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COMMENTARY ON THE WHOLE BIBLE

Micah

by Matthew Henry

To the Students of the Words, Works and Ways of God:

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AN EXPOSITION, WITH PRACTICAL OBSERVATIONS, OF

THE PROPHECY OF

MICAH

We shall have some account of this prophet in the first verse of the book of his prophecy; and therefore shall here only observe that, being contemporary with the prophet Isaiah (only that he began to prophesy a little after him), there is a near resemblance between that prophet's prophecy and this; and there is a prediction of the advancement and establishment of the gospel-church, which both of them have, almost in the same words, that out of the mouth of two such witnesses so great a word might be established. Compare ~~2002~~ Isaiah 2:2, 3, with ~~3001~~ Micah 4:1, 2. Isaiah's prophecy is said to be concerning *Judah and Jerusalem*, but Micah's concerning *Samaria and Jerusalem*; for, though this prophecy be dated only by the reigns of the kings of Judah, yet it refers to the kingdom of Israel, the approaching ruin of which, in the captivity of the ten tribes, he plainly foretels and sadly laments. What we find here in writing was but an abstract of the sermons he preached during the reigns of three kings. The scope of the whole is,

I. To convince sinners of their sins, by setting them in order before them, charging both Israel and Judah with idolatry, covetousness, oppression, contempt of the word of God, and their rulers especially, both in church and state, with the abuse of their power; and also by showing them the judgments of God ready to break in upon them for their sins.

II. To comfort God's people with promises of mercy and deliverance, especially with an assurance of the coming of the Messiah and of the grace of the gospel through him. It is remarkable concerning this prophecy, and confirms its authority, that we find two quotations out of it made publicly upon very solemn occasions, and both referring to very great events.

1. One is a prediction of the destruction of Jerusalem (3:12), which we find quoted in the Old Testament, by *the elders of the land* (~~2077~~ Jeremiah 26:17, 18), in justification of Jeremiah, when he foretold the judgments of

God coming upon Jerusalem, and to stay the proceedings of the court against him. “Micah (say they) foretold that *Zion should be ploughed as a field*, and Hezekiah did not put him to death; why then should we punish Jeremiah for saying the same?”

2. Another is a prediction of the birth of Christ (5:2) which we find quoted in the New Testament, by the *chief priests and scribes of the people*, in answer to Herod's enquiry, *where Christ should be born* (~~4018~~ Matthew 2:5, 6); for still we find that to him bear all the prophets witness.