

OT-OV

Lesson 132

1. Last week I taught in part an overview of the book of Jonah; when time expired we were in the process of studying an outline of the book.
2. We need to review some of that learned before continuing our analysis of the outline.
3. Jonah was a prophet who did not want to take the Word to Assyria; God intervenes with a sea monster and Jonah takes the gospel to Nineveh where many are saved.
4. The book receives its name from the main character of the narrative. Jonah was written by the rebellious prophet from somewhere around Nineveh in about 760 B.C.
5. Taken as a historical narrative of a prophet active in the time of Jeroboam II, king of Israel, the events of the book would have occurred sometime between 780 and 750.
6. Jeroboam II had succeeded in re-establishing the power of Israel over most of the territory north of Judah earlier controlled by David and Solomon. In the previous century the Assyrian empire had been a threat along the eastern Mediterranean coast, and had become well known as a cruel and ruthless oppressor.



6.1 During the reign of Jeroboam II, though the power of Assyria had subsided, it was still to be reckoned with. Nineveh had not yet become the capital of the empire, but Calah, one of the parts of the old city-state complex that included Nineveh, was the capital between c. 880 and c. 701.

7. For us Jonah is a factual story. Important passages that support this view are found in the New Testament. (Mat 12:39-40; Luk 11:29-32)

7.1 Those of us holding this view use these references in a double sense: to verify the historicity of the story and to set forth its typical meaning. The position of this overview is that the story of Jonah is an historical account.

8. Clearly Jonah's being in the belly of the great fish for three days is a picture of Christ being in the grave for three days.

9. Outline

I. Fleeing > 1:1-17

A. The Lord's command > 1:1-2

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

Jon 1:2 "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me."

B. A ship to Tarshish > 1:3

Jon 1:3 But Jonah ran away from the LORD and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the LORD.

C. A storm at sea > 1:4-14

1. Asleep during the storm > 1:4-6.

Jon 1:4 Then the LORD sent a great wind on the sea, and such a violent storm arose that the ship threatened to break up.

Jon 1:5 All the sailors were afraid and each cried out to his own god. And they threw the cargo into the sea to lighten the ship. But Jonah had gone below deck, where he lay down and fell into a deep sleep.

Jon 1:6 The captain went to him and said, "How can you sleep? Get up and call on your god! Maybe he will take notice of us, and we will not perish."

2. The culprit found > 1:7-10

Jon 1:7 Then the sailors said to each other, "Come, let us cast lots to find out who is responsible for this calamity." They cast lots and the lot fell on Jonah.

Jon 1:8 So they asked him, "Tell us, who is responsible for making all this trouble for us? What do you do? Where do you come from? What is your country? From what people are you?"

Jon 1:9 He answered, "I am a Hebrew and I worship the LORD, the God of heaven, who made the sea and the land."

Jon 1:10 This terrified them and they asked, "What have you done?" (They knew he was running away from the LORD, because he had already told them so.)

3. Sailors in distress >1:11-14

Jon 1:11 The sea was getting rougher and rougher. So they asked him, "What should we do to you to make the sea calm down for us?"

Jon 1:12 "Pick me up and throw me into the sea," he replied, "and it will become calm. I know that it is my fault that this great storm has come upon you."

Jon 1:13 Instead, the men did their best to row back to land. But they could not, for the sea grew even wilder than before.

Jon 1:14 Then they cried to the LORD, "O LORD, please do not let us die for taking this man's life. Do not hold us accountable for killing an innocent man, for you, O LORD, have done as you pleased."

D. Cast overboard > 1:15-17

Jon 1:15 Then they took Jonah and threw him overboard, and the raging sea grew calm.

Jon 1:16 At this the men greatly feared the LORD, and they offered a sacrifice to the LORD and made vows to him.

Jon 1:17 But the LORD provided a great fish to swallow Jonah, and Jonah was inside the fish three days and three nights.

II. Praying > 2:1-10

A. Cast out > 2:1-4

Jon 2:1 From inside the fish Jonah prayed to the LORD his God.

Jon 2:2 He said: "In my distress I called to the LORD, and he answered me. From the depths of the grave (Sheol) I called for help, and you listened to my cry.

Jon 2:3 You hurled me into the deep, into the very heart of the seas, and the currents swirled about me; all your waves and breakers swept over me.

Jon 2:4 I said, 'I have been banished from your sight; yet I will look again toward your holy temple.'

1. There have been instances of men or large animals being swallowed whole by great fish, and in some cases of both men and beasts the victim has been removed from the fish's body, even after many hours. But usually the fish's digestive juices had taken a severe toll from the victim's skin and hair after each immersion.

2. This explains better perhaps Jonah's hyper sun sensitivity.

3. Related Scriptures:

Psa 120:1 In my distress I cried unto the LORD, and he heard me.

Psa 130:1 Out of the depths have I cried unto thee, O LORD.

Lam 3:55 I called on your name, O LORD, from the depths of the pit.

Lam 3:56 You heard my plea: "Do not close your ears to my cry for relief."

Lam 3:57 You came near when I called you, and you said, "Do not fear."

Lam 3:58 O Lord, you took up my case; you redeemed my life.

B. Brought up > 2:5-6

Jon 2:5 The engulfing waters threatened me, the deep surrounded me; seaweed was wrapped around my head.

Jon 2:6 To the roots of the mountains I sank down; the earth beneath barred me in forever. But you brought my life up from the pit, O LORD my God.

C. Paying vows > 2:7-9

Jon 2:7 "When my life was ebbing away, I remembered you, LORD, and my prayer rose to you, to your holy temple.

Jon 2:8 "Those who cling to worthless idols forfeit the grace that could be theirs.

Jon 2:9 But I, with a song of thanksgiving, will sacrifice to you. What I have vowed I will make good. Salvation comes from the LORD."

D. Delivered > 2:10

Jon 2:10 And the LORD commanded the fish, and it vomited Jonah onto dry land.

III. Preaching > 3:1-10

A. The Lord's second command > 3:1-2

Jon 3:1 Then the word of the LORD came to Jonah a second time:

Jon 3:2 "Go to the great city of Nineveh and proclaim to it the message I give you."

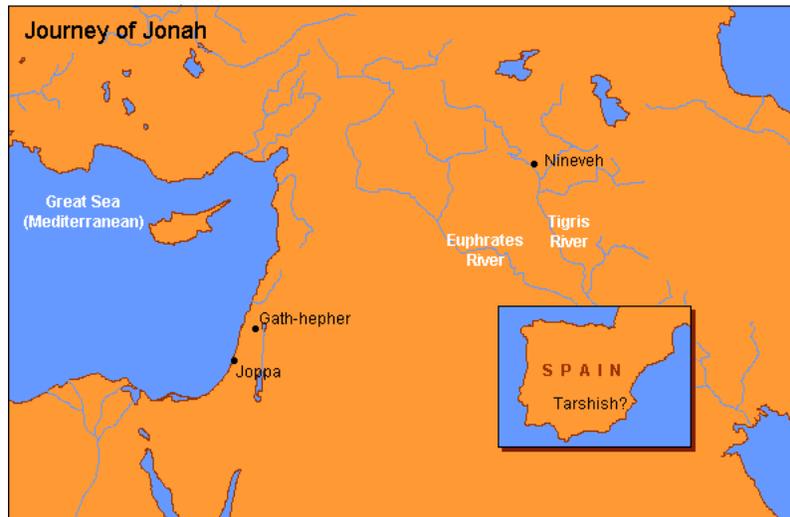
1. In spite of the fact that three times in the OT Nineveh is called a "great city (Gen 10:11, 12 and Jon 1:2 and 3:3)," skeptical Bible critics long believed the statement to be greatly exaggerated.

2. When the walled city was excavated it was found to be less than nine miles in circumference. There were claims that the author, Jonah, did not know what he was talking about.

3. Later excavations have proved that Nineveh had many suburbs, three of which are mentioned in connection with it in Gen 10:11 and 12.

Gen 10:11 From that land Nimrod went to Assyria, where he built Nineveh, Rehoboth Ir, Calah

Gen 10:12 and Resen, which is between Nineveh and Calah; that is the great city.



4. One first century writer (Diodorus Seculus) justifiably says Nineveh was a quadrangle measuring about sixty miles in circuit. A "great city" indeed.

5. A city of three days refers to the time it took to walk around the city. The statement indicates the city was sixty miles in circumference. Surprise, Surprise!

B. Declaring the message > 3:3-4

Jon 3:3 Jonah obeyed the word of the LORD and went to Nineveh. Now Nineveh was a very important city-- a visit required three days.

Jon 3:4 On the first day, Jonah started into the city. He proclaimed: "Forty more days and Nineveh will be overturned."

C. Nineveh's repentance > 3:5-9

1. In sackcloth and ashes > 3:5-6

Jon 3:5 The Ninevites believed God. They declared a fast, and all of them, from the greatest to the least, put on sackcloth.

Jon 3:6 When the news reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust.

2. The king's decree > 3:7-9

Jon 3:7 Then he issued a proclamation in Nineveh: "By the decree of the king and his nobles: Do not let any man or beast, herd or flock, taste anything; do not let them eat or drink.

Jon 3:8 But let man and beast be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence.

Jon 3:9 Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish."

D. Judgment withheld > 3:10

Jon 3:10 When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened.

IV. Learning > 4:1-11

A. Complaint > 4:1-3

Jon 4:1 But Jonah was greatly displeased and became angry.

Jon 4:2 He prayed to the LORD, "O LORD, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity.

Jon 4:3 Now, O LORD, take away my life, for it is better for me to die than to live."

1. Related Scriptures:

Exo 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Eph 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

B. The gourd, the worm, the wind and the sun > 4:4-8

Jon 4:4 But the LORD replied, "Have you any right to be angry?"

Jon 4:5 Jonah went out and sat down at a place east of the city. There he made himself a shelter, sat in its shade and waited to see what would happen to the city.

Jon 4:6 Then the LORD God provided a vine and made it grow up over Jonah to give shade for his head to ease his discomfort, and Jonah was very happy about the vine.

Jon 4:7 But at dawn the next day God provided a worm, which chewed the vine so that it withered.

Jon 4:8 When the sun rose, God provided a scorching east wind, and the sun blazed on Jonah's head so that he grew faint. He wanted to die, and said, "It would be better for me to die than to live."

C. The lesson > 4:9-11

Jon 4:9 But God said to Jonah, "Do you have a right to be angry about the vine?" "I do," he said. "I am angry enough to die."

Jon 4:10 But the LORD said, "You have been concerned about this vine, though you did not tend it or make it grow. It sprang up overnight and died overnight.

Jon 4:11 But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about that great city?"

10. So much for Jonah, now let's see what we can learn from Micah, a prophet of upheaval, conquest and deliverance.

Book of Micah

Michah was written from Judah by Micah in about 735 B.C. Both Micah and Isaiah, though addressing their prophecies primarily to Judah, make it clear that God's judgment will also fall on the Northern Kingdom. Micah also prophesies about the mercy of God on both Israel and Judah in the latter times.

1. Introduction

1.1 The prophecy of Micah receives its title from the name of the prophet himself, which means, "Who is like Yahweh?" This name in its fullest form was the name of a prince in 2Ch 17:7.

Jehoshaphat King of Judah (c. 873-848 B.C.)

2Ch 17:7 In the third year of his reign he sent his officials Ben-Hail, Obadiah, Zechariah, Nethanel and Micaiah to teach in the towns of Judah.

2. Date and Authorship.

2.1 The date of the ministry is given in terms of the reigns of Jotham (739-735 B.C.), Ahaz (735-715 B.C.), and Hezekiah (715-687 B.C.), kings of Judah (Mic 1:1).

Mic 1:1 The word of the LORD that came to Micah of Moresheth during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah-- the vision he saw concerning Samaria and Jerusalem.

2.1.1 Moreshethgath is located just northeast of Gath and just southeast of Ashkelon.

2.2 Micah began his work at the time of Jotham and served through the entire reign of Ahaz and perhaps through all of that of Hezekiah.

2.3 His writings, which show a close relationship to those of Isaiah, were written during the reigns of Ahaz and Hezekiah.

2.4 Both Micah and Isaiah, though addressing their prophecies primarily to Judah, make it clear that God's judgment will also fall on the Northern Kingdom.

2.5 That Micah prophesied during the reign of Hezekiah is further attested by Jer 26:18 and 19.

Jer 26:18 "Micah of Moresheth prophesied in the days of Hezekiah king of Judah. He told all the people of Judah, 'This is what the LORD Almighty says: "'Zion will be plowed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets.'

Jer 26:19 "Did Hezekiah king of Judah or anyone else in Judah put him to death? Did not Hezekiah fear the LORD and seek his favor? And did not the LORD relent, so that he did not bring the disaster he pronounced against them? We are about to bring a terrible disaster on ourselves!"

3. In arrangement and in scope much of Micah is similar to Isaiah's prophecies. Because of the similarities there are those who think that parts of the book of Micah are merely replications of Isaiah.

3.1 Clearly given the conditions in Judah and Israel one would expect God's contemporary prophets to exclaim the same errors just as did Haggai and Zechariah.

Similarities between Micah and Isaiah

"In the last days the mountain--"In the last days the mountain of the Lord's temple will be established" (Mic. 4:1 > Isa. 2:2-4)

"You will go to Babylon--Everything...will be carried off to Babylon (Mic. 4:10 > Isa 39:6)

A child will be born who will ruler over Israel" (Mic. 5:2-3 > Isa. 9:6-7).

God will deliver Judah and crush the Assyrian when he invades" (Mic 5:6 > Isa. 14:25)

God will restore His people from Assyria and from Egypt" (Mic. 7:12 > Isa. 11:11)

3.2 It is my view and that of other grace expositors that the entire work was written by Micah, who prophesied at the time of Isaiah.

4. Micah was not from a large city, as his older contemporary was, but from the small village of Moresheth, which belonged to Gath and city-state of Philistia.



4.1 He spoke as a man of the people, whose sympathy was with the country folk, and he sought to protect them against the greedy rich and the nobles of the capital cities.

4.2 Though the prophet lived and prophesied in the Southern Kingdom, he condemned the sins of the Northern Kingdom; and he prophesied and witnessed its fall.

4.3 Micah's prophecy is not presented in the form of a systematic treatise. This may be due to the fact that it contains a collection of oracles. The oratorical style and the literary form are that of a dramatic dialogue.

5. Historical Background

5.1 The Assyrian kings of this period were Tiglath-Pileser III (745-727), Shalmanezar V (727-722), Sargon II (722-705), and Sennacherib (705-681).

5.2 Sennacherib led his army into the northern and western parts of Judah, subjugating cities and villages until he reached Jerusalem, which, though subjected to a long siege, was never taken. The Lord Himself intervened killing 185,000 Assyrians.

2Ki 18:13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

2Ki 18:14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou putttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

2Ki 18:15 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house ...

2Ki 18:17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field ...

2Ki 18:28 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

2Ki 18:29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand ...

2Ki 19:5 So the servants of king Hezekiah came to Isaiah.

2Ki 19:6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

2Ki 19:7 Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land ...

2Ch 32:20 And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

2Ch 32:21 And the LORD sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

2Ch 32:22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side ...

Isa 37:36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Isa 37:37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

5.3 The prophecy concerning the eventual capture and destruction of Jerusalem points to the later time of Nebuchadnezzar. Assyria conquered the entire Near East except Egypt and Jerusalem.

5.4 Her armies, however, did not occupy all of these lands; rather, she required them, as subjugated nations, to pay annual tribute. When a new successor came to the throne of Assyria, the tributary kingdoms would revolt. Consequently, it would fall to the lot of the new ruler/s to re-subjugate all the previously held land by a series of military campaigns.

5.5 The most difficult campaigns were against the nations closest to Egypt. These border countries, acting as buffer states in bearing the brunt of war, were encouraged by Egypt in an effort to protect herself.

End Lesson