

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 7 Part 2²



Micah chapter 7 speaks to so many fascinating things. And it seems to speak specifically issues that relate to Christ’s ministry.

Scriptures from this book make it into the ministry and mouth of Jesus. How did Christ use these Scriptures? What messages was he trying to share? How did they weave themselves into Christ’s ministry, and why? I’m going to try to figure this out, and work on understanding this chapter.

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.)

33 “Listen to another parable. There was a landowner who planted a vineyard and put a fence around it, and dug a wine press in it, and built a tower, and he leased it to vine-growers and went on a journey. 34 And when the [d]harvest time approached, he sent his slaves to the vine-growers to receive his fruit. 35 And the vine-growers took his slaves and beat one, killed another, and stoned another. 36 Again, he sent other slaves, more than the first; and they did the same things to them. 37 But afterward he sent his son to them, saying, ‘They will respect my son.’ 38 But when the vine-growers saw the son, they said among themselves, ‘This is the heir; come, let’s kill him and take possession of his inheritance!’ 39 And they took him and threw him out of the vineyard, and killed him. 40 Therefore, when the owner of the vineyard comes, what will he do to those vine-growers?” 41 They *said to Him, “He will bring those wretches to a wretched end and lease the vineyard to other vine-growers, who will pay him the fruit in the proper seasons.” . . .

43 Therefore I say to you, the kingdom of God will be taken away from you and given to a people producing its fruit.

Micah 7 New International Version

As we noted yesterday, several key Scriptures that resurface in Christ’s ministry. Here they are once again.

Micah 7:1	Micah 7:6
<p>What misery is mine! I am like one who gathers summer fruit at the gleaning of the vineyard; there is no cluster of grapes to eat, none of the early figs that I crave.</p>	<p>⁶ For a son dishonors his father, a daughter rises up against her mother, a daughter-in-law against her mother-in-law— a man’s enemies are the members of his own household.</p>
<p>This is reminiscent of the time in the week before Jesus died of when He went to the fig tree because He was hungry, and cursed it because He only found leaves on it. It was symbolic of looking for fruit from the Temple system, but finding none. The Temple system was ended by God in Christ. The wrong approach to religion that some of the Jews took bore no spiritual fruit. See sidebar.</p>	<p>Matthew 10:35-36 New American Standard Bible</p> <p>³⁵ For I came to TURN A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; ³⁶ and A PERSON’S ENEMIES <i>WILL BE</i> THE MEMBERS OF HIS HOUSEHOLD.</p>

So how did this Scripture come to mean this? Here's what one commentator says about this.³

Here's the question I really want to ask this morning: How do we get from Micah to Jesus? Micah spoke this verse into one context, and Jesus seems to use it in an entirely different context. Surely Jesus wasn't wrong to do what He did—after all, He's the author of all Scripture and so can interpret it however He wants and will always be right. But does that mean Micah was wrong?

No.

Here's what's happening: Jesus took a verse from Micah and applied it to His current context in a way that honored the original context, but applied it forward to His contemporary setting. To put that another way, He was exegeting His context in light of the Scriptures. This is, to a certain extent, what we have been doing on our journey through the Minor Prophets together over the past several months. We have been looking at verses spoken to a different people in a different situation at a different time, applying the lens of Christ to them, and grappling with how we should understand them now. This is a legitimate thing to do—after all, Jesus Himself did it. But, we have to do it carefully.

So Jesus wasn't taking the Scripture out of context and misusing it. But He was taking the principles in this Scripture and applying it legitimately to His life context.

The NIV says Jesus simply made an allusion to Micah 7 in an appropriate way for his context.

So many Messianic Scriptures are in Micah.

Micah 4	Micah 5	Micah 7	Micah 7
In the last days the mountain of the LORD's temple will be established as the highest of the mountains; it will be exalted above the hills,	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,	What misery is mine! I am like one who gathers summer fruit at the gleaning of the vineyard; there is no cluster	⁶ For a son dishonors his father, a daughter rises up against her mother, a daughter-in-law against her mother- in-law—

³ [Digging in Deeper: Micah 7:6 – The Nexus \(the-nexus.blog\)](https://the-nexus.blog/2018/07/06/digging-in-deeper-micah-7-6/)

<p>and peoples will stream to it. ² Many nations will come and say, “Come, let us go up to the mountain of the LORD, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths.” The law will go out from Zion, the word of the LORD from Jerusalem. 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. ⁴ Everyone will sit under their own vine and under their own fig tree, and no one will make them afraid,</p>	<p>whose origins are from of old, from ancient times.” ³ Therefore Israel will be abandoned until the time when she who is in labor bears a son, and the rest of his brothers return to join the Israelites. ⁴ 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>	<p>of grapes to eat, none of the early figs that I crave.</p>	<p>a man’s enemies are the members of his own household. ⁷ But as for me, I watch in hope for the LORD, I wait for God my Savior; my God will hear me.</p>
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for the LORD Almighty has spoken. ⁵ All the nations may walk in the name of their gods, but we will walk in the name of the LORD our God for ever and ever.			
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So it makes sense to me that Christ just applied the principles in Micah to his life situation. The set and scene changes, but the principles of God play out the same. God has given us an amazing menu of options for our life circumstances to be nourished by Scriptures.

I'll finish this up next time.