

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 6²



So I’m going to look at the style next. Micah has a style similar to Isaiah’s, the NIV Study Bible says. Both prophets use vigorous language and many figures of speech. Here’s one of my favorites. It’s in Micah 4:3.

They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

May God speed that day!

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

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Here are some examples of the vigorous language and figures of speech in Micah. They show “great tenderness” and “threatening punishment” and “promising justice.” He makes frequent use of plays on words.

Let’s read the examples and see what category they sound like they fall in (“punishment,” “tenderness,” “justice,” etc.)

Micah 1:4-5	Micah 1:7	Micah 2:4,6	Micah 2:11
<p>⁴The mountains melt beneath him and the valleys split apart, like wax before the fire, like water rushing down a slope. ⁵All this is because of Jacob’s transgression, because of the sins of the people of Israel. What is Jacob’s transgression? Is it not Samaria? What is Judah’s high place? Is it not Jerusalem?</p>	<p>⁷All her idols will be broken to pieces; all her temple gifts will be burned with fire; I will destroy all her images. Since she gathered her gifts from the wages of prostitutes, as the wages of prostitutes they will again be used.”</p>	<p>⁴In that day people will ridicule you; they will taunt you with this mournful song: ‘We are utterly ruined; my people’s possession is divided up. He takes it from me! He assigns our fields to traitors.’” ⁶“Do not prophesy,” their prophets say. “Do not prophesy about these things; disgrace will not overtake us.”</p>	<p>¹¹If a liar and deceiver comes and says, ‘I will prophesy for you plenty of wine and beer,’ that would be just the prophet for this people!</p>
<p>Beautiful figures of speech. Just imagine mountains melting, valleys splitting apart,</p>	<p>Definitely threatening punishment. Calling her a prostitute is definitely “vigorous” language.</p>	<p>Threatening punishment.</p>	<p>It’s almost like He’s making fun of them. I guess this “vigorous language”?</p>

<p>wax before fire, water rushing.</p> <p>Calling Jerusalem a high place is interesting too. What is high place religion?</p>			
<p>Micah 3:2-3</p>	<p>Micah 4:3-4</p>	<p>Micah 4:12-13</p>	<p>Micah 5:1</p>
<p>² you who hate good and love evil; who tear the skin from my people and the flesh from their bones;</p> <p>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>³ He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.</p> <p>⁴ Everyone will sit under their own vine and under their own fig tree, and no one will make them afraid, for the LORD Almighty has spoken.</p>	<p>¹² But they do not know the thoughts of the LORD; they do not understand his plan, that he has gathered them like sheaves to the threshing floor.</p> <p>¹³ "Rise and thresh, Daughter Zion, for I will give you horns of iron; I will give you hooves of bronze, and you will break to pieces many nations." You will devote their ill-gotten gains to the LORD, their wealth to the Lord of all the earth.</p>	<p>Marshal your troops now, city of troops, for a siege is laid against us. They will strike Israel's ruler on the cheek with a rod.</p> <div style="border: 1px solid black; padding: 5px;"> <p>Then they spit in his face and struck him with their fists. Others slapped him Matt 26:67 When Jesus said this, one of the officials nearby slapped him in the face. "Is this the way you answer the high priest?" he demanded. Jhn 18:22</p> </div>
<p>This is speaking to the leaders of Jacob and the rulers of Israel. They were to embrace justice rather than live off the backs of God's people.</p>	<p>Beautiful figures of speech. Promising justice. Tender.</p>	<p>Promising justice with beautiful figures of speech. How poetic Micah is, and the God who inspired him!</p>	<p>This sounds like what they did to Jesus. Interesting that in the following verses, the Messiah is prophesied.</p>

Micah also makes frequent use of plays on words.

Micah 1:10-15	Plays on words
<p>¹⁰ Tell it not in Gath; weep not at all. In Beth Ophrah roll in the dust.</p>	<p>Beth Ophrah means “house of dust”</p>
<p>¹¹ Pass by naked and in shame, you who live in Shaphir.^[d] Those who live in Zaanan^[d] will not come out. Beth Ezel is in mourning; it no longer protects you.</p>	<p>Shapir means pleasant.</p> <p>Zaanan sounds like the Hebrew word for come out.</p>
<p>¹² Those who live in Maroth writhe in pain, waiting for relief, because disaster has come from the LORD, even to the gate of Jerusalem.</p>	<p>Maroth sounds like the Hebrew for bitter.</p>
<p>¹³ 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.</p>	<p>This is one of the largest towns in Judah. Sennacherib was so proud of capturing he adorned his palace at Nineveh with reliefs of his exploits there.</p>
<p>¹⁴ Therefore you will give parting gifts to Moresheth Gath. The town of Akzib will prove deceptive to the kings of Israel.</p>	<p>Akzib means deception.</p>
<p>¹⁵ I will bring a conqueror against you who live in Mareshah. The nobles of Israel will flee to Adullam.</p>	<p>Mareshah sounds like the Hebrew for conqueror.</p>

We’ll finish up this introduction with a look at what the NIV says about its “Theme and Message”