

chapter should be more than a polemic against views that have long since been given up. We can only say that a closer study of it has convinced us how dominant the 'book-view' was in the age of literary criticism and how disastrous it was to the understanding of the structure of the books of the prophets. In this case Micah wrote a book, 1-3. A detailed exegesis of Mic. 4-7 shows that some few sayings here may quite likely go back to Micah himself. The conclusion has been stated above.<sup>1</sup>

For the time being let us ignore the attempts of recent research to stress the oral nature of ancient civilizations and ask: Is it likely that a prophetic book originated according to the principles laid down by Marti and others? Is it likely that from the time of the exile until the time of the Maccabees the extant prophetic writings were re-edited at intervals, and the message of these writings adapted time and again to the needs of successive generations? Is it likely considering the literary critics' own suppositions? We think not. According to the literary critics<sup>2</sup> the prophets' mode of action was to publish their oracles in written form, first perhaps in the form of handbills, then in collections of oracles compiled by themselves or their disciples. But publication implies multiplication. How then is one to imagine that the later additions were affixed? If one man began to add something, then a hundred others could protest and accuse such an editor of falsification and produce proofs, in black and white. Or are we to believe that at various times editorial committees were convened and perhaps by a vote of a majority resolved to incorporate an oracle of dubious origin in one prophetic book or another? Or perhaps only a single copy of each prophetic writing was preserved till post-exilic times — that the editors had a free hand? As far as I know, the interminable discussions as to whether such and such a verse belongs to such and such a prophet do not belong to late Judaism but to the close of the nineteenth century A.D. Would it not be advisable to ignore the 'book-view' a moment?

Instead of the literary critical method we will now try the traditio-historical one, not primarily to demonstrate that it is

<sup>1</sup> It is found in Hylmö, *op. cit.*, pp. 212 and 286 ff

<sup>2</sup> Please excuse the generalization!

more capable of solving the problems, but in order to point out the difference between it and that of the literary critics. We will first discuss whether it is justifiable to delimit chs. 4-5 as an independent complex of tradition as against 1-3 and 6-7. As to the delimitation of 4-5 as against 1-3 it is immediately evident that while 1-3 largely consist of didactic revelations and maledictions,<sup>1</sup> chs. 4-5 are mainly a series of sayings concerning the future, proclaiming 'what is to happen', 'in the last days' and 'on that day'. In 6.1 a new didactic revelation begins, related to 1.2 ff in form as well as in content. And so there is good reason to consider 4-5 an independent complex of tradition. The content of this complex is as follows: 4.1-4 is a promise of the exaltation of Zion in the last days, when nations shall flock to Zion to acquire knowledge of YHWH's ways, and the peace of God shall reign everywhere; 4.5 says that when all others walk in the name of their God, then will we walk in the name of our God; 4.6-8 declares that the remnant that is left and has been driven out shall be gathered together and become a strong nation, YHWH shall be their king, and to Zion, the tower of the shepherd, the former dominion shall return. 4.9-5.6, the central portion of the complex, can be divided into several lesser units, 4.9-10, 4.11-13, 5.1, that have this in common that they are all concerned with the immediate distress of the daughter of Zion, and 5.2-6, which proclaims the birth of the descendant of David and the deliverance from the Assyrians, a turning point which is reached when 'the remnant of his brethren shall turn to the children of Israel'; 5.7-9 contains two sayings about the remnant of Jacob, to which is added an exhortation that 'thy hand shall be lifted up against thy adversaries'; 5.10-15 announces that on that day horses, chariots, and strongholds shall be destroyed, together with every kind of idolatry, and that YHWH will execute vengeance upon the disobedient.

If we examine this subject-matter more closely we discover a curious relationship between its units, two and two. (a) 4.1-4 speaks of the exaltation of Zion, of the dominating position of this mountain of God among the nations as a religious centre

<sup>1</sup> Introduced by 'shime'û' 1.2; 3.1; 3.9, and 'hōy' 2.1