MICAH, WITH NOTES AND INTRODUCTION

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649368754

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

www.triestepublishing.com

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Trieste

The Cambridge Bible for Schools.

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DEAN OF PETERBOROUGH.

MICAH,

WITH NOTES AND INTRODUCTION

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EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

Cambridge:
AT THE UNIVERSITY PRESS.

London: CAMBRIDGE WAREHOUSE, 17, PATERNOSTER ROW.
Cambridge: DEIGHTON, BELL, AND CO.

1882

PREFACE

BY THE GENERAL EDITOR.

THE General Editor of *The Cambridge Bible for Schools* thinks it right to say that he does not hold himself responsible either for the interpretation of particular passages which the Editors of the several Books have adopted, or for any opinion on points of doctrine that they may have expressed. In the New Testament more especially questions arise of the deepest theological import, on which the ablest and most conscientious interpreters have differed and always will differ. His aim has been in all such cases to leave each Contributor to the unfettered exercise of his own judgment, only taking care that mere controversy should as far as possible be avoided. He has contented himself chiefly with a careful revision of the notes, with pointing out omissions, with

suggesting occasionally a reconsideration of some question, or a fuller treatment of difficult passages, and the like.

Beyond this he has not attempted to interfere, feeling it better that each Commentary should have its own individual character, and being convinced that freshness and variety of treatment are more than a compensation for any lack of uniformity in the Series.

DEANERY, PETERBOROUGH.

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*** The Text adopted in this Edition is that of Dr Scrivener's *Cambridge Paragraph Bible*. A few variations from the ordinary Text, chiefly in the spelling of certain words, and in the use of italics, will be noticed. For the principles adopted by Dr Scrivener as regards the printing of the Text see his Introduction to the *Paragraph Bible*, published by the Cambridge University Press.

INTRODUCTION.

MICAH, also written Micaiah (Jer. xxvi. 18 *K'thibh*), was perhaps the youngest of that remarkable group of prophets who fill up the period from Uzziah to Hezekiah. He is called 'the Morasthite,' i. 1 (*i.e.* a native of Moresheth, a small town in the maritime plain near Gath[1], i. 14), to distinguish him from the Micaiah who lived in the reign of Ahab (1 Kings xxii.). His family would seem not to have been very important; otherwise his father's name would have been stated—as, for instance, Isaiah is described as "Isaiah, the son of Amoz." According to the heading, he prophesied "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah" (i. 1), *i.e.* between 759 and 679 B.C. There is a difficulty, however, in accepting this date. We read in Jer. xxvi. 17, 18,

"Then rose up certain of the elders of the land, and spake to all the assembly of Israel, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, ..."

It is true, the passage quoted by the elders is Mic. iii. 12; so that there still might be a prophecy older than Hezekiah, if internal evidence suggested this. But internal evidence does not favour this view. Hezekiah was evidently already king when the prophecy against Samaria in chap. i. was written;

[1] The place was still known in the time of St Jerome, who says (*Prol. ad explanandum Michæam*): "Michæam de Morasthi qui usque hodie juxta Eleutheropolin (five Roman miles north of Gath) haud grandis est viculus."