

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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Hosea 10²



I truly love reading God’s words. I “feel” His presence in them. They feed my soul. They speak of Jesus who gives us life! And I can’t seem to go on with my day, without mainlining them first before anything else.

In this chapter, again some fascinating insights surface. I like it when God says this through Hosea:

“We have no king because we did not revere the LORD.” (verse 3).

What does revering the LORD have to do with whether you have---or can even respond---to leadership? Let’s study God’s word and see!

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

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Hosea 10 New International Version (NIV)

10 Israel was a spreading vine;
he brought forth fruit for himself.

That’s an interesting phrase. Israel was a “spreading” vine. And he brought forth fruit “for himself!” What’s all about? It makes me think of Cain, who brought forth “fruit” for himself---and offered those fruits to God. Contrast his offering with Abel’s offering.

Genesis 4

Now Abel kept flocks, and Cain worked the soil.	
³ In the course of time Cain brought some of the fruits of the soil as an offering to the LORD.	⁴ And Abel also brought an offering—fat portions from some of the firstborn of his flock.
The LORD looked with favor on Abel and his offering, ⁵ but on Cain and his offering he did not look with favor.	

Seems to me like God preferred the “sacrificial” offering than just Cain offering Him his “fruits.” Let’s continue.

As his fruit increased, he built more altars; as his land prospered, he adorned his sacred stones.

So something about this “fruit” led Israel to building contraband altars and sacred stones.

1 Kings 14:23	2 Kings 17:10	Micah 5:13
²³ They also set up for themselves high places, sacred stones and Asherah poles on every high hill and under every spreading tree.	¹⁰ They set up sacred stones and Asherah poles on every high hill and under every spreading tree.	¹³ I will destroy your idols and your sacred stones from among you; you will no longer bow down to the work of your hands.

Here’s how one resource explains this: [What was a sacred stone in Leviticus? | GotQuestions.org](#)

In **Leviticus 26:1** we read of a sacred stone: "Do not make idols or set up an image or a sacred stone for yourselves, and do not place a carved stone in your land to bow down before it. I am the LORD your God." We can visualize an "idol" and an "image," but a "sacred stone" is a little harder to picture. What is it that makes a stone "sacred"?

Since the sacred stone is mentioned alongside the idol and the image, it's most likely that this sacred stone was a rock with carvings on it for use in idol worship. The same Hebrew word is also translated "sacred pillar" or "sacred memorial." One commentary refers to this sacred stone as "an obelisk, inscribed with hieroglyphical and superstitious characters; the former denoting the common and smaller pillars of the Syrians or Canaanites; the latter, pointing to the large and elaborate obelisks which the Egyptians worshiped as guardian divinities, or used as stones of adoration to stimulate religious worship" (Robert Jamieson, A. R. Fausset, and David Brown, *The Commentary Critical and Explanatory on the Whole Bible*, 1871, public domain).

In **Deuteronomy 28:64** the Lord predicted there would be a day when Israel's disobedience would lead to them worshiping stone idols: "The LORD will scatter you among all nations, from one end of the earth to the other. There you will worship other gods—gods of wood and stone, which neither you nor your ancestors have known" (see also **Deuteronomy 4:28**).

The prophets condemned the Israelites of their day for following idols of stone. Their words sometimes mocked the practice: "They say to wood, 'You are my father,' and to stone, 'You gave me birth.' They have turned their backs to me and not their faces; yet when they are in trouble, they say, 'Come and save us!' Where then are the gods you made for yourselves? Let them come if they can save you when you are in trouble! For you, Judah, have as many gods as you have towns" (**Jeremiah 2:27–28**; see also **Isaiah 44:9–20**).

In Daniel, the gods of stone are mentioned in a list of idols worshiped by King Belshazzar (**Daniel 5:4**). Daniel condemned the king, saying, "You praised the gods of silver and gold, of bronze, iron, wood and stone, which cannot see or hear or understand. But you did not honor the God who holds in his hand your life and all your ways" (**Daniel 5:23**).

Idol worship, including giving reverence to decorated stones, has always been forbidden

by the Lord. **Leviticus 26** affirms the command made earlier in the **Ten Commandments**: "You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God" (**Exodus 20:4-5**).

²Their heart is deceitful, and now they must bear their guilt.
 The LORD will demolish their altars and destroy their sacred stones.
**So that's how they feel about it. The says LORD "they must bear their guilt."
 He also says "their heart is deceitful."**

Notice that phrase elsewhere.

Jeremiah 17:9 New International Version (NIV)

⁹The heart is deceitful above all things
 and beyond cure.
 Who can understand it?

Here's an interesting NIV observation on that Scriptures.

It says "Wickedness must not be allowed to take root in one's heart." It cites these two Scriptures to consider (with the note on the first one).

Psalm 4:7	Proverbs 4:23
⁷ Fill my heart with joy when their grain and new wine abound.	²³ Above all else, guard your heart, for everything you do flows from it.
NIV Note for Psalm 4:7: <i>heart</i> :In Biblical language, the center for the human spirit, from which spring the emotion, thoughts, motivations, courage, and action.	

³Then they will say, "We have no king
 because we did not revere the LORD.

Look at this closely---we have no king! Why? Because "we did not fear the LORD." I know that means that would be their condition when they were taken captive to Assyria and Assyria destroyed the

nation. But I wonder if a double meaning is meant here? Because they stopped “revering” the LORD, they couldn’t revere anyone. So they were not able to be “led” by anyone. They were “kingless.” Maybe I’m reading too much into it. But notice further:

But even if we had a king,
what could he do for us?”

⁴They make many promises,
take false oaths
and make agreements;
therefore lawsuits spring up
like poisonous weeds in a plowed field.

Wow, if that doesn’t describe the conditions in our world, I don’t know what does! Politicians are often powerless to do what they promised they would do! And lawsuits are all over the place. This makes me wonder how “ancient” lawsuits are! Let me look up the original.

So here’s a translation closer to the original, and how it reads.

(CLV) Ho 10:4

They speak words, invoking futility, contracting a covenant. And judgment will bud like a poisonous plant on the furrows of the field.

It seems to imply to me that people just say pretty words and “contract” a covenant---but judgments arise (a lot, apparently, like weeds in a field) because of the nonbinding approach they take to these “words” they speak. The NIV translates that in our terminology today.

⁵The people who live in Samaria fear
for the calf-idol of Beth Aven.^[a]

The footnote is interesting. Beth Aven means “house of wickedness” and is a derogatory name for Bethel, which means “house of God.”

Its people will mourn over it, and so will its idolatrous priests,
those who had rejoiced over its splendor, because it is taken from them into

exile.

⁶It will be carried to Assyria
as tribute for the great king.

Ephraim tried to lean on the king of Assyria for support. But it didn't work. And as for their calf idol (which they had been worshipping in one way or another for so long), would be carried off in captivity.

Ephraim will be disgraced;

Israel will be ashamed of its foreign alliances.

⁷Samaria's king will be destroyed,
swept away like a twig on the surface of the waters.

⁸The high places of wickedness^[b] will be destroyed—
it is the sin of Israel.

Thorns and thistles will grow up
and cover their altars.

Then they will say to the mountains, "Cover us!"
and to the hills, "Fall on us!"

These are cries of utter despair quoted by Jesus and alluded to in the book of Revelation.

Luke 23:	Revelation 6
<p>²⁶As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. ²⁷A large number of people followed him, including women who mourned and wailed for him. ²⁸Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. ²⁹For the time will come when you will say, 'Blessed are the childless women, the wombs that</p>	<p>¹²I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, ¹³and the stars in the sky fell to earth, as figs drop from a fig tree when shaken by a strong wind. ¹⁴The heavens receded like a scroll being rolled up, and every mountain and island was removed from its place.</p> <p>¹⁵Then the kings of the earth, the princes, the generals, the rich, the</p>

<p>never bore and the breasts that never nursed!’ ³⁰Then</p> <p>“they will say to the mountains, “Fall on us!”</p> <p>and to the hills, “Cover us!””</p>	<p>mighty, and everyone else, both slave and free, hid in caves and among the rocks of the mountains. ¹⁶They called to the mountains and the rocks, “Fall on us and hide us^[f] from the face of him who sits on the throne and from the wrath of the Lamb! ¹⁷For the great day of their^[g] wrath has come, and who can withstand it?”</p>
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I’m going to stop here for now, and pick up on the richness of the rest of this chapter without having to rush it.