

**graceWORKS ! GOING DEEPER<sup>1</sup> 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)**

<sup>27</sup>To 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 <sup>2</sup>**



**So I’m now looking at the literary structure of this book. I’ve come across the concept of literary forms in the Scripture, and have parked there a bit to understand them.**

**The first one was the “divine covenant lawsuit.”**

**I’m tracking with some information I found from the web that describes it.**

**I want to acquaint myself with this concept.**

<sup>1</sup> **NOT TO BE REPRODUCED OR UPLOADED TO WEB WITHOUT EXPRESS PERMISSION OF AUTHOR.**

<sup>2</sup> 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.)

# DIVINE COVENANT LAWSUIT<sup>3</sup>

## 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. . .

### **We studied those yesterday.**

. . .as well as imitations of this form of speech in Ps 50:7–13 and Ps 82.

### **Let me look at those now.**

<b>Psalm 50:7-13</b>	<b>Psalm 82</b>
<p><sup>7</sup> “Listen, my people, and I will speak; <b>I will testify against you</b>, Israel: I am God, your God.</p> <p><sup>8</sup> <b>I bring no charges against you</b> concerning your sacrifices or concerning your burnt offerings, which are ever before me.</p> <p><sup>9</sup> I have no need of a bull from your stall or of goats from your pens,</p> <p><sup>10</sup> for every animal of the forest is mine, and the cattle on a thousand hills.</p> <p><sup>11</sup> I know every bird in the mountains, and the insects in the fields are mine.</p> <p><sup>12</sup> If I were hungry I would not tell you, for the world is mine, and all that is in it.</p> <p><sup>13</sup> Do I eat the flesh of bulls or drink the blood of goats?</p>	<p><sup>1</sup> God presides in the great assembly; he renders judgment among the “gods”:</p> <p><sup>2</sup> “How long will you <b>defend the unjust</b> and show partiality to the wicked?</p> <p><sup>3</sup> <b>Defend the weak and the fatherless;</b> <b>uphold the cause of the poor and the</b> <b>oppressed.</b></p> <p><sup>4</sup> Rescue the weak and the needy; deliver them from the hand of the wicked.</p> <p><sup>5</sup> “The ‘gods’ know nothing, they understand nothing. They walk about in darkness; all the foundations of the earth are shaken.</p> <p><sup>6</sup> “I said, ‘You are “gods”; you are all sons of the Most High.’</p> <p><sup>7</sup> But you will die like mere mortals; you will fall like every other ruler.”</p> <p><sup>8</sup> Rise up, O God, <b>judge the earth</b>, for all the nations are your inheritance</p>

<sup>3</sup> [5.davidson\\_-\\_covenant\\_lawsuit\\_motif.pdf \(andrews.edu\)](#)

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

**Micah 6:1-8 is considered an example of this. Let’s see if what is written applies**

<p><b>6</b> Listen to what the LORD says:</p> <p>“Stand up, plead my case before the mountains;      let the hills hear what you have to say.  <sup>2</sup> “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.  <sup>3</sup> “My people, what have I done to you?      How have I burdened you? Answer me.  <sup>4</sup> I brought you up out of Egypt      and redeemed you from the land of slavery.      I sent Moses to lead you,      also Aaron and Miriam.  <sup>5</sup> My people, remember      what Balak king of Moab plotted      and what Balaam son of Beor answered.      Remember your journey from Shittim to      Gilgal,      that you may know the righteous acts of      the LORD.”  <sup>6</sup> With what shall I come before the LORD      and bow down before the exalted God?</p>	<p>Is this a depiction of the trial?</p> <p>The words “plead” and “case” appear here. The setting is before the mountains, and the “hills” are “hear” what God’s representative (Micah) has to say. The mountains hear the Lord’s “accusations” as well as “the everlasting foundations of the earth.</p> <hr/> <p>The Lord has two things:</p> <ol style="list-style-type: none"> <li>1. A case against his people</li> <li>2. A charge against Israel</li> </ol> <p>Angry questions.</p> <p>Evidence of God’s having kept his side of the covenant.</p> <ol style="list-style-type: none"> <li>1. His deliverance from Egypt.</li> <li>2. His provision of Moses and Aaron and Miriam as leaders.</li> <li>3. His reminder of “enemies” that worked against them.</li> <li>4. His reasoning of what is required. Finally. . .</li> </ol>
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<p>Shall I come before him with burnt offerings,  with calves a year old?  <sup>7</sup> Will the LORD be pleased with thousands of rams,  with ten thousand rivers of olive oil?  Shall I offer my firstborn for my transgression,  the fruit of my body for the sin of my soul?  <sup>8</sup> He has shown you, O mortal, what is good.  And what does the LORD require of you?  To act justly and to love mercy  and to walk humbly<sup>(a)</sup> with your God.</p>	<p>The heart of the matter. What God really wants.  1. Act justly  2. Love mercy.  3. Walk humbly.</p>
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**Other notable literary forms:**

**LAMENT**

Genres of Lament in the Bible Lament in the Hebrew Bible is an expression of sorrow, a description of distress, or a protest about injustice. We can identify two main genres of lament in the Bible (and beyond) that serve such purposes. These genres may be in poetic or musical lyric form:

- lament as prayerful plea to God for help and/or a complaint to God over social injustice
- lament as a dirge about the death or destruction of something or someone

The first (lament as prayerful plea) is far more common in the Bible and is especially found in the Psalms and in the collection of the book of Lamentations, while the second form is very rarely included (like David’s dirge or lament song for the deaths of King Saul and Jonathan)<sup>4</sup>

<b>Lamentations</b>	<b>2 Samuel 1</b>	<b>Psalms 13</b>
<p><sup>1</sup> How deserted lies the city,  once so full of people!  How like a widow is she,  who once was  great among the nations!  She who was queen among</p>	<p><sup>17</sup> David took up this lament concerning Saul and his son Jonathan, <sup>18</sup> and he ordered that the people of Judah be taught this lament of the bow (it is written in the Book of Jashar):</p>	<p><sup>1</sup> How long, LORD? Will you forget me forever?  How long will you hide your face from me?  <sup>2</sup> How long must I wrestle with my thoughts  and day after day have</p>

<sup>4</sup> Microsoft Word - LeeLamenteditsfinal BB.doc (sbl-site.org)

<p>the provinces has now become a slave.</p> <p><b>2</b> How the Lord has covered Daughter Zion with the cloud of his anger<sup>[b]</sup>!</p> <p>He has hurled down the splendor of Israel from heaven to earth; he has not remembered his footstool in the day of his anger. .</p> <p><b>3</b> <sup>[a]</sup>I am the man who has seen affliction by the rod of the LORD's wrath.</p> <p><b>2</b> He has driven me away and made me walk in darkness rather than light. . . <b>4</b>How the gold has lost its luster, the fine gold become dull!</p> <p>The sacred gems are scattered at every street corner. .</p> <p><b>5</b> Remember, LORD, what has happened to us; look, and see our disgrace.</p>	<p><b>19</b> "A gazelle lies slain on your heights, Israel. How the mighty have fallen!</p> <p><b>20</b> "Tell it not in Gath, proclaim it not in the streets of Ashkelon, lest the daughters of the Philistines be glad, lest the daughters of the uncircumcised rejoice.</p> <p><b>21</b> "Mountains of Gilboa, may you have neither dew nor rain, may no showers fall on your terraced fields. For there the shield of the mighty was despised, the shield of Saul—no longer rubbed with oil.</p> <p><b>22</b> "From the blood of the slain, from the flesh of the mighty, the bow of Jonathan did not turn back, the sword of Saul did not return unsatisfied.</p> <p><b>23</b> Saul and Jonathan— in life they were loved and admired, and in death they were not parted. They were swifter than eagles, they were stronger than lions.</p> <p><b>24</b> "Daughters of Israel, weep for Saul, who clothed you in scarlet</p>	<p>sorrow in my heart? How long will my enemy triumph over me?</p> <p><b>3</b> Look on me and answer, LORD my God. Give light to my eyes, or I will sleep in death, <b>4</b> and my enemy will say, "I have overcome him," and my foes will rejoice when I fall.</p> <p><b>5</b> But I trust in your unfailing love; my heart rejoices in your salvation.</p> <p><b>6</b> I will sing the LORD's praise, for he has been good to me.</p>
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	<p>and finery,  who adorned your  garments with ornaments  of gold.  <sup>25</sup> "How the mighty have  fallen in battle!  Jonathan lies slain on  your heights.  <sup>26</sup> I grieve for you,  Jonathan my brother;  you were very dear to  me.  Your love for me was  wonderful,  more wonderful than that  of women.  <sup>27</sup> "How the mighty have  fallen!  The weapons of war have  perished!"</p>	
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**Here is a lament in Micah.1:8-16**  
**Micah**

<sup>8</sup> Because of this I will weep and wail;  
I will go about barefoot and naked.  
I will howl like a jackal  
and moan like an owl.  
<sup>9</sup> For Samaria's plague is incurable;  
it has spread to Judah.  
It has reached the very gate of my people,  
even to Jerusalem itself.  
<sup>10</sup> Tell it not in Gath;  
weep not at all.  
In Beth Ophrah  
roll in the dust.  
<sup>11</sup> Pass by naked and in shame,  
you who live in Shaphir.  
Those who live in Zaanan  
will not come out.  
Beth Ezel is in mourning;

it no longer protects you.

<sup>12</sup> Those who live in Maroth writhe in pain,  
waiting for relief,  
because disaster has come from the LORD,  
even to the gate of Jerusalem.

<sup>13</sup> You who live in Lachish,  
harness fast horses to the chariot.  
You are where the sin of Daughter Zion began,  
for the transgressions of Israel were found in you.

<sup>14</sup> Therefore you will give parting gifts  
to Moresheth Gath.  
The town of Akzib will prove deceptive  
to the kings of Israel.

<sup>15</sup> I will bring a conqueror against you  
who live in Mareshah.  
The nobles of Israel  
will flee to Adullam.

<sup>16</sup> Shave your head in mourning  
for the children in whom you delight;  
make yourself as bald as the vulture,  
for they will go from you into exile.

**There are other literary forms used in this book. I will try to remember to address them when we get to them.**