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COMMENTARY

COMMENTARY ON
MICAH

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 MICAH

MICAH, the Morasthite, or of Moresa, a village near the city Eleutheropolis, in the southern part of Judah, is the *sixth* in order of the *twelve* minor prophets. He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah, for about *fifty* years. Some have confounded him with Micaiah, son of Imlah, who lived in the kingdom of the ten tribes, under the reign of Ahab.

The spurious Dorotheus says that Micah was buried in the burying-place of the Anakim, whose habitation had been at Hebron, and round about it. This prophet appeared almost at the same time with Isaiah, and has even borrowed some expressions from him. Compare ^{<2311D>}**Isaiah 2:2** with ^{<3300E>}**Micah 4:1**, and ^{<3415>}**Isaiah 41:15** with ^{<30413>}**Micah 4:13**.

The prophecy of Micah contains but *seven* chapters. He foretells the calamities of Samaria, which was taken by Shalmaneser, and reduced to a heap of stones. Afterwards he prophesies against Judah, and declares the troubles that Sennacherib should bring upon it under the reign of Hezekiah. Then he declaims against the iniquities of Samaria. He foretells the captivity of the *ten* tribes, and their return into their own country. The *third* chapter contains a pathetic invective against the princes of the house of Jacob, and the judges of the house of Israel; which seems levelled against the chief of the kingdom of Judah, the judges, the magistrates, the priests, the false prophets, &c. He upbraids them with their avarice, their injustice, and falsehood; and tells them they will be the occasion that Jerusalem shall be reduced to a heap of rubbish, and the mountain of the temple shall be as a forest. We are informed, ^{<2318>}**Jeremiah 26:18, 19**, that this prophecy was pronounced in the reign of Hezekiah; and that it saved Jeremiah from death.

After these terrible denunciations, Micah speaks of the reign of the Messiah, and of the establishment of the Christian Church. And as the peaceable times which succeeded the return from the Babylonish captivity, and which were a figure of the reign of the Messiah, were disturbed by a tempest of a short continuance, Micah foretold it in such a manner as agrees very well with what Ezekiel says of the war of Gog against the

Jews. Micah speaks in particular of the birth of the Messiah; that he was to be born at Bethlehem; and that his dominion was to extend to the utmost parts of the earth. He says that God should raise *seven* shepherds, who should reign by the sword over Assyria, and in the land of Nimrod; which Calmet explains of Darius, son of Hystaspes; and of the *seven* confederates that killed the magian, and who possessed the empire of the Persians, after the extinction of the family of Cyrus. The *fifth* chapter, from ^{<3387>}**Micah 5:7** to the end, describes the flourishing estate of the Jews in their own country, from the reign of Darius, and after the Maccabees; yet in such a manner, that he mingles several things in it that can apply only to the Church of Jesus Christ.

The two last chapters of Micah contain, first, a long invective against the iniquities of Samaria: then he foretells the fall of Babylon; the re-establishment of the cities of Israel; the greatness of the country possessed by the Israelites; their happiness; the graces wherewith God will favour them; and all this in such lofty terms, that they chiefly agree with the Christian Church. St. Jerome says that Micah was buried at Morasthi, ten furlongs from Eleutheropolis; and Sozomenes says that his tomb was revealed to Zebennus, bishop of Eleutheropolis, under the reign of Theodosius the Great. He calls the place of his burial Beretsate, which is probably the same as Morasthi, ten furlongs from Eleutheropolis.

Bishop *Newcome* observes that Micah was of the kingdom of Judah, as he only makes mention of kings who reigned over that country. It is supposed that he prophesied farther on in the reign of Hezekiah than Hosea did; although ^{<3385>}**Micah 5:5** was written before the captivity of the ten tribes, which happened in the *sixth* year of Hezekiah. It is plain from ^{<3301>}**Micah 1:1, 5, 9, 12, 13**, that he was sent both to Israel and Judah. Like Amos and Hosea, he reproveth and threatens, with great spirit and energy, a corrupt people. See ^{<3301>}**Micah 2:1-3, 8-10; 3:2-4; 6:10-12; 7:2-4**. And, like Hosea, he inveighs against the princes and prophets with the highest indignation. See ^{<3385>}**Micah 3:5-7, 9-12; 7:3**. The reader will observe that these similar topics are treated of by each prophet with remarkable variety, and copiousness of expression.

Some of his prophecies are distinct and illustrious ones, as ^{<3312>}**Micah 2:12, 13; 3:12; 4:1-4, 10; 5:2-4; 6:13; 7:8-10**.

We may justly admire the *elegance* of his diction:—

3012 Micah 2:12. — “I will surely gather, O Jacob, all of thee:
I will surely assemble the residue of Israel.
I will put them together as sheep of Bozra,
As a flock in the midst of their fold:
They shall make a tumult from the multitude of men.

13. — He that forceth a passage is come up before them: They have forced a passage, and have passed through the gate; and are gone forth by it: And their King passeth before them, even Jehovah at the head of them.”

3001 Micah 4:1. — “But it shall come to pass, in the latter days,
That the mountain of the temple of Jehovah shall be
Established on the top of the mountains,
And it shall be exalted above the hills;
And the people shall flow into it:

2. — And many nations shall go, and shall say,
Come, and let us go up unto the mountain of Jehovah,
And unto the temple of the God of Jacob:
That he may teach us of his ways, and that we may walk in his paths.
For from Sion shall go forth a law,
And the word of Jehovah from Jerusalem.

3. — And he shall judge between many people,
And he shall convince strong nations afar off:
And they shall beat their swords into ploughshares,
And their spears into pruninghooks:
Nation shall not lift up sword against nation,
Neither shall they any longer learn war.”

His *animation*, **3001 Micah 1:5**, lines 3, 4:—

*“What is the transgression of Jacob?—is it not that of Samaria?
And what are the high places of Judah?—are they not those of Jerusalem?”*

3009 Micah 4:9. — “And now why dost thou cry out loudly? Is there no king in thee? Hath thy counsellor perished? For pangs have seized thee, as a woman in travail.”

There are few beauties of composition of which examples may not be found in this prophet. For *sublimity* and *impressiveness* in several places,

he is unrivalled. The *Lord's controversy*, ^{<3001>}**Micah 6:1-8**, is equal to any thing even in the prophet Isaiah. It has a powerful effect on every attentive reader.

His *strength* of expression:—

^{<3001>}**Micah 1:6.** — “Therefore will I make Samaria a heap of the field, a place for the plantings of a vineyard: And I will pour down her stones into the valley, and I will discover her foundations.”

3:2. — “Ye who hate good and love evil:
Who pluck their skin from off them,
And their flesh from off their bones.

3:3. — Who have also eaten the flesh of my people,
And have flayed their skin from off them,
And have broken their bones;
And have divided them asunder, as flesh in the pot:
And as meat within the caldron.”

7:1. — “Wo is me; for I am become As the gatherers of late figs, as the gleaners of the vintage. There is no cluster to eat: My soul desireth the first-ripe fig.

2. — The good man is perished from the land,
And there is none upright among men.
All of them lie in wait for blood;
They hunt every man his brother for his destruction.”

His *pathos*:—

^{<3001>}**Micah 1:16.** — “Make thee bald, and cut off thine hair for thy delicate children; Enlarge thy baldness as the eagle; For they are gone into captivity from thee.”

2:4. — “In that day shall a proverb be taken up against you;
And a grievous lamentation shall be made:
Saying, ‘We are utterly laid waste:
He hath changed the portion of my people:
How hath he departed from me,
To bring again him that divided our fields!’”

His *sublimity*:—

<3010>**Micah 1:2.** — “Hear, O ye people, all of you:
Hearken, O land, and all that are therein.
And let the Lord Jehovah be witness against you;
Even the Lord from his holy temple.

3. — For, behold, Jehovah will go forth from his place:
And he will come down, and will tread upon the high places of the
earth.

4. — And the mountains shall be molten under him;
And the valleys shall cleave asunder;
As wax before the fire,
As waters poured down a steep place.”

<3010>**Micah 6:1.** — “Hear ye now what Jehovah saith:
Arise, contend thou before the mountains;
And let the hills hear thy voice.”

7:15. — “The nations shall see, and shall be confounded because of
their might: They shall lay their hand upon their mouth; their ears
shall be deaf.

17. — They shall lick the dust as the serpent; As the creeping
things upon the earth, they shall tremble from their close places:
Because of Jehovah our God, they shall stand in we; and they shall
fear because of thee.”

THE BOOK OF THE PROPHET MICAH

Chronological Notes relative to this Book

- Year from the Creation, according to Archbishop Usher, 3254.
- Year of the Julian Period, 3964.
- Year since the Flood, 1598.
- Year from the vocation of Abram, 1171.
- Year since the first celebration of the Olympic games in Elis by the Idæi Dactyli, 704.
- Year from the destruction of Troy, according to the general computation of chronologers, 434.
- Year since the commencement of the kingdom of Israel, by the Divine appointment of Saul to the regal dignity, 346.
- Year from the foundation of Solomon's temple, 262.
- Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 226.
- Year since the restoration of the Olympic games at Elis by Lycurgus, Iphitus, and Cleosthenes, 135.
- Year from the foundation of the kingdom of Macedon by Caranus, 65.
- Year from the foundation of the kingdom of Lydia by Ardysus, 49.
- All before this reign concerning Lydia is entirely fabulous.
- Year since the conquest of Corebus at Olympia, usually called the first Olympiad, 27.
- Third year of the *seventh* Olympiad.
- Year before the building of Rome, according to the Varronian computation, 4.
- Year from the building of Rome, according to Cato and the Fasti Consulares, 3.
- Year from the building of Rome, according to Polybius the historian, 2.
- Year before the building of Rome, according to Fabius Pictor, 2.
- Year before the commencement of the era of Nabonassar, 2.
- Year before the birth of Christ, 746.

- Year before the vulgar era of Christ's nativity, 750.
- Cycle of the Sun, 16.
- Cycle of the Moon, 12.
- Twenty-first year of Theopompus, king of Lacedæmon, of the family of the Proclidæ.
- Twenty seventh year of Polydorus, king of Lacedæmon, of the family of the Eurysthenidæ.
- Twelfth year of Alyattes, king of Lydia.
- Fifth year of Charops, the first decennial archon of the Athenians.
- Fourth year of Romulus, the first king of the Romans.
- Tenth year of Pekah, king of Israel.
- Ninth year of Jothan, king of Judah.

CHAPTER 1

The prophet begins with calling the attention of all people to the awful descent of Jehovah, coming to execute his judgments against the kingdoms of Israel and Judah, 1-5; first against Samaria, whose fate the prophet laments on the dress of mourners, and with the doleful cries of the fox or ostrich, 6-8; and then against Jerusalem, which is threatened with the invasion of Sennacherib. Other cities of Judah are likewise threatened; and their danger represented to be so great as to oblige them to have recourse for protection even to their enemies the Philistines, from whom they desired at first to conceal their situation. But all resources are declared to be vain; Israel and Judah must go into captivity, 9-16.

NOTES ON CHAP. 1

Verse 1. The word of the Lord that came to Micah the Morasthite]
For all authentic particulars relative to this *prophet*, see the *preface*.

In the days of Jotham, Ahaz, and Hezekiah] These *three* kings reigned about threescore years; and Micah is supposed to have prophesied about *forty* or *fifty* years; but no more of his prophecies have reached posterity than what are contained in this book, nor is there any evidence that any more was written. His time appears to have been spent chiefly in *preaching* and *exhorting*; and he was directed to write those parts only that were calculated to profit succeeding generations.

Verse 2. Hear, all ye people] The very commencement of this prophecy supposes *preceding* exhortations and predictions.

Hearken, O earth] *xra arets*, here, should be translated *land*, the country of the Hebrews being only intended.

And let the Lord God be Witness] Let him who has sent me with this message be witness that I have delivered it faithfully; and be a witness against you, if you take not the warning.

The Lord from his holy temple.] The place where he still remains as your King, and your Judge; and where you profess to pay your devotions. The temple was yet standing, for Jerusalem was not taken for many years after this; and these prophecies were delivered before the captivity of the *ten* tribes, as Micah appears to have been sent both to Israel and to Judah. See ^{<3010>}**Micah 1:5-9, 12, 13.**

Verse 3. For, behold, the Lord cometh forth] See this clause, ^{<3043>}**Amos 4:13.** He represents Jehovah as a mighty conqueror, issuing from his pavilion, stepping from mountain to mountain, which rush down and fill the valleys before him; a consuming fire accompanying him, that melts and confounds every hill and dale, and blends all in universal confusion. God is here represented as doing that *himself* which other conquerors do by the multitude of their hosts; levelling the mountains, filling some of the valleys, and digging for waters in others, and pouring them from hills and dales for the use of the conquering armies, by pipes and aqueducts.

And why is all this mighty movement? ^{<3010>}**Micah 1:5.** “For the transgression of Jacob is all this, and for the sins of the house of Israel.”

Verse 5. What is the transgression of Jacob?] Is it not something extremely grievous? Is it not that of *Samaria*? Samaria and Jerusalem, the chief cities, are infected with *idolatry*. Each has its *high places*, and its *idol worship*, in opposition to the worship of the true God. That there was *idolatry* practiced by the *elders of Israel*, even in the temple of Jehovah, see ^{<3010>}**Ezekiel 8:1**, &c. As the royal cities in both kingdoms gave the *example* of gross idolatry, no wonder that it spread through the whole land, both of Israel and Judah.

Verse 6. I will make Samaria] I will bring it to desolation: and, instead of being a royal city, it shall be a *place for vineyards*. *Newcome* observes, that Samaria was situated on a hill, the right soil for a vineyard.

I will discover the foundations thereof.] I will cause its walls and fortifications to be razed to the ground.

Verse 7. All the hires thereof shall be burned] Multitudes of women gave the money they gained by their public *prostitution* at the temples for the support of the priesthood, the ornamenting of the walls, altars, and images. So that these things, and perhaps several of the images themselves, were literally the *hire of the harlots*: and God threatens here to deliver all into the hands of enemies who should seize on this wealth, and literally spend it in the *same way* in which it was acquired; so that “to the hire of a harlot these things should return.”

Verse 8. I will make a wailing like the dragons] *Newcome* translates:—

I will make a wailing like the foxes, (or jackals,)

And mourning like the daughters of the ostrich. This beast, the *jackal* or *shigal*, we have often met with in the prophets. Travellers inform us that its *howlings* by night are most lamentable; and as to the *ostrich*, it is remarkable for its *fearful shrieking* and *agonizing groanings* after night. Dr. Shaw says he has often heard them groan as if they were in the greatest agonies.

Verse 9. Her wound is incurable] Nothing shall prevent their utter ruin, for they have filled up the measure of their iniquity.

He is come—even to Jerusalem.] The desolation and captivity of Israel shall first take place; that of Judah shall come after.

Verse 10. Declare ye it not at Gath] Do not let this prediction be known among the *Philistines*, else they will glory over you.

House of Aphrah] Or, *Beth-aphrah*. This place is mentioned ^{<61823>} **Joshua 18:23**, as in the tribe of Benjamin. There is a paronomasia, or play on words, here: rp[hrp[| tybb *bebeith leaphrah aphar*, “Roll thyself in the dust in the house of dust.”

Verse 11. Inhabitant of Saphir] *Sapher*, *Sepphoris*, or *Sephora*, was the strongest place in Galilee.—*Calmet*. It was a city in the tribe of Judah, between Eleutheropolis and Ascalon.—*Houbigant*.

Zaanan] Another city in the tribe of Judah, ^{<61513>} **Joshua 15:13**.

Beth-ezel] A place near Jerusalem, ^{<3846>}**Zechariah 14:5**. Some think that Jerusalem itself is intended by this word.

Verse 12. The inhabitant of Maroth] There was a city of a similar name in the tribe of Judah, ^{<6159>}**Joshua 15:59**.

Verse 13. Inhabitant of Lachish] This city was in the tribe of Judah, ^{<6159>}**Joshua 15:39**, and was taken by Sennacherib when he was coming against Jerusalem, ^{<21813>}**2 Kings 18:13**, &c., and it is supposed that he wished to reduce this city first, that, possessing it, he might prevent Hezekiah's receiving any help from Egypt.

She is the beginning of the sin] This seems to intimate that Lachish was the first city in Judah which received the idolatrous worship of Israel.

Verse 14. Give presents to Moresheth-gath] *Calmet* says that *Moresa* or *Morashti*, and *Achzib*, were cities not far from Gath. It is possible that when Ahaz found himself pressed by *Pekah*, king of Israel, he might have sent to these places for succour, that by their assistance he might *frustrate the hopes of the king of Israel*; and this may be the meaning of "The houses of Achzib shall be a lie to the kings of Israel." In these verses there are several instances of the *paronomasia*. See ^{<33010>}**Micah 1:10**, *rp* [*aphar*, *dust*, and *hrp*] [*aphrah*, the name of the city. ^{<33010>}**Micah 1:11**. *ˆnax tsaan*, the city, and *haxy yatsah*, to go out. ^{<33010>}**Micah 1:13**, *vykl lachish*, the city, and *vkrm rechesh*, the swift beast. ^{<33010>}**Micah 1:14**, *byzka achzib*, the city, and *bzka achzab*, a lie. Such paronomasias were reputed ornaments by the prophets. They occur in Isaiah with great effect. See ^{<23870>}**Isaiah 5:7**.

Verse 15. Yet will I bring an heir unto thee, O—Mareshah] Here is another instance, *vryh haigeresh*, to bring an heir, and *hvrm mareshah*, the city, the name of which signifies *heirship*. And so of the above proper names.

Adullam the glory of Israel.] This was a fenced city in the south of Judah (see ^{<41107>}**2 Chronicles 11:7**) towards the Dead Sea.

There is much obscurity in the concluding verses of this chapter. They undoubtedly refer to the *captivity* of Israel, and to *circumstances of distress*, &c., which are not mentioned in any of the historical books, and therefore their reference and meaning can only be conjectured.

Verse 16. Make thee bald] *Cutting off the hair* was a sign of great distress, and was practised on the death of near relatives; see ^{<30810>}**Amos 8:10**. The desolation should be so great that Israel should feel it to her utmost extent; and the *mourning* should be like that of a mother for the death of her most delicate children.

Enlarge thy baldness as the eagle] Referring to the *mounting* of this bird, when in casting its feathers and breeding new ones, it is very sickly, and its strength wholly exhausted.

They are gone into captivity] This is a prediction of the captivity by Shalmaneser. Samaria, the chief city, is called on to deplore it, as then fast approaching.

MICAH

CHAPTER 2


Here the prophet denounces a wo against the plotters of wickedness, the covetous and the oppressor, 1, 2. God is represented as devising their ruin, 3. An Israelite is then introduced as a mourner, personating his people, and lamenting their fate, 4. Their total expulsion is now threatened on account of their very numerous offences, 5-10. Great infatuation of the people in favour of those pretenders to Divine inspiration who prophesied to them peace and plenty, 11. The chapter concludes with a gracious promise of the restoration of the posterity of Jacob from captivity; possibly alluding to their deliverance from the Chaldean yoke, an event which was about two hundred years in futurity at the delivery of this prophecy, 12, 13.

NOTES ON CHAP. 2

Verse 1. Wo to them that devise iniquity] Who lay *schemes* and *plans* for transgressions; who make it their *study* to find out new modes of sinning; and make these things their *nocturnal* meditations, that, having fixed their plan, they may begin to execute it as soon as it is *light* in the *morning*.

Because it is in the power of their hand.] They think they *may* do whatever they have power and *opportunity* to do.

Verse 2. They covet fields] These are the rich and mighty in the land; and, like Ahab, they will take the vineyard or inheritance of any poor Naboth on which they may fix their covetous eye; so that they take away even the *heritage* of the poor.

Verse 3. Against this family (the Israelites) do I devise an evil] You have *devised* the evil of *plundering* the upright; I will devise the evil to you of *punishment* for your conduct; you shall have your *necks* brought under the yoke of servitude. Tiglath-pileser ruined this kingdom, and transported the people to Assyria, under the reign of Hezekiah, king of Judah; and Micah lived to see this catastrophe. See on  **Micah 2:9.**

Verse 4. Take up a parable against you] Your wickedness and your punishment shall be subjects of common conversation; and a *funeral dirge* shall be composed and sung for you as for the *dead*. The *lamentation* is

that which immediately follows: *We be utterly spoiled*; and ends, *Are these his doings?* ^{<3117>}**Micah 2:7.**

Verse 5. None that shall cast a cord] You will no more have your inheritance divided to you by lot, as it was to your fathers; ye shall neither have fields nor possessions of any kind.

Verse 6. Prophecy ye not] Do not predict any more evils—we have as many as we can bear. We are utterly ruined—shame and confusion cover our faces. The original is singular, and expressive of sorrow and sobbing. Literally, “Do not cause it to rain; they will cause it to rain; they cannot make it rain sooner than this; confusion shall not depart from us.” To rain, often means to *preach*, to *prophecy*; ^{<3146>}**Ezekiel 20:46; 21:2;** ^{<3176>}**Amos 7:16;** ^{<1512>}**Deuteronomy 32:2;** ^{<1822>}**Job 29:22;** ^{<1118>}**Proverbs 5:3, &c.**

The last line Bp. *Newcome* translates, “For he shall not remove *from himself* reproaches;” and paraphrases, “The true prophet will subject himself to public disgrace by exercising his office.”

Verse 7. Is the Spirit of the Lord straitened?] This is the complaint of the Israelites, and a part of the lamentation. Doth it not speak by other persons as well as by Micah? Doth it communicate to us such influences as it did formerly? Is it true that these evils are threatened by that Spirit? Are these his doings? To which Jehovah answers, “Do not my words do good to him that walketh uprightly?” No upright man need fear any word spoken by me: my words to such yield instruction and comfort; never dismay. Were ye upright, ye would not complain of the words of my prophets. The last clause may be translated, “Walking with him that is upright.” The upright man walks by the word; and the word walks *with* him who walks *by* it.

Verse 8. My people is risen up as an enemy] Ye are not only opposed to me, but ye are enemies to each other. Ye rob and spoil each other. Ye plunder the peaceable passenger; depriving him both of his *upper* and *under* garment; ye *pull off the robe* from those who, far from being spoilers themselves, *are averse from war.*

Verse 9. The women of my people] Ye are the cause of the women and their children being carried into captivity—separated from their pleasant habitations, and from my temple and ordinances—and from the blessings of the covenant, which it is my *glory* to give, and theirs to receive. These two

verses may probably relate to the war made on Ahaz by Rezin, king of Syria, and Pekah, king of Israel. They fell suddenly upon the Jews; killed in one day *one hundred and twenty thousand*, and took *two hundred thousand* captive; and carried away much spoil. Thus, they *rose up against them as enemies*, when there was peace between the two kingdoms; spoiled them of their goods, carried away *men, women, and children*, till, at the remonstrances of the prophet *Oded*, they were released. See ^{<4206>}**2 Chronicles 28:6**, &c. Micah lived in the days of Ahaz, and might have seen the barbarities which he here describes.

Verse 10. Arise ye, and depart] Prepare for your captivity; ye shall have no *resting* place here: the very *land is polluted* by your iniquities, and shall vomit you out, and it shall be *destroyed*; and the *destruction* of it shall be great and *sore*.

Some think this is an exhortation to the *godly*, to leave a land that was to be destroyed so speedily.

Verse 11. If a man walking in the spirit and falsehood] The meaning is: If a man who professes to be *Divinely inspired* do *lie*, by prophesying of plenty, &c., then such a person shall be *received* as a *true prophet* by this people. It not unfrequently happens that the Christless worldling, who has got into the priest's office for a maintenance, and who leaves the people undisturbed in their unregenerate state, is better received than the faithful pastor, who proclaims the justice of the Lord, and the necessity of repentance and forsaking sin, in order to their being made partakers of that holiness without which no man shall see God.

Verse 12. I will surely assemble] This is a promise of the restoration of Israel from captivity. He compares them to a flock of sheep rushing together to their fold, the *hoofs* of which make a *wonderful noise* or *clatter*. So when *one hundred* sheep run, *eight hundred* toes or divisions of these *bifed* animals make a clattering noise. This appears to be the image.

Verse 13. The breaker is come up] He who is to give them *deliverance*, and lead them out on the way of their return. He who takes down the *hurdles*, or makes a *gap* in the *wall* or *hedge*, to permit them to pass through. This may apply to those *human agents* that shall permit and order their return. And *Jehovah* being *at their head*, may refer to their final restoration, when the Lord Jesus shall become their leader, they having returned unto him as the shepherd and bishop of their souls; and they and

the Gentiles forming one fold under one shepherd, to go no more out into captivity for ever. Lord, hasten the time!

MICAH

CHAPTER 3

In this chapter the prophet inveighs with great boldness and spirit against the princes and prophets of Judah; and foretells the destruction of Jerusalem as the consequence of their iniquity, 1-12. The last verse was fulfilled to a certain extent by Nebuchadnezzar; but most fully and literally by the Romans under Titus. See Josephus.

NOTES ON CHAP. 3

Verse 1. Hear—O heads of Jacob] The metaphor of the *flock* is still carried on. The *chiefs of Jacob*, and the *princes of Israel*, instead of taking care of the *flocks*, defending them, and finding them pasture, oppressed them in various ways. They are like *wolves*, who *tear the skin of the sheep*, and the *flesh off their bones*. This applies to all unjust and oppressive rulers.

Suetonius tells us, in his *Life of Tiberius*, that when the governors of provinces wrote to the emperor, entreating him to increase the *tributes*, he wrote back: “It is the property of a good *shepherd* to *shear* his sheep, not to *skin* them.” Præsibus onerandas tributo provincias suadentibus rescripsit: BONI PASTORIS esse TONDERE pecus, non DEGLUBERE. This is a maxim which many rulers of the earth do not seem to understand.

Verse 4. Then shall they cry] When calamity comes upon these oppressors, they shall cry for deliverance: but *they shall not be heard*; because, in their unjust exactions upon the people, they went on ruthlessly, and would *not hear* the cry of the oppressed.

Verse 5. That bite with their teeth] That eat to the full; that are well provided for, and as long as they are so, prophesy smooth things, and cry, *Peace!* i.e., Ye shall have nothing but peace and prosperity. Whereas the true prophet, “who putteth not into their mouths,” who makes no provision for their evil propensities, “they prepare war against him.” חמך ל מ וי [wvdq kiddeshu alaiu milchamah, “They *sanctify a war* against him.” They call on all to help them to put down a man who is speaking evil of the *Lord’s people*; and predicting the destruction of *his temple*, and *Israel his inheritance*.

Verse 6. Night shall be unto you] Ye shall have no *spiritual light*, nor will God give you any revelation of his will.

The sun shall go down over the prophets] They prospered for a while, *causing the people to err*; but they shall also be carried into captivity, and then the sun of their prosperity shall go down for ever, and the very *day* that gives *light* and comfort to others, shall be *darkness* and calamity to them.

Verse 7. Shall the seers be ashamed] For the *false visions* of comfort and prosperity which they pretended to see.

And the diviners confounded] Who pretended to foretell future prosperity; for they themselves are now *thrall'd* in that very *captivity* which the true prophets foretold, and which the false prophets said should not happen.

Verse 8. But—I am full of power] Here is the character of the true prophet. *He is filled*, all his soul is occupied with power, **j k** *coach*, with heavenly energy; *by the Spirit of the Lord*, the fountain of all truth and might; *and of judgment*, which enables him to make a proper discernment between the precious and the vile; *and of might*, **hrwbg** *geburah*, prevalent power, against which vice shall not be able to prevail, and before which iniquity shall not be able to stand: but all shall fall together, and be confounded.

Verse 9. Hear this] An appeal similar to that in **<330B>Micah 3:1**.

Verse 10. They build up Zion with blood] They might cry out loudly against that butchery practised by Pekah, king of Israel, and Pul coadjutor of Rezie, against the Jews. See on **<330B>Micah 2:9**. But these were by no means clear themselves; for if they *strengthened the city*, or *decorated the temple*, it was by the produce of their *exactions* and *oppressions* of the people.

I do not know a text more applicable than this to *slave-dealers*; or to any who have *made their fortunes* by such *wrongs* as affect the *life* of man; especially the former, who by the gains of this diabolic traffic have *built houses*, &c.; for, following up the prophet's *metaphor*, the *timbers*, &c., are the *bones* of the hapless Africans; and the *mortar*, the blood of the defenceless progeny of Ham. What an account must all those who have any

hand in or profit from this detestable, degrading, and inhuman traffic, give to Him who will shortly judge the quick and dead!

Verse 11. The heads thereof judge for reward] This does not apply to the *regular law officers*, who have their proper *salaries* for giving up their whole time and attention to the conscientious discharge of the duties of their office; but to those who take a *reward*, who take BRIBES, for the perversion of justice; who will decide in favour of those from whom they get the *greatest reward*.

The prophets—divine for money] These are evidently the false prophets; for none, professing to be sent by God, used any kind of *divination*.

Yet will they lean upon the Lord] They will prescribe fasts and public thanksgivings, while not one sin is repented of or forsaken, and not one public grievance is redressed.

Is not the Lord among us?] Here is his *temple*, here are his *ordinances*, and here are his *people*. Will he leave these? Yes, he will abandon the whole, because all are *polluted*.

Verse 12. Therefore shall Zion—be ploughed as a field] It shall undergo a variety of reverses and sackages, till at last *there shall not be one stone left on the top of another, that shall not be pulled down*; and then a *plough* shall be drawn along the site of the walls, to signify an irreparable and endless destruction. Of this ancient custom *Horace* speaks, *Odar. lib. i., Od. 16, ver. 18.*

*Altis urbibus ultimæ
Stetere causæ cur perirent
Funditus, imprimeretque muris
Hostile aratrum exercitus insolens*

*“From hence proud cities date their utter falls;
When, insolent in ruin, o’er their walls
The wrathful soldier drags the hostile plough,
That haughty mark of total overthrow.”*

FRANCIS.

Thus did the *Romans* treat Jerusalem when it was taken by *Titus*. *Turnus Rufus*, or as he is called by St. Jerome, *Titus Arinius Rufus*, or *Terentius Rufus*, according to *Josephus*, caused a plough to be drawn over all the courts of the temple to signify that it should never be rebuilt, and the place

only serve for *agricultural* purposes. See Clarke's note on "~~4042~~ **Matthew 24:2**". Thus *Jerusalem became heaps*, an indiscriminate mass of ruins and rubbish; and *the mountain of the house*, Mount Moriah, on which the temple stood, became so much neglected after the total destruction of the temple, that it soon resembled the *high places of the forest*. What is said here may apply also, as before hinted, to the ruin of the temple by Nebuchadnezzar in the last year of the reign of Zedekiah, the last king of the Jews.

As the *Masorettes*, in their division of the Bible, reckon the *twelve minor prophets* but as *one book*, they mark this verse, (~~3312~~ **Micah 3:12**,) the *MIDDLE verse* of these prophets.

MICAH

CHAPTER 4

In the commencement of this chapter we have a glorious prophecy of the establishment and prosperity of the Messiah's kingdom; its peaceful character, increasing spiritual and political influence, ultimate universality, and everlasting duration, 1-4. Then breaks in a chorus of his people declaring their peculiar happiness in being members of his kingdom, 5. The prophet resumes the subject; predicts the restoration and future prosperity of Israel, 6-8; and exhorts them not to be discouraged at their approaching captivity, as they should in due time not only be delivered from it, but likewise be victorious over all their enemies, 9-13. These last verses, which evidently contain a prediction of the final triumph of Christianity over every adversary, have been applied to the conquests of the Maccabees; but the character and beneficial results of their military exploits, as far as we have any account of them, correspond but in a very faint degree to the beautiful and highly wrought terms of the prophecy. The first three verses of this chapter are very similar to the commencement of the second chapter of Isaiah; and the fourth, for beauty of imagery and elegance of expression, is not unworthy of that prophet.

NOTES ON CHAP. 4

Verses 1. - 4. But in the last days it shall come to pass] These *four* verses contain, says Bp. *Newcome*, a prophecy that was to be fulfilled by the coming of the Messiah, when the Gentiles were to be admitted into covenant with God, and the apostles were to preach the Gospel, beginning at Jerusalem, ^{<2247>}**Luke 24:47;** ^{<40214>}**Acts 2:14,** &c., when Christ was to be the spiritual Judge and King of many people, was to convince many nations of their errors and vices, and was to found a religion which had the strongest tendency to promote peace. Bp. *Lowth* thinks that "Micah took this passage from Isaiah;" or the Spirit may have inspired both prophets with this prediction; or both may have copied some *common original*, the words of a prophet well known at that time. The variations (few and of little importance) may be seen in the notes on the parallel passages, ^{<2300>}**Isaiah 2:2,** &c.; to which the reader is requested to refer.

Verse 4. Under his vine and under his fig tree] A proverbial expression, indicative of perfect peace, security, and rural comfort. See on ^{<2300>}**Isaiah 2:1.** This verse is an addition to the prophecy as it stands in Isaiah.

Verse 5. Every one in the name of his god] This shall be the state of the Gentile world; but after the captivity, the Jews walked in the name of Jehovah alone; and acknowledge no other object of religious worship to the present day.

Verse 6. Will I assemble her that halteth—driven out—afflicted]

Under these epithets, the state of the Jews, who were to be gathered into the Christian Church, is pointed out. They *halted* between the true God and idols; they were *driven out* into captivity, because of this idolatry; and they were variously *afflicted*, because they would not return unto the Lord that bought them.

Verse 7. Her that halted a remnant] I will preserve them as a distinct people after their return from captivity, for the farther purposes of my grace and mercy.

And the Lord shall reign over them in Mount Zion] The *Chaldee* is remarkable here, and positively applies the words to the Messiah: “But thou, O Messiah, of Israel, who art hidden because of the sins of the congregation of Zion, the kingdom shall come unto thee.”

Verse 8. O tower of the flock] I think the temple is meant, or Jerusalem; the place where the *flock*, the whole *congregation* of the people assembled to worship God. *Newcome* retains the Hebrew word **rd[eder**, a tower in or near *Beth-lehem*, ^{<01321>}**Genesis 35:21** or, as some think, a tower near the *sheep-gate* in Jerusalem, I believe Jerusalem, or the temple, or both, are meant; for these were considered *the strong-hold of the daughter of Zion*, the fortress of the Jewish people.

Even the first dominion] What was this? The Divine *theocracy* under Jesus Christ; this former, this *first dominion*, was to be restored. Hence the angel called him *Immanuel*, God with us, ruling among us.

Verse 9. Is there no King in thee?] None. And why? Because thou hast rejected Jehovah thy king.

Is thy counsellor perished?] No: but thou hast rejected the words and advices of the prophets.

Pangs have taken thee] He is speaking of the desolations that should take place when the Chaldeans should come against the city; and hence he says, “Thou shalt go to Babylon;” ye shall be cast out of your own land, and sent

slaves to a foreign country, He represents the people under the notion of a *woman in travail*.

Verse 10. There shalt thou be delivered] There God shall meet thee; and by redeeming thee from thy captivity, bringing thee back to thine own land, and finally converting thee unto himself, shall deliver thee from the *burden* of grief and wo which thou now bearest, and under which thou dost groan.

Verse 11. Many nations are gathered against thee] The Chaldeans, who were composed of many nations. And, we may add, all the surrounding nations were their enemies; and rejoiced when the Chaldean army had overthrown Jerusalem, destroyed the temple, and led the people away captive.

Let her be defiled] This was their cry and their wish: Let Jerusalem be laid as *low* as she can be, like a thing *defiled* and *cast away* with abhorrence; that *their eyes might look upon Zion* with scorn, contempt, and exultation.

Verse 12. But they know not the thoughts of the Lord] These think that God has utterly rejected his people, and they shall have a troublesome neighbour no more: but this is not his design; he will afflict them for a time; but these, the enemies of his people, he will gather as *sheaves* into the *threshing-floor*, there to be trodden, and the wheel to go over them. This is the *counsel*, the *purpose of God*, which these do not understand. The persons here referred to are not only the *Chaldeans* which were threshed by the *Persians* and *Medes*; but the Idumeans, Ammonites, Moabites, and Philistines, which the Jews afterwards subdued.

Verse 13. Arise and thresh, O daughter of Zion] This refers to the subject of the preceding verse. When God shall have *gathered together* all thy enemies, as into the *threshing-floor*, he will give thee *commission* and *power* to get a complete victory over them, and reduce them to servitude. And that thou mayest be able to do this, he will be on thy side as a powerful helper; here signified by the metaphors, *iron horns*, and *brazen hoofs*. Thou shalt have *power*, *authority*, and *unconquerable strength*; for thine enemies shall be no more against thee than the *corn* against *oxen* shod with *brass*, or a puny animal against the horn of a fierce *bull* tipped with *iron*.

I will consecrate their gain unto the Lord] What they have taken from thee in the way of spoil shall be restored; and again consecrated unto the

service of him who will show himself to be *the Lord*, the Supreme Governor of the *whole earth*. Was not this prediction fulfilled when Cyrus gave the Jews permission to return to their own land, and gave them back the sacred vessels of the temple which Nebuchadnezzar had carried away? The Maccabees and their successors recovered much of the booty of which the neighbouring nations had deprived the Jews; and the *treasure* taken was devoted to Jehovah. The *first* verse of the next chapter should conclude this.

MICAH

CHAPTER 5

This chapter begins, according to the opinion of some commentators, with a prophecy concerning the siege of Jerusalem by Nebuchadnezzar, and the great indignities which Zedekiah should suffer from the Babylonians, 1. We have next a most famous prediction concerning the birthplace of the Messiah, "whose goings forth have been from of old, from EVERLASTING," 2. See ^{<4026>}Matthew 2:6. The Jews obstinately persisting in their opposition to the Messiah, God will therefore give them up into the hands of their enemies till the times of the Gentiles be fulfilled: and then all the posterity of Jacob, both Israel and Judah, shall be converted to the faith of our Lord Jesus Christ, and, along with the Gentiles, be brought into the large and peaceful pastures of this Great Shepherd of the sheep, 3, 4. After this illustrious prophecy, the prophet goes on to foretell the downfall of the Assyrians, by whom are meant the enemies of the Church in general, the type being probably put for the antitype; the miraculous discomfiture of the great Assyrian army in the reign of Sennacherib strongly shadowing forth the glorious and no less miraculous triumphs of Christianity in the latter times, 5, 6. See ^{<23116>}Isaiah 11:16. Some understand this prophecy of Antiochus and the seven famous Maccabees, with their eight royal successors, from Aristobulus to Antigonus; and it is not impossible that these people may be also intended, for we have often had occasion to remark that a prophecy of the Old Testament Scriptures has frequently more than one aspect. The seventh verse was fulfilled by the Jews spreading the knowledge of the true God during their captivity, and so paving the way for the gospel; but will be more signally fulfilled after their conversion and restoration. See ^{<5112>}Romans 11:12-15. The remaining verses contain a prophecy of the final overthrow of all the enemies of pure and undefiled religion, and of the thorough purification of the Church of God from the corruptions of Antichrist, 9-15.

NOTES ON CHAP. 5

Verse 1. O daughter of troops] The Chaldeans, whose armies were composed of *troops* from various nations.

He (Nebuchadnezzar) hath laid siege against us; (Jerusalem;) they shall smite the judge of Israel (Zedekiah) with a rod upon the cheek.] They shall offer him the greatest *indignity*. They slew his sons before his face; and then put out his eyes, loaded him with chains, and carried him captive to Babylon.

Verse 2. But thou, Beth-lehem Ephratah] I have considered this subject in great detail in **Clarke's notes on "^{<4006>}Matthew 2:6"**, to which the reader will be pleased to refer. This verse should begin this chapter; the *first* verse belongs to the preceding chapter.

Bethlehem Ephratah, to distinguish it from another Beth-lehem, which was in the tribe of *Zebulun*, ^{<61915>}**Joshua 19:15**.

Thousands of Judah] The tribes were divided into small portions called *thousands*; as in our country certain divisions of counties are called *hundreds*.

Whose goings forth have been from of old] In every age, from the foundation of the world, there has been some manifestation of the Messiah. He was the hope, as he was the salvation, of the world, from the promise to Adam in paradise, to his manifestation in the flesh *four thousand* years after.

From everlasting] מל פ[*yym* *miyemey olam*, "From the days of all time;" from time as it came out of eternity. That is, there was *no time* in which he has not been *going forth-coming* in various ways to save men. And he that *came forth* the moment that time had its birth, was *before that time* in which he began to *come forth* to save the souls that he had *created*. He was *before* all things. As he is the *Creator* of all things, so he is the *Eternal*, and *no part* of what was *created*. All *being* but God has been *created*. Whatever has *not been created* is God. But Jesus is the *Creator* of all things; therefore he is God; for he cannot be a *part* of his *own work*.

Verse 3. Therefore will he give them up] Jesus Christ shall give up the disobedient and rebellious Jews into the hands of all the nations of the earth, till *she who travaileth hath brought forth*; that is, till the Christian Church, represented ^{<6120>}**Revelation 12:1**, under the notion of a *woman in travail*, shall have had the fulness of the Gentiles brought in. *Then the remnant of his brethren shall return*; the Jews also shall be converted unto the Lord; and thus *all Israel shall be saved*, according to ^{<61126>}**Romans 11:26**.

Unto the children of Israel.] Taking in *both families*, that of *Judah* and that of *Israel*. The remnant of the *ten tribes*, wherever they are, shall be brought in under Christ; and though now *lost* among the nations of the

earth, they will then not only be brought in among the *fulness of the Gentiles*, but most probably be *distinguished* as *Jews*.

On this verse Abp. *Newcome* says, “The sense is, God will not fully vindicate and exalt his people, till the virgin mother shall have brought forth her Son; and till Judah and Israel, and all the true sons of Abraham among their brethren the Gentiles, be converted to Christianity.

Verse 4. He shall stand and feed] The *Messiah* shall *remain* with his followers, supporting and *governing them in the strength and majesty of the Lord*, with all the miraculous interferences of his power, and all the glories of his grace.

And they shall abide] After this the Jews shall no more go astray, but shall remain one people with the Gentiles, under the one Shepherd and Bishop of all souls.

Newcome translates, “They shall be converted” for instead of **wbvvyw** *veyashebu*, he reads **wbwwvyw** *veyashubu*, which gives him the translation above. This is the reading of *three MSS.* of *Kennicott’s* and *Deuteronomy Rossi’s*, with the *Syriac*, *Chaldee*, and *Vulgate*.

For now shall he be great] The *Messiah* shall be *great*, as bringing salvation to the *ends of the earth*. All nations shall receive his religion, and he shall be universal King.

Verse 5. And this man shall be the peace] This clause should be joined to the preceding verse, as it finishes the prophecy concerning our blessed Lord, who is the *Author* and *Prince of Israel*; and shall finally give *peace* to all nations, by bringing them under his yoke.

When the Assyrian shall come] This is a new prophecy, and relates to the subversion of the Assyrian empire.

Then shall we raise against him seven shepherds] Supposed to mean the *seven Maccabees*, *Mattathias*, and his *five* sons, and *Hyrchanus*, the son of *Simon*.

Eight principal men.] Eight princes, the *Asmonean* race; beginning with *Aristobulus*, and ending with *Herod*, who was married to *Mariamne*.—*Sharpe*. Perhaps *seven* and *eight* are a definite for an indefinite number, as ^{<1110>}**Ecclesiastes 11:2**; ^{<1819>}**Job 5:19**. The prophet means the chiefs of the

Medes and Babylonians, the prefects of different provinces who took Nineveh, whose number may have been what is here specified.—*Newcome*.

Calmet considers this as referring to the invasion of Judea by *Cambyses*, when the Lord raised up against him the *seven magi*. He of them who passed for king of the Persians was the *Smerdis* of *Herodotus*, the *Oropastes* of *Trogus*, and the *Artaxerxes* of *Ezra*. These magi were put to death by *seven Persian chiefs*; who, having delivered the empire from them, set one of themselves, *Darius*, the son of *Hystaspes*, upon the throne.

Verse 6. The land of Nimrod] Assyria, and Nineveh its capital; and Babylon, which was also built by Nimrod, who was its *first* king, ◀10101▶ **Genesis 10:11, 12**, in the *margin*.

In the entrances thereof] At its *posts* or *watergates*; for it was by rendering themselves masters of the Euphrates that the Medes and Persians took the city, according to the prediction of *Jeremiah*, ◀5132▶ **Jeremiah 51:32, 36**.

Calmet thinks that this refers to the deliverance of the land from *Cambyses* by his death, and the insurrection of the *eight princes* mentioned above, who made themselves masters of the whole Babylonian empire, &c. Perhaps it is best to refer it to the invasion of Judea by *Nebuchadnezzar*; and the final destruction of the *Babylonish* empire by *Cyrus*, who took Babylon, slew *Belshazzar*, and possessed himself of the kingdom.

Verse 7. The remnant of Jacob] From the reign of *Darius Hystaspes* (*Ahasuerus*, husband of *Esther*) the Jews were greatly favoured. Those who continued in Persia and Chaldea were greatly honoured under the protection of *Mordecai* and *Esther*.—*Calmet*. But others consider this as applying to the *Maccabees*.

As a dew from the Lord] Even during their captivity many of the Jews were the means of *spreading the knowledge of the one true God*; see ◀20247▶ **Daniel 2:47; 3:29; 4:34; 6:26**. This may be the *dew from the Lord* mentioned here. When the Messiah appeared, the Gospel was preached by *them*; and it shall again be propagated by their future glorious restoration, ◀51112▶ **Romans 11:12, 25**.

The grass, that tarrieth not for man] Which *grass* springs up without the attention and culture of man; **vyaI** *leish*, even the *best* and *most skilful* of men.

Nor waiteth for the sons of men.] **µda ynbI** *libney adam*, for the *sons of Adam*, the first transgressor. The *dew* and the *showers* descend on the earth and water it, in order to render it fruitful; and the *grass* springs up independently either of the *worth* or *wickedness* of man. All comes through *God's bounty*, who causes his *sun* to shine on the *just* and the *unjust*, and his *rain* to descend on the *evil* and the *good*.

Verse 8. As a lion] In this and the following verse the victories of the Maccabees are supposed to be foretold.

Verse 9. All thine enemies shall be cut off.] The *Assyrians*, who had destroyed *Israel*; and the *Babylonians*, who had ruined *Judah*.

Verse 10. I will cut off thy horses] Thou shalt have no need of *cavalry* in thine armies; God will fight for you.

Verse 11. I will—throw down all thy strongholds] Thou shalt have no need of *fortified cities*; I will be thy defense.

Verse 12. I will cut off witchcrafts] Thou shalt seek help only in Jehovah thy God. They have had neither soothsayers, images, groves, nor high places, from the captivity to the present day.

Verse 13. Thy graven images also will I cut off] Thou shalt be no more an idolatrous people.

Verse 15. I will execute vengeance—upon the heathen] And he did so; for the empires of the *Assyrians*, *Chaldeans*, and others, the sworn enemies of the Jews, have long since been utterly destroyed.

MICAH

CHAPTER 6

This chapter reproveth and threatens. The manner of raising the attention by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is awakening and sublime. The words of Jehovah follow, 3-5. And God's mercies having been set forth to his people, one of them is introduced, in a beautiful dramatic form, asking what his duty is towards a God so gracious, 6, 7. The answer follows in the words of the prophet, 8; who goes on to upbraid the people of his charge with their injustice and idolatry, to which he ascribes want of success in their lawful undertakings, and those heave calamities which are now impending, 9-15.

NOTES ON CHAP. 6

Verse 1. Arise, contend thou] This chapter is a sort of *dialogue* between God and the people. GOD speaks the *five* first verses, and convicts the people of sin, righteousness, and judgment. The PEOPLE, convinced of their iniquity, deprecate God's judgments, in the *sixth* and *seventh* verses. In the *eighth* verse God prescribes the *way* in which they are to be *saved*; and then the *prophet*, by the command of God, goes on to remonstrate from the *ninth* verse to the end of the chapter.

Verse 2. Hear ye, O mountains] Micah, as God's advocate, summons this people into judgment, and makes an appeal to inanimate creation against them. He had spoken to the priests, to the princes, to the people. He had done every thing that was necessary to make them wise, and holy, and happy; they had uniformly disobeyed, and were ever ungrateful. It was not consistent with either the justice or mercy of God to permit them to go on without reprehension and punishment. He now calls them into judgment; and such was the nature of their crimes that, to heighten the effect, and show what reason he had to punish such a people, he appeals to *inanimate creation*. Their ingratitude and rebellion are sufficient to make the *mountains*, the *hills*, and the *strong foundations of the earth* to hear, tremble, and give judgment against them. This, then, is the *Lord's controversy* with his people, and thus he will plead with Israel.

Verse 3. O my people, what have I done unto thee?] They are called to show why God should not pronounce sentence upon them. This

condescension is truly astonishing! God appears to humble himself to his creatures. You have acted basely, treacherously, and ungratefully to me; this had already been proved by the prophets. What *cause* have I given you for such conduct? I have required a *religious service* from you; but have I wearied you by a fatiguing round of difficult duties? If I have, now testify against me; and you shall be first heard, and your plea received, if it be reasonable and good. They are silent; and God proceeds, and states what he has done for them.

Verse 4. I brought thee up out of the land of Egypt] Where you were *slaves*, and grievously oppressed; from all this I *redeemed* you. Was this a small benefit? *I sent before thee* MOSES, my chosen servant, and instructed him that he might be your *leader and lawgiver*. *I sent with him* AARON, that he might be your *priest* and transact all spiritual matters between myself and you, in offerings, sacrifices, and atonements. I *sent* MIRIAM, to whom I gave the spirit of *prophecy*, that she might tell you things to come, and be the director of your *females*. To this sense the *Chaldee*, “I have sent *three* prophets before you; Moses, that he might teach you the tradition of judgments, Aaron, that he might make atonement for the people; and Miriam, that she might instruct the females.”

Verse 5. Remember now what Balak king of Moab consulted] He sent for Balaam to *curse* your fathers; but by my influence he was obliged to *bless them*. See ^{<0275>}Numbers 22:5, 6 &c., and ^{<0275>}Numbers 23:5-8, 20-24 &c., and the notes there, where this subject is largely considered.

From Shittim unto Gilgal] From the encampment at Shittim, ^{<0250>}Numbers 25:1, on the way to that of Gilgal, ^{<0049>}Joshua 4:19. Balaam gave different answers in the interval between these places. We may suppose that the encampments of Israel advanced slowly to that part of Jordan which was opposite to Gilgal. The *Chaldee* has, “Were there not wonderful things done in your behalf from the valley of Shittim to the house of Gilgal?” See ^{<0030>}Joshua 3:1; 4:20. Thus there will be a reference to the miraculous passage over Jordan. See *Newcome*.

That ye may know the righteousness] The just, equitable, and merciful dealing of the Most High. Recollect *those* things, that ye may have a proper impression of *this*. There are many interpretations given of this rather obscure clause; what I have proposed seems to me the most *simple*.

This is the sum of the address; and here the case of the plaintiff terminates, the prisoners being called to show why the sentence of the law should not be pronounced. I make no apology for using any *forensic* terms, as the passages before us refer to a *case* brought into a *court* to be *judged*, and the terms in the original are all such as are proper for a *court of justice*; and the thing itself is called the *Lord's controversy*, **hwby byr rib Yehovah, Jehovah's suit at law**. And hence it is said, *He will plead, litigate, with Israel*.

Verse 6. Wherewith shall I come before the Lord] Now the people, as defendants, appear; but instead of vindicating themselves, or attempting to dispute what has been alleged against them, they seem at once to *plead guilty*; and now anxiously inquire how they shall appease the wrath of the Judge, how they shall make atonement for the sins already committed.

Bow myself before the high God] They wish to pray, and to make supplication to their Judge; but how shall they come before him? They have no right to come into his presence. Some *offering* must be brought; but of what *kind*, or of what *value*? Their sin is unprecedented, and usual methods of access will not avail. They are distracted in their minds, and make a variety of proposals to themselves, some *rational*, some *absurd* and *impossible*, and some even *sinful*.

Shall I come before him with burnt-offerings] This is *reasonable*, and according to the *law*; but this will be insufficient.

Verse 7. Will the Lord be pleased with thousands of rams] These might be *procured*, though with difficulty; but conscience says neither will these do.

With ten thousands of rivers of oil] This is *absurd* and *impossible*; but could even these be procured, could they all make atonement for such *guilt*, and *ingratitude*, and *rebellion*?

Shall I give my first-born for my transgression] This was *sinful and wicked*; but such offerings had been made by the *Phœnicians*, and their successors the *Carthaginians*; and this very custom was copied by the corrupt Israelites. See some cases of such offerings, ^{<1230>}**2 Kings 3:27**; ^{<1317>}**Leviticus 20:27**.

The fruit of my body for the sin of my soul?] This clause is an explanation of the former. Shall I make the first-born, the best and

goodliest of my children, **tacj** *chattath*, a SIN-OFFERING for my soul?
And thus the original is used in a multitude of places.

When they had put all these questions to their reason and conscience, they found no satisfaction; their distraction is increased, and despair is about to take place, when Jehovah, the plaintiff, in his mercy interposes:

Verse 8. He hath showed thee, O Man, what is good] All the modes of expiation which ye have proposed are, in the sight of God, unavailable; they cannot do away the *evil*, nor purify from the *guilt* of sin. He himself has shown thee what is *good*; that which is *profitable* to thee, and *pleasing* to himself. And what is *that*? Answer, Thou art—

I. *To do justly*; to give to all their due.

1. To God his due; thy *heart*, thy *body*, *soul*, and *spirit*; thy *wisdom*, *understanding*, *judgment*. “To love him with all thy heart, soul, mind, and strength, and thy neighbour as thyself.” This is God’s *due* and *right* from every man.

2. Thou art to give thy *neighbour* his due; to do to him as thou wouldst that he should do to thee, never working ill to him.

3. Thou art to give to *thyself* thy due; not to deprive thy soul of what God has provided for it; to keep thy body in temperance, sobriety, and chastity; avoiding all excesses, both in *action* and *passion*.

II. *Thou art to love mercy*; not only to do what *justice* requires, but also what *mercy*, *kindness*, *benevolence*, and *charity* require.

III. But how art thou to do this? Thou art to *walk humbly with thy God*; [**nxh**, *hatsnea*, to *humble thyself* to walk. This implies to acknowledge thy iniquity, and submit to be saved by his free mercy, as thou hast already found that no kind of *offering* or *sacrifice* can avail. Without this humiliation of soul there never was, there never can be, any *walking With God*; for without his mercy no soul can be saved; and he must be *THY God* before thou canst *walk with him*. Many, when they hear the nature of sin pointed out, and the way of salvation made plain through the blood of the Lamb, have shut their eyes both against sin and the proper sacrifice for it, and parried all exhortation, threatening, &c., with this text: “God requires nothing of us but to do justly, love mercy, and walk humbly with him.” Now I ask any man, Art thou willing to *stand* or *fall* by *this text*? And it

would cost me neither much time nor much pains to show that on this ground no soul of man can be saved. Nor does God say that this *doing justly*, &c., shall *merit* eternal glory. No. He shows that in *this way* all men *should walk*; that this is *the duty of EVERY rational being*; but he well knows that no *fallen soul* can act thus without especial assistance from him, and that it is only the *regenerate man*, the man who has found redemption through the blood of the cross, and has God for HIS God, that can *thus act and walk*. *Salvation is of the mere mercy of God alone*; for by *the works of the law shall no flesh be justified*.

The manner of raising attention, says Bp. Newcome, on ^{<300>}**Micah 6:1, 2**, by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is truly awakening and magnificent. The words of Jehovah follow in ^{<300>}**Micah 6:3-5**. And God's mercies having been set before the people, one of them is introduced in a beautiful dramatic form; asking what his duty is towards so gracious a God, ^{<300>}**Micah 6:6, 7**. The answer follows in the words of the prophet, ^{<300>}**Micah 6:8**. Some think we have a sort of dialogue between *Balak* and *Balaam*, represented to us in the prophetic way. The *king of Moab* speaks, ^{<300>}**Micah 6:6**. *Balaam* replies by another question in the two first hemistichs of ^{<300>}**Micah 6:7**. The *king of Moab* rejoins in the remaining part of the verse; and *Balaam* replies, ^{<300>}**Micah 6:8**. Bps. *Butler* and *Lowth* favour this. I cannot agree.

Verse 9. The Lord's voice crieth unto the city] No man is found to hear; but the *man of wisdom* will hear, *hyvwt tushiyah*; a word frequent in the writings of Solomon and Job, signifying wisdom, wealth, substance, reason, essence, happiness; any thing that is complete; or that which is substantial, in opposition to vanity, emptiness, mere show, unsubstantiality. When God speaks, the *man of common sense*, who has any knowledge of God or his own soul, will *see thy name*; but instead of *hary yireh*, will *see*, the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*, with *twelve* of *Kennicott's* and *Deuteronomy Rossi's* MSS., have read *yary yirey*, *they that FEAR*. The *Vulgate* reads:—

Et salus erit timentibus nomen tuum.

“And thou shalt be salvation to them that fear thy name.”

The *Septuagint*—*Κι σωσει φαβουμενους το ονομα αυτου.*

And he shall save those who fear his name.—

This the *Arabic* copies.

The *Targum* has, “And the teachers shall fear the name.” That is, **hwhy** *Yehovah*.

The *French Bible* is very strange:—

Car ton nom volt comme il va de tout.

“For thy name sees how every thing goes.”

The word **hyvwt** *tushiyah*, mentioned above, which occasions all the difficulty, has been read with an [*ain* by the *Vulgate* and *Septuagint*, as coming from the root [**vy** *yasha*, *to be saved*; and it is very likely that this was the *original* reading. The two last letters in the word, **hy**, might have been easily mistaken in the MS. for the letter [where I may suppose the word stood thus, [**vwt**, *shall be saved*; and as several MSS. read **yary** *yirey*, they who *fear*, instead of **hary** *yireh*, he shall *see*, the whole clause might have been just what it appears in the *Vulgate* and *Septuagint*. It is also necessary to remark that the word in dispute has various forms in some MSS., which is a strong presumption against its authenticity. See *Kennicott* and *Deuteronomy Rossi*.

Verse 10. Are there yet the treasures of wickedness] Such as false balances and deceitful weights. See on ~~28127~~ **Hosea 12:7**. This shows that they were not DOING JUSTLY. They did not *give to each his due*.

Verse 12. For the rich men thereof are full of violence] This shows that they did not *love mercy*.

The inhabitants thereof have spoken lies] This shows that they did not *humble themselves to walk with God*.

Verse 13. Will I make thee sick in smiting thee] Perhaps better, “I also am weary with smiting thee, in making thee desolate for thy sins.” They were corrected, but to no purpose; they had stroke upon stroke, but were not amended.

Verse 14. Thou shalt eat, but not be satisfied] All thy possessions are cursed, because of thy sins; and thou hast no *real good* in all thy enjoyments.

And thy casting down] For **Ĕj vyw** *veyeshchacha*, “thy casting down,” *Newcome*, by transposing the **j** and **v**, reads **Ĕvj yw** *veyechshach*, “and it shall be dark;” and this is probably the true reading. The *Arabic* and *Septuagint* have read the same. “There shall be calamity in the midst of thee.” It shall have its *seat* and *throne* among you.

Verse 15. Thou shalt sow, but thou shalt not reap] Thou shalt labour to amass property, but thou shalt not have God’s blessing; and whatever thou collectest, thy enemies shall carry away. And at last carry thyself into captivity.

Verse 16. The statutes of Omri are kept] *Omri*, king of Israel, the father of *Ahab*, was one of the worst kings the Israelites ever had; and *Ahab* followed in his wicked father’s steps. The *statutes* of those kings were the very grossest *idolatry*. *Jezebel*, wife of the latter, and daughter of *Ithobaal*, king of Tyre, had no fellow on earth. From her Shakespeare seems to have drawn the character of *Lady Macbeth*; a woman, like her prototype, mixed up of *tigress* and *fiend*, without *addition*. *Omri*, *Ahab*, and *Jezebel*, were the *models* followed by the Israelites in the days of this prophet.

The inhabitants thereof a hissing] **hqrvi** *lishrekah*, “for a *shriek*;” because those who should see them should be both *astonished* and *affrighted* at them.

There are few chapters in the prophets, or in the Bible, superior to this for genuine worth and importance. The structure is as elegant as it is impressive; and it is every way worthy of the Spirit of God.

MICAH

CHAPTER 7

The prophet begins this chapter with lamenting the decay of piety and the growth of ungodliness, using a beautiful allegory to imply (as explained in ^{<307D>}**Micah 7:2**) that the good man is as seldom to be met with as the early fig of best quality in the advanced season, or the cluster after the vintage, 1, 2. He then reproves and threatens in terms so expressive of great calamities as to be applied in the New Testament to times of the hottest persecution, 3-6. See ^{<400S>}**Matthew 10:35, 36**. Notwithstanding which a Jew is immediately introduced declaring, in the name of his captive people, the strongest faith in the mercy of God the most submissive resignation to his will, and the firmest hope in his favour in future times, when they should triumph over their enemies, 7-10. The prophet upon this resumes the discourse, and predicts their great prosperity and increase, 11, 12; although the whole land of Israel must first be desolated on account of the great wickedness of its inhabitants, 13. The prophet intercedes in behalf of his people, 14. After which God is introduced promising, in very ample terms, their future restoration and prosperity, 15-17. And then, to conclude, a chorus of Jews is introduced, singing a beautiful hymn of thanksgiving, suggested by the gracious promises which precede, 18-20.

NOTES ON CHAP. 7

Verse 1. Wo is me!] This is a continuation of the preceding discourse. And here the prophet points out the *small number* of the upright to be found in the land. He himself seemed to be the only person who was on God's side; and he considers himself as a *solitary grape*, which had escaped the general gathering. The word **xq** *kayits*, which is sometimes used for *summer*, and *summer fruits* in general, is here translated *late figs*; and may here, says Bishop Newcome, be opposed to the *early ripe fig* of superior quality. See on ^{<2891D>}**Hosea 9:10**, and ^{<3181D>}**Amos 8:1, 2**. He desired to see the *first-ripe fruit*-distinguished and eminent piety; but he found nothing but a very imperfect or spurious kind of godliness.

Verse 2. The good man is perished out of the earth] A similar sentiment may be found, ^{<1912D>}**Psalms 12:1**; ^{<257D>}**Isaiah 57:1**. As the *early fig* of excellent flavour cannot be found in the advanced season of summer, or a *choice cluster of grapes* after vintage, so neither can the good and upright

man be discovered by searching in Israel. This comparison, says Bp. *Newcome*, is beautifully implied.

They hunt every man his brother with a net.] This appears to be an allusion to the ancient mode of duel between the *retiarius* and *secutor*. The former had a *casting net*, which he endeavoured to throw over the head of his antagonist, that he might then despatch him with his short sword. The other parried the cast; and when the *retiarius* missed, he was obliged to *run* about the field to get time to *set his net in right order* for another throw. While he ran, the other *followed*, that he might despatch him before he should be able to recover the proper position of his net; and hence the latter was called *secutor*, the *pursuer*, as the other was called *retiarius*, or the *net man*. I have explained this before on Job, and other places; but because it is rarely noticed by commentators, I explain the allusion here once more. Abp. *Newcome* by not attending to this, has translated µrj wdxxy whyj a ta vya *ish eth achihu yatsudu cherem*, “They hunt every man his brother for his destruction;” though he put *net* in the *margin*.

Verse 3. That they may do evil with both hands] That is, earnestly, greedily, to the uttermost of their power. The *Vulgate* translates: *Malum manuum suarum dicunt bonum*; “The evil of their hands they call good.”

The prince asketh] A bribe, to forward claims in his court.

The judge asketh for a reward] That he may decide the cause in favour of him who gives most money, whether the cause be *good* or *evil*. This was notoriously the case in our own country before the giving of *Magna Charta*; and hence that provision, *Nulli vendemus justitiam aut rectum*: “We will not sell justice to any man.” And *this* was not the only *country* in which justice and judgment were put to sale.

The great man, he uttereth his mischievous desire] Such consider themselves *above law*, and they make no secret of their unjust determinations. *And so they wrap it up*—they all conjoin in doing evil in their several offices, and oppressing the poor; so our translators have interpreted the original hwtb[yw vayeabtuha, which the *versions* translate variously. *Newcome* has, “And they do abominably.”

Verse 4. The best of them is as a brier] They are useless in themselves, and cannot be touched without *wounding* him that comes in contact with them. He alludes to the *thick thorn hedges*, still frequent in Palestine.

The day of thy watchmen] The day of vengeance, which the prophets have foreseen and proclaimed, is at hand. *Now shall be their perplexity*; no more *wrapping up*, all shall be *unfolded*. In that day every man will wish that he were different from what he is found to be; but he shall be judged for what he *is*, and for the deeds he *has done*.

Verse 5. Trust ye not in a friend] These times will be so evil, and the people so wicked, that all *bonds* will be *dissolved*; and even the most intimate will betray each other, when they can hope to serve themselves by it.

On this passage, in the year 1798, I find I have written as follows:—

“*Trust ye not in a friend*.—Several of those whom I have delighted to call by that name have deceived me.

“*Put ye not confidence in a guide*.—Had I followed some of these I should have gone to perdition.

“Keep the door of thy mouth from her that lieth in thy bosom.—My wife alone never deceived me.”

It is now *twenty-seven* years since, and I find no cause to alter what I then wrote.

Verse 6. For the son dishonoureth the father] See the use our Lord has made of these words, where he quotes them, ~~<MATH>~~ **Matthew 10:21, 25, 36**, and the notes there.

Verse 7. Therefore I will look unto the Lord] Because things are so, I will *trust* in the Lord more firmly, *wait* for him more patiently, and more *confidently* expect to be supported, defended, and saved.

Verse 8. Rejoice not against me, O mine enemy] The captive Israelites are introduced as speaking here and in the preceding verse. The *enemy* are the *Assyrians* and *Chaldeans*; the *fall* is their *idolatry* and consequent *captivity*; the *darkness*, the *calamities* they suffered in that captivity; their *rise* and *light*, their *restoration* and consequent *blessedness*.

To *rejoice over the fall or miseries of any man*, betrays a malignant spirit. I have known several instances where people professing to *hold a very pure and Christian creed*, having become unfaithful and fallen into sin, their opponents, who held a very impure and unchristian creed, have

exulted with “Ha, ha! so would we have it!” and have shown their malignity more fully, by giving all possible *publicity* and *circulation* to such *accounts*. Perhaps in the sight of God this was worse than the poor wretch’s *fall*, in which they exulted as having taken place in one who held a creed different from their own. But these arose *again* from their fall, while those *jesters at holiness* continued in the *gall of bitterness* and *bonds of inward corruption*.

Verse 9. I will bear the indignation of the Lord] The words of the penitent captives, acknowledging their sins and praying for mercy.

Until he plead my cause] And wo to the *slanderers*, when God undertakes to plead for the *fallen* who have *returned* to him with *deep compunction of heart*, seeking redemption in the blood of the cross.

Verse 10. Then she that is mine enemy] This may refer particularly to the *city of Babylon*.

Shall she be trodden down] Literally fulfilled in the sackage of that city by the Persians, and its consequent total ruin. It became as *mire*; its walls, formed of brick *kneaded with straw* and *baked in the sun*, becoming exposed to the *wet*, dissolved, so that a vestige of the city remains not, except a few bricks digged from under the rubbish, several pieces of which now lie before me, and show the perishing materials of which the *head* of this proud empire was composed.

Verse 11. In the day that thy walls are to be built] This refers to *Jerusalem*; the *decree*, to the purpose of God to deliver the people into captivity. “This shall be far removed.” God having *purposed* their return, I cannot think, with some commentators, that this verse contains *threatenings* against Jerusalem, and not *promises*. See the *first* chapter of Haggai, {³⁷⁰¹⁰¹⁵ **Haggai 1:1**, &c.} where the subject is similar; and the restoration of Jerusalem is certainly what the prophet describes.

Verse 12. In that day also he shall come] Bp. *Newcome* translates:—

*“And in that day they shall come unto thee
From Assyria and the fenced cities;
And from Egypt even unto the river.”*

Calmet translates:—

*“They shall come to thee from Assyria even unto Egypt;
And from Egypt even to the river; (Euphrates;)
And from one sea to another, and from one mountain to another.”*

This, says he, gives an easy sense; whereas we cannot tell where to find those *fortified cities* spoken of by other *translators*. The Israelites were to return from their captivity, and re-occupy their ancient country from Assyria to Egypt; that is, from the *river Euphrates* to the *river Nile*; and from the *Mediterranean Sea* to the *Ocean*, and from *Mount Libanus* to the *mountains of Arabia Petraea*, or *Mount Seir*. See ^{<30812>}**Amos 8:12**. This prediction was literally fulfilled under the *Asmoneans*. The Jewish nation was greatly extended and very powerful under Herod, at the time that our Lord was born. See *Calmet*.

Verse 13. Notwithstanding the land shall be desolate] This should be translated in the preter tense, “Though the land HAD been desolate;” that is, the land of Israel had been desolate during the captivity, which captivity was the “fruit of the evil doings of them that had dwelt therein.”

Verse 14. Feed thy people with thy rod] Ĕcbv**b** *beshibtecha*, “with thy crook.” The shepherd’s crook is most certainly designed, as the word *flock* immediately following shows. No *rod of correction* or *affliction* is here intended; nor does the word mean such.

Solitarily] They have been long without a shepherd or spiritual governor.

In the midst of Carmel] Very fruitful in vines.

Bashan and Gilead] Proverbially fruitful in pasturages.

Verse 15. According to the days] This is the answer to the prophet’s prayer; and God says he will protect, save, defend, and *work miracles for them* in their restoration, such as he wrought for their fathers in their return from Egypt to the promised land.

Verse 16. The nations shall see and be confounded] Whether the words in these verses (^{<33715>}**Micah 7:15-17**) be applied to the return from the Babylonish captivity, or to the prosperity of the Jews under the Maccabees, they may be understood as ultimately applicable to the final restoration of this people, and their lasting prosperity under the Gospel.

Verse 18. Who is a God like unto thee, &c.] Here is a challenge to all idol worshippers, and to all those who take false views of the true God, to show his like. See his characters; they are immediately subjoined.

1. *He pardoneth iniquity.* This is the prerogative of God alone; of that Being who alone has power to *save* or to *destroy*.

2. *He passeth by transgression.* He can heal *backsliding*, and restore them that are fallen.

3. *He retaineth not his anger forever.* Though, justly displeased because of sin, he pours out his judgments upon the wicked; yet when they return to him, he shows “that he retaineth not his anger forever,” but is indescribably ready to save them.

4. *He delighteth in mercy.* Judgment is his strange work: he is ever more ready to *save* than to *destroy*. Nothing can *please him better* than having the opportunity, from the return and repentance of the sinner, to show him that mercy without which he must perish everlastingly.

5. Because he is such a God—1. “He will turn again.” His face has been long turned from us, because of our sins. 2. “He will have compassion upon us” pity our state, and feel for our sorrows. 3. “He will subdue our iniquities.” Though they have been mighty, he will bring them down, and bruise them under our feet. 4. “He will cast all their sins into the depths of the sea.” Will fully pardon them, and never more remember them against us. Instead of **utacj** *chattotham*, THEIR *sins*, five MSS. of *Kennicott’s* and *Deuteronomy Rossi’s*, with the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic* read **wytacj** *chattotheynu*, OUR *sins*. He will plunge them into eternal oblivion, never more to come into sight or remembrance; like a stone dropped into the “depths of the sea.”

Verse 20. Thou wilt perform the truth to Jacob] The *promises* which he has made to Jacob and his posterity. Not one of them can ever fall to the ground. “And the mercy to Abraham, which thou hast sworn;” viz., that “in his Seed all the families of the earth should be blessed;” that the *Messiah* should come from ABRAHAM, *through* his son ISAAC, *by* JACOB and DAVID; be a light to lighten the Gentiles, and the glory of his people Israel. And this *promise*, and this *oath*, God has most signally fulfilled by the *incarnation of Christ*, who was sent to bless us by turning away every one of us from his iniquities; and for this purpose he was delivered for our

offenses, and rose again for our justification; and repentance and remission of sins are preached in his name to all nations. The proclamation was *first* made at Jerusalem; and that the prophet refers to *this*, is evident from the use made of these words by Zacharias, the father of John the Baptist, when, under the *full afflatus of the Spirit of God*, he quoted this prophecy of Micah, as fulfilled in the *incarnation of Christ*, ^{<4072>}**Luke 1:72, 73**. The *Chaldee* paraphrases this last verse with spirit and propriety: “Thou wilt give the truth to Jacob his son, as thou hast promised by oath to him in Beth-el. And the mercy to Abraham and to his seed after him, as thou didst swear to him amidst the divisions. Thou wilt be mindful of us on account of the binding of Isaac, who was bound upon the altar before thee. And thou wilt do us that good, which, from the most ancient days, thou hast promised to our fathers by an oath.” *Between the divisions*, refers to the covenant made between God and Abraham, ^{<0159>}**Genesis 15:9-11, 17, 18**. Well might the prophet exult in his challenge to earth and hell. WHO IS A GOD LIKE UNTO THEE! Hell is speechless, earth is dumb. Infidels dare not open their mouths!!! Hallelujah! **Ĕwmk I a ym mi El camocha!** JESUS is the mighty God and Saviour, pardoning iniquity, transgression, and sin, and saving to the uttermost all that come unto God through him. Blessed be God! Reader, lay this to heart.