

**MICAH: A NEW  
TRANSLATION, WITH NOTES  
FOR ENGLISH READERS  
AND HEBREW STUDENTS**

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Micah: A New Translation, with Notes for English Readers and Hebrew Students by John Sharpe

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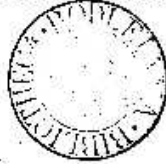
# MICAH,

A NEW TRANSLATION

WITH NOTES FOR ENGLISH READERS

AND

HEBREW STUDENTS.



BY

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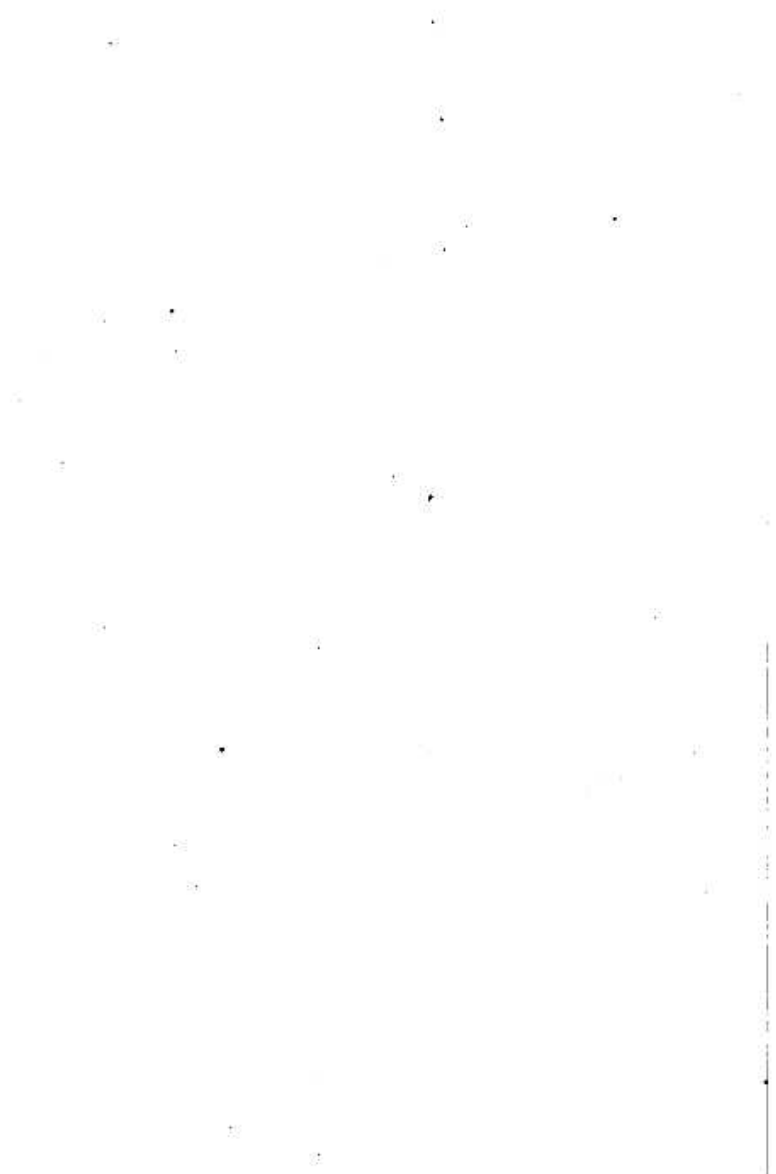
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## PREFACE

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This edition of the prophet Micah is intended mainly for the use of Hebrew Students. But as an interest in prophecy is felt by very many who are not Hebrew Students, I have divided the notes into two parts. In the English notes, the English reader will find all the results, and as far as possible, the processes by which they have been reached. In the Hebrew notes, the Hebrew student will find a thorough discussion of all difficulties of language or translation.

I have made free use of all books and commentaries which were within my reach, but I have not thought it necessary to state my authority in every case. The reader will easily distinguish those parts which claim to be original.

J. S.





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## HISTORICAL

# INTRODUCTION.

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MICAH prophesied during the reigns of Jotham, Ahaz, and Hezekiah, *i. e.* from B. C. 757 to B. C. 697, a maximum period, from the accession of Jotham, to the death of Hezekiah, of 60 years: or a minimum period of 16 years, from the death of Jotham, to the first year of Hezekiah, B. C. 742—726. He was therefore contemporary with Hosea, Amos, and Isaiah. This striking development of the prophetic spirit is coincident with a change in the political horizon. The dark cloud was rising which soon enveloped in night and ruin the kingdoms of Israel and Judah. Asshur had at length broken the power of Syria, the bulwark of Israel, and meditated further conquests.

The glorious reign of Asshur-idanni-pal (B. C. 836—858.) had brought the arms of Asshur sufficiently near to cause uneasiness to Israel. Benhadad (about B. C. 900.), the great king of Damascus, formed an alliance with Ahab, king of Israel, and others, to stem the tide of Assyrian victory, but in vain: Shalmaneser II. (B. C. 858—823.), son of Asshur-idanni-pal, gained a great battle, though after a resistance so

stout, that he did not renew the attack for five years. Had Syria, and her neighbours, known their own interests, they would have maintained amongst themselves a friendly alliance, and strengthened each other against the common foe. But the desire of aggrandisement was too powerful; an almost continuous warfare weakened Syria, and Israel, and removed from the march of Asshur the only barrier on the road to Egypt.

It may be that Benhadad hoped to form a kingdom of sufficient power to withstand Asshur. Thirty-two kings were already his vassals, when he endeavoured to add Ahab to their number. (1 *Kings* xx.). With more probability it has been thought that Ahab spared Benhadad from political foresight. But the claim upon Ramoth-Gilead renewed the struggle. Benhadad once more victorious, nearly starved Samaria into surrender, (2 *Kings* vi.), when suddenly the Syrians retired, and Israel again advanced to the attack of Ramoth-Gilead. But the great Benhadad had been murdered. Twice he had fought against Shalmaneser, and though defeated, had checked the march of Asshur for five years. The third invasion of Shalmaneser three years later was completely successful, and the Syrian confederacy was dissolved. Hazael (about B. C. 850.), the murderer of Benhadad, could offer no effectual resistance: his towns were taken one by one, and plundered. This probably decided Jehu, 'son of Omri,' as the inscription terms him, to send presents to Shalmaneser. Yet it is very un-

likely that Jehu became a regular tributary: for Hazael, and his son Benhadad, both warred against Israel, and brought her to the verge of ruin, and Asshur would scarcely allow one vassal to destroy another, whereas Hazael might well be employed to weaken Israel, if not to reduce her into subjection to Asshur. But under Joash (B. C. 839—823.) commenced that revival of Israelite power, which was extended by Jeroboam (B. C. 823—772.), and Menahem (B. C. 772—762.). At the same time, Uzziah had restored Judah to her former supremacy in the south, so that the kingdoms of Israel and Judah combined, equalled the kingdom over which Solomon had ruled. We read in *1 Kings* v. 21., "Solomon reigned over all kingdoms, from the river, unto the land of the Philistines, and unto the border of Egypt, (*ver.* 24.), for he had dominion over all the region on this side the river, from Tiphshah, even to Azzah," *i. e.* from Thapsacus to Gaza. Lebanon was in the possession of Hiram, which gives us a northern limit: and Solomon had a navy at Ezion-geber, on the Red Sea, (*1 Kings* ix. 26.), so that in the south his kingdom stretched from the Mediterranean, to the Gulf of Akaba.

Once again, for a brief time, these became the limits of Israel. (*2 Kings* xiv. 25.). Jeroboam II., restored the coast of Israel, from the entering of Hamath, unto the sea of the plain (*ver.* 28.), he recovered Damascus, and Hamath, which belonged to Judah. Menahem captured Thapsacus (*2 Kings* xv. 16).