

**graceWORKS ! GOING DEEPER<sup>1</sup> 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)**

<sup>27</sup>To 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 12 Part 3 <sup>2</sup>**



So I’m sauntering through this chapter while I’m up in the beautiful mountains of North Carolina. God is dealing with Israel in light of its patriarchal father’s Jacob’s past. It’s fascinating how “up” God is on the details of our lives, and the lives of our ancestors. It’s fascinating that the people of the Bible become our “spiritual” patriarch’s once we acknowledge our part in the life of God. Paul said as much in 1 Corinthians 10: For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea. So these are our ancestors too. And their ‘ethos’ is supposed to be our ethos. We’re not to be “Jacob’s” (deceivers) but “Israels” (overcomers). And live in “tents” like we did in the Festival Days. We’ll wrap it up today.

<sup>1</sup> NOT TO BE REPRODUCED OR UPLOADED TO WEB WITHOUT EXPRESS PERMISSION OF AUTHOR.

<sup>2</sup> 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.)

Hosea 12 New International Version (NIV)

**12** <sup>11</sup>Is Gilead wicked?

Its people are worthless!

Do they sacrifice bulls in Gilgal?

Their altars will be like piles of stones on a plowed field.

**NIV study note says to references Hosea 6:8-9:**

### **Hosea 6:8-9**

<sup>8</sup>Gilead is a city of evildoers, stained with footprints of blood.

<sup>9</sup>As marauders lie in ambush for a victim, so do bands of priests; they murder on the road to Shechem, carrying out their wicked schemes.

**It says the event spoken of is unknown. Gilgal was a site near Jericho where the Israelites set a shrine. Here's a little back story on Gilead it from Wikipedia.**

### **Hebrew Bible**[\[edit\]](#)

Gilead was a mountainous region east of the [Jordan River](#), situated in modern-day [Jordan](#). It is also referred to by the [Aramaic](#) name [Yegar-Sahadutha](#), which carries the same meaning as the Hebrew Gilead, namely "heap [of stones] of testimony" ([Genesis 31:47–48](#)).<sup>[4][5]</sup>

Here is a bit of an expanded story from [Genesis 31](#). This occurs just before the [Wrestling With God](#) scene in [Genesis 32](#), where I believe God shows Jacob what He'd been working on in Jacob for years---learning how to "wrestle with God" (perhaps in prayer?) and prevail. Look at the story. I've taken the liberty to bold certain developments in Jacob's character that I think are significant.

. . . Laban was told that Jacob had fled. <sup>23</sup>Taking his relatives with him, he pursued Jacob for seven days and caught up with him in the hill country of Gilead. .  
.<sup>36</sup> **Jacob was angry and took Laban to task.**

**See his development? He is "angry," and instead of conniving, he is confronting.**

**Here's the word from which "took Laban to task" is translated.**

**H7378** riyb reeb

<sup>28</sup>Then the man said, "Your name will no longer be Jacob, but Israel,<sup>[f]</sup> because you have struggled with God and with humans and have overcome." [Genesis 2](#)

### [Colossians 4:12](#)

Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is always **wrestling in prayer** for you, that you may stand firm in all the will of God, mature and fully assured.

a primitive root; properly, to toss, i.e. grapple; mostly figuratively, to wrangle, i.e. hold a controversy; (by implication) to defend.

**Until this point, it doesn't seem that Jacob knew how to confront. But God grew him to be able to contend with God and man.**

**Look how he contended. First he rehearses what really happened.**

"What is my crime?" he asked Laban. "How have I wronged you that you hunt me down? <sup>37</sup>Now that you have searched through all my goods, what have you found that belongs to your household? Put it here in front of your relatives and mine, and let them judge between the two of us.

**Then he shows the injustices committed against him.**

<sup>38</sup>"I have been with you for twenty years now. Your sheep and goats have not miscarried, nor have I eaten rams from your flocks. <sup>39</sup>I did not bring you animals torn by wild beasts; I bore the loss myself. And you demanded payment from me for whatever was stolen by day or night. <sup>40</sup>This was my situation: The heat consumed me in the daytime and the cold at night, and sleep fled from my eyes. <sup>41</sup>It was like this for the twenty years I was in your household. I worked for you fourteen years for your two daughters and six years for your flocks, and you changed my wages ten times. <sup>42</sup>If the God of my father, the God of Abraham and the Fear of Isaac, had not been with me, you would surely have sent me away empty-handed. But God has seen my hardship and the toil of my hands, and last night he rebuked you."

**Hooray for Jacob! And people that do evil get rebuked!**

<sup>43</sup>Laban answered Jacob, "The women are my daughters, the children are my children, and the flocks are my flocks. All you see is mine. Yet what can I do today about these daughters of mine, or about the children they have borne? <sup>44</sup>Come now, let's make a covenant, you and I, and let it serve as a witness between us."

**So Laban backs down as Jacob "prevails" with him.**

<sup>45</sup>So Jacob took a stone and set it up as a pillar. <sup>46</sup>He said to his relatives, "Gather some stones." So they took stones and piled them in a heap, and they ate there by the heap. <sup>47</sup>Laban called it Jegar Sahadutha, and Jacob called it Galeed.<sup>[b]</sup>

<sup>48</sup>Laban said, "This heap is a witness between you and me today." That is why it was called Galeed.

## **The NIV study bible says Jacob's name for the heap is a pun on Gilead.**

According to [Easton's Bible Dictionary](#),<sup>[5]</sup> it refers to a region in [Transjordan](#). The deep ravine of the river [Yarmuk](#) (the Classical-period Hieromax, modern-day Shari'at al-Manaḍirah) separated [Bashan](#) from Gilead, which was about 60 miles (97 km) in length and 20 miles (32 km) in breadth, extending from near the south end of the [Lake of Gennesaret](#) to the north end of the [Dead Sea](#). [Abarim](#), Pisgah, Nebo, and Peor are its mountains mentioned in Scripture. From its mountainous character, it is called **the mount of Gilead** ([Genesis 31:25](#); [Song 4:1](#)). It is called also **the land of Gilead** ([Numbers 32:1](#), [Judges 10:4](#)) in many translations, and sometimes simply [Gilead](#) ([Genesis 37:25](#); [Judges 10:8](#); [Psalm 60:7](#)). Also mentioned in Micah 7:14-15.

During [the Exodus](#), "half Gilead" was possessed by [Sihon](#), and the other half, separated from it by the river [Jabbok](#), by [Og](#), king of Bashan. After the two kings were defeated, the region of Gilead was allotted by [Moses](#) to the tribes of [Gad](#), [Reuben](#), and the eastern half of [Manasseh](#) ([Deuteronomy 3:13](#); [Numbers 32:40](#)).

The name [Gilead](#) first appears in the biblical account of the last meeting of [Jacob](#) and [Laban](#) ([Genesis 31:21–22](#)). In the [Book of Judges](#), the thirty sons of the [biblical judge Jair](#) controlled the thirty towns of Gilead ([Judges 10:4](#)), and in the [First Book of Chronicles](#), [Segub](#) controlled twenty-three towns in Gilead ([1 Chronicles 2:21–22](#)). It was bounded on the north by Bashan, and on the south by [Moab](#) and [Ammon](#) ([Genesis 31:21 KJV](#); [Deuteronomy 3:12–17](#)).

"Gilead" mentioned in the [Book of Hosea](#) may refer to [Ramoth-Gilead](#), [Jabesh-Gilead](#), or the whole Gilead region; "Gilead is a city of those who work iniquity; it is stained with blood" ([Hosea 6:8](#)).

The kingdoms [Ammon](#) and [Moab](#) sometimes expanded to include southern Gilead. King [David](#) fled to [Mahanaim](#) in Gilead during the rebellion of [Absalom](#). Gilead is later mentioned as the homeplace of the prophet [Elijah](#).

## **So let's recap the verse we started this study with:**

<sup>11</sup>Is Gilead wicked?

Its people are worthless!

Do they sacrifice bulls in Gilgal?

Their altars will be like piles of stones on a plowed field.

## **Stones from a plowed field were gathered into piles (akin to the "heaps" in the Genesis 31 story)?**

<sup>12</sup>Jacob fled to the country of Aram<sup>[c]</sup>;

Israel served to get a wife,

and to pay for her he tended sheep.

<sup>13</sup>The LORD used a prophet to bring Israel up from Egypt,  
by a prophet he cared for him.

**God again illustrates his knowledge of Israel and the way He cared for them. But notice this:**

<sup>14</sup>But Ephraim has aroused his bitter anger;  
his Lord will leave on him the guilt of his bloodshed  
and will repay him for his contempt.

**God does repay!**

**Footnotes:**

- a. **Hosea 12:1** In Hebrew texts 12:1-14 is numbered 12:2-15.
- b. **Hosea 12:2** *Jacob* means *he grasps the heel*, a Hebrew idiom for *he takes advantage of or he deceives*.
- c. **Hosea 12:12** That is, Northwest Mesopotamia

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