

HHBC



Jonah:

The Great Storm: Jonah Revealed

Jonah 1: 4 - 9

Jonah 1: 1-9

[today's verses: 4-9]

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1 The word of the LORD came to Jonah the son of Amittai saying, 2 “Arise, go to Nineveh. the great city and cry against it, for their wickedness has come up before Me.”

3 But Jonah rose up to flee to Tarshish 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. [Note: the chiasm in vs. 3 for emphasis in disobedience to the call: Constable]

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

7 Each man said to his mate, “Come, let us cast lots so we may learn on whose account this calamity has struck us.” So they cast lots and the lot fell on Jonah. 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?” 9 He said to them, “I am a Hebrew, and I fear the LORD God of heaven who made the sea and the dry land.”



Review So Far:

1. Jonah is a minor prophet serving God to tell forth prophecy to the Northern Kingdom of Israel during Jeroboam II's reign
2. He was a verified prophet and in II Kings 14:25 Jonah gave the new King a favorable prophecy saying that Israel would gain land and strength, even winning back Damascus, which was lost at the end of Solomon's reign:

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.

3. A good prophet with a good reputation serving God and Israel. At some point during Jonah's life, he was given a mission by God to preach to Ninevah, Israel's Assyrian arch enemy.
4. Due to pride, a love for Israel, a strong nationalistic mind-set, he cannot accept the mission, and flees to preserve his own internal, 'professional ethics-code' of prophecy.
5. Jonah would have been serving far north of Jerusalem where the true temple of God resided and His presence would have been
6. He would have to have traveled far south to get to Joppa to find the ship traveling west.



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Laish-Leshem (Tel Dan): capital of Northern Tribe founded by Dan, Northern Temple was there as well as seat of Jeroboam II's throne; possibly H.Q. for Jonah's prophet-work

Gath Hopher: Birthplace of Jonah

Joppa: south Tel Aviv

Temple at Tel Dan (left); City Gate (right):





United Kingdom: 12 Tribes

SAUL

DAVID

SOLOMON

1,000 BC

930 BC

Kings of **Israel** Northern Tribes

Kings of **Judah**: Southern Tribes: Judah & Benjamin

Jeroboam I

Baasha

Omri

Ahab

Jehoram

Jehu

Jehoahaz

Jehoash

Jeroboam II

REHOBOAM

ELIJAH
↓
ELISHA

Prophets to Israel/
Northern Kingdom

Prophets to Judah/
southern Kingdom

793 BC

JONAH

AMOS

HOSEA

ISAIAH

Uzziah

753 BC

MICAH

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

- ‘hurled’ in Hebrew: is a very deliberate casting or throwing down from God, no mere weather event.
- As in Isa 28:2: *“Behold, the Lord has a strong and mighty agent; As a storm of hail, a tempest of destruction, Like a storm of mighty overflowing waters, He has cast it down to the earth with His hand”*
- The storm was such that it was breaking up a very well-built ship. The mariners were not used to a storm of this intensity brought about swiftly it would seem
- In Hebrew vs. 4 reads, *“**the ship thought she would be broken in pieces,**”*
- The men were most likely Phoenicians (located north along the coast into Lebanon and Tripoli and up); Baal would have been the Prime god
- McCalley says: they called on not a Prime god, but a lesser, outer rung god that they could get in touch with, hoping that god would pass the prayer on up the chain to the alpha gods like Marduk
- Note that each sailor possibly had his own god in this polytheistic part of the world
- The gods: in view of man back then, controlled chaos... And the sea was the ultimate body of chaos that no one could tame
- The ship may have been loaded to the hilt with valuable cargo going to Tarshish for trade. Throwing it overboard was a great sacrifice in itself. They were desperate.



Possible style of “Ship of Tarshish”

Contrast a Ship of
Tarshish to a
Galilean boat; e.g.
the one Jesus
calmed the storm
from





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

- Constable and McCalley comment on the fact that Jonah could sleep through this magnificent storm,
- They posit: the sleep, as well as the storm is God directed. A sleep like God put Adam in to take his rib, or Abram in Gen. 15:12 to pass between the pieces of sacrificed animals without Abram’s involvement in order to ratify His covenant with him.
- ***rādam***: a heavy, unconscious sleep
- Why did God cause the deep sleep?
- To delay, to build the situation into a full-fledged crisis for the mariners, and Jonah being awake would have had him declared that he served the God is Israel sooner
- At some point they remember there is one whom they’d forgotten was onboard the ship in all the chaos—the one abnormally sleeping.
- The guilt of “on whose account with their god” is this storm from? All the mariners and the Captain can be clear of the blame, there is something about this man down sleeping soundly in the hold of the ship.
- Is this not similar to Mat. 8:23-27: Jesus in a deep sleep on a boat on Galilee while a storm raged... He also needed to be awoken to calm the sea.



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.” 7 Each man said to his mate, “Come, let us cast lots so we may learn on whose account this calamity has struck us.” So they cast lots and the lot fell on Jonah.

- Now the captain is aware that Jonah that Jonah was down in the hold of the ship; one commentator said he was fleeing as far away from Ninevah as he could and in the ship, he went to the deepest recess of the ship to further get away from the presence of God.
- With Jonah: they hit the jackpot of the cause of their calamity, only they do not know it yet
- It appears Jonah here DOES NOT call out to the God of Israel as he was instructed from what the text says, but remains silent. Feinberg, however believes Jonah did pray at this point, but God only made the storm worse; God wanted more to be done [THE MINOR PROPHETS; CHAS. L. FEINBERG, P. 136, MOODY PRESS, 1951]
- So they really drill down on the source by casting lots
- LOTS in the bible: Feinberg says the practice was not against the Will of God on the O.T. – He used the method to direct His Will before individuals were indwelt with the guiding power of the Holy Spirit at Pentecost. God would jump in to a lot casting when needed
- Examples: a.) casting lot with trying to find out Achan, who took war booty at Ai. (Jos. 7:14); b.) Division of Land in Josh. 15:1 c.) finding out by lot Jonathan who ate honey when Saul commanded fasting in I Sam. 14; c.) choosing Matthias as the replacement apostle in Acts 1:26
- **“THE LOT IS CAST INTO THE LAP, BUT ITS EVERY DECISION IS FROM THE LORD.”** Prov. 16:33



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?” 9 He said to them, “I am a Hebrew, and I fear the LORD God of heaven who made the sea and the dry land.”

- Now they REALLY know that this stowaway sleeper has done something big. Note how they want to drill down on the forensic pathology of the source of the storm with Jonah
- The more information they have from him, the better to formulate a plan for their salvation
- JONAH’S RESPONSE: is what makes Jonah a great, upright man. Very direct, very true and very matter of fact
- This response to the mariners’ queries, along with Jonah’s exquisite prayer in the belly of the whale in Chapter 2 is why God, I believe very much loves and even greatly respects Jonah, even though he is a disobedient, willful prophet. He is— besides the disobedience, very mature in his faith
- Upon hearing it was the Jewish God they were dealing with, we learn in vs. 10 they are terrified. The sudden appearing of the storm and its intensity broadcast the reality of Jehovah God and His terrifying omnipotence better than any words could
- After Jonah is thrown overboard, and the sea immediately calms, what do you think they thought of the God of Israel vis a vis each of their gods after?
- Do you think these heathen mariners carried the events of this day with them for the rest of their lives?



- The book of Jonah is part of the 11 other 'Minor' Prophets; "minor" not because of the message, but regarding the size of the book
- Fineberg: they are not minor in importance, but relative size compared to Isaiah, Jeremiah & Ezekiel
- The Hebrew canon is divided by (1) the Former prophets (Joshua, Judges, Samuel, I & II Kings) and (2) the Latter Prophets (Isaiah, Jeremiah, Ezekiel and "**The Twelve**")
- "**The Twelve**" are what we consider the 'Minor' prophets, but rabbis refer to them as "**The Twelve**"; they were bounded together as one book to insure against the loss of any of these smaller books
- Where Jonah is 'God's love for all nations'; whereas Hosea is 'God's love for Israel'
- Like Jonah's 'no prophetic discourse'; the story is the sign/ prophecy, it is the same with Hosea to a large extent: Hosea's actual home life is the prophecy for 3 chapters, and then there is a large portion of the book (chaps. 4-14) dedicated to God's discourse of prophecy
- Hosea is told to marry Gomer, who goes into harlotry, God was saying to Israel, "you are not my wife, and I am not your husband", "the land commits flagrant harlotry, forsaking the Lord"
- They bear children, and they are also the sign: a son named **Lo-ammi** meaning "You are not my people" and a daughter named **Lo-ruhamah**: "Not compassioned, or pitied"
- God is saying through this 'You are not my people, and I am not your God, and you aren't to be pitied.'



- But how is this to be? When God has a unilateral covenant with Abraham saying that you will- Always be my people and I will always be your God into eternity?
- He is making a point: in your current state/ in your condition you are not mine, but positionally, in your eternal standing, the covenant stands.
- But Hosea says in 1:11: AND THE SONS OF JUDAH AND THE SONS OF ISRAEL WILL BE GATHERED TOGETHER, AND THEY WILL APPOINT FOR THEMSELVES ONE LEADER, AND THEY WILL GO UP FROM THE LAND, FOR GREAT WILL BE THE DAY OF JEZREEL.
- In that Day, Christ will stand on the Mount of Olives, and it will be split in its middle from east to west by a very large valley (Zec. 14:1-4), and Christ will rout once for all of Israel's enemies and espouse their cause **IN PERSON**
- On that Day, Israel will be named: **Ammi** ('My people') and **Ruhamah** ('Pitied and compassioned')