

Supplemental Notes:

*The Book
of
Jonah*

*compiled
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Audio Listing

Jonah 1

Introduction and Background Information. Jonah Flees His Mission.
Jonah's Punishment and Deliverance.

Jonah 2

Jonah's Prayer of Thanksgiving. Sheol, Hades and Gehenna: the Underworld. A Man of the Word.

Jonah 3

Jonah's Renewed Commission and Obedience. The Endangered Ninevites' Repentant Appeal to the Lord. Their Repentance Acknowledged.

Jonah 4

Jonah's Deliverance and Rebuke. The Vine, Worm, and East Wind. Subsequent History. Types.

Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant end notes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Jonah

“The Mystery Book”

The Gospel Defined

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried; And that he rose again the third day according to the Scriptures.

1 Cor 15:3-4

According to *which* Scriptures?

3rd Day?

- New Life on the 3rd Day Gen 1:9-13
- The Wedding at Cana John 2:1
- Abraham’s Offering Isaac Gen 22:4; Heb 11:19
- Jonah and the Great Fish Jonah 1:17

Jonah is the most maligned book of the Bible!

Jonah

The Reluctant Prophet

Chapter 1

Some find this book “fishy”; some, “hard to swallow” . . . But in it we will find the God of the Second Chance.

Question: Is everything you read in the Bible true?

Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

Jn 7:50-52

In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

2 Kgs 14: 23-25

“No Prophet from Galilee?” (Jn 7:52). Jonah, a servant of the Lord from Gath Hephher, a town in the tribe of Zebulun (2 Kgs 14:25); called Gittah-hepher in Josh 19:10-13.” (Also, Nahum was from Galilee.)

Jonah’s ministry had some parallels to his immediate predecessors, who ministered to Israel and also were called to Gentile missions in Phoenicia and Aram: Elijah (1 Kgs 17-21; 2 Kgs 1-2) and Elisha (2 Kgs 2-9; 13).

Jonah lived when Jeroboam II of the Northern Kingdom was king (793-753 B.C.); 2 Kgs 14:23-25. He was contemporary with Hosea and Amos (Hos 1:1; Amos 1:1). The Prophet Jonah’s prediction that Israel’s boundaries would extend under Jeroboam came true (2 Kgs 14:25).

Jonah, whose name means “dove” (first mention: Gen 8:8; bringing message of blessing...) was the only Old Testament prophet who attempted to run from God. He is one of only four Old Testament prophets whose ministries were specifically referred to by Christ (Mt 12:41; Lk 11:32). The other three are Elijah (Mt 17:11-12), Elisha (Lk 4:27), and Isaiah (Mt 15:7).

Some have suggested that Jonah was not the author of the book because he is referred to in the third person. This is not a strong argument: Moses, author of the Torah, often used the third person when describing his own actions. Also Isaiah and Daniel sometimes wrote of themselves in the third person. However, since *all* of the Book of Jonah is in the third person some scholars believe this book was written by a prophet other than Jonah soon after the events.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.

Matthew 12: 39-41

This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet. For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.

Luke 11:29, 30, 32

Authenticity

Jesus recognized the historicity of Jonah (Mt 12:41; Lk 11:29-32). He called him a prophet (Mt 12:39). Jesus assented to the miracle of Jonah's recovery from the fish (Mt 12:40) and He based His call to repentance in His day on the validity of Jonah's message of repentance (Mt 12:41; Lk 11:29-32).

Historical Setting

Jeroboam II was the most powerful king of the Northern Kingdom (2 Kgs 14:23-29). Earlier the Assyrians had established supremacy in the Near East and secured tribute from Jehu. However, after crushing the Arameans, the Assyrians suffered a temporary decline because of internal dissension. Israel's Jeroboam was able to expand his nation's territories to their greatest extent since the time of David and Solomon by occupying land that formerly belonged to Aram (northeast toward Damascus and north to Hamath).



Prophetic Setting

So Assyria, then in temporary decline, would awaken like a sleeping giant and devour the Northern Kingdom of Israel as its prey. This

prediction was fulfilled in 722 B.C. when Sargon II carried the Northern Kingdom into captivity (2 Kgs 17). These prophecies of Hosea and Amos may explain Jonah's reluctance to preach in Nineveh: *He feared he would be used to help the enemy that would later destroy his own nation.*

God sent both Hosea and Amos to warn of His impending judgment. Due to Israel's lack of repentance, the nation would fall under God's chosen instrument of wrath, a Gentile nation from the east. Amos warned that God would send Israel "into exile beyond Damascus" (Amos 5:27). Hosea specifically delineated the ravaging captor as Assyria: "Will not Assyria rule over them because they refuse to repent?" (Hosea 11:5). [Parallel to America? See our briefing, "Hosea *Can You See.*"]

Implicit Paradoxes

It seemed strange to Kimchi, a Jew himself, that the Book of Jonah is among the Scriptures, as the only prophecy in it concerns Nineveh, a heathen city, and makes no mention of Israel, which is referred to by every other prophet.

The reason seems to be: a tacit reproof of Israel is intended; a heathen people were ready to repent at the first preaching of the prophet, a stranger to them; but Israel, who boasted of being God's elect, repented not, though warned by their own prophets at all seasons. This was an anticipatory streak of light before the dawn of the full "light to lighten the Gentiles" (Lk 2:32).

Jonah is himself a strange paradox: a prophet of God, and yet a runaway from God: a man drowned, and yet alive: a preacher of repentance, yet one that repines at repentance. Yet Jonah, saved from the jaws of death himself on repentance, was the fittest to give a hope to Nineveh, doomed though it was, of a merciful respite on its repentance. The patience and pity of God stand in striking contrast with the selfishness and hard-heartedness of man.

- 1] Now the word of the LORD came unto Jonah the son of Amittai, saying,
- 2] Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

Nineveh, the "Great" City

The city of Nineveh was located on the east side of the Tigris River, about 550 miles northeast of Samaria. That distance required a journey of more

than a month, if Jonah traveled the normal distance of 15-20 miles a day. The great city was second in size only to Babylon.

- “great city” Jonah 1:2; 3:2; 4:11
- “great wind” 1:4
- “great storm” 1:12
- “greatly feared” 1:16
- “great fish” 1:17
- “greatly displeased” 4:1
- “very [‘greatly’] happy” 4:6

Nineveh was the capital of the Assyrian Empire, which dominated Palestine and much of the ancient world from around 930 to 612 B.C., counterbalanced in the south by Egypt. It was this people who, in 722 B.C., swept down on the Northern Kingdom of Israel. The Assyrians battered down the walls of Samaria, Israel’s capital, and took the people away, resettling them away from the Promised Land.

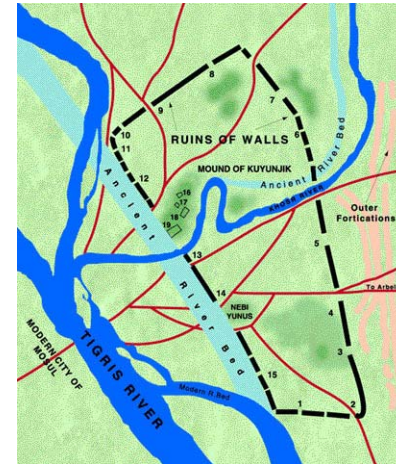
The Bible has much to say about this terrible, warlike pagan nation. Isaiah particularly contains many passages that foretell Assyria’s doom (cf. Isa 10:5-19; 17:12-14; 18:4-6; 30:27-33; 37:21-35; Hos 4-14. (Cf *Hosea Can You See* Briefing Package.) It was destroyed by the Medes and Persians in 612 B.C.

Additional Warnings?

Before Jonah arrived at this seemingly impregnable fortress-city, two plagues had erupted there (in 765 and 759 B.C.) and a total eclipse of the sun occurred on June 15, 763 B.C. These were considered signs of divine anger and may help explain why the Ninevites responded so readily to Jonah’s message, around 759 B.C.

Nineveh: Awesome City

Nineveh means “the residence of Ninus,” that is, Nimrod (Gen 10:11, where the translation ought to be, “*He* (Nimrod) went forth *into Assyria* and builded Nineveh.”) Nineveh was large and, like Babylon, was protected by an outer wall and an inner wall: the inner wall was 50 feet wide and 100 feet high; three chariots abreast raced on top. It had 1200 towers, each 200 ft high. It was 60 miles in circumference and the population of 600,000 was supported by internally grown crops. (See map, next page.)



Nineveh: Awful City!

Nineveh was well known in the ancient Near East for the brutal atrocities it inflicted on its war captives.

The Assyrian king acknowledged that his people’s ways were “evil” and characterized by “violence” (Jonah 3:8), and they were “care-free,” thinking themselves invincible (Zeph 2:15).

The Prophet Nahum also wrote about their crimes (Nah 3:1, 4, 16).

Assyrian Worship

This city was also known for its idolatry; it had temples dedicated to the gods Nabu, Asshur, Adad, and Dagon, the fish god—the Mitre is a pagan symbol even today (an “ichthus” on your car is not the witness God is seeking...)

- 3] But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

Tarshish

Motivated by *patriotic duty that clouded religious obligation*, and knowing God’s forgiving mercy (cf. 4:2), Jonah shirked his responsibility. Instead of traveling northeast he fled by sea in the opposite direction. He boarded a ship at Joppa (modern Jaffa) on Israel’s coast, about 35 miles (2-3 day’s journey) from Samaria and about the same distance from Jerusalem. It was the seaport nearest to the central part of Palestine, and, in ancient times, one of the few places along the eastern coastline of the Mediterranean Sea where a port could be established (cf. 1 Kgs 5:9; 2 Chr 2:16).

Tarshish was a distant port from which silver, iron, tin, lead, ivory, monkeys and peacocks were brought to Israel (1 Kgs 10:22; Jer 10:9; Ezek 27:12). From Akkadian, *rašašu*, “to be smelted.”

“Beyond the Pillars of Hercules”: beyond the Mediterranean... (Herodotus 4:152). Tarshish had strong ships capable of long voyages (Isa 60:9).

“Ships of Tarshish”

The large Phoenician ships conducting trade with remote islands become an idiom for all such sea-going vessels, rather than simply a denotative place name... (2 Chr 20:36f; Isa 23:1-14; 1 Kgs 10:22; 22:49).

A proof of the power of YHWH, He breaks the ships of Tarshish with an east wind (Ps 48:7). They are among the lofty objects of power which the terror of the Lord would overtake (Isa 2:16). They were the caravans that bore the merchandise of the “mistress of the sea” (Ezek 27:25). In ships of Tarshish the prophet sees the exiles borne in crowds to Jerusalem (Isa 60:9).

Jonah attempted to go *as far as conceivable in the opposite direction*. [Commonly associated with Tartessus, ancient town of the Guadalquivir River valley in southwestern Spain; it prospered from trade with the Phoenicians and Carthaginians but was probably destroyed by the latter about 500 B.C. The exact site of the town is not known, but archaeological evidence suggests it may have been near present-day Seville.]

However, Tarshish was an island (over one-year distant) which was, among other things, a key source of tin. “Britannia metal” was an alloy composed approximately of 93% tin, 5% antimony, and 2% copper, used for making various utensils, including teapots, jugs, drinking vessels, candlesticks and urns, and for official maces. Similar in color to pewter, “britannia metal” is harder, stronger, and easier to work than other tin alloys. Global commerce from Britain was confirmed by archaeological discoveries at Stonehenge (1500 B.C.): Tin was exported to Europe in large quantities from Cornwall, England, during the Roman period.

- 4] But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.
- 5] Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

The principal person in the narrative is God, not Jonah. To accomplish His purposes, God sovereignly controlled various events recorded in the book, overcame Jonah’s rebellion, and opened the Ninevites’ hearts. Here He miraculously altered the direction of His servant’s itinerary.

The seasoned mariners were afraid...it was not a “normal” storm. [Cf. Acts 27...] Jonah was complacent and insensitive. Sleep is not necessary proof of innocence; it may be the fruit of carnal security and a seared conscience. [How different was Jesus’ sleep on the Sea of Galilee! (Mk 4:37-39).]

- 6] So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.
- 7] And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

A pagan ship captain had to call Jonah to prayer!

Casting Lots: Proverbs 16:33

- Sin of Achan Josh 7:16
- Division of Land Josh 15:1
- Assigning inheritances Num 26:55; 34:13
- Selecting men for expedition Judg 1:1; 20:10
- Electing a king 1 Sam 10:20
- Jonathan’s trespass 1 Sam 14:36f
- Matthias Acts 1:26
- Goats Lev 16:8
- Cities of Refuge 1 Chr 5:24
- [Urim & Thummim] Ex 28:30

(No examples after Pentecost...)

- 8] Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?
- 9] And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land*.

The sailors’ barrage of five questions:

“God ... which ... made the sea”: appropriately expressed, as accounting for the tempest sent on the *sea*. The heathen had distinct gods for the “heaven,” the “sea,” and the “land.” Jehovah is the one and only true God of all alike.

Though disobedient to God, Jonah at least knew what He is like. Jonah said that God is the Lord, the covenant-making and covenant-keeping

God of Israel, the God of heaven, the one true Sovereign, the Creator, the One who made the sea and the land in contrast with the sailors' many false gods (cf. Jonah 1:5). The sailors clearly acknowledged this fact in their subsequent question (Jonah 1:11).

- 10] Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.
- 11] Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

“What have you done?” was more an exclamation of horror at Jonah’s disobedience than a question of inquiry. The pagan sailors seemed to grasp the seriousness of his disobedience more than the prophet did! It may seem strange that Jonah claimed to worship his God when he did not obey Him. [*How often this applies to us!...*]

- 12] And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.
- 13] Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

“...cast me ... into the sea”: Here Jonah is a type of Messiah, the one man who offered Himself to die in order to allay the stormy flood of God’s wrath (compare Ps 69:1, 2), which otherwise must have engulfed all other men. [*So Caiaphas by the Spirit declared it expedient that one man should die, and that the whole nation should not perish (Jn 11:50).*] Jonah also is a specimen of true repentance, which leads the penitent to “accept the punishment of his iniquity” (Lev 26:41, 43), and to be more indignant at his sin than at his suffering. The men on the ship tried again to get back to land, but the sailors’ meager efforts brought no relief. In fact, the storm intensified. [*How often do we simply try to “row harder... ”?*]

“Rowing Harder”

Our best efforts are “used menstrual cloths” (Isa 64:6). We must not walk after the flesh (Rom 8:3,4) but by the Spirit (Titus 3:5; Rom 4:5); “Yet saved as by fire” (1 Cor 3:15); Cf. Lot (2 Pet 2:7,8).

- 14] Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, and said, We beseech thee, let us not perish for this man’s life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

The sailors feared they would be held accountable for murder. This contrasts sharply with Jonah’s lack of compassion for the Ninevites (cf. 4:1-2). Yet those Gentiles, not having the Law of God, instinctively recognized the worth of a human life and pleaded for His mercy on them for killing an innocent man. By their words the sailors were acknowledging His divine sovereignty and providence in the storm (1:4) and in the casting of the lots (v. 7).

“...innocent blood” (compare to Deut 21:8): Pontius Pilate washed his hands and confessed Christ’s *innocence*, “I am innocent of the blood of this *just* person.” But whereas Jonah the victim was guilty and the sailors innocent, Christ our sacrificial victim was innocent and Pontius Pilate and all of us were guilty. [But by *imputation* of our guilt to Him and His righteousness to us, the spotless Antitype exactly corresponds to the guilty type.]

- 15] So they took up Jonah, and cast him forth into the sea: and the sea ceased from raging.
- 16] Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

“sea ceased ... raging”: So too at Jesus’ word (Lk 8:24). God spares the prayerful penitent, a truth illustrated now in the case of the sailors, presently in that of Jonah, and thirdly, in that of Nineveh. The sudden calm was an answer to the sailors’ prayers (v. 5). Utterly amazed at the sudden calm, they offered a sacrifice in praise to the Lord, (Israel’s God) and promised (made vows) to continue their praise. Again the sailors are seen in contrast with their former passenger. Whereas Jonah was disobedient to God, they were making vows and praising Him!

- 17] Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

“three days and three nights”: Jesus Himself attests to this reality as a prophecy of His own endurance on our behalf... (Mt 12:40).

דָּג	dag	fish (not a whale?)
κῆτος	kētōs	large sea creature [Both LXX and NT quotes]

Ten Miracles

- Storm
- Selection of Jonah as guilty

- Sudden subsiding of the storm
- Great fish: (+ right time and place!)
- Preservation of Jonah
- Ejection—safe & sound—on dry land
- Repentance of the entire city of Nineveh
- The Gourd
- The Worm(s)
- East Wind
- Take the miracles out of the Bible: nothing will be left!

Some Lessons

- How do we really know we are in the will of God?
- In what ways are we without excuse?
- Why do we encounter trials?

Why do Christians have Trials?

- To glorify God Dan 3:16-18, 24-25
- Discipline for known sin Heb 12:5f; James 4:17; Rom 14:23; 1 John 1:9
- To prevent us from falling into sin 1 Pet 4:1-2
- To keep us from Pride. 2 Cor 12:7-10
- To build faith 1 Pet 1:6-7
- To cause growth Rom 5:3-5
- To teach obedience and discipline Acts 9:15f; Phil 4:11f
- To equip us to comfort others 2 Cor 1:3-4
- To prove the reality of Christ in us 2 Cor 4:7-11
- For testimony to the angels Job 1:8; Eph 3:8-11; 1 Pet 1:12

—Hal Lindsey, *Combat Faith*

Study Questions

(For the diligent student.)

- 1) Name two prophets that came out of Galilee.
- 2) Name four prophets specifically referenced by Jesus Christ in the New Testament.
- 3) List three aspects of Jonah's ministry specifically referenced by Jesus Christ.

- 4) Name five prophets that addressed the idolatries of the Northern Kingdom.
- 5) Where was Tarshish? (Justify your answer.)
- 6) Why did Jonah attempt to run from God's assignment?
- 7) What made Nineveh unique and relevant in ancient history?

Discussion Questions

("Where two people agree, one is redundant.")

- 1) Why did God send the Jewish prophet to a Gentile nation?
- 2) In what ways was Jonah a *type* of the Messiah?
- 3) What parallels do you see between the predicament of Nineveh and America? What might this portend for America's future?
- 4) Do you really believe the story of Jonah? Why?
- 5) Contrast worship and obedience in our own lives.
- 6) What are the main *personal* lessons from Jonah 1?

Candidate Research Projects

(For the truly dedicated.)

- 1) Review the rise, fall, and rediscovery of Nineveh.
- 2) What role will Assyria play in end-time prophecy?

Preparation for the Next Session:

Read Jonah Chapter 2. (Also, Psalm 139.)

Jonah

Chapter 2

Hard to Swallow?

Is the Book of Jonah mythical, like *The Iliad*, *Moby Dick*, or *Robinson Crusoe*? Is it allegorical, talking about Jews, in a sea of nations? Or is it historical?

Books that Satan Hates

- Genesis: The Incarnation of Christ.
- Jonah: The Resurrection of Christ.
- Daniel: The Second Coming of Christ.

Authenticity

- Jesus recognized the historicity of Jonah (Mt 12:41; Lk 11:29-32).
 - He called him a prophet (Mt 12:39).
 - He assented to the miracle of Jonah’s recovery from the fish (Mt 12:40).
 - He based His call to repentance in His day on the validity of Jonah’s message of repentance (Mt 12:41; Lk 11:29-32)
- Specific objections will also be dealt with as we review the text.

Various Reports

- Feb 1891: James Bartley, a whaler on *Star of the East*, near Falkland Islands was lost chasing a sperm whale. The crew caught and killed the whale, to find Bartley inside, unconscious, and alive. He recovered in three weeks, resumed his duties, but his skin was bleached white like parchment...

M. DeParville, ed. *Journal Des Debats*

- An English sailor fell overboard and was swallowed by a fish. A day or two later the fish was seen floating on the surface of the water, and was taken ashore. When it was opened up, the sailors found their shipmate alive. He survived the experience, but his skin had turned a chalky white and remained so for the rest of his life. (Dr. Rimmer talked with him and learned the details of his experience.)

Harry Rimmer, *The Harmony of Science and the Scripture*

Naval Submarines

The first nuclear-powered submarine, the *USS Nautilus*, was launched in 1954 and commissioned the following year. In a trial run conducted in 1955, the *Nautilus* sailed totally submerged from New London, CT, to San Juan, Puerto Rico, a distance of 1350 mi in 84 hours. Its cruising speed submerged was more than 20 knots. Early in August 1958 the *Nautilus* made the first undersea transit of the North Pole, cruising under the polar ice pack from Point Barrow, Alaska, to a point between Spitsbergen, Norway, and Greenland. *If the US Navy can, couldn't the God of the Universe have "prepared a great fish" to do likewise?*

[Today: Ballistic missile subs carry a crew of 163 undersea for months at a time, traveling 400,000 miles without refueling...]

- 1] Then Jonah prayed unto the LORD his God out of the fish’s belly,
- 2] And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

“Hell”

- Used 53 times: 32 times in the Old Testament and 21 in the New.
- שְׁאוֹל *Sheol* (Hebrew)
Ἅδης *Hades* (Greek)
γέεννα *Gehenna*
(11 of 12 by the Lord Himself)

שְׁאוֹל *Sheol*

- Not the “grave” (which is the destination of the body)
- The location of departed souls; the abode of the dead (both good and bad)
- 1st occurrence is in Gen 37:35: Jacob assumes that his son was still conscious after death and he would be united with him. The word could not mean “grave” because Joseph was supposedly devoured by an animal. He was still his son; still retained his identity
 - “go down”: implies geocentric metaphor.
- Grave: *kever*, opposite, not synonymous (Isa 14:19).
- LXX: *Sheol* is never translated *mneema*; always *hades*.
- Always contrasted, never equated (Ps 16:8-11).
- *Sheol*: “Under the earth,” “underworld” “lower parts of the earth.” (Ps 63:9; Isa 14:9; 44:23; Ezek 26:20; 31:14,16,18; 32:18,24.)
 - sepulchres were above the earth or in caves.
- Opposite of heaven (Ps 139:8).

שְׁאוֹל *Sheol* vs. קֶבֶר *Kever*

- Verb *kebar* (to bury) never used of *Sheol* (Gen 23:4,6,9,19,20; 49:30, 31, etc.)
- *Kever* can be pluralized; *sheol* is never pluralized.
- A grave is located at a specific site; *sheol* is never localized; accessible at death no matter where death takes place. No grave is necessary to go to *Sheol*.
- One can purchase or sell a grave; *Sheol* is never spoken of as being purchased or sold (Gen 23:4-20).
- You can own a grave as personal property; nowhere is *Sheol* owned by man (Gen 23:4-20).
- Bodies are unconscious in the grave; those in *Sheol* are conscious (Isa 14:4-7; 44:23; Ezek 31:16; 32:21; Lk 16:19ff).

ᾍδης *Hades*

- Classic Greek: Hades or Pluto, the god of the lower regions; Orcus, the netherworld, the realm of the dead.
- Biblical Greek: the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits (idiomatically, a geocentric concept).

γέεννα *Gehenna*

- This was originally the Valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned;
- The “lake of fire” that is the ultimate destiny of the unsaved temporarily held in Hades or *Sheol*.
- Topologically, the opposite of Hades: in the outer darkness (Mt 8:12; 22:13; 25:30).

There’s only one who has returned from the grave: He alone “has the floor.” But here is one of the few reliable passages on this subject. Notice that this is *not* a parable: these are real historical characters with names:

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth

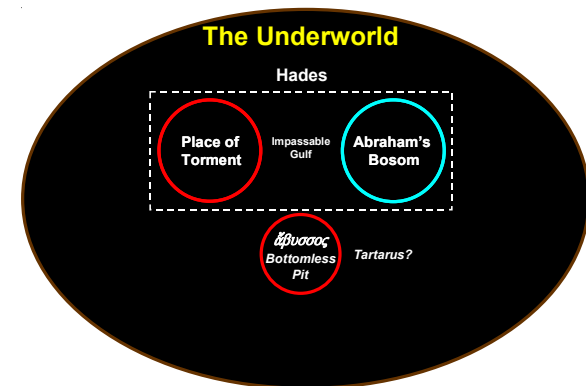
Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Luke 16:29-31

[It is interesting that one named Lazarus *did* come back from the dead. . .]

The Underworld: Some Insights

- The man in Hades was fully conscious: memory; speaking; pain; desires.
- His eternal destiny was irrevocably fixed
- He knew that what he was experiencing was fair and just. He also knew what his brothers needed to do to avoid his own fate: *repent*
- (He was not yet in Hell, but only Hades.)



This is the OT picture. After the Cross, Jesus came, declared His victory and took those in “Abraham’s Bosom” with Him (Mt 27).

- 3] For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.
- 4] Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

As the currents of the Mediterranean swirled about Jonah, he knew that God controls the waves and breakers (Jonah called them “Thy”; cf. Ps 88:7). It was no mere chance, but *the hand of God* which sent them. Compare Job’s similar recognition of God’s hand in calamities (Job 1:21; 2:10) and David’s (2 Sam 16:5–11).

Jonah’s prayer incorporates many phrases and figures of speech from the Psalms (3:8; 18:4-6, 7, 15; 30:2; 31:6, 22; 39:9; 42:7; 69:1, 2; 116:17, 18; 120:1; 142:3;). Jonah was a man who knew God’s Word

A Man of the Word

- Jonah 2:2 Psalm 120:1
- Jonah 2:3 Psalm 42:7
- Jonah 2:4 Psalm 31:22
- Jonah 2:5 Psalm 69:1
- Jonah 2:7 Psalm 142:3; 18:6
- Jonah 2:8 Psalm 31:6;
- Jonah 2:9 Psalm 116:17, 18, 3:8

- 5] The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.
- 6] I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

“...bottoms of ... mountains”: Their *extremities* where they *terminate* in the hidden depths of the sea. Compare Ps 18:7, “the foundations of the hills” (Ps 18:15).

שחת *shachath* corruption: or, the pit. Cf. Korah’s rebellion (Num 16:31-35). Hezekiah seems to have incorporated Jonah’s very words in his prayer (Isa 38:17), just as Jonah appropriated the language of the Psalms.

Jonah’s “Downers”

- Down to Joppa;
- Down into the ship;
- Down into the sides of the ship;
- Down into the fish’s gullet;

- Down to the “Bottoms of the mountains”;
- Down to *Sheol*...

- 7] When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.
- 8] They that observe lying vanities forsake their own mercy.
- 9] But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

“...observe lying vanities”: Regard or reverence idols, powerless to save (Ps 31:6). We become like the gods we worship (Ps 135:18).

- 10] And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

Questions

- Why was Jonah reluctant?
- What personal lessons can we learn from this account?
- Who is the key person in the narrative?
- What can we learn from *him*?
- What is the purpose of prayer?

Study Questions

(For the diligent student.)

- 1) How do we know the famous story of Jonah and the “whale” is true?
- 2) Why do some scholars believe that Jonah actually died and was resurrected?
- 3) Describe at least five distinctions between *Sheol* (or Hades) and the grave.
- 4) How does *Gehenna* differ from *Hades* (or *Sheol*)? How are they topologically opposites?
- 5) Where do we learn the most about what happens when we die? (References?)
- 6) How was the worship of Dagon among the Ninevites relevant the narrative?
- 7) What does Jonah’s prayer reveal about his (change of) attitude?

- 8) Who is the key person in this narrative?
- 9) List six miracles that have occurred so far in this narrative.

Discussion Questions

("Where two people agree, one is redundant.")

- 1) How is the current US Navy submarine technology relevant to the Book of Jonah? Or is it?
- 2) Is the Rich Man still waiting for his "fingertip of water" today?
- 3) Did Jonah really die in the fish? (Why?)
- 4) How does prayer change things?
- 5) List (as many as you can) reasons that Christians have trials. Add examples from your own experience.

Candidate Research Projects (For the truly dedicated.)

- 1) Compile modern reports of events involving people surviving after being swallowed by large aquatic creatures (fish or whales).

Preparation for the Next Session:

Read Jonah Chapter 3.

Jonah

Chapter 3: The Mission to Nineveh

Nineveh

- Capital of the Assyrian Empire under Sennecherib;
- Dominated the ancient world (930 to 612 B.C.); it was conquered and eliminated the Northern Kingdom of Israel in 722 B.C.;
- Doom foretold (Isa 10:5-19; 17:12-14; 18:4-6; 30:27-33; 37:21-35; Hosea 4 -14); destroyed by Medes and Persians 612 B.C.

- 1] And the word of the LORD came unto Jonah the second time, saying,

Abraham denied Sarah	Gen12:15; (2X) Gen20:2;
Moses murdered a man	Ex2:12;
David: adultery & murder	2 Sam 11:4,15;
Peter denied Christ	Mt 26:74;
Mark abandoned Paul & Barnabas	Acts 13:13.

The God of the Second Chance. Israel also:

Called the second time	Isa 11:11f; 61:5f; Rom 11:15;
	Ezek 36:24f;
Deposited in their own land	Zech 8: 20-23;
Called to the Gentiles	Gen 12:3; Isa 43:10f; Ex 19:5-6;
(Both Peter and Jonah called from Joppa)	
Failure; consequences	Deut 28:64, 65;
Preserved Supernaturally	Deut 30:1-5;

- 2] Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

Initially [1:2] "arise": "*cry* against it." vs. (before his resurrection).
Now [3:2] "arise": "*preach* unto it." (after his resurrection).

Grace, through His death: Gal 2:21; 3:10, 13, 17, 18.

Three times Nineveh is described as a *great city* (1:2; 3:2; 4:11; cf. "very large city," 3:3). As noted earlier, the city was surrounded by an inner wall and an outer wall: The huge inner wall (50 feet wide and 100 feet high) was about eight miles in circumference while the outer wall encompassed fields and smaller towns (viz., Rehoboth Ir, Calah, and Resen; cf. Gen. 10:11-12). The words "great city" probably included the city of Nineveh proper and its administrative environs. Jonah was to travel those 550 miles to *Nineveh* and preach...

- 3] So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

"Three Days": For 600 years, Jonah was "just a fish story"; until Mt 12:39-40 (Cf. Mk 8:31; Mt 27:63; 1 Cor 15:4; Jon 1:17). Sabbaths: Lev 23. Evening and morning, *erev* and *boker* (Gen 1:4, 5, 8, 13, 19...).

- 4] And Jonah began to enter into the city a day's journey, and he cried, and said, "Yet forty days, and Nineveh shall be overthrown!"

40 Days (Testing; Probation)

- The Flood Gen 7:17
- Moses on the Mount Ex24:18
- Wanderings (40 years) Num 14f
- Elijah: flight to Horeb 1 Kgs 19:8
- Temptation of Christ Mt 4:2
- *Yours!* 1 Thess 5:6-9; Heb 9:27; Jn 5:24

5] So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

Outward symbols of inward contrition and humiliation: they fasted (cf. 1 Sam 7:6; 2 Sam 1:12; Neh 1:4; Zech 7:5); and put on sackcloth (cf. Gen 37:34; 1 Kgs 21:27; Neh 9:1; Est 4:1-4; Lam 2:10; Dan 9:3; Joel 1:8).

- Jonah was a *sign* to the Ninevites:
- They worshipped Dagon, the fish god; *oannes*; (with an “I,” Jonah in N.T.)
- Assyrian mound, *Nebi Yunas* = “Prophet Jonah,” found by Botta, an archaeologist; connects with Jonah and Nineveh; he also discovered the walls of the old city!

- 6] For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.
- 7] And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:
- 8] But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.
- 9] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

The king repented on “speculation!” Wow. Contrast this with the Israelites: they claimed to be God’s people; many (of their own) prophets were ignored; they *didn’t* repent.

Pagan people; this prophet was a stranger; they *did* repent!

10] And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

נָחַם *nacham*: to sigh, groan; thus: lament, grieve, pity. Can God repent? [Repentance(OT): 40X!]

Ten Miracles

- Storm
- Selection of Jonah as guilty
- Sudden subsiding of the storm
- Great fish: (+ right time and place!)
- Preservation of Jonah
- Ejection—safe & sound—on dry land
- Repentance of the entire city of Nineveh
- The Gourd
- The Worm(s)
- East Wind

Addenda:

The Northern Kingdom Their Predicament God’s Solution (Hosea 4 - 14)

*It was the best of times and
it was the worst of times.*

—Charles Dickens, *A Tale of Two Cities*

- Their standing army had recovered all of the territory previously lost;
- They enjoyed unparalleled *material* prosperity...
“It was the best of times...”

God’s Indictment

- They had exchanged their loyalty to their heritage for idol worship
- Results: the lowest ebb of immorality:
 - Social injustice
 - Violent crime
 - Religious hypocrisy
 - Political rebellion
 - Selfish arrogance
 - Spiritual ingratitude

Hosea’s Message

Although a loving and caring God had provided their abundance and prosperity; their sin, disloyalty and abandonment of Him will force Him

to vindicate His justice with judgment. Thus, *God is going to use their enemies as His instrument of judgment.* Shortly they will be history.

American Parallels?

- We murder babies that are socially inconvenient;
- Homosexuality is just an “alternative lifestyle”;
- We change marriage partners like a fashion statement;
- We have abandoned the sanctity of commitments in all of our relationships;
- God rebuked Israel for their brutality, murder, and warfare;
- We have had Waco and Columbine High School;
- New York City has recorded more crimes than England, Scotland, Wales, Ireland, Switzerland, Spain, Sweden, the Netherlands, Norway, and Denmark, combined!

Index of Leading Cultural Indicators

Over the last 30 years:

- 560% increase in violent crime
- 400% increase in illegitimate births
- 400% increase in the divorce rate
- 300% increase in single-parent homes
- 200% increase in teenage suicides
- 75% drop in SAT scores

— Heritage Foundation, 1993

Each Day in America

- 2,795 teen pregnancies
- 1,106 teen abortions
- 4,219 teenagers contract a sexually transmitted disease
- Every 64 seconds a baby is born to a teenage mother; 5 minutes later, a baby will have been born to a teenager *who already has a child.* Ten hours later, 560 babies will have been born to teenagers . . .

The New Restrictions

- Creationism cannot be taught because it requires a belief in God.
- Morality cannot be taught because it requires reference to the Bible.
- Traditional history cannot be taught because it speaks of the important place of God and our religious values throughout the entire record of human affairs.

A Measure of Distress

Every man did that which was right in his own eyes...

Deut 12:8; Judg 17:6; 21:25; Prov 12:15; Prov 21:2

= Absolutely no fear of God.

I tremble for my country when I reflect that God is just; and that His justice cannot sleep forever.

— Thomas Jefferson, 1781

The Cycle of Nations

“from bondage to spiritual faith;
from spiritual faith to great courage;
from courage to liberty;
from liberty to abundance;
from abundance to complacency;
from complacency to apathy;
from apathy to dependency;
from dependence back again into bondage.”

— Alexander Tyler, 1750

America’s Only Hope

The only hope for America is a grass roots revival...

Robert Bork, *Slouching Towards Gomorrah*

2 Chronicles 7:14

If my people, who are called by my name, shall humble themselves; and pray; and seek my face, and turn from their wicked way then will I hear from heaven and will forgive their sin, and will heal their land.

A Provocative Insight

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Isaiah 55:11

Next Time

- Why didn’t this book end with chapter 3?
- Because God’s objective for *you (and me) hasn’t been accomplished yet...*

Study Questions

(For the diligent student.)

- 1) Name six people that could testify of our God being the “God of the Second Chance.”
- 2) List the parallels of the story of Jonah and the story of Israel.
- 3) In what ways was the story of Nineveh a *rebuke* to Israel?
- 4) Contrast the response of Nineveh to Jonah’s message with that of the Northern Kingdom of Israel to Hosea’s.

Discussion Questions

(“Where two people agree, one is redundant.”)

- 1) What made the repentance of the king of Nineveh so unique?
- 2) In what ways was the predicament of the Northern Kingdom of Israel a parallel to America? In what ways was Nineveh?
- 3) Where is America in the “cycle of nations”?
- 4) In what ways did *Hosea’s* message bear fruit? (Cf. Isaiah 55:11)

Candidate Research Projects

(For the truly dedicated.)

- 1) Explore the role of “40” (days, years, etc.) in the Bible. What justifiable conclusions can you draw?
- 2) Review any (or several) of the classic studies of the life cycle of nations. (Cf. Toynbee; Jim Black, *When Nations Die*; Alexander Tyler, et al.)

Preparation for the Next Session:

Read Jonah Chapter 4, and explain why it is included in the Bible.

Jonah

Chapter 4: The Vine, Worm, and East Wind

Why is this chapter here? Because God’s purpose (for you and I) hasn’t been accomplished yet...

- 1] But it displeased Jonah exceedingly, and he was very angry.
- 2] And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.
- 3] Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.
- 4] Then said the LORD, Doest thou well to be angry?
- 5] So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.
- 6] And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

Guaranteed depression: remove yourself from the people...

“Gourd”: *Palma Christi*, Castor bean plant (*Ricimum communis*); it has huge leaves (8-10 ft); grows in India, Middle East, and Africa, and very quickly; 12-18"/day. Symbolic; used of salvation (1 Kgs 7:24; used in the Temple).

- 7] But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.
- 8] And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

Worm(s); (could be plural).

- 9] And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death.

Why was Jonah angry? God’s attitude, Mt 18:23-25 vs. our heart, Jer 17:9.

- 10] Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:
- 11] And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

Heart for *missions*; 120,000 children... [Cf. Gen 18: not one righteous...]

Gourd = comforts of home. **“Come out of your gourd” for God!**

Genesis 18:17-33 The Three Visitors

Abraham recognized Them:

- Abraham hurried to them v.2
 - He hurried back to the tent v.6
 - He ran to the herd v.7
 - His servant hurried v.7
- Abraham bowed low before them v.2
- He got water to wash their feet v.4
- He served them
 - freshly baked bread v.6
 - a choice calf v.7
 - curds and milk v.8
- He stood while they were eating v.8; cf. vv.1-2

All this suggests that he perceived who his visitors were.

- 17] And the LORD said, Shall I hide from Abraham that thing which I do;
18] Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
19] For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Amos 3:7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

- 20] And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
21] I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.
22] And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.
23] And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?
24] Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

A very important principle is laid down here. [Abraham intercedes for the righteous—including Lot.]

- 25] That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?
26] And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.
27] And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:
28] Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of five*? And he said, If I find there forty and five, I will not destroy *it*.
29] And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.
30] And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.
31] And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.
32] And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

A very important principle: *The two angels will spend an entire chapter (Gen 19) getting Lot out of there before they can accomplish their assigned mission!* [What does this imply regarding the church and the Tribulation?]

- 33] And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Subsequent History

- In 722 B.C., the next generation (~37 years later) destroyed Israel (the Northern Kingdom);
- Nahum: sent to Judah (the Southern Kingdom);
 - 185,000 Assyrians slaughtered; Senecherib never tries again;
- in 612 B.C. Assyria falls to a coalition Medes, Scythians, and Babylon...

Types

- Messianic (Mt 12:40);
- National (Israel:
 - 1) Great Missionary Book of the OT (read at Yom Kippur).
 - 2) Chosen of God (Deut 14:2; Ezek 20:3)
 - 3) Commission (Isa 43:10-12; 44:8)
 - 4) Disobedient to Will of God (Ex 32:1-4; Jdg 2:11f; Ezek 6:1f; Mk 7:6f)
 - 5) Found among Gentiles (Deut 4:27; Ezek 12:15)
 - 6) Heathen come to know God (Rom 11:11)
 - 7) Miraculously preserved (Hos 3:3; Jer 30:11; 31:35f; Deut 28:58f)

8) Prayer (Deut 4:29)

9) Promises (Jer 16:14f; 23:7f; 33:25f; Ezek 28:25f)

- The most practical of all...

Jonah = Type of Us

- Backslidden;
- *Yet*, Resurrected;
- *Then* Fruitful.

How is God Preparing You?

- Blessing you with good things you don't deserve?
- Taking from you things which would limit your perspective?
- Allowing you to go through windstorms which show you where your heart is?
- Is it time to "get out of your gourd" for God?

Study Questions

(For the diligent student.)

- 1) What was wrong with Jonah's attitude throughout this book?
- 2) What are the main lessons of the "gourd," the worm(s), and the east wind?
- 3) Did God love the Ninevites? (How do we know?) Why did He pronounce judgment upon them?
- 4) Why was this chapter included in the Book of Jonah?

Discussion Questions

("Where two people agree, one is redundant.")

- 1) Did God scold Jonah for his bad attitude? Why? How did God deal with it?
- 2) Are there "gourds, worms, and the east wind(s)" in our own personal lives? How do we deal with *them*?
- 3) What are the eschatological implications of the removal of Lot prior to the judgment on Sodom and Gomorrah?

Candidate Research Projects

(For the truly dedicated.)

- 1) Compile a list of comparable examples of "gourds," the worms, and the east wind(s), elsewhere in the Bible. (Answer the "so what" question for each.)

Preparation for the Next Session:

Read the Book of Nahum and contrast it with Book of Jonah.

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About The Cover Design

(on the tape cassette volumes)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



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