

MICAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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The Prophecy of MICAH is dated as being given "in the days of JOTHAM, AHAZ, and HEZEKIAH, kings of Judah".

MICAH begins, apparently, a year or two before the end of Jotham's reign, Isaiah, in that case, had already been prophesying some seventeen or eighteen years.

By comparing 4. 10 with Isaiah 39. 6, we have another case of similar words occurring in two different prophets; and some, having concluded that one prophet copied from another, have built upon this, certain theories as to dates, &c. But no valid argument can be based on such coincidences: for the simple reason that we are not dealing with the words of the Prophets, but with the words which God spake by them (Heb. 1. 1, &c). Surely God may speak the same message, even in identical words, by two, three, or more of His prophets. If the need were the same, why should not the words be the same? ¹

In this case, the period covered by Micah and Isaiah was almost exactly the same (cp. Mic. 1. 1 with Isa. 1.1; and see [Ap. 77](#)). It is no wonder that the circumstances did call for similar utterances, constituting a confirmation of the Word of Jehovah "by the mouth of two or three witnesses". Both were independent, without any idea of "copying" one from the other, as is alleged by the writer in *The Encyclopedia Britannica*, eleventh (Cambridge) edition, 1910, 1911, vol. xviii, p. 357, who says: "it is impossible that much, if any, of these chapters (Mic. 4-7) can be ascribed to Micah himself". This is said in face of the fact that Jeremiah (26. 16-19) definitely quotes and refers to Micah.

Having regard to Mic. 1. 1, we see he must have been a contemporary of Isaiah for nine-and-twenty, or thirty years (Isaiah continuing for another seventeen or eighteen years if he died in the Manassean persecution. See [Ap. 50](#), p. 68, and [Ap. 77](#)). We may thus date Micah as from 632 to 603 B. C.

¹In connection with this we may well compare other passages as follows:—

Mic. 1.9-16.	Isa. 10. 28-32.	Mic. 3. 12.	Isa. 32. 14.	Mic. 5. 6.	Isa. 14. 25.
„ 2. 1, 2.	„ 5. 8.	„ 4. 1.	„ 2. 2.	„ 6. 6-8.	„ 58. 6, 7.
„ 2. 6, 11.	„ 30. 10, 11.	„ 4. 4.	„ 1. 20.	„ 7. 7.	„ 8. 17.
„ 2. 11.	„ 28. 7.	„ 4. 7.	„ 9. 7.	„ 7. 12.	„ 11. 11.
„ 2. 12.	„ 10. 20-23.	„ 4. 10.	„ 39. 6.		
„ 3. 5-7.	„ 29. 9-12.	„ 5. 2-4.	„ 7. 14.		

MICAH.

- 1** °The word of the LORD that came to °Micah the °Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, °which he saw °concerning Samaria and Jerusalem.
- 2** °Hear, *ye peoples, all of them*; hearken, O earth, and *her fullness*: and let the Lord GOD be witness against you, the Lord °from **His** holy temple.
- 3** For, °behold, the LORD cometh forth out of **His** place, and will come down, and °tread upon the high places of the earth.
- 4** And °the mountains shall be molten under **Him**, and the valleys shall be cleft, as wax before the fire, and as the waters *that are* poured down a steep place.
- 5** For the *rebellion* of Jacob *is* all this, and for the °sins of the house of Israel. *Whose is the rebellion of Jacob? in it not Samaria's idolatry?* and *whose are* the °high places of Judah? *is it not Jerusalem's idol altars?*
- 6** Therefore **I** will make Samaria as an heap of the field, and as plantings of a vineyard: and **I** will pour down the stones thereof into the valley, and **I** will °discover the foundations thereof.
- 7** And all the °graven images thereof shall be beaten to pieces, and all the °hires thereof shall be burned with the fire, and all the idols thereof will **I** lay desolate: for she gathered *it* of the °hire of an harlot, and °they shall return to the °hire of an harlot.
- 8** Therefore **I** will *lament* and howl, **I** will go stripped and naked: **I** will make a *lamenting* like the *jackals*, and mourning as the °owls.
- 9** For her *stroke is* incurable; for *her stroke* is come unto Judah; *the stroke of judgment* is come unto the gate of My People, *even* to Jerusalem.
- 10** °Declare *ye it* not at °Gath, *in weep-town weep not*:

1.1 The word of the LORD. The only occurrence of this expression in this book: bidding us to receive it from Jehovah, not Micah, and to note Micah's pen but Jehovah's words. **the LORD.** Heb. Jehovah. Ap. 4. II. **Micah** = Who is like Jehovah? An abbreviated form of *Micaiah* (2 Chron. 18. 7, &c.); it is used in Jer. 26. 18 (in the Heb). Cp. 7. 18. **Morasthite:** Mareshah (v. 15) or Moresheth-gath (v. 14); now *Tel Sandahanna*, in the Shephelah, or plain, between Judea and Philistia. In the excavations at Sandahanna the ancient name is seen as *Marissa*. *Marissa* was a Sidonian colony (cent. 3 B. C), and was afterward used as the capital of Idumea by the Edomites during the captivity of Judah (see *Records of the Past*, vol. iv, part x, pp. 291-306). **which he saw.** Cp. Isa. 1. 1. Obad. 1. Nah. 1. 1. **concerning, &c.** This furnishes the subject.

1: 2--3: 12. THREATENING.

- 1: 2--2: 13.** The People.
3: 1-4. The Rulers.
3: 5-8. The False Prophets.
3: 9-12. The Rulers.

1: 2--2: 13. THE PEOPLE.

- 1: 2-4.** The coming of Jehovah.
1: 5. Incrimination.
1: 6, 7. Threatening.
1: 8-16. Lamentation.
2: 1, 2. Incrimination.
2: 3. Threatening.
2: 4, 5. Lamentation.
2: 6- Incrimination.
2: -6. Threatening.
2: 7-11. Lamentation.
2: 12, 13. The coming of Jehovah.

2 Hear, all ye people. Micah begins by taking up the concluding words of the other Micah or Micaiah (1 Kings 22. 28), and recurs to them in 3. 1, 9; 6. 1, 2. Five times, not three, as some say; and forms no part of the Structure of the whole book. Ref. to Pent. (Deut. 32. 1). Ap. 92. **all ye** = ye peoples, all of them. **people** = peoples. Including ourselves. **all that therein is** = her fullness. **let the Lord GOD be witness.** Ref. to Pent. (Gen. 31. 50). **the Lord.** Heb. Adonai. Ap. 4. VIII (2). **GOD** Heb. Jehovah. Ap. 4. II.

the LORD*. One of the 134 places where the *Sopherim* say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32. Cp. Ps. 11. 4. Jonah 2. 7. Hab. 2. 20. **holy.** See note on Ex. 3. 5. **3 behold.** Fig. *Asterismos.* Ap. 6. **4 the mountains, &c.** This verse foretells the calamities of 2 Kings 17 and 25. **What** = Whose. **5 transgression** = rebellion. Heb. *pasha'*. Ap. 44. ix. **sins.** Heb. *chata'*. Ap. 44. i. Aram, and Syr. read sing. **high places.** Cp. 1 Kings 12. 31; 14. 23. Ezek. 6. 6. These existed in Jerusalem (Jer. 32. 35); hence the mention of them in the further question. Fig. *Erotosis.* Cp. 2 Kings 16. 4. **are they not Jerusalem?** = is it not Jerusalem's [idol altars]? **6 discover, &c.** This has now recently (1911) been done in the unearthing of Ahab's wine-cellars. **7 graven images.** Heb. *p'silim*. Ref. to Pent. (Ex. 20. 4). Ap. 92. **hires.** The technical Pentateuchal word for a harlot's hire, to which idolatry is compared. Cp. Hos. 8. 9, 10; 9. 1. Ref. to Pent. (Deut. 23. 18). Ap. 92. **they shall return, &c.:** i.e. the wealth gained by idolatry shall be taken away by the Assyrian idolaters. **8 wail** = lament. Cp. the Structure above; and note weight of the prophetic "burden". **dragons** = jackals. **owls.** Heb. daughters of a doleful cry. **9 wound** = stroke. Heb. *makkah* (fem.). **it.** Aram. and Syr. read "she". Referring to her stroke, which is fem. **he** = he, referring to some unnamed foe. Aram, and Syr. read "she", referring to the "stroke" of judgment. **10 Declare ye it not at Gath.** Cp. 2 Sam. 1. 20. **Gath.** Now *Tell es Safi* (Josh. 11. 22, &c).

in Dust-house roll thyself in dust.

11 Go into exile, thou inhabitant of °Saphir, having thy shame naked: *not gone out to weep hath the inhabitant of Outhouse. The trouble of Beth-ezel (Neighbour-town) shall be a useless neighbour .*

12 For *the inhabitress of Bitter town bitterly grieved for her goods taken from her:* but *calamity* came down from the LORD unto °the gate of Jerusalem.

13 O thou *inhabitress* of °Lachish, bind the chariot to the swift beast: °she is the beginning of the °sin to the daughter of Zion: for the *rebellion* of Israel were found in thee.

14 Therefore shalt thou *give up possessions at* Moresheth-gath: *the houses of False-town shall prove false* to the kings of Israel.

15 Yet will I bring *the possessor [Assyria]* unto thee, O inhabitant of Mareshah: *the nobility of Israel shall flee unto the cave Adullam; as David had done.*

16 °Make thee bald, and poll thee for thy delicate *sons*; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

2 Woe to them that devise °iniquity, and *plan wickedness* upon their beds! when the morning is light, they practise it, because it *exist* °in the power of their hand.

2 And they °covet fields, and take *them* by violence; and houses, and take *them* away: so °they oppress *a human being* and his house, ... a man and his heritage.

3 Therefore thus saith the LORD; °Behold, against °this family do °I devise *a calamity*, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is calamity*.

4 In that day shall *one* °take up a parable against you, and °lament with a doleful lamentation, *and* say, 'We be utterly spoiled: he hath *changed for the worse* the portion of my People: how hath he removed *it* from me! *to a heathen* he hath divided our fields.'

5 Therefore thou shalt have none that shall *divide your inheritances* by lot in the *assembly* of the LORD."

6 "Do not sputter," so they sputter: *these false prophets* shall not prophesy *as to these doings of Jehovah, saying, must He put away these suppressers.*

at all. Heb. *bakko*, written defectively for *b'akko*. Note the Fig. *Paronomasia* (Ap. 6). Heb. *bakko 'al tibku* "[in] Weep-town weep not". in ... **Aphrah roll thyself in the dust.** Note the Fig. *Paronomasia* (Ap. 6). Heb. in *'aphrah ... 'aphar*, English, "in Dust-house roll thyself in dust,"

11 Pass ye away: i.e. go into exile.

Saphir, having thy shame, &c. Here we have contrast. Saphir = Beauty-town, with beauty shamed; now *es Suafir*.

inhabitant of Zaanan came not forth. Heb. not gone forth hath ... Zaanan. Heb. Fig. *Paronomasia* (Ap. 6): *lo yatz'ah ... tz'anan* = not gone out [to weep] hath the inhabitant of Outhouse.

in the mourning ... his standing. Commence a fresh sentence here; thus: "The trouble of Beth-ezel (Neighbour-town) shall be a useless neighbour". Or, "the Bystander's house will, from you, get its standing-room".

he shall receive, &c. : or, he will take from you its support.

12 Maroth waited carefully. The inhabitress of Bitter town bitterly grieved for her goods [taken from her].

evil = calamity. Heb. *ra'a'*. Ap. 44. viii.

the LORD. Heb. Jehovah. Ap. 4. II. Not by chance.

the gate of Jerusalem. In Taylor's Cylinder, Sennacherib mentions his breaking of this gate (col. iii, lines 22, 23).

13 inhabitant = inhabitress.

Lachish ... swift beast. Note

the Fig. *Paronomasia* (Ap. 6). Heb. *larekesh ... lakish* = [bind the chariot] to the horse, O inhabitress of Horse-town,

Lachish. Now *Umntum Lakis*, or *Tell el Hesy*. See notes on 2 Kings 14. 19; 19. 8.

she. Evidently Samaria. Cp. vv. 5, 9; 6. 16.

14 give presents to = give up possessions at.

Achzib ... a lie. Note the Fig. *Paronomasia*, = the houses of False-town (*'Akzib*) shall prove false (*lakzab*). **Achzib.** Now *es Zib* (Josh. 15. 44; 19. 29. Judg. 1. 31).

15 an heir ... Mareshah. Heb. the possessor (*hayyores*) ... O Possession (*Mareshah*). The possessor whom Jehovah would bring was Assyria.

he shall come, &c. The glory: i.e. the nobility (Isa. 5. 13) of Israel shall go (or flee) unto [the cave] Adullam; as David had done (1 Sam. 22. 1).

16 Make thee bald, &c. The signs of mourning. Cp. Job 1. 20. Isa. 15. 2; 22. 12. Jer. 7. 29; 16. 6; 47. 5; 48. 37). This is addressed to Judah. It was forbidden under the law (Deut. 14. 1). Judah had become as the heathen: let them mourn as the heathen.

children = sons.

2. 1 iniquity. Heb. *'aven*. Ap. 44. iii. Not the same word as in 3. 10. Note the incrimination in vv. 1, 2. See the Structure, p. 1253.

work = plan.

evil = wickedness. Heb. *ra'a'*. Ap. 44. viii.

is = exists. Heb. *yesh*. See note on Prov. 8. 21.

in the power of their hand. A Pentateuchal idiom. Ref. to Pent. (Gen. 31. 29). Cp. Prov. 3. 27. Neh. 5. 5. Does not occur elsewhere.

2 covet fields. Ref. to Pent. (Lev. 6. 4. Deut. 5. 21). Ap. 92.

they oppress, &c. Ref. to Pent. (Lev. 19. 13, where the words are the same). Ap. 92.

man = a human being Heb. *geber*. Ap. 14. IV. **even.** So in some codices, with four early printed editions; but many codices, with six early printed editions, Aram., Sept., and Vulg., omit the word "even".

man. Heb. *ish*. Ap. 14. II.

3 the LORD. Heb. Jehovah. Ap. 4. II.

Behold. Fig. *Asterismos*. Ap. 6.

this family. Cp. Amos 3. 1.

I devise. The contrast to v. 1.

evil = calamity Heb. *ra'a'*. Ap. 44. viii.

4 take up a parable. Ref. to Pent. (Num. 23. 7, 18; 24. 3, 15, 20, 23). Twice in Job (Job 27. 1; 29. 1); once in Isaiah (Isa. 14. 4); once in Habakkuk (Hab. 2. 6). Not elsewhere. Ap. 92. Note the Fig. *Chleusmos* (Ap. 6).

for emphasis. Heb. *v'nahah n'hi niyah* = wail a wailing of woe.

lament with a doleful lamentation. Note the Figs. *Polyptoton* and *Paronomasia* (Ap. 6).

better]. See note on Lev. 27. 10.

turning away = to a heathen: i.e. our enemy the Assyrian.

5 cast a cord by lot. Referring

to the custom, by which, round every village in Palestine, the land was divided by lot every year to the various families; hence, the expression in Ps. 16. 6:

"cord" being put by Fig. *Metonymy* (of Cause), Ap. 6, for the portion of land marked out by it. It therefore = divide your inheritances. Ref. to Pent. (Num. 26. 55, 56). Ap. 92.

congregation = assembly. Cp. Deut. 23. 1-3, 8.

6 Prophecy = Do not sputter.

say they to them that prophesy = so they sputter.

they shall not prophesy. Not the usual word for prophesy, but Heb. *nataph*.

they: i.e. these false prophets.

them = as to these things: i.e. these doings of Jehovah.

that, &c. Supply, "[saying], must He put

away these suppressers".

7 O thou that art named the house of °Jacob, °is the °Spirit of the LORD straitened? are these His doings? are not My words pleasant saith Jehovah to him that walketh uprightly?

8 Only yesterday My People is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9 The women of My People have ye cast out from their pleasant houses; from their children have ye taken away My glory not to be restored for the rest of their lives.

10 °Arise ye, and depart; for this land is not your rest: because this land is polluted, °it shall destroy you, even with a sore destruction.

11 If a man walking in the °spirit and falsehood do lie, saying, 'I will °prophesy unto thee of °wine and of °strong drink,' he shall even be the sputterer of this people.

12 °I will surely assemble, O °Jacob, all of thee; °I will surely gather the remnant of °Israel; °I will put them together as the sheep of °Bozrah [in tribulation], as the flock in the midst of their fold: they shall be in commotion by reason of the multitude of human beings.

13 One making a breach [the Assyrian] is come up before them: they have broken in, and have passed through the gate, and are gone forth by it into captivity: and their king hath passed through before them, and the LORD at the head of them.

3 And I said, °"Hear, I pray you, O heads of Jacob, and ye judges of the house of Israel; Is it not for you to know judgment?"

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of My People, and flay their skin from off them; and they break their bones, and spread them out, as flesh for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but He will not answer them: He will even °hide His face from them at that time, as they have behaved themselves ill in their doings."

5 Thus saith the LORD concerning the prophets that make My People go astray, that °bite with their teeth, and cry, Peace; but against him that putteth not the olive into his mouth they declare crusade.

6 "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, °that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God."

8 But truly I am full of power by the °Spirit of the LORD,

7 Jacob. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. is the Spirit, &c. ? Ref. to Pent. (Num. 11. 23: the same word). Ap. 92. Spirit. Heb. ruach. Ap. 9. do not = are not? My. Sept. reads "His", as in preceding clause: or = are not My words pleasant [saith Jehovah]? do good = pleasant.

8 Even of late = Only yesterday, or recently: this highway robbery was a new and recent evil.

9 for ever: i.e. not to be restored for the rest of their lives.

10 Arise ye, &c. Usually misquoted in a good sense; but the Structure shows it to be part of the lamentation (p. 1253).

this = this [land]. Ref. to Pent. (Deut. 12. 9). Ap. 92.

it: i.e. this [land]. it is polluted. Ref. to Pent. (Lev. 18. 27, 28, the same word). Ap. 92. it shall destroy. Ref. to Pent (Lev. 18. 28; 20. 22; 26. 38). Cp. Ezek. 36. 12-14.

11 wine. Heb. yayin. Ap. 27. I.

strong drink. Heb. shekar. Ap. 27. IV.

prophet = sputterer; as in v. 6. Lit. dropper [of words].

12 I will, &c. See the Structure, p. 1253. Israel. See note on Gen. 32. 28; 43. 6; 45. 26, 28.

of Bozrah: or, with Sept., in tribulation. The member (vv. 12, 13) does not speak of mercy, but of judgment, corresponding with the member (1. 2-4). Not "a complete change", and no "promise to a remnant" Cp. Isa. 34. 6.

Amos 1. 12. make great noise = be in commotion.

men = human beings. Heb. adam. Ap. 14. I.

13 The breaker = One making a breach. The Assyrian. Heb. paratz, as in Ex. 19. 22, 24. 2 Sam. 5. 20. 1 Chron. 14. 11; 15. 13. Generally in a bad sense.

broken up = broken in.

gone out = gone forth . . . [into captivity]. shall pass = hath passed through.

on = at: for it is Jehovah's judgment. Cp. 1. 2-4.

3. 1 Hear. This is no indication of Structure. It is a continuation of the threatening against the rulers (3. 1-4, p. 1253, corresponding with "-3", 3. 9-12, below).

princes = judges.

3 chop them in pieces, as for the pot = spread them out, as flesh for the pot.

4 the LORD. Heb. Jehovah. Ap. 4. II.

hear = answer.

hide His face. Ref. to Pent. (Deut. 31. 17; 32. 20). Ap. 92. Cp. Isa. 59. 1-15. Jer. 33. 5.

5 err = go astray.

bite with their teeth. Alluding to the idolatrous practices of the heathen round the altars of Baal, biting an olive in their mouths and crying "peace", of which the olive was the symbol (Gen. 8. 11). Cp. Zech. 9. 7.

and he, &c. = but against him that putteth not [the olive] into his mouth they declare war.

war = crusade.

6 that ye shall not divine. Ref. to Pent. (Deut. 18, 10, 14. Num. 22. 7; 23. 23). Ap. 92.

7 God. Heb. Elohim. Ap. 4. I.

8 Spirit. Heb. ruach. Ap. 9.

Jacob . . . Israel. Cp. 1. 5. See note 2. 7.

transgression. Heb. pasha'. Ap. 44. ix. sin. Heb. chata. Ap. 44. i.

10 iniquity = deceit. Heb. aval. Ap. 44. vi. Not the same word as in 2. 1.

11 judge for reward, &c. Ref. to Pent. (Ex. 23. 8. Deut. 10. 17; 16. 19; 27. 25. The same word in all these passages). Ap. 92.

and of judgment, and of might, to declare unto °Jacob his °transgression, and to °Israel his °sin.

9 °Hear this, I pray you, ye heads of the house of °Jacob, and princes of the house of °Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with deceit.

11 The heads thereof °judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, "Is not the LORD among us? none evil can come upon us."

12 Therefore shall ^oZion for your sake ^obe plowed *as a field*, and ^oJerusalem shall become *ruins*, and ^othe mountain of the house [*Moriah and the Temple*] *as a height of a jungle*.

4 But ^o*at the end of the days* it shall come to pass, *that* ^othe mountain of the house of the LORD [*Moriah and the Temple*] shall be ^oestablished [*abidingly*] in the top of the mountains, and *it* shall be exalted above the hills; and *peoples* shall flow unto it.

2 And many nations shall *go*, and say, "*Come ye*, and let us go up to the mountain of the LORD, and to the house of ^othe God of Jacob; and **He** will teach us of **His** ways, and we will walk in **His** paths:" for the law [*as contained in the Pentateuch*] shall go forth of Zion, and the word of the LORD from Jerusalem.

3 And **He shall rule** among many ¹*peoples*, and rebuke strong nations afar off; and they shall beat their swords into ^oplowshares, and their spears into *scythes*: *and nations* shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall *dwell* every man ^ounder his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all ¹*peoples* will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 ¹"In that day, saith the LORD, will **I** assemble her that *is lame*, and **I** will *gather out* her that is driven out, and her that **I** have afflicted;

7 And **I** will make her that *was lame* ^oa remnant, and her that was cast far off a strong nation: and the LORD ^oshall reign over them ^oin mount Zion from henceforth, even for ever."

8 ^oAnd thou, O ^otower of the flock [*Bethlehem*], ^othe strong hold [*citadel*] of the daughter of Zion, unto thee shall it come, even the *former* dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now ^owhy dost thou cry out aloud? *is there* no king in thee? *is thy counsellor perished?* for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for *meanwhile before that day* shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *as far as* to Babylon; there shalt thou be delivered; there the LORD shall *redeem thee as a kinsman* from the hand of thine enemies.

9 why dost thou Cry...? This refers to the birth-pangs of the new nation which will be brought forth in that day and at that time. Cp. Isa. 13. 8; 21. 3, &c.
10 now = mean-while: i.e. before that day. Cp. v. 11 and 5.1. **even to** = as far as. Cp. Isa. 39. 7; 43. 14. **Babylon**. May "not have been on Micah's political horizon", but it was on Jehovah's. Cp. Amos 5. 25-27. Acts 7. 42, 43.
redeem = redeem [as a kinsman]. Heb. *ga'al*. See note on Ex. 6. 6.

12 Zion. See Ap. 68. **be plowed as a field**. This is true of the site on Ophel, but not true of the traditional site south-west of Jerusalem. See Ap. 68. I. Cp. 1. 6. Jer. 26. 18.

Jerusalem. The city proper, on Mount Moriah.

heaps = ruins. Note the Fig. *Paronomasia* (Ap. 6). Heb. *yirushalaim 'iyyin*. Cp. 1. 6.

the mountain of the house. Moriah and the Temple. See Ap. 68.
the high places of the forest. = a height of a jungle.

4: 1--5: 15. CONSOLATION.

4: 1-5. General. The end.

4: 6--5: 15. Particular. The means.

1 in the last days = at the end of the days. **Here we are carried forward to a yet future day**. Ref. to Pent. (Gen. 49. 1: the same phrase. Num. 24. 14).

Ap. 92. Cp. Isa. 2. 2, &c. Ezek. 38. 8, 16. Hos. 3. 5

the mountain, &c. Cp. 3. 12; and see Isa. 2. 2-4. Both prophecies are independent, and complementary (see Ps. 24. 3. Ezek. 28. 16).

the LORD. Heb. Jehovah. Ap. 4. II. **established**: abidingly: not merely for a time.

people = peoples.

2 come = go.

Come = Come ye.

the God of Jacob. See

notes on Ps. 20. 1.

God. Heb. Elohim. Ap. 4. I.

the law. As contained in the Pentateuch. Ap. 92.

3 He shall judge = He shall rule (Pss. 2. 5, 9; 72. 8, 11; 72. 8; 96. 13; 98. 9; 110. 5, 6. Isa. 11. 3-5; 51. 6. Matt. 25. 31, 32).

plowshares. Cp. Isa. 2. 4. Joel 3. 10.

pruninghooks: or, scythes.

nation. Some codices, with four early printed editions (one Rabbinic, marg.), Sept., and Syr., read "and nation".

4 sit = dwell.

under, &c. Cp. 1 Kings 4. 25. Zech. 3. 10.

LORD of hosts. See note on 2 Sam. 1. 3.

4: 6--5: 15. PARTICULAR. THE MEANS.

4: 6--5: 8. Good supplied.

5: 9. Enemies cut off.

5: 10-14. Evil removed.

5: 15. Enemies cut off.

4: 6--5: 8. GOOD SUPPLIED.

4: 6, 7.

The Remnant gathered out.

4: 8.

The Kingdom. "But thou" (*v^e'attach*).

4: 9, 10-

Travail.

4: -10-

Departure.

-10.

Deliverance.

4: 11.

Hostility.

4: 12, 13.

Victory.

5: 1.

Hostility.

5: 2.

The King. "But thou" (*v^e'attach*).

5: 3-

Travail.

5: -3-6-

Return.

5: -6.

Deliverance.

5: 7, 8.

The Remnant gathered in.

saith the LORD = [is] Jehovah's oracle.

halteth = is lame.

gather = gather out. Cp. Ps. 147. 2. Ezek. 34. 13; 37. 21.

7 halted = was lame.

a remnant. Cp. 2. 12; 5. 3, 7, 8; 7. 18.

shall reign. Cp. Isa. 9. 6; 24. 23. Dan. 7. 14, 27. Obad. 21. Luke 1. 33.

Rev. 11. 15. **in mount Zion**. Contrast 3. 12. Ps. 2. 6. Isa. 24. 23.

8 tower of the flock. Heb. tower of *'Eder*. Ref. to Pent. (Gen. 35. 21; nowhere else). Used here of Bethlehem (cp. Gen. 35. 19 with Mia 5. 2); coupled here with "Ophel" in next clause, "David's birth-place" and "David's city". **the stronghold**. Heb. *'Ophel*. See Ap. 68. I and Ap. 54, line 21, "citadel", p. 78. See note on 2 Chron. 27. 3.

first = former. For this rendering cp. Ex. 34. 1 (tables). Num. 21. 26

(kings). Deut. 4. 32; 10. 10, &c. (days). 2 Chron. 9. 29; 16. 11; 20. 34 (acts).

11 *Meanwhile* also °many nations are gathered against thee, that say, "Let her be defiled, and let our *eyes* look upon Zion."

12 But °they know not the *plans* of the LORD, neither understand they His counsel [*with regard to themselves*]: *that He* shall gather them as the sheaves into the *threshing floor*.

13 Arise and *thresh as oxen*, O daughter of Zion: for **I** will make thine °horn iron, and **I** will make thy hoofs brass: and thou shalt beat in pieces many people: and *thou shalt devote* their gain unto the LORD, and their substance unto °THE LORD of the whole earth.

5 *Meanwhile thou shall have sore tribulation for thy sins, thou daughter of affliction: the enemy [the Assyrian]* hath laid siege against us: they shall smite the *ruler* of Israel with a *scepter* upon the cheek.

2 °But thou, °Bethlehem Ephratah, *though* thou be *too little to rank among the districts* of Judah, yet out of thee shall **He** °come forth *for me* *That is* to be ruler in Israel; whose goings forth *have been* from of old, from °everlasting.

3 Therefore will he give them up, °until the time *that* °she which travaileth hath brought forth: then the remnant of his brethren shall return unto the *sons* of Israel.

4 And °**He** [*the Shepherd of Israel*] shall stand and *shepherd* in the strength of *Jehovah*, in the majesty of the name of the LORD His *Elohim*; and *Israel his flock* shall abide [*in everlasting security*]: for now °shall **He** be great unto the ends of the earth.

5 And *this great Shepherd of Israel* shall be the peace, when the °Assyrian shall come into our land: and °when he shall tread in our palaces, °then shall we raise against him °seven shepherds, and eight principal °men.

6 And they shall *eat up* the land of Assyria with the sword, and °the land of Nimrod in the *passes* thereof: thus shall **He** deliver *us* from the Assyrian, °when **He** cometh into our land, and °when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people °as *a night mist* from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of °men.

8 And the remnant of Jacob °shall be among the Gentiles in the midst of many *peoples* as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

11 **Now** = Meanwhile: as in v. 10; 5. 1. Referring to the then immediately impending hostility. **many nations**. Cp. Isa. 33. 3. Lam. 2. 16. Obad. 11-13.

eye. So some codices, with two early printed editions, Aram., Syr., and Vulg.; but Heb. text reads "eyes". Cp. Ps. 54. 3.

12 **they know not**. Cp. Isa. 55. 8. Jer. 29. 11.

thoughts = purposes, or plans: i.e. for Israel in purging him of idolatry by his tribulation. **counsel**: i.e. with regard to themselves. The reason follows. **for**: or, that. **floor** = threshing-floor.

13 **thresh** = tread as oxen. **horn . . . hoofs**. Referring to the strength of the oxen, and to the completeness of the destruction. Ref. to Pent. (Deut. 25. 4). Ap. 92. Cp. Isa. 41. 15. Jer. 51. 33.

I will. Aram., Sept., Syr., and Vulg. read "thou shalt".

consecrate = devote; as in Josh. 6. 19, 24. Cp. Zech. 14. 14. Ref. to Pent. (Lev. 27. 28). **THE LORD**. Heb. 'Adon. The Divine title, relating to dominion in the earth. See Ap. 4. VIII (1).

5. 1 **Now** = Meanwhile; as in 4. 10, 11. Showing that 5. 1 relates to the interval between the then present time and "that day" of 4. 1, 6.

gather thyself, &c.: or, thou shalt have sore tribulation [for thy sins], thou daughter of affliction. **he**: i.e. the enemy. The Assyrian.

us. The prophet includes himself. **the judge**. Or, the then ruler (cp. 1 Kings 22. 24. Lam. 3. 30; 4. 20; 5. 8, 12), who would thus be the type of the Messiah (Matt. 27. 30).

rod = sceptre. Heb. *shebet* = the club (of defence), as in 7. 14; hence, of office; not *matteh*, the rod or staff (of support), as in 6. 9. See note on Ps. 23. 4.

2 **But thou**. This marks out the Structure. Cp. 4. 8 with 5. 2. Quoted in Matt. 2. 5, 6. John 7. 42.

Beth-lehem Ephratah. The full name given, as in Gen. 35. 19, thus connecting Gen. 35. 21 with Mic. 4. 8.

little = too little [to rank among]. Cp. 1 Cor. 1. 27-29.

thousands = districts (1 Sam. 23. 23). Like our old English divisions, called "hundreds". Cp. Ex. 18. 25. Ref. to Pent. (Ex. 18. 25).

come forth. Note the difference between Heb. here (*yatza*) and *bo'* = come unto, in Zech. 9. 9. All the events between these two make up the period we call "the first Advent", and thus are typical of the "second Advent"; the *coming forth* being 1 Thess. 4. 16, and the *coming unto* being 1 Thess. 5. 2, 3, and 2 Thess. 2. 8: the former being in grace, the latter in judgment. A similar period may elapse in the antitypical comings as in the typical comings of 5. 2, and Zech. 9. 9. **unto** = for.

everlasting. Cp. Ps. 90. 2. Prov. 8. 22, 23. John 1. 1, 2.

3 **until the time**: i.e. the end of the "meanwhile" (v. 1).

she which travaileth. Cp. 4. 9, 10-, above. and note there; also John 16. 21, 22, and Rev. 12. 1-6. **children** = sons.

4 **He**: i.e. the Shepherd of Israel. Ref. to Pent. (Gen. 49. 24). Ap. 92. Cp. Ps. 80. 1. Jer. 31. 10. Ezek. 34. 23.

feed = tend, or shepherd (as a flock). Cp. 7. 14. Isa. 40. 11; 49. 10.

the LORD. Heb. Jehovah. Ap. 4. II. **God**. Heb. Elohim. Ap. 4. I. **they**. Israel, His flock. **shall abide**. In everlasting security.

shall He be great. Cp. Pss. 22. 27; 72. 8; 98. 1. Isa. 49. 5, 7; 52. 13. Zech. 9. 10. Luke 1. 32. Rev. 11. 15.

5 **this Man, &c.** = this [great Shepherd of Israel]. Cp. Ps. 72. 7. Isa. 9. 6, 7. Zech. 9. 10. **Assyrian**. This is emphatic in Heb.

when, &c. Cp. Isa. 7. 20 8. 7-10; 37. 31-36.

then, &c. Cp. Isa. 44. 28; 59. 19. Zech. 1. 18-21; 9. 13; 10. 3; 12. 6.

seven shepherds ... men. When that time comes the meaning of this will be seen. **men**. Heb. 'adam. Ap. 14. I.

6 **waste** = eat up.

the land of Nimrod. Ref. to Pent. (Gen. 10. 8-10). Ap. 92. The name occurs elsewhere only in 1 Chron. 1. 10.

7 **as a dew, &c.** Ref. to Pent. (Deut. 32. 2, the same verbal idiom).

the LORD. Heb. Jehovah. Ap. 4. II. **8** **shall be, &c.** This refers to restored

as a lion, &c. Ref. to Pent. (Num. 23. 24; 24. 9). Ap. 92.

entrances = passes. Cp. Nah. 3. 13.

when. See note on v. 5.

Ap. 92. **a dew** = a night mist. See note on Ps. 133. 3.

Israel "in that day"; not to any other people now.

people. Heb. = peoples.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies ^oshall be cut off.

10 "And it shall come to pass *in the last days*, saith the LORD, that ^oI will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And ¹⁰I will cut off the cities of thy land, and throw down all thy strong holds:

12 And ¹⁰I will cut off *sorceries* out of thine *hands*; and thou shalt have no *more* ^osoothsayers:

13 Thy ^ograven images also will ¹⁰I cut off, and thy *pillars* out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will *tear down thine Asherahs* out of the midst of thee: so will I destroy ^o*thine idols*.

15 And I will execute vengeance in anger and fury upon the *nations*, such as they have not heard."

6 Hear ye now what ^othe LORD saith; "Arise, contend thou before the mountains, and let the hills hear thy voice.

2 ^oHear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with His People, and He will plead with Israel.

3 O My People, what have I done unto thee? and wherein have I wearied thee? *answer* against Me.

4 For ^oI brought thee up out of the land of Egypt, ^oand redeemed thee out of the *house of bondage*; and ^oI sent before thee Moses, Aaron, and ^oMiriam.

5 O My People, ^oremember now what ^oBalak king of Moab consulted, and what ^oBalaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the *righteous acts* of the LORD."

6 Wherewith shall I come before the LORD, *and* bow myself before *God on high*? shall I come before Him with ^oburnt offerings, with calves ^oof a year old?

7 ^oWill the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn for my *insubordination*, *my firstborn* for the ^osin of my ^osoul?

8 He hath shewed thee, O ^oman, what *is* good; and what doth the LORD require of thee, but to do justly, and to love *grace*, and to ^owalk humbly with thy God?

9 The LORD's voice crieth unto the *inhabitants of the city*,

of a year old. Ref. to Pent. (Lev. 9. 3). Ap. 92.
Heb. *pasha'*. Ap. 44. ix.

the fruit of my body = my firstborn.

8 man. Heb. '*adam*. Ap. 14. I. mercy = lovingkindness, or grace.

This verse embodies the principles governing Jehovah's administration under the Law, but not under the Gospel. Now, He requires faith in the Substitute Whom He has provided for the sinner; and His righteousness must be imputed in grace. See Ap. 63. IX: and 72. Cp. also Rom. 3. 23, 24. Eph. 2. 3-9. Titus 3. 5-8, &c.

9 city. Put by Fig. *Metonymy* (of the Subject), Ap. 6. for the inhabitants.

9 shall be out off. Note the Fig. *Anaphora* (Ap. 6.) in the repetition, "cut off", four times in vv. 9-13. All this refers eventually to restored Israel.

5: 10-14. EVIL REMOVED.

10. Evil people, &c. Military.
11. Cities.
12-14-. Evil people, &c. Idolaters, &c.
-14. Cities.

10 in that day. The Structure connects 5. 10-14 with 4. 6—5. 8, and shows it to be the same, and yet future time, called in 4. 1 "the last days".
saith the LORD = [is] Jehovah's oracle. I will cut off, &c. See note on v. 9. Ref. to Pent. (Deut. 17. 16). Ap. 92. Cp. Isa. 2. 7. Zech. 9. 10.

12 witchcrafts = sorceries. Ref. to Pent. (Ex. 22. 18. Lev. 19. 26. Deut. 18. 10). Ap. 92.
hand. Some codices, with Sept., and Syr., read "hands".
soothsayers: i.e. users of secret or occult arts.

13 graven images. See 1. 7, the same word.
standing images = pillars. Probably = '*Asherahs*. See Ap. 42. Cp. "groves", v. 14. Ref. to Pent. (Ex. 23. 24; 34. 13. Deut. 7. 5). Ap. 92.

14 pluck up = root up, or tear down. thy groves = thine '*Asherahs*.
Ap. 42. Ref. to Pent. (Ex. 34. 13. Deut. 7. 5; 12. 3).

thy cities. Ginsburg thinks "thine idols". A.V. marg. suggests "enemies".

15 heathen = nations.

6: 1--7: 10. THREATENING.

- 6: 1, 2. Call to hear. Mountains.
6: -2. Controversy.
6: 3-8. Expostulation.
6: 9. Call to hear. City.
6: 10-16. Controversy.
7: 1-10. Lamentations.

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 Hear ye, &c. Ref. to Pent. (Deut. 32. 1). Ap. 92.

6: 3-8. EXPOSTULATION.

3. Questions of Jehovah.
4, 5. Jehovah's Answer. What He had done.
6, 7. Questions of Jehovah.
8. Jehovah's Answer. What Israel should do.

3 testify = answer.

4 I brought thee up, &c. Ref. to Pent. (Ex. 12. 51; 14. 30; 20. 2. Deut. 4. 20). Ap. 92.

and redeemed thee. Ref. to Pent. (Ex. 6. 6; 13. 13-16).

house of servants = house of bondage. Ref. to Pent. (Ex. 13. 3, 14; 20. 2. Deut. 5. 6; 6. 12; 7. 8).

I sent before . . . Miriam. Ref. to Pent. (Ex. 15. 20, 21. Num. 12. 4, 10, 15; 20. 1; 26. 59). Miriam not mentioned after Deut. 24. 9, except 1 Chron. 6. 3.

5 remember now, &c. Ref. to Pent. (Num. 22. 5; 23. 7; 24. 10, 11; 25. 1; 31. 16. Deut. 23. 4, 5). Ap. 92.

Balak. Not mentioned since Judges 11. 25.

Balaam. Not mentioned since Josh. 24. 9, 10, except in Neh. 13. 2. Cp. 2 Pet. 2. 15, and Jude 11. Rev. 2. 14.

righteousness = righteous acts.

6 the high God = God on high. high. Heb. *marom*; not *Elyon*.

God. Heb. Elohim. Ap. 4. I. burnt offerings. See Ap. 43. II. ii.

transgression = rebellion, insubordination.

sin. Heb. *chata'*. Ap. 44. i. soul. Heb. *nephesh*. Ap. 13.

walk humbly. The Heb. expression (*hatz'ne' leketh*) occurs only here.

(and *such as would have true safety will regard Thy name: hear ye the staff, and Him Who hath appointed the chastisement.*

10 Are there yet the treasures of *lawlessness* in the house of the *lawless*, and ^othe scant ^omeasure *that is* ^oabominable?

11 Shall I count *her* [the wicked city] pure with the ¹⁰*lawless* balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also ^owill I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 ^oThou shalt eat, but not be satisfied; and *thy dissatisfaction shall remain in thee*; and thou shalt *take possession*, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 ^oThou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and ^osweet wine, but shalt not drink ^owine.

16 For ^othe statutes ^oof Omri are *strictly kept*, and all the works of ^othe house of Ahab, and ye walk in their counsels; ^othat I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of My People.

7 Woe is me! for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage: *there is* no cluster to eat: my ^osoul desired the firstripe fruit.

2 The *gracious man* is perished out of the earth: and *there is* none upright among *mankind*: they all lie in wait for blood; they hunt every man his brother with a net.

3 That they may do ^oevil with both hands earnestly, the prince *asketh for a reward*, and *the judge judgeth* for a *bribe*; and the great *man*, he uttereth *the mischief of his soul*: so *the prince and the judge weave it together*.

4 The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: *the day of punishment foretold by the watchman* and thy visitation cometh; now shall be their perplexity.

5 *Put ye no faith in* a friend, *neither put* ye not confidence in a guide: keep the *openings* of thy mouth from her that lieth in thy bosom.

6 For the son ^odishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

the man of wisdom shall see Thy name = [such as would have] true stability (or safety) will regard Thy name. The Mugah Codex, quoted in the *Massorah* (Ap. 30), reads: "such as revere".

wisdom. Heb. *tushiyah*. See note on Prov. 2. 7.

Thy. The Sept. reads: "and He (the LORD) will save such as revere His name".

rod. Heb. *matteh* = staff (for support or chastisement). Not the same word as in 5. 1; 7. 14. Either put by Fig. *Metonymy* (of Cause), Ap. 6, for the chastisement inflicted, or supply the *Ellipsis* thus: "hear ye the rod, and [Him] Who hath appointed [the chastisement]." The suffix of the verb, "it", is fem.; while "rod" is masc. Therefore we may supply "chastisement" (Heb. *tokahath*), which is fem.

6: 10-16. CONTROVERSY.

10-12. Incrimination. Fraud and Deceit.

13-15. Judgment. Desolation.

16-. Incrimination. Omri and Ahab.

-16. Judgment. Desolation.

10 wickedness . . . wicked = lawlessness . . . lawless. Heb. *rasha'*.

the scant measure, &c. Note the word "abominable" below. In this form, only in Prov. 22. 14. **measure** = ephah. See Ap. 51. III. 3 (5).

abominable. Ref. to Pent. Out of six words thus rendered, Heb. *za'am* is chosen in Num. 28. 7, 8, 8, "defied" = abhorred. It occurs only eight times elsewhere. Ap. 92.

11 them. Supply [her]: i.e. the wicked city.

the wicked balances. Heb. balances of wickedness. Ref. to Pent. (Deut. 25. 13-16). Ap. 92.

13 will I make thee sick. Ref. to Pent. (Lev. 26. 16).

14 Thou shalt eat, &c. Ref. to Pent. (Lev. 26. 26).

thy casting down = thy dissatisfaction or emptiness. Heb. *yeshach*. Occurs only here.

shall be in the midst of thee = [shall remain] in thee.

take hold. Some codices, with one early printed edition (Rabbinic, marg), read "take possession".

15 Thou shalt sow, &c. Ref. to Pent. (Deut. 28. 38-40).

sweet wine. Heb. *tiros*. Ap. 27. II. **wine.** Heb. *yayin*. Ap. 27. I.

16 the statutes. Heb. *hukkoth* = in a religious sense (Lev. 20. 8. 2 Kings 17. 34. Jer. 10. 3).

of Omri. Cp. 1 Kings 16. 31, 32, as to the worship of Baal.

kept = strictly kept. Cp. Hos. 5. 4.

the house of Ahab. Cp. 1 Kings 16. 30. &c.; 21. 25, 26. See Ap. 65.

that I should make, &c. Ref. to Pent. (Deut. 28. 37).

7: 1-10. LAMENTATION.

1-4. Evils lamented.

5, 6. Remedies. Vain.

7. Remedy. True.

8-10. Evils endured.

1 soul. Heb. *nephesh*. Ap. 13.

2 good = gracious.

men = mankind. Heb. *'adam*. Ap. 14. I.

3 evil. Heb. *ra'a'*. Ap. 44. VIII.

asketh = asketh [for a reward]. Ref. to Pent. (Deut. 16.19). Ap. 92. Cp. 3. 11. Hos. 4. 18. **the judge asketh** = the judge [judgeth], &c. Fig. complex *Ellipsis*. Cp. 3. 11. Isa. 1. 23. **reward** = bribe.

his mischievous desire = the mischief of his soul. Heb. *nephesh*. Ap. 13. Cp. 3. 9-11. **they:** i.e. the prince and the judge.

wrap it up = weave it together. Occurs only here.

it. Heb. suffix is fem., so we must supply a fem. noun: e. g. *zimmah* = wicked purpose, or mischievous device. Isa. 32. 7.

4 the day of thy watchmen. Put by Fig. *Metonymy* (of Adjunct), Ap. 6: i.e. the day [of punishment] foretold by thy watchmen. **5 Trust ye not** = Put ye no faith in. Heb. *'aman*. See Ap. 69. III. **put ye not confidence in.** Heb. *batah*. See Ap. 69. I. So the Western Massorites. The Eastern, with three early printed editions, Sept., Syr., and Vulg, read "neither put", &c. Quoted in Matt. 10. 35, 36; Luke 12. 53. **doors** = entrances, or openings.

6 dishonoureth, &c. Ref. to Pent. (Ex. 20. 12. Dent. 5. 16). Ap. 92. **men.** Heb. pl. of *'enosh*. Ap. 14. III. Verse 6 does not end "abruptly", nor does there "yawn a century". Verse 7 gives the true remedy in contrast with the vain remedies of vv. 5, 6.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 Rejoice not against me, O mine enemy: ^owhen I fall [into calamity], I shall arise; when I sit in darkness, the LORD shall be a light unto me.

9 I will bear the *punishment* of the LORD, because I have ^osinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall look unto His righteous vindication.

10 So shall she who had been mine enemy shall see it, and shame shall cover her which said unto me, "Where is the LORD thy God?" mine eyes shall ^olook unto her: now shall she be trodden down as the mire of the streets.

11 In the day that thy walls are to be built, in that day shall the *boundary become extended*.

12 In that day also one shall come home even to thee from ^oAssyria, and from the cities of Matzor [Egypt], and from the fortress even to the Euphrates, and from sea to sea, and from mountain to mountain.

13 But first ^othe land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 Then Micah prayed, and said: O Jehovah shepherd Thou Thy People with Thy ^orod, the flock of Thine heritage, dwell thou [the flock] alone in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the age-past times.

15 ^oAccording to the days of thy coming out of the land of Egypt ^owill I shew unto him marvellous things.

16 The nations shall see and be confounded at all their might: they shall ^olay their hand upon their mouth, and their ears shall be deaf.

17 They shall ^olick the dust like a serpent, they shall come quaking of their fastnesses like ^oworms of the earth: they shall be afraid of the LORD our God, and shall fear because of Thee.

18 Who is a God like unto Thee, That ^opardoneth perverseness, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in grace.

19 He ^owill turn again, He will have compassion upon us; He will subdue our ¹⁸perverseness; and Thou wilt cast all their sins into the depths of the sea.

20 ^oThou wilt perform the truth to Jacob, and the ¹⁸grace to Abraham, which Thou hast ^osworn unto our fathers from the days of old.

7 the LORD. Heb. Jehovah. Ap. 4. II. See the Structure.

God. Heb. Elohim. Ap. 4. I.

8 when I fall: i.e. into calamity; not into sin. Lit. I have fallen, I have arisen; though I should sit in darkness, Jehovah, &c.

9 indignation. Put by Fig. *Metonymy* (of Cause), Ap. 6. for the punishment which was the result of it. **sinned.** Heb. *chata'*. Ap. 44. i.

behold = look unto. **His righteousness:** i.e. His righteous vindication.

10 Then she, &c. So shall she [who had been] mine enemy: i.e. Assyria (in v. 12).

7: 11-20. CONSOLATION.

11-13. Restoration of Israel.

14. Prayer.

15-17. Subjugation of Israel's enemies.

18-20. Pardon.

11 decree = prescribed limit or boundary. So the Oxford *Gesenius*, p. 349. Cp. Job 26. 10; 38. 10. Prov. 8. 29. Isa. 24. 5. Jer. 5. 22. Heb. *chok*.

be far removed = become distant: i.e. extended. See the Oxford *Gesenius*, p. 935. Heb. *rachak*, as in Isa. 26. 15. Note the Fig. *Paronomasia* (Ap. 6.), *yir'chok*.

12 he = one. But a special various reading called *Sevir* (Ap. 34.), reads "they": i.e. thine exiles. come = come home; as in 1 Sam. 11. 5. Ps. 45. 15. Prov. 2. 10: or, into blessing; as in Ps. 69. 27. Nothing has

"fallen out" of the text! **Assyria.** See the "enemy", v. 10.

the fortified cities = the cities of Matzor (i.e. the fortress) put for Egypt. Cp. Isa. 19. 6; 37. 25.

the river. Put by Fig. *Synecdoche* (of Genus), Ap. 6. for the Euphrates. Also the Fig. *Antonomasia*.

13 Notwithstanding: i.e. But first, or before this.

the land, &c. Ref. to Pent. (Lev. 26. 33, the same word).

14 Feed, &c. Note here, the prayer of Micah. Supply the *Ellipsis*: "[Then Micah prayed, and said: O Jehovah] Feed Thy People", &c.

Feed = shepherd Thou (masc).

rod. Heb. *shebet*, as in 5. 1; not as in 6. 9. Here it is the token of rule.

which dwell, &c. = dwell thou (fern.): i.e. the "flock". Heb. *tz'on* (com. gender).

solitarily = alone. Ref. to Pent. (Num. 23. 9. Deut. 33. 28). Ap. 92.

as in the days of old = as in the age-past times: so shall be the yet future day of Israel's consolation; not Micah's day, when Israel was in possession of Bashan, &c. No ground, therefore, for dating this prayer in "the latest period of Israel's history, the days of Haggai and Zechariah", as alleged.

15 According, &c. Verses 15-17 are Jehovah's answer as to the subjugation of Israel's enemies. Ref. to Pent. See note on 6. 4. Ap. 92. Not the continuation of Micah's prayer.

will I shew unto him. Ref. to Pent. (Ex. 34. 10).

16 lay their hand, &c Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for silence, of which it was the token their ears. Some codices, with four early printed and sign. See Job 21. 5; 29. 9; 40. 4.

their ears. Some codices, with four early printed editions, read "and their".

17 lick the dust. Put by Fig. *Metonymy* (of Adjunct), for the utmost humiliation, as in Gen. 3. 14. Cp. Ps. 72. 9. Isa. 49. 23.

move = come quaking. **holes = fastnesses.** Heb. *misgereth*.

worms. Ref. to Pent. (Deut. 32. 24, the same word). Occurs only in these two places. **18 pardoneth iniquity.** Ref. to Pent. (Ex. 34. 7).

iniquity = perverseness. Heb. *'avah.* **mercy = lovingkindness, or grace.**

19 will turn again. Cp. Hos. 14. 8.

20 Thou wilt perform, &c. Quoted in Luke 1. 72, 73.

sworn unto our fathers. Ref. to Pent. (Gen. 50. 24. &c.). Ap. 92. See Ps. 105. 9, 10, 42,