

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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Nahum 1 Part 7²



So we’re wrapping up our survey of judgment, and moving more deeply into the first chapter of Nahum.

Suffice it to say there is a judgment, and it matters. It’s not in opposition to what you read about God in the New Testament. In fact, the New Testament has some powerful things to say about the judgment as well. Let’s continue to see what we can learn from the word of the Lord. Enjoy.

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.)

Here is where we left off last time.

1 Peter 4:16-18

New International Version

¹⁶ However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name. ¹⁷ For it is time for judgment to begin with God's household; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? ¹⁸ And,

"If it is hard for the righteous to be saved,
what will become of the ungodly and the sinner?"

About this verse, the NIV says this: "The persecutions that believers were undergoing were divinely sent judgment intended to purify God's people. If God brings judgment on His own people, how much more serious will the judgment be that He will bring on unbelievers."

I may have a bit of a different take. But let's first look at the original.

^{CLV} 1Pt 4:17 - 1Pt 4:18

¹⁷ seeing that it is the era for the judgment ^{to begin} from the house of ^{God}. Now if first from us, ^{what is the} consummation of ^{those who are} stubborn as to ^{God's} ^{evangel}?

¹⁸ And, "If the just one is hardly being saved, where will the irreverent and the sinner appear?"

This actually is a little more powerful and clear than the NIV rendering. It's directed not just against people who may not believe yet simply because they haven't heard or had the gospel presented to them appropriately. In

It's against people who are "stubborn to God's evangel." Here's the word for stubborn:

G544 apeitheo ap-i-theh'-o

from **G545** - unpersuadable, i.e. contumacious.

to disbelieve (wilfully and perversely).

contumacious

kŏn'tə-mā'shəs, -tyə-

adjective

- Obstinately disobedient or rebellious; insubordinate.
- Exhibiting contumacy; contemning authority; obstinate; perverse; stubborn; disobedient.
- Willfully disobedient to the summons or orders of a court.

The American Heritage® Dictionary of the English Language, 5th Edition.

[More at Wordnik](#)

In the next verse, it speaks of the person who is “irreverent.”

G765 asebes as-eb-ace'

from **G1** (as a negative particle) and a presumed derivative of **G4576** (to revere, i.e. adore);

irreverent, i.e. (by extension) impious or wicked.

So my take on this is that people who are willingly and stubbornly resistant, with impunity, may really get hit hard by this judgment. And the following verse shows its biblical source from the Old Testament.

Proverbs 11:31

New International Version

³¹ If the righteous receive their due on earth,
how much more the ungodly and the sinner!

Sin is its own punishment. And due begins to come even on this earth! Romans 6 plainly proves that.

Romans 6

²⁰ When you were slaves to sin, you were free from the control of righteousness. ²¹ What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! ²² But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life. ²³ For the wages of sin is death, but the gift of God is eternal life in^(b) Christ Jesus our Lord.

1 John 4:17

This is how love is made complete among us so that we will have confidence on the day of **judgment**: In this world we are like Jesus.

In Christ, we do have confidence in the Day of Jesus.

Jude 1:6

And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness, bound with everlasting chains for **judgment** on the great Day.

The final judgment is associated with the “Great White Throne” judgment.

Revelation 20:11-15

New International Version

The Judgment of the Dead

¹¹ Then I saw a great white throne and him who was seated on it. The earth and the heavens fled from his presence, and there was no place for them. ¹² And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. ¹³ The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what they had done. ¹⁴ Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵ Anyone whose name was not found written in the book of life was thrown into the lake of fire.

So let me jump back into the first chapter of Nahum.

Nahum 1:7-15

New International Version

⁷ The LORD is good,
a refuge in times of trouble.

He cares for those who trust in him,

(CLV) Nah 1:7

Yahweh is good to ⁷those who are stretching out toward Him[~], A Stronghold in the day of distress, And He is knowing those taking refuge in Him.

The word for stronghold is:

H4581 ma`owz maw-oze'

(also mauwz {maw-ooz'});

or mahoz {maw-oze'} (also ma,uz {maw-ooz'}); from **H5810** (stout) ; a fortified place; figuratively, a defence.

The word for refuge is:

H2620 chakah khaw-saw' a primitive root;

to flee for protection (compare **H982** (a place to hide, but not as urgently); figuratively, to confide in.

I'd rather hide in God than incur his wrath.