

**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 Chapter 1 Part 6<sup>2</sup>**



I’m going to pick up the pace today. There are too many great things to study in the Bible, and while I want to be thorough, I don’t want to go so slow that I lose momentum.

That being said, there are so many “connections” that can be made with Scriptures, you can’t help but slow down and “smell the roses.”

So . . . they cast lots, and God answered their “physical” prayer. He honored the casting of lots, and they rightly singled out Jonah as the cause of their problems. Let’s continue the story.

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

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## Jonah 1:7-16 New International Version

<sup>7</sup> Then the sailors said to each other, "Come, let us cast lots to find out who is responsible for this calamity." They cast lots and the lot fell on Jonah.

**There is an observation here. It's not that the lots themselves have power. But God can take something we chose to use to solicit his help, and make it work. Here's one of my favorites.**

### Genesis 30 New International Version

<sup>32</sup> Let me go through all your flocks today and remove from them every speckled or spotted sheep, every dark-colored lamb and every spotted or speckled goat. They will be my wages. . . .<sup>34</sup> "Agreed," said Laban. "Let it be as you have said."<sup>35</sup> That same day he removed all the male goats that were streaked or spotted, and all the speckled or spotted female goats (all that had white on them) and all the dark-colored lambs, and he placed them in the care of his sons.<sup>36</sup> Then he put a three-day journey between himself and Jacob, while Jacob continued to tend the rest of Laban's flocks.<sup>37</sup> Jacob, however, took fresh-cut branches from poplar, almond and plane trees and made white stripes on them by peeling the bark and exposing the white inner wood of the branches. 38 Then he placed the peeled branches in all the watering troughs, so that they would be directly in front of the flocks when they came to drink. When the flocks were in heat and came to drink, 39 they mated in front of the branches. And they bore young that were streaked or speckled or spotted.

**So here is what I take from that. It's not that the branches had the capacity to make one sheep spotted and one sheep not.**

**It's just that God honored a system Jacob chose to use.**

**Why would God do that?**

**Maybe just to show that He's in relationship with us, and responds to our actions made in his name, even if the action is not exactly "circumspect."**

**I find that amazing! A God who works with us, even when we cast lots!**

**He did this for these pagan sailors, and Jonah was rightly chosen.**

<sup>8</sup> So they asked him, "Tell us, who is responsible for making all this trouble for us? What kind of work do you do? Where do you come from? What is your country? From what people are you?"

**I find that a very male way of communicating. Here's what men want to know:**

- **Who's responsible---what's the source of the problem, that needs to be fixed.**
- **What do you do? Men always want to know that.**
- **Where are you from? Third on the list. Important, but not as important as the problem you are causing now.**
- **What is your country?**
- **From what people are you from?**

**So your "origin" includes three things: where, what and who. Where refers to the location you come from. The "what" refers to your country. The "who" refers to your "people." I'm curious as to what words the literal translates this from.**

**The word "work." Interesting that the Hebrew word for work conveys ministry. And it also conveys the "result" of your labor. Also, here are the words for "people and "country."**

**H4399** mla'kah mel-aw-kaw' from the same as **H4397** (messenger; specifically, of God, i.e. an angel)

properly, deputyship, i.e. ministry; generally, employment (never servile) or work (abstractly or concretely); also property (as the result of labor).

<b>Country</b>	<b>People</b>
<b>H776</b> 'erets eh'-retsn - from an unused root probably meaning to be firm; the earth (at large, or partitively a land).	<b>H5971</b> `am am from <b>H6004</b> (to associate; by implication, to overshadow (by huddling together).)a people (as a congregated unit); specifically, a tribe; hence (collectively) troops or attendants; figuratively, a flock.

**So the word for work is interesting too.**

**H4399** mla'kah mel-aw-kaw'

from the same as **H4397**;

properly, deputyship, i.e. ministry; generally, employment (never servile) or work (abstractly or concretely); also property (as the result of labor).

**It's root word (above) is H4397, and it is defined:**

**H4397** mal'ak mal-awk'

from an unused root meaning to despatch as a deputy;

a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher).

**So your work is associated with you "ministry" and even with a concept of being a messenger from God to do this work.**

**It is associated with an angel. It's interesting to note that an angel is associated with a given group of people too.**

<b>Daniel 10:13</b>	<b>Daniel 10:21</b>	<b>Daniel 12:1</b>
(CLV) Dn 10:13 <sup>+</sup> yet the chief of the kingdom of Persia was standing to confront me twenty-one days. <sup>+</sup> Yet behold, Michael, one of the first <sup>°</sup> chiefs, came to help me. And <sup>7/</sup> I left <sup>»</sup> him~ there beside <sup>7</sup> the chief of <sup>o</sup> the kings of Persia.	(CLV) Dn 10:21 (Nevertheless I shall tell <sup>3</sup> you <sup>»</sup> °what is inscribed <sup>l</sup> in the writing of truth.) <sup>+</sup> No one will be steadfast <sup>l</sup> with me <sup>on</sup> against these save Michael your chief.	(CLV) Dn 12:1 In <sup>°</sup> that era Michael shall stand up, the great <sup>°</sup> chief <sup>°</sup> who is standing over the sons of your people.

<sup>9</sup> He answered, "I am a Hebrew and I worship the LORD, the God of heaven, who made the sea and the dry land."

**Word for Hebrew:** **H5680** `Ibriy ib-ree' patronymic from **H5677** (Eber)  
an Eberite (i.e. Hebrew) or descendant of Eber.

**Let me look up the word Hebrew in Wikipedia.**<sup>3</sup>

## Hebrews

The terms **Hebrews** (**Hebrew**: עִבְרִיִּים / עִבְרִיִּים, **Modern**: *ʿĪvrīm* / *ʿĪvrīyyīm*, **Tiberian**: *ʿĪbrīm* / *ʿĪbrīyyīm*; **ISO 259-3**: *ʿIbrim* / *ʿIbriyim*) and **Hebrew people** are mostly considered synonymous with the **Semitic-speaking Israelites**, especially in the pre-**monarchic** period when they were still **nomadic**. However, in some instances it may also be used in a wider sense, referring to the **Phoenicians**, or to other ancient groups, such as the group known as **Shasu of Yhw** on the eve of the **Bronze Age collapse**,<sup>[1]</sup> which appears 34 times within 32 verses<sup>[2][3][4]</sup> of the **Hebrew Bible**. It is sometimes regarded as an **ethnonym**<sup>[5]</sup> and sometimes not.<sup>[6][7]</sup>

By the time of the **Roman Empire**, Greek *Hebraios* could refer to the **Jews** in general, as *Strong's Hebrew Dictionary* puts it, "any of the Jewish Nation",<sup>[8]</sup> and at other times more specifically to the Jews living in **Judea**. In early Christianity, the Greek term Ἑβραῖος refers to **Jewish Christians** as opposed to the **gentile Christians** and **Judaizers** (Acts 6:1 among others). Ἰουδαία is the province where the **Temple** was located.

In **Armenian**, **Italian**, **Greek**, the **Kurdish languages**, **Old French**, **Serbian**, **Russian**, **Romanian** and a few other languages, the transfer of the name from Hebrew to Jew never took place, and "Hebrew" is the primary word used for a **Jew**.<sup>[9][10][11]</sup> The translation of "Hebrew" is used also in the **Kurdish language** and was once used also in French. . .

## Etymology

The definitive origin of the term "Hebrew" remains uncertain.<sup>[12]</sup> The biblical term *Ivri* (עִבְרִי; Hebrew pronunciation: **[ʕivˈri]**), meaning "to traverse" or "to pass over", is usually rendered as *Hebrew* in English, from the **ancient Greek** *Ἑβραῖος* and the **Latin** *Hebraeus*. The biblical word *Ivri* has the plural form *Ivrim*, or *Ibrim*.

Joshua 24:3

New International Version

<sup>3</sup> But I took your father Abraham from the land beyond the Euphrates and led him throughout Canaan and gave him many descendants. I gave him Isaac,

<sup>3</sup> **Hebrews - Wikipedia**

. . . The most generally accepted hypothesis today<sup>[13][14][15]</sup> is that the text intends *ivri* as the adjective (Hebrew suffix -i) formed from *ever* (עֶבֶר) 'beyond, across' (*avar* (עָבַר) 'to cross, to traverse'), as a description of migrants 'from across the river' as the Bible describes the Hebrews.<sup>[16]</sup>

It is also supported by the 3rd century BCE **Septuagint**, which translates *ivri* to *perates* (περατής),<sup>[17]</sup> a Greek word meaning 'one who came across, a migrant',<sup>[18]</sup> from *perao* (περάω) 'to cross, to traverse',<sup>[19]</sup> as well as some early traditional commentary.<sup>[20]</sup> **Gesenius** considers it the only linguistically acceptable hypothesis.<sup>[21]</sup> The description of peoples and nations from their location 'from across the river' (often the river Euphrates,

sometimes the Jordan river) was common in this region of the ancient Near-East . . .

**Interesting insight about this term is gained from the NIV study note on Genesis 14:13, where it says “A man . . . reported this to Abram the Hebrew.”**

**It reads as follows:**

Genesis 39:17  
New International Version

<sup>17</sup> Then she told him this story: “That Hebrew slave you brought us came to me to make sport of me. (to laugh outright at me)

***“Hebrew. Abram, the father of the Hebrew people, is the first Biblical character to be called a Hebrew . . . Usually an ethnic term in the Bible, it was normally used by non-Israelites in a disparaging sense. Outside the Bible, people known as the Habiru/Apiru (a word probably related to “Hebrew”) are referred to as a propertyless, dependent immigrant (foreign) social class rather than a specific ethnic group. Negative descriptions are given in the Armana letters.”***