

Micah: Revolutionary or pacifist?

Like Amos of Tekoa, Micah of Moresheth, was of Judean peasant origin. His village of Moresheth, situated among fertile hills, was one of five in the region established by the monarchy as military fortresses. Like Isaiah of Jerusalem, Micah prophesied in the 8th Century under three Judean kings: Jotham, 740-736; Ahaz, 736-716; Hezekiah, 716-687 (Mic 1:1; → Isa 6:1; 1:1). This epoch witnessed both the Assyrians' capture of Samaria (722/21) and the siege of Jerusalem by Sennacherib (701). The book combines the themes of God's judgment against the oppressors and the liberation of the oppressed.

According to South African Biblicist, I. Mosala (1989), following Robert Coote's analysis of Amos, Micah contains three levels of text (cited in David Pleins 2001:414-415, notes 104, 105, 109):

Level A. Texts which denounce one specific class of people; the elite of Judah, for being the oppressors of the poor and the weak:

1:10-15a; 2:1-5, 8-9; 3:8-12; 5:11-14 (10-15); 6:9-15

Level B. Texts which speak in more general terms of the oppressors and injustice:

1:5b-9; 2:6-7, 10-11; 3:1-7; 5:1,, 4-6 (2, 5-7); 6:1-8, 16; 7:1-5

Level C. Texts with exilic and post-exilic perspectives: the former elite of Judah, condemned in texts A, now in exile, appropriate / co-opt the perspective of texts A, in order to condemn the pagan people as their oppressors, presenting themselves as the new victims of oppression:

1:1-5^a; 2:12-13; 4:1-2; 5:4-5 (3-4), 8-9; 7:8-20

Although no consensus exists regarding precisely this analysis, perhaps the majority of Biblicists would accept some similar scheme to explain the diversity of dates and perspectives in Micah (see JB introduction to Micah, 1089-1090)¹.

Outline

	Level A,	B,	or C
1:1 Title			C
1:2 – 3:12 The book of judgment			
1:2 -5a Destruction of Samaria			C
1:5b-9 Destruction of Judah		B	
1:10-15a Lamentation for the peoples of Judah	A		
2:1-5 Woe to those who steal fields and homes	A		
2:6-7 Prophet of misfortune		B	
2:8-9 Prophet of misfortune	A		
2:10-11 Prophet of misfortune		B	
2:12-13 Promise of restoration			C
3:1-4 Against leaders who oppress their people		B	
3:5-7 Against corrupt prophets		B	
3:8-12 To the leaders: the coming destruction Zion	A		
4:1-5:14 The book of visions			
4:1-5 The future reign of Yahweh in Zion			C
4:6-8 The regathering of the scattered flock to Zion			C
4:9-10 Siege, exile and liberation of Zion			C
4:11-14 The nations trodden in the threshing floor			C
5:1-3 Decadence and glory of David's dynasty			C
5:2 The future governor of Israel		B	
5:3-4 The kingdom of peace			C
5:5-7 The future conqueror of Assyria		B	
5:8-9 Yahweh will abolish all danger			C
5:10-15 Yahweh will abolish all danger	A		
6:1-7:20 The book of contention and reconciliation			
6:1-8 Yahweh's legal challenge to his people		B	
6:9-15 Against the defrauders of the city	A		
6:16 Samaria's bad example (like Omri and Ahab)		B	
7:1-5/7 Generalized injustice		B	
7:8-10 Zion under the insults of its enemy			C
7:11-13 Oracle of restoration			C
7:14-17 Speech against the nations			C
7:18-20 God's pardon, compassion, solidarity			C

1. The poor, the oppressed and liberating justice. Although Micah clearly speaks for the poor with strong solidarity with the oppressed, he never employs the specific traditional vocabulary for the poor². Thus we can see the danger of reaching theological conclusions from the limited starting point of explicit vocabulary. The prophet speaks, rather, of “my people” (2:3, 3:3), which included males available for military service (*gbr*) and citizens with full legal rights and obligations, but whose rights have been violated.³ Micah is quite explicit, however, concerning the fraudulent mechanisms and violence of the oppressors:

“1 Alas for those who devise wickedness (*‘awen*)
and evil deeds on their beds!
When the morning dawns, they perform it,
because it is in their power.
2 They covet fields and seize them;
they oppress householder and house,
a people and their inheritance. (Micah 2:1-2).

The term for “oppress” here also signifies “defraud,” as is indicated in many translations. On the women and fatherless as victims of oppression (2:9), see below under **2 women**. “Against the rulers who oppress the people” is the Jerusalem Bible’s appropriate title for Micah 3:1-4, where the prophet utilizes metaphors of cannibalism instead of the common vocabulary for denouncing oppression and violence:

“1 And I said:
Listen, you heads of Jacob,
and rulers of the house of Israel!
Should you not know (*yad’a*, to know) justice (*mishpat*)? –
2 you hate the good and love the evil,
who tear the skin off my people,
and the flesh of their bones;
3 who eat the flesh of my people,
flay their skin off them,
break their bones in pieces,
and chop them up like meat in a kettle,
like flesh in a cauldron.
4 Then they will cry to the Lord,
but he will not answer them;
he will hide his face from them at that time,
because they have acted wickedly (Micah 3:1-4).

As the authorities have remained deaf and mute when confronted with the cries of the weak and oppressed in Israel and Judah, victims of violence, stripped of their lands and their homes, so Yahweh will remain deaf and mute when the rulers fall beneath the attacks of the empires that invade them.

“8 But as for me, I am filled with power,
with Yahweh’s spirit,
and with justice and might,

to declare to Jacob his transgression,
and to Israel his sin.
9 Hear this, you rulers of the house of Jacob
and chiefs of the house of Israel,
who abhor justice
and pervert all equity,
10 who build Zion with blood and Jerusalem with wrong!
11 Its rulers give judgment for a bribe,
its priests teach for a price,
its prophets give oracles for money;
yet they lean upon Yahweh and say,
‘Surely Yahweh is with us!
No harm shall come upon us.’
12 Therefore because of you
Zion shall be plowed as field;
Jerusalem shall become a heap of ruins,
and the mountain of the house a wooded height.”
(3:8-12; quoted in Jer 26:17-19 as a fulfilled prophecy).

To possess the abundance of the Spirit, according to Micah, leads to denouncing oppressors and promoting liberating justice (see Isaiah 32:15-16)⁴. The oppression that Micah denounces finds its maximum expression in the violence (spilling innocent blood), in this case on the part of the politicians, with their luxurious building projects, constructed at the cost of the lives of the workers and other poor that pay exorbitant taxes – all in collusion with the judges and bribed religious leaders⁵.

According to Micah, it is not the poor, but especially the rich who commit violence – then hide it with lies and bribing of false witnesses, so Yahweh “cries out” in the city:

10 “Can I forget the treasures of
wickedness in the house of the wicked,
and the scant measure that is accursed?
11 Can I tolerate the wicked scales
and a bag of dishonest weights?
12 Your wealthy are full of violence;
your inhabitants speak lies,
with tongues of deceit in their mouths. (6:10-12)

Moreover, such oppression and violence are not limited to Jerusalem as if it were merely a case of “Urban problems,” but extends to the entire country and characterized the population in general (although the denunciation is expressed with obvious hyperbole):

“2 The faithful have disappeared from the land,
and there is no one left who is upright;
they all lie in wait for blood
and they hunt each other with nets.
3 Their hands are skilled to do evil;

the official and the judge ask for a bribe,
and the powerful dictate what they desire;
thus they pervert justice.

4 The best of them is like a brier,
the most upright of them a thorn hedge.

(7:2-4; cf. the oppression in 4:6-13).

Given that denunciations of oppression, injustice and violence run throughout the book, the injustice in Micah is largely the liberating justice that endeavors to redress the injustices and liberate the oppressed, as Yahweh had done in Exodus – another theme quite present in Micah, as a norm for the praxis in the present and a paradigm for the long awaited promised society of the future (2:12-13; 6:4; 7:15). Micah has a strong sense “that a recovery of the exodus tradition would induce a social embodiment of God’s exodus intentions,”⁶ and these intentions also include covenant renewal, with its community standards of social justice. The principal texts where Micah explicitly speaks of justice are the following:

2:7 the upright (*hayyashar*) walking (one who walks uprightly)

3:1 the rulers should know justice (*mishpat*)

3:8-12 (quoted above)

4:3 (quoted below)

5:15 God: “And in anger and wrath I will execute vengeance (*naqam*) on the nations that did not obey”

6:1-2 “legal case, accusation” (*rib*), 3x; quoted below, **2 Women**

6:4-5 “saving acts of the Lord’ as in Exodus; quoted below, **2 Women**

6:8 “to do justice” (*mishpat*), quoted below

7:2-4 “there is no one left who is upright (*yashar*)...
the official and the judge ask for a bribe...
the most upright of them a thorn hedge” (quoted above).

7:9 “legal case” (*rib*, 2x), “justice” (*mishpat*), God’s “liberating justice” (*tzedeqah*).

Although Micah avoids speaking of “justice” when referring to punishment of sin, the examples of poetic (penal) justice are quite common, especially in 1:3, where the punishment fits the crime (1:5 → 6-7; 2:1-2 → 3-5; 3:1-3 → 4; 3:5 → 6-7; 3:8-11 → 12; see the Law of Talion, Ex 21:22-25 JB and note). In Micah, as David Pleins makes clear, “A consistent strain of this short work argues that the powerholders amass their wealth through exploitation.”⁷ Therefore, according to Micah, it is not only that oppression is the fundamental cause of poverty--it also explains how the rich get rich

The hope of the poor: the first vision of universal peace (Mic 4:1-5 // Isa 2:1-5).

Micah 4:1-5

1 In the last days
the mountain of Yahweh's house
shall be established as the highest of the
mountains,
and shall be raised up above the hills.
People shall stream to it,
2 and many nations shall come and say:
"Come, let us go up to Yahweh's
mountain,
to the house of Jacob's God;
that he may teach us his ways
and that we may walk in his paths."
For out of Zion shall go forth instruction,
And Yahweh's word from Jerusalem.
3 He shall judge between many peoples,
and shall arbitrate between strong nations
far away;
they shall beat their swords into plowshares
and their spears into pruning hooks;
nation shall not lift up sword against
nation,
neither shall they learn war any more;
4 *but they shall all sit under their own
vines and under their own fig trees,
and no one shall make them afraid;
for Yahweh's mouth has spoken.*
5 *For all the peoples walk,
each in the name of its god,
but we will walk in the name of Yahweh
our God forever and ever*".

Isaiah 2:1-5

1 The word that Isaiah son of Amos
saw concerning Judah and Jerusalem.
2 In days to come
the mountain of Yahweh's house
shall be established as the highest of the
mountains,
and shall be raised above the hills;
all the nations shall stream to it.
3 Many peoples shall come and say,
"Come, let us go up to Yahweh's
mountain,
to the house of Jacob's God;
that he may teach us his ways
and that we may walk in his paths."
For out of Zion shall go forth instruction,
And Yahweh's word from Jerusalem.
4 He shall judge between the nations,
and shall arbitrate for many peoples;
they shall beat their swords into
plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against
nation,
neither shall they learn war any more.

O house of Jacob,
come walk with us in the light of Yahweh!

In the entire Bible and throughout human history we can see that the violence of the oppressors' wars is a fundamental cause of poverty and of the killing of so many of the oppressed. So incessant were the imperialist wars of antiquity, that classical writers accepted war as the normative expression of masculinity and interpreted "peace" simply as a kind of empty space—nothing but the necessary interval for the preparation of another war. In Micah 4:1-5, for the first time in human history and literature, we find a vision of universal disarmament and peace as the goal of history and hope of all the poor, the weak and the oppressed⁸. Isaiah (2:1-5) appears to have adopted Micah's prophesy, although

some think that both prophets have included an oracle from another source (see William McKane, who concludes, “neither Micah nor Isaiah is the author of the oracle,” since it is post-exilic). Whatever the decision regarding date and authorship, this vision in the Micah tradition insists on justice and equality in the economic sphere (rural) as fundamental to peace, since “they shall sit under their own vines and under their own fig trees, and no one shall make them afraid” (4:4). This rural dimension is not included in Isaiah’s version, since he addressed urban listeners in his native Jerusalem (although the Torah which Isaiah mentions includes the jubilee year of Lev 25 with its norm of regular land redistribution).

Praxis of solidarity with the poor: Micah 6:6-8.

6 With what shall I come before the Lord,
and bow myself before God on high?

Shall I come before him with burnt offerings,
with calves a year old?

7 Will the Lord be pleased with thousands of rams,
with ten thousands of rivers of oil?

Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?”

8 He has told you, O mortal, what is good;
and what does the Lord require of you

but to do justice (*mishpat* → Amos)

and to love kindness (*khesed*, solidarity, → Hosea),

and to walk humbly (*hatznea*) with your God (→ Isaiah)?

Although probably not Micah’s intention, this best-known text in his book appropriately sums up the principal teachings of his three fellow prophets in the 8th Century (DHHBE. note g6:6-8):

- 1 Amos, from Tekoa in the south, sent to the north to demand *justice*;
- 2 Hosea, from the north, proclaiming the *compassion/solidarity* of God in the north;
- 3 Isaiah of Jerusalem, insisting on *humility* in the presence of a Holy God.

In 1899, George Adam Smith, one of the most respected exponents of the epoch, said of Micah 6:8: “This is the greatest saying of the Old Testament.”⁹ Again, the text was made famous in 1976 when President Jimmy Carter chose it as the theme for his inaugural speech and the new administration – something very appropriate, given that, in the previous context, the prophet refers to three kings for who such conduct was especially important¹⁰ (see Psalm 72).

In the third line, Micah employs a rare word (*hatznea*), which has provoked much investigation and debate. Some maintain the traditional translation, which focuses on humility (JB; DHH; NIV; RV; BL).¹¹ Others emphasize the relationship of the term with *wisdom*¹²; and others favor of a *synthesis* of both meanings, since in the Bible real wisdom is not arrogant, but humble, very conscious of its limitations, its divine source, and the fact

that God asks that the wise show solidarity with the poor and the humble (192 → Prov 11:2, with the same verb, *tzn*; Job 31; James 3:13-18; Rom 12:1-3, 13, 16; Eph 5:15)¹³.

Between the homiletic euphoria (concerning the great value of the text) and the intellectual fascination (about the meaning of the third term), it is easy to forget the obvious: that what Yahweh requires is not a perfect theology or correct ideology – nor an “ethic” or “moral” (in the manner of the Greek philosophers) – but a liberating praxis, a *walk* with Yahweh to fulfill the historical project of the liberator God of the Exodus. The encounter and intimate communion with God is not experienced so much in religious services, but rather in the practice of justice and solidarity with the poor and the oppressed (Matt 25:31-46). And Micah does not attempt to synthesize the emphasis of Amos, Hosea and Isaiah, in order to offer us a nice outline for a sermon with three points, but rather to urge us to appreciate the emphasis of each prophet individually, yet also to recognize the danger in treating the three messages as isolated elements:

1. justice can only be tyrannical, cruel and insensitive to other profound human necessities;
2. compassion can only be expressed in a suffocating paternalism, that scorns liberty and allows injustices without change;
3. a purely human effort to be good and do good, without recognizing our weakness and our need for the help, illumination and companionship of God, could be arrogant and lead us to lose the patience and hope necessary to persevere when oppressors multiply and threaten to overwhelm us.

Above all, Micah was a defender of the peasants.¹⁴ Instead of criticizing him for supposed lack of originality, we can appreciate the extent of his integral vision and the depth of his understanding of God’s character, the human situation and the praxis required to transform a violent world and introduce a new free order, of justice, love and peace.

Note: Concerning the human sacrifice in the Hebrew Bible

Will the Lord be pleased with thousands of rams,
with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?” (Mic 6:7)

As Anderson and Freedman point out, many texts in ancient literature refer to human sacrifice, especially of children and first-born¹⁵. In the Bible, the principal texts are: Genesis 22, where God demands that Abraham sacrifice his first-born, Isaac (the “Akedah” of the Jewish translation); Judges 11, where Jephthah sacrificed his daughter in the fulfillment of a vow; Leviticus 18:21 and 20:1-5, which criticizes the Canaanites for sacrificing their sons to Molech; and 2 Samuel 21:6, where David accepted the hanging of the seven sons of Saul, to pacify the wrath of Yahweh. Although readers of the Bible may be shocked to read such texts, the modern life of “civilized” countries is replete with

examples: war, terrorism, the prioritizing of arms instead of social programs in government budgets, religious discourse encouraging hatred against sexual minorities, which provokes the urge to suicide in the young and violent acts by parents against their children.

In *Fear and Trembling* (1843) his book about Genesis 22, Søren Kierkegaard poses two key questions: (1) if there such a thing as an absolute duty toward God and (2) if there exists a “teleological suspension” of ethics when faced with such a duty, as in God’s commandment to Abraham¹⁶. At any rate, in Micah’s text, instead of reiterating the traditional pagan demand for human sacrifices, the prophet clearly insists in a praxis of justice, of solidarity with the weak and walking with God in humble wisdom.

2. Women. As has been common throughout history, women and their children became a favorite target of the powerful elite with their mechanisms of oppression:

The women of my people you drive out from their pleasant houses;
From their young children you take away my glory forever (2:9).

After the death of a protecting male (father or husband), unprotected women—probably mainly widows (→ Mark 12:40), but also single moms (seduced or raped), divorced women and prostitutes (1:7b)—often lost their homes due to threats of violence or (il)legal mechanisms, bribed false witnesses, etc. (2:2). Oppressors would steal their house, property and “glory” (possibly referring to “the honor of free status in Israel,” not reduced to slavery, economically exploited and sexually violated (JB 2:9; note h. cf Anderson and Freedman 2000).

Micah names only one woman in his book – Miriam (3:4), but the context makes clear her importance, placed on a par with Moses and Aaron, as leaders in the Exodus, the fundamental experience of existence in Israel:

- 1 “Hear what Yahweh says:
Rise, plead your case before the mountains,
and let the hills hear your voice.
- 2 Hear, you mountains, Yahweh’s controversy
and you enduring foundations of the earth;
for Yahweh has a controversy with his people,
and he will contend with Israel.
- 3 ‘O my people, what have I done to you?
In what have I wearied you? Answer me!
- 4 For I brought you up from the land of Egypt,
and redeemed you from the house of slavery,
and *I sent before you* Moses Aaron and *Miriam*.
- 5 O my people, remember now what King Balak of Moab devised,
what Balaam son of Beor answered him,
and what happened from Shittim to Gilgal,
that you may know Yahweh’s the saving acts (*tziqoth*, “justices”)
(6:1-5; cf. poor women, 2:9; sexual minorities: 7:5-6, 10).

In Exodus Miriam remains nameless, but plays an essential role, watching over and protecting her little brother, the infant Moses (Ex 2:1-10); later, as the first woman in the Bible to bear the title “prophetess” she leads Israelite women in the songs that first articulate the spiritual meaning of the Exodus (Ex 15:20-21).¹⁷ Miriam’s prophetic authority independence are evident from her unmarried status, since she is never identified with her father or a spouse¹⁸ (cf. Balak and Balaam in the following verse, Mic 6:5; see **Sexual Minorities**, below).

Although Miriam was a model of feminine leadership, in racial matters the prophetess and her brother Aaron shared the ethnic prejudices of their people, since they took advantage of the popular resentments to oppose the interracial marriage of Moses with a Cushite woman (black; Numbers 12). God then punishes Miriam in an ironic form with leprosy, that left her “white as snow” (Num 12:9, 10; see Deut 24:9).¹⁹ Despite this grave sin of racism, thanks to the intercession of Moses, Miriam was cured and restored as leader. Then, the Pentateuch relates the death and burial of the three leaders of Israel in the desert: Miriam (Num 20:1); Aaron (Num 20:22-29; 33:38-39); and Moses (Deut 32:48-52; 34:1-8). Each had failed in some way and, therefore, none could enter into the Promised Land.

In addition to Miriam and the metaphorical reference to Samaria as a prostitute (see 3, below), Judith Anderson points out the frequency with which Micah refers to cities and nations (feminine in Hebrew) as women (1:6,11,16; 7:8-20 **JB; cf DHHBE notes**), especially to the “daughter Jerusalem”, which suffers birth pains (4:9-10, 13). As a consequence of the Hebrew grammar and metaphors, God is represented as a just and pardoning male, but Israel as a bad, unfaithful woman or ultimately repenting and forgiven.

4. Sexual Minorities. Although the only woman named in Micah is Miriam, the unmarried prophetess, the prophet refers to another sexual minority when speaking of the “wages of a prostitute”, to denounce Samaria as a whore (1:7; see Jer 3:1-3; → Revelation 17-18 and the Empire of Rome as a whore). Micah’s lack of sympathy with prostitutes, like Miriam and Aaron’s racist/ethnic prejudice against Moses’ Cushite wife (→ Num 12:1-16) exemplify the Biblical realism concerning the lack of coherence in virtually all human expressions of solidarity with the oppressed.

Although the Bible never speaks of the “family” in the modern (nuclear) sense, Micah refers to a small, poor patriarchal “house(hold)” with five members (no slaves): father, mother, daughter, married son with his wife (for “daughter-in-law” see Gen 2:24 and Songs 8:2, possibly matriarchal houses). In Micah’s case he describes the tensions, disputes and the lack of confidence between the five members of the household:

“5 Put no trust in a friend,
have no confidence in a loved one;
guard the doors of your mouth
from her who lies in your embrace;
6 for the son treats the father with contempt,
the daughter rises up against her mother,
the daughter-in-law against her mother-in-law;
your enemies are members of your own household” (7:5-6).

The prophet himself, however, seems to live free of such matrimonial and household conflicts, since he adds:

“But as for me, I will look to the Yahweh,
I will wait for the God of my liberation;
my God will hear me” (7:7).

Thus, in the entire book, Micah gives no evidence of being married; rather, he appears to be another example of the shaman, a “man of the spirit” (3:8), called by God to denounce the oppression and announce the liberating achievements of Yahweh, God of the Exodus.

In this peasant prophet’s book, for the first time in human history, we find a vision of universal disarmament, justice and peace which must be substituted for the male chauvinistic competition, oppression and violence characteristic of patriarchal societies (4:1-5 // Isa 2:2-4; see the Swiss Dag Hammarskjöld [1905-61], gay Secretary General of the UN, and so many other ministers of reconciliation in history). Anticipating Jesus’ and Paul’s lifestyle, Micah did not remain at home with a wife, children and daughters-in-law, but called to each individual to follow him and “to walk humbly with your God” (6:8).

Micah, whose name means “Who [is] like Yahweh?,” was a “different” prophet; proclaimed a God who was “different” – even “unique” – and sought to make Israel a “different” nation, “a peculiar people” (Ex 19:6; Paul 2:9; Romans 12:1-2). And even though his book largely denounces oppression and violence, it ends with the expectation of a God “unique” in his capacity and passion for forgiveness:

“18 *Who is a God like you, pardoning iniquity
and passing over the transgression
of the remnant of your possession?
God does not remain angry forever,
but delights in showing mercy.*

19 God will again have compassion upon us
and tread our iniquities under foot.
You will cast all our sins
into the depths of the sea.

20 You will show faithfulness to Jacob
and unswerving loyalty to Abraham,
as you have sworn to our ancestors
from the days of old” (Micah 7:18-20).

Perhaps, because he came from a humble village, Micah prophesied that the restoration of the monarchy would also result in the arrival of a liberator and governor from the city of David:

“But you, Bethlehem [House of Bread] of Ephrathah,
who are one of the small clans of Judah,

from you shall come forth for me
one who is to rule Israel,
whose origin [going out] is from old,
from ancient days [days of eternity]" (5:2; see JB and DHHBE notes → Mat 2:6).

To quote the text as a prophecy fulfilled in the birth of Jesus, Matthew changed the text with the addition of a strong negative (Greek: *oudamos*: "no, in no way"):

"And you, Bethlehem, in the land of Judah,
are *by no means* least among the rulers of Judah" (Matthew 2:6).

Apparently for Matthew, with the birth of Jesus in Bethlehem, the small town became great! Nevertheless, Anderson and Freeman conclude that 'Christians did not abuse the text when they found Jesus in it'²⁰ and that Micah 5:1-4 announces the arrival of a new David who will fulfill for Zion the great promises of 4:1-4 (disarmament and universal peace²¹; see 5:5). William McKane points out that the oppression of 5:1 and 3 will be transitory, because 5:2, 4-5 promise the coming of the messiah as liberator and just governor²² (concerning the monarchy in Micah [4:8, 9-13; 5:1-5; 7:8-20], see Pleins 2001:386). For → Matthew, who interpreted the birth of Jesus as a fulfillment of Micah's expectations, the sexual minorities (eunuchs, prostitutes, and the unmarried) occupy a special place in the new just order. The traditional monarchies, with kings with multiple wives and innumerable descendents, attain their objective with someone who (like Micah) did not marry, whose "fruit" consisted in disciples, not literal children, but whose kingdom will have no end.

End Notes

1. McKane 1998:17-19; but cf. the skepticism of Anderson and Freedman 2000:3-29
2. Pleins 2001:390; cp. → Amós
3. Pleins 390; Wolf 78; cf. the "crowds" in → Marcos; cf. "the poor" in → Luke.
4. José Miranda 1972:219-225
5. Hanks 1983:121-123, concerning the construction of the Panama Canal
6. Pleins 2001:385
7. Pleins 2001:381
8. Anderson and Freedman 2000:413-425
9. quoted in Anderson and Freedman 2000:504
10. Anderson and Freedman 2000:539
11. Anderson and Freedman 2000:503, 529-30
12. Delbert Hillers 1984: 75-76
13. William McKane 1998:186-192
14. Pleins 2001:390
15. Anderson and Freedman 2000:532-538, Excursus
16. Anderson and Freedman 2000:538
17. Rita Burns 1992:IV, 820
18. Rita Burns 1998:230
19. David Stuart 1986:382
20. Anderson and Freedman 2000:468
21. Anderson and Freedman 2000:471
22. William McKane 1998:162

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