

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
graceWORKS! GOING DEEPER

Amos Introduction Part 1²



I’ve been on vacation for a week, and focused my study on Psalm 139. But now I’m ready to get back into the swing of things with the book of Amos. He was not a man of the court like Isaiah, or a man of a priestly family. He earned his living from the flock and sycamore-fig grove, or so says the NIV study bible. It’s not known whether he owned both, or worked as a hired man. But his skill with words, and the strikingly broad range of his general knowledge of history and the world preclude him being an ignorant peasant, the guide says. I’m intrigued by his background. It makes me think of the apostles who amazed people with their boldness and words---and they had those gifts, because they had “been with Jesus.” (Acts 4:13) We can be with him too. Enjoy.

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

² 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.)

Acts 4:13

When they saw the courage of Peter and John and **realized** that they were unschooled, ordinary men, they were astonished and they took note that these men had been with **Jesus**.

It's intriguing to me that "ordinary men" could "astonish" the Jewish Sanhedrin. And Luke wisely credits this ability to the fact that "they had been with Jesus."

That's what Jesus called the 12 disciples to do.

Mark 3:14

He appointed twelve that they might **be with him** and that he might send them out to preach

That's what He calls us to do too!

At any rate, this man was a shepherd.

Amos 1 New International Version (NIV)

1 The words of Amos, one of the shepherds of Tekoa

NIV Study Bible says: "Amos was not a professional prophet who earned his living from his ministry; he stood outside religious institutions.

Amos 7:14 New International Version (NIV)

¹⁴Amos answered Amaziah, "I was neither a prophet nor the son of a prophet, but I was a shepherd, and I also took care of sycamore-fig trees.

Amos did not have an connection with the prophets or their disciples.

1 Kings 20:35 New International Version (NIV)

³⁵By the word of the LORD one of the company of the prophets said to his companion, "Strike me with your weapon," but he refused.

The phrase "company of the prophets" is rendered from the phrase "sons of the prophet." It does not necessarily mean male children as much as it means members of a group. The NIV suggests these companies were apparently religious communities that sprang up in the face of general indifference and

apostasy for the purpose of mutual edification and the cultivation of the experience of God. They were known as prophets because of their religious practices (sometimes ecstatic) were called “prophesying.”

1 Kings 18:29	Numbers 11:25-27	1 Samuel 10:5-6	1 Samuel 10:10-11	1 Samuel 18:10	1 Samuel 19:20-24
<p>Midday passed, and they continued their frantic prophesying until the time for the evening sacrifice. But there was no response, no one answered, no one paid attention. The word used for prophesying:</p> <p>H5012 naba' naw-baw'</p> <p>to prophesy, i.e. speak (or sing) by inspiration (in prediction or simple</p>	<p>²⁵Then the LORD came down in the cloud and spoke with him, and he took some of the power of the Spirit that was on him and put it on the seventy elders. When the Spirit rested on them, they prophesied—but did not do so again.</p> <p>²⁶However, two men, whose names were Eldad and Medad, had remained in the camp. They were listed among the elders, but</p>	<p>^s“After that you will go to Gibeah of God, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets coming down from the high place with lyres, timbrels, pipes and harps being played before them, and they will be prophesying. ‘The Spirit of the LORD will come powerfully upon you, and you will prophesy with them; and you will be changed into a different person.</p> <p>Hebrew: “To</p>	<p>^oWhen he and his servant arrived at Gibeah, a procession of prophets met him; the Spirit of God came powerfully upon him, and he joined in their prophesying. “When all those who had formerly known him saw him prophesying with the prophets, they asked each other, “What is this that has happened to the son of Kish? Is Saul also among the prophets?”</p> <p>The word for prophet generally means an inspired man.</p>	<p>^oThe next day an evil spirit from God came forcefully on Saul. He was prophesying in his house, while David was playing the lyre, as he usually did. Saul had a spear in his hand “and he hurled it, saying to himself, “I’ll pin David to the wall.” But David eluded him twice.</p>	<p>^{so}so he sent men to capture him. But when they saw a group of prophets prophesying, with Samuel standing there as their leader, the Spirit of God came on Saul’s men, and they also prophesied. ^{sa}Saul was told about it, and he sent more men, and they prophesied too. Saul sent men a third time, and they also prophesied. ^{sa}Finally, he himself left for Ramah and went to the great cistern at Seku. And he asked, “Where are Samuel and David?”</p> <p>“Over in Naioth at Ramah,” they said.</p> <p>^{sa}So Saul went to Naioth at Ramah. But the Spirit of God</p>

<p>discourse).</p>	<p>did not go out to the tent. Yet the Spirit also rested on them, and they prophesied in the camp. ²⁷A young man ran and told Moses, "Eldad and Medad are prophesying in the camp."</p>	<p>another man you are turned."</p> <p>For the phrase "the Spirit of the Lord will come powerfully" the Hebrew renders it "the Spirit of the Lord she is prospering over you."</p> <p>H6743 tsalach tsaw-lakh'</p> <p>or tsaleach {tsaw-lay'-akh};</p> <p>a primitive root; to push forward, in various senses (literal or figurative, transitive or intransitive).</p>			<p>came even on him, and he walked along prophesying until he came to Naioth. "He stripped off his garments, and he too prophesied in Samuel's presence. He lay naked all that day and all that night. This is why people say, "Is Saul also among the prophets?"</p>
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This kind of sometimes “ecstatic” prophesying is different from “prophet” in the sense of one bringing (“prophesying”) a word from the Lord. It’s also assumed the relationship of the Lord’s great prophets (such as Samuel, Elijah, and Elisha) to these communities was apparently a close one, and these great prophets were probably viewed as their mentors.

So as I see it, for the first time, there are two kinds of prophesying that goes on in the Bible. Speaking or even singing by inspiration, inspired by music and somewhat ecstatic. And then there is the prophesying that is conveying a message from the Lord. Amos is apparently one of the latter.

But he was no ignorant peasant. His home was in Judah in Tekoa, 10 miles south of Jerusalem. Here's an interesting article on that town³.

From the noun תקוע (*taqoa'*), trumpet, from the verb תקע (*taqa'*), to bring forth a sudden force.

The name Tekoa in the Bible

Tekoa is the name of a city in south **Judah** (2 Samuel 14:2), named fairly late in the narrative, and probably most famous for being the home of the prophet **Amos** (Amos 1:1).

In 1 Chronicles 2:24 Tekoa is incorporated in the genealogy of Judah as 'fathered' by **Ashhur** (who was the son of the already deceased **Hezron**, who was the son of **Perez**, who was the son of Judah with **Tamar**). But as **Gilead** (verse 21) is the name of a much mentioned region, we may conclude that Tekoa is really a town and **Asshur**, taking after his grandfather Machir, a ruler. In 1 Chronicles 4:5-7 we read about the sons of the two wives of Asshur; Tekoa is not mentioned.

Someone from Tekoa would be a Tekoite (תקועי), which is an ethnonym ascribed to Ikkesh, the father of **Ira**, who was one of **David's** mighty-men (2 Samuel 23:26, 1 Chronicles 11:28, 27:9). In Nehemiah 3:5 we read about Tekoites (תקועים), who partook in the post-exilic restoration project, but to whom **Nehemiah** ascribed the enigmatic distinction that their majestic ones (אדיר, '*addir*') did not "bring their necks" to the work of their אדני (*adoni*). In Nehemiah 3:27, these same Tekoites (but now spelled תקעים) were seen working on a great projecting tower as far as the wall of Ophel.

In 2 Samuel 14:4-9 we meet a תקעית or Tekoatess.

³ Tekoa | The amazing name Tekoa: meaning and etymology (abarim-publications.com)



Etymology of the name Tekoa

The name Tekoa is identical to the word תקוע (*taqoa'*), meaning trumpet, but both Fuerst's **Hebrew & Chaldee** lexicon to the Old Testament and BDB Theological Dictionary deem a connection "dubious". The prophet **Jeremiah**, however, feels free to play with it: "...now blow a trumpet in Tekoa...!" (6:1). Most scholars agree, however, that the name Tekoa has to do with the verb תקע (*taqa'*), meaning to bring forth a sudden force:

Photo Credit: Photo **26256853** © **Blueenayim** | **Dreamstime.com**

Excerpted from: Abarim Publications' Biblical Dictionary

תקע

The verb תקע (*taqa'*) means to blow, clap or strike; to produce a sudden and brief burst of force. Noun תקע (*teqa'*) means a blast or sudden sound (of a horn). Noun תקוע (*taqoa'*) means trumpet.

The name Tekoa means **Trumpet**, the instrument that unites people at a sudden impulse. Both NOBSE Study Bible Name List and Jones' Dictionary of Old Testament Proper Names, however, are more charmed with the verb's meaning of pitching a tent, and read **Firm, Settlement** (NOBSE) and **Pitching** (Jones).

Amos probably ministered for the most part at Bethel, Israel's main religious sanctuary where the upper echelons of Israel's northern kingdom worshipped.

Amos 7:7-10 New International Version (NIV)

⁷This is what he showed me: The Lord was standing by a wall that had been built true to plumb,^[a] with a plumb line^[b] in his hand. ⁸And the LORD asked me, "What do you see, Amos?"

"A plumb line," I replied.

Then the Lord said, "Look, I am setting a plumb line among my people Israel; I will spare them no longer.

⁹"The high places of Isaac will be destroyed
and the sanctuaries of Israel will be ruined;
with my sword I will rise against the house of Jeroboam."

Amos and Amaziah

¹⁰Then Amaziah the priest of Bethel sent a message to Jeroboam king of Israel: "Amos is raising a conspiracy against you in the very heart of Israel. The land cannot bear all his words.

Footnotes:

- a. **Amos 7:7** The meaning of the Hebrew for this phrase is uncertain.
- b. **Amos 7:7** The meaning of the Hebrew for this phrase is uncertain; also in verse 8.

1 Kings 12:28-30 New International Version (NIV)

²⁸After seeking advice, the king made two golden calves. He said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, Israel, who brought you up out of Egypt." ²⁹One he set up in Bethel, and the other in Dan. ³⁰And this thing became a sin; the people came to worship the one at Bethel and went as far as Dan to worship the other.^[a]

Footnotes:

- a. **1 Kings 12:30** Probable reading of the original Hebrew text; Masoretic Text *people went to the one as far as Dan*