

**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*

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**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

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**Ezekiel 44 Part 3<sup>2</sup>**



**God takes sin seriously. Because of their sin, certain Levites would not be able to do things in the restored and perfected Israel to come. God told them:** <sup>12</sup> But because they served them in the presence of their idols and made the people of Israel fall into sin. . .they must bear the consequences of their sin, declares the Sovereign LORD. <sup>13</sup> They are not to come near to serve me as priests or come near any of my holy things . . .I will appoint them to guard the temple for all the work that is to be done in it. **But others would be able to. What were the rules and regulations that pertained to them in this allegory of heaven and the future Israel we all are part of in Christ? Let’s study and see.**

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

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## Ezekiel 44 (NIV)

<sup>15</sup>“But the Levitical priests, who are descendants of Zadok and who guarded my sanctuary when the Israelites went astray from me, are to come near to minister before me; they are to stand before me to offer sacrifices of fat and blood, declares the Sovereign LORD.

**Zadok traced his Levitical lineage to Aaron through Aaron’s son Eleazar. He was a priest who figured prominently during the time of David, king of Israel. Here is a record of his lineage.**

### 1 Chronicles 6

<sup>50</sup>These were the descendants of Aaron: Eleazar his son, Phinehas his son, Abishua his son, <sup>51</sup>Bukki his son, Uzzi his son, Zerahiah his son, <sup>52</sup>Meraioth his son, Amariah his son, Ahitub his son, <sup>53</sup>**Zadok** his son and Ahimaaz his son.

2 Samuel 8	2 Samuel 15:24-29	2 Samuel 20:25
<p><sup>15</sup> David reigned over all Israel, doing what was just and right for all his people.</p> <p><b>That’s what a ruler of God’s people is supposed to do. What is just and right for all his people.</b></p> <p><sup>16</sup> Joab son of Zeruiah was over the army; Jehoshaphat son of Ahilud was recorder; <sup>17</sup> <b>Zadok</b> son of Ahitub and Ahimelek son of Abiathar were priests; Seraiah was secretary;</p> <p><b>This priest remained loyal to David throughout his reign, even during the rebellion of Absalom discussed in the next column. He and Nathan the prophet anointed Solomon, David’s son, to be king. He even stayed loyal after his counterpart, Abiathar, supported a pretender to the throne (Adonijah).</b></p>	<p><sup>24</sup> Zadok was there, too, and all the Levites who were with him were carrying the ark of the covenant of God. They set down the ark of God, and Abiathar offered sacrifices until all the people had finished leaving the city.</p> <p><sup>25</sup> Then the king said to Zadok, “Take the ark of God back into the city. If I find favor in the LORD’s eyes, he will bring me back and let me see it and his dwelling place again.</p> <p><sup>26</sup> But if he says, ‘I am not pleased with you,’ then I am ready; let him do to me whatever seems good to him.”</p> <p><sup>27</sup> The king also said to Zadok the priest, “Do you understand? Go back to the city with my blessing. Take your son Ahimaaz with you, and also Abiathar’s son Jonathan. You and Abiathar return with your two sons. <sup>28</sup> I will wait at the fords in the wilderness until word comes from you to inform me.” <sup>29</sup> So Zadok and Abiathar took the ark of God back to Jerusalem and stayed there.</p>	<p><sup>25</sup> Sheva was secretary; Zadok and Abiathar were priests;</p>

**This line was especially loyal and faithful. They guarded the sanctuary during a tumultuous time! Many priests were not doing their job!**

### Ezekiel 22:26 New International Version (NIV)

<sup>26</sup> Her priests do violence to my law and profane my holy things; they do not distinguish between the holy and the common; they teach that there is no difference between the unclean and the clean; and they shut their eyes to the keeping of my Sabbaths, so that I am profaned among them.

#### The job included:

- Support and promotion of God’s law (in our Christian time, it would be the “law of the Spirit of life that lives in us, Jesus Christ – Romans 8:2)
- To keep holy things holy and not profane holy things;
- To distinguish between the holy and the common
- To teach that there is a difference between the unclean and the clean;
- To keeping of my Sabbaths.

<sup>2</sup> For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans 8:2

**This would keep God’s name from being profaned among them.**

**God’s name is to be kept holy!**

**It is not to be profaned. Look at the ramifications of the word “profane” in Hebrew. I am especially interested in the concept of “to dissolve.” An important word in the New Testament for the destruction caused by sin is related to that---to a word that means to “unloosen” or “dissolve.” Sin leads to chaos and oblivion. It’s what God has been saving us from since the very beginning!**

**H2455** chol khole properly, exposed; hence, profane.  
from **H2490**; properly, to bore, i.e. (by implication) to wound, to dissolve; figuratively, to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge");

### Genesis 1 King James Version (KJV)

<sup>1</sup> In the beginning God created the heaven and the earth.

<sup>2</sup> And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

<sup>3</sup> And God said, Let there be light: and there was light.

**Chaos emerged to threaten the creation out of existence. But as always, from the creation of the world to the resurrection from the dead of Jesus Christ, God conquers that which will “dissolve” or loosen us! He is the one in whom all things “hold together!” Or as the translation below says, has cohesion!**

CLV

and He<sup>1</sup> is before all, and <sup>2</sup>all has its cohesion in Him.

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1:17	ΚΑΙ	ΑΥΤΟΣ	ΕΣΤΙΝ	ΠΡΟ	ΠΑΝΤΩΝ	ΚΑΙ	ΤΑ	ΠΑΝΤΑ	ΕΝ	ΑΥΤΩ	ΣΥΝΕΣΤΗΚΕΝ
	kai	autos	estin	pro	pantōn	kai	ta	panta	en	autō	sunestēken
	AND	He	He-IS-BEING	BEFORE	ALL	AND	THE <sup>(p)</sup>	ALL	IN	Him	-HAS-TOGETHER-STOOD
	and	he	is	before	all	and	the	all	in	him	has-cohesion

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<sup>16</sup>They alone are to enter my sanctuary; they alone are to come near my table to minister before me and serve me as guards.

**Why were the Levites punished? Let's reread what God said they'd engaged in their sin, as recorded by Ezekiel in chapter 8.**

### Ezekiel 8 King James Version (KJV)

8 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

<sup>2</sup> Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

<sup>3</sup> And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

<sup>4</sup> And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

<sup>5</sup> Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

<sup>6</sup> He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

<sup>7</sup> And he brought me to the door of the court; and when I looked, behold a hole in the wall.

<sup>8</sup> Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

<sup>9</sup> And he said unto me, Go in, and behold the wicked abominations that they do here.

<sup>10</sup> So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

<sup>11</sup> And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

<sup>12</sup> Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the LORD seeth us not; the LORD hath forsaken the earth.

<sup>13</sup> He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

<sup>14</sup> Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

<sup>15</sup> Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

<sup>16</sup> And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

<sup>17</sup> Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

<sup>18</sup> Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

**God saves. But God judges too, and in this time of restoration, at least some of the Levites will pay a penalty for what they did in their former life.**

**I wonder if our judgment in the second heaven will be the same way!**