

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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Amos Chapter 2 Part 2²

So we noted how prominently “fire” was a part of God’s judgment on His beloved people, which apparently included Judah, Israel and all the nations that surrounded them. Judah’s punishment is the same as Aram’s, Philistia, Phoenicia, Edom’s, Moab’s, and Ammons---loss of the defenses and wealth in which they had trusted. Fire is part of judgment. I wonder if that’s where they get the concept from in the New Testament. Jesus said in Mark 9:49 that “Everyone will be salted with **fire**. God will cleanse and purify us with “fire,” and test our life works by it at the judgment. (1 Corinthians 3). **1 Corinthians 3¹³** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. **Let’s see what comes next.**

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

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Amos 2 New International Version (NIV)

⁶This is what the LORD says:

“For three sins of Israel,
even for four, I will not relent.

This is quite telling. Actually, 6 sins are listed.

They sell the innocent for silver, and the needy for a pair of sandals.

The literal translation translates “the innocent” as “the just.” The NIV says this refers probably to those who were not in debt and whom there was no lawful reason to sell.

Leviticus 25:39-43

³⁹“If any of your fellow Israelites become poor and sell themselves to you, do not make them work as slaves. ⁴⁰They are to be treated as hired workers or temporary residents among you; they are to work for you until the Year of Jubilee. ⁴¹Then they and their children are to be released, and they will go back to their own clans and to the property of their ancestors. ⁴²Because the Israelites are my servants, whom I brought out of Egypt, they must not be sold as slaves. ⁴³Do not rule over them ruthlessly, but fear your God.

It says alternately that “the innocent” may refer to the poor (spoken of in the next verse and in the following two verses.

Amos 5:12

¹²For I know how many are your offenses and how great your sins. There are those who oppress the innocent and take bribes and deprive **the poor** of justice in the courts.

Amos 8:6

⁶buying **the poor** with silver and the needy for a pair of sandals, selling even the sweepings with the wheat.

There are other references in Amos showing a lack of regard for the poor and another category---the “needy.” The word is connected to a root word that means “wanting” (in the sense of “lacking”) especially in the sense of the “sense of want” in “feeling” the want or being “acquiescent” (which means “ready to accept something without protest, or to do what someone else wants..”)

The indication, says the NIV, is that they were sold for failure to repay a paltry debt, for which perhaps a pair of sandals had been given in pledge. That system is described here. The Hebrew word translated "pledge" in many translations is translated "pawn," actually.

H5670 `abat aw-bat'

to pawn; causatively, to lend (on security); figuratively, to entangle.

Deuteronomy 24:9-15 New International Version (NIV)

⁹Remember what the LORD your God did to Miriam along the way after you came out of Egypt. ¹⁰When you make a loan of any kind to your neighbor, do not go into their house to get what is offered to you as a pledge. ¹¹Stay outside and let the neighbor to whom you are making the loan bring the pledge out to you. ¹²If the neighbor is poor, do not go to sleep with their pledge in your possession. ¹³Return their cloak by sunset so that your neighbor may sleep in it. Then they will thank you, and it will be regarded as a righteous act in the sight of the LORD your God.

⁷They trample on the heads of the poor
as on the dust of the ground
and deny justice to the oppressed.

Look at these two translations of the same verse. They bring out something interesting about the concept of denying justice to the oppressed.

Amos 2:7 CSB	Amos 2:7 CLV
⁷ They trample the heads of the poor on the dust of the ground and obstruct the path of the needy.	[*] They are snuffing down ⁱ the head of the poor ^{on} into the soil of the earth, And the way of the humble are they turning aside; ⁺ A man and his father are going to the same maiden, That they may profane ³ My holy Name;

I think it's interesting that they speak of "obstructing" the path of the needy. Many people of color will tell you they don't have clear paths out of poverty---that generational poverty and the

ruthlessness of the capitalistic system “obstructs” their paths. Now the Common Language Version speaks of “snuffing down the head of the poor into the soil of the earth” and adds “turning aside” the humble. The word means something akin to corrupting their “way” to well-being and ways out of poverty, I would guess. The New King James says “perverting” their way.

God had commanded that they help the poor.

Deuteronomy 15:7-11

⁷If anyone is poor among your fellow Israelites in any of the towns of the land the LORD your God is giving you, do not be hardhearted or tightfisted toward them. ⁸Rather, be openhanded and freely lend them whatever they need. ⁹Be careful not to harbor this wicked thought: “The seventh year, the year for canceling debts, is near,” so that you do not show ill will toward the needy among your fellow Israelites and give them nothing. They may then appeal to the LORD against you, and you will be found guilty of sin. ¹⁰Give generously to them and do so without a grudging heart; then because of this the LORD your God will bless you in all your work and in everything you put your hand to. ¹¹There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land. **Literally: “hand of you you shall open.”**

The poor were to be protected and cared for.

Exodus 23:6-8

⁶“Do not deny justice to your poor people in their lawsuits. ⁷Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit the guilty.

⁸“Do not accept a bribe, for a bribe blinds those who see and twists the words of the innocent.

Father and son use the same girl
and so profane my holy name.

⁸They lie down beside every altar
on garments taken in pledge.

In the house of their god
they drink wine taken as fines.

Whether the girl was a servant both men were using, or otherwise is not specified. But it was strictly forbidden for father and son to share the same woman sexually.

Leviticus 18

⁷“Do not dishonor your father by having sexual relations with your mother. She is your mother; do not have relations with her.

⁸“Do not have sexual relations with your father’s wife; that would dishonor your father.

¹⁵“Do not have sexual relations with your daughter-in-law. She is your son’s wife; do not have relations with her.

God’s holy name was not to be profaned especially by His people!

Leviticus 18

²¹“Do not give any of your children to be sacrificed to Molek, for you must not profane the name of your God. I am the LORD.

We will pick up on that concept tomorrow.