

1/24/16

Jonah 3-4

We come to the second major division of the book of Jonah, chapter 3-4, where God gives to Jonah a second commission to go to Ninevah.

Jonah has been portrayed in the following ways in relation to God.

1. Jonah was the rebel of God.
 - a. In chapter one we see Jonah and the storm, revealing disobedience and self-will.
 - b. In chapter two we see Jonah and the fish, revealing discipline and seeming repentance.
 - c. In chapter three we see Jonah and the city, revealing proclamation through seeming obedience.
 - d. In chapter four we see Jonah and the Lord, revealing resentment, but learning.
2. Jonah was the prophet of God.
 - a. In chapter one Jonah is portrayed as the rebelling prophet.
 - b. In chapter two Jonah is portrayed as the praying prophet.
 - c. In chapter three Jonah is portrayed as the preaching prophet.
 - d. In chapter four Jonah is portrayed as the pouting prophet.
3. Jonah was the instrument of God.

- a. In chapter one the will of God was to be obeyed.
 - b. In chapter two the ways of God were to be learned from.
 - c. In chapter three the work of God was to be rejoiced over.
 - d. In chapter four the why's of God were to be accepted.
4. Jonah was the representative of God.
 - a. In chapter one God is pursuing the **rebelling** prophet.
 - b. In chapter two God is preserving the praying prophet.
 - c. In chapter three God is preaching through the poisoned prophet.
 - d. In chapter four God is preaching to the pouting prophet.

3:1-4 The preaching of Jonah to Nineveh.

- 3:1** The second commission of Jonah.
- 1) This again is divine revelation. Jonah 1:1
 - 2) The second time for God was not through with Jonah
 - a) Abraham- God called him twice. Gen. 11:31-12:3; Acts 7:2-4
 - b) Moses thought the Hebrew would understand he was the deliverer and 40 years later God calls him again. Ex. 2:11-14; 3; Heb. 11:25-26

- c) Peter denied the Jesus, but restores and re-commissioned him. Matt. 4:18-19;
Lk. 22:34; Jn. 21:15-17
- d) John Mark left Paul and Barnabas on the first missionary journey, but at the end of Paul's life he says Mark was useful and calls for him. Acts 13:13;
2Tim. 4:11
 - 1)) Too often we think of God as one who cuts people off once we fail!
 - 2)) There is a caution that we should never mock or tempt God by making light of sin or disobedience.

3:2 The location is still Nineveh.

- 1) Arise, go and preach "qara" is the same word cry "qara" in first commission.
Jonah 1:2
- 2) Jonah is to preach only what God tells him, not his ideas or desires!
- 3) Nineveh is the modern-day city of Mosul in Iraq.

3:3 The prophet Jonah obeyed God.

- 1) There was the city proper and four suburb cities around it.
 - a) Some say it means Jonah traveled 3 days to cross the city.
 - b) An exceedingly great city in size, a three day journey is interpreted by some to

means Jonah traveled around the city, others through the city.

- 2) The city was great in its wickedness.
Jonah 1:2, 3

3:4 The prophet Jonah proclaimed God's message from the first day.

- 1) It contains only 8 words in English, five in Hebrew.
- 2) 40 days and Nineveh would be destroyed!
* 40 is the number of judgment, it rained for 40 days and nights, Israel wandered in the wilderness for 40 years, 40 stripes were to be given to a guilty man, 39 for mercy and Jesus was tempted after 40 days and nights.

3:5-10 The salvation of the people of Nineveh.

3:5 The people of Nineveh repented.

- 1) The people believed God.
 - a) God "elohim", Creator.
 - b) Faith comes by hearing God's word.
Rom. 10:17
- 2) Their faith gave evidence of contrition and repentance.
 - a) Fasting and sackcloth was a sign of mourning and grief by denial and affliction, wearing the rough garments. Job 2:8

b) The greatest to the least implies the whole of the populous.

3:6-9 The king also believed.

3:6 Hearing God's word the king humbled himself and repented.

3:7-8 The king's decree.

1) The king and the nobles declare a fast for all its citizens, including the beast of food and water. vs. 7

* Denying self.

2) He declared man and beast to afflict themselves with sackcloth. vs. 8

* A contrite heart. Ps. 51:17

3) He declared they were to cry mightily to God in repentance. vs. 8 (supplication)

4) He declared all to turn from his evil ways and the violence in his hand. vs. 8

* Personal enablement.

a) Wickedness had come up before God. Jonah 1:2

b) The order is important, first repenting, then God enable a person to turn from sin.

3:9 The king repented and called all to repent on a maybe.

1) "Who can tell if God will turn and relent...."

2) This is the greatest miracle in the book of Jonah.

3) Some have called the greatest revival, but Biblical revival is for God's people, who have become apathetic and passion for God and the lost, not non-believers. Ezra 9:9; Ps. 80:18; 85:6; Hos. 6:2

4) The consequences of Revival is God's people have a passion for God and the overflow is a passion for lost souls.

5) Evangelism is not revival, but Revival always results in evangelism to the lost.

3:10 The repentance of the people resulted in God repenting from the disaster He was going to bring on Ninevah.

1) Whenever we try to understand the repentance of God we need to be clear about certain things.

a) When God repents it doesn't mean the same as when man repents. Num. 23:19

b) Understanding the meaning of the word alone will not explain it.

c) The Scripture tells us that God changes not. Mal. 3:6

d) This is called an anthropomorphic term, human words or action ascribed to describe His actions, yet God does not have hands, an arm or eyes, but

used to communicate His involvement.

- 2) God is holy and just and cannot violate His nature, therefore He has to deal with sin always.
 - a) He either judges the sin and the person for refusal to accept the provision of forgiveness.
 - b) Or He will judge the sin based on the persons response to the provision of forgiveness He has revealed. vs. 10a
 - 1)) Either way God has not changed, but the individual by his choice, God remains true to judge sin.
 - 2)) The illustration of the wind has been used to show God's repentance. If a person is going against the wind, his progress is difficult but if he turns and goes with the wind he receives the benefits.
 - 3)) The wind didn't change direction, but the individual!
 - 4)) Nineveh returned to her sin and destroyed by Babylon and Media 612 B.C. , this is 765 B.C. so 123 years later. Nah. 2:8-3:1-4
 - c) Jesus told the Pharisees, "The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the

preaching of Jonah; and indeed a greater than Jonah *is* here." Matt. 12:41

4:1-5 The displeasure of Jonah.

- 4:1** The displeasure of Jonah was with God.
- 1) Literally, it was evil to Jonah & became angry.
 - 2) It reveals that his repentance was not of the heart but of the head only.
 - a) His hate for the Ninevites of chapter one is still there.
 - b) His repentance in the belly of the whale was partial in chapter two.
 - c) God was trying to revive Jonah's hateful heart.
 - 3) It reveals that outward obedience in dedication and devotion to God will be used by God to benefit others even while inward rebellion of the man destroys him.
 - * His bad attitude tainted God's good work and saw only sour grapes.
 - 4) It reveals that you may have a gift and call of the Spirit, but not be open to the fruit of the Spirit, agape love. Gal. 5:22
 - a) It begins with a life of hypocrisy and it progresses to a life of duplicity where

you are living two lives & you believe you are right!

- b) Jesus proclaimed judgment over Jerusalem, but His heart was broken.
Matt. 23:37-39

4:2 The prayer of Jonah revealed why he ran to Tarshish.

- 1) He tries to blame God for his sin.
* Was not this what I said...
- 2) He knew his God, but wasn't like his God.
 - a) Gracious means benevolent.
 - b) Merciful means compassionate.
 - c) Slow to anger means patient.
 - d) Abundant in lovingkindness means steadfast love.
 - e) Resulting in one who relents from doing harm! Forgiving, rather than judging.
* If the conditions of repentance are not met, judgment will fall. Jonah 3:10; Ex. 32:14; 34:6; Joel 2:13

4:3 The bitter heart of Jonah.

- 1) Jonah's hate was so great and his vengeance so desired that he asked God to bring death to him.
* Elijah asked the same, as he ran from Jezebel. 1Kings 19:4

- 2) The one's he hated were forgiven, rather than punished.
- 3) His reputation and his prestige as a prophet who pronounced doom had been seemingly marred. (Pride)
- 4) He would have to appropriate God's grace to accept God's grace for others.

4:4 The self-revealing question.

- 1) Are you justified in your anger Jonah?
- 2) Jonah is like the older brother of the prodigal, who was not saved.
- 3) Jonah is angry at God.

4:5 The answered of Jonah to God is by his actions.

- * Yes, they deserved to die!
- 1) He went out of the city.
* This is the same as Tarshish, from the presence of the Lord, for God was in the city, but Jonah wanted no part of it.
 - 2) He sat on the east side of the city.
* Jonah is pouting because things didn't turn out his way.
 - 3) He made himself a shelter to shade himself.
* He was only concerned about himself.
 - 4) He believed God might still destroy the city.
* This gave him a glimmer of hope of vengeance.

4:6-8 The important instruction of God to Jonah.

4:6 God prepared a plant, castor oil plant, to shade Jonah and provide some relief from his misery, his inner vengeful conflict.

- 2) Jonah became joyful for the plant.
 - a) The only and first thing he was joyful about.
 - b) Both his sorrow and joy were centered on self.

4:7 God prepared a worm.

- 1) The next day.
- 2) Plant withered.

4:8 God prepared a vehement east wind
* Sirocco- desert east wind filled with dust and scorching heat.

- 1) Sun beat on his head.
- 2) Jonah fainted.
- 3) Desired death again.
- 4) The miracles, the storm, sea calmed, the great fish, the plant, the worm, the east wind, but the greatest miracle was the eighth, the salvation of the Ninevites.

24:9-11 God now makes application of what He has taught Jonah.

- 1) Are you justified in your anger about the plant?
 - a) Jonah answers, yes even till I die!

b) Jonah's anger & hatred had affected his entire perspective of life & would not let it go till death.

- 2) You had pity on the plant, yet you had no part of it and so short lived. vs. 10
- 3) God's application is from the lesser to the greater should I not have pity on Ninevah because of the innocent young children and livestock, 120,000?
 - a) Jonah wanted to do away with people because of their sins.
 - b) God wanted to do away with the people's sins.
 - c) The chapter ends in a rhetorical question, but not by accident, rather by the design of God that each person who is angry at God for bestowing His forgiving grace on someone they hate might see their sin.
 - * This also applies to anyone who is angry at God for whatever reason, for He is Sovereign!