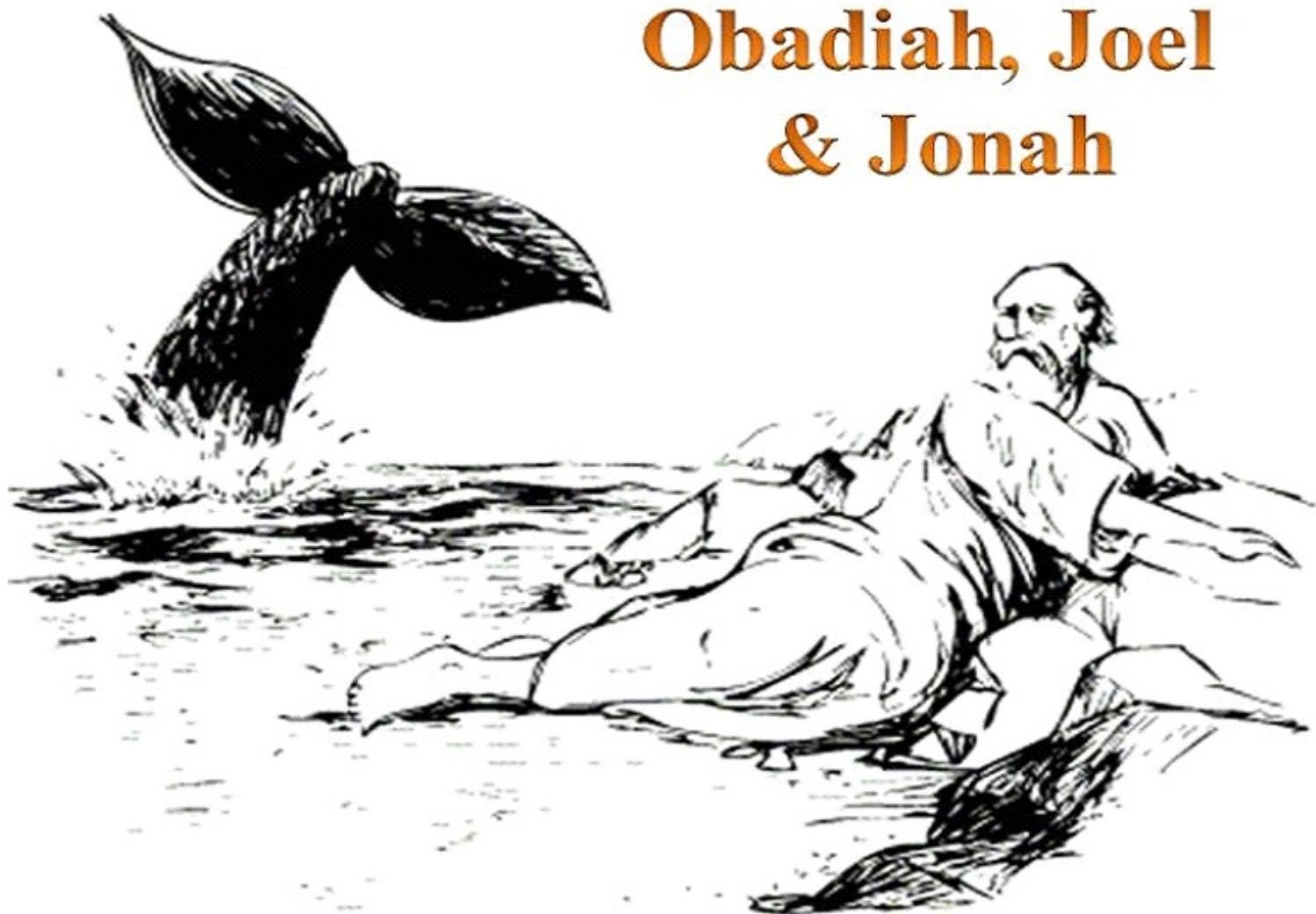


# The Minor Prophets

## Obadiah, Joel & Jonah



The Forum Terrace Church of Christ

Adult Wednesday Night Bible Class Fall Quarter 2022

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# Introduction to the Minor Prophets

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## Why Study the Minor Prophets?

Often members of the church have been falsely labeled as those who do not believe in the Old Testament. When considering how little many really know about the Minor Prophets or most of the Old Testament one might entertain a true possibility of this charge. Still others contend that New Testament Christians have no business studying the Old Testament. Yet, several sound reasons exist for our examination to these twelve books that close out the Old Covenant. Failure to study these prophets would rob disciples of Christ of much profit.

First, New Testament Christians were commanded to study the Scriptures. The Bereans were deemed noble, because they searched the scriptures daily to see if the things preach by the Apostle Paul were true (Acts 17:11). This not only proves Paul was referencing the Old Testament when he preached, but since the New Testament was not written at the time it also proves the Bereans were studying daily from the Old Testament. These books are inspired of God and we are told that they are profitable for us (2 Tim. 3:16,17). According to Romans 15:4 Paul claimed, *"For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope"*. Furthermore, the events the prophets of old wrote about happened *"to them as examples, and they were written for our admonition, upon whom the ends of the ages have come"* (1 Cor. 10:11).

Second, the Minor Prophets aid us in understanding the New Testament better, especially the Messianic prophecies. All except Obadiah and Nahum are quoted or alluded to in the New Testament.

Additionally, these books are filled with prophecies affecting the nations of ancient times. Prophecy of the future of kingdoms provides precise proof of the inspiration of Scripture and the omniscience of God. A student can observe the accuracy of the foretelling of these prophets by reading secular historical accounts of the nations of Israel, Judah, Edom, Assyria, Babylon, etc.

Next, the writings of these twelve prophets show the consequences of man's disobedience and how God dealt with it.

Furthermore, *"a knowledge of the writings of the prophets will make reading the daily newspaper and secular magazines and listening to news reports of present-day world events more meaningful. This is not to say that through the prophets God foretold any specific event of today, or pointed to any individual or nation of today"* (Homer Hailey, The Minor Prophets, p. 11).

Another reason to study the Minor Prophets is that they show the true nature of God to us. When ancient man walked away and forgot the true God, the prophets were sent to remind them of Him. They pointed out His majesty, holiness, righteousness, lovingkindness, and justice. They showed that God was still immutable in all His attributes (Is. 43:11ff; 44:6,24-26; 46:10).

The final reason for studying the minor prophets is that modern man is not that much different from those people to whom the minor prophets were directed. Modern man, just as his ancient counterpart, is still materialistic, easily puts God out of his mind and forgets Him, and still seeks to satisfy his religious needs and please God by scant superficial accomplishments without internal devotion.

## Who Were These Prophets?

Under the Old Covenant there were at least five classes of speakers. Three are mentioned as

being important to the instruction of the people (Jer. 18:18; Ezek. 7:26). 1) Moses is the one and only lawgiver (Neh. 8:1,14; 9:13,14; Jn. 1:17; 7:19). 2) Wisemen were to give sound counsel. Solomon was the most outstanding of the wisemen. Job, Proverbs, and Ecclesiastes are included in the books of wisdom. 3) The priests were to teach the law and then tend to the sacrificial duties. The priests, therefore, were often held accountable when the people fell away from the Lord (Lev. 10:8-11; Hos. 4:6; Ezek. 22:26; Mal. 2:7). 4) Psalmists were poets who set forth truth to be sung. David wrote about half the Psalms. 5) The prophets proclaimed the Word of God to the people. Though they did predict, their main responsibility was that of proclaiming rather than predicting. They were forth-tellers, not just fore-tellers.

The word "prophet" comes from the Hebrew word *nabi*. It occurs about four hundred times in the Old Testament as a noun and one hundred and ten times as a verb. Its basic meaning presents the idea of "calling." Thus, the prophet is one called of God and one who proclaims the will of God.

Robert Milligan gives an appropriate definition of the verb "prophecy." "To boil up like a fountain (Heb.). In both the Old and the New Testaments, (a prophet) is one who, under the influence of the Holy Spirit speaks the words and the thoughts of God, whether they relate to the past, to the present, or to the future" (Robert Milligan, *Scheme of Redemption*, p. 298).

God said to Moses that his brother, Aaron, would be a "*spokesman...a mouth*" (Ex. 4:16); also, He said that Aaron would be Moses' "*prophet*" (Ex. 78:1). Thus, as a prophet he was a spokesman, a mouth.

Many other terms and phrases have been assigned to prophets by the Word of God, such as, seer (1 Sam. 9:9); man of God (1 Sam. 9:6; 1 Ki. 17:18); servant of God (1 Chr. 6:49; 1 Ki. 18:36); messenger of Jehovah (1 Ki. 42:19) or as the watchman on the wall to warn the people (Ezek 3:17; 33:7). In short, a prophet was a go between by speech for God and man. He was one who had something to say and had to say it (Is. 20:9).

## **The Name and Arrangement of the Books**

The Minor Prophets were designated by early Jewish and Christian sources as "the Book of the Twelve" or "The Twelve Prophets" (Ecclesiasticus 49:10; Josephus, *Apion* I.8; Eusebius, *H.E.* 4.26.14). Augustine is believed to have coined the term "minor prophets" (*City of God*, 18,29). The term does not mean that the books are less important or that they are any earlier or later in date than the major prophets. It seems only to refer to the length of these prophecies. The books of the minor prophets are much shorter in length than the major prophets.

"In the fourth century A.D. Greek manuscripts Codes Vaticanus and Alexandrinus the minor prophets precede the major prophets, but in the Latin version and other versions it is customary to place them after the major prophets. In this practice the current English Bible has followed the serial order and place order of the Hebrew Bible" (Jack P. Lewis, *The Minor Prophets*, p. 11).

## **Chronological Order of the Prophets**

Scholars differ greatly concerning the dates of the prophets. The dates of Obadiah and Joel being the most debatable. The prophets cover a six century period from the ninth to the fifth centuries B.C. The minor and the major prophets are grouped into five different periods as follows:

1. Ninth Century - the Early Assyrian Period.
  - ▶ Obadiah, 845 B.C. (of after 587 B.C.).
  - ▶ Joel, 830 B.C.
  - ▶ Jonah, 790-750 B.C.
2. Eighth Century - the Assyrian Period.
  - ▶ Amos, 755 B.C.
  - ▶ Hosea, 750-725 B.C.
  - ▶ Isaiah, 740-700 B.C.

- ▶ Micah, 735-700 B.C.
- 3. Seventh Century - the Chaldean Period.
  - ▶ Jeremiah (including Lamentations), 626-586 B.C.
  - ▶ Zephaniah, 630-625 B.C.
  - ▶ Nahum, 625-612 B.C.
  - ▶ Habakkuk, 625-605 B.C.
- 4. Sixth Century - The Exile Period.
  - ▶ Ezekiel, 593-570 B.C.
  - ▶ Daniel, 605-536 B.C.
- 5. Sixth and Fifth Centuries - Post Exilic Period.
  - ▶ Haggai, 520 B.C.
  - ▶ Zechariah, 520-518 B.C.
  - ▶ Malachi, 440 B.C.

During the course of this study of the Minor Prophets each book will be examined in chronological order.

### **Basic Principles in Studying the Prophets**

The reason a chronological study of the Minor Prophets is so important is due to the fact that their message was relevant to the moral and religious climate of their own day. They must be studied with proper consideration given to the historical context of each book. "It is necessary to understand the political, moral, social, and religious conditions at the time in which the prophet lived and preached, and how he proposed to meet these conditions" (Hailey 21). The following dates and events will assist in comprehending the overall historical settings of the Minor Prophets. The student would do well to commit these to memory.

- 722 B.C. Samaria falls to the Assyrians marking the end of the northern Kingdom of Israel.
- 612 B.C. Nineveh falls to the Babylonians.
- 606 B.C. Battle of Carchemish ends Assyrian Empire.
- 597 B.C. Nebuchadnezzar captures Jerusalem
- 586 B.C. Destruction of Jerusalem by Nebuchadnezzar. Babylonian exile of Jews begins.
- 539 B.C. Babylon captured by Medo-Persians.
- 536 B.C. Cyrus' decree permits Jews to return under Zerubbabel.
- 520 B.C. Work of the Temple resumed.
- 516 B.C. Completion of the Temple.
- 457 B.C. Return led by Ezra.
- 445 B.C. Nehemiah rebuilds the walls of Jerusalem.

Every book should be regarded as inspired by God through the Holy Spirit (2 Pet. 1:20,21). Each statement written in these prophecies has the approval of God, else it would not have been recorded by the inspired prophet. It must be noted however, that there are several events which actually took place, yet God did not approve of the statements and/or behavior of the participants in these. For example, while it is true that Jonah ran from God, God did not approve of his behavior. Furthermore, when Jonah wanted to see Nineveh destroyed, God did not approve his unmerciful attitude toward those to whom he was sent to preach repentance.

True prophets and prophecies of God have qualifications. The prophet could not put words into the mouth of God. Balaam told King Balak that as a prophet he could only speak the things commanded of God. A prophet could not introduce a false religion, opposing instructions or anything else that would differ from God's Will. Furthermore, his prophecies must come to pass or else he would be considered a false prophet of God and subject to death (Dt. 18:20-22).

It must always be remembered that prophecies were often conditional. If God prophesied through one of these men that He would destroy their nation, then it would be destroyed, that is, unless they met the conditions by which they could avert their demise. Often the sin for which they were being punished must be repented of, such as, the removal of idolatry from the land.

## Questions:

1. Why should New Testament Christians study the Minor Prophets?
  
2. Match the five groups of speakers in the Old Testament with the individual.  

_____ Wisemen		a.	Moses
_____ Prophets		b.	David
_____ Psalmist		c.	Solomon
_____ Priests		d.	Joel
_____ Lawgiver		e.	Eleazar
  
3. In your own words explain the two different roles the prophet played in his work for God among His people: 1) forth-teller and 2) fore-teller.
  
4. List the other names used to refer to the prophets in the Old Testament and describe the role or work it implies.
  
5. What is the difference between a Minor Prophet and a Major Prophet in our English Bibles?
  
6. What are the advantages of studying the Minor Prophets in a historical order? What advantages would there be in studying them in the English Biblical order?
  
7. Matching the dates with historical events:  

_____ 722 B.C.		a.	Babylon captured by Medo-Persians.
_____ 612 B.C.		b.	Battle of Carchemish ends Assyrian Empire.
_____ 606 B.C.		c.	Completion of the Temple.
_____ 597 B.C.		d.	Cyrus' decree permits Jews to return under Zerubbabel.
_____ 586 B.C.		e.	Destruction of Jerusalem by Nebuchadnezzar.
_____ 539 B.C.		f.	Nineveh falls to the Babylonians.
_____ 536 B.C.		g.	Nebuchadnezzar captures Jerusalem Babylonian exile of Jews begins.



- |       |          |    |   |
|-------|----------|----|---|
| _____ | 520 B.C. | h. | Work of the Temple resumed.                               |
| _____ | 516 B.C. | i. | Nehemiah rebuilds the walls of Jerusalem.                 |
| _____ | 457 B.C. | j. | Return led by Ezra.                                       |
| _____ | 445 B.C. | k. | Samaria falls to the Assyrians marking the end of Israel. |

8. What are the tests or qualifications of a genuine prophet or prophecy of God?
  
9. Explain how some prophecies from God among the Minor Prophets are conditional.

### **Application & Discussion:**

1. Read (Obadiah 1:17-21; Joel 3:18-21; Amos 9:11-15; Hosea 14:4-8; Zephaniah 3:14-20; Haggai 2:20-23; Zachariah 14:16-21). What do these have in common? What does this tell us about the warnings, admonitions and judgments of God?

2. Read the passages and note what they say about the "Day of the Lord."

Joel 1:5 -

Joel 2:1 -

Joel 2:11 -

Joel 2:31 -

Joel 3:14 -

Amos 5:18,20 -

Obadiah 1:15 -

Zeph. 1;17,18 -

Zeph. 2:2,3 -

Zech. 4:1 -

Mal. 4:5 -

Compare these above with the "*Day of the Lord*" in the New Testament (Acts 2:20; 1 Cor. 5:5; 2 Cor. 1:4; 1 Th. 5:2; 2 Pet. 3:10).

Lesson 2: *Wednesday, October 12, 2022*

# Obadiah: The Doom of Edom

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## *Obadiah 1 - 9*

### Introduction

A good deal of profit can be received from a study of the most minor of the Minor Prophets: Obadiah. May sure you read the book along with the introduction.

### Authorship

Obadiah's name means "servant of Jehovah." It was a popular name among the Hebrews. At least twelve men are called by this name in the Old Testament. Although it is impossible to determine which of these could be this prophet, several have tried to identify him with particular individuals. Some identify him as King Ahab's steward, as does the Talmud (Sanhedrin 39B). Others identify him with King Ahaziah's captain in 2 Ki. 1:13-15 (Pseudo-Epiphanius in *THE LIVES OF THE PROPHETS*). This Obadiah is probably an entirely different individual from all the others mentioned in the Old Testament.

### Date

It is difficult to pin point a date for the writing of this prophecy. The dates assigned to Obadiah by various Bible scholars varies from 840 B.C. to 312 B.C. This is a time span of about five hundred years. It would be like future historians trying to consider whether Columbus sailed the ocean blue in 1492 or in 1992. Perhaps, this will assist the Bible student in realizing just how important determining the date to the historical setting of this book.

The book only gives us one clue by which to determine the date. The clue comes from verses 17 through 19. The city of Jerusalem had been plundered and the Edomites had participated. Only four plunderings of Jerusalem are recorded elsewhere in the Bible. They are as follows: 1) in the reign of Jehoram, 850-843 B.C. (2 Chr. 21:8,16,17; Amos 1:6); 2) in the reign of Amaziah, 803-775 B.C. (2 Chr. 25:11,12,23,24); 3) in the reign of Ahaz, 741-726 B.C. (2 Chr. 28:16-21); and 4) during the reign of Zedekiah, 597-586 B.C. (2 Chr. 36:11-21; Ps. 137:7). Of these, there are only two possibilities: in the days of Jehoram when the Philistines and Arabians attacked the city or the destruction of Jerusalem by the Chaldeans under Nebuchadnezzar.

Many points worth pondering can be weighed in for a date around 845 B.C. The Hebrew Bible placed Obadiah next to Amos. The Septuagint placed the prophecy between Joel and Jonah. Greater evidence may be seen in the fact that the prophecy does not go into enough detail to describe the great extent to which Jerusalem was destroyed in 586 B.C. It mentions nothing of the Temple's nor the royal palace's destruction. Some feel that the language of the prophet implies that the people were still residing

in the city at the time of this prophecy. Still others find evidence in comparing other prophecies concerning Edom to Obadiah deeming the latter to be the original prophecy. Obadiah's prophecy is parallel to Amos 1:6,9,11 and Joel 3:3-6, 19 which are probably dealing with the destruction of Jerusalem by the Philistines and Arabians in Jehoram's reign. In comparing Obadiah verses 1-8 to Jer. 49:7-22, it seems to some that the former is the more original of the two. In Joel 2:32 it is indicated by the words "*as the Lord hath said*" that he is quoting from Obadiah verse 17. Therefore, Obadiah preceded Joel and doubtless influenced him in some of the other phrases common in both prophecies. The date which will be accepted for this study is the earlier date, i.e., 845 B.C.

## Content

The prophecy can easily be broken down into two main parts: the fall of Edom and the Day of the Lord with the exultation of Zion. Within the first part, Obadiah condemns Edom to its fate, for several reasons. In the second part God promises to bless His people and punish their enemies.

John Calvin remarked that Obadiah being the shortest of the Minor Prophets (only 21 verses) contained less lessons than others. Though Obadiah is the shortest book of the Old Testament it contains many good lessons for our consideration. First, Edom is condemned for trusting in false securities. Position, wealth, companions, human wisdom, and physical strength are all shown to be unreliable. Further, Edom is warned about its pride, which has given them this false sense of security. The end of pride will be their fall because of their self-deception. This will leave Edom despised before God. When Judah was in great distress Edom was indifferent. The Edomites were told not to gloat or mock, rejoice, boast, take advantage of them, help in destroying them or just stand aloof. As in all the Minor Prophets the majestic attributes of God are delineated. He seen as the One who controls the destiny of nations and men, able to bring down the proud, able to recompense the wicked and reward the righteous, capable of bringing about His prophecies, and is depicted as all-wise and all powerful.

Obadiah is one of seven Old Testament books (Nahum, Ezra, Nehemiah, Esther, Song of Solomon, Ecclesiastes) which are not quoted in the New Testament.

## Edom and Israel

Edom was "*formerly the land of Seir. It stretched from the wadi Zered to the Gulf of Aqabah for about 100 miles, and extended to both sides of the Arahah or wilderness of Edom, the great depression connecting the Dead Sea to the Red Sea. It is a rugged, mountainous area, with peaks rising to 3,500 feet. In Bible times, the king's highway passed along the eastern plateau. The capital, Sela, lay on a small plateau behind Petra. Other important towns were Bozrah and Teman*" (New Bible Dictionary, p. 334).

The Lord told Rebekah that "*two nations are in your womb, and...the elder shall serve the younger*" (Gen. 25:22f). The differences grew between the two brothers throughout their lives. Esau "*sold his birthright for a single meal*" to his brother and thus became a symbol of an irreligious man (Heb. 12:16). Later, Jacob was able to obtain the blessing from Issac that was intended for Esau (Gen. 27). However, the two brothers were able to meet years later and rectify their differences (Gen. 32-33).

By the time of the Exodus, the descendants of Esau were well established in their lands. Israel was refused the right to travel by the King's Highway through Edom (Num. 20:14-21; 21:4). Despite this Israel was not permitted to abhor the Edomite (Dt. 23:7,8). During the Exodus, Balaam uttered one of the first prophecies against Edom (Num. 24:18).

Throughout the period of the kings of Israel and Judah the conflict between the two nations escalated. Saul fought the Edomites though some were in his service (1 Sam. 14:47; 21:7; 22:4,18). David conquered Edom and many of the men were killed (2 Sam. 8:13; 1 Ki. 11:15,16). The subjection of Edom gave Israel the port of Ezion-Geber and rich copper mines (1 Ki. 9:26-28). A royal prince of Edom called, Hadad, caused Solomon much trouble (1 Ki. 11:14-21). The Edomites joined forces against Jehosphat but ended up fighting their allies instead (2 Chr. 20:1,22,33). Later they did join with Judah

and Israel against Mesha, King of Moab (2 Ki. 3:4-27). Edom gained independence from Joram (2 Ki. 8:20-22; 2 Chr. 21:8-10). Amaziah slew 10,000 Edomites in the Valley of Salt and killed 10,000 more by casting them off the top of Sela (2 Ki. 14:7; 2 Chr. 25:11,12). Edom attacked Israel in the days of Ahaz (2 Chr. 28:17). According to inscriptions it is shown that Edom became a vassal-state of Assyria after 736 B.C. When Jerusalem fell to Nebuchadnezzar, Edom rejoiced (Ps. 137:7). For Edom's hand in the plundering of Jerusalem in 586 B.C. note Ezekiel prophecy against them: *“Because you have had an ancient hatred, and have shed the blood of the children of Israel by the power of the sword at the time of their calamity, when their iniquity came to an end, therefore, as I live,’ says the Lord God, ‘I will prepare you for blood, and blood shall pursue you; since you have not hated blood, therefore blood shall pursue you. Thus I will make Mount Seir most desolate, and cut off from it the one who leaves and the one who returns”* (Ezek. 35:5-7).

By the third century B.C., Edom was overrun by the Nabaeans. Most of the Edomites fled to the Negev south of Judah. They were conquered by Judas Maccabaeus. Later, John Hyrcanus forced many to be circumcised and bound them to obey the Law of Moses. The conquered soon became the rulers of Palestine for the Herods were of the Edomite stock. By 70 A.D., when Jerusalem and the Jews in Palestine were destroyed by the Romans, the Edomites as a people ceased to exist.

### Questions:

1. Obadiah means a) dove b) God is Judge c) servant of Jehovah.
2. T F The two most widely accepted dates for Obadiah is around 845 B.C. and shortly after 586 B.C.
3. T F Obadiah is often quoted in the New Testament.
4. T F Obadiah is the second shortest book in the O. T.
5. Parallels in Obadiah are most frequently observed in a) Nahum b) Joel c) Revelation.
6. Obadiah's prophecy is mainly concerned with a) Egypt b) Edom c) Israel.
7. Edom came from a) Esau's b) Jacob's c) Moses' descendants.
8. T F All traces of the Edomites as a people were destroyed by 70 A.D.

### **PART ONE: Divine Decree Calling for the Utter Destruction of Edom, 1-16**

#### *The Announcement and Conditions of the Judgment, 1-9*

1. Whom does this prophecy concern?
2. What is a "vision"?
3. Who is the envoy, to whom did he go, and what did he say?

4. What two things did the Lord say he would do to the Edomites in verse 2?
5. How have they been deceived?
6. What does it mean that the Edomites lived in "*the clefts of the rock*"?
7. What question did they pose in their heart which showed their self-confidence and false sense of security?
8. Where do eagles usually build their nests?
9. Who was capable of bringing Edom down?
10. To what two figures is the plundering of Edom compared?
11. To what extent would Edom be ransacked?
12. What will their allies do?
13. Who is without understanding?
14. What will happen to Edom's wise men?
15. For what purpose would God do these things?

16. What is Teman?
17. What are some things which Edom might trust in which God would destroy?

**Application & Discussion:**

1. Edom trusted in false securities which God destroyed. In what do we foolishly trust? (1 Tim. 6:17; Prov. 13:20; Jer. 10:23; 1 Tim. 4:8).

Lesson 3: *Wednesday, October 19, 2022*

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## **Obadiah: The Doom of Edom**

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### *Obadiah 10 - 21*

*The Causes for This Judgment, 10-14*

1. Who is Jacob in verse 10?
2. What consequence would Edom suffer for its violence?
3. What happened on the day of Jerusalem's calamity?
4. What eight negative commands does Obadiah give to the Edomites?
5. How is the "day" of Jerusalem's plundering described?

*The Extent of This Judgment, 15-16*

6. What does the "day of the Lord" mean in verse 15?

7. How will the Lord deal with Edom?

## **PART TWO: THE RESTORATION OF ISRAEL, 17-21**

8. To what does *"my holy mountain"* refer?

9. Where will those who will escape destruction be?

10. What will be holy?

11. What is *"the house of Jacob"* and *"the house of Joseph"*? What will they do to Edom? To what extent?

12. What is the "Negev"?

13. What is the *"shephelah"*?

14. Where is Zarephath and Sepharad located?

15. What will the "saviors" do? Who are they?

### **Application & Discussion:**

1. Like Edom, what mistakes do we make when a brother is in distress? (Gal. 6:2; Rom. 12:15; Acts 2:44).

Lesson 4: *Wednesday, October 26, 2022*

# **Joel: God's Invading Army of Locust**

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*Joel 1:1-7*

## **Introduction**

### **Authorship**

As it is today in America, the name "Joel" was common among ancient Israelites. Some twelve men in the Bible were given this name. It means "Jehovah is God."

Again, there is no way of knowing just who this prophet was other than the information we may glean from this prophecy. The conjecture has been made that he was either a priest or a Levite. Pseudo-Epiphanius in *The Lives Of The Prophets* believes he was of the tribe of Reuben and was buried in Bethmeon. Some Jewish scholars gravely undertake to show that Samuel is here called Pethuel, therefore trying to prove the Joel the prophet was the son of Samuel (1 Sam. 8:2). Nonetheless, there is no real evidence to support either of these. Joel's main references are to Jerusalem (1:14; 1:1,15,32; 3:1,6,17,17,20,21). This may indicate that he was at least living in Judah close to Jerusalem. Other than the fact that Pethuel was his father we know very little about this Minor Prophet.

### **Date**

Dating the prophecy of Joel is more difficult and therefore quite controversial. The dates assigned to Joel are as early as 900 B.C. and as late as 400 B.C. The two main possibilities under consideration are quite early or quite late. Since we cannot date the locust plague which forms the occasion for this prophecy, other internal evidence for the date will have to be found.

Evidence for an early date is summarized as follows: 1) The enemies dealt with are the Philistines, Phoenicians, Egyptians, and Edomites rather than those of the exilic period (i.e., Assyrians, Babylonians or Syrians). 2) The position of Joel in the sequence of the Minor Prophets seems to indicate that ancient tradition took it to be an early book. 3) No mention of idolatry is made which may indicate this book was



during the early reign of Joash when the high priest, Jehoiada, had his religious reforms in effect. 4) A great deal of Joel is quoted by later prophets. It has been estimated that 27 out of the 73 verses of Joel are paralleled in other prophets. 5) It is believed that Joel prophesied at the same time as Amos did in Israel because Amos speaks of the same judgments of locusts, drought, and fire.

Fairness requires us to look at the evidence for a post-exilic date. 1) Israel, the old northern kingdom, is not mentioned. 2) No mention is made of a king. However, a king who was a minor at the time of the prophecy would not necessitate being mentioned. 3) Chapter 2 and verse 7 seems to demand that the prophecy be dated after the completion of the wall of Jerusalem by Nehemiah in 444 B.C. However, the wall mentioned could just as easily refer to the wall before it was destroyed. 4) Others believe that his prophecy is language copied from other prophets, therefore he must be later prophet. However, it is just as likely, if not more so, that the opposite is true.

Having considered the points of both views, the earlier date had much to recommend it. The date of approximately 830 B.C. will be accepted for this prophecy. The message of the book is not entirely dependent upon an exact date. Whenever this prophecy took place its message remains relevant for us today.

## Content

The prophecy of Joel centers around a natural calamity. A severe plague of locust besieged the land like an army of invaders. So severe is it that the older men are called upon to attest to the fact that they could never remember such a locust invasion like it. This plague, terrible as it was, was followed by a severe drought and possibly bush-fire. It is debatable whether this is a literal army of locust or as apocalyptic creatures which figuratively stand for the invading armies of some enemy nation, but considering the details and the minute descriptions given by the prophet, it would be best to consider this plague as literal. Thus, the Roman's description of these creatures "the burners of the land" (which is the literal meaning of our word "locust") is well depicted by Joel.

Joel was the spokesman selected by God to interpret the significance of this plague. He knew it to be the work of God. This plague is God's army (2:11). This judgment being the result of their sin (1:15; 2:1,11). The whole idea was to warn against their unfaithfulness to God. For these ills, the only remedy is real and immediate repentance. Joel's work as a prophet seems to be quite successful for the people repented. Thus, comes the natural division of the prophecy. Joel is speaking in the first section (1:2 - 2:17). In the second section (2:18 - 3:21) God speaks.

Joel is also rich in practical applications to the spiritual condition of man. In chapter one, he explains that sins brings with it afflictions. These afflictions in turn result in many consequences: great sorrow, hindered service to God, shame, loss of joy and physical blessings, and even the innocent can suffer. He concludes by informing them that there are remedies to their afflictions. They must listen to God's Word, awaken to the seriousness of their situation, demonstrate genuine sorrow and repentance, confirm their fellowship to each other, and of course they should pray.

In the first seventeen verses of chapter two Joel gives an urgent plea for repentance. He begins to motivate them by describing the day of judgment that is to befall them. It will come with the trumpet sound. Judgment will be sudden and swift. No one will escape not even the heavens and the earth. Total destruction will be their lot. All are urged to meet God with true repentance. This would involve turning to the Lord with genuine sorrow and not merely an outward manifestation of repentance, a change of heart, and prayer. Joel reminds them of the great attributes of God as a motivator to repent. God is gracious, slow to anger, and kind. He can turn His judgment and leave a blessing. God can even spare their reputation.

The remainder of chapter two is dedicated to a discussion of God's mercy. God is merciful because of His jealousy for His people and His pity for them. Mercy is demonstrated by answering their prayers, sending upon them no more afflictions and fear, restoring their joy and gladness, as well as their physical

necessities. Joel then encourages them to give the appropriate response to God's graciousness. They should praise and rejoice in Him without any shame and their faith in the Father should be confirmed and increased. Verse 28-32 prophecy the spiritual blessings in the last days. These will be for all mankind without distinction concerning gender. Deliverance will be extend to those who except God's invitation and call on His name.

The final chapter deals with judgment upon the wicked and blessings for the righteous. The reasons for the judgment against the wicked is for their persecution of God's people, fighting against and robbing God, and shedding innocent blood. All must face the fateful "day" of judgment with God as their judge. He will judge them according to their deeds and cast them into darkness. On the other hand the righteous will dwell with God who is their stronghold. This dwelling will be holy, free from spiritual strangers, overflowing with plenty, and eternal. A prophecy which began with intense judgment and criticism ends in hope and promises of divine blessings.

## **Joel and the New Testament**

Peter quoted Joel 2:28-32 to explain the outpouring of the Holy Spirit on the day of Pentecost (Ac. 2:17-21). Therefore, Joel is at times called "the prophet of Pentecost".

In Romans 10:13, Paul used the phrase: "*Whosoever calls on the name of the Lord shall be saved*" from Joel 3:32.

### **Questions:**

1. Joel means a) servant of Jehovah b) Jehovah is God c) Jehovah is Lord.
2. T F We know very little about this prophet except what we learn from this prophecy.
3. T F The dates assigned to Joel are as early as 900 B.C. and as late as 400 B.C.
4. The prophecy centers around a natural calamity of a) locust b) earthquakes c) twisters d) an ice age.
5. T F God sent Joel to interpret the significance of the plague.
6. T F Joel is never quoted in the New Testament.

## **SECTION A: THE LOCUST PLAGUE**

### **CHAPTER 1: Devastating Locust Plague and Drought.**

*1:1-7 - The Extent of the Invading Plague of Locust.*

7. Was this just an ordinary locust plague?
8. Who was to be told of it?
9. How are the locust described in v. 4?

10. Why are the drunkards and wine drinkers to weep?
11. Who or what is the "nation" that has invaded the land?
12. What has happened to the fig trees?

**Application & Discussion:**

1. Are disasters from "natural causes" always a sign of God's judgment and discipline? Explain.

Lesson 5: *Wednesday, November 2, 2022*

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## **Joel: God's Invading Army of Locust**

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### *Joel 1:8-20*

*1:8-14 - A Cause for Great Lamentation By All.*

1. To what extent are they called to lament?
2. Why do the priests and ministers of the Temple mourn?
3. Why would the husbandmen be ashamed?
4. Which trees are affected?
5. What non-physical thing is said to dry up? Why?

6. Why would the grain offering be withheld from the Temple?

7. Who is to gather at a solemn assembly? Where? What for?

*1:15-20 - Extent of the Devastating Day of the Lord.*

8. What is the "day of the Lord"?

9. What happens to the seeds?

10. Why do the beasts cry?

11. Who else cries unto God?

12. What has happened to the water brooks?

### **Application & Discussion:**

1. What role does grief and mourning have in the life of a Christian when faced with the discipline of God?

Lesson 6: *Wednesday, November 9, 2022*

# **Joel: God's Invading Army of Locust**

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*Joel 2:1-17*

## **CHAPTER 2:1-17: Urgent Call For Repentance**

*2:1-11 - A Warning of the Invasion of God's Army.*

1. Why were they to blow a trumpet in Zion?
2. Would this locust plague be like any other locust plague?
3. What was the condition of the land before the plague? What would be the condition of the land afterward?
4. What do they appear like?

5. How do they sound when they leap?
6. How will the people react?
7. What are they compared to in verse 7?
8. What effect will the sword have on them?
9. What will they do in the city?
10. Is the language of verse 10 to be taken literally or figuratively?
11. What three reasons are given for the Lord's speaking before His army?

*2:12-17 - A Call For True Repentance.*

12. In what manner are they to turn to the Lord?
13. What reasons are given for them turning to the Lord?
14. Why is the trumpet blown this time?
15. Who is called to this solemn assembly?
16. What is their prayer?
17. What do the heathen say about this calamity upon the people of God?

### **Application & Discussion:**

1. What does true repentance involve (2:12,16,17)? Support your answers with New Testament passages.
2. What are the motivators of repentance in this passage? Support your answers with New Testament passages.

Lesson 7: *Wednesday, November 16, 2022*

# **Joel: God's Invading Army of Locust**

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*Joel 2:18-32*

## **SECTION B: THE FUTURE DAY OF THE LORD**

### **CHAPTER 2:18-32: Future Blessings For God's People.\**

*2:18-27 - Promise Of Mercy.*

1. What will God's attitude be if they repent?
2. What will He do with His northern army?
3. What is the "east sea", "utmost sea", and the land that is desolate and barren?
4. What will cause the stench?

5. What reasons are given for the land, animals, and people being glad?
6. What are the *"former"* and the *"latter"* rains?
7. Who will undo the damage of the locust?
8. Why will the people praise God?
9. What fact, will all these blessings cause the people to recognize?  
  
*2:28-32 - The Outpouring of the Spirit.*
10. Upon whom will He pour out His Spirit? When?
11. Show where daughters prophesied in the New Testament?
12. Had there ever been such a universal outpouring of the Spirit before?
13. Show where this passage is quoted in the New Testament?
14. What will happen in the sun and moon?
15. How is the day of the Lord described?
16. Who will be delivered?
17. What is the *"day of the Lord"*?



## **Application & Discussion:**

1. What does true repentance involve (2:12,12,16,17)? Support your answers with New Testament passages
2. Why is Joel 2:28-32 quoted in Acts 2:16-21?
3. In both Testaments God has commanded His people to call upon the name of the Lord. What does this involve and how do we as New Testament Christians obey this command today (Luke 6:46; Rom. 10:12-14; Eph. 4:4; 2 Th. 1:11; 2 Tim. 1:9; 2:22)?

Lesson 8: *Wednesday, November 23, 2022*

# **Joel: God's Invading Army of Locust**

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## ***Joel 3:1-20***

### **CHAPTER 3: Judgment of the Nations Contrasted With Blessings of God's People**

*3:1-8 - The Judgment of the Nations Because of Their Deeds Rendered To God's People*

1. When will the Lord gather the nations?
2. What is significant about the valley of Jehoshaphat? Where is it located? How else is this valley described in this chapter?
3. Why will God judge the nations?
4. What will God do if the nations try to render recompense to Him?

5. To whom did they sell Jews?
6. To whom would the Jew's enemies be sold? Where are they located?

*3:9-17 - The Nations Summoned to Judgment*

7. How are the nations to make their weapons?
8. Who are the soldiers?
9. Where are the nations to assemble?
10. Who will sit and judge?
11. What does it mean that the "*harvest is ripe*"?
12. How many will be in the valley of decision?
13. What does verse 15 indicate?
14. What is the Lord's relationship to His people?
15. How does the heavens and earth respond when the Lord roars or speaks from Zion?
16. What are the results of this judgment affecting God's people?

*3:18-21 - Blessing Upon God's People After the Judgment*

17. When will the blessings come?
18. Where is the "*valley of Shittim*"?

19. Why will Edom and Egypt be punished?
20. How long will Judah and Jerusalem be inhabited? Is this to be taken literally?
21. Where does God dwell? Literally?

### **Application & Discussion:**

1. Will there be a Day of the Lord for the nations of today? Explain.

Lesson 9: *Wednesday, November 30, 2022*

# **Jonah: The Mercy of God**

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## **Introduction**

### **Date**

Jonah, the son of Amittai, must be the same Jonah, son of Amittai, the prophet of Israel in the days of Jeroboam II (2 Ki. 14:25). It seems highly unlikely that there would have been two distinct men who were named "*Jonah, the son of Amittai*" which were prophets of Israel. Jeroboam II reigned from 793-753 B.C. Therefore, Jonah's prophecy was written before the fall of the northern kingdom in 722 B.C. the approximate date would be around 782 B.C. when Amzaiah and Uzziah were co-regents of Judah.

Jonah's prophetic mission would have been uttered during a troublesome time in the history of the Assyrians. This growing world empire had been having internal turmoil with its subject provinces and external troubles with Utartu, a powerful kingdom near the Caspian Sea. There is evidence that the Assyrians had suffered from famine and plague. Thus, when Jonah came to preach a message of doom they were in a state of mind that enabled all to be receptive. Some evidence exists that the Assyrian King Adad-Nirari made reforms. During the reigns of the three monarchs which followed him there was a let up in Assyrian conquests. In this period Israel was not only able to recover lost territory (2 Ki. 14:25), but extended her borders further than at any period following the days of Solomon.

As usual there are those who will argue for a much latter date for this prophecy. Some argue that

the teachings of the universal concern of God for man calls of a post-exilic date. *"However, universalistic passages occur as early as the 8th century (cf. Is. ii, 2ff.). Thus the universalistic approach does not definitely indicate a post-exilic date; indeed, the book would presumably have received less welcome and ready recognition after the time of Ezra"* (ed. J.D. Douglas, New Bible Dictionary, p. 653). Still others bring to our attention that Aramaic words used in the text demand a post-exilic date. E. J. Young dealt with this when he wrote, *"The presence of Aramaisms in the book cannot be made a criterion for determining the date, since aramaisms occur in Old Testament books from both early and late periods"* (Introduction to the Old Testament, p. 255). Not only are these but futile attempt to argue for a post-exilic date there is not one scrap of evidence for any other date.

## Authorship

The book makes no assertion concerning who its author was. A good possibility exists for Jonah himself being the author. The fact that he tells of his own faults is not necessarily an indication that someone else wrote the book. Moses and other inspired men of God recorded their own faults. This may be evidence that these things are written for the glory of God, and not man.

## Authenticity and Historical Interpretation

A great deal of debate has taken place over the authenticity of this book. Modern-day theology regards it as a mythical commentary on 2 Kings 14:25 relating stories which had gathered around the prophet's reputation. This undermines the divine inspiration of the book. Under this view, Jonah is more fit to be included in the Jewish apocryphal than in the Hebrew canon.

The allegorical interpretation has only the imagination to defend it. It views Jonah as a representation of Israel while the fish is Babylon, and the swallowing is the Exile. Therefore, being spit out is the return from captivity.

The parabolic interpretation regards it to be a moral tale with a special teaching expressed as the end result. They say it is comparable to Nathan's story to David (2 Sam. 12:1ff) or with the Lord's parable of the Good Samaritan (Lk. 10:30ff). Several things stand against such a view. Some internal or external evidence points out that this story is not merely a parable, but a true event.

The only likely view left to consider is the historical interpretation. This interpretation has much evidence to commend it. Jonah himself was a historical figure. He was the son of Amittai just as Joel was the son of Pethuel. He was just as real a Minor Prophet as Jeroboam II was the real king of Israel. He lived in a real town, Gath-hepher. The places connected with Jonah were real historical places. Nineveh, Joppa, and Tarshish were all cities of his day. Nineveh was indeed a "great city". Joppa was a minor sea harbor of Israel where one could easily board a ship to Tarshish in Spain. Tarshish located about two thousand miles west of Palestine was the most western port of call for Phoenician merchant trade. History and everyday life on the Mediterranean verify the fact of sudden storms arising upon the sea. Jesus viewed Jonah's experience as a historical fact. Christ showed His belief that the repentance of Nineveh was a real occurrence (Lk. 11:29-32). Before the Pharisees, He used Jonah's experience in the fish for three days and nights as a sign to Israel that Christ would arise from the grave after three days and nights (Mt. 12:39-41). Naturally, the next step taken after a rejection of the story of Jonah because it contains miracles, is to reject the death, burial, and resurrection of Christ. If He has not risen He is not God. If Jonah is fiction, it is hypocritical for one to believe in Jesus as the Son of God.

*"Neither Jews nor Christians have ever, until quite recently regarded Jonah as anything but a record of the prophet's experience,..."* (New Bible Commentary: Revised, ed. Guthrie, Motyen, Stibbs, and Wiseman, p. 747). Why the change in view toward Jonah's prophecy? Because modern theologians are rationalist. that is, anything in the Bible which he cannot be explained by human reason and natural law, must be rejected. Thus, they may be able to accept Jonah being swallowed by a large fish, but they can't rationalize him being spared for three days and nights.

For those of us who believe in an all-powerful God there is no problem accepting this story and its miracles. One's belief in miracles depends upon whether or not he spells his God with a capital "G" or not. To deny this historical person is not only to deny Christ, but to deny the whole Bible as true. As Homer Hailey wrote, "*A book may be historically accurate and not be inspired, but it could not be inspired and historically inaccurate*" (The Minor Prophets, p. 64).

## The Man, Jonah

As a minor prophet, Jonah stands out as one of the most unique. He is the only one in which the miraculous plays a great role. His prophecy to and activity in a foreign nation is quite distinct. Of all the Old Testament characters, he is the only one mentioned as having taken a trip on the Mediterranean. Not only is he the only minor prophet mentioned by Jesus, he is likened by the Lord to Himself (Mt. 12:38-41; 16:4; Lk. 11:29-32).

Outside the book itself we know but little about him. Jonah lived in Geth-hepher, a village in the land of Zebulun about four miles north of Nazareth. First mention of this prophet comes in 2 Kings 14:25, when he prophesied the success of Israel under Jeroboam II against Syria. His name means "dove" a symbol of peace, yet Jonah wanted peace for Israel, not for Assyria.

Throughout the book, Jonah is exhibited in a most unfavorable light. From the first chapter to the last God helps him overcome some attitude problems. Jonah detests his commission to the foreign nation. His attitude is based on the popular attitude of the Jew that God was exclusively their God. Assyria was a powerful and cruel nation that had extracted tribute from Israel in the past and would afflict them again. Therefore, Jonah runs in the opposite direction from his divinely appointed audience. Even after he repented and went, he expressed an unmerciful attitude. Instead of being thrilled at their overwhelming acceptance of his preaching and subsequent repentance, he became angry. Jonah was the only preacher who wanted to fail. Again, God gives this bigoted patriot an "attitude adjustment".

Although he had some glaring problems, Jonah had many admirable characteristics. He was brave. He was asleep during the fearful storm. When the lot fell upon him, he was open and honest. It was Jonah himself that told the seamen to cast him into the raging seas, so their lives could be spared. He was always willing to repent, and capable of getting others to repent.

Most remarkable of all is the comparison between Jonah and Jesus. Both were prophets of Galilee (to the contrary to the Pharisees assumption, Jn. 7:52). Both were from neighboring towns. Both came preaching repentance. Both came demonstrating God's universal concern for man. Both spent three days and nights in the depths. Both were delivered by God. Comparisons are only good to a certain extent. Christ was the only perfect Son of God. Thus, one must perceive that "*something greater than Jonah is here*" (Mt. 12:41).

## Content

Jonah is mostly a book about the Minor Prophet instead of his various prophecies. The oracles of the prophet consist solely of one line of eight words: "*Yet forty days, and Nineveh shall be overthrown.*" It does, however, contain a prayer of Jonah which is quite comparable to phrases in the book of Psalms.

The contents of the book readily divides into four chapters. George L. Robinson in his book *The Twelve Minor Prophets* gives the most interesting chapter headings. Chapter one is entitled "Jonah's disobedience: running away from God". Jonah runs from God by rejecting his duty, doing wickedness, going in the opposite direction in which he was to go, and by failing to pray. He quickly learns the futility of running. God is the Judge of all men, His presence is universal and so is His power and knowledge. Because He is Creator He does what He pleases. Jonah had to awake to the seriousness of his condition, confess his disobedience, and accept responsibility for any consequences.

Chapter two involves "Jonah's prayer: running to God". In the belly of the beast Jonah remembered the Lord with thanksgiving. In the mist of his afflictions he recalled that God answers prayer

even from a man in a fish in the depths of the sea. His prayer was one of great faith, desiring to be heard and involved self-denial. In his prayer he requested God's help, confessed his wickedness, and sought salvation.

"Jonah's preaching to Nineveh: running with God" is an appropriate title for the third chapter. Jonah demonstrates the requirements of preaching repentance. First, he had to go and preach a simple message of warning and admonishment. He noted that this warning was not from himself, but God. His preach was well received. The Ninevites responded in faith, with sorrow, earnest prayer, and a repentance demonstrated by their turning from sin.

The final chapter Robinson titled, "Jonah's complaints: running ahead of God". This part of the story manifests the universal mercy of God. God's mercy is full of grace, compassionate, slow to anger and full of lovingkindness. He demonstrated His mercy by relenting concerning calamity, giving physical blessings, and bringing gladness. His mercy was showered down upon all those in discomfort, the innocent children, animals, and even upon the unmerciful prophet. Jonah sits under a gourd in complete contrast to the mercy of God. He hopes God will destroy Nineveh despite their repentance. Jonah was misguided in his pity, prayer, sorrow, and anger. He only had concern for what gave him comfort. Ironically, this is where the story ends.

### Questions:

1. T F It is probable that Jonah the son of Amittai mentioned in 1 Kings is the same as this minor prophet.
2. T F The use of "aramaic" words demands a post-exilic date for Jonah.
3. The view that this prophetic book is a representation of Israel in Babylonian exile is called the a) allegorical b) parabolic c) historical interpretation.
5. Matching historical places and people.  
\_\_\_\_ Jereboam II                      a. Hometown of Jonah  
\_\_\_\_ Gath-hepher                      b. Sea port of Israel  
\_\_\_\_ Joppa                                c. King of Israel  
\_\_\_\_ Tarshish                          d. Father of Jonah  
\_\_\_\_ Nineveh                          e. Capital of Assyria.  
\_\_\_\_ Amittai                            f. The most western port of call for Phoenician merchant trade
6. T F During his ministry, Jesus recognized the story of Jonah as a historical event.
7. T F It is not hypocritical for one to reject the story of Jonah and yet believe in the death, burial, and resurrection of Christ.
8. Modernist reject the story of Jonah because a) they are rationalist b) the presents of miracles in the story c) the Jews of the past rejected it as uninspired c) all of the above.
9. T F James Bartley was swallowed by a whale in 1891, but did not survive the experience.

10. T F To deny the story of Jonah is to deny the inspiration of the Bible.
11. Jonah means a) servant of the Lord b) raven c) dove.
12. Geth-hepher is located a) on the Mediterranean Sea b) four miles north of Nazareth c) on the Tigris river.
13. T F Throughout the book Jonah is exhibited in a most favorable light.
14. Jonah can easily be compared to a) Judas b) Elijah Jesus d) both b. & c.
15. a) Tarshish b) Nineveh c) Joppa is located on the Tigris River 220 miles northwest of Baghdad.
16. T F The book is mostly about the minor prophet instead of his various prophecies.

Lesson 10: *Wednesday, December 7, 2022*

## **Jonah Runs from God**

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### ***Jonah 1***

Charles R. Swindoll said of the prophet Jonah, "he was prejudiced, bigoted, stubborn, openly rebellious, and spiritually insensitive. Other prophets ran to the Lord. He ran from him. Others declared the promises of God with fervent zeal. Not Jonah He was about as motivated as a six-hundred-pound grizzly in mid-January."

Jonah has been a target of skeptics for years. Mostly because of the miraculous events associated with his stories. Since they cannot accept the idea of a real miracle like Jonah surviving in a great sea creature for three day and nights, they reject the entire book.

However, there is substantial support for the historical Jonah. He is said to be the son of Amittai and prophet of Israel in the days of Jeroboam II (2 Ki. 14:25). He was from Geth Hopher of the tribe of Zebulun which is located a few miles north of Nazareth. He visited a real port, Joppa. He booked passage

to a real city, Tarshish. He was sent to preach at a real city called Nineveh. Christ showed His belief that the repentance of Nineveh was a real occurrence (Lk. 11:29-32). The events of this prophecy actually took place around the year 782 B.C.

- **Jonah's Flight**

God called Jonah to arise, go and cry out against Nineveh, the capital of the Assyrian Empire. Not only was God aware of their great wickedness so was Israel. They were so brutal that when their army showed up to take a city the inhabitants would all commit suicide other than fall into their hands. After capturing a city they would stack a pyramid of human skulls in front of the city gate. They would impale their enemies on sharp poles and let them roast in the hot sun. They were a great enemy and threat to Israel.

The name "Jonah" means "dove", yet he was not going to be God's messenger of peace to this heathen city. Instead of took flight in the opposite direction. Instead of heading east, Jonah fled west. Down to the sea port of Joppa, he gain passage on a ship headed to Tarshish which is on the coast of Spain. After all, salvation was for the Jews.

- **Sailor's Plight**

While Jonah is fast asleep in the boat God was working a plan to turn the prophet around in the right direction. First He sends a mighty wind to stir up the sea. The sailors are afraid and begin praying to their gods. They are tossing over the cargo. The captain awakes Jonah and ask him to pray to his God. The superstitious sailors cast lots to discover who brought them bad luck on this voyage. It points by divine providence to Jonah. They find out he is a Jew on the run from the true God. They ask what they should do to calm the sea. Jonah willingly sacrifices his life for the heathen sailors and has them throw him overboard. At first they try to row harder for shore. The sea just gets rougher. So they pray to the God of Heaven to save them and not to hold them accountable for Jonah certain death. After they cast Jonah into the sea it becomes calm. They reverence God and sacrifice and make vows to Him. Ironically, Jonah was running away from his call to preach and ended up preaching and converting a boatload of heathen sailors.

The book of Jonah is filled with some amazing contrasts, such as, the contrast between Jonah and the mariners. The sailors were innocent victims of the storm went to chase down the guilty prophet. Jonah slept through the sailors prayer meeting. He showed indifference about his life and they did everything to save it. He was running from God and they end up running to God. They rejected their false gods while Jonah was rejecting the true God. Jonah was willing to sacrifice his life, they were willing to sacrifice to God.

- **Fish's Appetite**

Man overboard. Jonah expected to drown in the sea, but God had not abandoned this disobedient prophet. God prepared a sea creature to save Jonah and return him to shore. The miracle was not the Jonah was swallowed. There are many cases in history of men being swallowed by great whales or fish. For example:

In February, 1891, an English vessel, Star of the East, was sailing in the vicinity of the Falkland Islands. The lookout sighted two large sperm whales three miles away. Two boats were launched. One whale escaped. The other was bombed and harpooned. The boat attached to the captured whale was reduced to splinters when hit by the powerful lash of the monster's tail during the dying struggle. The men were thrown out of the boat and one of them, James Bartley, was mourned as drowned. It took the crew a day and a half with axes and spades to remove the blubber. At the end of that time they attached some tackle to the stomach and hoisted it to the deck. The sailors were startled to see something jumping in the stomach at irregular intervals. Upon cutting the stomach open James Bartley came rolling out, screaming like a lunatic. He remained in that mental condition for weeks. Within three weeks he recovered from the shock and resumed his duties. Writing of the experience later, Mr. Bartley said: "I remembered from the moment that I jumped and felt my feet striking some soft substance. I looked up and saw a canopy of pink and white descending, and the next moment felt myself draw downward, feet first and realized I was being swallowed by a whale. I was drawn lower and lower; a wall of flesh gave way before the slightest movement. Suddenly I found myself in a sack much larger than my body, completely dark. Soon I felt a great pain in my head and my



breathing became difficult. At the same time I felt a terrible heat; it seemed to consume me, and I believe I was going to be broiled alive. The thought that I was to perish in the belly of a whale tormented me beyond endurance, while the awful silence weighted me down. I tried to rise to cry out. All action was now impossible but my brain seemed abnormally clear, and, with a full comprehension of my fate, I lost consciousness" (H.P. Lee, LITERARY DIGEST, April 4, 1896).

The miracle of Jonah was that God spared his life for three days and nights while inside the creature. In God's attempt to turn Jonah around he sent a great wind and storm, controlled the lot that was cast so it identified Jonah, calmed the sea, prepared the sea creature, and then caused it to vomit him out on dry land. Nature readily obeys the Creator. The Creator has to use His creation to convince Jonah to obey Him.

## Application

- **Universal Nature of God's Presence**

The first obvious lesson from the prophet is the futility of trying to run from the presence of God. When Jonah was in Israel God was there. When he went to Joppa God was there. When he went down into the ship, God was there. When he went down into the sea creature and down into the depths, God was there. When he went to Nineveh, God was there. When he went up the hill, God was there. The Psalmist asked, *"where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there. If I take the wings of the morning, And dwell in the uttermost parts of the sea, Even there Your hand shall lead me, And Your right hand shall hold me. If I say, "Surely the darkness shall fall on me," Even the night shall be light about me; Indeed, the darkness shall not hide from You, But the night shines as the day; The darkness and the light are both alike to You"* (Ps. 139:7-12).

### Questions:

*1:1-3 - Jonah Rejects His Commission*

1. Where is Nineveh?
2. Why did God send Jonah to cry against Nineveh?
3. Why was Jonah going to Tarshish? Where is it?
4. Why did Jonah go down to Joppa?
5. Where is Joppa? What other significant event took place at Joppa? (See Acts 10).

*1:4-10 - Jonah's Flight And God's Pursuit*

6. How great was the wind and storm which God sent?

7. How did the sailors react to this great storm?
8. Where was Jonah and what was he doing during the storm?
9. What did the ship's captain request of Jonah? Why?
10. Why did the sailors cast lots? Upon whom did the lot fall?
11. How does Jonah describe God to the sailors?
12. How do they react to Jonah's explanation for his flight?

*1:11-17 - Jonah Is Cast Into the Sea*

13. What was Jonah's remedy for calming the sea?
14. What did the sailors try instead?
15. What two requests did the sailors make of God?
16. When did the sea stop raging?
17. How long was Jonah in the great fish?
18. Contrast Jonah and the sailors.

### **Application & Discussion:**

1. Show from the New Testament that Jesus believed in the story of Jonah?

Lesson 11: *Wednesday, December 14, 2022*

## **Jonah Prays to God**

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### ***Jonah 2***

A teacher once asked her class. "What is the moral of the story of Jonah and the fish?" A little boy answered, "it's hard to keep a good man down." Jonah was going down. He went down to Joppa. He went down into the ship. He went down into the water. He went down into the sea creature. And finally, he went down into the depths of the sea. However, no matter how far down Jonah went in his flight from God, God was always there.

What is the strangest place you have ever prayed? Jonah has you beat. He prayed in the belly

of the sea beast while curled up in sea weed as it swam down into the depths of the sea. It is here the runaway prophet prayed his best prayer under the worst conditions. God heard Jonah's cry just as he heard the cries of those suffering from the wickedness of the Ninevites. Jonah admitted God had the power to cast him away and the right to cast him out of His sight. He longed to return to the Temple and see it once more. Yet he was in a serious predicament. He is about as far from the Temple as he could get. He recognized the mercy of God in saving him from death in the sea creature. His soul or heart was softened and he was now willing to return and remember the Lord. He has faith that his prayers reached the heavenly temple. For a moment in his prayer he may be thinking of the city of Nineveh. They are without the mercy of God because they are given over to idols. He on the other hand will sacrifice with the voice of thanksgiving. It is possible Jonah vowed in his heart to go to Nineveh. If God will give him a second chance, he will speak His message. His prayer closes with the hope of salvation from the Lord. God disciplined the prophet. He accepted it. He had a change of heart and God forgave and rescued him.

## Application

- **Universal Need for Prayer**

Although Jonah had run away from God, in prayer he is running to God. Jonah's prayer is not the longest in the Bible, however it is one of the most unique in that it comes from a reformed heart deep in the sea, deep inside a sea creature.

Jonah had several motivations for prayer. His afflictions in the belly of the sea creature moved him to turn to God in his darkest hour. He prayed, *"I cried out to the Lord because of my affliction"* (2:1). As David prayed when he was suffering with the loss of his infant son, he had due to an adulterous relationship with Bathsheba, *"Have mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, blot out my transgressions"* (Ps. 51:1). Another parallel is seen in the prayer of Nehemiah when he learned that the walls of Jerusalem still lay in disrepair (Neh. 1:4f). When Paul was afflicted with the *"thorn in the flesh,"* he prayer three times for God to remove it (2 Cor. 12:7-9). Jonah had faith that God would answer his prayers: *"You heard my voice."* We must have faith God will answer our prayers. *"And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him"* (1 John 5:15). Remembering the Lord can be a strong motivator in praying. *"I remembered the Lord; and my prayer went up to You"* (2:7). Many have forgotten to pray because they fail to remember God who wants to hear from them. Finally, a thankful heart moves many to pray. Jonah prayed, *"but I will sacrifice to You with the voice of thanksgiving"* (2:9). Like the tenth leper who returned to Jesus to give thanks (Luke 11).

Also learned from the prayer of Jonah are the conditions of acceptable prayer. First, one can pray to God from everywhere. *"Jonah prayed to the Lord his God from the fish's belly. And he said: Out of the belly of Sheol I cried"* (2:1,2). Next, one must pray in faith. Of God, he said, *"You have brought up my life from the pit, O Lord, my God"* (2:6). He trusted in God not false gods. *"Those who regard worthless idols forsake their own Mercy"* (2:9b). Prayer should involve faithful obedience to God. Jonah promised, *"I will look again toward Your holy temple... I will pay what I have vowed"* (2:4,9). Jonah's prayer was accompanied by sacrifice. *"I will sacrifice to You"* (2:9a).

The content of this prayer includes the most popular reason some pray: a request for help. He also confessed his sins. He said, *"I have been cast out of Your sight."* His prayer also involved seeking salvation. Jonah knew that *"Salvation is of the Lord"* (2:9c). When he concluded his prayer *"the Lord spoke to the fish, and it vomited Jonah onto dry land"* (2:10).

- **Jonah a Type of Jesus**

*"Then some of the scribes and Pharisees answered, saying, 'Teacher, we want to see a sign from You.' But He answered and said to them, 'An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here'"* (Matt. 12:38-41). The most

obvious comparison is that both Jesus and Jonah were three days and nights in the depths and God restored them. But both were also willing to give their lives for others. Jonah was willing to be cast into the sea to save the sailors and Jesus willing went to the cross to save all sinners. Both were on a mission to save Gentiles. Both were prophets from Galilee, despite was the Pharisees claim that no prophet came from Galilee (Jn. 7:52). Both came preaching repentance. Both were sound asleep in a boat during a strong storm where the sailors or fishermen try to in vain to row to shore. *“For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation”* (Luke 11:30). Yet Jesus is greater can Jonah, He was the perfect Son of God.

### **Questions:**

1. Form where did Jonah pray?
2. For what did he pray?
3. Who cast him into the deep?
4. What was wrapped around his head?
5. To where did he descend?
6. When did he remember the Lord?
7. What is the consequence of regarding vain idols?
8. How would Jonah sacrifice to God?
9. What is the origin of salvation?
10. How did Jonah get out of the fish?

## **Application & Discussion:**

1. What lessons can be learned about proper prayer from Jonah's prayer in chapter two?
2. What was the "*sign of Jonah*" Jesus spoke of in Matthew 12:38-42; 16:1-4; and Luke 11:29-32?

Lesson 12: *Wednesday, December 21, 2022*

# **Jonah Preaches for God**

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## ***Jonah 3***

Although Jonah was one of the most reluctant prophets in history, he had great success. Why?

- **A Great City**

The location of Nineveh remained hidden for over two thousand five hundred years until French archaeologist Layard found it buried under tons of rubble in 1860 near the Tigris River. It was built by Nimrod the great-grandson of Noah (Gen. 10:8–10). The book of Jonah refers to the greatness of this city (1:2; 3:2,3). The city with its suburbs was sixty miles around. About 600,000 people lived there. The wall of the city had a circumference of about eight miles stubbed with over a thousand towers. One lone prophet, a foreigner was to confront this city filled with wicked men and women. Did Jonah's message stand a chance?

- **A Great Warning**

Our God is the God of the second chance. *"Then the word of the Lord came to Jonah a second time"* (Jonah 3:1). He preached a simple, direct, blunt message. It is only five words in the Hebrew text. *"Yet forty days and Nineveh will be destroyed."* It fit the needs of the hearers. They would not feel good about the message. His preaching was not watered-down and politically correct. They were given forty days warning. They took the message to mean there was a chance to avert God's wrath. Notice that Jonah's message did not mention repentance.

- **A Great Revival**

What took place was amazing. The greatest revival of all time took place in the wicked city of Nineveh. The King made reforms to save the people. He listened first and believed God's word. He showed humility, expected the citizens to and animals to show humility by wearing sackcloth and ashes.. They were to call upon God by way of a great fast. History shows that the Assyrian King Adad-Nirari made reforms. The monarchs which followed him did not explain their territory. Jonah's prophecy that Israel was to recover her lost territory would be fulfilled as a result (2 Ki. 14:25) extending her borders to rival that of Solomon's kingdom.

- **A Great Show of Mercy**

The hope of the Ninevites was not in vain. God is full of loving-kindness and when they repented He relented. To this day the book of Jonah is read on the Jewish Day of Atonement (Yom Kippur) in the afternoon service. When man responds to God's message by changing his heart and his actions, God is willing to forgive and save.

## Application

- **Universal Need of Preaching**

God could not save Nineveh without Jonah's preaching. Jonah was reluctant to preach. In fact he would rather run to the ends of the earth than preach for God. He would rather die than see his preaching successful. "Jonah learned, and through his valuable experience millions have learned, that when God enjoins the disagreeable duty, it is far easier to go and do it than to run away from it" (J. W. McGarvey, *The Fourfold Gospel*, p. 54). Jonah was sent and so are we. *"Go into all the world and preach the gospel to every creature"* (Mark 16:15). We can run as far and fast in the other direction from the lost souls of this world, but the job still awaits.

In order for preaching to have it's desired affect upon the audience, men and women need to have the proper response. First, the people of Nineveh had faith. *"The people of Nineveh believed God"* (3:5). Next, they demonstrated sorrow for their sins. They *"proclaimed a fast, and put on sackcloth, from the greatest to the least of them. Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes"* (3:5,6). True repentance requires godly sorrow. Paul wrote, *"now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death. For observe this very thing, that you sorrowed in a godly manner"* (2 Cor. 7:9-11a). Listening to the preaching of God's Word will often lead to speaking words to God in prayer. The King of Nineveh commanded: *"let man and beast be covered with sackcloth, and cry mightily to God"* (3:8a). Preaching is not just listening to a good speech. Good preaching demands a change of heart and action from the listeners. The King commands, *"let every one turn from his evil way and from the violence that*

is in his hands" (3:8b). "God saw their works, that they turned from their evil way" (3:10). Preaching requires a call to repentance. As Peter said on the Day of Pentecost after accusing the Jews of killing the Jesus: "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins" (Acts 2:38; Luke 24:47; Acts 3:19). Jonah's message was simple: "Yet forty days, and Nineveh shall be overthrown!"

To preach requires the God's spokesman to go. Jonah did not go at first, instead and ran away. Given a second chance Jonah heeds the voice of God: "Arise, go to Nineveh." He was to proclaim the message which came from God: "preach to it the message that I tell you." The message of simple. There was nothing complicated about Jonah's warning. Today, the gospel is simple enough for all sinners to comprehend.

- **Universal Need for Repentance**

No city represents the need for or the example of true repentance than that of Nineveh. Jesus then condemns the people of his day for a lack of repentance and contrasted them in the people of Nineveh (Mt. 12:41,42). We need to remind everyone that "God overlooked, but now commands all men everywhere to repent" (Acts 17:30).

In this story there are three thing which motivated the Ninevehites to repent. First, there was the example of the leadership. "Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes" (3:6). Next, the hope of mercy encourages repentance. The King suggested to the people: "Who can tell if God will turn and relent, and turn away from His fierce anger, so that we may not perish?" (3:9).

## Questions:

### *3:1-4 - Jonah Accepts His Commission*

1. From whom was Jonah to receive his proclamation for Nineveh?
2. How is Nineveh described?
3. What did Jonah preach?

### *3:5-10 - Nineveh Repents*

4. How did the people react to Jonah's preaching?
5. How did the King react?
6. According to the decree of the King and his nobles, how were the animals to be treated?



7. In what manner were they to pray to God?
8. What was each man to turn from?
9. What was their hope?
10. How did God respond to their repentance?

**Application & Discussion:**

1. Why is there such a universal need for preaching and repentance?
2. How should we go about demonstrating a penitent attitude today?

Lesson 13: *Wednesday, December 28, 2022*

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## **Jonah Angry With God**

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*Jonah 4*

The runaway preacher has been one of the most successful in all of Bible history. The Ninevehites have repented from the King all the way down to the people. But how is Jonah going to react to his success.

- **Jonah Angry About Divine Mercy**

Who could possibly be angry with God because He is gracious, merciful, slow to anger and abundant in lovingkindness? Jonah was very mad with God. It was the very reason he tried to flee to Tarshish. It was like Dwight L. Moody said, "some people have just enough religion to make them miserable." Jonah was like the prodigal son in that he left home and then came back. He is even more like the elder brother who refused to come back and enjoy the celebration over the prodigal sons and daughters of Nineveh who had repented.

Again, can you imagine the most successful preacher in history so angry at the success of his preaching that he prayed that he might die?

- **Jonah Angry About the Gourd**

Jonah left the city and instead of going down, he goes up a hill. There he waits to see what will happen. Still hoping God's wrath will rain down on the Ninevites. In chapter one God had prepared a wind to create a storm, caused a lot to finger Jonah, a sea creature to swallow him, and then spit him out again. Now God prepares a gourd to give Jonah shade and joy. Next He had a worm kill the gourd and a hot east wind to blast Jonah. Again, Jonah wishes he was dead.

- **Jonah Rebuked By God**

Now God had Jonah set up right where He wants the prophet to be for a little lesson on mercy. Jonah was angry about the plant. He tells God he has every right to be angry about it. God contrasts the gourd with the city of Nineveh. The contrasts between the two are many. The gourd did not have a soul, yet Nineveh was filled with many souls. The city was great, but the gourd was small. The gourd came quickly and soon was gone. Nineveh was an ancient city filled with eternal souls. Jonah had pity on the plant but no mercy for Nineveh. Jonah was angry over the loss of one innocent plant God made and destroyed. He was angry at God's failure to destroy Nineveh filled with 120,000 innocent children plus all the innocent animals. God loved the Ninevites and all the little children - all whom He had made. Jonah could only muster enough pity for a plant, he had no part in making.

Thirty-eight times in this four chapter book God is named. This book is about God and who He is in contrast with His prophet. Jonah was quick to anger, but God is slow to wrath. Jonah was willing to die, God is willing to save thousands from death. Jonah is impatient in contrast to the great longsuffering of God. Jonah wanted God's mercy for himself, God wanted to show mercy to hundreds of thousands. God is not a respecter of persons (Rom. 2:11; Acts 10:15; 34-35). God made all, loves all, and has a right to save all.

## Application

- **Universal Nature of God's Mercy**

Jonah learned of the need for God's mercy when he was curled up in the belly of the fish. He disobeyed and ran the first time God commanded him to "*arise...go...cry out*". God recommissioned Jonah to preach to Nineveh (3:2). He is the merciful God of the second chance. God in mercy gave David another chance after his adultery and murder. As a result we have Psalms 32 and 51. Peter was given a chance to repent after his three denials of Jesus. "*And the Lord said, 'Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren'*" (Luke 22:31-32).

God loved the Ninevites who were the enemy of His people. All sinners are enemies of God. We are to love our enemies. There is no greater way for God or his children to show mercy than to actively love their enemies (Romans 5:6-8; Matt. 5:44).

God's mercy is greater than that of mere men. Even greater than that of His prophet. God's mercy is full of grace and compassionate, etc. As Jonah prayed, "*for I know that You are a gracious and merciful*

*God, slow to anger and abundant in lovingkindness” (4:2). He demonstrated this by relenting concerning the calamity. God’s mercy is further seen in the physical blessings he was willing to give his unmerciful prophet. “And the Lord God prepared a plant and made it come up over Jonah, that it might be shade for his head to deliver him from his misery” (4:6a). Although the success of his preaching did not bring gladness to his heart, God’s gift of a plant did. “So Jonah was very grateful for the plant (4:6b). However, do not think a merciful God will not rebuke those in need. God was merciful in rebuke instead of just judging and punishing. Rebuke gives the sinner time to reflect and repent. “Lord said, ‘Is it right for you to be angry?’ God said to Jonah, ‘Is it right for you to be angry about the plant?’ And he said, ‘It is right for me to be angry, even to death!’ But the Lord said, ‘You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night’” (4:4,9-10).*

In this chapter God shows mercy to the discomforted when He gave Jonah shade. Mercy was demonstrated to the unmerciful Jonah who was angry at God for sparing Nineveh. Furthermore, God was merciful to the innocent children and animals of the city. *“And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left—and much livestock?” (4:11).*

Jonah’s lack of mercy is seen in his misguided prayer. He would rather die than see God spare the city *“Therefore now, O Lord, please take my life from me, for it is better for me to die than to live!” (4:3).* God rebukes the prophet twice for his misguided anger (4:4,10). Jonah’s care for a gourd over the concern for the innocent demonstrates a serious short coming in his character. In fact, he is selfish. He was focused on his own comfort more than that lives of others.

There is a major contrast between God’s mercy and Jonah’s lack of compassion. God was slow to anger, but Jonah was quick to be angry. Jonah was waiting around to see Nineveh destroyed while God waited patiently to see them repent. Jonah was willing to die, but God is willing to save.

The other contrast is between Jonah’s compassion over the gourd and his lack of love for those in Nineveh. Whereas the gourd is temporal and physical the souls of the people were spiritual and eternal. Jonah did not work for the gourd. It was a gift from God. Yet God gave life to the people and caused the city to grow.

## **Summary**

The prophecy of Nahum is the sequel to the book of Jonah. It foretells the doom on Nineveh. Jonah would have liked better to have been given the prophecy of Nahum. However, because of his message and Nineveh’s repentance the city survived another one hundred years before God destroyed it.

The prophecy of Jonah ends abruptly with God’s question about His right to have mercy on Nineveh being unanswered by Jonah. Did Jonah ever make the connection between his pity on the gourd and God’s mercy on souls? Did he ever see the foolishness of being angry with the grace of God? Did he ever recover from his great success or did he still just want to die? Since Jonah is the author of this book it is most likely he recorded all the negative facts about his attitude toward God and the city of Nineveh. It is very possible he chose to end the book leaving the reader with that same life changing question on their mind just as God had left it with Jonah.

## **Questions:**

*4:1-4 - Jonah Is Displeased At the Sparing of Nineveh.*

1. What was Jonah's reaction to the repentance of Nineveh?
2. Why had Jonah fled to Tarshish?

3. What request did he make of God?

4. What was the Lord's response?

*4:5-8 - Jonah and The Gourd.*

5. Why did Jonah go to the east of Nineveh and sit?

6. Why did God cause the plant to grow over Jonah's home-made shelter?

7. What did God appoint a worm to do?

8. What did God send upon Jonah? What was Jonah's reaction?

*4:9-11 - Jonah's Displeasure Rebuked By God.*

9. How angry was Jonah?

10. What was wrong with Jonah's compassion for the plant and anger at Nineveh's repentance?

11. Upon whom in the city did God place particular consideration?

12. Contrast the gourd to Nineveh.

13. Contrast the mercy of God with Jonah's attitude.

### **Application & Discussion:**

1. List ways in which we can be unmerciful to the wicked enemies of God (Luke 10:38; 18:9-14; 23,24; Gen. 49:7; Pr. 15:1; 1 Cor. 10:24)?
  
2. How do you view the lost sinners of this world?

# REVIEW

## REVIEW OF OBADIAH

1. T F God told the Edomites that He would make them great among the nations.
2. The envoy sent by God was to a) call the nations to battle against Edom b) warn Judah c) both.
3. Edomites lived in a) the desert b) on the mountains c) in Hawaii.
4. T F No one could bring Edom down from her lofty position.
5. T F God was going to destroy Edom's wisemen.
6. Teman a) was an Edomite city b) grandson of Esau c) known for its wisdom d) all of the above.
7. T F Edom was to be judged for its violence against Judah.
8. T F Edom was to be judged as they had dealt with Syria.
9. T F There would be no place for the Edomites to escape destruction.
10. Saviors were to come to a) Mt. Seir b) Mt. Zion c) Edom.
11. T F The house of Jacob and Joseph were to completely consume Edom.

## REVIEW OF JOEL

1. T F This was an ordinary locust plague.
2. The nation that was invading the land was a) Assyria b) Babylon c) locusts.
3. T F The priests and ministers of the Temple are mourning because the grain offering and libation was cut-off.
4. The day of the Lord was so devastating that a) the beasts b) Joel c) both cried out.
5. The locusts' appearance is compared to that of a) horses b) mountains c) lions d) a Volkswagen.
6. The locusts upon Jerusalem compared to that of a) sojourners b) horses c) an army.
7. T F The swarm of locusts is God's army.
8. T F God removed the locust, but would not undo the damage they had done.
9. Joel 2:28-31 is quoted in\_\_\_\_\_.

10. The people demonstrated their turning to the Lord by a) fasting b) weeping c) fighting off the locusts.
11. The valley of Jehoshaphat is also called a) the valley of decision b) the valley of death c) the valley of blessing.
12. T F The nations were called upon to make their weapons out of agricultural tools.
13. The Lord's statement "the harvest is ripe" meant a) the fields which the locust had destroyed are back in production b) the time is right for judgment against the nations.
14. T F When God speaks from Zion the heavens and earth shake.
15. Edom and Egypt will be punished a) because they worship idols b) because they are Judah's neighbors c) because of shedding innocent blood.

## REVIEW OF JONAH

1. T F God sent Jonah to cry against Nineveh because it was an enemy of Israel.
2. Jonah went to a) Geth-hepher b) Joppa c) Tarshish ...
3. ...to get on a boat to flee to d) Joppa e) Tarshish f) Nineveh.
4. During the storm the ship's captain found Jonah a) asleep b) praying c) preparing a sacrifice d) bailing water out of the hold.
5. T F The sailors threw Jonah overboard without any hesitation.
6. T F While in the belly of the great fish there was sea weed wrapped around Jonah's head.
7. T F God cast Jonah into the deep.
8. T F Jonah uttered this prayer after he had been delivered from the belly of the fish.
9. Jonah promised to a) offer animal sacrifices b) offer a sacrifice of thanksgiving c) go to Nineveh d) never get on a boat again when delivered from the fish.
10. T F Jonah preached "yet 30 days and Nineveh will be destroyed".
11. In reaction to Jonah's preaching the people a) believed God b) fasted c) put on sackcloth d) all of the above.
12. T F The animals were not allowed to eat or drink because the people needed all the food and water for themselves.
13. The Ninevites were commanded to turn from a) their wicked way b) false gods c) violence d) all of the above.

14. T F Jonah reacted the same way God did to Nineveh's repentance.
15. T F Jonah's compassion for the gourd was hypocritical.
16. God had compassion upon Nineveh because a) of the innocent b) of the animals c) he couldn't bring about its d) both a. & b.