

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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Obadiah Intro Part 1



So there are thirteen Obadiah’s. And this one is of unknown origin and parentage. He has a message for the nation of Edom, technically, Israel’s brother. This nation stood “aloof” on the day of Israel’s catastrophe. God held them responsible for that. They should have done something.

There are parallels between Obadiah and Jeremiah that are striking enough to where scholars think there was some kind of interdependence between them. But they acknowledge that both prophets may also be drawing from a common source not otherwise known to us.

We’ll address the theme of this book this time. We’re using the study notes from the NIV Study Bible as our source for this material.

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

This is from the introduction section in the NIV Study Bible under the heading “Unity and Theme.”

There is no compelling reason to doubt the unity of this brief prophecy. It is the shortest book in the Old Testament.

Its theme is that Edom, proud over her own security, has gloated over Israel’s devastation by foreign powers. The word “gloat” occurs in this passage.

On the day you stood aloof
while strangers carried off his wealth
and foreigners entered his gates
and cast lots for Jerusalem,

The word for aloof is:

H5048 neged neh'-ghed from **H5046**;

a front, i.e. part opposite; specifically a counterpart, or mate; usually (adverbial, especially with preposition) over against or before.

It conveys standing by and just watching something bad happen to someone, without any effort to intervene and help.

Definition of *aloof*²

(Entry 1 of 2)

: removed or **distant** either physically or emotionally an *aloof*, unfriendly manner

(Entry 2 of 2)

: at a **distance** trying to keep failure *aloof*

God had issues with their detachment and lack of involvement.

you were like one of them.

¹² You should not gloat over your brother

² **Aloof | Definition of Aloof by Merriam-Webster**

in the day of his misfortune,
nor rejoice over the people of Judah
in the day of their destruction,
nor boast so much
in the day of their trouble.

The word translated “boast” is translated from a phrase that basically conveys the meaning of “magnifying your mouth.”

¹³ You should not march through the gates of my people
in the day of their disaster,
nor gloat over them in their calamity in the day of their trouble.

The Study Bible continues:

However, Edom’s participation in that disaster will bring on God’s wrath.

Even this passive behavior, gloating and staring and standing back and rejoicing in the disaster, did no please God.

She herself will be destroyed, but Mount Zion and Israel will be delivered and God’s kingdom will triumph.

Edoms’ hostile activities have spanned the centuries of Israel’s existence. The following Scriptures are helpful in understanding the relation of Israel to Edom.

Genesis 25:21-26 New International Version

²¹ Isaac prayed to the LORD on behalf of his wife, because she was childless. The LORD answered his prayer, and his wife Rebekah became pregnant. ²² The babies jostled each other within her, and she said, “Why is this happening to me?” So she went to inquire of the LORD.

The word for “jostled” is interesting.

H7533 ratsats raw-tsats' to crack in pieces, literally or figuratively.

KJV: break, bruise, crush, discourage, oppress, struggle together.

²³ The LORD said to her,

“Two nations are in your womb,
and two peoples from within you will be separated;
one people will be stronger than the other,
and the older will serve the younger.”

²⁴ When the time came for her to give birth, there were twin boys in her womb. ²⁵ The first to come out was red, and his whole body was like a hairy garment; so they named him Esau.^[a] ²⁶ After this, his brother came out, with his hand grasping Esau’s heel; so he was named Jacob.^[b] Isaac was sixty years old when Rebekah gave birth to them.

Genesis 27:41-45

New International Version

⁴¹ Esau held a grudge against Jacob because of the blessing his father had given him. He said to himself, “The days of mourning for my father are near; then I will kill my brother Jacob.”

⁴² When Rebekah was told what her older son Esau had said, she sent for her younger son Jacob and said to him, “Your brother Esau is planning to avenge himself by killing you. ⁴³ Now then, my son, do what I say: Flee at once to my brother Laban in Harran. ⁴⁴ Stay with him for a while until your brother’s fury subsides. ⁴⁵ When your brother is no longer angry with you and forgets what you did to him, I’ll send word for you to come back from there. Why should I lose both of you in one day?”

Genesis 32:9-12

New International Version

⁹ Then Jacob prayed, “O God of my father Abraham, God of my father Isaac, LORD, you who said to me, ‘Go back to your country and your relatives, and I will make you prosper,’ ¹⁰ I am unworthy of all the kindness and faithfulness you have shown your

servant. I had only my staff when I crossed this Jordan, but now I have become two camps. ¹¹ Save me, I pray, from the hand of my brother Esau, for I am afraid he will come and attack me, and also the mothers with their children. ¹² But you have said, 'I will surely make you prosper and will make your descendants like the sand of the sea, which cannot be counted.'"

Genesis 33:3-4 New International Version

³ He himself went on ahead and bowed down to the ground seven times as he approached his brother. ⁴ But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept.

Genesis 36:6-8 New International Version

⁶ Esau took his wives and sons and daughters and all the members of his household, as well as his livestock and all his other animals and all the goods he had acquired in Canaan, and moved to a land some distance from his brother Jacob. ⁷ Their possessions were too great for them to remain together; the land where they were staying could not support them both because of their livestock. ⁸ So Esau (that is, Edom) settled in the hill country of Seir.

Exodus 15:15

New International Version

¹⁵ The chiefs of Edom will be terrified,
the leaders of Moab will be seized with trembling,
the people^[or rulers] of Canaan will melt away;

Numbers 20:14-21

New International Version

¹⁴ Moses sent messengers from Kadesh to the king of Edom, saying:

"This is what your brother Israel says: You know about all the hardships that have come on us. ¹⁵ Our ancestors went down into Egypt, and we lived there many years. The

Egyptians mistreated us and our ancestors, ¹⁶ but when we cried out to the LORD, he heard our cry and sent an angel and brought us out of Egypt.

“Now we are here at Kadesh, a town on the edge of your territory. ¹⁷ Please let us pass through your country. We will not go through any field or vineyard, or drink water from any well. We will travel along the King’s Highway

A major north-south trade route in the Transjordan, extending from Arabia to Damascus. Here’s a little back story on it. [King's Highway \(ancient\) - Wikipedia](#)

The **King’s Highway** was a **trade route** of vital importance in the **ancient Near East**, connecting Africa with **Mesopotamia**. It ran from **Egypt** across the **Sinai Peninsula** to **Aqaba**, then turned northward across **Transjordan**, to **Damascus** and the **Euphrates River**.

After the **Muslim conquest** of the **Fertile Crescent** in the 7th century CE and until the 16th century, it was the **darb al-hajj** or pilgrimage road for Muslims from **Syria, Iraq**, and beyond heading to the holy city of **Mecca**.^[1]

In modern **Jordan**, **Highway 35** and **Highway 15** follow this route, connecting **Irbid** in the north with Aqaba in the south. The southern part crosses several deep **wadis**, making it a highly scenic if curvy and rather low-speed road. . . Many of the wars of the Israelites against the kingdoms of the trans-Jordanian highlands during the period of the **Kingdom of Israel** (and its sister-kingdom, the **Kingdom of Judah**) were probably fought, at least in part, over control of the Highway.

and not turn to the right or to the left until we have passed through your territory.”

¹⁸ But Edom answered:

“You may not pass through here; if you try, we will march out and attack you with the sword.”

¹⁹ The Israelites replied:

“We will go along the main road, and if we or our livestock drink any of your water, we will pay for it. We only want to pass through on foot—nothing else.”

²⁰ Again they answered:

“You may not pass through.”

Then Edom came out against them with a large and powerful army. ²¹ Since Edom refused to let them go through their territory, Israel turned away from them.

Deuteronomy 2:1-6

New International Version

Wanderings in the Wilderness

2 Then we turned back and set out toward the wilderness along the route to the Red Sea,^[a] as the LORD had directed me. For a long time we made our way around the hill country of Seir.

² Then the LORD said to me, ³ "You have made your way around this hill country long enough; now turn north. ⁴ Give the people these orders: 'You are about to pass through the territory of your relatives the descendants of Esau, who live in Seir. They will be afraid of you, but be very careful. ⁵ Do not provoke them to war, for I will not give you any of their land, not even enough to put your foot on. I have given Esau the hill country of Seir as his own. ⁶ You are to pay them in silver for the food you eat and the water you drink.'"

So this is their relationship through the period of wandering through the Wilderness for 40 years. We'll study their relationship next time with Israel after the monarchy began.