

**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

**graceWORKS! GOING DEEPER**

**Hosea 14<sup>2</sup>**



**Why did Jesus teach what He taught? I’ve got a theory. He read His Bible (like the Early Church father’s did, I believe). And He picked up metaphors from it that became part of his famous parables.**

**Take for example this one from John 14: “<sup>5</sup>I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.” Did this metaphor come out of thin air? Maybe not! Look at this next chapter, and see what you think. Enjoy!**

<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 14 New International Version (NIV)

## Repentance to Bring Blessing

**14** <sup>[a]</sup>Return, Israel, to the LORD your God.  
Your sins have been your downfall!

**CLV uses “stumble” here. A stumbling theme opens and closes this chapter.**

<sup>2</sup>Take words with you  
and return to the LORD.  
Say to him:  
“Forgive all our sins  
and receive us graciously,  
that we may offer the fruit of our lips.

**The NIV text note says: “offer our lips as sacrifices of bulls.” Look at the CLV translation here.**

[\(CLV\) Ho 14:2](#)

Take words with you And return to Yahweh; Say to Him: <sup>l</sup>Bear away all the depravity; <sup>+</sup> Take the good, And we shall <sup>l</sup>repay with the <sup>7</sup>fruit<sup>c</sup> of our lips.

**Let me break that down.**

### **1. “Take words with you”**

**The CSB says “take words of repentance with you.” In other words, you’ve got to say these things to God. God wants a verbal relationship with us. He wants a relationship where we talk with each other.**

### **2. “Say to Him”**

**Notice the specific things He recommends us to say.**

<sup>9</sup>“Sir,” the woman said, “I can see that you are a prophet. <sup>20</sup>Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”

<sup>21</sup>“Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup>You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. <sup>23</sup>Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. <sup>24</sup>God is spirit, and his worshipers must worship in the Spirit and in truth.”

a) “Bear all depravity.

b) Take the good.

c) And we will repay with the fruit of our lips. (literally “we-lips-of-us young-bulls). Look at how this concept resurfaced in the New Testament.

**Hebrews 13:15**

Through Jesus, therefore, let us continually **offer** to God a **sacrifice of praise**—the fruit **of** lips that openly profess his name.

**We don’t do literal sacrifices. But we offer “bulls” still to God! Sacrifices of praise!**

**Again the Old Testament has a bit of “double entendre” going on.**

**It was about their literal experience. But so much of it is in type and prophetically about our life in “spirit and in truth” in Christ. Christ even told us that’s how we were supposed to be looking at life when He talked to the Samaritan woman. (See the sidebar.)**

**The Father said what had primarily a physical, “elemental” form of worship in the Old Testament was going to be one that was to a “Spiritual” Father who was “Spirit” and who must be worshipped “in spirit” and in truth.**

**What a brilliant book the Bible is. Let’s continue.**

<sup>3</sup>Assyria cannot save us;

we will not mount warhorses.

We will never again say ‘Our gods’

to what our own hands have made,

for in you the fatherless find compassion.”

**What is God saying here? Here's my thoughts. When they were saying "our gods" to what their own hands had made, they were fatherless. They threw out their Father, God. God is just saying to them "in you I'm going to act. I'm tired of you being fatherless by attempting to create God in your image. I have compassion on you, regardless of what you've chosen."**

<sup>4</sup>"I will heal their waywardness  
and love them freely,  
for my anger has turned away from them.

**I love how "Jewish" the God of Israel is (I guess what we could also call emotionally Mediterranean). He gets violently mad---but He is still violently compassionate and in love with His children. He just can't stay mad because of His commitment to them, and His relationship with them. I think emotionally-reserved (I'd like to call them emotionally constipated) northern Europeans might not get that. But as a Greek, I get it!**

<sup>5</sup>I will be like the dew to Israel;  
he will blossom like a lily.

**I wonder if this is where Zechariah got this part of his "song" after John the Baptizer was born.**

### **Luke 1**

<sup>78</sup>because of the tender mercy of our God,  
by which the rising sun will come to us from heaven  
<sup>79</sup>to shine on those living in darkness  
and in the shadow of death,  
to guide our feet into the path of peace."

**When the sun rises, what do you see? Dew on the ground. And it's so "refreshing!" God will be like "dew" to Israel. Life will resurge! It will be like a glorious spring day! "Times of**

#### **Acts 3:19**

Repent, then, and turn to God, so that your sins may be wiped out,  
that **times of refreshing** may come from the Lord,

**refreshing” will indeed come from the Lord.**

**Now notice this analogy.**

Like a cedar of Lebanon

he will send down his roots;

<sup>6</sup> his young shoots will grow.

His splendor will be like an olive tree,

his fragrance like a cedar of Lebanon.

<sup>7</sup> People will dwell again in his shade;

they will flourish like the grain,

they will blossom like the vine—

Israel’s fame will be like the wine of Lebanon.

**Remember Jesus’ words about being a vine that remained in Him?  
Look at the “vine” and connection to the vine language that shows  
up here.**

<sup>8</sup> Ephraim, what more have I to do with idols?

**(The Septuagint says “What more does Ephraim have to do with  
idols. But maybe the translators didn’t understand God on this one.  
I take this to mean “Why are you, to whom I am connected, making  
me mess around with idols.)**

I will answer him and care for him.

I am like a flourishing juniper;

your fruitfulness comes from me.”

**“Your fruitfulness comes from me.”**

**Again, look at what Christ said in John 15.**

John 15 New International Version (NIV)

The Vine and the Branches



**15** "I am the true vine, and my Father is the gardener. <sup>2</sup>He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes<sup>1</sup> so that it will be even more fruitful. <sup>3</sup>You are already clean because of the word I have spoken to you. <sup>4</sup>Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

<sup>5</sup>"I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. <sup>6</sup>If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. <sup>7</sup>If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. <sup>8</sup>This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

<sup>9</sup>Who is wise? Let them realize these things.

Who is discerning? Let them understand.

The ways of the LORD are right;

the righteous walk in them,

but the rebellious stumble in them.

### **Again, check out the stumbling theme. God is so smart!**

(CLV) Ho 14:1

Do return, Israel, unto Yahweh your Elohim, For you stumble in your depravity.

#### **Footnotes:**

- a. **Hosea 14:1** In Hebrew texts 14:1-9 is numbered 14:2-10.
- b. **Hosea 14:2** Or *offer our lips as sacrifices of bulls*
- c. **Hosea 14:8** Or Hebrew; Septuagint *What more has Ephraim*