



Exegese Micha 3, 5-8 (German Edition)

Ute Wetterauer

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Studienarbeit aus dem Jahr 2005 im Fachbereich Theologie - Biblische Theologie, Note: 1,3, Universität Rostock (Theologische Fakultät), Veranstaltung: Exegese AT, 24 Quellen im Literaturverzeichnis, Sprache: Deutsch, Abstract: Das Buch Micha zählt zu dem Dodekapropheten und ist in die Phase der klassischen Prophetie einzuordnen. Micha (Michael: „Wer ist wie Gott“), ein Prophet aus Moreshet-Gad südwestlich von Jerusalem, der augenscheinlich zur dortigen Bauernschaft gehörte, wirkte ca. 740-705, zeitgleich mit Jesaja, in Jerusalem. Über die historische Person Micha ist weiter nichts bekannt, seiner Herkunft nach ist er aber mit Amos zu vergleichen.

Das Buch wird formal in einen „dreifachen Rhythmus von Gerichts- und Heilsankündigungen“ unterteilt. In der Forschung ist auch ein Doppelschema bekannt, die Neueinsätze in 3,1 und 6,1 sprechen jedoch für den Dreier-Rhythmus. Dieses Schema ist nicht natürlich entstanden, auch wird ganzen Teilen die Echtheit abgestritten, so gelten Teile der Kapitel 4-7 als später eingefügt und auch in Kapitel 1-3 werden deuteronomistische Überarbeitungen gesehen.

Inhaltlich prangert das Michabuch die sozialen Missstände an und geht gegen die herrschende Oberschicht vor. Diese hatte zuvor den kleinen Bauern deren Boden weggenommen; zwar mit juristisch einwandfreien Mitteln, aber die Tatsache ignorierend, dass den Bauern der Boden als von Gott her zustehender Erbteil gehört. Micha erwartet daher das Gericht Gottes, wobei er sich das Kommen JHWHs als zerstörerisches Werk vorstellt. Weiterhin ist die Bedeutung der Zionsvorstellung besonders wichtig, welche sich in den Kapiteln 4 und 5 deutlich zeigt. Hier wird der Zion als Heilsgarant in den Mittelpunkt gestellt, die Völker müssen zum Zion wallfahren, von wo das Friedensreich ausgehen wird.

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