

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*

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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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Nahum Introduction Part 1²



So we now finally begin our study of the actual book. Chapter 1 starts speaking of a politically incorrect God, according to the standards of our culture. It speaks of a God who is “jealous” and “avenging.” He “takes vengeance” and He is filled with “wrath.” “His wrath is poured out like fire.” How do we reconcile that God, with God of love we see in Jesus? We’ll press that question, and perhaps see how wrath and love belong together more than we realize. Enjoy.

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

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Nahum 1

New International Version

1 A prophecy concerning Nineveh.

The original here says this:

“The burden of Nineveh” or in one translation, “The load of Nineveh.” It makes me think of the “ponderous chain” Jacob Marley carried from his sins in life, and the one Ebenezer Scrooge was weaving by his negligence of his fellow man. Nineveh carried quite a burden. Nineveh carried quite a load.

The book of the vision of Nahum the Elkoshite.

This writing is a “prophecy.” It means:

H2377 chazown khaw-zone'

from **H2372**;

a sight (mentally), i.e. a dream, revelation, or oracle.

The LORD’s Anger Against Nineveh

This “burden” or “load” was for Nineveh, which stands actually for the entirety of the Assyrian Empire.

I think this book will show that people really do have to answer for the evil they’ve done. It enables us to understand God’s mercy, for sure. But in one sense, evil will truly have to be answered for. I find this answer prospect both comforting and hopeful. God is just to reward both the good and the evil we do and the evil and good that have been done to us. See the text box for a further expansion of that.

⁴ For if God did not spare angels when they sinned, but sent them to hell, putting them in chains of darkness to be held for judgment; ⁵ if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others; ⁶ if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; ⁷ and if he rescued Lot, a righteous man, who was distressed by the depraved conduct of the lawless ⁸ (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)— ⁹ if this is so, then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment. ¹⁰ This is especially true of those who follow the corrupt desire of the flesh^[c] and despise authority.

2 Peter 2

²The LORD is a jealous and avenging God;
the LORD takes vengeance and is filled with wrath.

The name for God used here is LORD; it is the covenant name for Yahweh.

Genesis 2:4	Exodus 3:14-15	Exodus 6:6	Deuteronomy 28:58
<p>⁴This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.</p> <p>Note: LORD (YHWH) IS the personal name of God emphasizing His role as Israel's Redeemer and Covenant God. "God" (Elohim) is a general term. Both names appear 1000s of times in the OT, and often, as here, they appear together--clearly indicating that they refer to one and only God.</p>	<p>¹⁴ God said to Moses, "I AM WHO I AM."^[a] This is what you are to say to the Israelites: 'I AM has sent me to you.'" ¹⁵ God also said to Moses, "Say to the Israelites, 'The LORD,^[b] the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.' "This is my name forever, the name you shall call me from generation to generation.</p> <p>Footnotes</p> <p>a. Exodus 3:14 Or / WILL BE WHAT I WILL BE</p> <p>b. Exodus 3:15 The Hebrew for LORD sounds like and may be related to the Hebrew for I AM in verse 14.</p>	<p>⁶"Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment.</p>	<p>⁵⁸ If you do not carefully follow all the words of this law, which are written in this book, and do not revere this glorious and awesome name—the LORD your God—</p>

So God is the Redeemer God, the covenant God. But God also is a God that takes vengeance and vents his wrath on His enemies.

The LORD takes vengeance on his foes
and vents his wrath against his enemies.

The NIV study note emphasizes that “God acts justly in judgment toward all who oppose him and his kingdom. The repetition is for emphasis.

The following Scriptures are cited for support.

Exodus 20:5	Jer 7:4	Dt 32:35	Ps 2:5	Ro 1:18
“jealous”	“avenging”	“vengeance”	“vengeance”	“vengeance”
⁵ You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me,	⁴ Do not trust in deceptive words and say, “This is the temple of the LORD, the temple of the LORD, the temple of the LORD!”	⁵ It is mine to avenge; I will repay. In due time their foot will slip; their day of disaster is near and their doom rushes upon them.”	⁵ He rebukes them in his anger and terrifies them in his wrath, saying,	¹⁸ The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness,
“God will not put with rivalry or unfaithfulness. Usually His “jealousy” concerns Israel and to claim her love and allegiance. Actually,	The NIV study note just holds this as an example of the use of repetition for emphasis.			

<p>jealousy is part of the vocabulary of love. The "jealousy" of God demands:</p> <ol style="list-style-type: none"> 1. Exclusive devotion 2. Delivers to judgment all who oppose God 3. Vindicates God's people <p>In some passages, the meaning is closer to "zeal."</p>				
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I want to park on the concept of the jealousy of God as articulated in the NIV footnote of Exodus 20:5. I'll pick up on it next time. But let's finish this phrase up.

³The LORD is slow to anger but great in power;
the LORD will not leave the guilty unpunished.

His way is in the whirlwind and the storm,
and clouds are the dust of his feet.

⁴He rebukes the sea and dries it up;
he makes all the rivers run dry.

Bashan and Carmel wither
and the blossoms of Lebanon fade.

⁵The mountains quake before him
and the hills melt away.

The earth trembles at his presence,
the world and all who live in it.

⁶Who can withstand his indignation?
Who can endure his fierce anger?

His wrath is poured out like fire;
the rocks are shattered before him.

The Lord is just. The Lord avenges and vindicates too!