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"One God and his Shepherd"
Micah's Concept of the Divine Kingship

I. The Ambivalence of History: Doom and Hope in the Book of Micah

The Book of Micah depicts the varied Israelite history between doom and hope in Mic 1-5. The end of statehood and the destruction of Jerusalem is reflected in Mic 1-3. YHWH's threat has come down from his holy house (Mic 1:2-4), has left behind the ruins of Israel's capital Samaria (Mic 1:6) and now proceeds slowly against Jerusalem, the capital of Judah (Mic 1:9-10.16; 3:12), while afflicting numerous cities inside the Judean Shephelah (Mic 1:11-15). The Assyrian military campaign against Judah and Philistia in all probability is the prophet Micah's historical background; the man from Moreschet Gath (Mic 1:1; cf. 1:14b) faces the distress of his homeland. Sennacherib indeed has devastated large parts of the Shephelah and has come up to the gates of Jerusalem – but he did not take the city.[1] The capture and destruction of Jerusalem portraid in Mic 3:12 was left up to later Babylonian power.

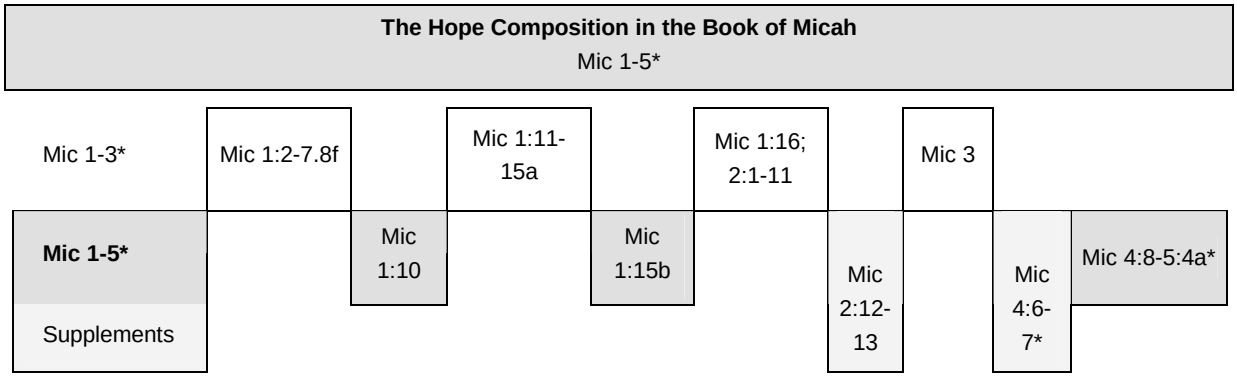
The political catastrophe however is shown as one disastrous development involving both, Israel and Judah, and reaching its climax with Jerusalem's fall. But neither the Assyrians nor the Babylonians are explicitly denominated to be responsible for the disaster; YHWH, the divine ruler behind world history, has brought about the ruin. In Mic 1-3 the disaster appears as YHWH's judgement on his people and is recognized as punishment for their sin (Mic 1:5) and the fale of the political leaders (Mic 3:1.9). Jerusalem's destruction and the end of statehood depicts the final within Micah's doom composition; but the catastrophe neither is the end of Israelite history nor the end of Micah's story.

In close succession the fundamental distress Mic 1-3 and Zion's glorious revival Mic 4-5 are brought into focus. The doom and the hope perspective are closely connected and radically contrasted with each other in the Book of Micah. The hope composition Mic 1-5* relates both, the portray of the catastrophe and the announcement of future renewal, and combines the two aims of history with each other.[2] The story of doom Mic 1-3* is turned in a new and

1 Regarding the campaigns of Sargon II. and Sennacherib against Judah and Philistia cf. AOT², 350-354; ANET³, 286-288; TGI³, 63-69; TUAT I, 4, 381-391.

2 Due to its literary complexity various outlines are suggested for the Book of Micah. Most of the scholars devide the Book into three (c.1-3; 4-5; 6-7) or four sections (c.1-3; 4-5; 6,1-7,7; 7,8-20), for a detailed discussion cf. R. KESSLER, HThKAT, 36-40. The alternation of doom and hope texts as the main structural citerion is supported

hopeful direction. The expectation of future renewal is explicated in Mic 4-5: Jerusalem will be restored (Mic 4:8), the coming ruler from Bethlehem will renew Zion's former dominion and reign in peace (Mic 5:1-4a).



The hope composition Mic 1-5* inserts its textual elements into the already existing doom composition Mic 1-3* and brings the disaster into continuity to the good aim of history. Where does Micah's hope prospect stem from? The hope composition, Mic 1:10.15b and Mic 4:8-5:4a*, describes the aim of history as the renewal of its ideal beginning: King David and the reign of early kingship in Israel appear as the paradigm of the *new* shepherd and his rule. The hope composition has its main source in formated Davidic traditions and points out to the king of the early days. Like the former king a new David is expected to be ruler in Israel in the future days of restauration and renovation.

The *supplementary* elements Mic 2:12-13 and 4:6-7* explicate whose kingship appears in the background of the new shepherd's rule: ומלך יהוה עליהם *And (only) YHWH will be King over them* (Mic 4:7). The divine king YHWH empowers his sherpherd's rule and reign, but only YHWH himself is denoted as king in Israel. In the following I will mainly concentrate on the first literary level within the composition Mic 1-5* and its literary interrelation with Davidic traditions; afterwards I will give a prospect for Mic 2:12-13 and Mic 4:6-7 and their way of supplementing the hope composition.

by J.T. WILLIS, A Note on ואמר in Micah 3,1, ZAW 80 (1969), 50-54; ID., The Structure of Micah 3-5 and the Function of Micah 5,9-14 in the Book, ZAW 81 (1969), 191-214; O. KAISER, Einleitung in das Alte Testament. Eine Einführung in ihre Ergebnisse und Probleme, Gütersloh [5]1986, 237; W. RUDOLPH, KAT, 63, et al.; they devide the Book into three sections c.1-2; 3-5; 6-7 with one doom-hope-alternation each. My analysis is also oriented by the alternation of doom and hope texts; but in contrast to the others I suggest the same altering structure already in c.1. In a hopefull way Mic 1:10.15b point out to the announcement of Zion's future renewal in c.4-5; the "heilseschatologische Schema" (RUDOLPH) already appears in Mic 1, the doom composition Mic 1-3* as a whole is superposed by the hope composition Mic 1-5*.

II. The Restoration of the Former: The New David
(Mic 1:10.15b; 4:8-5:4a*)

The elements of hope composition are dealing with a common topic: the fate of Israelite kingship in the face of Jerusalem's destruction and the end of David's dynasty (Mic 1:15b); furthermore they have a common target: the renewal of Zion's dominion (Mic 4:8-5:4a*). On this literary level the hope composition obviously refers to its Davidic background traditions. Like the former shepherd boy from Bethlehem (cf. I Sam 16:1-13; 17:12-15; 20:4ff et al.) a new David pasturing his people is expected to be ruler in Jerusalem and renew the prototypical reign in Israel (Mic 4:8; 5:1-4a*); in spite of the political conflicts and military threat afflicting Israel and Judah, devasting their capitals and exiling their inhabitants the former dominion will continue. Like the former David, who has sought refuge from his political opponent in Gat and Adullam (cf. I Sam 22,1; 27,1-6; II Sam 23,13 et al.), Israel's *Kabod* will outlast the days of distress in Adullam in view of the final renewal (Mic 1:15b).

a) "*But You, Tower of the Flock*". A New David from Bethlehem (Mic 4:8-5:4a*)

The unit Mic 4:8-5:4a* looks forward to the future renewal. Its internal structure consists of three sayings built in a parallel manner, each introduced by עתה or ועתה (Mic 4:9-10.[11-13.]14) and addressed to a female subject personifying Jerusalem. All three sayings deal with the fate of the city and its inhabitants after the destruction under Babylonian power. *Now you have to go forth from the city* […] *and come to Babylon* – that is how Mic 4:10 reviews the inhabitants' tragedy. The main point of the עתה-sayings is the turn towards release from distress: *there* YHWH *will redeem you* (גאל cf. Mic 4:10).

The unit Mic 4:8.9-10.14; 5:1.3-4a appears as the first literary element in Mic 4-5 and the nucleus of the hope composition Mic 1-5*. The text elements Mic 4:1-4.5.6-7; 5:4b-5.6-8.9-14 represent later additions supplementing and framing the unit Mic 4:8-5,4a*.[3] The section Mic 4:1-4.5 deals with the universal meaning of Zion and the role of God's people among the nations; the three והיה-sayings Mic 5:6.7-8.9-14 again concentrate on the interrelation of Jacob's remnant and the nations, but counteracts the peacefull picture created in Mic 4:1-4.5.

Within the עתה-sequence Mic 4:9-14 the second עתה-saying Mic 4:11-13 is remarkable; for several reasons it seems to be a later addition: introduced by ועתה instead of עתה (V.9.14) the concrete Babylonian threat and the peoples' way to exile V.10 is transformed into the nations' assembly against Zion *And now many nations have come together against you* (גוים רבים V.11; vgl. עמים רבים V.13). Furthermore the assembly of the nations does not intend to afflict Zion and God's people, but appears as part of YHWHs counsel (עצה/מחשבה, V.12; cf. יועצך V.9) in favour of his people. The assembly of the nations *against Zion* is exposed to be YHWHs judgement *on the nations*.[4] "Their intention is to humiliate Zion, but YHWH summons and equips Zion to crush them. They plan to desecrate Zion,

[3] Within this paper I have to concentrate on the main aspects; for detailed analysis with similar conclusions cf. J. JEREMIAS, Micha 4-5 und die nachexilische Prophetie, in: M. Köckert/M. Nissinen (Hg.), Propheten in Mari, Assyrien und Israel, FRLANT 201, 90-115; ID., ATD, 168-195; KESSLER, HThK.AT, 174-254, bes. 174-176. Both – following W. RUDOLPH, KAT, 82-85 and H.W. WOLFF, BK, 88f – however separate V.8 from the unit Mic 4:8-5,4a; likewise J.L. MAYS, OTL, 102f; F.I. ANDERSEN/D.N. FREEDMAN, AncB, 431-441.

[4] Cf. the similar expectation of nations' annihilation in front of Jerusalem's gates Is 14:14-27; 31:4-5; Jl 4; Zech 12; 14.

but Zion will in the end consecrate all the wealth the nations have gained by warfare to YHWH."[5] Mic 4:11-13 has various verbal connections with the surrounding material and presupposes the nations' stream to Zion Mic 4:1-4, inverting their peaceful intention cf. Mic 5:6ff, and especially the assembly of Israel's remnant Mic 4:6-7 (cf. Mic 2:12-13). The question Mic 4:9 המלך אין־בך shows the close textual proximity to מלך Mic 4:7; furthermore Mic 4:11-12 repeats the verbs of *gathering* אסף and קבץ (cf. Mic 2:12; 4:6), but in a contrary sense: while Mic 4:6-7 points out to the future gathering of God's people, becoming *a strong nation* (גוי עצום, V.7), the assembly of *many nations* (גוים רבים, V. 11) serves as the preparation for YHWH's judgement on the nations.

While the internal section portrays the varied, but purposeful way of God's people to their final redemption, the frame Mic 4:8; 5:1-4a* predicts the future restoration of *former dominion* (הממלכה הראשנה, 4:8) and its *original ruler* (מושל בישראל ומוצאתיו מקדם, 5:1).

The Restoration of the Former – The New David for Zion Mic 4:8-5:4a*	
4:8	But You (ואתה), Tower of the Flock, Ophel of Daughter Zion, to you will come (אתה) and reach (בוא), the former dominion (הממלכה הראשנה), the kingdom (ממלכת) to Daughter Jerusalem.
[Including עתה-sayings in 4:9f.14]	
5:1	But You (ואתה), Bethlehem Ephratha, small among the Thousands of Judah, from you will come forth for me (לי יצא) one to be ruler in Israel (מושל בישראל), whose origins are from the beginning (קדם), from ancient days (מימי עולם).
5:3	And he will stand and he will shepherd in the strength of YHWH, in the glory of the name of YHWH, his God, and they will dwell (safely), because now he will be magnified to the ends of earth.
5:4a	And he will be 'Peace' (והיה זה שלום).

The head ends of the frame Mic 4:8; 5:1 are structured in a parallel manner and closely related with each other regarding their contents. The addressee in Mic 4:8 is Jerusalem, in Mic 5:1 Bethlehem. Both, directly addressed with ואתה, are described with two geographical characteristics; Jerusalem is called מגדל־עדר עפל בת־ציון (Mic 4:8), pointing out to the future restoration of the city's fortification (מגדל) and denoting the Ophel, Jerusalem's southeastern hill, to be the home of the (gathered) flock.[6] Bethlehem is described as בית־לחם אפרתה צעיר להיות באלפי יהודה (Mic 5:1); the surname *Ephrata* (cf. Gen 35:19; 48:7; Ps 132:6; Ruth 4:11)

5 MAYS, OTL, 107.

6 The מגדל *Tower* means a fortified tower or castle and refers to an important part of fortification facilities, especially for controlling and defending city gates cf. G. MURAWE, Art. Turm, BHH III (1966), 2032-2034. Jerusalem's עפל *Hill* (cf. Is 32:14; II Chr 27:3; 33:14; Neh 3:26-27; 11:21) denotes the city's first settlement area on Jerusalem's southeastern slope cf. G. SAUER, Art. Ophel, BHH II (1964), 1352; K. BIEBERSTEIN, Art. Ofel, NBL III (2001), 10.
M.A. SWEENEY, Berit Olam, 383f, assumes a second place name beside Jerusalem, *Migdal Eder* (cf. Gen 35:21) refers to the place hosting Jacob after the death of Rachel. "The combination of the Davidic and Jacob/Rachel traditions clearly draws upon the promises of rule to the house of David (e.g., 2 Samuel 7) and the possession of the land of Israel by Jacob (e.g., Gen 28:35). This concern appears in the second half of verse 8 which promises the return of Zion's 'former dominion' and 'sovereignty'." (384) The intertextual reference to the Jacob traditions could be suggested, but because of the clear synonymous description of the adressees in Mic 4:8aα; 5:1aα it is unlikely to assume another place name behind *Migdal Eder*; Zion/Jerusalem is the one and only addressee in Mic 4:8.

points out to David's hometown – in clear distinction to Bethlehem in Sebulon (cf. Jos 19:15) – and his Ephratite origin: ודוד בן־איש אפרתי הזה מבית לחם יהודה *And David was the son of the Ephratite from Bethlehem in Judah* (cf. I Sam 17,12; furthermore 16:1.18). The characterization of Bethlehem *as the smallest* (צעיר) *among Judah's Thousands* (אלף) recalls YHWH's way of electing the small and insignificant, "people from the most unlikely and unexpected quarter"[7]. The motif also plays a dominant role in the narrative of David's selection: Benjamin, the small tribe, was selected to be the royal tribe of Israel (I Sam 10:17-27); David was the youngest (קטן) and the last one of Isai's sons to be considered.

The Verbs of movement אתה, בוא (Mic 4:8) and יצא (Mic 5:1 cf. Jes 11:1) constitute the close interrelation between Bethlehem and Jerusalem; Mic 4:8 names the destination of the movement, Mic 5:1 its origin. The root משל describes the subject of movement: Mic 4:8 expects the arrival of *former dominion* (הממשלה הראשנה) in Jerusalem and corresponds with the origin of *Israel's ruler* (מושל בישראל) in Bethlehem Mic 5:1.[8] The 'movement of dominion' connecting Bethlehem and Jerusalem has its literary ideal in King David's career. Samuel has gone to Bethlehem in order to anoint David, the shepherd boy, king of Israel (I Sam 16). In Bethlehem David starts his long and conflictual ascend to his throne in Jerusalem. The characterization of the *new* dominion as ראשנה Mic 4:8, קדם and עולם Mic 5:1 refers to its 'mythical origin' and means a qualification of the coming days to be the renewal of the prototypical beginning.[9] Mic 4:8 and 5:1 commemorate the story of David's career and his ideal type of leadership. Not a *new Davidide*, but a *new David* is expected.

The Davidic background traditions of the composition Mic 4:8-5:4a* become apparent as well in the second frame element: Mic 5:1-4a* mentions the point of origin of the new ruler (V.1), his mission (V.3) and his name, which, at the same time, points out the state of salvation connected with him: והיה זה שלום (V.4a).[10] The mission of the new David (V.3) is described with the metaphor of a shepherd pasturing his people and has its literary parallel in the

[7] MAYS, OTL, 116. Gideon protested against his election: stemming from Israel's weakest Thousand (אלף) and being the smalest (צעיר) in his father's house he could not save Israel (Jdg 6:15; cf. furthermore Gen 25:23; 43:33; 48:14; Job 32:6; Ps 68:28; 119:141); cf. Is 60:22 regarding the motif of the small (קטן) becoming a thousand (אלף) and the youngest (צעיר) becoming a mighty nation (גוי עצום cf. Mic 4:7).

[8] Because of the close interrelation and the parallel structure of Mic 4:8 and 5:1 it seems missleading to interpret the head ends of the frame separately (like WOLFF, BK, 96-99; J. JEREMIAS, Prophetie, 105; ID., ATD, 177.186).

[9] The terms קדם and עולם occur parallel in Is 51:9; Dtn 33:15.27; Ps 77:6; 119:152; Prov 8:23. Cf. K. KOCH, Qädäm. Heilsgeschichte als mythische Urzeit, in: ID., Spuren des hebräischen Denkens. Beiträge zur alttestamentlichen Theologie, Gesammelte Aufsätze Bd. I, Neukirchen-Vluyn 1991, 266 (247-282), who has shown the close connection of ראשנות, עלום, ראשית and קדם regarding the mythical origins of YHWH's *Heilsgeschichte*. Cf. furthermore F. HARTENSTEIN, Die Unzugänglichkeit Gottes im Heiligtum. Jesaja 6 und der Wohnort YHWHs in der Jerusalemer Kulttradition, WMANT 75, Neukirchen-Vluyn 1997, bes. 231-234.

[10] For the literary background of Mic 5:1-4a* the ritual of accession to the throne has been suggested; following the Near Eastern example the proclamation of the new rulers throne name is connected with the ceremony, cf. H. WILDBERGER, Die Thronnamen des Messias, Jes. 9,5b, ThZ 16 (1960), 314-332; K. SEYBOLD, Das davidische Königtum im Zeugnis der Propheten, FRLANT 107, Göttingen 1972, 83-88.110f

mission of the former David. According to II Sam 5:2 he was appointed to be ruler in Israel and shepherd God's People.[11] The David of the early days kingship in Israel clearly constitutes the literary paradigm of the new shepherd in Mic 5.

ויאמר יהוה לך אתה תרעה את־עמי את־ישראל ואתה תהיה לנגיד על־ישראל

And YHWH said to you: You shall shepherd my people Israel,
and you shall be ruler over Israel.

II Sam 5:2

Like the former the new David will pasture God's people.[12] With the new David's accession to power (ועמד Mic 5:3) the renewal of the ideal beginning is completed: The city of Jerusalem is (מגדל־עדר עפל בת־ציון Mic 4:8) restored after its destruction, its inhabitants have returned from exile and live safely (וישבו Mic 5:3), peace is dominating (והיה זה שלום Mic 5:4a). The dominion of the shepherd, however, does not mean leadership beside God's reign, but rather representation of the divine king on earth. All of the new David's ability depends on God's authorization and empowerment; that is the main point of the proclamation: the one who came from Bethlehem to be God's own ruler (לי יצא Mic 5:1), will govern in the power of YHWH and the glory of the name of his God (בעז יהוה בגאון שם יהוה אלהיו Mic 5:3).[13]

b) „*To Adullam comes the glory of Israel*". The New Beginning (Mic 1:10.15b)

The first chapter in the Book of Micah deals with the beginning of the end in Judah and Jerusalem; Mic 1 traces the progress of doom coming from Samaria crossing a number of cities inside the Shephelah and finally reaching the gates of Jerusalems (לשער ירושלם cf. V.12b).[14] The expectation of restoration, which the hope composition has pointed out (Mic 4:8-5:4a*), seems to be missing in Mic 1. Framed by two prophetical demands for lamentation, the first one addressed to the prophet himself (V.8-9), the second addressed to the city, which is in all probability Zion/Jerusalem (V.16 cf. 12b.13b), the poem Mic 1:10-15 portrays the military threat of the Shephelah and Jerusalem.

[11] The shepherd-motif is commonly known in the Ancient Near East and appears as king's epithet (cf. the pictural portray ANEP, 184-187); within the Hebrew Bible the motif is particularly connected with David (see I Sam 16:11; 17:34-37; II Sam 7:8-9 cf. Ez 34); cf. I. SEIBERT, Hirt – Herde – König. Zur Herausbildung des Königtums in Mesopotamien, Berlin 1969, 2-10; furthermore K. SEYBOLD, Das davidische Königtum im Zeugnis der Propheten, FRLANT 107, Göttingen 1972, 109-111; G. WALLIS, Art. רעה *rā'āh*, ThWAT VII (1993), 566-576, 570f; R. HUNZIKER-RODEWALD, Hirt und Herde. Ein Beitrag zum alttestamentlichen Gottesverständnis, BWANT 155, 16-38 regarding the shepherd-herd-motif in Egypt, Mesopotamia and Syro-Palestine; 46-49 regarding the shepherd-herd-motif in Davidic traditions.

[12] Cf. the comparable shepherd-herd-motifs in Jer 22-23 (cf. 30,21) combining the motifs of the remnant's assembly with the expectation of the new leaders pasturing their people peacefully.

[13] Regarding the interrelation between God's dominion and human reign cf. H.W. WOLFF, Herrschaft Jahwes und Messiasgestalt im Alten Testament, ZAW 54 (1936), 168-202.

[14] The gradual progress of the threat against Jerusalem is depicted Mic 1:9 by the three times mentioned state of progress: *the wound … has come to Judah* (עד־יהודה) – *it has reached to the gate of my people* (עד־שער עמי) – *to Jerusalem* (עד־ירושלם).

The New Beginning Mic 1:8-16		
Mic 1:8-9	*The Prophet's Lamentation*	
Mic 1:10	"Tell it not in Gath! Weep not at all! In Beit Leaphra roll in the dust!"	בגת אל־תגידו בכו אל־תבכו בבית לעפרה עפר התפלשתי (cf. פלשתי)
Mic 1:11-15a	CITIES' POEM with Focus on Jerusalem and the Kings of Israel V.12b.13b.14b	
Mic 1:15b	"To Adullam comes the glory of Israel."	עד־עדלם יבוא כבוד ישראל
Mic 1:16	*The City's Lamentation*	

Within its literary context two elements are notable; with Gath V.10 and Adullam V.15b two place names are mentioned which play an important role within the narrative of king David's career. The Adullam-saying V.15b[15] is remarkable subsequent to the Maresha-saying V.15a; V.15b seems to be built on the model of V.15a, the preposition עד is taken up again (עַד/עֹד), the difficult interjection אבי appears as verbal form of the root בוא. This way of combining two city-sayings is very different from the sensitive wordplays which characterize the cities' poem. Furthermore the horizon of V.15b (כבוד ישראל; cf. מלכי ישראל V.14b) differs from the concrete description of the particular distress afflicting the other places. In contrast to the narrow Shephelah perspective of the cities' poem the Adullam-saying V.15b brings into focus the fate of *Israel's Kabod* as a whole: its political, cultural and religious identity and integrity (cf. Jes 17:3.4; 62:2; 66:11).[16] *To Adullam comes the* Kabod *of Israel* (V.15b).

The motif of the *kabod's* moving appears apart from Mic 1:15b in I Sam 4:22. After losing the ark of the covenant in the battle against the Philistines, Eli dies in reaction to the bad news and the widow of Pinhas, who has been killed in the battle, calls her son with the lament name *Ikabod, saying, the glory has gone from Israel* (גלה כבד מישראל V.22 cf. Mic 1:16 כי גלו ממך). Meanwhile the Philistines became scared, when they realized that the Israelite ark was with them, cf. I Sam 4:7 ויראו הפלשתים כי אמרו בא אלהים אל־המחנה *And the Philistines feared and said: God has come into the camp.*

[15] Adullam has been identified with *Chirbet es-Seh Madkur*; cf. M. GÖRG, Art. Adullam, NBL I (1991), 35; R. BACH, Art. Adullam, BHH I (1962), 28f; O. KEEL/M. KÜCHLER, Orte und Landschaften der Bibel. Ein Handbuch und Studienreiseführer zum Heiligen Land, Bd. II: Der Süden, Einsiedeln/Zürich/Köln/Göttingen 1982, 846-848.

[16] Cf. C. WESTERMANN, Art. כבד *kbd* schwer sein, THAT I (1971), 799 (794-812); see MAYS, OTL, 59, "the expression 'glory of Israel' belongs to that group of phrases in which the 'glory' (*kābōd*) is that of a particular land or people, and refers to the prestige of their existence, their honour and importance apparent in wealth, population, military strength" (cf. *nations' kabod* Jes 10:16; 16:14; 21:16; Jer 48:18; Hab 2:16; *Israel's kabod* Jes 17:3-4; 62:2; 66:11).

The Gath-saying Mic 1:10[17] is concerned with the same kind of conflict. The verse begins with a quotation from David's lament about the death of Jonathan and Saul in II Sam 1:20; not willing to expose them to the Philistines' mockery, David demands: אל־תגידו בגת *Tell it not in Gath*. The Philistine enemy פלשתי is mentioned Mic 1:10 within the remarkable word compilation התפלשתי at the end of the verse, combining פלשתי *Philistines* and התפלשי *Roll in the dust*. The forbidden report regarding Gath is not logically consistent in the cities' poem; a disaster affecting Lachish (V.13a), Moreshet Gath (V.14b) and Maresha (V.15a), cities in Gath's direct neighbourhood, need not to be reported in Gath. The city itself is immediately involved. Furthermore, in times of the Assyrian threat, which is, in all propability, portrayed in Mic 1, there was *no opposition* but a political *coalition* between Judah and Philistia.[18] And finally – why not weep? The forbidden lament בכו אל־תבכו *Weep not at all!* is notable after the prophet's exalting lamentation.

A plausible solution for the text elements Mic 1:10.15b and their compositional affiliation may again be found in their literary background traditions that the quotation Mic 1:10 already refers to. In King David's career both Gath and Adullam are of great importance and serve a protective purpose. Gath and Adullam are David's places of refuge while fleeing from his political opponents (I Sam 26-29; 22:1; II Sam 23:13; I Chr 11:15; II Chr 11:17). Both protect the Davidic dynasty from its enemies at the very beginning. The deaths of Jonathan and Saul – commemorated by the quotation – mean the loss of David's friend and the loss of his king; the death of his political opponent, however, smoothes the way for David's dominion in Jerusalem and his accession to the throne.

Framing the old cities' poem in Mic 1, the elements Mic 1:10.15b refer to formated Davidic traditions and point out to the proclamation of the new shepherd (Mic 4:8-5:4a*). Sharing the same background traditions Mic 1:10.15b and Mic 4:8-5:4a* appear on the same literary level within the hope composition, as I suppose and as I would like to bring into debate. If the common background is deciphered correctly and if Mic 1:10.15b is actually connected with Mic 4-5, we find the hope composition's expectation of restoration already at the very beginning of the Book. Israel's *Kabod* does not get lost in times of disaster, but takes refuge in Adullam and will turn back to Zion in the days of the new David's dominion.

[17] After years of debate concerning the location of Philistine Gath and the recent excavations the most likely suggestion seems to be certain: in all probability the Philistine Gath is to identify with *Tell es-Safi*; cf. W.M. SCHNIEDEWIND, The Geopolitical History of Philistine Gath, BASOR 309 (1998), 69-77; C.S. EHRLICH, Die Suche nach Gat und die neuen Ausgrabungen auf Tell es-Safi, in: U. Hübner/E.A. Knauf (Hg.), Kein Land für sich allein. Studien zum Kulturkontakt in Kanaan, Israel/Palästina und Ebirnâri für Manfred Weippert zum 65. Geburtstag, OBO 186, Göttingen/Fribourg 2002, 56-69; J. UZIEL/A.M. MAEIR, Scratching the Surface at Gath: Implications of the Tell es-Safi/ Gath Surface Survey, TA 32 (2005), 50-67.
The ongoing excavations brought into light that the large Philistine Gath lost his power and importance until the end of 9th century BCE; during the times of debate – late 8th century BCE – there was only a small, probably Judean settlement at *Tell es-Safi* – if at all.

[18] Cf. the report of Sennacherib's campaign against Philistia and Judah ANET³, 286-8; TUAT I, 4, 388-391.

III. Jacob's Way to Redemption: The Divine King (Mic 2:12-13‖4:6-7*)

The proclamation of rescue in Mic 2:12-13 and 4:6-7* concentrates on the fate of God's people *following* the disaster and *looking forward* to the final restoration.[19] Purposefully both elements frame Mic 3, which is the centre of the doom composition announcing Jerusalem's fall, and refer to the good future aim of history: Zion's restoration, described in Mic 4:8-5:4a*, the centre of the hope composition.

Regarding their structure and contents, both inclusions are closely related with each other.[20] They deal with God's assembly of his people, expressed by the verbs אסף and קבץ (2:12; 4,6), and they portray the journey of the rest שארית from their Babylonian exile back to Zion. YHWH liberates his people and leads them back home. In the days of liberation YHWH himself appears as the shepherd over his flock Jacob, the new David pasturing his people is expected for the glorious times to come. Mic 2:12-13 and Mic 4:6-7 in close connection portray the way of YHWH's *Heilsgeschichte*; YHWH liberates his people and assembles them like a shepherd (Mic 2:12-13 cf. Is 40:11; 43:5-6) and leads them back home (Mic 4:6-7). Both elements explicate the short announcement of rescue from Babylonian exile Mic 4:10 (שם יגאלך יהוה מכף איביך), especially the way of liberation (גאל).

Apart from the sheperd-herd-motif, which may point to the new shepherd's mission in Mic 5:1-4a, there is no clear reference to Davidic traditions on this supplementary level of hope composition. In comparison with the first literary level, we find one important supplement to the concept of dominion which is connected with the new David; these two proclamations clarify who will be the king of Israel: only YHWH himself. After the kings of Israel (מלכי ישראל cf. 1:14b) and the leaders of Jacob (ראשי יעקב cf. 3:1.9) have failed only YHWH will be king בראשם *at their front* and *as their leader* (Mic 2:13).

Even the new David Mic 5:1 is not called *King in Israel*, but מושל בישראל *ruler in Israel*, pointing out to the one in whose name he rules: the divine king YHWH. The title מלך seems to be avoided to subordinate the מושל בישראל *ruler in Israel* and to reserve the term of kingship for YHWH alone.[21] The supplementary elements explicate the concept of the new shep-

[19] In Mic 2:12-13 we find the first explicite announcement of rescue cf. Is 11:12 (אסף and קבץ); 40:11 (קבץ); Jer 23:3 (קבץ); Zeph 3:19 (קבץ); Ez 34,13 (קבץ) et al. and the discussion of the parallels B.M. ZAPF, Redaktionsgeschichtliche Studien zum Michabuch im Kontext des Dodekapropheton, BZAW 256, Berlin/New York 1997, 27-31.

[20] For a detailed analysis of Mic 2:12-13 and Mic 4:6-7 with special regard to their parallel structure cf. JEREMIAS, Prophetie, 99-103.

[21] Cf. MAYS, OTL, 116; ANDERSEN/FREEDMAN, AncB, 467. The title מלך – after Mic 1:1.14b – is reserved for the divine king and the term מושל is exclusively used to denote the human ruler in Israel within the Book of Micah; Gideon refuses to become משל because only JHWH shall rule (משל) over Israel Jdg 8:23; YHWH being ruler (משל) over all the kingdoms II Chr 20:6; furthermore Ps 28:1; 103:19.

herd's dominion in Mic 4:8-5,4a: the new David's reign and rule in Israel clearly appears as the representation of the divine king YHWH on earth, his leadership depends on YHWH's empowerment.

The Assembly of Jacob – YHWHs Kingship in Zion			
Mic 2:12-13		**Mic 4:6-7***	
		4:6	[…]
2:12	I will certainly assemble (אסף), Jacob, all of you, I will certainly gather (קבץ) the remnant (שארית) of Israel.		I will assemble (אסף) the lame and the outcast I will gather (קבץ), those whom I have afflicted.
	I will put (שים) him together like sheep in the fold, like a flock in the midst of its pasture, they will roar because of men.	4:7	And I will make (שים) the lame into a remnant (שארית) and those who were driven off into a strong nation.
2:13	The 'Breaker' has gone up before them, they have broken through and passed the gate and went through it, and their king (מלכם) went through before them, YHWH in front of them.		 And YHWH will be King (מלך) over them in Mount Zion from now and for ever.

IV. The New Aim of History: A Résumé

Micah's hope composition Mic 1-5* combines the two perspectives within Israelite history: Jerusalem's destruction on the one hand and the restoration of Zion on the other hand. The hope composition has its main source in formated traditions and identifies the aim of history with the restoration of its ideal beginning. King David's career appears as the literary paradigm of Micah's hope composition: the shepherd boy from Bethlehem (cf. Mic 5:1), who once has sought refuge from his political opponent in Gath and Adullam (cf. Mic 1:10.15b), comes to power in Jerusalem (cf. Mic 4:8); just like the former a new shepherd is expected to renew Zion's former dominion. He will reign in representation of the divine king YHWH (Mic 5:1-4a), who alone is מלך בישראל *King in Israel* as the supplements explicate.

Israel's *Kabod* will return from Adullam to Zion and Jerusalem's fall appears merely as an episode of Israel's history. The hope composition turns the story of doom Mic 1-3* in hopeful direction. The text elements announcing the future rescue of YHWH's people, the restoration of Zion/Jerusalem and the renewal of David's reign pasturing in the glory of God's name have been sensitively inserted into the doom composition, playing with its characteristics

and counteracting them. The doom composition portrays the movement of threat (רָע cf. Mic 1:12; 2:1 [7.3.5]/רָעָה cf. Mic 2:3; 3:2.11) that YHWH has brought about (Mic 1:12b cf. 1:3) up to Jerusalem's gates (Mic 1:9.12) and finally destroid the city (Mic 3:12).

כי־ירד רע מאת יהוה לשער ירושלם

For evil has come down from YHWH to the gate of Jerusalem.

Mic 1:12b

The way of threat is counteracted by the hope composition's movement of salvation. Like the progress of doom the liberation of YHWH's remnant Jacob is described with verbs of movement (אסף and קבץ Mic 2:12; 4:6; עלה, פרץ, עבר, יצא Mic 2:13), likewise the expectation of the future renewal of Zion's former dominion: *to you will come and reach the former dominion* (עדיך תאתה ובאה Mic 4:8a cf. Mic 1:9; ממך לי יצא Mic 5:1a). While רָעָה/רָע *evil* caused Jerusalem's fall, the distress and exile of God's people within Israelite history, YHWH's רֹעֶה the new shepherd from Bethlehem, ruling in peace and bringing back the former dominion to glorious Zion, stands at the end of Micah's story Mic 1-5*.

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