

**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 2 Part 2<sup>2</sup>**



I found the discussion about the “great fish” of Jonah and the other notable sea creature of the Scripture, the leviathan, fascinating. One day perhaps, I’ll do a study, or even write a book, about the “chaos” that surrounds us and tries to encroach us. It made me think of the apostle Paul being washed upon the shores of Malta, after the chaos of everything Satan could throw at him nearly took him out, but failed. God is always with us! God will always wash us up on his peaceful shores. Our Shepherd will lead us to still waters!

<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

2 <sup>1</sup> From inside the fish Jonah prayed to the LORD his God.

<sup>2</sup> He said:

"In my distress I called to the LORD,  
and he answered me.  
From deep in the realm of the dead I called for help,  
and you listened to my cry.

(CLV) Jon 2:2

And he <sup>l</sup>said, I call, <sup>f</sup>because of my distress, to Yahweh, And He is answering me. <sup>f</sup>Out of the belly of the unseen I implore; You hear my voice.

**I want to pick up on this concept. It's the concept of "Sheol"---the realm of the dead. It's translated "the unseen" in the CLV. The source below speaks of the root of the word, and labels it as a place of uncertainty.**

Sheol comes from the root word sha'al (שאל) which means "to ask" or "to inquire" and indicates that Sheol is a place where there are only questions and uncertainty.<sup>3</sup>

**I know this is a rabbit trail. But I want to take it a bit. I'm going to study "Sheol" and the concept of the shadowy underworld the Old Testament people of God were familiar with.**

**Let's start with the NIV study note.**

**2:2-9:** A psalm of thanksgiving for deliverance from death in the Mediterranean Sea. Jonah recalls his prayer for help as he was sinking into the depths. His gratitude is heightened by his knowledge that he deserved death but that God had shown him extraordinary mercy. The language of this song indicates that Jonah was familiar with the praise literature of the Psalms.

**"I called . . . he answered."** The NIV refers us to Psalm 118:5 and its study note:

Psalm 118:5	
<sup>5</sup> When hard pressed, I cried to the LORD; he brought me into a spacious place.	The note refers to several places in Scripture this couplet (hard

<sup>3</sup> [What is Sheol? – Derech HaTorah \(pathoftorah.com\)](http://pathoftorah.com)

	pressed/spacious place) is used. Instead of looking them all up, I'll focus on the meaning of the words.
Hard pressed	spacious place
<b>H4712</b> metsar may-tsar'  from <b>H6896</b> - the paunch (as a cavity) or first stomach of ruminants.  something tight, i.e. (figuratively) trouble	<b>H4800</b> merchab mer-khawb'  from <b>H7337</b> - to broaden (intransitive or transitive, literal or figurative).  enlargement, either literally (an open space, usually in a good sense), or figuratively (liberty).

**So we can understand that, can't we? We often get into tight spaces. Yet God will bring us by "still waters," like the Good Shepherd Psalm 23 says. He will put us in a spacious place. The Lord, indeed, is our Shepherd.**

**Now let's delve a little deeper into the concept of "Sheol."**

**The NIV Study note calls it a "figurative" expression for "Jonah's near death experience in the sea." It refers us to these two Scriptures and their notes.**

<b>Psalm 30:3</b>	<b>Genesis 37:35</b>
<sup>3</sup> You, LORD, brought me up from the realm of the dead; you spared me from going down to the pit.	<sup>35</sup> All his sons and daughters came to comfort him, but he refused to be comforted. "No," he said, "I will continue to mourn until I join my son in the grave." So his father wept for him.
<b>Again, the word "sheol" is used. It's translated the unseen in the CLV. The NIV again sees this as the realm of a "near death" experience.</b>	<b>"Sheol" is both the Hebrew for "grave" and can also refer in a more general way to the realm of the dead, the "nether" world, where, it was thought, departed spirits live.</b>
<b>Deuteronomy 32:22</b>	<b>Job 17:16</b>
<sup>22</sup> For a fire will be kindled by my wrath, one that burns down to the realm of the dead below. It will devour the earth and its harvests and set afire the foundations of the mountains.	<sup>16</sup> Will it go down to the gates of death? Will we descend together into the dust?"

Several reference Scriptures describing the realm of the dead are given. I want to read them.

<b>Job 17:16</b>	<b>Psalms 6:5</b>	<b>Pr 15:11</b>	<b>Am 9:2</b>	<b>Job 3:13-19</b>
<p><sup>16</sup> Will it go down to the gates of death? Will we descend together into the dust?"</p>	<p><sup>5</sup> Among the dead no one proclaims your name. Who praises you from the grave?</p>	<p><sup>11</sup> Death and Destruction<sup>[a]</sup> lie open before the LORD— how much more do human hearts!</p>	<p><sup>2</sup> Though they dig down to the depths below, from there my hand will take them. Though they climb up to the heavens above, from there I will bring them down.</p>	<p><sup>13</sup> For now I would be lying down in peace; I would be asleep and at rest <sup>14</sup> with kings and rulers of the earth, who built for themselves places now lying in ruins, <sup>15</sup> with princes who had gold, who filled their houses with silver. <sup>16</sup> Or why was I not hidden away in the ground like a stillborn child, like an infant who never saw the light of day? <sup>17</sup> There the wicked cease from turmoil, and there the weary are at rest. <sup>18</sup> Captives als</p>

				o enjoy their ease; they no longer hear the slave driver's shout. <sup>19</sup> The small and the great are there, and the slaves are freed from their owners.
<b>Job 11:8</b>	<b>Job 26:6</b>	<b>Ps 139:8</b>	<b>Prov 23:14</b>	<b>Isa 7:11</b>
<sup>8</sup> They are higher than the heavens above—what can you do? They are deeper than the depths below—what can you know?	The realm of the dead is naked before God; Destruction <sup>[a]</sup> lies uncovered. <b>Read full chapter</b>  <b>Footnotes</b>  <b>a. Job 26:6</b> Hebrew <i>Abaddon</i>	<sup>8</sup> If I go up to the heavens, you are there; if I make my bed in the depths, you are there.	<sup>14</sup> Punish them with the rod and save them from death.(Sheol)	<sup>11</sup> "Ask the LORD your God for a sign, whether in the deepest depths (Sheol) or in the highest heights."
<b>Isa 14:9-11</b>	<b>Isa 14:15-20</b>		<b>Isa 38:10</b>	
<sup>9</sup> The realm of the dead below is all astir to meet you at your coming; it rouses the spirits of the departed to greet you— all those who were leaders in the world; it makes them rise from their thrones— all those who were kings over the nations. <sup>10</sup> They will all respond,	<sup>15</sup> But you are brought down to the realm of the dead, to the depths of the pit. <sup>16</sup> Those who see you stare at you, they ponder your fate: "Is this the man who shook the earth and made kingdoms tremble, <sup>17</sup> the man who made the		<sup>10</sup> I said, "In the prime of my life must I go through the gates of death and be robbed of the rest of my years?"	

<p>they will say to you,          "You also have become weak, as we are;          you have become like us."  <sup>11</sup> All your pomp has been brought down to the grave,          along with the noise of your harps;          maggots are spread out beneath you          and worms cover you.</p>	<p>world a wilderness,          who overthrew its cities          and would not let his captives go home?"  <sup>18</sup> All the kings of the nations lie in state,          each in his own tomb.  <sup>19</sup> But you are cast out of your tomb          like a rejected branch;          you are covered with the slain,          with those pierced by the sword,          those who descend to the stones of the pit.          Like a corpse trampled underfoot,  <sup>20</sup> you will not join them in burial,          for you have destroyed your land          and killed your people.</p>	
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**Next time, I will look at other things Sheol is associated with, spinning off the study note in the NIV study bible for Psalm 30:3.**