

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*

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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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Ezekiel 45 Part 2²

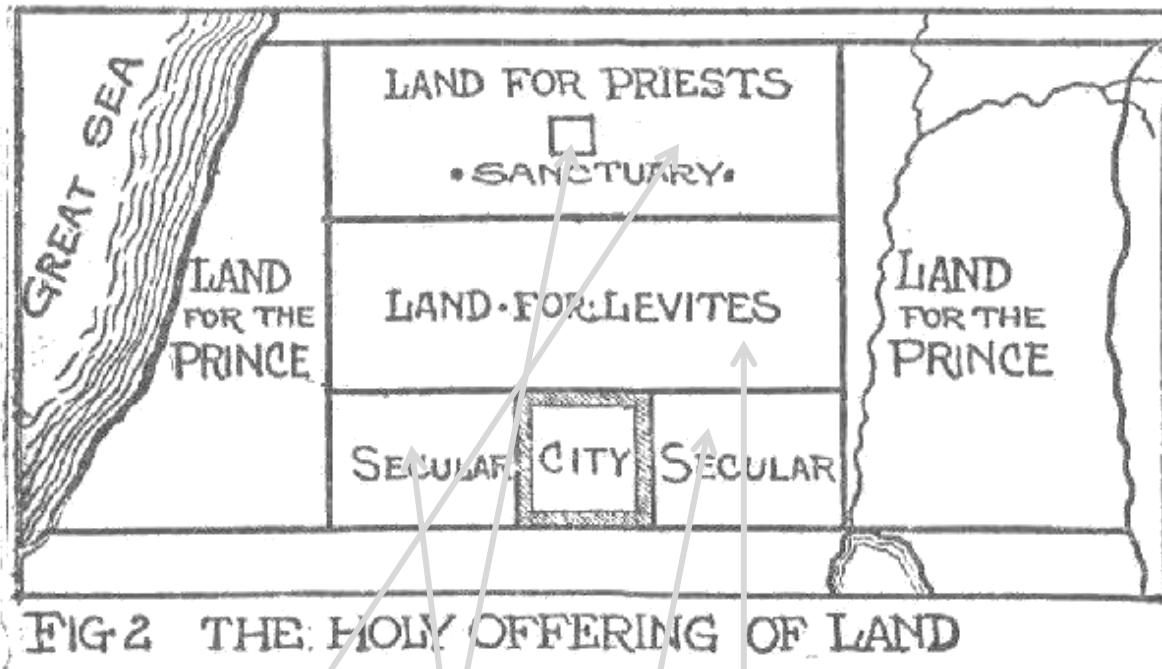
Ezekiel 45 speaks of a holy donation of land. It has regulations for a place for the Temple, a place for the priests to live, and place for the Levites to live, and even a place for the Israelites to call their own in the “holy section.” It would be like Queen Elizabeth having a portion of her estate property for use for the general British public.

Apparently, reading between the lines, the princes had begun to oppress the people and evict them from their lands. This seems to be setting boundaries for the prince. And eventually, will set boundaries for what was their version of a free market economy. Let’s see what else transpires.

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Here's a picture of this from a website called: bethelreadstheword.wordpress.com



Ezekiel 45 Christian Standard Bible (CSB)

Let me repeat the portion of Scripture that speaks of “The Sacred Portion of the Land.” I’ll “bold” the things I emphasized yesterday.

45 “When you divide the land **by lot** as an inheritance, set aside a donation to the LORD, a holy portion of the land, $8\frac{1}{3}$ miles^[a] long and $6\frac{2}{3}$ miles^[b] wide. This entire region will be holy.² In this area there will be a square section^[c] for the sanctuary, 875 by 875 feet,^[d] with 87½ feet^[e] of open space all around it.³ From this holy portion,^[f] you will measure off an area $8\frac{1}{3}$ miles long and $3\frac{1}{3}$ miles^[g] wide, in which the sanctuary, the most holy place, will stand.^[h]⁴ It will be a holy area of the land to be used by the priests who minister in the sanctuary, who approach to serve the LORD. It will be a place for their houses, as well as a holy area for the sanctuary.⁵ There will be another area $8\frac{1}{3}$ miles long and $3\frac{1}{3}$ miles wide for the Levites who minister in the temple; it will be their possession for towns to live in.^[i]

⁶“As the property of the city, set aside an area $1\frac{2}{3}$ miles^[j] wide and $8\frac{1}{3}$ miles long, adjacent to the holy donation of land. It will be for the whole house of Israel.⁷ And the prince will have the area on each side of the holy donation of land and the city’s property, adjacent to the holy donation and the city’s property, stretching to the west on the west side and to the east on the east side. Its length will correspond to one of the tribal portions from the western boundary to the eastern boundary.⁸ This will be his land as a possession in Israel. My princes will no longer oppress my people but give the rest of the land to the house of Israel according to their tribes.

The NIV Bible says this is a generous portion of land, designed to keep the prince from greed like that of King Ahab in 1 Kings 21. See text box.

⁹ “This is what the Lord GOD says: You have gone too far, ^[k] princes of Israel! Put away violence and oppression and do what is just and right. Put an end to your evictions of my people.” This is the declaration of the Lord GOD.

Interesting how God chose to deal with the greed of this people. He made sure they had enough!

But also, look at how this translation, perhaps closer in truth to the original Hebrew, renders this verse.

(CLV) Ezk 45:9

Thus says my Lord Yahweh: Enough ^y of you, princes of Israel! Put away violence and devastation, and ^d execute right judgment and justice. Heave away your oustings ^f of ^{on} My people, averring is my Lord Yahweh.

The word “heave” means “offer up”---hoist those bad things away.

Now I know that to some this next section may simply be of historical interest, but to me it says something about the standardization of values and measurements and even of what we’d consider “taxes.” I’m not an economist. But there is something about our version of the “free market economy” that is based on greed. Prices are dictated by “supply and demand,” and while that seems logical, it seems like greed becomes a part of the picture way too much. I like the concept of honest scales pictured here.

¹⁰ “You are to have honest scales, an honest dry measure, ^[l] and an honest liquid measure. ^[m]
¹¹ The dry measure ^[n] and the liquid measure ^[o] will be uniform, with the liquid measure containing 5½ gallons ^[p] and the dry measure holding half a bushel. ^[q] Their measurement will be a tenth of the standard larger capacity measure. ^[r] ¹² The shekel ^[s] will weigh twenty gerahs. Your mina will equal sixty shekels.

There is the word I was looking for. Your measures (liquid and dry) will be uniform.

Wouldn’t it be an amazing economy if things remained simply “set” and stable, and not dependent upon the shifting sands of the “demand” of the consuming public or taxing government?

NEXT SECTION ENTITLED: The People’s Contribution to the Sacrifices

1 Kings 21 Christian Standard Bible (CSB)

Ahab and Naboth’s Vineyard

21 Some time passed after these events. Naboth the Jezreelite had a vineyard; it was in Jezreel next to the palace of King Ahab of Samaria. ² So Ahab spoke to Naboth, saying, “Give me your vineyard so I can have it for a vegetable garden, since it is right next to my palace. . . .” ³ But Naboth said to Ahab, “As the LORD is my witness, I will never give my ancestors’ inheritance to you.” . . .
19 Tell him, ‘This is what the LORD says: Have you murdered and also taken possession?’

Now in this section, you’ll read how sacrifices were to be ongoing. To me, this “prophetic parable” pictures the fact that Jesus is constantly being a sacrifice for us to ensure our continual existence against the back drop of the Trinity’s perfect being. It’s not legal so much as ontological---and by that I mean that God has to not only “create us,” but “sustain us” and often “redeem us.”

It’s amazing the lengths God goes to ensure our continued existence and thriving!

Now notice this “sacrifice” contribution. I was about to call it a “tax,” but quickly noticed the text is translated “contribution.”

¹³“This is the contribution you are to offer: Three quarts^[t] from six bushels^[u] of wheat and^[v] three quarts from six bushels of barley. ¹⁴ The quota of oil in liquid measures^[w] will be one percent of every^[x] cor. The cor equals ten liquid measures or one standard larger capacity measure,^[y] since ten liquid measures equal one standard larger capacity measure. ¹⁵ And the quota from the flock is one animal out of every two hundred from the well-watered pastures of Israel. These are for the grain offerings, burnt offerings, and fellowship offerings, to make atonement for the people.”

Lots of numbers given here. Trying to figure out how to understand the lesson here. Here’s what I’ve come up with.

the liquid measure containing 5½ gallons^[p] and the dry measure holding half a bushel.^[q] Their measurement will be a tenth of the standard larger capacity measure.^[r]

Liquid measure	Dry measure	Larger capacity liquid measure (cor)	Larger capacity dry measure
5 ½ gallons	½ bushel	55 gallons	5 bushels
22 quarts	8 dry gallons	220 quarts	80 dry gallons

Wheat/barley: 3 quarts 6 bushels (3 quarts from 48 quarts – 6.25 %)

Oil: 1% of every 55 gallons, or 0.55 gallons – about a half of a gallon

Flock: 1 in 200 (0.5%)

So in addition to their tithes (10 %) there was an additional percentage (varying) for the extra sacrifice rendered by the “prince” for burnt offerings (whole offerings to the Lord), grain offerings, and drink offerings and sin offerings.

This is the declaration of the Lord GOD. ¹⁶“All the people of the land must take part in this contribution for the prince in Israel. ¹⁷ Then the burnt offerings, grain offerings, and drink offerings for the festivals, New Moons, and Sabbaths—for all the appointed times of the house

of Israel—will be the prince’s responsibility. He will provide the sin offerings, grain offerings, burnt offerings, and fellowship offerings to make atonement on behalf of the house of Israel.

The need for these offerings were ongoing. Perhaps that’s what this prophetic parable is supposed to picture. Our existence requires a continual “offering” on our account. Jesus is our one perfect offering that continually fills this. He’s our High Priest and our “Prince.”

So perhaps that’s what’s being pictured here. Our ongoing “need” ontologically. But Christ is our ongoing “fulfillment.”

Hebrews 10 New International Version (NIV)

Christ’s Sacrifice Once for All

¹⁰ The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. ² Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. ³ But those sacrifices are an annual reminder of sins. ⁴ It is impossible for the blood of bulls and goats to take away sins.

⁵ Therefore, when Christ came into the world, he said:

“Sacrifice and offering you did not desire,
but a body you prepared for me;

⁶ with burnt offerings and sin offerings
you were not pleased.

⁷ Then I said, ‘Here I am—it is written about me in the scroll—
I have come to do your will, my God.’”

⁸ First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them”—though they were offered in accordance with the law. ⁹ Then he said, “Here I am, I have come to do your will.” He sets aside the first to establish the second.

¹⁰ And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

¹¹ Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. ¹² But when this priest had offered for all time **one sacrifice for sins**, he sat down at the right hand of God, ¹³ and since that time he waits for his enemies to be made his footstool. ¹⁴ For by one sacrifice he has made perfect forever those who are being made holy.

¹⁵ The Holy Spirit also testifies to us about this. First he says:

¹⁶“This is the covenant I will make with them
after that time, says the Lord.
I will put my laws in their hearts,
and I will write them on their minds.”

¹⁷Then he adds:

“Their sins and lawless acts
I will remember no more.”

¹⁸And where these have been forgiven, sacrifice for sin is no longer necessary.

This temple is being prophesied to be a place of continual sacrifice. Perhaps it’s a simple reminder of our ongoing need! We’ll finish up this chapter tomorrow, and move on.

a. *Footnotes:*

- b. **45:1** Lit 25,000 cubits, also in vv. 3,5,6
- c. **45:1** LXX reads 20,000 cubits; MT reads 10,000 cubits
- d. **45:2** Lit square all around
- e. **45:2** Lit 500 by 500 cubits
- f. **45:2** Lit 50 cubits
- g. **45:3** Lit this measured portion
- h. **45:3** Lit 10,000 cubits, also in v. 5
- i. **45:3** Lit be
- j. **45:5** LXX; MT, Syr, Tg, Vg read possession—20 chambers
- k. **45:6** Lit 5,000 cubits
- l. **45:9** Lit Enough of you
- m. **45:10** Lit an honest ephah
- n. **45:10** Lit and an honest bath
- o. **45:11** Lit The ephah
- p. **45:11** Lit the bath
- q. **45:11** Lit one-tenth of a homer
- r. **45:11** Lit one-tenth of a homer
- s. **45:11** Lit be based on the homer
- t. **45:12** A shekel is about two-fifths of an ounce of silver
- u. **45:13** Lit One-sixth of an ephah
- v. **45:13** Lit a homer
- w. **45:13** LXX, Vg; MT reads and you are to give
- x. **45:14** Lit oil, the bath, the oil
- y. **45:14** Lit be a tenth of the bath from the
- z. **45:14** Lit 10 baths, a homer
- aa. **45:24** Lit an ephah
- bb. **45:24** Lit a hin
- cc. **45:25** = the Festival of Shelters

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