* says, ^{<4074>}**Acts 7:43**, *beyond Babylon*; because the Holy Spirit that was in him chose to *extend* the meaning of the original text to that great and final captivity of the Jews in general, when Zedekiah, their last king, and the people of Judea, were carried into Mesopotamia,

Armenia, and Media; see ^{<12170>}**2 Kings 17:7, 24**. This captivity happened after the time of Amos.

AMOS

CHAPTER 6

The prophet reproves his people for indulging themselves in luxurious ease, and forming alliances with their powerful idolatrous neighbours, 1. He asks if their lands or their lot be better than their own, 2, that they should choose to worship the gods of the heathen, and forsake Jehovah. Then follows an amplification of the sin which the prophet reproves, 3-6; to which he annexes very awful threatenings, confirmed by the oath of Jehovah, 7, 8. He next particularly specifies the punishment of their sins by pestilence, 9-11; by famine, or a drought that should harden the earth so that it could not be tilled, 12; and by the sword of the Assyrians, 14.

NOTES ON CHAP. 6

Verse 1. Wo to them that are at ease in Zion] For **μymnavh** *hashshaananim*, “who dwell at ease,” it has been proposed to read **μynn[vh** *hashshaananim*, “who confidently lean,” the two words differing only in *one letter*, an [*ain* for an **a** *aleph*. They leaned confidently on Zion; supposing that, notwithstanding their iniquities they should be saved for *Zion’s sake*. Thus the former clause will agree better with the latter, “leaning upon Zion,” and “trusting in the mountain of Samaria.” Those *that are at ease* may mean those who have no concern about the threatened judgments, and who have no deep concern for the salvation of their own souls. *Houbigant* would read, “Wo to them who despise Zion, and trust in Samaria.” So the *Septuagint*, reading **μyanc** *soneim*, *hating*, instead of **μymnav** *shaananim*, being at rest, tranquil. *Calmet* first proposed this conjecture; *Houbigant* follows him.

Are **named chief]** *Newcome* renders, “That are named after the chief of the nations;” and observes, that the Hebrew word **ybqn** *nekubey* is an allusion to marking a name or character by *punctures*. See on ^{<23415>} **Isaiah 44:5**. They call themselves not after their ancestors, but after the *chief of the idolatrous nations* with whom they intermarry contrary to the law.

Perhaps the words here rather refer to the *mountains* and their *temples*, than to the *people*. The *mountain of Zion*, and the *mountain of Samaria*, were considered the *chief* or most celebrated among the nations, as the

two kingdoms to which they belonged were the most distinguished on the earth.

Verse 2. Pass ye unto Calneh] This is, says *Calmet*, the Ctesiphon on the river Tigris.

Hamath] The same as *Emesa*. *Hamath* was a city on the Orontes, in Syria.

Gath] A well-known town, and head of one of the *five* seignories of the Philistines.

Be they **better]** You have no more reason to expect exemption from the consequences of your sins than they had. *They* have been punished; so shall you. Why then will ye trust in their gods, that could not save their own cities?

Verse 3. Ye that put far away the evil day] Wo to you who will not consider the day of approaching vengeance; but continue in your iniquity, and harden your hearts. Ye bring your iniquities nearer, and still suppose your punishment to be at a greater distance.

Verse 4. That lie upon beds of ivory] The word *ywh hoi, wo*, is understood at the beginning of each of the *first, third, fourth, fifth, and sixth* verses. The *beds* mentioned here may be either *sofas to recline on at table*, or *beds to sleep on*; and these among the ancients were ornamented with ivory inlaid. They were called *lectos eburatos* by Plautus, *lectos eburnos* by Horace, “ivory beds.” Probably those ornamented with *shells*, or *mother-of-pearl*, may be intended. Several works of this kind may be still seen in Palestine and other places. I have before me a cross brought from Jerusalem, incrustated all over with *mother-of-pearl*, and various figures chased on it.

There must have been a great deal of luxury and effeminacy among the Israelites at this time; and, consequently, abundance of riches. This was in the time of Jeroboam the second, when the kingdom had enjoyed a long peace. The description in the *fourth, fifth, and sixth* verses, is that of an Asiatic court even in the present day.

Verse 5. And invent to themselves instruments of music, like David] See Clarke’s note on “^{<1376>}1 Chronicles 23:5”; and see especially Clarke’s note on “^{<1375>}2 Chronicles 29:25”. I believe that David was not authorized by the Lord to introduce that multitude of musical instruments

into the Divine worship of which we read, and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I farther believe that the use of such instruments of music, in the Christian Church, is *without the sanction* and *against the will* of God; that they are subversive of the spirit of true devotion, and that they are *sinful*. If there was a *wo to them* who *invented* instruments of music, as did David under the law, is there *no wo, no curse* to them who invent them, and introduce them into the worship of God in the Christian Church? I am an old man, and an old minister; and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, *as a science*, I esteem and admire; but instruments of music *in the house of God* I abominate and abhor. This is the abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. *John Wesley*, who was a *lover of music*, and an *elegant poet*, when asked his opinion of instruments of music being introduced into the chapels of the Methodists said, in his terse and powerful manner, “I have no objection to instruments of music in our chapels, provided they are neither HEARD nor SEEN.” I say the same, though I think the expense of purchase had better be spared.

The word **μυαυρπ** *happoretim*, which we render *chant*, and the margin *quaver*, signifies to *dance*, to *skip*, &c. In the sight of such a text, fiddlers, drummers, waltzers, &c., may well tremble, who perform to excite detestable passions.

Verse 6. That drink wine in bowls] Perhaps the *costliness* of the *drinking vessels*, more than the *quantity* drank, is that which is here reprehended by the prophet. Drinking vessels of the most costly materials, and of the most exquisite workmanship, are still in use; and as to *precious ointments* and *perfumes* among the Jews, we have a proof that the contents of one small box was worth *three hundred denarii*, at least *seven pounds ten shillings* sterling. See the case in the Gospel, ^{<B126>}**John 12:5**, and the note there.

Verse 7. With the first that go captive] The house of *Israel* shall be carried into captivity *before* the house of *Judah*.

Verse 8. The Lord God hath sworn by himself] **wvпnb** *benaphsho*, by his soul, his *being, existence*.

Verse 9. Ten men—they shall die.] ALL shall be cut off by the sword, or by captivity, or by famine.

Verse 10. A man's uncle shall take him up] Bp. *Newcome* says, this obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcass shall be burnt, and the bones removed with no ceremony of funeral rites, and without the assistance of the nearest kinsman. Solitude shall reign in the house; and if one is left, he must be silent, (see ~~Amos~~ **Amos 8:3**;) and retired, lest he be plundered of his scanty provision! *Burning the body*, and then collecting the *ashes*, and putting them into an urn, was deemed the most honourable mode of burial.

Verse 11. He will smote the great house with breaches] The great and small shall equally suffer; no distinction shall be made; rich and poor shall fall together; death has received his commission, and he will spare none. *Horace* has a sentiment precisely like this, *Carm. Lib. i., Od. iv., v. 13.*

*Pallida mors æquo pulsat pede pauperum TABERNAS,
Regumque TURRES.*

*With equal pace impartial fate
Knocks at the palace as the cottage gate.*

But this may refer particularly to the houses of the poor in Eastern countries; their mud walls being frequently full of *clefts*; the earth of which they are built seldom adhering together because of its *sandiness*.

Verse 12. Shall horses run upon the rock] First, they *could not* do it, because they were *unshod*; for the shoeing of horses with *iron* was not then known. Secondly, If they did run on the rock, it would be *useless* to their owner, and *hurtful* to themselves. Thirdly, And it would be as useless to *plough on the rock with oxen*; for there it would be impossible to sow with any advantage. Fourthly, Just as useless and injurious would it be to put *gall* in the place of judgment, and hemlock in the place of righteousness. You have not only been labouring in vain for yourselves, but you have also been oppressive to others; and for both ye shall suffer.

Verse 13. Ye which rejoice in a thing of naught] In your idols: for an idol is nothing in the world.

Have we not taken to us horns] We have arrived to power and dignity by our strength. *Horns* were the symbols of *power* and *authority*. So *Horace*:—

Vina parant animos: tum pauper cornua sumet.

“Wine repairs our strength, and furnishes the poor with horns.”

At such times they think themselves as great as the greatest.

Verse 14. I will raise up against you a nation] The *Assyrians* under *Pul*, *Tiglath-pileser*, and *Shalmaneser*, who subdued the Israelites at various times, and at last carried them away captive in the days of Hosea, the last king of Israel in Samaria.

From the entering in of Hamath (on the north) **unto the river of the wilderness.]** Besor, which empties itself into the sea, not far from Gaza, and was in the *southern* part of the tribe of Simeon.

AMOS

CHAPTER 7

In this chapter God represents to Amos, by three several visions, the judgments he is about to bring on Israel. The first is a plague of locusts, threatening to cut of the hopes of the harvest by attacking it in the time of the second growth; the first luxuriances of the crop being probably mowed for the king's horses, 1-3. The next vision threatens a judgment by fire, which would consume a great part, 4-6; and the third a total overthrow of Israel, levelling it as it were by a line, 7-9. The rest of the chapter is a denunciation of heavy judgments against Amaziah, priest of Beth-el, who had brought an accusation to the king against the prophet, 10-17.

NOTES ON CHAP. 7

Verse 1. Behold, he formed grasshoppers] *ybg gobai* is generally understood here to signify *locusts*. See the notes on ^{<3010>}**Joel 1:1-2:32**.

The shooting up of the latter growth] The *early crop* of grass had been already mowed and housed. The *second crop* or *rowing*, as it is called in some places, was not yet begun. By the *king's mowings* we may understand the *first crop*, a portion of which the king probably claimed as being the better hay; but the words may signify simply the *prime crop*, that which is the *best of the whole*. *Houbigant* thinks the *shearing of the king's sheep* is meant.

Verse 2. By whom shall Jacob arise?] The *locusts*, the symbols of the many enemies that had impoverished Jerusalem, having devoured much of the produce of the land, were proceeding, till, at the intercession of the prophet, they were removed. Then, seeing in the light of prophecy the nation in every sense brought low, he cries, "By whom shall Jacob arise? for he is small." *Calmet* justly remarks: "After the death of Jeroboam the second, the kingdom, so flourishing and powerful before, was reduced to such weakness that it was obliged to have recourse to strangers for support. *Menahem* applied to Pul, king of Assyria, whence arose the final misery of the state.

Verse 3. The Lord repented] Changed his purpose of destroying them by the locusts. See ^{<3076>}**Amos 7:6**.

Verse 4. The Lord God called to contend by fire] Permitted *war*, both *civil* and *foreign*, to harass the land, after the death of Jeroboam the second. These wars would have totally destroyed it, had not the prophet interceded.

It devoured the great deep, and did eat up a part.] We are here to understand the partially destructive wars which afterwards took place; for the Lord causes all these things to pass before the eyes of Amos in the vision of prophecy; and intimates that, at the intercession of his prophets, *total* ruin should be prevented.

Verse 7. With a plumbline in his hand.] This appears to be intended as an emblem of strict justice, and intimated that God would now visit them according to their iniquities.

Verse 8. I will set a plumbline] I will visit them by *justice* without any mixture of *mercy*.

Verse 9. And the high places of Isaac shall be desolate] Their total destruction is at hand. The *high place of Isaac* was *Beer-sheba*, where Isaac had built an altar to the Lord, ^{<01235>}**Genesis 26:25**. This high place, which had been abused to idolatrous uses, was demolished by Josiah, king of Judah, as we read in ^{<1238>}**2 Kings 23:8**, for *he defiled all the high places from Geba to Beersheba*.

I will rise against the house of Jeroboam] The Lord had promised to Jehu, the ancestor of Jeroboam, that his family should sit on the throne of Israel to the *fourth generation*. Zechariah, the son of Jeroboam, was the *fourth* in order after Jehu; and on him the threatening in this verse fell; for he was murdered by Shallum after he had reigned six months, and in him the family became extinct. See ^{<1208>}**2 Kings 10:30; 15:8-10**.

Verse 10. Amaziah the priest of Beth-el] The idolatrous priest who had been established by the king to maintain the worship of the golden calves which Jeroboam the elder had set up at this place.

Amos hath conspired against thee] This was truly a lying prophet; there is not one word of truth in this message which he sent to Jeroboam. Amos had not conspired against the king—had not said that Jeroboam should die by the sword—and had not said that Israel should be carried away captive, though this last was implied in God's threatening and afterwards delivered by this prophet; see ^{<1077>}**Amos 7:17**.

Verse 12. O thou seer] He pretends kindness to the prophet, and counsels him to go into Judea, and prophesy there and be safe, even in the time that he had accused him of *high treason* against Jeroboam. Hireling priests of this kind have ever been the great enemies of the true prophets of God; and when they could bring no charge of false doctrine or immorality against them, have accused them of conspiring against the government; and because they have preached against *sin*, have held them up as exciting insurrection among the people.

Verse 13. But prophesy not—at Beth-el] He must not speak against idolatry, because that was the king's religion; and he who speaks against the king's religion must be an enemy to the state. This was the doctrine held in England by popish James II. and his insidious Jesuit hireling priests, till God in his mercy put this pitiful tyrant down, and with him his false prophets, and the degrading superstition which they endeavoured to establish in these lands.

Verse 14. I was no prophet] I am an extraordinary messenger of God. I am not called to the prophetic office but for *this occasion*. I have no message to *Judah*, and therefore need not go there. I have a message to *Israel* alone, and I must faithfully deliver it.

For the account which Amos gives here of himself, see the *introduction*. See Clarke “^{<30101>}Amos 1:1”.

Verse 16. Now therefore hear thou the word of the Lord] While he was speaking in his own vindication, God seems to have inspired him with the awful prediction which he immediately delivers.

Verse 17. Thy wife shall be a harlot] As this was *the word of the Lord*, so it was fulfilled; but as we have no farther account of this idolatrous priest, so we cannot tell in what circumstances these threatenings were executed. 1. His wife was to be a public prostitute; she was probably such already privately in the temple, as the wife of an idolatrous priest. 2. His sons and daughters were to fall by the sword. 3. Their *inheritance* was to be taken by strangers. 4. And himself was to die a captive in a heathen land.

Israel shall surely go into captivity] He now declares fully what he had not declared before, though Amaziah had made it a subject of accusation.

This particular was probably revealed at this instant, as well as those which concerned Amaziah and his family.

AMOS

CHAPTER 8

This chapter begins with a fourth vision denoting the certainty and nearness of the destruction of Israel, 1-3. The prophet then proceeds to reprove their oppression and injustice, 4-7. Strong and beautiful figures, by which is represented the complete dissolution of the Israelitish polity, 8-10. The people threatened with a most awful judgment; a FAMINE of the word of God, 11-14.

NOTES ON CHAP. 8

Verse 1. A basket of summer fruit.] As summer fruit was not proper for *preserving*, but must be eaten as soon as gathered, so the Lord intimates by this symbol that the kingdom of Israel was now *ripe* for destruction, and that punishment must descend upon it without delay. Some think the prophet means the fruits at the end of *autumn*. And as *after the autumn* no fruit could be expected, so Israel's summer is gone by, her autumn is ended, and she shall yield no more fruit. Or, the autumn of her iniquity is come; the measure is filled up, and now she shall gather the *fruit* of her sin in the abundance of her punishment.

Verse 2. A basket of summer fruit] *xyq bwl k kelub kayits; the end is come*—*xqh ab ba hakkets*: here is a paronomasia or play upon the words *kayits*, *summer fruit*, and *kets*, *the end*, both coming from similar roots. See Clarke's note on "^{437D}Ezekiel 7:2", where there is a similar play on the same word.

I will not again pass by them any more.] I will be no longer their Guardian.

Verse 3. The songs of the temple] Instead of *twryv shiroth*, *songs*, Houbigant reads *twrwv shoroth*, the *singing women*; and Newcome follows him: "And the singing women of the palace shall howl in that day." Instead of joyous songs, they shall have nothing but lamentation.

They shall cast them forth with silence.] Every place shall be filled with the dead, and a dreadful silence shall reign universally; the few that remain being afraid either to speak or complain, or even to chant a funeral dirge for the most respectable of the dead.

Verse 4. Hear this, O ye that swallow up the needy] Ye that *bruise* the poor; exact from them, and *tread them under foot*.

Verse 5. When will the new moon be gone] This was kept as a kind of *holy day*, not by Divine command, but by *custom*. The *Sabbath* was strictly holy; and yet so covetous were they that they grudged to give to God and their own souls this seventh portion of time! But bad and execrable as *they* were, they neither *set forth their corn*, nor *their wheat*, nor *any other kind of merchandise*, on the *Sabbath*. They were *saints* then, when compared to multitudes called *Christians*, who keep their shops either *partially* or *entirely open* on the Lord's day, and *buy* and *sell* without any scruples of conscience. Conscience! alas! they have *none*; it is seared as with a hot iron. The strong man armed, in them, is quiet, for all his goods are in peace.

Making the ephah small, and the shekel great] Giving *short measure*, and taking *full price*; or, buying with a *heavy weight*, and selling with one that was *light*.

Falsifying the balances] Having *one scale light*, and the *other weighty*; *one end of the beam long*, and the *other short*. A few months ago I detected a knave with such balances; with a slip of his finger along the beam he altered the *centre*, which made *three ounces short weight in every pound*. He did it so dexterously, that though I knew he was cheating, or, as the prophet expresses it, was *falsifying the balances by deceit*, it was some time before I could detect the fraud, and not till I had been several times cheated by this accomplished knave. So we find that though the knaves of ancient Israel are dead, they have left their successors behind them.

Verse 6. That we may buy the poor for silver] Buying their services for such a time, with just money enough to clear them from other creditors.

And the needy for a pair of shoes] See ³¹¹⁶Amos 2:6.

And sell the refuse of the wheat!] Selling bad wheat and damaged flour to poor people as good, knowing that such cannot afford to prosecute them.

Verse 7. By the excellency of Jacob] By the *state of eminence* to which he had raised the descendants of Jacob; or, by the *excellent ONE of Jacob*, that is, HIMSELF. The meaning is: "As surely as I have raised you to such a

state of eminence, so surely will I punish you in proportion to your advantages and your crimes.”

Verse 8. Shall not the land tremble for this] It is supposed that an *earthquake* is here intended, and that the *rising up* and *subsiding as a flood* refers to that *heaving motion* that takes place in an earthquake, and which the prophet here compares to the *overflowing* and *subsiding* of the *waters of the Nile*. But it may refer to commotions among the people.

Verse 9. I will cause the sun to go down at noon] This may either refer to that *darkness* which often precedes and accompanies *earthquakes*, or to an *eclipse*. Abp. *Usher* has shown that about eleven years after Amos prophesied there were two great *eclipses of the sun*; one at the *feast of tabernacles*, and the other some time before the *passover*. The prophet may refer to the darkness occasioned by those eclipses; yet I rather think the whole may refer to the *earthquake*.

Verse 10. I will turn your feasts into mourning] See on ^{<308B>}Amos 8:3.

A bitter day.] A time of grievous calamity.

Verse 11. A famine in the land] The most grievous of all famines, a famine of *the words of Jehovah*; a time in which no prophet should appear, no spiritual counsellor, no faithful reprove, none any longer who would point out the way of salvation, or would assure them of the mercy of God on their repentance and return to him. This is the severest of God’s judgments on this side the worm that never dieth, and the fire that is never quenched.

Verse 12. They shall wander front sea to sea] From the Mediterranean to the Dead Sea or from west to east, and from north to south, *to seek the word of the Lord*; to find a prophet, or any person authorized by God to show them the end of their calamities. In this state they shall continue, because they have rejected Him who is the bread of life.

Verse 14. By the sin of Samaria] *Baal*, who was worshipped here.

Thy god, O Dan] The golden calf, or ox, the representative of the Egyptian god Apis, or Osiris.

The manner of Beer-sheba] The worship, or object of worship. Another of the golden calves which Jeroboam had set up there. The word **Ērd** *derech*, way, is here taken for the *object* and *mode* of worship; see ^{<415D>}Acts

19:9, where *way* is taken for the *creed* and *form* of Divine worship as practiced by the followers of Christ, and by which they were distinguished from the Jews. See also ~~401~~ **Acts 9:2**.

AMOS

CHAPTER 9

The first part of this chapter contains another vision, in which God is represented as declaring the final ruin of the kingdom of Israel, and the general dispersion of the people, 1-10. The prophet then passes to the great blessedness of the people of God under the Gospel dispensation, 11-15. See ^{<41515>}Acts 15:15, 16.

NOTES ON CHAP. 9

Verse 1. I saw the Lord standing upon the altar] As this is a continuation of the preceding prophecy, the *altar* here may be one of those either at *Dan* or *Beer-sheba*.

Smite the lintel] Either the piece of timber that *binds the wall above the door*, or the *upper part* of the *door frame*, in which the *cheeks*, or side posts, are inserted, and which corresponds to the threshold, or lower part of the door frame.

And cut them in the head] Let all the lintels of all the doors of all those temples be thus cut, as a sign that the whole shall be thrown down and totally demolished. Or this may refer to their *heads-chief men*, who were principals in these transgressions. Mark their temples, their priests, their prophets, and their princes, for destruction.

He that fleeth—shall not flee away] He shall be caught before he can get out of the reach of danger.

And he that escapeth (that makes good his flight) **shall not be delivered.]** Captivity, famine, or sword, shall reach him even there.

Verse 2. Though they dig into hell] Though they should get into the deepest caverns; *though they climb up to heaven*—get to the most inaccessible heights; I will drag them up from the one, and pull them down from the other.

Verse 3. Though they hide themselves] All these are metaphorical expressions, to show the impossibility of escape.

Verse 4. I will set mine eyes upon them for evil] I will use that very *providence* against them which before worked for their good. Should they look upward, they shall see nothing but the terrible lightning-like eye of a sin-avenging God.

Verse 5. The Lord God of hosts is he] So powerful is he that a touch of his hand shall *melt* or dissolve *the land*, and cause all its *inhabitants to mourn*. Here is still a reference to the *earthquake*. See Clarke's note, "^{<108>}Amos 8:8", where the same images are used.

Verse 6. Buildeth his stories in the heaven] There is here an allusion to large houses, where there are *cellars*, or places dug in the ground as *repositories* for corn; *middle apartments*, or stories, for the families to live in; and the *house-top* for persons to take the air upon. There may be here a reference to the *various systems* which God has formed in illimitable space, *transcending each other*, as the *planets* do in our solar system: and thus we find Solomon speaking when addressing the Most High: "The heavens and the heaven of heavens cannot contain thee, μῦμῠḡ ῡμῠῠ μῡμῠḡ *hashshamayim ushemey hashshamayim*, ^{<1087>}1 Kings 8:27. SIX heavens are necessarily implied in these *three* words. According to the *points*, the *first* and *third* are in the *dual* number, and the *second* is the *contracted form* of the plural. But how many more *spheres* may be intended who can tell? There may be millions of millions of *stellar systems* in unlimited space; and then what are all these to the VAST IMMENSITY of God!

Hath founded his troop in the earth] wydga *aguddatho*, from dga *agad*, to *bind* or *gather together*, possibly meaning the *seas* and other *collections of waters* which he has *gathered together* and *bound* by his perpetual decree, that they cannot pass; yet when *he calleth* for these very *waters*, as in the *general deluge*, he "poureth them out upon the face of the earth."

The Lord is his name.] This points out his *infinite essence*. But what is that essence? and what is his nature? and what his immensity and eternity? What archangel can tell?

Verse 7. Children of the Ethiopians] Or *Cushites*. Cush was the son of Ham, ^{<1006>}Genesis 10:6; and his descendants inhabited a part of Arabia Petraea and Arabia Felix. All this stock was universally despised. See *Bochart*.

The Philistines from Caphtor] The island of *Crete*, the people of which were the *Cherethim*. See, ^{<0304>}1 Samuel 30:14; ^{<2516>}Ezekiel 25:16; ^{<3116>}Zephaniah 2:5.

The Syrians from Kir?] Perhaps a city of the *Medes*, ^{<2216>}Isaiah 22:6. *Aram*, from whom Syria had its name, was the son of *Shem*, ^{<1102>}Genesis 10:22. Part of his descendants settled in this city, and part in *Aram Naharaim*, “Syria of the two rivers,” viz., *Mesopotamia*, included between the *Tigris* and the *Euphrates*.

The meaning of the verse is this: Do not presume on my having brought you out of the land of Egypt and house of bondage, into a land flowing with milk and honey. I have brought other nations, and some of your neighbours, who are your enemies, from comparatively barren countries, into fruitful territories; such, for instance, as the *Philistines* from *Caphtor*, and the *Syrians* from *Kir*.

Verse 8. The eyes of the Lord God are upon the sinful kingdom] The kingdom of Israel, peculiarly sinful; and therefore to be signally destroyed by the Assyrians.

I will not utterly destroy the house of Jacob] The race shall not become extinct: I will reserve them as monuments of my *justice*, and finally of my *mercy*.

Verse 9. I will sift the house of Israel among all nations] I will disperse them over the face of the earth; and yet I will so order it that the *good* shall not be *lost*; for though they shall be mixed among distant nations, yet there shall be a general restoration of them to their own land.

The least grain] רַב־אֶבֶן *tsorer*, little stone, pebble, or gravel. Not one of them, howsoever little or contemptible, when the time comes, shall be left behind. All shall be collected in Christ, and brought into their own land.

Verse 10. All the sinners of my people] Those who are the boldest and most incredulous; especially they who *despise* my warnings, and *say the evil day shall not overtake nor prevent us*; they shall die by the sword. It is no evidence of a man’s safety that he is *presumptuously fearless*. There is a blessing to him who *trembles at God’s word*.

Verse 11. Will I raise up the tabernacle of David] It is well known that the *kingdom of Israel*, the most profane and idolatrous, fell first, and that

the *kingdom of Judah* continued long after, and enjoyed considerable prosperity under Hezekiah and Josiah. The remnant of the Israelites that were left by the Assyrians became united to the kingdom of Judah; and of the others, many afterwards joined them: but this comparatively short prosperity and respite, previously to the Babylonish captivity, could not be *that*, as *Calmet* justly observes, which is mentioned here. This could not be called *closing up the breaches, raising up the ruins, and building it as in the days of old*; nor has any state of this kind taken place since; and, consequently, the prophecy remains to be fulfilled. It must therefore refer to *their restoration under the Gospel*, when they shall receive the Lord Jesus as their Messiah, and be by him restored to their own land. See these words quoted by James, ^{<41516>}**Acts 15:16, 17**. Then indeed it is likely that they shall possess the *remnant of Edom*, and have the whole length and breadth of Immanuel's land, ^{<31912>}**Amos 9:12**. Nor can it be supposed that the victories gained by the *Asmoneans* could be that intended by the prophet and which he describes in such lofty terms. These victories procured only a short respite, and a very imperfect re-establishment of the tabernacle of David; and could not warrant the terms of the prediction in these verses.

Verse 12. That they may possess the remnant of Edom] Bp. *Newcome* translates this clause as follows: "That the residue of men may seek Jehovah, and all the heathen who are called by my name." Here, instead of $\mu\omega\delta\alpha$ *Edom*, he reads $\mu\delta\alpha$ *Adam, men or mankind*, which is the reading of the *Arabic*, and some MSS. of the *Syriac*, and of ^{<41517>}**Acts 15:17**.

The Pachomian MS. of the *Septuagint* adds here, $\sigma\pi\omega\varsigma\ \epsilon\kappa\zeta\eta\tau\eta\sigma\omega\sigma\iota\ \mu\epsilon$, *that they may seek me*. And the *Arabic* has [Arabic] *the Lord*; and in stead of $wvryy$ *yireshu*, "they shall possess," the learned bishop seems to have read $wvrdy$ *yidreshu*, "they may seek;" and thus the text resembles the quotation by St. James, ^{<41517>}**Acts 15:17**, "That the residue of men might seek after the Lord." It is strange that not one of the MSS. collated by *Kennicott* and *Deuteronomy Rossi*, nor any of my own, favours or countenances any of these alterations. I am of opinion, therefore, that we must dismiss all these conjectural emendations, and take the *Hebrew* text as we find it. That it speaks of the *conversion of the Jews* in Gospel times, we have the authority of the New Testament as above to prove; and if we cannot make the *words*, as they stand *there, entirely* to agree with the

words here, the *subject* is not affected by it. The Jews shall *be converted and restored*, and this text in both covenants is a proof of it.

Verse 13. The ploughman shall overtake the reaper] All the seasons shall succeed in due and natural order: but the crops shall be so copious in the fields and in the vineyards, that a long time shall be employed in gathering and disposing of them; so that the seasons of *ploughing, sowing, gathering the grapes, treading the wine-press, &c., shall press on the heels of each other*; so *vast* will be the abundance, and so *long* the time necessary to *gather and cure the grain and fruits*. We are informed by travellers in the Holy Land, Barbary, &c., that the vintage at Aleppo lasts from the *fifteenth* of September to the middle of November; and that the sowing season begins at the close of October, and lasts through all November. Here, then, the ploughman, sower, grape-gatherer, and operator at the wine-press, not only succeed each other, but have parts of these operations *going on at the same time*. But great fertility in the land, abundance in the crops, and regularity of the seasons, seem to be the things which the prophet especially predicts. These are all *poetical and prophetical* images, by which happy *times* are pointed out.

Verse 14. They shall plant vineyards, and drink the wine] When threatened with *great evils*, ^{<3151>}Amos 5:11, it is said, “They shall plant pleasant vineyards but shall not drink the wine of them.” *Previously* to their *restoration*, they shall labour for *others*; *after* their restoration, they shall labour for *themselves*.

Verse 15. I will plant them upon their land] They shall receive a permanent establishment there.

And they shall no more be pulled up] Most certainly this prophecy has never yet been fulfilled. They were *pulled out* by the *Assyrian captivity*, and by that of *Babylon*. Many were *planted in again*, and again *pulled out* by the *Roman conquest and captivity*, and were *never since planted in*, but are now *scattered* among all the nations of the earth. I conclude, as the word of God cannot fail, and this has not yet been fulfilled, it therefore follows that it will and must be fulfilled to the fulness of its spirit and intention. And this is established by the conclusion: “Saith the Lord thy God.” He is JEHOVAH, and cannot fail; he is THY GOD, and will do it. He *can* do it, because he is JEHOVAH; and he *will* do it, because he is THY GOD. Amen.