

graceWORKS ! GOING DEEPER¹ The Papou Study Bible is a daily study provided by me to



help folks explore the depth and joy of the “conneXion” life of God. It’s my personal study, and is not intended as a doctrinal statement or statement of any church or denomination or congregation. It’s also my belief that “grace” works, and the servant of God should always want to go deeper. Multi-tasking as usual, I’m also calling this the “Papou Study Bible.” I’m writing it as if I were speaking to my girls who love me and any descendant they have that love their Papou too. And to anyone who wants to consider me a spiritual Dad or “Papou.” I want them to be able to study the Bible with Papou (grandpa in Greek) after I’m gone---and if they don’t, I’ll haunt them. The Scriptures say it’s noble to “search the Scriptures daily” to verify truth like the ancient Bereans did (Acts 17:11). My folks came from Berea. My incredible Dad (and your grandfather and great grandfather, guys), Vasil Charles Valekis taught me to do this like he did---every day until I die. He taught me and everyone I know to go to church no matter what and to put God first. While Mama (Maria Pagona Stratakis Valekis) never really did this, she made sure we listened to Daddy on this one. She would have hit us with a spatula or frying pan or worse if we didn’t. This is a simple sharing my “daily search.” And I’d like to think it is a continuation of God’s life through my Dad through me. Both my “Dads” by the way. And a way to honor him, mama and our loving “Dad”---God. And for all of us to be together, in Spirit, even when we I join them in heaven. I like to use

the Blue Letter literal, very “visual,” Greek translation a lot to help “visualize” these truths

the beautiful way Greek enables you to view. And I like to share this with folks serving in an elder capacity, or any capacity, to grow them, challenge them, and stretch them. But especially share it with anyone I’ve ever brought to Christ and family members who truly love me. And when you study these, I’ll make sure to connect with you from heaven. *Ever an orthodox Greek, Jim Valekis*

Christ IN You Series

Colossians 1:27 (King James Version)

²⁷To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory
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Micah Introduction Part 4²

So Micah predicted the fall of Israel’s capital, Samaria. And Judah is being spoken of as a high place. God did not like people to have personal and private “high places.” God wanted shared and centralized and corporate spirituality. Cheating on God was considered spiritual prostitution. Samaria’s sin of religious “modification” to fit their preferred lifestyle and “preferences” of what could be right and wrong was not something God liked, and he called it an incurable plague. We’ll next look at the literary structure of this book.

¹ **NOT TO BE REPRODUCED OR UPLOADED TO WEB WITHOUT EXPRESS PERMISSION OF AUTHOR.**

² New International Version (NIV) Holy Bible, New International Version®, NIV® Copyright ©1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide. (Author’s note: This translation, and the source for many of the study notes that accompany it, are taken from The NIV Study Bible, Copyright 1985,1995, 2002, 2008, 2011 . These notes are referenced throughout and paraphrased frequently in the notes.)

Literary Structure

(1) *Structure.* The book's collection of short prophetic messages is organized in a pattern of three cycles of judgment and salvation/deliverance messages.

First Cycle: God Judgment and Restoration of Judah and Israel

Begins Micah 1:1-2, 6	Ends Micah 2:12-13
<p>... the vision he saw concerning Samaria and Jerusalem. . . Hear, you peoples, all of you</p> <p>listen, earth and all who live in it, that the Sovereign LORD may bear witness against you . . .</p> <p>the Lord from his holy temple. . . the vision he saw concerning Samaria and Jerusalem. . . I will make Samaria a heap of rubble,</p>	<p>¹² "I will surely gather all of you, Jacob; I will surely bring together the remnant of Israel. I will bring them together like sheep in a pen, like a flock in its pasture; the place will throng with people.</p> <p>¹³ The One who breaks open the way will go up before them; they will break through the gate and go out. Their King will pass through before them, the LORD at their head."</p>
<p>This sounds to me like Jesus' talk of having sheep from other pens. So is this prophecy maybe speaking of the true "Israel" believers in Christ would be?</p>	
<p>John 10:16</p> <p>⁷ Therefore Jesus said again, "Very truly I tell you, I am the gate for the sheep. ⁸ All who have come before me are thieves and robbers, but the sheep have not listened to them. ⁹ I am the gate; whoever enters through me will be saved.^[a] They will come in and go out, and find pasture. ¹⁰ The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. . . ¹⁶ I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.</p>	

Second Cycle: God's Indictment on Judah's Leaders, but Future Hope for God's People

Begins Micah 3	Ends Micah 5
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<p>Then I said, "Listen, you leaders of Jacob, you rulers of Israel. Should you not embrace justice, ² you who hate good and love evil; who tear the skin from my people and the flesh from their bones; ³ who eat my people's flesh, strip off their skin and break their bones in pieces; who chop them up like meat for the pan, like flesh for the pot?</p>	<p>² "But you, Bethlehem Ephrathah, though you are small among the clans^(b) of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." . . . He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth.</p>
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Third Cycle: God's Indictment of His People and the Ultimate Triumph of His Kingdom

Begins Micah 6	Ends Micah 7
<p>Listen to what the LORD says: "Stand up, plead my case before the mountains; let the hills hear what you have to say. ²"Hear, you mountains, the LORD's accusation; listen, you everlasting foundations of the earth. For the LORD has a case against his people; he is lodging a charge against Israel.</p>	<p>¹⁸ Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. ¹⁹ You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea. ²⁰ You will be faithful to Jacob, and show love to Abraham, as you pledged on oath to our ancestors in days long ago.</p>

So let me recapitulate and revisit the three cycles.

First Cycle	Second Cycle	Third Cycle
God Judgment and Restoration of Judah and Israel	God’s Indictment on Judah’s Leaders, but Future Hope for God’s People	God’s Indictment of His People and the Ultimate Triumph of His Kingdom

Wow. What a God of love! Back to the Literary Structure

(2) Forms. The book contains at least seven different literary forms:

- Divine covenant lawsuit
- Lament
- Disputation
- Deliverance Message
- Indictment/judgment Message
- Judgment and salvation message
- Prophetic liturgy.

I’ve never seen a listing like that before. Let me see if I can define them and give biblical examples. This may take a bit longer than I planned, but hey, it’s God’s Word so it’s worth it.

DIVINE COVENANT LAWSUIT³

I. Survey of Research

Hermann Gunkel, father of OT form criticism in the early 20th century, is also the first scholar to have isolated and analyzed the literary form of “prophetic lawsuit” (Gerichtsrede).

He found the divine prophetic lawsuit in eight prophetic passages:

Isa 1:18–20	Is 3:13-15	Is 41:1ff	Is 41: 21ff
18 “Come now, let us settle the matter,” says the Lord.	13 The Lord takes his place in court; he rises to judge the people.	“Be silent before me, you islands! Let the nations renew their	21 “Present your case,” says the Lord. “Set forth your

³ [5.davidson_-_covenant_lawsuit_motif.pdf \(andrews.edu\)](#)

<p>“Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool. 19 If you are willing and obedient, you will eat the good things of the land; 20 but if you resist and rebel, you will be devoured by the sword.” For the mouth of the Lord has spoken.</p>	<p>14 The Lord enters into judgment against the elders and leaders of his people: “It is you who have ruined my vineyard; the plunder from the poor is in your houses. 15 What do you mean by crushing my people and grinding the faces of the poor?” declares the Lord, the Lord Almighty.</p>	<p>strength! Let them come forward and speak; let us meet together at the place of judgment.</p>	<p>arguments,” says Jacob’s King. 22 “Tell us, you idols, what is going to happen.</p>
<p>Is 43:9ff</p>	<p>Jer 2:4-9</p>	<p>Hos 2:4ff</p>	<p>Micah 6:1ff</p>
<p>9 All the nations gather together and the peoples assemble. Which of their gods foretold this and proclaimed to us the former things? Let them bring in their witnesses to prove they were right, so that others may hear and say, “It is true.”</p>	<p>5 This is what the Lord says: “What fault did your ancestors find in me, that they strayed so far from me? “Therefore I bring charges against you again,” declares the Lord. “And I will bring charges against your children’s children.</p>	<p>I will not show my love to her children, because they are the children of adultery. . “Therefore I will take away my grain when it ripens, and my new wine when it is ready. I will take back my wool and my linen,</p>	<p>Listen to what the Lord says: “Stand up, plead my case before the mountains; let the hills hear what you have to say. 2 “Hear, you mountains, the Lord’s accusation; listen, you everlasting foundations of the earth. For the Lord has a case against his people; he is lodging a charge against Israel.3 “My people, what have I done to you?</p>

Hmmm. Something new to learn. I’ll continue in this vein next time.

For Next Time

. . .as well as imitations of this form of speech in Ps 50:7–13 and Ps 82. For Gunkel the prophetic lawsuit contained the following basic structure: I. Depiction of the trial II. The Prosecutor’s speech: A. Heaven and earth are summoned to appear as judges B. Exhortation to the accused—or to the judges—to listen C. Angry question phrased in the second person, directed at the defendant D. Dismissal of the defendant’s possible grounds for excuse E. The heart of the matter See Hermann Gunkel, “Propheten Israels seit Amos,” RGG (1909–13), 1553; idem, 1 “Die Propheten als Schriftsteller und Dichter,” introductory to *Die grossen Propheten*, by Hans Schmidt; *Die Schriften des Alten Testaments*, part 2, vol. 2, 2 ed. (Göttingen: Vandenhoeck & Ruprecht, 1926), lxiii. 45 JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY III. The Judge’s speech: A. Address to the accused B. An accusatory presentation of the substance of the case C. Declaration of the accused’s lack of defense—phrased in the third person D. A declaration of the demonstrated guilt of the defendant E. Pronouncement of judgment—second person. 2