

**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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## **Jonah Introduction Part 1**



So who hasn’t heard of the story of Jonah and the whale?

It is the stuff of Sunday School legend.

How real is it? Is it actually a historical story, or is it like one of Jesus’ parables, an allegory, a story that illustrates larger issues than just the issues spoken of in the story.

Jesus did speak in parables then (Matthew 13). It often aggravated his disciples, who perhaps wanted Him to speak more plainly (Matthew 13:10, John 1:29) So what’s to say Jesus didn’t speak to us in parables in some of the Old Testament stories as well, about larger truths. I don’t have an answer to all these questions. But they come to mind as we start this study. Enjoy!

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

## JONAH

### Introduction<sup>2</sup>

The book of Jonah is named for its principle character, Jonah the son of Amittai.

His name means “dove.”

<b>H3124</b> Yonah yo-naw'	<b>H3123</b> yownah yo-naw'	<b>H3196</b> yayin yah'-yin
the same as <b>H3123</b> ; Jonah, an Israelite.	probably from the same as <b>H3196</b> ;  a dove (apparently from the warmth of their mating).	from an unused root meaning to effervesce;  wine (as fermented); by implication, intoxication.

Doves apparently mate in what looks a very emotional and almost “loving” way. They stay partners for life, once they mate. Here are few Scriptures where similes and thoughts about doves are shared.

<b>Hosea 7:11</b>	<b>Psalms 68:13</b>	<b>Psalms 74:19</b>
<sup>11</sup> “Ephraim is like a dove, easily deceived and senseless— now calling to Egypt, now turning to Assyria.	<sup>13</sup> Even while you sleep among the sheep pens, <sup>[a]</sup> the wings of my dove are sheathed with silver, its feathers with shining gold.”	<sup>19</sup> Do not hand over the life of your dove to wild beasts; do not forget the lives of your afflicted people forever.

### Authorship and Date

Though the book does not identify its author, tradition has ascribed it to Jonah himself, the son Amittai.

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Jonah 1:1

New International Version

## Jonah Flees From the LORD

1 The word of the LORD came to Jonah son of Amittai:

He came from Gath Hopher.

2 Kings 14:25

New International Version

<sup>25</sup> He was the one who restored the boundaries of Israel from Lebo Hamath to the Dead Sea,<sup>[a]</sup> in accordance with the word of the LORD, the God of Israel, spoken through his servant Jonah son of Amittai, the prophet from Gath Hopher.



### Footnotes

a. **2 Kings 14:25** Hebrew *the Sea of the Arabah*

This prophecy is not mentioned in the book, so he apparently had prophecies that were not recorded. This does help date the time of the prophet's ministry. Gath Hopher was located in the tribe of Zebulun, northeast of Nazareth where Jesus grew up.

Joshua 19:10-13

New International Version

### Allotment for Zebulun

<sup>10</sup> The third lot came up for Zebulun according to its clans:

The boundary of their inheritance went as far as Sarid. <sup>11</sup> Going west it ran to Maralah, touched Dabbesheth, and extended to the ravine near Jokneam. <sup>12</sup> It turned east from Sarid toward the sunrise to the territory of Kisloth Tabor and went on to Daberath and up to Japhia. <sup>13</sup> Then it continued eastward to Gath Hopher and Eth Kazin; it came out at Rimmon and turned toward Neah.

**This area was in lower Galilee midway between the Sea of Galilee and the Mediterranean.**

**The NIV Study Bible says this:** “In view of its many similarities with the narratives about Elijah and Elisha, however, it may come from the same prophetic circles that originally composed the accounts about those prophets, perhaps in the 8<sup>th</sup> century B.C.

Just as some think a succession of prophets compiled the narratives of 1 and 2 Kings, it is thought here I guess that the prophet the drew up the account of Elijah and Elisha also drew up the account of Jonah.

I couldn't find any other support of that elsewhere, but when I typed in the question about Jonah and connection with the prophetic source that told about Elijah and Elisha, this came up (from Wikipedia of course)<sup>3</sup>.

The Book of Jonah (Yonah הַנּוֹי) is one of the twelve **minor prophets** included in the Tanakh. According to one tradition, Jonah was the boy brought back to life by **Elijah** the prophet in 1 Kings.<sup>[29][30]</sup> Another tradition holds that he was the son of the **woman of Shunem** brought back to life by **Elisha** in 2 Kings<sup>[31][32]</sup> and that he is called the "son of **Amittai**" (*Truth*) due to his mother's recognition of Elisha's identity as a prophet in 2 Kings.<sup>[33][32]</sup> The Book of Jonah is read every year, in its original Hebrew and in its entirety, on **Yom Kippur** – the Day of Atonement, as the **Haftarah** at the afternoon **mincha** prayer.<sup>[34][35]</sup> According to **Rabbi Eliezer**, the fish that swallowed Jonah was created in the primordial era<sup>[36]</sup> and the inside of its mouth was like a **synagogue**,<sup>[36]</sup> the fish's eyes were like windows<sup>[36]</sup> and a pearl inside its mouth provided further illumination.<sup>[36]</sup>

According to the **Midrash**, while Jonah was inside the fish, it told him that its life was nearly over because soon the **Leviathan** would eat them both.<sup>[36]</sup> Jonah promised the fish that he would save them.<sup>[36]</sup> Following Jonah's directions, the fish swam up alongside the Leviathan<sup>[36]</sup> and Jonah threatened to leash the Leviathan by its tongue and let the other fish eat it.<sup>[36]</sup> The Leviathan heard Jonah's threats, saw that he was **circumcised**, and realized that he was protected by the **Lord**,<sup>[36]</sup> so it fled in terror, leaving Jonah and the fish alive.<sup>[36]</sup> The medieval Jewish scholar and rabbi **Abraham ibn Ezra** (1092 – 1167) argued against any literal interpretation of the Book of Jonah,<sup>[37]</sup> stating that the "experiences of all the prophets except Moses were visions, not actualities."<sup>[37]</sup> The later scholar **Isaac Abarbanel** (1437 – 1509), however, argued that Jonah could have easily survived in

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<sup>33</sup> [Jonah - Wikipedia](#)

the belly of the fish for three days,<sup>[38]</sup> because "after all, fetuses live nine months without access to fresh air."<sup>[39]</sup>

**There you have it. I did find this in a link on the web<sup>4</sup> that explains how this connection is made.**

The Jonah narrative, with its miraculous events involving the storm, the great fish, the qiqayon plant, the worm and the scorching east wind fit well within 1 and 2 Kings with their numerous stories that describe Yahweh as one who controls creation.

To review up to this point, Jonah and Elijah are both from the Northern Kingdom, their ministries involve animals and both experience the miraculous intervention of Yahweh. If we add to this list the fact that the phrase in Jonah 1:1 ("now the word of Yahweh came") also introduces Elijah in 1 Kings 17:2, 8; 21:17, 28 then we are subtly led to this conclusion; one of the goals of the Jonah narrative is to compare the prophet from Gath-hepher with Elijah. . .

**One of the main connections is seen in the phrase "from the presence of Yahweh."**

**2 Kings 7:1**

**7** And Elijah the Tishbite, of the inhabitants of Gilead, saith unto Ahab, `Jehovah, God of Israel, liveth, **before whom I have stood,**

1 Kings 18:15

<sup>15</sup> And Elijah saith, `Jehovah of Hosts liveth, **before whom I have stood,**

2 Kings 3:14

Young's Literal Translation

<sup>14</sup> And Elisha saith, `Jehovah of Hosts liveth, before whom I have stood;

2 Kings 5:16

Young's Literal Translation

<sup>16</sup> And he saith, `Jehovah liveth, before whom I have stood

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<sup>4</sup> [Comparisons between Elijah and Jonah | Sign of Jonah \(wordpress.com\)](#)

These prophets don't escape the Presence of Yahweh. They stand before it!

But Jonah is shown to be the "anti-Elijah/Elisha"---the one who in futility tries to escape the Presence of Yahweh.

Jonah 1:3

Young's Literal Translation

<sup>3</sup> And Jonah riseth to flee to Tarshish from the face of Jehovah, and goeth down [to] Joppa, and findeth a ship going [to] Tarshish, and he giveth its fare, and goeth down into it, to go with them to Tarshish from the face of Jehovah.

**The "face of Jehovah" is mentioned twice in this verse. Here is a passage from the same source I'll explore further tomorrow. I'll just include it to whet our appetites.**

Jonah appears again as an "anti-Elijah" when we consider that in 1 Kings 19 Elijah runs – not because he begrudges Yahweh's gracious characteristics, as does Jonah (cf. 4:2) – but because he is on Jezebel's hit list. At this point Yahweh's question to the defeated Elijah is, "What are you doing here?" (1 Kings 19:9). This is very close to the captain's anxious cry in Jonah 1:6, "What are you doing in a deep sleep?" Jonah's "deep sleep" goes far beyond the exhausted sleep of Elijah when he is on the run from Jezebel (cf. 1 Kings 19:5 and the words "and he laid down and slept"). All of the special care with which Yahweh takes care of Elijah – a plant to shade him (1 Kings 19:4), angels to accompany him (1 Kings 19:5) and ravens to feed him (1 Kings 19:6) – find connections in Jonah, in even more miraculous forms. The irony is that Elijah's death wish comes after his success on Mt. Carmel in 1 Kings 18 which prompts the death threat of Jezebel (1 Kings 19:2). On the other hand Jonah's exhaustion comes after fleeing from the presence of Yahweh – the very presence Elijah is running toward (1 Kings 19:8)! These elements magnify the differences between these two prophets, and further diminish the stature of Jonah.

1 Kings 19:8 Young's Literal Translation	Jonah 1:3 Young's Literal Translation
<sup>8</sup> and he riseth, and eateth, and drinketh, and goeth in the power of that food forty days and forty nights, unto the mount of God -- Horeb.	<sup>3</sup> And Jonah riseth to flee to Tarshish from the face of Jehovah, and goeth down [to] Joppa, and findeth a ship going [to] Tarshish, and he giveth its fare, and goeth down into it, to go with them to Tarshish from the face of Jehovah.

But a closer look at Elijah's death wish demonstrates further satire when it is compared with Jonah 4:3 where this pouting prophet asks Yahweh to take his life. David Daube analyzes every instance of a wish for death or act of suicide/killing in the Old Testament. Of interest here that he designates the requests made by Moses, Elijah, Jeremiah and Jonah as the tradition of "the weary prophet." But Jeremiah's so-called request for death is in reality a wistful (and futile) yearning that he should never have been born (Jer. 20:14-18) and not a desire that his life come to an end. Consequently, it should be categorized with Job 3:2-7 as a curse of life rather than as a request for death. This leaves the requests of Moses, Elijah and Jonah in a group for consideration.