Then in ch. 7 you have a picture of the godly complaining about the condition the nation as a whole. That's the first part of the final chapter. Beginning in 7:8 Micah declares his faith in God. 'Do not gloat over me, my enemy. . . . He will bring me out into the light, I will see his justice. . Mine eyes will see her downfall; even now she will be trampled underfunt like mire in the streets. The day for building your walls will come, the day for extending your boundaries' (7:8-11).

Then we have a promise which probably looks forward to millennial days. "In that day people will come to you from Assyria and the cities of of Egypt . . . The earth will become desolate because of its inhabitants as the result of their deeds. " And then a prayer: "Shepherd your people with your staff, the flock of your inheritance . . . Let them feed in Bashan and Bilead as in days long ago." And in v. 18 we have an interesting verse: Who is a God like you and and in Hebrew the word "who" is me which we pronounce my, and the word like is ka, so Micah's name really means who is like God? He ends with his name here almost like his signature. Who is like God . . Who is a God like you who pardoms sin and forgives the gransgressions of the remnant of his inheritance? You do not stay angry forever . . . You will again have compassion on us . . and hurl all our iniquities into the depts of the sea." What a wonderful prediction from the One who predicted that Jesus would be bprn in Bethlehem and who predicted that Jesus will eventually establish His millennial kingdom when there will be no more war and no more reason to fear upon this earth. What a marvelous statement? Who is a God like you would will have compassion on us; you will tread iur sins underfoot, and hurl all our iniquities into the depths of the sea. You will be true to Jacob, and show mercy to Abraham, as you pledged on oath to our fathers in the days long ago."

exclusion of a book in the "Writings" proves a developmental flact of the eanon. Also the five headilioth were read at the five merial feativals——there is no resson why these would be less canonical them what was read on the subbaths, and kyle lives no evidence whatever for his general tentative continue in the looks were had secred (canonical) pecence they was subjected for the looks they had secred (canonical) pecence they was subjected from the Samaritan Fentateuch is a meditied argument regar into the Samaritan Fentateuch is a meditied argument from silence again. There is no evicence given to support the conclusions byle draws——no proof that the renegate subject with him. The propertience of Moses' law and the fact that books magnifying Jerusalen as a worship place would work