

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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Daniel 9 Part 1²

So Daniel, we’re going to learn, was a man much beloved of the Lord. It says actually in the NIV, he was highly esteemed: In Daniel 10, it says so:

“He said, “Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you.” God sent him an angel to clarify things to him, and to help him understand. Why was he so esteemed? I think that God likes it when we really crave to understand Him. He is such a joy! Let’s continue to study Daniel, and not just his words, but his character and example in this series. It might inspire us to be Daniels in our own lives as well. Enjoy!

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Daniel's Prayer

9 In the first year of Darius son of Xerxes^[a] (a Mede by descent),

This was not the Xerxes in the book of Esther, or so the NIV bible says. It says that this Darius is perhaps referring to Gubaru, referred to in Babylonian inscriptions as the governor that Cyrus put in charge of the newly conquered Babylonian territories. But it also says: "or "Darius the Mede" may have been Cyrus's throne name in Babylon" and it refers us to the text note of Daniel 6:28 and also 1 Chronicles 5:26 which explains that "Pul" is the throne name of Tiglath-Pileser in Babylon.

Daniel 6:28 New International Version (NIV)

²⁸So Daniel prospered during the reign of Darius and the reign of Cyrus^[a] the Persian.

Footnotes:

a. Daniel 6:28 Or *Darius, that is, the reign of Cyrus*

1 Chronicles 5:26 New International Version (NIV)

²⁶So the God of Israel stirred up the spirit of Pul king of Assyria (that is, Tiglath-Pileser king of Assyria). . .

NIV Study Note:*Pul*. Tiglath- Pileser's throne name in Babylon.

who was made ruler over the Babylonian^[b] kingdom—

So now that all that is established, let's move on.

³ I wondered why there is always a footnote substituting the name "Chaldean" for Babylon, and wanted to know the difference between the two. Here is what I found in Wikipedia on the subject: Chaldea[1] (/kæl'di:ə/) was a country that existed between the late 10th or early 9th and mid-6th centuries BCE, after which the country and its people were absorbed and assimilated into Babylonia.[2] Semitic-speaking, it was located in the marshy land of the far southeastern corner of Mesopotamia and briefly came to rule Babylon. The Hebrew Bible uses the term כַּשְׁדִּים (Kašdim) and this is translated as Chaldeans in the Greek Old Testament, although there is some dispute as to whether Kasdim in fact means Chaldean or refers to the south Mesopotamian Kaldu.

²in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years.

Two things of note to me here. First, the appearance of the word "Scriptures" in the Old Testament. I don't believe I've ever seen that before! In fact, upon checking, this is the only reference in the Old Testament I could find in the NIV Bible. More appropriately it is translated from the Hebrew word for "scrolls."

(CLV) Dn 9:2

in year one ¹of his reign, I, Daniel, understood ²by the scrolls the number of years which ³came by the word of Yahweh to Jeremiah the prophet, to fulfill for ⁴deserted Jerusalem, seventy years.

Here is the prophesy referred to in Jeremiah.

Jeremiah 25:11-12 New International Version (NIV)

¹¹This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years.

¹²"But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians,^[a] for their guilt," declares the LORD, "and will make it desolate forever.

Footnotes:

a. **Jeremiah 25:12** Or *Chaldeans*

³So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.

Sackcloth and ashes is also referenced. NIV refers us to these two passages:

Genesis 37:34	Rev 11:3
³⁴ Then Jacob tore his clothes, put on sackcloth and mourned for his son many days.	³ And I will appoint my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Now let's read Daniel's prayer.

⁴I prayed to the LORD my God and confessed:

"Lord, the great and awesome God, who keeps his covenant of love with those who love him and keep his commandments, ⁵we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws. ⁶We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our ancestors, and to all the people of the land.

⁷"Lord, you are righteous, but this day we are covered with shame—the people of Judah and the inhabitants of Jerusalem and all Israel, both near and far, in all the countries where you have scattered us because of our unfaithfulness to you. ⁸We and our kings, our princes and our ancestors are covered with shame, LORD, because we have sinned against you. ⁹The Lord our God is merciful and forgiving, even though we have rebelled against him; ¹⁰we have not obeyed the LORD our God or kept the laws he gave us through his servants the prophets. ¹¹All Israel has transgressed your law and turned away, refusing to obey you.

"Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you. ¹²You have fulfilled the words spoken against us and against our rulers by bringing on us great disaster. Under the whole heaven nothing has ever been done like what has been done to Jerusalem. ¹³Just as it is written in the Law of Moses, all this disaster has come on us, yet we have not sought the favor of the LORD our God by turning from our sins and giving attention to your truth. ¹⁴The LORD did not hesitate to bring the disaster on us, for the LORD our God is righteous in everything he does; yet we have not obeyed him.

¹⁵"Now, Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong. ¹⁶Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our ancestors have made Jerusalem and your people an object of scorn to all those around us.

¹⁷“Now, our God, hear the prayers and petitions of your servant. For your sake, Lord, look with favor on your desolate sanctuary. ¹⁸Give ear, our God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy. ¹⁹Lord, listen! Lord, forgive! Lord, hear and act! For your sake, my God, do not delay, because your city and your people bear your Name.”

The Seventy “Sevens”

²⁰While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill—
²¹while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. ²²He instructed me and said to me, “Daniel, I have now come to give you insight and understanding. ²³As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision:

²⁴“Seventy ‘sevens’^[c] are decreed for your people and your holy city to finish^[d] transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.^[e]

²⁵“Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One,^[f] the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. ²⁶After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing.^[g] The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. ²⁷He will confirm a covenant with many for one ‘seven.’^[h] In the middle of the ‘seven’^[i] he will put an end to sacrifice and offering. And at the temple^[j] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.^{[k]’[l]}

Footnotes:

- a. **Daniel 9:1** Hebrew *Ahasuerus*
- b. **Daniel 9:1** Or *Chaldean*
- c. **Daniel 9:24** Or '*weeks*'; also in verses 25 and 26
- d. **Daniel 9:24** Or *restrain*
- e. **Daniel 9:24** Or *the most holy One*
- f. **Daniel 9:25** Or *an anointed one*; also in verse 26
- g. **Daniel 9:26** Or *death and will have no one*; or *death, but not for himself*
- h. **Daniel 9:27** Or '*week*'
- i. **Daniel 9:27** Or '*week*'
- j. **Daniel 9:27** Septuagint and Theodotion; Hebrew *wing*
- k. **Daniel 9:27** Or *it*
- l. **Daniel 9:27** Or *And one who causes desolation will come upon the wing of the abominable temple, until the end that is decreed is poured out on the desolated city*

New International Version (NIV)

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