



Do Justice, Love Kindness, and Walk Humbly with God as A Form of True Worship: A Reading of Micah 6:8

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Abstract: *Abstract: This paper examines the meaning of true worship according to Micah 6:8. A socio-historical analysis and linguistic criticism of Micah 6:8 highlights the three important elements needed to gain access to God namely “to do justice, to love kindness, and to walk humbly with God.” Hence, Micah 6:8 functions a warning that our religious ritual life must go hand in hand with our ethical responsibilities. The church as a community needs to be grounded in this theological foundation and embrace the understanding that true worship is not only celebrated through our vertical relationship with God, but also manifested through horizontal relationships with others. We can do this by reaching out to those who are economically, socially, culturally, and politically vulnerable; and live in harmony and peace within the community and with all of creation*

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1. Introduction

Worship is an integral part and therefore plays an important role in the lives of believers. Several main elements in worship include singing/praising, teaching, praying, and giving offerings which are arranged in the form of a liturgy or worship ritual. In the religious life of the ancient Israelites, worship also become a central part of their life as it was understood as direct witnesses and symbols of their dynamic practice of intimacy with God. In the prophetic writings found in the Old Testament, the prophets stressed the importance of ritual for the betterment of the ethical life of the people. But they also highlight the gap between worship rituals and lifestyles.¹ Here, ritual is seen as Israel's vertical dimension which opens space for an encounter between God and humans where the encounter is expected to have a positive impact on the horizontal dimension (human-human relations). Thus, this dynamic relationship is not only a necessary support for ethical intention but also a testimony of someone behaving ethically. However, in the Book of Micah, rituals are presented as acts of human relations with God (worship, giving

¹ Blessing O. Boloje, “Extravagant Rituals or Ethical Religion (Micah 6:6-8)? Ritual Interface with Social Responsibility in Micah,” *Old Testament Essays* 32/3, 800-801.



of offerings, and offering of burnt sacrifices) which do not have a positive impact on the horizontal dimension (social justice). Micah responds harshly to this relationship gap. In his book, Micah criticizes the lack of moral integrity in the lives of worshipers. Just like the prophets Amos, Hosea, and Isaiah, Micah denounces and condemns rituals that thrive and are extraordinary but have lost a sense of social duty and a spirit of solidarity towards the weak and helpless in society. Thus, Micah called for a change in attitude as a condition for the reconciliation of people with God and with others. This is done by carrying out their rituals in a suitable, sustainable, compassionate, and ethical manner toward one another. Such appropriate ethical behavior helps define ritual as true worship.²

Over the years much work was done on Micah 6. Hans Walter Wolff, for example, argues that Micah's prophecies about the catastrophe were interpreted by two different groups from the post-exilic period. The oracles featured in chapters 4-5 belong to the group that focuses on the post-destruction themes of hope and God's universal concern. Meanwhile, the other group is largely responsible for chapters 6-7 which concentrate on social sin described in chapters 1-3. The goal is to give prophecies of reform for their own people.³ Meanwhile, Delbert Hillers sees the possibility that Micah's views were the result of the eighth-century BCE protest movement, which allowed for both a prophetic message of doom and a reformatory message of hope.⁴ Regarding chapter 6:1-8, Willie Wessels states that unlike chapters 1-5 which talk about leadership issues and the abuse of power where people are victims of conflicts that occur in leadership, chapters 6-7 focus on common people. Wessels further explains that these two chapters were written with a strong liturgical tone that encourages people to live responsibly.⁵ A similar argument comes from Huang Po Ho who considers Micah 6:6-8 as a message that denounced formal liturgical practices and demanded actions that were morally right and commendable. However, it is important to point out that the prophet rejected certain religious practices practiced by his people.⁶

In this article, we would read Micah 6:6-8 as a message addressed both to leaders and elites who have abused their power to oppress the people and to common people who are also required to live responsibly to God and fellow human beings. Our discussion will focus on true worship and the elements involved in true worship according to Micah 6:8. We will use socio-historical analysis and linguistic criticism to look at the historical

² Ibid.

³ Hans Walter Wolff, *Continental Commentary Series -Micah* (Minneapolis: Augsburg Fortress Publishers, 1990), 15-25.

⁴ Delbert R. Hillers, *Micah: A Commentary on the Book of the Prophet Micah* (Philadelphia: Fortress Pr, 1984), 1.

⁵ Willie Wessels, "Meeting Yahweh's requirements – a Proposed Reading of Micah 6:1-8," *OTE* 15/2 (2002), 539-550.

⁶ Huang Po Ho, "Micah," in *Global Bible Commentary*, edited by Daniel Patte (Nashville: Abingdon Press, 2004), 299.

background of Micah's writing and discuss the concept of "to do justice, love mercy, and live humbly" as a manifestation of the implementation of true worship. We will then connect the reading of Micah 6:8 with the church's context in Indonesia today.

2. Method

This research uses a literature study to collect data from various sources such as books, articles, notes, and various reports related to the topic being discussed. This paper presents three sub-topics, namely: first, an overview of the social context of the book of Micah; second, the interpretation of Micah 6:8; and finally, the implications of reading Micah 6:8 on the social and economic injustice in Indonesia and the church's commitment to practicing true worship. The method used to interpret the text is a socio-historical approach. It is an exegetical method that focuses on the social context of the world behind the text, both the world referred to in the text and the world in which the text is written.⁷ Hence, this paper attempts to describe the dynamics of social injustice that occurred in the 8th century BCE and the Prophet Micah's response to this.

3. Result and Discussion

Background to the Book of Micah

Micah is a unique book. The author is not identified by his family name but by his city of residence, Moreshet. He is also not called a prophet in this book as is the case in other prophetic books but is mentioned as being under the "Spirit of God." The name Micah also emphasizes God's character and actions. Micah means "Who is like Yahweh?" reveals the main character that underlies Micah's prophecy. It is God who is the judge and redeemer of the people. Here, it is clearly described how the Israelites did not think that they offended God with their actions but as Micah said that the acts of oppression carried out by the rulers against the common people brought a harsh and firm response from God through God's prophet.

Micah prophesied during the reign of Jotham, Ahaz, and Hezekiah in which the Assyrians emerged as the dominant force around the middle and end of the 8th century BCE.⁸ Micah's ministry lasted at least 20-25 years and most likely Micah lived during the time of Isaiah and Hosea when Israel and Judah were in a period of rebellion, social injustice, and cultural mixing with the surrounding nations. They adapt to the culture

⁷ B. D Ehrman, *The New Testament: A Historical Introduction to the Early Church Writings* (Oxford: Oxford University Press, 1997), 145.

⁸ Eric A. Mitchell, "Micah-the Man and His Times," *SwJT* 46 (2003), 66.

around them and adopt several local traditions into their religious and social life. This is shown through the worship and offering of sacrifices to the surrounding gods. In addition, they also prefer to build alliances with other nations rather than trusting Allah as their protector and liberator.

Amid a messy social condition due to the influence of power from Assyria and the surrounding cultural threats to their self-identity, Micah is here to say that the true enemies of the people of Israel are not from outside but from within themselves, namely the kings and the religious leaders who were cannibals (Mi 3:2-3). This is reflected in their attitude which tears the flesh of the common people through the administration of very large amounts of taxes. They also lead the people astray through their fraudulent and corrupt leadership (Mi 3:11).⁹ In his writings, Peacock says that all crimes committed by Israel have social and theological implications. Socially, the rich and powerful landlords are destroying the structure of Israelite society through their greed. Theologically, they believed that the land belonged to whoever had the power to take it.¹⁰ Whereas the land of Israel belongs to God while the people of Israel are land administrators whose job is to serve God through that land (Lev. 25:23).

This socio-religious condition was the background for Micah's sending amongst the Israelites and Judah. In his discussion on Micah, Gottwald argues that:

Starting off with an attack on the urban centers of Samaria and Jerusalem as the institutional nerve centers for the robbery and murder of defenseless small-town people (1:2-7), Micah turns to an account of an invasion of the land that passes through the Judean foothills near his own home town and reaches to the gate of Jerusalem (1:8-15..). Chapters 2-3 are devoted to precise scathing attacks on the political and religious leaders responsible for the deterioration of the old tribal order of communal equity. He is merciless in his descriptions of the violations of person and property which the rich and powerful have perpetrated on their vulnerable fellow Judahites. All this culminates in the announcement that the city of Jerusalem and its temple will be flattened, never to be built again (3:12).¹¹

Hence, Micah is commissioned to tell the leaders and elites that they had sinned and that they had to pay for their foolishness. Chapters four and five present a vision of the future where God will rule Jerusalem and establish a kingdom of peace. Finally, chapters six and seven show the Israelites that God will not abandon them or forget God's promises to their

⁹ Victor H. Matthews, *The Hebrew Prophets and Their Social World*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2012), 118.

¹⁰ Kevin C. Peacock, "Who Is a God like You?: Theological Themes in Micah," *SwJT* 46 (2003), 33.

¹¹ Norman K. Gottwald, *The Hebrew Bible: A Socio-Literary Introduction* (Philadelphia: Fortress Press,) 375.

ancestors.¹² Hence, it appears that the entire book leads to this specific point where God describes the wrath that was about to come upon the Israelites and gives a bit of a picture of what will happen in the future after God deals with their sin. The climax of Micah's prophecy occurs when God calls forth God's people, as a judge calls on the guilty, to explain their covenant of infidelity. After that, it appears that the Israelites only wanted to offer burnt sacrifices to God and redeem themselves from their transgressions. Micah breaks this thought by showing that God was not unfair when God refused their sacrifice because it was not the sacrifice that God wanted.

The Form of Worship God Truly Desires

Chapter six of the book of Micah begins with an appeal to the people to defend their cause before the mountains and hills. God called God's people to explain to the mountains that had existed from the beginning of creation why they sinned and how God had wronged them. Here the Hebrew word *rib* denotes a courtroom arrangement or legal procedure.¹³ The mountains are witnesses in this trial and have been watching over the people since they lived in the promised land. Moreover, Wolff says that the selection of mountains and hills which are the upper and lower limits of the earth as a witness is due to their existence as immutable, constant, unchanging, long-existing, and therefore reliable. In the trial between God vs Israel, God did not directly accuse people of violating the covenant but rather asked how God had "burdened" them when it was God who had the right to be wary. Here, we are reminded of Isaiah's question to Ahaz who did not believe in God, "Have you not tired people enough that you have tired my God too? (Isa. 7:13).¹⁴ In verses three and four, Micah describes how God made it clear that God did not wear them out but brought them out of slavery.¹⁵ God has been there for them and has protected and led them yet they are still rebellious and continue to commit transgressions. Micah concludes verse five by showing that God had taken various actions to demonstrate God's authority and omnipotence over them but they were blinded by their sin and exchanged the truth for lies.¹⁶ From this conclusion, it appears that there seems to be no hope for them. It seems they were doomed from the start and were set up

¹² Further discussion on the book of Micah can be seen in Johannes C. de Moor, *Micah* (Leuven-Paris-Bristol: Peeters, 2020); John Goldingay, *Hosea – Micah* (Grand Rapids, Michigan: Baker Academic, 2021); Mignon R. Jacobs, *The Conceptual Coherence of the Book of Micah* (Sheffield: Sheffield Academic Press, 2001).

¹³ Francis I. Andersen and D. N. Freedman, *The Anchor Bible: Micah* (New York: Doubleday, 2000), 514.

¹⁴ *Ibid.*, 518.

¹⁵ Bruce K. Waltke, *A Commentary on Micah* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2007), 380.

¹⁶ *Ibid.*, 357.

to fail because they did not know what they should do. Micah describes the root cause of this in verses six through eight by showing that the endless sacrifices of the Israelites were not what God wanted. That they do not need to make sacrifices in large numbers but instead focus on doing what God wants of them. In Micah 6:8 it is written:

He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?

The last part of the verse is set in an interrogative/question format. However, this is a rhetorical question – a propositional statement of truth in the form of a question. This section of the verse consists of a question followed by an answer consisting of three components. In the question that was asked the prophet inquired, “What is God looking for from you?” The Hebrew verb “to seek” is *doros* which can be translated as “ask, demand, or require.”¹⁷ So the most likely sentence would be “What does God require of you?” which assumes a certain position between God and Israel or between God and people. God asked and Israel had to respond. God “requires” and humanity must answer. In other words, the God of mercy and grace (v. 4) is a God who must be obeyed.¹⁸ Because this question is a form of rhetoric, it is immediately accompanied by the answer the questioner expects. The first aspect of the expected answer is, “Do justice.” The biblical concept of justice has two components in it, namely the judicial administration of justice and the maintenance of right relationships with fellow members of the covenant community. Both were key aspects in Micah's day where those responsible for administering justice were expected to treat everyone fairly and honestly (cf. Exod. 23:2–8; Lev 19:15; Deut. 1:16–17; 16:19).¹⁹ However, Micah accused Israel judges and leaders of perverting justice (Micah 3:1–3, 5, 9–10; 7:3–4). In this case, prophets, seers, kings/rulers, and judges were all involved in perverting justice for the sake of private gain obtained by dirty means, and Micah had announced God's impending judgment against them. Furthermore, the relationship between the covenant people also fractured (cf. Mic. 2:1–2, 8–9; 6:10–12, 16; 7:2). The breakdown of interpersonal relations was manifested in the violent confiscation of the property of the weak and powerless members of Israelite society (Mic 2:2, 8–9a; 6:16; cf. 1Ki 21), possible child rape (Mic 2:9b), corrupt and fraudulent business practices (Mic 6:10–12) and the violent killing of innocent people (Mic 7:2). Amid all this, God through God's prophet reminded Israel of God's demands on them – to do justice, which refers to an active attempt to restore damaged relationships.

¹⁷ F. Brown, S. Driver, and C. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 2018), 205.

¹⁸ Walter Brueggemann, “Walk Humbly with Your God,” *Journal for Preachers (Pentecost)*, 33(4), 2010, 14–19.

¹⁹ Cephas T. A. Tushima, “Advancing justice in the search for peace: An exegetical study of Micah 6:8 as a recipe for peace in Africa,” *Verbum et Ecclesia*, 40(1), 1961, 4.

At the practical level, this demand for justice can be realized by ensuring that neighbors are well served, and of course, this contrasts with what happened at that time.²⁰

The second requirement is to “love kindness.” The Hebrew noun of “kindness” is *hesed*, a word so rich in meaning that no single word in either English or Indonesian can convey its meaning. Scholars such as Nelson Glueck try to explain this term as relating to behavior that is in accordance with a reciprocal relationship between rights and obligations that prioritizes the principles of reciprocity, cooperation, sincerity, friendliness, brotherhood, duty, loyalty, and love.²¹ Furthermore, the word *hesed* in the Bible is often associated with other Hebrew concepts such as *emet* and *'emunAH* (truth and faithfulness), *rahāmîm* (mercy, kindness). Hence, the word *hesed* can be understood in the context of a person's generosity to seek the good of others that goes beyond the common good and is expressed beyond his/her usual expectations. The action of *hesed* is found first in God's action toward God's covenant people, based on God's sovereign chosen grace, not merit. The great love shown to God's people is expected to give rise to the nature of loyal love in God's people themselves which they then show to God (first and foremost) and secondly to other members of the covenant community.²² Thus, *hesed* is practicing a life based on solidarity with others. In short, *hesed* is manifested through love for God and love for others.²³

The third requirement that YHWH made of Israel in this verse was to walk humbly with God. Here, walking humbly with God means walking in communion with God, as God's people should do. Without these moral values, the cult of sacrifice has lost its spirit, in which God is not pleased (see 1 Sm 15:22 and Hos 6:6).²⁴ Furthermore, the Hebrew phrase *wehasnea leket in eloheka* can be literally translated as “and humbly walk with your God.” This expression means that the way of life that must be lived should be lived in humility. In ancient traditional societies, it was understood that walking, especially long-distance walking, is like a journey of life – it is something that one should not do alone. That is why in an African proverb it is said that “if you want to go fast, then go alone, but if you want to go far, then go together”; and because the journey of life is a long journey, the journey can be good, peaceful, and successful when one walks with His/her Lord.²⁵ Here, it is God who knows the way, who will be the guide, showing the way a person should walk (Isa 30:21); God is the one who will be the protector (Ps 23:4); God is

²⁰ Brueggemann, “Walk Humbly,” 14.

²¹ Nelson Glueck, *Hesed in the Bible* (Cincinnati, OH: Hebrew Union College Press, 1967), 55.

²² Tushima, “Advancing justice,” 4.

²³ Brueggemann, “Humbly Walk,” 15.

²⁴ Tushima, “Advancing justice,” 5.

²⁵ *Ibid.*

the one who knows the good way that offers rest (Jn 6:16) – such a way is the way based on God's Law (Deut 8:6).

The three key requirements above, namely to do justice, to love kindness, and to walk humbly with God, are answers to rhetorical questions regarding what God requires of humankind who wants to access God especially when there are imbalances and relationship abuses arising from violations of the terms of the covenant. The move from the place where the Israelites were at that time to the place God wanted for them clearly required a dramatic transformation from their perspective of the ritual and socio-ethical consequences of their covenantal relationship with God.²⁶ Micah 6:8 thus presents a change of situation based on the knowledge from God that God does not want offerings from people - no matter how great the sacrifices are. Hence, the Israelite's understanding that God can be bribed by many offerings indicates bankruptcy and distortion in the moral and theological fields. In order to respond to this moral decline and theological outlook, a counter-offer from God's side is given as a solution to restore the relationship between God and humans. The solution, as described above, is that the giving of offerings and sacrifices made by humans must be accompanied by a life that is faithful to God; for ritual without ethical behavior permeating every aspect of life is meaningless. Something more than a ritual performance is needed. What is most essential in the divine-human relationship; what really defines ethical religion, as Micah 6:8 makes clear, is not so much the expansion of increasingly extravagant and extreme cultic practices, but rather personal duty and responsibility to fulfill social obligations in society. For this reason, it is fair to say that the good that God seeks in every person is rooted in a depth of understanding and self-awareness to make justice and kindness the underlying interests of all life. This is the form of a living offering accepted by God.²⁷ In other words, Micah's message is not a rejection of rituals but maintaining the right priority, namely maintaining rituals and social responsibility in a balanced way; because that is what is called true worship.

Community Relationship and Social Solidarity

The reading of Micah 6:8 highlights Micah's concern for ethical behavior which is shown through the description of the mutual relationship between worship and a committed lifestyle. Micah shows that the Israelites have a wrong understanding of worship. Here, the people of Israel consider the ritual performed during worship as a testimony and a symbol of their intimate relationship with God. Hence, ritual is deemed as the most important aspect of worship. However, Micah emphasizes that a dynamic

²⁶ Boloje, "Extravagant Rituals," 818

²⁷ A. Vanlier Hunter, *Seek the Lord! A Study of the Meaning and Function of the Exhortations in Amos, Hosea, Isaiah, Micah, and Zephaniah* (Baltimore: St. Mary's Seminary and University, 1982), 252.

relationship with God must also be shown in the community's ethical behavior which is implied through their lifestyle.²⁸ It implies that worship becomes useful when it becomes the focal point of people's lives. Here, it is not what happens inside the isolated service that counts, it is the effect of the worship on community and personal life that matters. Thus, the journey from the house to the place of worship, and from the place of worship back to the house is an important factor in the worship itself. What is brought into worship from without, and what is brought back into the daily life of worship is an important part of the act of worship.²⁹ Based on the explanation regarding the social life of the Israelites in the 8th century BCE, it appears that people's acts of worship and/or rituals, burnt sacrifices, and even the commitment to always offer sacrifices were not followed by an appropriate, sustainable, healthy, compassionate, and ethical behavior towards one another.³⁰ Here, they ignore social obligations towards the weak and powerless. For this reason, Micah considers ethical religion as true worship which is marked by acting justly, loving goodness, and walking with God in humility.

When we relate Micah's message to the Indonesian social condition, we ask what it means to act justly, love goodness, and walk with God in humility. Today, Indonesia is still faced with several global, national, and local challenges. In a global context, the emerging issues we face are related to terrorism, fundamentalism, ecosystem degradation due to climate change, capitalism, and the industrial revolution/artificial intelligence. Meanwhile, at the national level, we are faced with the issue of radicalism which is a threat to the existence of our unity. Poverty, underdevelopment, and lack of employment force people to migrate to other parts of Indonesia and other countries to look for work. Many of the migrant workers work illegally and return home dead. In a local context such as East Nusa Tenggara, issues such as poverty, lack of access to education, injustice including gender inequality, stunting, human trafficking, and the impact of digital technology on children are critical issues that affect our church and community life. Apart from that, the issue of climate change, which causes an increase in temperature both in the sea and in the air, causes various natural disasters in East Nusa Tenggara such as the Seroja Cyclone that occurred in 2021. All the above has intensified competition for resources, resulting in conflict, violence, chaos, and tension in the grassroots community. Meanwhile, we are faced with broadcasts every day, both on television and in various social media, where rich people or newly rich people demonstrate a luxurious lifestyle that makes us ask: "How can a small group of people enjoy this lifestyle while others suffer? Why are they

²⁸ Blessing O. Boloje, *Reading Micah in Nigeria: Ethics, Wealth, and Corruption* (Atlanta: SBL Press, 2023), 134.

²⁹ *Ibid.*, 135.

³⁰ *Ibid.*

not reluctant in showing off various forms of wealth? Where is the sense of solidarity?" In the Evangelical Christian Church in Timor (GMIT), we see active efforts by many churches to help their congregation to overcome poverty by carrying out various congregational economic empowerment programs in agricultural, animal husbandry, and fisheries fields. But on the other hand, efforts to construct magnificent church buildings are also increasingly being carried out which consume billions of funds. The common argument for this is God's house which is a symbol of our Christian identity needs to be built in such a way as to give pride to all people who worship in it.

Based on the discussion of Micah 6:8, there are two theological points that can help us deal with various forms of social and economic injustice. First, Micah 6:8 warns us that our religious ritual life must go hand in hand with our ethical responsibilities. Here, we are reminded that true worship begins in daily life and that true piety is not demonstrated solely through the performance of rituals or through the construction of magnificent church buildings that impress others. Instead, true worship lies in the commitment to do justice, love kindness, and walk humbly with God. The church as a community needs to be grounded in this theological foundation and embrace the understanding that true worship is not only celebrated through our vertical relationship with God, but also manifested through horizontal relationships with others; reaching out our hands to those who are economically, socially, culturally, and politically vulnerable; and live in harmony and peace within the community and with all of creation. In order to do that, we should live a life always filled with worship in all places, and here there is no room for hypocrisy or pretense – saying one thing but doing the opposite.

Second, Micah 6:8 emphasizes the importance of maintaining a balance between worship and lifestyle. This can be achieved when the Christian community does not only focus on performing worship rituals but also pay full attention to social obligations. Hence, worship should not be used as a tool to cover up the act of injustice towards others which is characterized by actions that abuse the rights of others as happened during Micah's time. In other words, worship is not entertainment; worship is not an expression of cultural elitism; worship is not emotional self-indulgence; worship is not a place to seek popularity; worship does not result in instant repair and recovery but is a lifelong process.³¹ Here, true worship is performed when we involve in the fight for justice for those who are treated unfairly. In addition, worship is a form of our commitment to show our love to God which we manifest in expressing that love to others – as a form of our solidarity. Again, true worship is worship that is reflected through a life that always walks humbly with God which is expressed through humility and joy to walk with others to

³¹Eddie Gibbs, *Church Next: Quantum Changes in How We Do Ministry* (Downers Grove, IL: InterVarsity Press, 2000), 156.

create important collaborations and promote development. Hence, fighting for justice, acting in solidarity, and walking together is a form of true worship that our church needs today to face various challenges and crises in all sectors of life. It implies that the church needs to evaluate the worship practices that have been carried out so far. Is its form of worship true worship? Has the church encouraged people to balance the ritual performance with the lifestyle that God requires of God's people? Or perhaps, the church today demonstrates an unhealthy obsession with a worthless form of worship featuring extravagant and extreme musical performances, offerings, and large amounts of donations. Micah's rhetoric of fellowship and walking with God focuses on the church's commitment to creating innovative programs to fight for justice for its oppressed and helpless members. Micah's message also encourages the Christian community to create funding to support activities that can empower its poor and marginalized members. The commitment to carry out these actions can be a starting point to demonstrate social solidarity towards one another.

4. Conclusion

Micah 6:8 highlights Micah's emphasis on what true worship really is. According to Micah, true worship is not associated only with the offering of enormous sacrifices. Here, Micah is not rejecting rituals and sacrificial offerings but rather encouraging the Israelites to show their love of God through their ethical behavior. It implies that true worship does not only celebrate a vertical relationship with God but is also manifested in a horizontal relationship with others which is reflected through solidarity towards others. Thus, ritual and social life can go hand in hand. Micah's message also challenges God's people who live in the present context to evaluate themselves and to turn from an attitude of life that only prioritizes rituals. They are called to have a lifestyle that is based on ethical behavior instructed by God, namely to do justice, to show kindness, and to walk humbly with God.

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