

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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Jonah Chapter 2 Part 3²



I studied Sheol a bit more yesterday, because when Jonah prays to God from the belly of the fish, he says he prays “from the realm of the dead,” which is translated from the word Sheol. It alternately means the unseen realm, and it comes from a root that means “to question,” and is indicative that it is also a place of contradiction, of unexplainable ambiguity, a place where things are unsettled and you are always wondering, “Why?”. I will continue this look at Sheol by looking at other things Sheol is associated with, spinning off the study note in the NIV study bible for Psalm 30:1-3.

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

² 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

New International Version

2 ¹ From inside the fish Jonah prayed to the LORD his God. ² 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.

³ You hurled me into **the depths**,
into the very heart of the seas,
and the currents swirled about me;
all your waves and breakers
swept over me.

Here is the CLV translation, which I believe is more “literal.”

^{CLV} Jon 2:2 - Jon 2:3

² And he ^lsaid, I call, ^fbecause of my distress, to Yahweh, And He is answering me. ^fOut of the belly of the unseen I implore; You hear my voice.

³ ⁺ You are flinging me into the shadowy depth, Into the heart of the seas, And the stream, it is surrounding me; All Your breakers and Your billows, they pass over me.

Notice the two alliterations to the same place. “The unseen” is used in sentence in the first verse; the shadowy depths in the second. Psalm 30:1-3 is interesting because it has two similarly different alliterations to the same place, and the study note spins off with the varied ways this place is described in Scripture. To be thorough, I want to look at all of them.

Psalm 30^[a]

A psalm. A song. For the dedication of the temple.^[b] Of David.

¹ I will exalt you, LORD,
for you lifted me out of **the depths**
and did not let my enemies gloat over me.

² LORD my God, I called to you for help,

and you healed me.

³You, LORD, brought me up from **the realm of the dead**;
you spared me from going down to the pit.

The Depths	The Realm of the Dead	The Pit
<p>H1802 dalah daw-law'</p> <p>a primitive root (compare H1809);</p> <p>properly, to dangle, i.e. to let down a bucket (for drawing out water); figuratively, to deliver.</p>	<p>H7585 sh'owl sheh-ole'</p> <p>or shol {sheh-ole'};</p> <p>from H7592; Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates.</p>	<p>H953 bowr bore</p> <p>from H952 (to bore, examine) (in the sense of H877 (cistern))</p> <p>a pit hole (especially one used as a cistern or a prison).</p>

The literal Hebrew just says “thou has drawn me up,” and does not include the word “depths.” That’s a translation choice the translators made.

So “Sheol” (the unseen) is linked with “pit.” What are some other associations? Here are what the NIV calls “a cluster of related associations.” I’ll use the Young’s Literal Translation to get as close to the Hebrew as I can.

Silence

Psalms 31:17	Psalms 94:17	Psalms 115:7	1 Samuel 2:9
<p>¹⁷ O Jehovah, let me not be ashamed, For I have called Thee, let the wicked be ashamed, Let them become silent to Sheol.</p>	<p>¹⁷ Unless Jehovah [were] a help to me, My soul had almost inhabited silence.</p>	<p>¹⁷ The dead praise not Jah, Nor any going down to silence.</p>	<p>⁹ The feet of His saints He keepeth, And the wicked in darkness are silent, For not by power doth man become mighty.</p>
<p><small>(CLV) Ps 31:17</small></p> <p>O Yahweh, do not let me be ^lashamed, For I have called out to You. Let the wicked be ashamed; Let them be still ⁱin the unseen;</p>	<p><small>(CLV) Ps 94:17</small></p> <p>Unless Yahweh were my Help, Soon my soul would tabernacle in stillness.</p>	<p><small>(CLV) Ps 115:7</small></p> <p>The dead cannot ^lpraise Yah, Nor all those descending into stillness.</p>	<p><small>(CLV) 1Sa 2:9</small></p> <p>He is guarding the feet of His benign ones; ⁺Yet the wicked shall be stilled in darkness, For not ⁱby vigor has man ^lmastery.</p>

So this association of the pit and the depth are with silence. The word translated “silence” and “stillness” is:

H1826 damam daw-man'

a prim root (compare H1724, H1820);

to be dumb; by implication, to be astonished, to stop; also to perish.

Darkness is the next association.

Psalm 88:6,12	CLV Translation	Psalm 143:3	CLV Translation	Job 10:21-22	CLV Translation
<p>⁶You have put me in the lowest pit, in the darkest depths. . .</p> <p>¹²Are your wonders known in the place of darkness, or your righteous deeds in the land of oblivion?</p>	<p>(CLV) Ps 88:6 You have set me down in the nether crypt, In utter darkness, in shadowy depths;</p> <p>Darkness – a dark place</p> <p>(CLV) Ps 88:12 Are Your marvelous works ^lknown in darkness, And Your righteousness in the land of oblivion?</p> <p>From a root that means “forget” and “remote”</p>	<p>³The enemy pursues me, he crushes me to the ground; he makes me dwell in the darkness like those long dead.</p>	<p>(CLV) Ps 143:3 For the enemy ^lhas persecuted my soul; He has crushed my life to the earth; He has ^ƒmade me sit in utter darkness like the eonian dead.</p>	<p>²¹before I go to the place of no return, to the land of gloom and utter darkness,</p> <p>²²to the land of deepest night, of utter darkness and disorder, where even the light is like darkness.”</p>	<p>(CLV) Jb 10:21 - Jb 10:22 ²¹ Ere I ^lgo away and not ^lreturn, To a country of darkness and the blackest shadow,</p> <p>²² A country of such faintness as deepest gloom, Of blackest shadow and disorder (Hebrew “not order, not arranged”), And which ^lshines like deepest gloom.</p>
Job 17:13	CLV Translation	Ecc 6:4	CLV Translation	La 3:6	CLV Translation
<p>¹³If the only home I hope for is the grave,</p>	<p>(CLV) Jb 17:13 ^{if}Since I ^lexpect the unseen as my house, I will strew out my berth in</p>	<p>⁴It comes without meaning, it departs in</p>	<p>(CLV) Ec 6:4 For it comes in vanity, And in darkness it ^lgoes away, And in darkness its</p>	<p>⁶He has made me dwell in darkness</p>	<p>(CLV) Lam 3:6 He ^ƒmakes me dwell in utter darkness like the eonian dead ^l.</p>

if I spread out my bed in the realm of darkness,	darkness;	darkness, and in darkness its name is shrouded.	name is covered over.	like those long dead.	
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So darkness, gloom, the place of the “eonian” dead is part of this place. “Not order” is there also!

And the word for order means “arrange.”

But God is always there to give the light.

Genesis 1

New International Version

The Beginning

1 In the beginning God created the heavens and the earth. **2** Now the earth was formless (a desolation (of surface), i.e. desert; figuratively, a worthless thing; adverbially, in vain) and empty (a vacuity, i.e. (superficially) an undistinguishable ruin.), darkness was over the surface of the deep[(as a surging mass of water), especially the deep (the main sea or the subterranean water-supply).], and the Spirit of God was hovering (vibrating) over the waters.

3 And God said, “Let there be light,” and there was light.

There are more to come. I’ll continue on this rabbit trail.