

1/17/16

Jonah 1-2

We have looked at an introduction to the book of Jonah, which has prepared us to better understand the book through the verse by verse exposition.

The book stands on its own merit as literal and historical and confirmed by Jesus, for he pointed to Jonah as being in the belly of a great fish, a sign of His resurrection and to his preaching at Nineveh.

1:1-3 The commission and disobedience of Jonah.

1:1 The revelation of God to Jonah.

- 1) The word of the Lord came, as Divine revelation.
- 2) Jonah was the son of Amittai “Amittay”, means “my truth”, the family name indicating integrity and character.
 - a) This is confirmed as well as the location his home, Gath-Hepher. ”, which means winepress of digging.. 2Kings 14:25
 - b) Three miles north of Nazareth of Galilee, yet the Pharisees said not prophet came from there. Jn. 7:52
 - c) The text is about the prophesy through Jonah to the Jeroboam II that God was going to restore the land from the

entrance of Hamath to the Sea of the Arabah would be restored.

- 3) This makes Jonah as much a historical person as Jeroboam II.

1:2 The destination of God for Jonah.

- 1) The command was not a suggestion, “Arise and go”.
 - * The Great commission. Matt. 28:19-20
- 2) Nineveh was that great city about 500 miles north-east.
 - b. Fourteen times the word great “gadowl” appears in Jonah.
 - 1)) Six times for major importance of the city, nobles or leaders. Jonah 1:2; 3:2, 3, 5, 7; 4:11
 - 2) Eight times it is used to mean large in size or extent. Jonah 1:4 (2x’s), 10, 12, 16, 17; 4:1, 6
 - b) Founded by Nimrod. Gen. 10:11
 - c) There was the city proper and four large district cities around it.
 - d) There was an inner and outer wall 60 miles around 100 feet high, wide enough for three chariots driven side by side, with 200 feet towers to protect the city.
 - e) The city had a population of 120,000 infant, up to one million plus.
 - f) The time to across the city was three day journey. Jonah 3:3

- 3) Jonah was to cry against the wickedness that had come up before God.
- a) Fertility rights and sexual practices.
 - b) Child sacrifice to Molech.
 - c) Cruelty in warfare, skinning people alive, tearing them apart with horses, leading the away with hooks in their lips.
 - 1)) The word wickedness appears nine times, seven times it means, “trouble, disagreeable, unpleasant”, synonymous with disaster, misery, difficulty or harm. Jonah 1:2, 7, 8; 3:10; 4:1, 2, 6
 - 2)) Two times it means “evil”. Jonah 3:8, 10

- 1:3** The rebellion against God by Jonah.
- 1) “But Jonah” marks the contrast of his commission, disobedience.
 - 2) Tarshish is believed to be Spain, about 2,000 miles west, believed to be Tartessus, a Phoenician colony in Spain near the Straits of Gibraltar.
 - 3) The expression “from the presence of the Lord” means Jonah was running away from where God wanted him to go, Nineveh, not that he could go somewhere where God was not present, God was Omnipresent.

- 4) He went down away from God’s will, but he pay your own fare, costing him dearly, as it does to us. vs. 3, 5
- 5) The city of Joppa was on the Mediterranean, where the timber for the temple was received from Hiram during Solomon’s reign. 2Chron. 2:16
- 6) The same place where Peter received the vision of unclean beast and told to go to the house of Cornelius. Acts 10

1:4-14 The tempestuous storm, the mariners and Jonah.

- 1:4** The supernatural storm.
- 1) The word “But” marks the sharp contrast of God’s disapproval the disobedience of Jonah on his way to Tarshish.
 - 2) So He sent out “tuwl”, Literally “hurled” a might wind divinely that resulted in the tremendous storm.
 - 3) So severe that the boat began to break up.
 - * God was pursuing His prophet in his disobedience.
- 1:5** The response of the sailors.
- 1) The sailors became afraid, though they were well experienced Phoenician, but they understood their danger.
 - 2) They cried out to each man’s god, being Gentile idolaters.

- 3) They threw the cargo over as a last resort to keep the ship afloat.
- 4) But Jonah was fast asleep on the lower deck.
 - * Can a believer sleep peacefully, while in disobedience and running from God? Yes!

1:6 The captain sought the help of Jonah.

- 1) He was concerned and astonished that Jonah would be sleeping, rebuking him, “What do you mean, sleeper.”
- 2) He commanded Jonah to arise and call on his God, so they not perish.
 - * Same command God gave Jonah, perhaps reminding him. Jonah 1:1
- 3) He pleads with Jonah to call on his God.
 - * You know it is bad when the captain comes and asks for your help!

1:7 The sailors cast lots to find the culprit behind the storm.

- 1) The pagans cast lots to determine their fate and guidance.
- 2) God intervened and directed the lot to Jonah. Prov. 16:33

1:8-9 The sailors pleaded with Jonah to answers some questions.

- 1) Who caused this trouble? vs. 8
- 2) What was his occupation? vs. 8

- 3) Where he came from? vs. 8
- 4) What country he came from? vs. 8
- 5) Who were his people? vs. 8
- 6) Jonah replied, I am a Hebrew. vs. 9
- 7) Jonah said he feared the LORD, the God of heaven, Creator of sea and land. vs. 9

1:10 The response of the sailors.

- 1) They were exceedingly afraid.
 - * The history of the Exodus of Israel, the conquest of the land, King David and Solomon were well known.
- 2) Why have you done this?
 - a) They knew Jonah was fleeing from the LORD by his own words.
 - b) The unbeliever has a higher expectation of the believer and is shocked when sees him fail. Ex. 3-12
 - c) Abimelech and Abraham. Gen. 20

1:11 The sailors ask Jonah the remedy for the calming the storm.

- * The water was becoming more powerful and destructive!

1:12 The rebellious prophet Jonah informs them of the remedy, to cast him overboard.

- 1) He is ready to die for his disobedience because his hate for Nineveh was greater than his openness to the love of God.

- a) Notice Jonah never thought of taking his life by suicide and if he really wanted to die, why did he later call for God to save him from the belly of the great fish.
 - b) He will also pray for God kill him.
Jonah 4:3
 - c) Elijah also prayed that God kill him, but God never answers a prayer for death because it's not a prayer, but selfish self-pity.
 - d) No Christian has the right or freedom to take their life!
- 2) Jonah stated the storm was due to him.

1:13-14 The reluctance of the mariners.

- 1) They rowed harder to control ship to no avail. vs. 13
* The sea worsened!
- 2) They cried out to Yahweh and prayed. vs. 14
 - a) Don't let us perish.
 - b) Don't charge us with innocent blood.
 - c) You have brought this storm on us sovereignly.

1:15-16 **The disobedience of Jonah disciplined.**

1:15-16 The prophet Jonah is cast in to the sea.

- 1) The result was the second divine miracle for after a storm ceases the sea doesn't until days after, here is the reverse, the seas was a glass. vs. 15
- 2) The seamen are converted. vs. 16
 - a) They feared the LORD exceedingly.
 - b) They offered sacrifices.
 - c) They made vows.
 - d) They prayed to him as Yahweh. vs. 14
 - 1)) Their conversion was true for it took place when they were safe, not during the storm!
 - 2)) The message is more important than the man!

1:17-2-10 **The prophet Jonah in the belly of the great fish.**

1:17 The merciful discipline of God to the disobedient prophet.

- * Verse 17 should be verse 1 of chapter 2, this is a better and natural division.
- 1) Lord prepared a great fish to swallow Jonah, the third miracle for God was pursuing the prophet, now He is preserving the prophet.
 - a) The phrase "great fish" is a large fish, some have translated it "sea monster", but not whale necessarily
 - b) God will prepare also a palm, a worm and an east wind. Jonah 4:6-8

- c) Sperm whales have up to 8 feet in diameter throats.
 - d) In 1891 a sailor was swallowed and the next day as they opened the whale he was alive, along with other accounts.
- 2) Jonah was there three days and nights.
- a) Jonah was a sign of the death and resurrection of Jesus Christ and that the men of Nineveh would rise up in judgment with their generation and condemn it, because they repented at the preaching of Jonah; “and indeed a greater than Jonah is here”. Matt. 12:39-41; Lk 11:29-32
 - b) Jonah was the prophetic type and Jesus the anti-type, the fulfillment.

2:1-9 The personal experience of Jonah in the belly of the great fish.

- 2:1-3** The prayer of confession, repentance and forgiveness.
- 1) The second chapter of Jonah is a Psalm of praise, adoration and thanksgiving for his deliverance for the belly of the fish, the only poetical portion in the book.
 - 2) Modern critics believe it is not part of the original narrative, but the argument can be settled quickly, the greatest authority,

Jesus, as we have pointed out quoted the chapter as prophetic of his resurrection.

- 2:1** The setting for the prayer of Jonah was the belly of the large fish.
- 1) Jonah could not run anywhere else.
 - 2) Jonah prayed, a statement of fact, implying he confessed and repented.
- 2:2** The prayer was accepted by God.
- 1) It is acknowledged to been heard and responded to by God, implying repentance and forgiveness.
* If I regard iniquity in my heart, God will not hear me.” Ps. 66:18; Is. 59:1-2, 1Jn. 2:1
 - 2) This verse is the summary statement at the beginning of the Psalm, rather than at the customary place, the end.
 - 3) The belly of Sheol was the place of departed spirits, the world of the dead a two-fold compartment for those who died in faith and those without faith. Lk. 16

2:3-7 The reflection and agony of Jonah in the fish.

- 2:3** The acknowledgment by Jonah was that God was disciplining him.
- 1) “You cast me into the sea”.

- 2) “All Your billows” and “Your waves passed me”. Ps. 169:1-2

2:4 The acknowledgment of being restored in fellowship to God.

- 1) “I have been cast out of Your sight”.
- 2) “Yet I will look again towards Your Holy Temple”.

2:5-6 The miserable state in the belly of the fish.

- 1) The overwhelming despair even of soul.
vs. 5
* The word soul “nephesh”, speaks of his person, not just his physical body, as to say “even to my spirit”.
- 2) The constant incoming water and seaweed tangling around his head in utter darkness. vs. 5
- 3) He was very aware of the deep descent of the fish by being aware of the length of time the forward and down motion continued, concluding he was a dead man. vs. 6
 - a) Jonah spoke of mountains in the sea, yet he had no periscope.
 - b) The moorings “qetseb” means the bottom or based of the mountains.
 - c) Jonah described very picturesque the depth of the descent as beyond the

point of no return, “the earth with its bars closed behind me forever.”

- 4) He then all of a sudden he was delivered, “Yet You have brought up my life from the pit, O LORD, my God.” vs. 6c-e
 - a) Jonah is looking back and recounting the experience and crediting God for preserving his life by having the large fish reverse his directing up to the surface, “Yet You have brought up my life.” vs. 6c
 - b) Jonah compared this to coming up from “the pit” “shachath”, meaning “the grave”, “Sheol” in verse 2. vs. 6c
 - c) Jonah vocalized his personal relation to God, “O LORD, my God.” vs. 6d-e

2:7 The agreement and fellowship.

- 1) The condition of Jonah was life threatening throughout the three days, constantly. vs. 7a
* As his soul fainted within him every time he experienced that distressful hopelessness believing he was going to die, he would lift a prayer up to God.
- 2) The response of Jonah was to be completely dependent on God.
* The covenant God of Israel, Who called and commissioned him as His prophet to Nineveh. Jonah 1:1-2

2:8-9 The commitment of Jonah towards God.

2:8 The prophet distinguished himself from the Gentiles.

- 1) The verse almost seems out of place, yet it is very relevant to the narrative. vs. 8
 - a) Jonah saw himself superior to the Gentiles, who were idolaters, this would include the Assyrians, which he was still reluctant to see saved.
 - b) God knew the heart of Jonah, He was neither fooled nor ignorant to the fact, but was very patient and longsuffering with His people.
- 2) The declaration by Jonah was an absolute Biblical truth.
 - a. The practice of idolatry is a worthless thing “shav”, means emptiness, vanity and falsehood by images to represent God. Ps. 115
 - b) Idolatry is the worship of nature or creation, rather than the Creator, demons are behind idols. Rom. 1; 1Cor. 10:20
- 3) The consequences of practicing idolatry is that a person, “forsakes his own mercy”.
 - a) Mercy is less that we deserve.
 - b) Grace is what we do not deserve.
 - c) Law is what we deserve.

d) The word mercy “cheched” is a covenant word, loving-kindness, implying the goodness and faithfulness of God.

2:9 **The prophet** Jonah described his devotion to worship God in giving thanks. vs. 9

- 1) Sacrifice indicated fellowship by forgiveness.
- 2) Thanksgiving indicated appreciation for his deliverance.
- 3) Vow meant dedication for going to Nineveh, but not in heart.
- 4) Salvation indicated revelation of the covenant God and being one with God.

2:10 The response of God to the prayer of Jonah.

- 1) God communicated with the gigantic fish. vs. 10a
 - a) God took Jonah at his word.
 - b) God knew Jonah had not repented whole-heartedly.
 - c) God was going to give Jonah a second chance.
- 2) The gigantic fish obeyed God and vomited Jonah onto dry land.” vs. 10b
 - a) The gigantic fish spit out Jonah from the ocean to dry land, hurling on the sand shore, probably near Joppa.

- b)** All whitish-yellow and probably bald-headed.
- c)** Having been disciplined by God!