

**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  
**graceWORKS! GOING DEEPER**

**Jonah Chapter 1 Part 7<sup>2</sup>**



I’m really going to pick up the pace today. I found it fascinating yesterday the concept of “land” and “people.” I liked that the Hebrew connotes your people are the ones with whom you “huddle,” with whom you flock.

They were about to be within a rock and hard place.

Kill Jonah, or die themselves. This story definitely fleshes out the concept of the “noble” pagan. Ok, let’s pick it back up.

<sup>14</sup> (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law. <sup>15</sup> They show that the requirements of the law are written on their hearts . . . Romans 2

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

<sup>2</sup> 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.)

## 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.

<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 still find it fascinating how the word "Eber" came to mean rootless foreigner with no property possession. Fascinating to see the value judgments made by people on the ones called to the Promised Land, and how systemic racism began to raise its ugly head.**

<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."

**So let's break this sentence down.**

**We studied what it meant to be a Hebrew yesterday**

**He "worshipped" the LORD, the God of heaven.**

**The word for worship in Hebrew is:**

**H3373** yare' yaw-ray'

from **H3372** - to fear; morally, to revere; caus. to frighten.

fearing; morally, reverent.

**So it's more appropriately "I fear the God of Heaven."**

**The phrase "God of heaven" is actually a Persian title for God. Of the 22 OT occurrences, 17 occur in Ezra, Nehemiah and Daniel.**

**The phrase is interesting. The sailors would understand it to mean the highest Deity. Note that this Deity is "transcendent." He is outside of the earth He's the God of "heaven" who made both the sea and the dray land.**

**In the religions of the Near East, the supreme god was master of the seas. Notice with interest Joshua 3:10 and its explanatory note from the NIV Study Bible.**

Joshua 3:10	Explanatory Note
<p><sup>10</sup>This is how you will know that the living God is among you and that he will certainly drive out before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites and Jebusites.</p> <div style="border: 1px solid black; padding: 10px; margin: 10px 0;"> <p>Judges 11:27 New International Version</p> <p><sup>27</sup>I have not wronged you, but you are doing me wrong by waging war against me. Let the LORD, the Judge, decide the dispute this day between the Israelites and the Ammonites.”</p> </div>	<p><b>The manner by which God is about to the Israelites across the Jordan River, the watery boundary of the Promised Land, will bring assurance that the one true God is with them, and that He will dislodge the current residents of Canaan. Two fundamental issues are at stake.</b></p> <p><b>(1) Who is the true and mighty God--- the God of Israel or the God on whom the Canaanites depend (Baal, who was believed to reign as king among the gods because he had triumphed over the sea-god)?</b></p> <p><b>(2) Who has the rightful claim to the land---the LORD or the Canaanites? By passing through the Jordan as the Head of His army, the LORD is staking His claim on the land. He is the Judge of all disputes.</b></p>

**This God made everything---the sea, and dry land.**

**The sea has special meaning in Scripture. Notice this Scripture, and the note that accompanies it.**

Genesis 1:1-2, 9:141	NIV Study Note
<p><b>1</b> In the beginning God created the heavens and the earth. <sup>2</sup> Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.</p>	<p><b>In the ancient Near East, most of the peoples had myths relating how the world came to be. Prevalent in those myths were accounts of how one of the gods triumphed over a fierce and powerful beast that represented disorder, then fashioned the new</b></p>

<p><b>9</b><sup>14</sup> Whenever I bring clouds over the earth and the rainbow appears in the clouds, <b>15</b> I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. <b>16</b> Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth.”</p>	<p><b>ordered world and was declared to be the supreme God.</b></p> <p><b>God’s story is totally different. Disorder is there, represented by the “water deep” and darkness, but God is always above and simply issues decrees that stops it in its tracks.</b></p> <p><b>But note how when sea rages often in Scripture, and how chaos and disorder threatens, but never succeeds, and overcoming God’s humanity.</b></p>
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**So they knew the Jonah served the Most High God. He had orthodox confessional statements. But even though he was thoroughly orthodox in his beliefs (see the two Scriptures below for his other statements of belief), he refused to fulfill his divine mission to Nineveh.**

<p><b>Jonah 2:9</b></p> <p><b>9</b> But I, with shouts of grateful praise, will sacrifice to you. What I have vowed I will make good. I will say, ‘Salvation comes from the LORD.’”</p>	<p><b>Jonah 4:2</b></p> <p><b>2</b> He prayed to the LORD, “Isn’t this what I said, LORD, when I was still at home? That is what I tried to forestall by fleeing to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity.</p>
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**10** This terrified them and they asked, “What have you done?”

**This rhetorical question is really more like an accusation.**

(They knew he was running away from the LORD, because he had already told them so.)

**That’s interesting. Why would you tell pagans that? What was going on in his head and heart.**

**11** The sea was getting rougher and rougher. So they asked him, “What should we do to you to make the sea calm down for us?”

**All of a sudden, he's the authority. They're asking him, perhaps, what his God wants in way of response.**

<sup>12</sup> "Pick me up and throw me into the sea," he replied, "and it will become calm. I know that it is my fault that this great storm has come upon you."

**I guess he could have said "I need to repent and do my mission." But he was a weary prophet, unwilling to do God's will.**

**Kind of like Moses.**

<b>Exodus 3:13</b>	<b>Exodus 3:24-25</b>	<b>Why didn't Jonah just conform to God's will?</b>
<sup>13</sup> But Moses said, "Pardon your servant, Lord. Please send someone else."	<sup>24</sup> At a lodging place on the way, the LORD met Moses <sup>(b)</sup> and was about to kill him. <sup>25</sup> But Zipporah took a flint knife, cut off her son's foreskin and touched Moses' feet with it. <sup>(c)</sup> "Surely you are a bridegroom of blood to me," she said. <sup>26</sup> So the LORD let him alone. (At that time she said "bridegroom of blood," referring to circumcision.)	<b>Instead, he'd have rather died than do what God wanted him to do.</b>  <b>Why are we like that?</b>  <b>And at the end of the day, who still gets His way?</b>

**The men fought hard to not have to do this!**

<sup>13</sup> Instead, the men did their best to row back to land. But they could not, for the sea grew even wilder than before. <sup>14</sup> Then they cried out to the LORD, "Please, LORD, do not let us die for taking this man's life. Do not hold us accountable for killing an innocent man, for you, **LORD, have done as you pleased.**"

**I want to park on this statement next time.**