

ANNOTATED BIBLIOGRAPHY ON  
MICAH

Achtemeier, Elizabeth R. (Lancaster Theol. Sem., Lancaster, Pa.) "How to stay alive." Theology and Life, 1963, 6, 275-282.

Abstract: One can stay truly alive only by exercising love as defined in the Scripture, especially in terms of covenant faithfulness. Interprets love in terms of Micah 6:8, which can be summed up in the concept of self-surrender. This do and ye shall live.

Allen, L. C. "More cuckoos in the textual nest: at 2 kings xxiii. 5; Jeremiah xvii. 3, 4; Micah iii. 3; Vi. 16 (Lxx); 2 chronicles xx. 25 (Lxx)." Journal of Theological Studies, 1973, 24, 69-73.

Abstract: An investigation of textual data in the passage cited with the working theory that the original text has at times been supplanted by a siminar-looking intrusive comment which really belongs to an adjacent term. abstractor RBA

Allen, Leslie C. "Micah's social concern." Vox Evangelica, 1973, 8, 22-32.

Abstract: Examines the following texts in Micah relevant to social issues: 2:1-2; 2:6-9; 3:1-4; 3:5; 3:9-12; 6:10-12; and 7:5-6. Among the principles governing the prophet's attitude toward social concern were (1) the land belonged to Yahweh; (2) the holding of property by the family, the clan, the tribe, was a matter of religious tradition. Crucial to social relationships was the concept of covenant among Yahweh's people. Micah's message is both relevant and irrelevant to contemporary man. Irrelevant because it presupposes a structure and ethic based upon theocracy. Relevant because Israel's religion stressed a duty toward one's neighbor, prompting Micah to attack the exploitation of the economically weak. Above all, Micah emphasizes a basic duty to God which was to be the inspiration of man's humanity to man. abstractor HPS

Arndt, Karl J. R. (Clark U., Worcester, MA) "Luther's golden rose at new harmony, indiana." Concordia Historical Institute Quarterly, 1976, 49(3), 112-122.

Abstract: Among the German people who were inspired by Luther's "golden rose," a poetic addition to his translation of Micah 4:8, were George Rapp and his utopian society at New Harmony, Ind. abstractor WSS

Ball, E. "A note on I kings xxii.28." Journal of Theological Studies, 1977, 28(1), 90- 94.

Abstract: The words "and he said, Hear, ye peoples, all of you" of 1 Ki. 22: 28 are repeated verbatim in Micah 1:2. Most commentators assume that the phrase was a late gloss on the text of the passage in 1 Kings, which mistakenly identified the prophets Micaiah and Micah. Argues that 1 Ki. 22:28 was a purposeful redactional addition stressing a deeper continuity between Micaiah and Micah than merely that of name. Those versions which delete the clause (cf. NEB) are in error. abstractor RAT

Bezer, Zevi (Rehovot, Israel) "Penultimate oyabti." Leshonenu, 1983, /84, 48/49(1), 5-8.

Abstract: The penultimate accent in oyabti (Mic 7:8, 10) cannot be explained as a nasog-ahor, an accent that is thrown backward because of an initial accent in the following word. It is a remnant of the, po el form comparable to Arabic fa ala. It has a causative meaning, like yoda ti (1 Sam 213). `Oyabti in Micah is used in an independent asyndetic relative clause. (Hebrew) abstractor NMW

Birdsall, J. Neville (U. of Birmingham) "The withering of the fig tree (mark 9:12-14, 20-22)." The Expository Times, 1962, 73, 191.

Abstract: -The origin of this story comes from Jesus. It is related in his thinking to Micah 7:1, "My soul desireth the first ripe fig."

Bryant, David J. (Princeton, NJ) "Micah 4:15-5:14: an exegesis." Restoration Quarterly, 1978, 21(4), 210-230.

Abstract: Through an exegesis of Micah 4:14-5:15 affirms that the hope oracles which constitute most of this material have a definite unity pointing to a future hope growing out of the contemporary, dismal situation. The intention of the writer, a disciple of Micah, was to overcome his audience's superstition for deliverance. He used the oracles of Micah to point out the foolishness of false confidence. What is needed is a return to Yahweh, for in him Judah will find deliverance. abstractor SLL

Carmignac, Jean (Paris) "Vestiges d'un peshet de malachie? (Fragments of a peshet of malachi?)" Revue de Qumran, 1963, 4, 97-100.

Abstract: -Several fragments are described by J. T. Milik (Discoveries in the Judaean Desert, III, I, 180) as a "writing with citations from Malachi." An analysis of Fragments 1-4 and 10 reveals a quotation of Malachi 1: 14a with an interpretation. Does not this indicate it be a peshet like the ones of Hosea, Micah Nahum, Habakkuk and Zephaniah already identified? Footnotes. (French)

Carreira, Jose Nunes (U. Acores, Portugal) "Kunstsprache und weisheit bei micha." Biblische Zeitschrift, 1982, 26(1), 50-74.

Abstract: Develops the human profile and spiritual home of Micah by scrutinizing his literary style. Recognizes alliteration and pun as the outstanding poetic devices and deduces that Micah does not originate in the country (against J. Fichtner) nor in the circle of elders (against H. W. Wolff) but in the schools of the sages. (German) abstractor HHPD

Cathcart, Kevin J. (U. Col., Belfield, Dublin, Ireland) "Micah 5, 4-5 and semitic incantations." Biblica, 1978, 59(1), 38-48.

Abstract: The expression "seven shepherds and eight chiefs of men" in Micah 5:4 is to be interpreted in light of formulas involving the numbers 7 and 8 in Phoenician and Aramaic incantations. The thought is that the evil Assyria planned for Judah will come upon him. The words are possibly those of Judean false prophets, who trust in divination and magic. abstractor JTW

Chinitz, Jacob (Jerusalem, Israel) "The prophets-nationalists or universalists?" Dor Le Dor, 1980, 8(4), 206-209.

Abstract: A careful examination, in context, of the verses of Amos, Malachi and Micah shows that the claims of their universalism are unjustified. They are nationalist, ethnocentric and separatist. abstractor NMW

Collin, Matthieu (La Pierrequi Vire) "Recherches sur l'histoire textuelle du prophete michee (research on the textual history of the prophet micah)." Vetus Testamentum, 1971, 21(3), 281-297.

Abstract: By comparing various translations of different vss. in Micah, he concludes that there are two distinct textual traditions: (1) Mur. 88 and (2) the LXX. A possible third tradition might include the Qumran texts, but this is not certain due to somewhat hypothetical textual evidence. The development of the textual tradition is pursued as is the relationship between a particular tradition and historical references in Micah (i.e. to the fall of Samaria or of Jerusalem). (French) abstractor WCK

Daniels, Dwight R. (Hamburg) "Is there a "prophetic lawsuit" genre?" ZAW, 1987, 99(3), 339-360.

Abstract: Five texts (Isa 1:2-3; 1:18-20; Jer 2:4-13; Micah 6:1-8; and Hos 4:1-3) are often classified as prophetic lawsuits. These texts, however, have divergent structures and content and are not of one genre. All of them can be classified as either prophecies of disaster or priestly torah. The appeals to heaven and earth and the mention of exodus and conquest are merely motifs and rhetorical techniques that are not genre specific. Heaven and earth were referred to as covenant witnesses for the first time during the reign of Manasseh. abstractor RWK

Danker, F. W. (St. Louis) "Double-entendre in mark xiii 9." Novum Testamentum, 1968, 10(2/3), 162-163.

Abstract: -There are several allusions to Micah in Mark 13: not only does Mark 13:12 allude to Micah 7:6, but Mark 13:9 is reminiscent of Micah 3:2-3 (where dero is used in the sense of "skin" or "flay"), Micah 1:2 (where "witness" is used to mean "evidence of God's judgment") and 4:2 (which speaks of Nations coming to the mountain of the Lord). Moreover the reference to orphans in some manuscripts of Mark 12:40 recalls Micah 2:2. This helps explain why Mark put the account of the widow just before the apocalyptic discourse. abstractor JRM

de Waard, Jan. "Vers une id on des participants dans le livre de michee." Revue d'Histoire et de Philosophie Religieuse, 1979, 59(3/4), 509-516.

Abstract: The examination of the semantic markers in the discourse provides clues to the identification of the participants in communication in Micah. abstractor HPS

Derrett, J. Duncan M. (London) "Further light on the narratives of the nativity." Novum Testamentum, 1975, 17(2), 81-108.

Abstract: Important extraneous material has been neglected which sheds light on Luke's reference to the census of Augustus and Matthew's concern with the magi. The coincidence of a census and the birth of the Messiah is based upon midrashim on Micah 5:1-4 and Ps. 87. The journey to Bethlehem is intelligible against the Egyptian pattern of taxation: a citizen of a metropolis paid only half of the poll-tax, even if he lived in one of the villages. Joseph traveled to Bethlehem to secure this reduction for himself and his unborn child. Matthew's account of the magi reflects a complex of material clustering around the theme of the search for wisdom in the remote East. Important in this regard is the Alexander-romance, which influenced tales of the birth of Abraham and Moses. Matthew shows that Jesus is greater than Moses, Abraham, and Alexander. abstractor WLL

Duvshani, Menachem (Israel) "Principles of biblical ethics." Beth Mikra, 1982, 89/90(2/3), 267-273.

Abstract: Examines comprehensive inclusive statements of biblical ethics in Psalm 15, Isa 33:14-16, Ps 24, and Mic 6:3. The main emphasis is ethical rather than ritual. The passage from Micah is based upon the trial genre. This suggests that biblical summaries of ethical principles are phrased as accusations or responses in a court trial. Ethics itself is a struggle between the good and the bad in man. Ethical principles are the way of God which man must follow. (Hebrew) abstractor NMW

Ehrman, A. (Bronx, NY) "A note on micah ii:7." Vetus Testamentum, 1970, 20(1), 86-87.

Abstract: No emendation is necessary concerning the word 'mwr in Micah 2:7 to 'rwr since it presents a perfect parallel with Job 3:3. Ehrman's work on this semantic progression for the word: (1) "to despise," (2) "to rage," (3) "to curse".

Eikenberry, Mary (Micah Mission) "Women as missionaries." Brethern Life and Thought, 1985, 30(1), 47-49.

Abstract: Missionary work by the Church of the Brethren has provided women with opportunities for leadership and decision-making that were not available in the U.S. Women missionaries were better able to work with the national women. Some missionary women experienced frustration because of their relationship with the mission board, and because of problems on the field. Fulfillment came from successful ministry experiences. Part of a symposium on women in the Church of the Brethren (see abstract no. 2442). abstractor RLL

Freedman, David Noel (U. of Michigan, Ann Arbor) "Headings in the books of the eighth century prophets." Andrews University Seminary Studies, 1987, 25(1), 9-26.

Abstract: An examination of the headings of Isaiah, Hosea, Amos, and Micah to gain clues to the purpose and process of scriptural redaction and publication. Concludes that they were devised according to a standard form, but modified for differences in time and place; they provide clues as to careers and oracles; the books were compiled and combined in a two-stage process: Amos, as a result of his validation by the earthquake, and, the other three celebrating Jerusalem's miraculous deliverance from Sennacherib in 701 BC; the purpose was to establish a theological-historical interpretation of late 8th cent. events relative to

Covenant responsibilities, to celebrate deliverance, and to provide a warning for the future.  
abstractor RVR

Freund, Joseph (Netanyah, Israel) "'And the nations shall flow to it' (what is unique in micah's vision)." Beth Mikra, 1987, 32(109), 154-161.

Abstract: There are differences between Isaiah and Micah, and these are not to be attributed to the misunderstanding of copyists or to verses inserted later. Micah is the first to have predicted the destruction of the Temple. He was also influenced by his geographical location, making his prophecy different from that of Amos or Isaiah. He believed that universal peace would come but that it was not dependent upon universal religion. The idolators would still go with their gods. (Hebrew) abstractor NMW

Fritz, Volkmar (Mainz) "Das wort gegen samaria mi. 1:2-7 (The saying against samaria, micah 1:2-7)." Zeitschrift fur die Alttestamentliche Wissenschaft, 1974, 86(3), 316-331.

Abstract: Mic. 1:2-7 can be separated off as a literary unit, and only v. 5b needs to be excluded from the passage as a secondary addition. In v. 2-4 it can be shown that expressions and attitudes are taken over from cultic tradition, while in v. 6-7 we have a formation on the analogy of Mic. 3:12. The two parts of the passage are linked by v. Sa. The passage does not come from Micah, but from cultic prophecy of the post-exilic period. It is an example of the theological interpretation of history in the time of the collections of Micah's sayings, and has been intentionally placed at the head of them. (German)

Grelot, Pierre (Paris, France) "Miche 7,6 dans les evangiles et dans la littrature rabbinique." Biblica, 1986, 67(3), 363-377.

Abstract: Micah 7:6 is cited in certain synagogue texts like Seder 74, the Micah Peshet from Qumran, the Book of Jubilees 23:13-25, the Mishna Treatise Sota IX, 15, and the Babylonian Talmud Sanhedrin 97a. All these texts relate the Mican passage to conditions just prior to the coming of the Messiah and the End Time: cosmic cataclysms, political antagonisms, social conflicts, and dissolution of family relationships. Jesus' use of Micah 7:6 in Mark 13:12 and Matt 10:21, as well as in Matt 10:34-36 and Luke 12:51-53 in connection with his Messianic mission is in keeping with this interpretation. (French)  
abstractor JTW

Innes, D. K. "Some notes on micah, chapter ii." Evangelical Quarterly, 1969, 41(1), 10-13.

Abstract:

Innes, D. K. (Westacre, King's Lynn) "Some notes on micah (continued). Part ii." Evangelical Quarterly, 1969, 41(2), 109-112.

Abstract: Exegetical notes on Micah from chs. 3 and 4, giving attention to specific questions about the various Hebrew words and phrases. Preference is for an early dating of Micah: Deals with the quotation of 3:12 by Jeremiah, the identity of 4:1-3 with Isaiah 2:2-4,

and the reference to Babylon in 4:10 in this light. Sees the principal fulfilment of 4:1-3 in the gathering of representatives of the nations into the church. abstractor REP

Innes, D. K. (Westacre, Norfolk) "Some notes on micah (continued)." Evangelical Quarterly, 1969, 41(3), 169-171.

Abstract: Considers Micah 5. Makes notations about selected words and phrases in the original. V. 3 indicates the birth of Messiah marks the end of the period in which Israel is given into the hands of her enemies. Prefers the AV translation of v. 5 ("this man shall be the peace") over the RSV ("this shall be peace"). In v. 14, the word for cities is probably not to be taken in the later Aramaic sense of enemies. abstractor REP

Innes, D. K. (Westacre, King's Lynn) "Some notes on micah. Concl." Evangelical Quarterly, 1969, 41(4), 216-220.

Abstract: -Continues exegetical notes on Micah from previous issues, treating chs. six and seven here, and selected words and phrases in the original. Frequently devotes comments to the differences between the R.S.V. and the A.V., particularly when the R.S.V. committee made emendations in the text. Sometimes agreement is expressed with R.S.V., as in 65, 6:16, and 7:12, but the more serious emendations of R.S.V. are not supported, as in 6:9, 10 or 613. abstractor RP

Jeppesen, Knud (Aarhus U., Denmark) "New aspects of micah research." Journal for the Study of the Old Testament, 1978, 8, 3-32.

Abstract: Survey of publications on the book of Micah since John Willis, "The Structure of the Book of Micah," (1969). Recent trends suggest that this century's traditional understanding of Micah will be reassessed when new interpretations have been digested. abstractor NH

Jeppesen, Knud. "How the book of micah lost its integrity: outline of the history of the criticism of the book of micah with emphasis on the 19th century." Studia Theologica, 1979, 33(2), 101-131.

Abstract: An article by B. Stade in the 1881 issues of ZAW reduced the authentic Micah materials in a previously unanticipated fashion. However, earlier research had already questioned the authenticity of small parts of the book. Discusses Stade's argumentation, the reactions which his treatise provoked, and attempts to account for the significance of Stade's work in the decades subsequent to its publication. abstractor WSS

Jeppesen, Knud (U. of Aarhus, Denmark) "The verb ya 'ad in nahum 1, 10 and micah 6,9?" Biblica, 1984, 65(4), 571-547.

Abstract: Nahum 1:10 began originally with ki ya'ad: "for Yahweh has made a decision concerning the entangled thorns," that is, he has made up his mind about the destiny of his enemy. In Micah 6:9 one should read mi ye edah, ("Who has made a decision about her?") that is, Who has appointed the city's (Jerusalem's) destiny. The answer is that God has made the decision to punish Jerusalem because of her sins. abstractor JTW

Jeremias, Jorg (Heidelberg) "Die deutung der gerichtsworte michas in der exilszeit (the meaning of micah's judgment sayings in the exilic period)." Zeitschrift fur die Alttestamentliche Wissenschaft, 1971, 83(3), 330-354.

Abstract: Micah's judgment sayings have been given an exposition which brought them up to date in the early exilic period by additions in 1:5, 7, 13; 2:3f, 10; 3:4; 6:14 and by the addition of 5:9-13, 6:16. These additions belong to a single layer of redaction, as can be seen from their common method of exposition, bias and language. With the exception of 5:9-13 they are always added to phrases in Micah which in themselves are ambiguous. The purpose of the exposition was to teach Israel to understand its present distress as a punishment from God for past sins. With this end in view specifically theological accusations appear in the place of Micah's attacks on social oppressions, and his declarations of judgment against particular classes are understood as declarations of punishment against Israel as a whole, which predict the exile. A reversal of the distress is expected only from Yahweh, who will personally punish all those who might lead Israel astray (5:9-13). (German)

Keel, Othmar (Fribourg, Switzerland) "Recht tun oder annahme des drohenden gerichts? (Erwagungen zu amos, dem fruhen jesaja und micha) (correction or the acceptance of the threatened judgment? (Considerations on amos, the early isaiah, and micah))." Biblische Zeitschrift, 1977, 21(2), 200-218.

Abstract: Recent writing on the pre-exilic prophets have stressed the dominance of the oracle of menace and the pronouncement of unmitigated judgment upon Israel. What needs to be appreciated is that the disclosure of guilt and the announcement of catastrophe are typical of prophetic speech. They are simply the 2 sides of the same coin. In Amos, the early Isaiah, and Micah the prophetic criticism is directed against specific communal upheavals which the prophets unmasked as catastrophic for the nation. The announcement of judgment is merely a way of perceiving the disastrous consequences which must follow the violation of divine ordinance. These early writing prophets are social critics who were commissioned by Yahweh to disclose Israel's offense. The intention of their preaching was to stir the nation to repentance (Amos 5:4-6:15; cf. 4:6-12; Isa. 1: 16f.; 9:12; Micah 6:6-8). (German)  
abstractor WLL

Kellermann, Diether (Tubingen) "Uberlieferungsprobleme alttestamentlicher ortsnamen (tradition problems in old testament place names)." Vetus Testamentum, 1978, 28(4), 423-432.

Abstract: Analyzes 4 examples of the substitution by a translator of a place name he knows for an unknown or misunderstood place name: (1) Miletus for sahar in LXX of Ezek 27; (2) Iraqi for sin ar in Arabic of Joshua 7; (3) `Araq (Iraq) for sa anan in Arabic (based on LXX Alexandrinus) in Micah 1:11; and (4) Chabra and Maachos for kabbon and kitlis in LXX Vaticanus in Josh 15. (German) abstractor SJS

Kitchen, Kenneth A. "The old testament on its context: 4, the twin kingdoms, judah and assyria (c. 930-640 B.C.)." Theological Students' Fellowship Bulletin, 1972, 62, 2-10.

Abstract: An outline study of the history and literature of the Divided Monarchy down to ca. 640 B.C. Surveys especially the emergence of the Omri-Ahab dynasty of Israel and its last dynasty with the consequent collapse of the Northern kingdom, as well as the

relationship of Judah and Assyria. Traces the development of prophecy from the pre-writing prophets through the literary prophets. Although the modes of activity of the prophets of Israel and the divination, etc., of her neighbors are very largely mutually exclusive, some slight formal correspondence can be noted in the 'prophetic' activity of Mari, Egypt, the Hittites, Canaan, and Mesopotamia. Regarding Amos, Hosea and Micah, they were able to speak at length; they contain both judgment and blessing; they were capable of putting together the existing books practically as we have them. The book of Isaiah presents no real problem when prediction is allowed as one legitimate element in prophecy. abstractor

HPS

Lescow, Theodor (Norderstedt) "Redaktionsgeschichtliche analyse von micah 1-5 (redaction critical analysis of micah 1-5)." Zeitschrift für die Alttestamentliche Wissenschaft, 1972, 84(1), 46-85.

Abstract: The first part of the book of Micah (ch. 1-5) has grown by stages and been edited accordingly. The primary material is the message of the prophet contained in ch. 1-3, with its climax in 3: 12. The Zion sayings in ch. 4 which have grown on in the period of the exile show that the material at that date was one of the readings in the services of lamentation for the destroyed sanctuary. The refoundation of the temple is reflected in 4: 1-2 in a transferral of the material to the liturgy of the feast of the dedication of the temple, and subsequently in the expansion of the material into a prophetic liturgy of judgement directed against the nations. This process may have reached its completion at the beginning of the fourth century B.C. A final bringing up to date occurs in the anti-Samaritan polemic contained in 1:6-7. (German)

Lescow, Theodor (Norderstedt) "Redaktionsgeschichtliche analyse von micah 6-7 (a redaction criticism analysis of micah 6-7)." Zeitschrift für die Alttestamentliche Wissenschaft, 1972, 84(2), 182-212.

Abstract: The following material underlies Micah 6-7: cult-prophetic fragment 6:1-5, a short sermon in the style of a Torah 6:6-8, a prophetic threat-saying 6:13-16, and a penitential liturgy 6:9-12. This material has been compiled on the pattern of the three-element Torah: (1) legal dispute of Yahweh 6:1-8, (2) threat and lament 6:9-16, 7:1-6, and (3) hymnic epilogue (liturgy) 7:7-20. The occasion of the compilation and of its addition to Micah 1-5 was probably the Samaritan schism. (German)

Levine, M. Herschel (Eastern Connecticut State Col) "The trial of jeremiah." Dor Le Dor, 1983, 12(1), 36-38.

Abstract: Reviews the story of Jeremiah's trial (chap. 26). The defenders of Jeremiah cited the case of Micah, who was not persecuted by King Hezekiah. His accusers, however, cited the story of Uriah as evidence that a king can curtail a prophet's right of free speech. Jeremiah is saved, not because of a positive verdict, but because Ahikam spirited him away and concealed him from the passion of the mob. The Bible is presenting an honest account of what happened, and is not glorifying the judicial process. abstractor NMW

Luria, B. Z. (Jerusalem) "The political background for micah: ch. 1." Beth Mikra, 1977, 22(71), 403-416.

Abstract: Micah I is to be related to events that occurred during the reigns of Joash of

Israel and Amaziah of Judah and in relation to the city of Lachish. Amaziah (2 Ki. 14:11-14; 2 Chr. 25:21-24) challenged Joash after his victory over Edom and was defeated. His death did not occur immediately. He set up kingdom centered around Lachish, a heavily fortified city. There were two kingdoms in Judah for 15 years, until his servants killed him. Uzziah, his young son reigned in Jerusalem. A limestone altar found at Tel Lachish was taken from Edom. (Hebrew) abstractor NMW

Luria, Ben-Zion (Jerusalem) "Judea in the time of the prophet micah and king hezekiah." Beth Mikra, 1982, 92, 6-13.

Abstract: The period of Jotham and Uzziah was one of great prosperity. The rising merchant class sought to expropriate the lands of the farmers. Micah directed his preaching efforts to the rescue of the farmers of his native village, Moreshet-Gath. His preaching influenced Hezekiah who instituted the Jubilee law to prevent alienation of property. This took place in Hezekiah's 4th year. Rejects the accuracy of extra-biblical evidence. The Lachish relief actually describes a Syrian city. Sennacherib's inscription is filled with distortion. The plague which destroyed the Assyrian forces was caused by Hezekiah's successful diversion of the water supply. (Hebrew) abstractor NMW

Malchow, Bruce V. (Sacred Heart Sch. of Theol., Hales Corners, WI) "The rural prophet: micah." Currents in Theology and Mission, 1980, 7(1), 48-52.

Abstract: In Micah's days social injustice was blended with a love for religion. This called forth incomparable lawsuits from God against his people. The book of Micah also tells of a God matchless in his forgiveness. In its canonical form, the judgment of which the historical Micah spoke becomes illustrative of the continuing plan of God. Both judgment and salvation lie in the future as much as in the past. abstractor RWK

Luria, B. Z. (Beth Mikra, Jerusalem) "In the days of hezeklah, king of judah." Beth Mikra, 1980, 25(82), 195-201.

Abstract: While Kings and Chronicles praise Hezekiah for his religious reform and take note of his revolt against the Assyrians, Micah deals harshly with conditions in his reign. The only explanation for the harsh prediction of Micah 3:12, recalled in the days of Jeremiah (26:18), was the oppression of the poor, amply attested in Micah and Isaiah. Tentatively suggested that these conditions stimulated Hezekiah's repentance and his reinstatement of the Jubilee year. Isa 37:30, with its reference to what grows of itself, may bear this out. (Hebrew) abstractor NMW

Mauchline, John (Glasgow) "Implicit signs of a persistent belief in the davidic empire." Vetus Testamentum, 1970, 20(3), 287-303.

Abstract: The evidence for a continued hope of the fulfillment of the promise given Abraham and seen in the monarch of David is traced through the prophet's message up until the return from the Babylonian exile. Amos pronounced judgments on the surrounding nations because these nations had been under David's rule and paid service to Yahweh, hence they had a brotherly obligation to fulfill. This theme is also found in Micah 5:1-3, Jer.

46-51, Ezek. 35-38. In Second Isaiah, the coastlands hail the return from exile as a climax of history. It is interpreted as the fulfilling of the promise given to both Abraham and David. The rule of Yahweh would go forth from Jerusalem to air the ends of the earth. Though the political bond was destroyed, the religious bond ought to be honored and would some day be renewed. abstractor WCK

McComiskey, Thomas Edward (Trinity Evan. Div Sch., Deerfield, IL) "Exegetical notes: micah 7." Trinity Journal, 1981, 2(1), 62-68.

Abstract: The prophet Micah carried on his prophetic ministry during the 8th cent. BC. This was a time of great spiritual decline in Israel. Chap. 7 deals mainly with societal wrongs of the time. This chapter begins in an atmosphere of gloom, but it ends with one of the greatest statements of hope to be found in the Prophets. It is a witness to the triumph of faith. abstractor WHB

Miller, Patrick D. (Union Theol. Sem., Richmond, VA) "Synonymous-sequential parallelism in the psalms." Biblica, 1980, 61(2), 256-260.

Abstract: Of various types of parallelism in Hebrew poetry, one is that in which some elements in the two parallel lines are synonymous and others sequential or continuous. One example occurs in Ps 18:42: They cry out, but there is no deliverer;/to Yahweh, but he does not answer them. Other examples include Pss 19:15; 77: 2; 88:2; 135:5; 22:22; Gen 49:9; Micah 7:3. Thus the breakup of stereotyped expressions extends to clauses and whole sentences. abstractor JTW

Murphy, Frederick J. (Col. of the Holy Cross, Worcester) "Divine plan, human plan: a structuring theme in pseudophilo." JQR, 1986, 77(1), 5-14.

Abstract: Analyzes the four accounts of the Tower of Babel, Pharaoh's decree against Hebrew boys, the Exodus, and Micah's idolatry, to show that the contrast between divine and human plans affects the manner in which the Biblical Antiquities of Pseudo-Philo narrates the stories. Concludes that the most pressing need of the author's time seems to be leaders who can both clearly discern God's will and move decisively to implement it. abstractor NH

Neiderhiser, E. A. (Havertown, PA) "Micah 2:6-11: considerations on the nature of the discourse." Biblical Theology Bulletin, 1981, 11(4), 104-107.

Abstract: On occasion, the canonical prophets made use of the very words of their opponents to rebut and even to strengthen their own prophecies against them. The difficulty is in identifying such passages. Mic 2:6-11 most likely represents such a disputation between the prophet and his opponents, who in this case appear to be the powerful men of Jerusalem who are seizing the property of the small farmers in the villages. Attempts to show that proposed emendations of Mic 2: 6-11 are for the most part unnecessary. The speaker can be determined and the general shape of the discourse traced, despite the fact that some problems and uncertainties remain (especially in v 8). abstractor AAT

Niehr, Herbert (Bonn, W. Germany) "Bedeutung und funktion kanaanaischer traditionselemente in der sozialkritik jesajas." Biblische Zeitschrift, 1984, 28(1), 69-81.

Abstract: Points to Canaanite elements such as Isa 1:17b, 21-28, 3:1, 5:1-17, etc. and argues that Isaiah uses these elements consciously to criticize the Canaanite/ Canaaniticized upper class, appealing to it within its own theological and social horizon. Thus, Isaiah used a 'system-immanent critique'. Concludes with a comparison of Isaiah with Micah and Ps 58 and 82. (German) abstractor HHPD

Osswald, Eva (Jena, DDR) "Aspekte neuerer propheten-forschung." Theologische Literaturzeitung, 1984, 109(9), 641-650.

Abstract: Recent studies on the prophets have focused on three issues. (1) The function of the prophet is that of Yahweh's messenger, or (to borrow terminology from comparative Egyptian literature) Yahweh's "vizier." (2) Specialists are increasingly becoming aware that the prophets used traditional material of the Yahweh religion: for example, Hosea was familiar with traditions of the Northern Kingdom, and Isaiah and Micah knew the Jerusalem traditions. (3) A lively discussion continues as to whether the prophets proclaimed doom because they thought it was too late for God's people to be delivered, or in order to bring them to repentance and avert the coming destruction. (German) abstractor JTW

Ramsey, George W. (Presby. Col., Clinton, SC) "Speech-forms in hebrew law and prophetic oracles." Journal of Biblical Literature, 1977, 96(1), 45-58.

Abstract: Goes beyond what he calls the usual "Complaint Speech" to distinguish a new genre which regularly includes an announcement of forthcoming punishment, calling it a "Judgment Speech." The latter is distinguished by a sudden transition from speaking of the sinful people in impersonal, third person references to a direct mode of address, and this transition coincides with the shift from reproach to an nouncement of punishment. The Judgment Speeches give no indication that the prophets intended the announcements of punishment in a conditional sense. The crimes of the Israelites stand exposed. Sentence is passed. Judgement is coming. Uses examples from Micah 2:1-3; 6:9-15; and Amos 3:10-11. abstractor DCG

Robin, A. DE Q. (Croydon, Victoria, Australia) "The cursing of the fig tree in mark xi. A hypothesis." New Testament Studies, 1962, 8, 276-281.

Abstract: -The inherent contradictions in this passage as it now stands can be adequately explained in terms of what was said prior to the symbolic action of Jesus in cursing the fig tree, without recourse to supposing that the incident is either a primitive legend or a transposed parable. The passage in Micah 7:1-6 may very well provide the clue to why it was supposed that our Lord was hungry and seeking figs at an inappropriate time, when in fact he was commenting on the state of the nation prior to Passing judgment upon it.

Schunck, Klaus-Dietrich (Rostock, Germany) "Die attribute des eschatologischen messias." Theologische Literaturzeitung, 1986, 111(9), 641-652.

Abstract: If "eschatology" involves occurrences in this time and world, but assumes the knowledge of sin and divine judgment, several preexilic and postexilic OT texts refer to a monarchical figure or Messiah. The "messianic idea" probably originated with Isaiah (8:23b-9:6); and appears in Isa 11:1-5; Micah 4:14:5; Jer 23:5-6; Zech 9:9-10; Ezek 34:23-24; 37:21-23; Haggai 2:21b-23; and Dan 7:13-14. Accordingly, the attributes of the Messiah are peace, justice and righteousness, close relationship to Yahweh, empowering by the spirit of Yahweh, shepherd and prince of God's people, David redivivus, Yahweh's servant, shoot of David, suffering, dying, rising savior and apocalyptic son of man.  
(German) abstractor      JTW

Scoggin, B. Elmo (Southeastern Bap. Theol. Sem.) "An expository exegesis: micah 6:6-8." Faith and Mission, 1985, 2(2), 50-58.

Abstract: What does God demand? God demands practicing justice and love in humility. Micah and the other 8th cent. BCE prophets made it clear and plain that duty toward humanity was the same as duty toward God. abstractor      FJP

Sinclair, Lawrence A. (Carroll Col., Waukesha, WI) "Hebrew text of the qumran micah pesher and textual traditions of the minor prophets." Revue de Qumran, 1983, 11(2), 253-263.

Abstract: The reconstruction of the Hebrew text of Micah as preserved in the fragments from Caves 1 and 4 of Qumran appears to be closer to the Palestinian (Massoretic) tradition than to the Egyptian (Vorlage of the Old Greek). Matthieu Collin's hypothesis of a third independent tradition of Micah represented at Qumran is not sustained by the study.  
abstractor      SJS

Van der Woude, A.S. (Groningen) "Micah in dispute with the pseudo-prophets." Vetus Testamentum, 1969, 19(2), 244-260.

Abstract: Micah 2:6-11, 4:9-14, 2:12-3: 1 are disputations between the false prophets (weal theology) and Micah (woe theology) and therefore pre-exilic (8th cent.). Both the false prophets and Micah are familiar with Zion traditions, covenant-election traditions, but interpret them differently

Van Der Woude, A. S. (Groningen) "Deutero-micha: ein prophet aus nord-israel? (Deutero-micah: is he a prophet from northern israel?)." Nederlands Theologisch Tijdschrift, 1971, 25(4), 365-378.

Abstract: Not only is the author of Deutero-Micah different from the writer of ch. 1-5, he hails from Northern Israel. Because of similarities between Micah and Hosea, because of indications of geography and history, and because of traditions pertaining to the exodus, the journey through the wilderness, and the possession of the Promised Land, authorship from a Northern Israel environment is probable. The author was a contemporary of Micah.  
(German) abstractor      SJK

Vincent, Jean M. (Bangui, Central African Rep.) "Michas gerichtswort gegen zion(3,12) in seinem kontext." Zeitschrift fur Theologie und Kirche, 1986, 83(2), 167-187.

Abstract: Micah 3:12 is known as the central utterance of Micah's proclamation. Attempts (1) to regain the original form of Micah 3:9-12, especially v. 12, and to establish the intention of this word. (2) Assesses the relationship of the word of salvation in 4:1-4 to the word of judgment in 3:9-12. Taking into consideration the parallel passage in Isaiah 2:2-4, discusses the quotation of Micah 3:12 in Jeremiah 26. (3) Draws attention to the effect of Micah 3:12 within the context of the NT. (German) abstractor HHPD

Watson, Paul. "Form criticism and an exegesis of micah 6:1-8." Restoration Quarterly, 1963, 7, 61-72.

Abstract: -An attempt to demonstrate the relevance of a form-critical method to expounding Micah 6:1-8. This passage is classed as a rib or trial-form. The value of this procedure is explained and illustrated by reference to various interpretations of this passage. While form-criticism is not substitute for numerous other methods, it is a valuable way bringing the text of the Bible into sharper focus. Footnotes.

Watson, Wilfred G. E. (Morpeth, Northumberland, England) "Allusion, irony and word play in micah 1, 7." Biblica, 1984, 65(1), 103-105.

Abstract: Mic 1:7 should be translated: All her statues shall be shattered;/ all her sea-serpents (tannin) shall be burnt by fire;/ all her idols shall I reduce to ruin./ For from a hussy's hire ('tnn) is her pantheon/ and back to a hussy's hire ('tnn) will they go. In the second line, the poet is alluding to the Ugaritic Serpent Incantation (UT 607= KTU 1.100), lines 73-76. "Serpent (idols)" and "(prostitutes) fee" are a wordplay on the root'tnn. abstractor JTW

Wilhelmi, Gerhard (Gottingen) "Der hirt mit dem eisernen szepter: uberlegungen zu psalm ii 9." Vetus Testamentum, 1977, 27(2), 196-204.

Abstract: Masoretic tradition reads, "You shall break them in pieces with an iron rod," the LXX has, "You shall pasture them with an iron rod." This lectio difficilior may be considered lectio originalis et melior (1) through its great antiquity, (2) because of its parallelism with Micah 5:5, and (3) in the light of its chiastic verse structure. Psalm 2, however, has been interpreted as an enthronement ceremony similar to Egyptian and Sumerian enthronements, in which jars are ceremonially broken. Yet the crowning ceremony in Judah is not a parallel but a contrast, and the king is the shepherd of his peaceful sheep. (German) abstractor SJS

Williams, James G. (Syracuse U.) "Irony and lament: clues to prophetic consciousness." Semeia, 1977, 8, 51-74.

Abstract: Argues that prophetic experience and consciousness are integrally related to forms and devices of prophetic utterance, and by way of illustration discusses the hoy-form used by Amos, Isaiah and Micah. This ironic poetry is indicative of the existential tension of the prophets, being "caught" between God and people. The end of irony, where sense and comedy enter in, is necessitated by the divine path as, for God needs some new Israel and must have a "joyous ending." abstractor NH

Willis, John T. (David Lipscomb Col., Nashville, Tenn.) "The structure of micah 3-5 and the function of micah 5:9-14 in the book." Zeitschrift fur die Alttestamentliche Wissenschaft, 1969, 81(2), 191-214.

Abstract: In contrast to recent interpreters, the book of Micah in its present form exhibits a type of coherence. Demonstrates this coherence, especially in ch. 3-5 and indicates the function of 5:9-14 in the book. Micah can be divided into 3 major sections: 1-2, 3-5, 6-7:25, each beginning with simu and with oracles of doom and ending with oracles of hope. Chapter 3 is a doom section, followed by the hope section 4-5, consisting of seven pericopes which describe two basic goals or results of Yahweh's leadership, that of giving Israel victory over her enemies and restoring Israel to her former status. It is in the light of the whole that the final pericope (Mi. 5:9-14) is to be interpreted. All of the pericopes reflect a similar type of historical background; each contains a contrast between the present hopeless situation and the glorious future. abstractor HPS

Willis, John T. (Abilene Christian U.) "The expression acharith hayyamim in the old testament." Restoration Quarterly, 1979, 22(1/2), 54-71.

Abstract: The meaning of the expression be aharit hoyyami must be determined from a careful examination of each context in which it occurs and by the use of the same or similar phrases in ancient material outside the OT. The relevant passages include Gen 49:1, Num 24:14, Deut 4:30, 31:29, Isa 2:2, Micah 4:1 Jer 23:20, 30:24, 48:47, 49:39, Ezek 38:16, Dan 2:28, 10:14, and Hosea 3:5. Outside the OT the expression is examined in ancient Near Eastern literature in the Dead Sea Scrolls and in the NT. Concludes that the expression means "in the future" in most, if not all the passages examined. abstractor SLL

Willis, John. "Micah 2:6-8 and the "people of god" in micah." Biblische Zeitschrift, 1970, 14(1), 72-87.

Abstract: An analysis of some of the textual problems connected with Mic. 2:6-8 provides the basis for an original translation and suggests a plausible function of these verses in their larger immediate context, Mic. 2:1-11. Micah called Israel "God's People" in order to condemn her for being unfaithful to Yahweh's covenant with his people. This is central to Micah's novel distinction between external Israel and genuine Israel. abstractor JO

Willis, John (David Lipscomb Col.) "Fundamental issues in contemporary micah studies." Restoration Quarterly, 1970, 13(2), 77-90.

Abstract: Using the "Traditio-historical" approach as a comprehensive method of which form-criticism is one facet, with modifications, surveys three general problems pertaining to Micah studies: (1) the present arrangement of the book and the process by which it reached its final form, (2) the authenticity of the hope oracles (2:12; 4-5; 7:7-20, and (3) nature and interpretation of difficult passages, especially 1:10-16; 2:6-11; 4:11-13; 4:14-5:5; 6:1; and 7:7-20. abstractor SLL

Willis, John T. (David Lipscomb Col., Nashville, TN) "The authenticity and meaning of micah 5:9-14." Zeitschrift fur die Alttestamentliche Wissenschaft, 1969, 81(3), 353-368.

Abstract: -A previous article (ZAW, 1969, 81(2):191-214) demonstrated the coherence of Mic. 3-5 and showed the function of 5:9-14 in the final form of the book. The present study attempts to determine the meaning and origin of 5:9-14 and to trace the "history" of this oracle from its origin to its present position in the book. Presents a new English translation with notes. Even though the final form of the book seems to come from the exilic period, the internal evidence supports a Palestinian provenance. abstractor HPS

Willis, John T. (Nashville) "Some suggestions on the interpretation of micah I 2." Vetus Testamentum, 1968, 18 (3), 372-379.

Abstract: -The problem is that Mic. 1:2 is an oracle against all peoples, while 1:5ff is an oracle against Israel and Judah. Without making any textual deletions, changes, or rearrangements, suggests that the peoples of the earth are the defendants (not observers), and that God's accusation against them is to be seen in his punishment of his own people. abstractor DKH

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