

Diving into



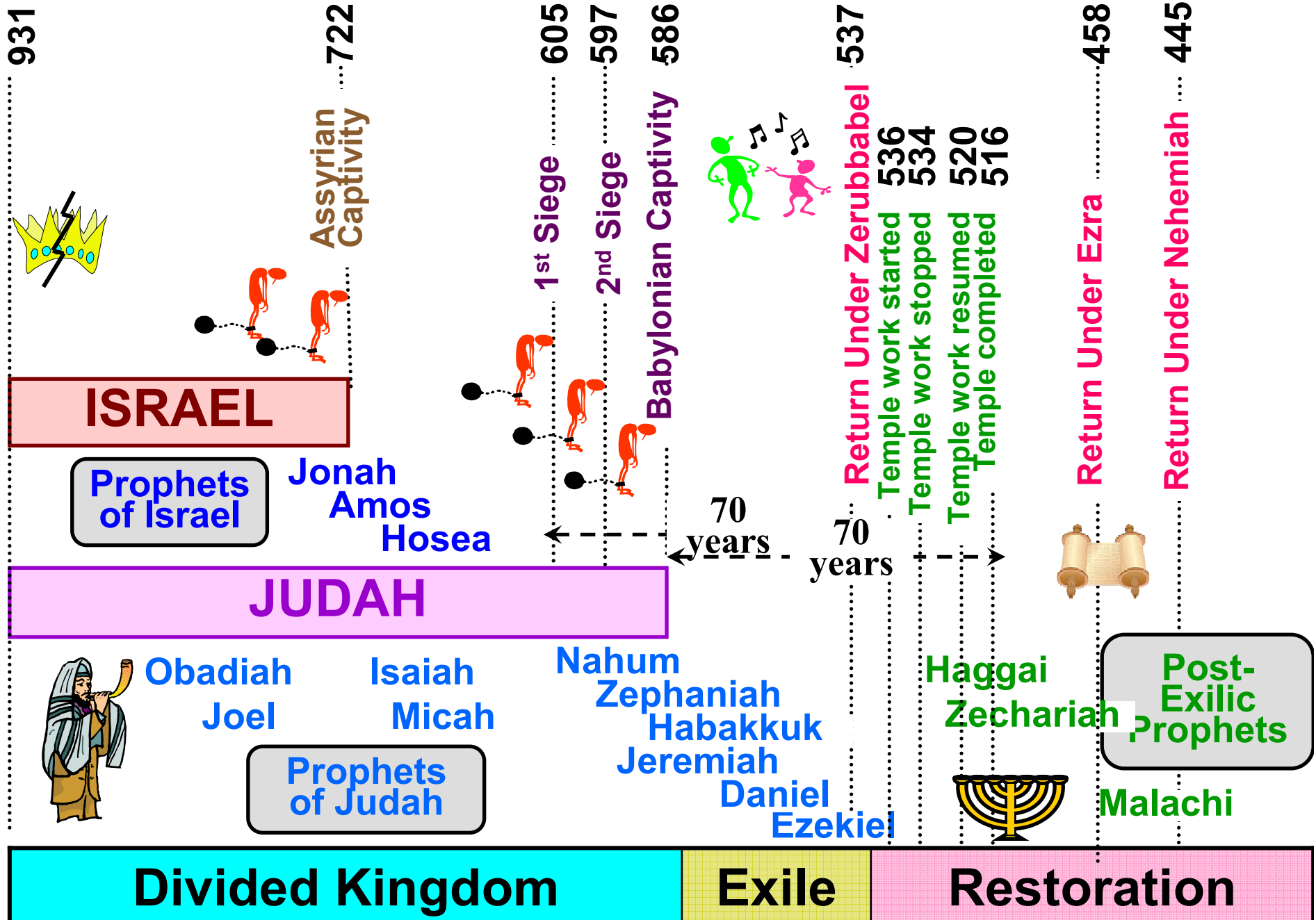
The Book of Jonah

By Cecilia Perh and Kelly Nandar

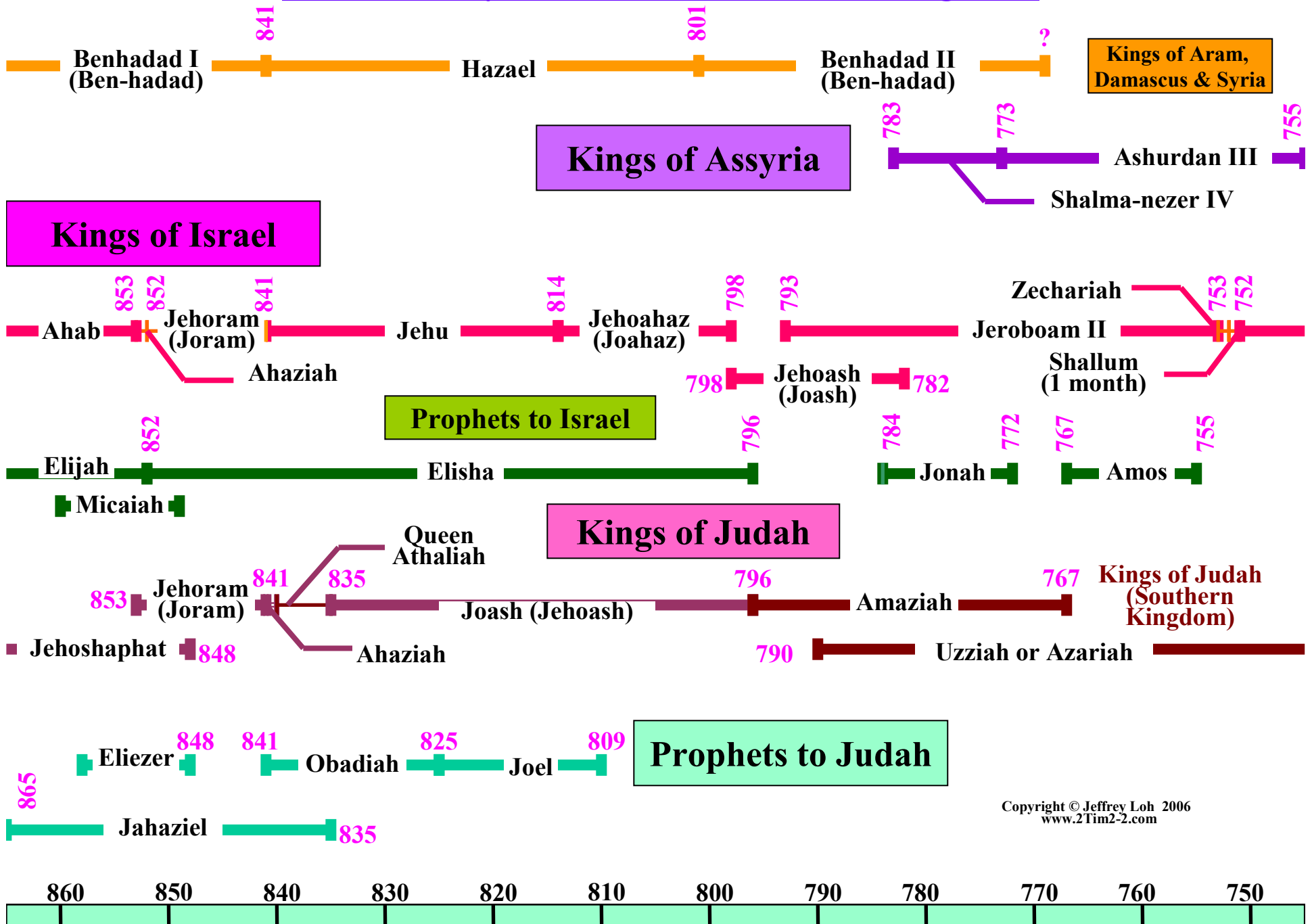


Entrusting the Word
to the Faithful

Prophets of Israel & Judah



The History of Israel – Divided Kingdom



Theme: The Grace and Compassion of God

Title: God's Patience with Man's Disobedience / Go, Proclaim to Nineveh

Key Words or Phrases:

Jonah, the LORD

The Sailors, Nineveh

1) "great" (14x) - 1:2, 4[2x], 10, 12, 16, 17; 2:5; 3:2, 3; 5, 4:1, 6, 11;

2) "appointed" (4x) - 1:17; 4:6, 7, 8;

3) "the word of the LORD" (3x) – 1:1, 3:1, 3;

4) relent(-s, -ed), (3X) – 3:9, 10; 4:2

**The Context
of Jonah**

Historical Setting:

1) Wickedness of Nineveh (1:2; 3:8, 10), ready for judgment & destruction (3:4)

2) Wickedness of Israel which Amos denounced: Social Injustice, Oppression of the Poor, Religious Sins, and Moral Depravity

Purposes:

1) To reveal the power of God in nature (1:2-4) and the mercy and compassion of God in human affairs (chapters 3-4)

2) To reveal that "Salvation is from the Lord" (2:9) and that God extends salvation to all who repent and turn to Him (3:9-10)

3) To teach Israel how to respond to God's pronouncements of judgment and how to repent (chapter 3)

4) To show God's patience with His erring children (chapter 4)

5) to stir Israel to proclaim the truth to the heathen world.

Author: Jonah, son of Amittai (1:1), ministered in the days of Jeroboam II, before the prophet Amos (767-755BC)

When written: in days of Jeroboam II (793-753 BC); in later years, Jonah ministered in 784-772 BC (2Kgs 14:25)

Theme of Jonah: The Grace & Compassion of God
Title of Jonah: God's Patience with Man's Disobedience

	Chapter 1	Chapter 2	Chapter 3	Chapter 4
Titles	Jonah Flees	Jonah Prays	Jonah Preaches	Jonah Pouts
	Disobedience of Jonah	Distress of Jonah	Declaration of Jonah	Displeasure of Jonah
	God Commissions	God Hears	God Spares	God Reproves
	Jonah's 1 st Commission – He Disobeys	Jonah's Desperate Prayer	Jonah's 2 nd Commission – He Obeys	Jonah's Angry Prayers
Topics	JONAH – God's Power		NINEVEH – God's Mercy	
	Fleeing	Fearing	Following	Fuming
	“I won't go”	“I will go”	“I'm here”	“I shouldn't have come”
Major Events	Jonah and the Storm	Jonah and the Fish	Jonah and the City	Jonah and the LORD
	Jonah Flees, Jonah Sleeps, The Storm, The Casting of Cargo, Lots & of Jonah into the Sea , The Calm, The Fish	In the Sea: The Distress, The “Death” Experience, In the Fish, the Prayer the Vow, the Declaration & the Fish Vomits Jonah onto Dry Land	The Recommissioning, the Obedience, the Fast, the Decree, God relents	Jonah's Anger & the Lord's Patience, the Plant, the Worm, the Sun, the Wind, the Lord's Questions
Emotions	Fear of Sailors Indifference of Jonah	Distress, Desperation Gratitude, Determination	Faith, Fear & Repentance God Relents	Displeasure, Anger of Jonah God's Patience

Overview of the Book of Jonah

H L Wilmington

I. The Refusal: Jonah Protests; a demonstration of God's patience

A. The prophet's order

B. The prophet's objection

C. The prophet's ordeal

II. The Resolution: Jonah prayed; a demonstration of God's power

A. The prophet's despair

B. The prophet's dedication

C. The prophet's deliverance

III. The Revival: Jonah Preached; a demonstration of God's pardon

A. The warning

B. The mourning

C. The transforming

IV. The Resentment: Jonah Pouted; a demonstration of God's pity

A. The twofold complaint of Jonah

1. First occasion: Concerning the sparing of the city

2. Second occasion: Concerning the glaring of the sun

B. The manifold compassion of God: God contrasted his great heart with the grubby one displayed by the prophet

1. The selfish heart

2. The sovereign heart

The Outline of the Book

<http://www.eagleflight.org/characters/jonah1.html>

- I. **Jonah and the Storm: “Fleeing from God” –
Jonah 1:1-16.**
- II. **Jonah and the Fish: “Praying to God” – Jonah
1:17; 2.**
- III. **Jonah and the City: “Speaking for God” – Jonah
3.**
- IV. **Jonah and the LORD: “Learning About God” –
Jonah 4.**

Jonah Chapter 1

Jonah Chapter 2

Jonah Chapter 3

Jonah Chapter 4

Jonah’s Disobedience

Jonah’s Preservation

Jonah’s Proclamation

Jonah’s Correction

The Author

Jonah, whose name means “dove,” was a servant of the Lord from Gath Hopher (2 Kings 14:25), a town in the tribe of Zebulun (Josh. 19:10, 13). Jonah lived when Jeroboam II of the Northern Kingdom was king (2 Kings 14:23-25). The Prophet Jonah’s prediction that Israel’s boundaries (2 Kings 14:25) would extend under Jeroboam came true. This prophet, a Hebrew (Jonah 1:9) and the son of Amittai (1:1; Amittai means “[my] true one”), was the only Old Testament prophet to attempt to run from God.

The Author

“Incidentally, the reference to 2 Kings fixes the *time* of Jonah’s ministry. It was during the later years of Joash, and (presumably) the earlier years of Jeroboam II. He would probably be one of the leaders among the ‘school of prophets’ when Elisha was nearing the end of his remarkable ministry” (Sidlow Baxter, *Explore the Book*, p. 148).

Jonah was one of four Old Testament prophets whose ministries were referred to by Christ (Matt. 12:41; Luke 11:32). The others were Elijah (Matt. 17:11-12), Elisha (Luke 4:27), and Isaiah (Matt. 15:7). Jonah’s ministry had some parallels to his immediate predecessors, Elijah (1 Kings 17-19; 21; 2 Kings 1-2) and Elisha (2 Kings 2-9; 13), who ministered to Israel and also were called to Gentile missions in Phoenicia and Aram.

The Date of Composition

Since 2 Kings 14:25 relates Jonah to the reign of Jeroboam II, the events in the Book of Jonah took place some time in Jeroboam's reign (793-753 BC). Jonah's prophecy about Israel's boundaries being extended may indicate that he made that prophecy early in Jeroboam's reign. This makes Jonah a contemporary of both Hosea and Amos (Hosea 1:1; Amos 1:1).

Some date the book of Jonah in the 760s. Others believe the revival occurred in 759BC and date the book of Jonah accordingly. But any date between 800-750 BC is acceptable.

The Historical Setting

Jeroboam II, in whose reign Jonah prophesied, was the most powerful king in the Northern Kingdom (cf. 2 Kings 14:23-29). Earlier the Assyrians had established supremacy in the Near East and secured tribute from Jehu (841-814 BC). However, after crushing the Arameans, the Assyrians suffered temporary decline because of internal dissension. In the temporary setback of Assyrian imperialistic hopes, 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). However, the religious life of Israel was such that God sent both Hosea and Amos to warn of impending judgment.

The Historical Setting

Because of Israel's stubbornness, 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). So Assyria, then in temporary decline, would awake like a sleeping giant and devour the Northern Kingdom of Israel as its prey. This prediction was fulfilled in 722 BC when Sargon II carried the Northern Kingdom into captivity (2 Kings 17). The 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.

Nineveh, the Great City

Nineveh was located on the east bank of the Tigris River, about 550 miles from Samaria, capital of the Northern Kingdom. The city was advanced culturally but its people were arrogant and corrupt. Nahum the prophet spoke against Nineveh as a bloody city full of lies, violence, sensuousness, and idolatry. Their soldiers were infamous for their cruelty.

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.

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

The Purpose

Despite the simplicity of the familiar story, it is one of the richest of Old Testament books in terms of teaching pointed spiritual lessons. God is shown to be deeply concerned with the welfare of people of every nation, not just of Israel. God is also shown to be gracious in dealing with His prophet. Even though Jonah was knowingly, willfully disobedient, God gave this patriotic prophet a second chance.

- To reveal that “Salvation is from the Lord” (2:9) and that God extends salvation to all who repent and turn to Him (3:9-10)
- To show God’s patience with His erring children (chapter 4)

The Purpose

Perhaps one of the most fascinating lessons is seen in the timing of Jonah's experience, during the reign of Jeroboam II. It was during this same reign that Amos' brief, fiery ministry took place (767-755 BC). That prophet confronted the rich of Israel and condemned the social injustices that developed with prosperity. Amos too announced judgment and called on the people of God to repent. The significance of Jonah is that God's grace toward Nineveh served as a vivid object lesson for Israel, His own people. If Israel would repent she too could be saved. Unknown to Jonah, his mission to Nineveh was in fact a mission to Israel as well.

- To teach Israel how to respond to God's pronouncements of judgment and how to repent (chapter 3)

The Purpose

The main purpose of the writer was to enlarge the sympathies of Israel and lead the chosen people to undertake the great missionary task of proclaiming the truth to the heathen world. Other lessons may be learned from the subordinate parts of the narrative, but this is the central truth of the Book of Jonah.

Kent well expresses the author's main message: "In his wonderful picture of God's love for all mankind, and of the divine readiness to pardon and to save even the ignorant heathen, if they but repent according to their light, he has anticipated the teaching of the parable of the Prodigal Son, and laid the foundation for some of the broadest faith and the noblest missionary activity of the present generation."

The Character of Jonah

- **Jonah, the Reluctant Prophet to Nineveh, pictures the usually obedient Believer who because of his prejudice,**
 - refuses to do what God tells him to do
 - feels justified in disobeying God's clear word
- **Jonah is a picture of the believer when he does not exercise the mind and heart of God in everything. We become "worse" than unbelievers**
 - the sailors were more compassionate than he
 - he had more compassion on a plant than on 120,000 innocent children and animals!
 - he cared more for his own comfort than the eternal salvation of 120,000 children

Jonah Chapter 1

- **RUNAWAY PROPHET!** That sounds like an oxymoron. What makes a servant of God shrink from his duties and rebel against Him? How can one flee from an omnipresent God? What was Jonah thinking about when he fled from the Lord?

1:1 The word of the LORD came to Jonah the son of Amittai saying,

1:2 "Arise,
go to Nineveh the great city,
and
cry against it,

The Command (v1-2)

for
their wickedness has come up before Me."

1:3 But
Jonah rose up to flee to Tarshish

The Contradiction (v3)

from the presence of the LORD.

So

he went down to Joppa,
found a ship which was going to Tarshish,
paid the fare,
and

went down into it
to go with them
to Tarshish
from the presence of the LORD.

Joppa, Nineveh and Tarshish

- **Joppa**, יָפוֹ *Yaphow* = ‘beauty’ α AV 4x α A town in the portion of Dan (Josh. 19:46) on a sandy promontory between Caesarea and Gaza, and at a distance of 30 miles north-west from Jerusalem. It is one of the oldest towns in Asia. It was and still is the chief sea-port of Judea; now part of the Tel Aviv – Jaffa. Liberated from Philistine control by David, it was used as a port to bring in Lebanon cedars sent by Hiram for Solomon’s temple (2 Ch. 2:15, 16) and by Cyrus for the second temple (Ezr. 3:7). Jonah embarked here for Tarshish (1:3). In the New Testament, Peter stayed in Simon the tanner’s house (Acts 9:43) and had the vision of God embracing Jew and Gentile (Acts 10:5, 11f).
- **Nineveh**, נִינְוָה *Niyneveh* = ‘abode of Ninus’ α AV 17x α 1) capital of the ancient kingdom of Assyria; located on the east bank of the Tigris river, 550 miles (880 km) from its mouth and 250 miles (400 km) north of Babylon. Nineveh took its name from the Babylonian Nina near Lagas in South Babylonia, on the Euphrates, from which early foundation it was probably colonized. The native name appears as Ninua or Nina (Ninaa), written with the character for “water enclosure” with that for “fish” inside.
- **Tarshish** תַּרְשִׁיֵשׁ *Tarshiysh* = ‘yellow jasper’ α AV 28x α 1) a city of the Phoenicians in a distant part of the Mediterranean Sea to which the prophet Jonah was trying to flee; a site unknown but perhaps in Cyprus or Spain. In the ‘Table of Nations’ (Ge 10:1-32) Tarshish is listed, along with Elishah, Kittim and Dodanim as one of the sons of Javan. ‘From these the maritime peoples spread’ (Ge 10:5). Javan is associated with the Ionian Greeks, Elishah and Kittim with Cyprus, and Rodanim with Rhodes. In line with these identifications we would expect Tarshish to be located in the eastern Mediteranean. However by about 1000 BC Phoenician merchants had established important trade links as far west as Spain, and it is possible that the name Tarshish designated one of their western settlements. Tarshish is often identified with a Phoenician colony on the Atlantic coast of southern Spain at the mouth of the river Guadalquivir by scholars. Two reasons go with it. First, Tarshish is associated with distant places (Ps 72:10; IS 66:19). Second, Tarshish was renowned as a source of silver, iron, tin and lead (Je 10:9; Ezk 27:12), and significantly, after 100 BC one of the most important sources of these metals in the ancient world is in the Iberian peninsula.



Joppa. modern Jaffa, located about thirty miles northwest of Jerusalem)

Nineveh was approximately 600 miles east of Jerusalem as the crow flies, a place that Jonah visited.

Tarshish, the most distant city in the known world is 2200 miles to the West clear on the edge of SPAIN.

1:4 And
the LORD hurled a great wind on the sea
and
there was a great storm on the sea
so that the ship was about to break up.

The Pursuit (v4a)

The Great Storm (v4)

The Peril (v4b)

1:5 Then
the sailors became afraid,
and
every man cried to his god,
and
they threw the cargo which was in the ship
into the sea
to lighten it for them.

The Panicky Sailors (v5a)

But
Jonah had gone below into the hold of the ship,
lain down,
and
fallen sound asleep.

The Pooped Prophet (v5b)

The Censure of Jonah (v6)

1:6 So the captain approached him and said,

“How is it that you are sleeping?

Get up,
call on your god.

Perhaps your god will be concerned about us

so that

we will not perish.”

The Casting of Lots (v7a)

1:7 And each man said to his mate,

“Come,
let us cast lots

so

we may learn on whose account

this calamity *has struck* us.”

The Culprit Located (v7b)

So
they cast lots
and
the lot fell on Jonah.

The Culprit Questioned (v8)

1:8 Then
they said to him,
“Tell us, now!
On whose account *has* this calamity *struck* us?
What is your occupation?
And
where do you come from?
What is your country?
From what people are you?”

The Culprit's Answer (v9)

1:9 And
he said to them,
“I am a Hebrew,
and
I fear the LORD God of heaven

who made the sea
and
the dry land.”

The Men's Fear (v10)

1:10 Then
the men became extremely frightened
and
they said to him,
“How could you do this?”

For
the men knew
that he was fleeing from the presence of the LORD,
because
he had told them.

1:11 So
they said to him,
“What should we do to you
that

The Men's Query (v11a)

the sea may become calm for us?"

for

the sea was becoming increasingly stormy.

1:12 And

he said to them,

"Pick me up

and

throw me into the sea.

Then

the sea will become calm for you,

for

I know that on account of me

this great storm has come upon you."

1:13 However,

the men rowed desperately to return to land

but

they could not,

for

the sea was becoming even stormier against them.

The Increasingly Stormy Sea (v11b)

Jonah's Fearless Reply (v12)

The Men's Desperate Try (v13a)

The Even Stormier Sea (v13b)

The Men's Earnest Prayer (v14)

1:14 Then

they called on the LORD
and
said,

“We earnestly pray, O LORD,
do not let us perish on account of this man's life
and
do not put innocent blood on us;
for
Thou, O LORD, hast done
as Thou hast pleased.”

1:15 So

they picked up Jonah,
threw him into the sea,

and

the sea stopped its raging.

The Men's Resolute Act (v15a)

The Sea Stops Raging (v15b)

1:16 Then

the men feared the **LORD** greatly,
and

they offered a sacrifice to **the LORD**
and
made vows.

The LORD Feared (v16a)

The Sacrifice Made (v16a)

1:17 And

the LORD appointed a great fish to swallow **Jonah**,
and

Jonah was in the stomach of the fish **three days**
and
three nights.

Jonah Swallowed (v17a)

Jonah's Stay (v17b)

Jonah and the Storm / Fleeing the LORD

The Refusal / God's Patience Demonstrated

v1-3	v4-6	v7-9	v10-14	v15-16	v17
The Flight	The Storm	The Lots	The Prayer	The Calm	The Fish
Jonah Disobeys the LORD	The LORD Pursues Jonah	The Sailors' Questions	Jonah's Proposal	Jonah Cast into the Sea	The Fish Swallows Jonah
The Command (v1-2)	The Peril (v4b) The Pursuit (v4a)	The Culprit's Answer (v9) The Culprit Questioned (v8) The Culprit Located (v7b) The Casting of Lots (v7a)	The Men's Earnest Prayer (v14) The Even Stormier Sea (v13b) The Men's Desperate Try (v13a) Jonah's Fearless Reply (v12) The Increasingly Stormy Sea (v11b) The Men's Query (v11a) The Men's Fear (v10)	The Sacrifice Made (v16b) The LORD Feared (v16a) The Sea Stops Raging (v15b) The Men's Resolute Act (v15a)	Jonah's Stay (v17b) Jonah Swallowed (v17a)
The Contradiction (v3)	The Great Storm (v4)				

The Order (v1-2)

The Ordeal (v4-17)

The Objection (v3)

Principles: 1) There is always a price to pay for disobedience. You can choose the path but you cannot choose the consequences. 2) God speaks through Circumstances to His People and to Unbelievers.

BREAK TIME

The Lord			Topics in Jonah Chapter 1
Jonah Chapter 1	His Names in Jonah 1	The LORD, the Omnipotent Creator	
<p>1 The word of the LORD came to Jonah the son of Amittai Nineveh, the great city 2 Nineveh's wickedness has come up before God 3 Jonah rose up to flee to Tarshish from "the presence of the LORD" (2x) 4 the LORD hurled a great wind on the sea & there was a great storm so that the ship was about to break up 6 the captain asked him to call on his god so that they will not perish 9 Jonah feared the LORD God of heaven who made the sea and the dry land 10 he had told them he was fleeing from the presence of the LORD 14 they called on the LORD, "We earnestly pray, O LORD, do not let us perish on account of this man's life and do not put innocent blood on us; for Thou, O LORD, hast done as Thou hast pleased." 16 then the men feared the LORD greatly, offered a sacrifice to the LORD & made vows 17 the LORD appointed a great fish to swallow Jonah, & Jonah was in the stomach of the fish 3 days & 3 nights</p>	<ul style="list-style-type: none"> • the LORD (1:1, 3[2x], 14, 16[2x], 17) – 8x • the LORD God of heaven (1:9) – 1x • O LORD (1:14[2x]); - 2x • LORD (11 out of 23x), God (1 out of 13x) <p><u>What:</u></p> <ul style="list-style-type: none"> • the word of the LORD (1:1) • the presence of the LORD (1:3[2x], 10) – 3x 	<p><i>the LORD God of heaven who made the sea and the dry land (1:9) - Creator</i> <i>the LORD hurled a great wind on the sea (1:4)</i> <i>He controls the sea, causes the storm (1:4, 11, 13)</i> <i>does what He pleases (1:14)</i> <i>the LORD appointed a fish to swallow Jonah (1:17)</i> <i>the LORD is Holy and Righteous</i> <i>He judges wickedness (1:2)</i> <i>the LORD is patient as He deals with His disobedient prophet through his own circumstances (chapter 1)</i> <i>He used the ship, the sea, the wind, the storm, the sailors and the fish to bring about the obedience of Jonah</i></p>	<ul style="list-style-type: none"> • <u>God's commissioning for service</u> – God takes the initiative and tells His prophet when He is about to do something significant in His world (see Amos 3:7) • <u>Fleeing from God</u> – It is impossible to flee from God because He is all-present. • <u>Recompense for Disobedience</u> – there is a price to pay for disobedience • <u>God's supernatural control of nature</u> – God is Creator God, in total and sovereign control over all His creation • <u>God's pursuit of His people</u> – He is faithful to His promise to perfect the good work He has begun (see Phil 1:6) • <u>Consequences to others (being a Jonah)</u> – there is a price to pay when associating with someone who is blatantly disobedient to the LORD
	<p style="text-align: center;">The LORD and Jonah</p> <p>Why did He not use another prophet who would do what He wanted? God is dealing with His child! A good father doesn't give up on his child just because he is disobedient or rebellious (especially when he has been obedient up till this point). A good father would work with his child, teaching, disciplining until the child learns. If his child runs away, a good father would pursue him. Therefore God pursued after him, sent storms into his life, brought him through a "death" experience in order to bring him to obedience</p>	<p style="text-align: center;">The Sailors' Response to God</p> <p><i>the sailors feared the LORD greatly when they saw the sea stop raging, and they offered a sacrifice to the LORD and made vows (1:15-16)</i></p>	
			<ul style="list-style-type: none"> • <u>2 Kings 14:23-27</u> - God took compassion on Israel's bitter affliction and saved them through Jeroboam II. He sent Jonah with a good message of hope

The LORD

His Names in Jonah Chapter 1

- the LORD (1:1, 3[2x],14,16[2x], 17) – 8x
- the LORD God of heaven (1:9) – 1x
- O LORD (1:14[2x]); - 2x
- LORD (11 out of 23x), God (1 out of 13x)

What:

- the word of the LORD (1:1)
- the presence of the LORD (1:3[2x],10) – 3x

The LORD, the Omnipotent Creator

- the LORD God of heaven who made the sea and the dry land (1:9) - Creator
 - the LORD hurled a great wind on the sea (1:4)
 - He controls the sea, causes the storm (1:4,11,13)
 - does what He pleases (1:14)
 - the LORD appointed a fish to swallow Jonah (1:17)
- the LORD is Holy and Righteous
 - He judges wickedness (1:2)
- the LORD is patient as He deals with His disobedient prophet through his own circumstances (chapter 1)
 - He used the ship, the sea, the wind, the storm, the sailors and the fish to bring about the obedience of Jonah

The Sailors' Response to God

- the sailors feared the LORD greatly when they saw the sea stop raging, and they offered a sacrifice to the LORD and made vows (1:15-16)

The LORD and Jonah

- **Why did He not use another prophet who would do what He wanted?**
- God is dealing with *His child!* A good father doesn't give up on his child just because he is disobedient or rebellious (especially when he has been obedient up till this point). A good father would work with his child, teaching, disciplining until the child learns. If his child runs away, a good father would pursue him.

Therefore God pursued after him, sent storms into his life, brought him through a "death" experience in order to bring him to obedience

Topics in Jonah Chapter 1

- **God's commissioning for service** – God takes the initiative and tells His prophet when He is about to do something significant in His world (see Amos 3:7)
- **fleeing from God** – It is impossible to flee from God because He is all-present.
- **recompense for disobedience** – there is a price to pay for disobedience
- **God's supernatural control of nature** – God is Creator God, in total and sovereign control over all His creation
- **God's pursuit of His people** – He is faithful to His promise to perfect the good work He has begun (see Phil 1:6)
- **consequences to others** (being a Jonah) – there is a price to pay when associating with someone who is blatantly disobedient to the LORD

“You’re a Jonah!”

- To be a Jonah = to be a jinx, i.e., to bring bad “luck” to the sailors
- **Consequences in Jonah:**
 - storms in life, loss of cargo (bad)
 - sailors “feared” the Lord (good)
- **Consequences in Life:**
 - people around you go through the “storms” that God brings in order to bring you to obedience

Why did Jonah Flee? Why did He Disobey the LORD?

- Jonah, יוֹנָה *Yonah* = “dove” ⌘ AV 19x 1) son of Amittai (“truth”) and a native of Gath-hepher; 5th of the minor prophets who prophesied during the reign of Jeroboam II and whom God sent also to prophecy to Nineveh
- The Deplorable State of Israel as seen through the prophet Amos as he indicts

One Reason for Jonah's Disobedience

The only other time Jonah is mentioned in the Old Testament is in 2 Kings 14:25. There, his message was one of:

- Expansion of the kingdom,
- And financial blessings for Israel.

The reason was the mercy of the Lord on His people, Israel, for there was no helper for Israel (v26).

Jonah, as a leader of the school of prophets after Elisha, was now called to go to the enemy with a word of judgment against Nineveh. If they repented, God would surely relent and Jonah didn't want them to be saved (see Jonah 4:2a), for he knew that Assyria would be later used to destroy Israel. If this is so, then Jonah showed greater patriotic love for his country rather than for the will of God. He was willing to forgo his prophetic office and flee rather than offer even the slimmest of hope of repentance to wicked Nineveh.

2 Kings 14:23-27

23 In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel became king in Samaria, and reigned forty-one years.

24 And he did evil in the sight of the Lord; he did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel sin. 25 He restored the border of Israel from the entrance of Hamath as far as the Sea of the Arabah, according to the word of the Lord, the God of Israel, which He spoke through His servant Jonah the son of Amittai, the prophet, who was of Gath-hepher. 26 For the Lord saw the affliction of Israel, *which was very bitter*; for there was neither bond nor free, nor was there any helper for Israel. 27 And the Lord did not say that He would blot out the name of Israel from under heaven, but He saved them by the hand of Jeroboam the son of Joash.

What was True of Israel in the days of Jonah?

- **the affliction of Israel was very bitter (2 Kings 14:26)**
 - neither bond nor free
 - no helper for Israel
- **the Lord did not say that He would blot out the name of Israel from under heaven (2 Kings 14:27)**
- **He saved them by the hand of Jeroboam the son of Joash (2 Kings 14:27)**
- **Jeroboam the son of Joash king of Israel became king in Samaria, and reigned forty-one years (2 Kings 14:23)**
- **God sent Jonah to Jeroboam with a good message of conquest with its corresponding material blessings on him and the people of Israel (2 Kings 14:25)**
- **Jeroboam restored the border of Israel from the entrance of Hamath (2 Kings 14:25)**
- **he did evil in the sight of the Lord; he did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel sin (2 Kings 14:24)**

What was True of Israel in the days of Jonah?

- **The Lord then sent Jonah to Nineveh with a message of judgment, and Jonah ran. Why?**
- **One reason**: Jonah, as a true prophet of the LORD, would first announce judgment and then offer an escape from judgment through repentance and refraining from one's wicked ways. The people would then choose. If they repented, perhaps God would relent of the calamity (see Jonah 4:2).
- Jonah didn't want Nineveh to repent, for he knew that Israel was ripe for judgment and he also knew that God would use Nineveh to chastise Israel. Perhaps he wanted to delay the judgment or at the very least, not be known as the prophet who brought "saved" the enemy who would later destroy Israel in 722 BC.
- The prophet Amos was then raised after Jonah to preach to Jeroboam II in his latter days. The Sins of Israel which Amos denounced include Social Injustice, Oppression of the Poor, Religious Sins, and Moral Depravity.

The Wickedness of Israel in the Days of Jeroboam II

Amos 2:6-8, 12 – no justice for the poor, immorality, corrupting the Nazirites, forbidding prophets to prophesy

Amos 3:14 – **judgment pronounced**; religious sins

Amos 4:1-2 – sin of the wives; oppression of the poor, drunkenness; **judgment pronounced**

Amos 4:7-12 – famine, drought, poor harvest, plague, sword, refusal to repent; **“Prepare to meet your God”**

Amos 5:10-15; 21-27 – hate reproof, heavy rent on poor; **judgments pronounced**, accept bribes, no mercy on the poor, **instructions to repent; God rejects their festivals, their sacrifices & their songs**, sin of idolatry, **will be exiled beyond Damascus**

Amos 6:1, 4-8 – **Woes pronounced, the Rich judged**, they didn't grieve over Joseph's ruin, **the Rich to be exiled, God loathes Jacob's pride & citadels, city to be delivered up**

Amos 9:10 - **death by the sword**

The Sins of Israel which Amos denounced include **Social Injustice, Oppression of the Poor, Religious Sins, and Moral Depravity**

What was True of Israel in the days of Jonah?

- **If God had spent as much time with the Gentiles as with Israel, they would have repented long ago.**
- **IF all Israel repented and turned away from her wicked ways as all the people of Nineveh did, the calamity would not overtake them. For God is truly “a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity” (Jonah 4:2).**
- **But Israel didn't, so her judgment came in 722 BC when the Assyrians came and destroyed their nation and took them captive into Assyria.**

The Assyrian Empire

(Appendix 7)


It was by the Assyrian Empire that the kingdom of Israel was destroyed. Recent annals of Assyrian Kings have been found in which they themselves had their own exploits recorded. In these annals names of ten Hebrew Kings occur: Omri, Ahab, Jehu, Menahem, Pekah, Hoshea, Uzziah, Ahaz, Hezekiah, and Manasseh. Many statements are found which confirm Biblical statements. Nineveh was its capital.

Assyrian policy was to deport conquered peoples to other lands, to destroy their sense of nationalism, and make them more easily subject. Assyrians were great warriors. Most nations then were robber nations. Assyrians seem to have been about the worst of them all. They built their state on the loot of other peoples. **They practiced cruelty. They skinned their prisoners alive, or cut off their hands, feet, noses, ears, or put out their eyes, or pulled out their tongues, and made mounds of human skulls, all to inspire terror.**

Assyria was founded, previous to 2000 B.C., by colonists from Babylon, and for many centuries was subject to, or in conflict with, Babylon. About 1300 B.C. Shalmaneser I threw off the yoke of Babylon and ruled the whole Euphrates Valley. Then Assyria declined, Tiglath-pileser I, (1120-1100 B.C.) made Assyria again a great kingdom. Then decline again, followed by 300 years as World Empire.



The Assyrian Empire

Date (B.C.)	King	Events	Biblical Event
884-858	Assur-nasir-apal II	Warlike and cruel. Welded Assyria into the best fighting machine of the ancient world.	
858-824	Shalmaneser III	First Assyrian king to come in conflict with Israel. Ahab fought him. Jehu paid tribute to him.	
824-810	Shamsi-Adad V		
810-782	Adad-nirari III		
783-773	Shalmaneser IV		
773-754	Assur-dayan III		
754-745	Ashur-nirari V (Assur-lush)	Decline	
745-727	Tiglath-pileser III	" <i>Pul</i> " was his personal name. He carried North Israel into captivity, 734 B.C.	Isaiah 7. II Kings 15:19-20
727-722	Shalmaneser V	He besieged Samaria, died in the siege	
721-705	Sargon II	Completed destruction of Samaria and Israel's captivity. Sargon I was a Babylonian King of 2000 years earlier.	II Kings 17:5. Massive deportation of people who refuse to be good vassals.
704-681	Sennacherib	Most famous of Assyrian kings. Burned Babylon (II Chron. 32)	Defeated by an angel before Jerusalem in 701 B.C. (Isaiah 37:33-38)
681-669	Esar-haddon	Rebuilt Babylon. Conquered Egypt. Was one of the greatest of Assyrian kings.	Isaiah 37:38.
669-626	Assur-banipal (Osnapper)	Destroyed Thebes in 663 B.C. Collected a great library. Powerful, cruel, literary.	Nahum 3:8 mentions No-Amon, Thebes and the Nile.
626-607	Assur-etil-ilani (Shin-shar-iskun 621-612) (Ashur-uballit 612-608)	Beset by Scythians, Medes, and Babylonia, the brutal Empire fell.	
612	Fall of Nineveh	Fall of Haran (610), fall of Carchemish (605).	

Robert C. Stone

<http://www.eagleflight.org/characters/jonah1.html>

Nineveh was the capital of the Assyrians, Israel's archenemy. **They were a brutal people with a horrible mania for a brand of brutality which made the surrounding people shudder with the horror of falling prey to them.** We might say the Assyrians were the Nazis of those days.

Dr. Donald Grey Barnhouse said, **"...calling Jonah to go to the Ninevites was like asking a Jew in 1942 to go from New York to Hitler, and tell him that God loved him, and that everything he did would be forgiven if he would but repent. So the Jew got on a train, all right, and went to San Francisco; then got on a ship to Japan! He wanted nothing to do with it."**
Ron R. Ritchie, *Discovery Papers*, Jan. 29, 1978.

Robert C. Stone

<http://www.eagleflight.org/characters/jonah1.html>

The inscription of the Assyrian monuments, interpreted for us by archeologists, reveal how hideous and cruel they were. The late John Urquhart lists some of their activities. I'm not trying to be sensational by listing these things, but understanding what kind of a city this was is crucial to understanding Jonah's reaction, as well as the grace and love of God exhibited in this book.

Assyrians offered absolutely no pity to their captives. Their policy was never to keep their captives alive; they seemed to gloat, to enjoy doing every atrocity possible. Victims were held down, and the torturer would gloatingly and fiendishly reach into the victim's mouth and pull the tongue out by the roots. Victims were flayed or skinned alive, and their skins stretched out on the walls. In every city they conquered, they built a pyramid of human skulls. It's hard to imagine why they would be so cruel.

David Padfield

<http://www.padfield.com/1996/nineveh.html>

The Assyrian Empire began a quest for world domination under Tiglath-pileser III in 745 B.C. He invaded northern Israel and deported some of the inhabitants to the region around Nineveh. Sargon II completed the siege of Samaria that had been started by Shalmaneser V in 722 B.C. Later, Sennacherib shut up King Hezekiah in Jerusalem “as a bird in a cage.” Ashurbanipal led a campaign into Egypt and caused the downfall of Thebes (called No-amon in Nahum 3:8).

The Assyrian Empire was known for its cruelty. “Judged from the vaunting inscriptions of her kings, no power more useless, more savage, more terrible, ever cast its gigantic shadow on the page of history as it passed on the way to ruin. The kings of Assyria tormented the miserable world. They exult to record how ‘space failed for corpses’; how unsparing a destroyer is their goddess Ishtar; how they flung away the bodies of soldiers like so much clay; how they made pyramids of human heads; how they burned cities; how they filled populous lands with death and devastation; how they reddened broad deserts with carnage of warriors; how they scattered whole countries with the corpses of their defenders as with chaff; how they impaled ‘heaps of men’ on stakes, and strewed the mountains and choked rivers with dead bones; how they cut off the hands of kings and nailed them on the walls, and left their bodies to rot with bears and dogs on the entrance gates of cities; how they employed nations of captives in making brick in fetters; how they cut down warriors like weeds, or smote them like wild beasts in the forests, and covered pillars with the flayed skins of rival monarchs.” (Farrar, *The Minor Prophets*, pp. 147,148).

J Sidlow Baxter

“Explore the Book”

The cruelest people in ancient history, the Assyrians conquered and ruled by sheer terror. The inscriptions on Assyrians monuments revealed the reveling of the cruelty inflicted upon their enemies. J. Sidlow Baxter went as far as saying “they were the German Nazis of those days”. John Urquhart also testified that **“no considerations of pity were permitted to stand in the way of Assyrian policy”**.

When they conquered a nation, they would carry its inhabitants back to Assyria as slaves and would make the conquered territory available for homesteading to any foreigners who desired to live there. Professor Sayce noted that the cruelties of Assurnatsir-pal’s were especially revolting. **Pyramids of human heads marked the path of the conqueror; boys and girls were burnt alive or reserved for a worse fate; men were impaled, flayed alive, blinded, or deprived of their hands and feet, of their ears and noses, while the women and children were carried into slavery, the captured city plundered and reduced to ashes, and the trees in its neighbourhood cut down.** The leading men, as at Lachish when Sennacherib had conquered that city, were led forth, seized by the executioners, and subjected to various punishments, all of them filled to the brim with horror. **Some of the victims were held down while one of the band of torturers, who are portrayed upon the monuments gloating fiendishly over their fearful work, inserts his hand into the victim’s mouth, grips his tongue and wrenches it out by the roots.**

J Sidlow Baxter

“Explore the Book”

In another spot pegs are driven into the ground. To these, another victim's wrists are fixed with cords. His ankles are similarly made fast, and the man is stretched out, unable to move a muscle. The executioner then applies himself to this task; and, beginning at the accustomed spot, the sharp knife makes its incision, the skin is raised inch by inch till the man is flayed alive. These skins are then stretched out upon the city walls, or otherwise disposed of so as to terrify the people and leave behind long-enduring impressions of Assyria vengeance. For others, long sharp poles are prepared. The sufferer, taken like all the rest from the leading men of the city, is laid down; the sharpened end of the pole is driven in through the lower part of the chest; the pole is then raised, bearing the writhing victim aloft; it is planted in the hole dug for it, and the man is left to die.

A quote from ancient Assyria reads:

“Their men, young and old, I took as prisoners. Of some I cut off the feet and hands; of others I cut off the noses, ears, and lips; of the young men's ears I made a heap; of the old men's heads I built a minaret.”

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- **Assyria**, ancient empire of W Asia. It developed around the city of Ashur, or Assur, on the upper Tigris River and south of the later capital, Nineveh.

Assyria's Rise

- The nucleus of a Semitic state was forming by the beginning of the 3d millennium B.C., but it was overshadowed by the greatness of Sumer and Akkad. Ashur was Assyria's chief god, but the gods of the Babylonians and Hittites were also honored. In the 17th cent. B.C., Assyria expanded briefly, but it soon relapsed into weakness. The 13th cent. B.C. saw Assyria threatening the surrounding states, and under Tiglathpileser I Assyrian soldiers entered the kingdom centered about Urartu (Ararat; see Armenia), took Babylonia, and crossed N Syria to reach the Mediterranean. This empire was, however, only ephemeral.

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The Ascendancy of Assyria

- Assyrian greatness was to wait until the 9th cent., when [Ashurnasirpal II](#) came into power. He was not only a vigorous and barbarously cruel conqueror who pushed his conquests N to Urartu and W to Lebanon and the Mediterranean, but he was also a shrewd administrator. Instead of merely making conquered kings pay tribute, he installed Assyrian governors so that he could have more control over the empire.
- [Shalmaneser III](#) (see under Shalmaneser I) attempted to continue this policy, but, although he exacted heavy tribute from Jehu of Israel and claimed many victories, he failed to establish hegemony over the Hebrews and their Aramaic-speaking allies. The basalt obelisk, called the Black Obelisk (British Mus.), describes the expeditions and conquests of Shalmaneser III. Raids from Urartu were resumed and grew more destructive after the death of Shalmaneser. Calah, the capital of Assyria during the reigns of Ashurnasirpal II and Shalmaneser III, has been excavated.
- In the 8th cent. B.C. conquest was pursued by [Tiglathpileser III](#). He subdued Babylonia, defeated the king of Urartu, attacked the Medes, and established control over Syria. As an ally of Ahaz of Judah (who became his vassal), he defeated his Aramaic-speaking enemies centering at Damascus. His successor, [Shalmaneser V](#), besieged Samaria, the capital of Israel, in 722–721 B.C., but it was [Sargon](#), his son, who completed the task of capturing Israel. Sargon's victory at Raphia (720 B.C.) and his invasions of Armenia, Arabia, and other lands made Assyria indisputably one of the greatest of ancient empires.

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- Sargon's son [Sennacherib](#) devoted himself to retaining the gains his father had made. He is particularly remembered for his warfare against his rebellious vassal, Hezekiah of Judah. Sennacherib's successor, [Esar-Haddon](#), defeated the Chaldeans, who threatened Assyria and carried his conquests (673–670) to Egypt, where he deposed Taharka and established Necho in power. Under Assurbanipal, Assyria reached its zenith and approached its fall. When Assurbanipal was fighting against the Chaldeans and Elamites, an Egyptian revolt under Psamtik I was successful.
- Assurbanipal's reign saw the Assyrian capital of Nineveh reach the height of its splendor. The library of cuneiform tablets he collected ultimately proved to be one of the most important historical sources of antiquity. The magnificent Assyrian bas-reliefs reached their peak. The royal court was luxurious. Assyrian culture owed much to earlier Babylonian civilization, and in religion Assyria seems to have taken much from its southern neighbor and subject (see Middle Eastern religions).

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Assyria's Decline

- Despite the magnificence of Assur-banipal's court, Assyria began a rapid decline during his reign. The military aspect of the empire was its most prominent feature, for Assyria was prepared for conflict from beginning to end. Because of the ever-present need for men to fight the incessant battles, agriculture suffered, and ultimately the Assyrians had to import food. The division of society into a fairly rigid three-class system was not unlike that of other early western Asian peoples (e.g., Babylonia), but it did not supply a solid base for the overgrown Assyrian state.
- The lavish expenditures of Assurbanipal on warfare and building drained the resources of the empire and contributed to its weakness. **The king of the Medes, Cyaxares, and the Babylonian ruler Nabopolassar, joined forces and took Nineveh in 612 B.C.** Under the son of Nabopolassar, Nebuchadnezzar, Babylonia was renewed in power, and the great-grandson of Cyaxares, Cyrus the Great, was to establish the Persian Empire, which owed much to the earlier Assyrian state.

The Omnipresence of the LORD	What the Presence of the LORD is Associated with
<p>Psalm 139:7-12 – The Omnipresence of God – from heaven to Sheol and everywhere else</p> <p>Jeremiah 23:23-24 – God fills the heavens and the earth</p>	<p>Exodus 13:21-22 – the pillar of cloud by day to lead them on the way, and in the pillar of fire by night to give them light</p> <p>Exodus 24:15-17 - the glory of the Lord and the cloud; the appearance of the glory of the Lord was like a consuming fire on the mountain top</p> <p>Exodus 40:33-35 - the cloud that covered the tent of meeting = the glory of the Lord filled the tabernacle</p> <p>2 Chronicles 5:13-14 - the house of the Lord was filled with a cloud = the glory of the Lord filled the house of God</p>
The Manifested Presence of the LORD	<p>1 Kings 8:1, 4-6, 10-13 - the cloud filled the house of the Lord = the glory of the Lord filled the house of the Lord / God dwells in the thick cloud and in the house that Solomon built, a place where God dwells forever</p> <p>Ezekiel 10:3-4 - the glory of the Lord went up from the cherub to the threshold of the temple & the temple was filled with the cloud, and the court was filled with the brightness of the glory of the Lord</p> <p>Ezekiel 11:23 - the glory of the Lord went up from the midst of the city, & stood over the mountain which is east of the city</p> <p style="text-align: center;">The symbolic presence of the Lord is gone from the temple! But Ezekiel also prophesies of the glory of the Lord returning!</p> <p>Ezekiel 43:1-8 - the glory of the God of Israel was coming from the way of the east & the earth shone with His glory & the glory of the Lord filled the house / “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever” (v7)</p>
<p>Gen 3:8 – Adam and Eve hid from the presence of the LORD in the Garden of Eden after they sinned</p> <p>Gen 4:11-16 – Cain left the presence of the LORD in Eden and settled in the land of Nod, east of Eden (v16)</p> <p>Lev 10:1-2 – fire came from the presence of the LORD (in the tabernacle) and slew Nadab and Abihu</p> <p>2 Kings 13:22-23 – the LORD would not cast Israel from the presence of the LORD until now</p> <p>2 Kings 24:15-20 – Jerusalem and Judah was cast from His presence (2 sieges by Babylon already occurred – 605 BC and 597 BC)</p>	The Future Presence of the LORD
People Who Stand in God’s Presence	<p>“But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons” (Galatians 4:4-5).</p> <p>“He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:10-13).</p> <p>“And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth” (John 1:14).</p> <p>Following Israel’s rejection of their own Messiah, Jesus was crucified for the sins of all men, buried and He was raised on the third day and ascended into the heaven where He waits until His enemies be made a footstool for His feet (Psalm 110:1).</p> <p>He told the Jews who had God present among them that they would not see Him again until... they say, “Blessed is He who comes in the name of the Lord!” (Matthew 23:37-39)</p> <p>When will this happen?</p> <p>Matthew 24:27-30 – after the great tribulation, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory</p>

The Presence of the LORD

- **The Presence of the Lord! What image does that phrase conjure in your mind? What does it mean? Can one truly flee from the presence of the omnipresent God? How can one flee from an omnipresent God? As you discover the deep meaning of ‘the Presence of the Lord’, isn’t it exciting to realize that the saints will one day stand before the Son of Man blameless (Luke 21:36)?!?**
- **From whom was Jonah fleeing? (Jonah 1:3, 10) What or who was Jonah fleeing from?**
- **The Shekinah cloud which is the sign of the presence of the LORD living in the midst of His people Israel, located in the Temple in Jerusalem.**
- **How far did Jonah manage to travel from “the presence of the Lord”?**
- **He went to Joppa (about 30 miles from Jerusalem) and took a ship heading to Tarshish (about 2000 miles away).**

The Omnipresence of the LORD

Psalm 139:7-12

- 7** Where can I go from Thy Spirit?
Or where can I flee from Thy presence?
- 8** If I ascend to heaven, Thou art there;
If I make my bed in Sheol, behold, Thou art there.
- 9** If I take the wings of the dawn,
If I dwell in the remotest part of the sea,
- 10** Even there Thy hand will lead me,
And Thy right hand will lay hold of me.
- 11** If I say, "Surely the darkness will overwhelm me,
And the light around me will be night,"
- 12** Even the darkness is not dark to Thee,
And the night is as bright as the day.
Darkness and light are alike *to Thee*.

The Omnipresence of the LORD

Jeremiah 23:23-24

23“Am I a God who is near,” declares the Lord,
“And not a God far off?

24“Can a man hide himself in hiding places,
So I do not see him?” declares the Lord.

“Do I not fill the heavens and the earth?”
declares the Lord.

The Presence of the LORD

Genesis 3:8

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

Genesis 4:11-16

11 “And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. 12 When you cultivate the ground, it shall no longer yield its strength to you; you shall be a vagrant and a wanderer on the earth.” 13 And Cain said to the Lord, “My punishment is too great to bear! 14 Behold, Thou hast driven me this day from the face of the ground; and from Thy face I shall be hidden, and I shall be a vagrant and a wanderer on the earth, and it will come about that whoever finds me will kill me.” 15 So the Lord said to him, “Therefore whoever kills Cain, vengeance will be taken on him sevenfold.” And the Lord appointed a sign for Cain, lest anyone finding him should slay him. Then Cain went out from the presence of the Lord, and settled in the land of Nod, east of Eden.

The Presence of the LORD

Leviticus 10:1-2

1 Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the Lord, which He had not commanded them.
2 And fire came out from the presence of the Lord and consumed them, and they died before the Lord.

2 Kings 13:22-23

22 Now Hazael king of Aram had oppressed Israel all the days of Jehoahaz. **23** But the LORD was gracious to them and had compassion on them and turned to them because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them or cast them from His presence until now.

The Presence of the LORD

2 Kings 24:15-20

15 **So** (king of Babylon) he led Jehoiachin away into exile to Babylon; also the king's mother and the king's wives and his officials and the leading men of the land, he led away into exile from Jerusalem to Babylon. 16 And all the men of valor, seven thousand, and the craftsmen and the smiths, one thousand, all strong and fit for war, and these the king of Babylon brought into exile to Babylon. 17 **Then** the king of Babylon made his uncle Mattaniah, king in his place, and changed his name to Zedekiah 18 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem; and his mother's name was Hamutal the daughter of Jeremiah of Libnah. 19 And he did evil in the sight of the Lord according to all that Jehoiakim had done. 20 **For** through the anger of the Lord *this* came about in Jerusalem and Judah **until** He cast them out from His presence. And Zedekiah rebelled against the king of Babylon.

People Who Stand in the Presence of the LORD

1 Kings 17:1

Now Elijah the Tishbite, who was of the settlers of Gilead, said to Ahab, “As the Lord, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word.”

2 Kings 3:14

And Elisha said, “As the Lord of hosts lives, before whom I stand, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look at you nor see you with this people; send them away from My presence and let them go! “

Psalms 16:11

Thou wilt make known to me the path of life;
In Thy presence is fullness of joy,
In Thy right hand there are pleasures forever.

People Who Stand in the Presence of the LORD

Psalm 24:3-5

- 3 Who may ascend into the hill of the Lord?
And who may stand in His holy place?
- 4 He who has clean hands and a pure heart,
Who has not lifted up his soul to falsehood,
And has not sworn deceitfully.
- 5 He shall receive a blessing from the Lord
And righteousness from the God of his salvation.

Jeremiah 15:1

- 1 Then the Lord said to me, “Even though Moses and Samuel were to stand before Me, My heart would not be with this people (people of Judah); send them away from My presence and let them go!”

Revelation 8:2

- 2 And I saw the seven angels who stand before God; and seven trumpets were given to them.

What The Presence of the LORD is Associated with

Exodus 13:21-22

21 And the Lord was going before them in **a pillar of cloud by day** to lead them on the way, and in **a pillar of fire by night** to give them light, that they might travel by day and by night. 22 He did not take away **the pillar of cloud by day**, nor **the pillar of fire by night**, from before the people.

Exodus 24:15-17

15 Then Moses went up to the mountain, and the cloud covered the mountain. 16 And **the glory of the Lord rested on Mount Sinai, and the cloud covered it for six days**; and on the seventh day He called to Moses from the midst of **the cloud**. 17 And to the eyes of the sons of Israel **the appearance of the glory of the Lord was like a consuming fire on the mountain top**.

What The Presence of the LORD is Associated with

Exodus 40:33-35

33 And he erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work. 34 Then **the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.** 35 And Moses was not able to enter the tent of meeting because **the cloud** had settled on it, and **the glory of the Lord filled the tabernacle.**

2 Chronicles 5:13-14

13 in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the Lord, and when they lifted up their voice accompanied by trumpets and cymbals and instruments of music, and when they praised the Lord *saying,* "He indeed is good for His lovingkindness is everlasting," then **the house, the house of the Lord, was filled with a cloud,** 14 so that the priests could not stand to minister because of **the cloud,** for **the glory of the Lord filled the house of God.**

What The Presence of the LORD is Associated with

1 Kings 8:1, 4-6, 10-13

1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' households of the sons of Israel, to King Solomon in Jerusalem, to bring up the ark of the covenant of the Lord from the city of David, which is Zion.

4 And they brought up the ark of the Lord and the tent of meeting and all the holy utensils, which were in the tent, and the priests and the Levites brought them up, 5 And King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing so many sheep and oxen they could not be counted or numbered. 6 Then the priests brought the ark of the covenant of the Lord to its place, into the inner sanctuary of the house, to the most holy place, under the wings of the cherubim.

10 And it came about when the priests came from the holy place, that the cloud filled the house of the Lord, 11 so that the priests could not stand to minister because of **the cloud**, for **the glory of the Lord filled the house of the Lord**. 12 Then Solomon said,

“The Lord has said that He would dwell in **the thick cloud**.

13 I have surely built Thee a lofty house,
A place for Thy dwelling forever.”

What The Presence of the LORD is Associated with

Ezekiel 10:3-4

3 Now the cherubim were standing on the right side of the temple when the man entered, and the cloud filled the inner court. 4 Then **the glory of the Lord** went up from the cherub to the threshold of the temple, and the temple was filled with **the cloud**, and the court was filled with the brightness of **the glory of the Lord**.

Ezekiel 11:23

And **the glory of the Lord** went up from the midst of the city, and stood over the mountain which is east of the city.

What The Presence of the LORD is Associated with

The symbolic presence of the Lord is gone from the temple! But Ezekiel also prophesies of the glory of the Lord returning!

Ezekiel 43:1-8

1 Then he led me to the gate, the gate facing toward the east; 2 and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. 3 And it was like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions were like the vision which I saw by the river Chebar; and I fell on my face. 4 And **the glory of the Lord** came into the house by the way of the gate facing toward the east. 5 And the Spirit lifted me up and brought me into the inner court; and behold, **the glory of the Lord** filled the house.

6 Then I heard one speaking to me from the house, while a man was standing beside me. 7 And He said to me, “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the corpses of their kings when they die, 8 by setting their threshold by My threshold, and their door post beside My door post, with only the wall between Me and them. And they have defiled My holy name by their abominations which they have committed. So I have consumed them in My anger.

The Future Presence of the LORD

“But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons” (Galatians 4:4-5).

“He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:10-13).

“And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth” (John 1:14).

Following Israel’s rejection of their own Messiah, Jesus was crucified for the sins of all men, buried and He was raised on the third day and ascended into the heaven where He waits until His enemies be made a footstool for His feet (Psalm 110:1).

He told the Jews who had God present among them that they would not see Him again until...

The Future Presence of the LORD

Matthew 23:37-39

37 “O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. 38 Behold, your house is being left to you desolate! 39 For I say to you, from now on you shall not see Me until you say, ‘Blessed is He who comes in the name of the Lord!’”

Matthew 24:27-30

27 “For just as the lightning comes from the east, and flashes even to the west, so shall the coming of the Son of Man be. 28 Wherever the corpse is, there the vultures will gather. 29 But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, 30 and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.”

The Omnipresence of the LORD	What the Presence of the LORD is Associated with
<p>Psalm 139:7-12 – The Omnipresence of God – from heaven to Sheol and everywhere else</p> <p>Jeremiah 23:23-24 – God fills the heavens and the earth</p>	<p>Exodus 13:21-22 – the pillar of cloud by day to lead them on the way, and in the pillar of fire by night to give them light</p> <p>Exodus 24:15-17 - the glory of the Lord and the cloud; the appearance of the glory of the Lord was like a consuming fire on the mountain top</p> <p>Exodus 40:33-35 - the cloud that covered the tent of meeting = the glory of the Lord filled the tabernacle</p> <p>2 Chronicles 5:13-14 - the house of the Lord was filled with a cloud = the glory of the Lord filled the house of God</p>
The Manifested Presence of the LORD	<p>1 Kings 8:1, 4-6, 10-13 - the cloud filled the house of the Lord = the glory of the Lord filled the house of the Lord / God dwells in the thick cloud and in the house that Solomon built, a place where God dwells forever</p> <p>Ezekiel 10:3-4 - the glory of the Lord went up from the cherub to the threshold of the temple & the temple was filled with the cloud, and the court was filled with the brightness of the glory of the Lord</p> <p>Ezekiel 11:23 - the glory of the Lord went up from the midst of the city, & stood over the mountain which is east of the city</p> <p style="text-align: center;">The symbolic presence of the Lord is gone from the temple! But Ezekiel also prophesies of the glory of the Lord returning!</p> <p>Ezekiel 43:1-8 - the glory of the God of Israel was coming from the way of the east & the earth shone with His glory & the glory of the Lord filled the house / “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever” (v7)</p>
<p>Gen 3:8 – Adam and Eve hid from the presence of the LORD in the Garden of Eden after they sinned</p> <p>Gen 4:11-16 – Cain left the presence of the LORD in Eden and settled in the land of Nod, east of Eden (v16)</p> <p>Lev 10:1-2 – fire came from the presence of the LORD (in the tabernacle) and slew Nadab and Abihu</p> <p>2 Kings 13:22-23 – the LORD would not cast Israel from the presence of the LORD until now</p> <p>2 Kings 24:15-20 – Jerusalem and Judah was cast from His presence (2 sieges by Babylon already occurred – 605 BC and 597 BC)</p>	The Future Presence of the LORD
People Who Stand in God’s Presence	<p>“But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons” (Galatians 4:4-5).</p> <p>“He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:10-13).</p> <p>“And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth” (John 1:14).</p> <p>Following Israel’s rejection of their own Messiah, Jesus was crucified for the sins of all men, buried and He was raised on the third day and ascended into the heaven where He waits until His enemies be made a footstool for His feet (Psalm 110:1).</p> <p>He told the Jews who had God present among them that they would not see Him again until... they say, “Blessed is He who comes in the name of the Lord!” (Matthew 23:37-39)</p> <p>When will this happen?</p> <p>Matthew 24:27-30 – after the great tribulation, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory</p>

Jonah and the Storm / Fleeing the LORD

The Refusal / God's Patience Demonstrated

v1-3	v4-6	v7-9	v10-14	v15-16	v17
The Flight	The Storm	The Lots	The Prayer	The Calm	The Fish
Jonah Disobeys the LORD	The LORD Pursues Jonah	The Sailors' Questions	Jonah's Proposal	Jonah Cast into the Sea	The Fish Swallows Jonah
The Command (v1-2)	The Peril (v4b) The Pursuit (v4a)	The Culprit's Answer (v9) The Culprit Questioned (v8) The Culprit Located (v7b) The Casting of Lots (v7a)	The Men's Earnest Prayer (v14) The Even Stormier Sea (v13b) The Men's Desperate Try (v13a) Jonah's Fearless Reply (v12) The Increasingly Stormy Sea (v11b) The Men's Query (v11a) The Men's Fear (v10)	The Sacrifice Made (v16b) The LORD Feared (v16a) The Sea Stops Raging (v15b) The Men's Resolute Act (v15a)	Jonah's Stay (v17b) Jonah Swallowed (v17a)
The Order (v1-2)		The Ordeal (v4-17)			
The Objection (v3)					

Principles: 1) There is always a price to pay for disobedience. You can choose the path but you cannot choose the consequences. 2) God speaks through Circumstances to His People and to Unbelievers.