

History or Allegory (R.S.B.)

Jonah = divided. IS. Sea = Gentile. Fish = Babylon. 3 days = exp.
2Kg 14:25 Mt 12:40.

1. Jonah Running from God
2. " " to "
3. " " with "
4. " " ahead of "

Hist. - Tobit 14:4,8
(2nd c. BC); 3 Macc
6:8 (1st c. BC)
Josephus ix, 10,2
(1st c. AD)

Born in Gath-Hepher. 5 mi N of Nazareth 2Kg 14:25

Entrance of Hamath - 14 mi NE Bealuck

Minerals - E. side of Tigris in Iraq today Destroyed 612

God may have used nature to soften hearts of Nin.

Plagues 765 or 759 Total eclipse 763 BC

In 669 B.C. Ashurbanipal succeeded his father Esarhaddon as king of Assyria. He may have been the king who released Manasseh king of Judah (2 Chron. 33:10-13). Ashurbanipal defeated Thebes in Egypt in 663 and brought treasures to Nineveh from Thebes, Babylon, and Susa. He established an extensive library at Nineveh.

The city of Nineveh fell to the Babylonians, Medes, and Scythians in August 612 B.C.

Nineveh was situated on the west bank of the Tigris River (see the map "The Assyrian Empire," near Jonah 1:1). Sennacherib fortified the city's defensive wall whose glory, he said, "overthrows the enemy." On the population of Nineveh, see "Authenticity and Historicity" in the *Introduction* to Jonah and comments on Jonah 4:11. Jonah called Nineveh "a great city" (Jonah 1:2; 3:2-4; 4:11).

The city's ruins are still evident today. The city was easily overtaken when the Khosr River, which flowed through it, overflowed its banks (see Nahum 1:8; 2:6, 8).

Nineveh was the capital of one of the cruelest, vilest, most powerful, and most idolatrous empires in the world. For example, writing of one of his conquests, Ashurnasirpal II (883-859) boasted, "I stormed the mountain peaks and took them. In the midst of the mighty mountain I slaughtered them; with their blood I dyed the mountain red like wool. . . . The heads of their warriors I cut off, and I formed them into a pillar over against their city; their young men and their maidens I burned in the fire" (Luckenbill, *Ancient Records of Assyria and Babylonia*, 1:148). Regarding one captured leader, he wrote, "I flayed [him], his skin I spread upon the wall of the city. . . ." (ibid., 1:146). He also wrote of mutilating the bodies of live captives and stacking their corpses in piles.

Shalmaneser II (859-824) boasted of his cruelties after one of his campaigns: "A pyramid of heads I reared in front of his city. Their youths and their maidens I burnt up in the flames" (ibid., 1:213). Sennacherib (705-681) wrote of his enemies, "I cut their throats like lambs. I cut off their precious lives [as one cuts] a string. Like the many waters of a storm I made [the contents of] their gullets and poured them down upon the wide earth.

. . . Their hands I cut off" (ibid., 2:127). Ashurbanipal (669-626) described his treatment of a captured leader in these words: "I pierced his chin with my keen hand dagger. Through his jaw . . . I passed a rope, put a dog chain upon him and made him occupy . . . a kennel" (ibid., 2:319). In his campaign against Egypt, Ashurbanipal also boasted that his officials hung Egyptian corpses "on stakes [and] stripped off their skins and covered the city wall(s) with them" (ibid., 2:295).

No wonder Nahum called Nineveh "the city of blood" (3:1), a city noted for its "cruelty"! (3:19)

Ashurbanipal was egotistic: "I [am] Ashurbanipal, the great [king], the mighty king, king of the universe, king of Assyria. . . . The great gods . . . magnified my name; they made my rule powerful" (ibid., 2:323-4). Esarhaddon was even more boastful. "I am powerful, I am all powerful, I am a hero, I am gigantic, I am colossal, I am honored, I am magnified, I am without equal among all kings, the chosen one of Asshur, Nabu, and Marduk" (ibid., 2:226).

Gross idolatry was practiced in Nineveh and throughout the Assyrian Empire. The religion of Assyria was Babylonian in origin but in Assyria the national god was Assur, whose high priest and representative was the king.

Date of the Book. The fall of Thebes (to Ashurbanipal) is mentioned in Nahum 3:8. Since that event occurred in 663 B.C. the book was written after that date. Then the fall of Nineveh, predicted in Nahum, occurred in 612 B.C. So the book was written between 663 and 612. Walter A. Maier suggests that Nahum gave his prophecy soon after Thebes fell, between 663 and 654 B.C. (*The Book of Nahum*, pp. 30, 34-7). His arguments include these:

1. The description of Nineveh (1:12; 3:1, 4, 16) does not match the decline of the Assyrian nation under Ashurbanipal's sons, Ashur-etil-ilāni (626-623 B.C.) and Sin-shar-ishkun (623-612 B.C.).
2. When Nahum prophesied, Judah was under the Assyrian yoke (1:13, 15; 2:1, 3). This fits with the reign of Manasseh over Judah (697-642) more than with the reign of Josiah (640-609).
3. The Medes rose in power around 645 B.C. as an independent nation, and

C. The Results of his Blight, 1:4-17. Disaster to all.
 1. To Sailors, 4-16 ~~12~~ 11

a. Casse, 4. Lord hurled a tempest. No ordinary storm.

b. Consequences. To Jonah, asleep. Shows he no coward. Refused to go bec of patriotism, not cowardice. To mariners (v 5=salts). Capt wanted united prayer, 6. Wanted explanation, 7-8. Lot, Prov 16:33, Acts 1:23f. Heb, 9, is way addressed self to foreigners. God of heaven Jonah was trying to resign his commission as a prophet but couldn't change his heart twd God. V 11 lit. Sea was going and whirling.

2. To Jonah, 12-17.

a. His reasoning, 12. No coward, still trusting God. Could have committed suicide long ago or then but wanted God behind the sailor's action. He was a perverted patriot, willing to die for glory of Israel in disobed to God.

b. His reprove, 13-14. Tried to save Jonah tho had right to throw him overboard. Goodness of depravity ^{ed, perph}. In prayer, 14 acknowledged Jonah's message re God, 9.

c. His rescue, 15-17. Supernatl ceasing of storm. Sailors offered sacrifice showing their conversion. God prepared great fish. Word for sacrifice is one which may mean blood but not word which excludes blood. Made vow after deliverance which shows change of heart. Great fish. Whale wrong trans in Matt 12:40. 3 days etc means parts of 3 days, not nec 72 hrs.

3. To heathen. of Nineveh--not reached as quickly with message and some died in meantime. But to heathen of ship it meant conversion. Mysterious workings of God. Doesn't justify Jonah's disobed.

Note Jonah's downfall caused by--

1. Disobeying Word, 1-2
2. Neglecting prayer, 6. No record he every prayed on ship
3. Hid his witness, 9, so had to be asked.

Fear 1:5, 9, 10, 16

1:17 appointed Fish who
 had to be ^{Big enuf}
 hear enuf
 hungry enuf

JONAH

INTRODUCTION

Author. Son of Amittai, 2 Kg 14:25. ^{My 12-40} Conservatives have maintained he wrote (note 1st per in ch 2); liberals that it is about Jonah (3rd per in 1,3,4). From Gath-heper Galilee. Means Dove.

Date. During Jeroboam II (Israel), 782-753BC. So Jonah 780-750. Jonah predicted that Jer would restore Is from Dead Sea to Hamath and he did against Assyria. Is had greatest peace and prosperity since David, Sol.

^{UK 14 127} Assyria ruled by Semiramis, Queen regent and son Adad-Nirair III (810-783). During this time brief swing twd monotheism. 2 plagues in 765, 759 and total eclipse of sun in 763 which might have prepared people to rec message. After this call to repent in 744 Pul seized throne of Assyria and from then on Assy was rod of God's anger to punish Israel (captivity in 721).

Authenticity. Only minor prop mentioned by Jesus. Mat 12:40-1; 16:4; Lk 11:29-30.

Theme. God's love for the heathen. Or Attitudes toward Missions: God's and Jonah's.

Miraculous in the book. Great fish. ^{1:11} Calming of sea 1:15; deliverance, 2:10; prepared gourd, 4:6; worm, 4:7; ^{750 or 710} wind, 4:8; Salvation of people. ⁷⁶⁻⁷⁷ Amos 5:27 Ho 11:5 predicted Assy capture of Is. 722. May explain Jonah's reluctance to help Nineveh. All located in Is.

I. Jonah FLEEING, 1:1-17.

A. The Reason for his Flight, 1:1-2. Disobedience to command.

1. Address, 1. Amittai means truth of God.
2. Direction, 2. Nineveh. Not yet capital but included in city-state complex which was capital.
3. Details, 2. Cry-preach 3:2. Content-repent.
4. Reason, 2. Accumulation of sin so great as to demand God's attention. Blasphemous, 2 Kg 18. Cruel-tore off lips and hands of victims. Built Gen 10:11.

B. The Route of his Flight, 1:3.

1. The ~~attitude~~ attitude. ^{Detour to Tarshish} Zealous Israelite asked to go to enemy capital and preach. Other prophets had stayed home when they prophesied against heathen. Can't blame him.
2. The ~~action~~ Action. Ship to Tarshish which is Tartessus in Spain. Nineveh 500 mi NE. Other 2000 mil at SW of Med. ^{1 mo. journey}
3. The Assumption. Could escape presence of Lord. No local tribal Deity covering 2000 mi. Psa 139.

Giant white shark & sperm
whale can swallow horses.
One on exhibit at Smithsonian is
45' long, mouth 38" wide & had
a fish in stomach
weighing
1500 lbs.

This Week magazine

Dallas Morning News - Sept.
24, '67

with Famous People

door of her mother's boudoir, and when the latter asked, "Who's there?" she lisped, "Lilybet, the P'incess."

■ 1929 was the year that President Hoover said: "Any lack of confidence in the economic future of the U.S. is foolish." It was also the year that all auto-makers were concentrating on speedier models, while Louis Dublin, statistical sage of the Metropolitan Life Insurance

empted for six months "for population reasons," Bevin said, "Oh, they will have time for that on the side."

■ Biblical note for 1941: Scientist Eugene Geiling, of Chicago, crawled through the gullet of a dead whale, to prove that Jonah could have done it, too. He emerged to report: "It was a pretty slimy trip, but there was plenty of room."

1929: Princess Elizabeth

II. Jonah PRAYING, 2:1-10

A. The Situation, 1. Out of fish's belly. Heb. dahg-fish. Grk Mt 12:40, ketos=sea monster. Whale might not qualify bec mammal. Shark is fish and prob is what swallowed Jonah. Whale-shark, Rhinodon, no teeth and 70 ft. Did Jonah die? No. Not nec to type and hades in v 2 doesn't require. ^{inside of fish was kind of quiet} cf Psa30:23 yet don't insist that David died. Joseph didn't die in pit yet type. To Lord-only hope. Word for pray 79x in OT and =pray habitually or judge self.

B. The Characteristics, 2-9.

1. Emotion, 2. Cried. Prob written down later since past tenses.
2. Confession, 3. By calling waves "thy" ~~xxx~~ breakers and long rolling waves he acknowledged that God was justly punishing him.
3. Faith or hope, 4. Expects to see literal temple in Jerus in spite of being cast out.
4. Sense of desperation, 5+6. Waters surrounded to point of endangering soul (life). Seaweed in belly of fish. To depths of sea (6). Earth had barred him from earth and imprisoned him in death.
5. Penitence, 7-8. Jonah's own case in 8. Forsook God's mercies for lies.
6. ~~xxxxxxx~~. Promise, 9. To pay ^{feel 5} vow=obey God.
7. Praise, 9. Sal is of Lord. Shows his confidence in praise
8. Scripture. Allusions to Psa and Lam thruout.

C. The Answer, 10/

At God's direction--He spoke.

With concern--on dry land. Suppose in water!

v 5=Psa 69:2. 8 (mercy)=Psa 144:2. v 10=Psa 3:8.

III. JONAH PREACHING, 3:1-10

A. The Command to preach, 1-4a.

1. Command given, 1-2.

Cur.

Where? Joppa prob where spit out.

When? No telling how much time elapsed

Why? Bec God's God of second chance, not in sal
but in service. Who hasn't experienced this?

What? v2-what God says, and only that.

2. Command obeyed, 3-4a. Jonah didn't move till God

commanded a second time. Didn't assume that

his repentance has automatically restored him

to service. Great city, lit great to God. Why?

bec of people init. This is why command had to be

obeyed. 3 days' journey around, 60^{97 km} mi. 216^{348 sq km} sq mi.

100 ft walls 3 chariots wide. Guarded by 1500 towers

200 ft high. Sculptoring and library finest in city.

This was a world capitol.

B. The Content of preaching, 4b. 5^{Heb.} words. Similarity

bet certain of these Heb words and Assy would cause
many to understand, and others prob knew Heb. Word must

have spread like wildfire. *Lk 4:30 - sign - skin*

C. The Consequences of preaching, 5-10

1. A Mass Conversion, 5.

a. Means of it--faith in (lit) God. True God.

b. Proof of it--sorrow for their specific sins.

Fast and sackcloth. *all these - same message*

Yet not mass, bec conv is individual. If 120000 kids
(4:11), 6-700,000 adults. Largest revival in history.

2. Royal proclamation, 6-9. Adad-nirari III (810-782)

or Shalmaneser IV (782-772) *Ashur-dan III - 771-754*

a. Reason for it, 6. He heard and beld. Rom 10.

b. Content of it, 7-8. Incl animals bec Psa 36:6.

Fast, sackcloth, change of life in re to specific
sins--evil ways and violence and Assy knows for it.

c. Hope in it, 9. Didn't demand this of God and
Jonah certainly didn't offer it bec he mad when
it happened.

3. Divine ^{repentance} repentance, 10. From our viewpoint tho all of this was in plan of God. Cannot know His plan until discharge human responsibility. Numb 23:19 is from His standpoint of immutability, but His plan unfolds.

IV. Jonah LEARNING, 4:1-11

A. The Complaint, 1-3

1. Its intensity, 1. Very angry=hot.
2. Its integrity, 2. Took complaint to God. Shows he was in fellowship even tho didn't want to go in 1st place.
3. Its intent, 3. Rather die than be reconciled to will of God. Obedient but not reconciled. Also suffering from emotional let down like Elijah 1 Kg 19:4.

B. The Course or Curriculum, 4-8

1. Step #1-gourd, 4-6. v 5 means the 40 days not finished yet. Prepared, 6, 1:17. Palmsrist. Grows fast naturally and God accelerated it. Glad bec of shade.
2. Step #2. Worm, 7. God interested in little things and can provide or remove. So pray about everything. Passerby wouldn't have given 2nd glance at withering gourd but God using this for His purposes.
3. Step #3. Wind. LXX says scorcher. Before these steps Jonah had been angry at Nineveh and God; now angry at gourd. Direction changed.

C. The Conclusion, 9-11.

1. The principle or procedure, 9-10. Analogy or object lesson. J regretful over death of a plant which he had not in any way cultivated. Shouldn't God regret death of 600000 of His creatures. ^(Not His insect children & worm kind)
2. The point. 11. Above. Enemies (personal, social, racial) are our Nineveh. God even concnd abt cattle

Lessons Jonah Learned.

1. A lesson about pride, 1-3.

Even having done the will of God his ^{Rationality} pride wouldn't let him be reconciled to it. Pride of race, privilege of God having chosen, office as prophet. Gal 6:14 in cf to ~~Sax~~ Judaisers pride in natlity, spir priv.

2. A lesson about possessions or provisions, 4-8.

- a. God provides big and little things, Phil 4:19.
- b. It is proper to rejoice in things, 1 Tim 6:17.
- c. God also takes away, Job 1:21; 2:10.

3. A lesson about people, 9-11. They are God's ^{even greater} 1st interest

4. A lesson about priorities, 9-11. This was Jonah's chief problem. Should have put God's interests before his own, Mt 6:33. Put pride, personal feelings, and even his work before God's will as involves people.

5. Sov. of God - What about those who died before Jonah arrived?

6. Effective preaching - say what God says.

Reminder -

1. ~~word~~ Preached by one who had it.
2. " ~~Preach~~
3. " ~~acted on~~.

I WORD

- A. Preached (without ad. action)
- B. ~~with~~ conviction by one who had experience with god.

II FAITH

- A. in True god
- B. Proved by change of life.

1. OBEDIENCE 3:1-3a

2. Faithfulness 4b to homepage

1. to proclaim

2. NOT to change

3. NOT to adapt to age or class - no change the cross-cultural ministry!

3. Conviction (of Experience) Lk 11:30