

The Book of Jonah
Verse by Verse Bible Study

George Shankool

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TABLE OF CONTENTS:

INTRODUCTION 1

OPENING PRAYER..... 3

CHAPTER 1..... 4

CHAPTER 2 45

CHAPTER 3 53

CHAPTER 4..... 91

CLOSING PRAYER 117

THANK YOU..... 118

ABOUT THE AUTHOR 119

The Book of Jonah

Introduction

The story of Jonah is one of the most well-known in the Bible. It ranks alongside the stories of Adam and Eve's fall, Noah's flood, and Sodom and Gomorrah. Even atheists and skeptics are aware of Jonah and the great fish.

The issue we run into is that familiarity causes us to become lazy and gloss over the details within the story that were intentionally placed there by God to show us something.

Our presupposition and prior knowledge cause us to miss the typological and prophetic implications of the book.

Just as the rest of the Bible, the story of Jonah is a living parable that God ordained to point to Christ. These were historical people and events with a surface-level and direct meaning and purpose. But they also double as prophetic, typological pictures of greater truth.

When studying Biblical typology, we must note that we are not gaining "new revelation."

Instead, the New Testament reveals the previously hidden meanings of Old Testament accounts and shows us the intentionality and symbolism that God has interwoven into history and creation itself.

Like Jesus said in **John 5:39 (LSB)**: “You search the Scriptures because you think that in them you have eternal life; it is these that bear witness about Me;”

So, let’s get ready to dive into the deep prophetic and typological pictures that have been waiting for us in the book of Jonah all along. We, as Jonah, are going to go deep below the surface and allow God to take us where he wants in this text.

Opening Prayer

Let's open in prayer:

Father God, we thank you for your Word; we thank you for the opportunity to study Scripture in depth. Father, we ask you to open our minds, eyes, and hearts to your Word and allow us to see what you want us to see. If any errors are being taught in this study guide, Father, make it abundantly clear and correct it in our hearts and minds. Father, we thank you for the salvation you have offered us through the death and resurrection of Jesus, and Lord, help us to share the good news of Jesus Christ with all those we encounter. Lord, bring people into our lives that we can share with and give us the wisdom, knowledge, patience, and kindness to preach boldly in love. We ask this in the powerful name of Jesus Christ, our Lord and Savior. Amen and Amen!

For your reference, the translations that are used in this study guide are the Legacy Standard Bible (LSB) and the English Standard Version (ESV).

The Book of Jonah

Chapter 1

Jonah Flees the Presence of the Lord

Jonah 1:1-2 (LSB): “Now the word of Yahweh came to Jonah the son of Amittai saying, **[2]** “Arise, go to Nineveh, the great city, and call out against it, for their evil has come up before Me.”

Here we see the phrase "the word of Yahweh came to Jonah the son of Amittai," which shows us that the "Word" refers not to a sound, but rather to a person who then speaks.

This shows us a connection to **John 1:1-5 (LSB):** “In the beginning was the Word, and the Word was with God, and the Word was God. **[2]** He was in the beginning with God. **[3]** All things came into being through Him, and apart from Him nothing came into being that has come into being. **[4]** In Him was life, and the life was the Light of men. **[5]** And the Light shines in the darkness, and the darkness did not overtake it.”

We can clearly see that the word of Yahweh is the preincarnate Jesus.

John is giving us a connection to **Genesis 1:1** In the beginning God created the heavens and the earth. So we can understand that Jesus pre-existed his incarnation (birth).

He then connects us to **Genesis 2:7 (LSB)**: “Then Yahweh God formed man of dust from the ground and breathed into his nostrils the breath of life; and so the man became a living being. So we can see that it was through Jesus that man was given life. Both physically and spiritually.”

We can find other passages that connect to the statement of Jesus being God and creator of all things. **Acts 17:24-25 (LSB)**: “The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; [25] nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things;”

Job 33:4 (LSB): “The Spirit of God has made me, and the breath of the Almighty gives me life.”

Isaiah 42:5 (LSB): “Thus says the God, Yahweh, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it,”

John 17:1-5 (LSB): “Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son

may glorify You, [2] even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. [3] And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. [4] I glorified You on the earth, having finished the work which You have given Me to do. [5] Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

Colossians 1:1-20 (LSB): “Who is the image of the invisible God, the firstborn (positionally) of all creation. [16] For in Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. [17] And He is before all things, And in Him all things hold together. [18] And He is the head of the body, the church; Who is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. [19] For in Him all the fullness of God was pleased to dwell, [20] And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven.”

Isaiah 44:24 (LSB): “Thus says Yahweh, your Redeemer, and the one who formed you from the womb, “I, Yahweh, am the maker of all things, Stretching out the heavens by Myself And spreading out the earth all alone,”

Job 38:1-7 (LSB): “Then Yahweh answered Job out of the whirlwind and said, [2] “Who is this that darkens counsel By words without knowledge? [3] Now gird up your loins like a man, And I will ask you, and you make Me know! [4] Where were you when I laid the foundation of the earth? Tell Me, if you know understanding, [5] Who set its measurements? Since you know. Or who stretched the line on it? [6] On what were its bases sunk? Or who laid its cornerstone, [7] When the morning stars sang together And all the sons of God shouted for joy?”

Ephesians 3:1-13 (LSB): “For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles— [2] if indeed you heard of the stewardship of God’s grace which was given to me for you; [3] that by revelation there was made known to me the mystery, as I wrote before in brief. [4] About which, when you read you can understand my insight into the mystery of Christ, [5] which in other generations was not made known to the sons of men, as it was now revealed to His holy apostles and prophets in the Spirit: [6] that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, [7] of which I was made a minister, according to the gift of God’s grace which was given to me according to the working of His power. [8] To me, the very least of all saints, this grace was given, to proclaim to the Gentiles the good

news of the unfathomable riches of Christ, [9] and to bring to light for all what is the administration of the mystery which for ages has been hidden in God who created all things; [10] so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. [11] This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, [12] in whom we have boldness and confident access through faith in Him. [13] Therefore I ask you not to lose heart at my afflictions on your behalf, which are your glory.”

Now that we understand that John was declaring Jesus as God the creator of all things, why does John call Jesus the Word of God?

Genesis 3:8-10 (LSB): “And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. [9] But the LORD God called to the man and said to him, “Where are you?” [10] And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” [11] He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” [12] The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” [13] Then the LORD God said to the woman, “What is this that you have

done?” The woman said, “The serpent deceived me, and I ate.”

Let's look at what God does for Adam and Eve next in **Genesis 3:21 (LSB)**: “And the LORD God made for Adam and for his wife garments of skins and clothed them.”

There is a passage that we need to look at in depth, but I would like to pull a translation from the Babylonian Targum Onkelos translation to help us see something. **Genesis 3:8-10** “And They heard the voice of [the Word of] Adonoy Elohim moving in the Garden at the breeze [in the evening] of the day. The man and his wife hid themselves from [the Presence of] Adonoy Elohim among the trees of the Garden.

Adonoy Elohim called to the man, and He said, Where are you?

He said, I heard Your voice [the voice of Your Word] in the Garden, and I was afraid because I was naked, so I hid myself.”

We can see so clearly here something we miss in the English text. Adam and Eve didn't hear the “sound” of the LORD God in the Garden; they heard the “Voice of the WORD of God... Now this gives so much more clarity to what John tells us in John 1.

If we look at the statement that takes place directly after they heard the voice of [**the Word of**] Adonoy

Elohim moving in the garden **in the cool of the day**, and the man and his wife hid themselves from the **presence of the LORD** God among the trees of the garden.

By seeing these subtle connections, we can see the Trinity actively working to create and redeem within the first three chapters of Genesis.

Let's look again at **Genesis 1:1-5 (LSB)**: "In the beginning, God (Elohim—showing the plurality in the nature of God and the fullness of the Godhead being active in the creation) created the heavens and the earth. **[2]** The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God (Holy Spirit) was hovering over the face of the waters. **[3]** And God said (the Word of God—Jesus Christ, John 1:1), "Let there be light," and there was light. **[4]** And God saw that the light was good. And God separated the light from the darkness. **[5]** God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day."

We can see all three persons of the Trinity in action in Genesis 1 during creation. If we connect this to **Job 33:4 (LSB)**: "The Spirit of God has made me, and the breath (Ruah—Spirit) of the Almighty gives me life."

We can now see that the Holy Spirit brings life, and is involved in creation.

Next, if we connect **Isaiah 63:10 (LSB)**: “But they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them.”

We can now see that the Holy Spirit of God can be grieved, showing his personhood by his emotional response to rebellion.

We already pointed out that the word of God active in creation and John tells us that the word of God became flesh and dwelt among us (**John 1:1-18**)

Also in Genesis, we can see the personhood of the word prior to the incarnation (birth of Jesus Christ) in **Genesis 15:1 (LSB)**: “After these things **the word of the LORD came to Abram in a vision**: “Fear not, Abram, I am your shield; your reward shall be very great.”

Now, if we are diligent students, we can see that Abraham did not just hear the Word of the Lord, but instead the Word of the LORD “came to Arbam in a vision,” pointing out again the personhood of the pre-incarnate Christ.

Now let's look at **John 1:1-5 (LSB)**: “In the beginning was the Word, and the Word was with God, and the Word was God. **[2]** He was in the beginning with God. **[3]** All things were made through him, and without him was not any thing made that was made. **[4]** In him was life, and the

life was the light of men. **[5]** The light shines in the darkness, and the darkness has not overcome it.

John 12:48-50 The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. [49] For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. [50] And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

Wow! We can see the connection Now to **Genesis 1**. Jesus, being the Word of God, was with God in the beginning at the creation. He is God, and by the Word of God, all things that were created were made. Next, we see in him was life, and the life was the light of men. That gives us now a connection to the Father (God), the Son (the word of God), and the Holy Spirit, who was not only hovering over the waters of the deep but was the breath of life in **Genesis 2:7 (LSB)**: “then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath (Ruah-Spirit) of life.”

We can see that **Job 33:4** connects this to the Spirit of God (the Holy Spirit).

And finally, we can connect all of that to **Genesis 3:8-10**: “They heard the voice of [the Word of] Adonoy Elohim (pre-incarnate Jesus Christ) moving in the garden in the cool of the day, and the

man and his wife hid themselves from the presence of the LORD God among the trees of the garden.”

Now that we have connected all of that, there is one more connection to make, and that is “the Presence of the LORD.” It seems like an extra detail, but it connects to something important. The word presence is actually *pānîm* in Hebrew, which could be translated as face. So we could translate this passage, “and the man and his wife hid themselves from the face of the Lord God among the trees of the garden.” Let’s look at a couple of Old Testament verses about the Angel (messenger) of God’s (presence) Face.

Exodus 23:20-21 (LSB): “Behold, I send an angel (messenger) before you to guard you on the way and to bring you to the place that I have prepared. **[21]** Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him.”

God’s Name is in this messenger; if they do not listen to him, he will not forgive their sins... I thought only God can forgive sins...

Who is this messenger?

Let's take a look at **Zechariah 3:1-4** (LSB): “Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. **[2]** And the Lord said to Satan, “The Lord rebuke you, O Satan! The Lord

who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?” [3] Now Joshua was standing before the angel, clothed with filthy garments. [4] And the angel said to those who were standing before him, “Remove the filthy garments from him.” And to him he said, “Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments.”

The angel of the Lord now clearly connects to God's ability to remove iniquity, demonstrating his equality with God. This demonstrates his connection to God as one of the three persons of the Godhead, thereby aiding us in recognizing him as the preincarnate Christ.

Let's take a couple of New Testament passages to help us make some connections between this “angel” and Jesus before we grab some more Old Testament ones.

John 5:43 (LSB): “I have come in my Father’s name, and you do not receive me. If another comes in his own name, you will receive him.”

Jesus makes a direct connection to this passage by saying that he comes in his father's name.

Luke 9:33-35 (LSB): “And as the men were parting from him, Peter said to Jesus, “Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah”—not knowing what he said. [34] As he was saying these

things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. **[35]** And a voice came out of the cloud, saying, “This is my Son, my Chosen One; listen to him!” We can see on the Mount of transfiguration the father giving the same command to the disciples that he did to Moses to obey the messenger of his face, who was now being revealed as his son in whom he was well pleased.”

And finally, **Mark 2:5-12 (LSB)**: “And when Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” **[6]** Now some of the scribes were sitting there, questioning in their hearts, **[7]** “Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?” **[8]** And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, “Why do you question these things in your hearts? **[9]** Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk’? **[10]** But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic— **[11]** “I say to you, rise, pick up your bed, and go home.” **[12]** And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, “We never saw anything like this!”

This passage gives another connection to the Messenger of God's face, showing that Jesus also has the authority to forgive sins.

Isaiah 63:7-9 (LSB): “I will recount the steadfast love of the Lord, the praises of the Lord, according to all that the Lord has granted us, and the great goodness to the house of Israel that he has granted them according to his compassion, according to the abundance of his steadfast love. [8] For he said (God), “Surely they are my people, children who will not deal falsely.” And he became their Savior. [9] In all their affliction he was afflicted, and the angel of his presence (face) saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old.”

The Angel of his presence was their Savior, and in his love and pity he redeemed them...

Exodus 33:12-16 “Moses said to the LORD, “See, you say to me, ‘Bring up this people,’ but you have not let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’ [13] Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is your people.” [14] And he said, “My presence will go with you, and I will give you rest.” [15] And he said to him, “If your presence will not go with me, do not bring us up from here. [16] For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?”

Now we can see the Messenger of God's presence equated to God himself.

Now we can connect that to some New Testament passages to give us more clarity.

Colossians 1:12-20 (LSB): “giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. [13] He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, [14] in whom we have redemption, the forgiveness of sins. [15] He is the image of the invisible God, the firstborn of all creation. [16] For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. [17] And he is before all things, and in him all things hold together. [18] And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. [19] For in him all the fullness of God was pleased to dwell, [20] and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”

Paul shows us clearly that Jesus is the image and face of God. This understanding brings more clarity to Jesus' statement in **John 14:9 (LSB):** “Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me

has seen the Father. How can you say, ‘Show us the Father?’”

And also brings us clarity to what Paul said in **Philippians 2:5-11** Have this mind among yourselves, which is yours in Christ Jesus, **[6]** who, **though he was in the form of God, did not count equality with God a thing to be grasped, [7] but emptied himself, by taking the form of a servant, being born in the likeness of men. [8]** And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. **[9]** Therefore God has highly exalted him and bestowed on him the name that is above every name, **[10]** so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, **[11]** and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

This finally shows us another connection to **Hebrews 1:1-4 (LSB):** “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, **[2]** but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. **[3]** He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, **[4]** having become as much superior to

angels as the name he has inherited is more excellent than theirs.”

So now we can see clearly that the Father, Son, and Holy Spirit were present before Creation; they each have a personhood and share in the equality of Nature within the Godhead, and they can be seen plainly from Genesis 1.

Let’s look at the meaning of the name Jonah. In Hebrew it means dove, and the name Amittai means my truth.

We know that the dove represents the Holy Spirit, and the truth is Jesus Christ. Showing Jonah as a type of Christ, because Jesus has the fullness of the Holy Spirit dwelling in him.

Matthew 3:16-17 (LSB): “And after being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending like a dove and coming upon Him, [17] and behold, there was a voice out of the heavens saying, “This is My beloved Son, in whom I am well-pleased.”

John 14:6 (LSB): “Jesus *said to him, “I am the way, and the truth, and the life. No one comes to the Father but through Me.”

If we look at 2 Kings, we will gather a little bit more information about Jonah historically.

2 Kings 14:25 (LSB): “He restored the border of Israel from Lebo-hamath as far as the Sea of the Arabah, according to the word of Yahweh, the God of Israel, which He spoke through His servant Jonah the son of Amittai, the prophet, who was of Gath-hepher.”

So now we can see that Jonah was a loyal prophet of God who preached to Israel during Jeroboam's reign.

We also learned that Jonah came from Gath-Hepher, which is translated as "the winepress of digging" or "the winepress of searching."

During this period in Israel's history, a prophet contemporary to Jonah was preaching to the Northern Kingdom of Israel, urging them to repent from their sins or face God's judgment.

This prophet's name was Amos, and he told the Northern Kingdom that the kingdom of Assyria would be the instrument of judgment that God would use against them.

Let's look at **Amos 3:11 (LSB):** “Therefore, thus says Lord Yahweh, “An adversary, even

one surrounding the land, Will pull down
your strength from you, And your citadels
will be plundered.”

The fulfillment of this prophecy is shown in 2 Kings
and Hosea chapters 8-14.

2 Kings 17:5-6 (LSB): “Then the king of
Assyria went up against the whole land and
he went up to Samaria and besieged it three
years.”

2 Kings 18:9-12 (LSB): “Now in the fourth
year of King Hezekiah, which was the seventh
year of Hoshea son of Elah king of Israel,
Shalmaneser king of Assyria came up against
Samaria and besieged it. **[10]** And at the end
of three years they captured it; in the sixth
year of Hezekiah, which was the ninth year of
Hoshea king of Israel, Samaria was captured.
[11] Then the king of Assyria took Israel
away into exile to Assyria, and put them in
Halah and on the Habor, the river of Gozan,
and in the cities of the Medes, **[12]** because
they did not listen to the voice of Yahweh
their God, but trespassed against His
covenant, even all that Moses the servant of
Yahweh commanded; they would neither
listen nor do it.”

It is important to recognize that Nineveh is the
capital of the kingdom of Assyria.

So, Amos is preaching to Jonah's people about God bringing judgment upon them by using Assyria as that instrument of judgment. God then calls Jonah to go preach to the Assyrians, the people who God had already chosen to judge the Northern Kingdom of Israel.

It seems as though Jonah realized that God had chosen Assyria to come into repentance. He knew that if he preached to them, they would repent, and God would use them to judge the Northern Kingdom. He knew that his people (Israel) were stiff-necked and stubborn and wouldn't repent, which seems to give us insight into his unwillingness to go preach to the Gentiles.

He knew they would not repent, so his heart became bitter, hardened, and cold against God's task for him.

The first thing that we need to recognize in the story of Jonah is that he was a real man, he was a prophet of God, and all the events of this story actually happened.

We must also acknowledge that, like the rest of the scriptures, the story has a deep typological sense laid out as a living parable for us to glean deeper meanings from.

I will highlight these more profound meanings throughout this book to enhance our prophetic understanding.

In a typological sense, we will see Jonah as a representation of the leadership of the nation of Israel and also Jesus, depending on the context of the story.

Right now, in this first couple of verses, we see the nation of Israel being called as a set-apart people who are supposed to shine the light of God onto the world and preach to the world about him.

Deuteronomy 7:6 (LSB): “For you are a holy people to Yahweh your God; Yahweh your God has chosen you to be a people for His own treasured possession out of all the peoples who are on the face of the earth.”

Psalms 96:3 (LSB): “Recount His glory among the nations, His wondrous deeds among all the peoples.”

Psalms 57:9 (LSB): “I will give thanks to You, O Lord, among the peoples; I will sing praises to You among the nations.”

Psalms 96:10 (LSB): “Say among the nations, “Yahweh reigns; Indeed, the world is established, it will not be shaken; He will render justice to the peoples with equity.”

1 Chronicles 16:8-9 (LSB): “Oh give thanks to Yahweh, call upon His name; Make known His acts among the peoples. 9 Sing to Him, sing praises to Him; Muse on all His wondrous deeds.”

Jonah 1:3 (LSB): “Yet Jonah arose to flee to Tarshish from the presence of Yahweh. So he went down to Joppa, found a ship which was going to Tarshish, and paid its fare and went down into it to go with them to Tarshish from the presence of Yahweh.”

Jonah decided that it would be better to flee in the opposite direction from where God had sent him. It seems as though he did not agree with what God was doing.

In an applicational sense, we can see that this is never a good idea.

Even when we do not understand why God is doing something or what the purpose is behind it, it is never a good choice to go against God's will, because ultimately God's will always prevails.

What's interesting about where Jonah fled to is that the name Tarshish in Hebrew actually means jasper or beryl, which is the precious stone. This precious stone is used in a couple of ways.

One way we see the stone used is on the ephod, as one of the 12 stones that represent the 12 tribes of Israel seen in **Exodus 39:10-14 (LSB)**: “And they mounted four rows of stones on it. The first row was a row of ruby, topaz, and emerald; **[11]** and the second row, a turquoise, a sapphire, and a diamond; **[12]** and the third row, a jacinth, an agate, and an amethyst; **[13]** and the fourth row, a beryl, an onyx, and a jasper. They were set in their filigree settings with gold filigree. **[14]** The stones were corresponding to the names of the sons of Israel; they were twelve, corresponding to their names, engraved with the engravings of a signet, each with its name for the twelve tribes.”

Another way we see that stone being used is to describe the body of Jesus in his glorified state, seen in **Daniel 10:6 (LSB)**: “His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of burnished bronze, and the sound of his words like the sound of a multitude.”

The stone is also mentioned in **Ezekiel 1:16 (LSB)**: “The appearance of the wheels and their workmanship was like the gleam of beryl, and all four of them had the same

likeness, their appearance and workmanship being as if one wheel were within another.”

And finally, we also see this stone used to describe one of the ornate ornaments of Satan from **Ezekiel 28:13**.

So in the context we can see that Jonah was running from God's will and running to the will of Satan. The longer you study the Bible, the more you realize that the names of places and people have a much more profound meaning when you go to the original language.

When studying, use a concordance to understand the names' meanings and trace the word's usage throughout the scripture. This will provide you with a more profound comprehension and assist you in making connections with crucial or challenging passages.

In a typological sense, we see the nation of Israel running from the will of God, following false gods, and refusing their calling to share the word of God with the gentile world. We can see throughout the history of Israel that they struggled over and over with these things. Showing us clearly the deep connections to this passage in a typological sense.

What's intriguing is that the city of Joppa is where Jonah, the prophet of God, was running away from God's command to give his word to the Gentiles. In

Acts, Peter was called to preach to the Gentiles in the same city after receiving the vision from God.

Acts 10:30-48 (LSB): “And Cornelius said, “Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, **[31]** and he *said, ‘Cornelius, your prayer has been heard and your [alms have been remembered before God. **[32]** Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is lodging at the house of Simon the tanner by the sea.’ **[33]** So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been ordered by the Lord.” The Holy Spirit Poured Out on the Gentiles **[34]** And opening his mouth, Peter said: “I most truly comprehend now that God is not one to show partiality, **[35]** but in every nation the one who fears Him and does righteousness is welcome to Him. **[36]** As for the word which He sent to the sons of Israel, proclaiming the good news of peace through Jesus Christ—He is Lord of all— **[37]** you yourselves know the thing which happened throughout all Judea, starting from Galilee, after the baptism which John proclaimed. **[38]** You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good

and healing all who were oppressed by the devil, for God was with Him. **[39]** And we are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a tree. **[40]** God raised Him up on the third day and granted that He appear, **[41]** not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead. **[42]** And He commanded us to preach to the people, and solemnly to bear witness that this is the One who has been designated by God as Judge of the living and the dead. **[43]** Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.” **[44]** While Peter was still speaking these things, the Holy Spirit fell upon all those who were listening to the word. **[45]** And all the circumcised believers who came with Peter were astounded that the gift of the Holy Spirit had been poured out on the Gentiles also. **[46]** For they were hearing them speaking with tongues and magnifying God. Then Peter answered, **[47]** “Can anyone refuse water for these to be baptized who have received the Holy Spirit just as we did?” **[48]** And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to remain for a few days.”

This shows us the fulfillment of the typological picture of the story of Jonah. His life represents Israel's rejection of God, the death, burial, and resurrection of Christ, and the offer of salvation to the Gentiles.

Peter is used in Acts to be the first one to experience the repentance of the Gentiles and witness the pouring out of the Holy Spirit upon them.

Acts 11:1-18 (LSB): “Now the apostles and the brothers who were throughout Judea heard that the Gentiles also had received the word of God. [2] And when Peter came up to Jerusalem, those who were circumcised took issue with him, [3] saying, “You went to uncircumcised men and ate with them.” [4] But Peter began speaking and proceeded to explain to them in orderly sequence, saying, [5] “I was in the city of Joppa praying; and in a trance I saw a vision, an object coming down like a great sheet lowered by four corners from heaven, and it came right down to me, [6] and when looking closely at it, I was observing it and saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the sky. [7] And I also heard a voice saying to me, ‘Rise up, Peter; slaughter and eat.’ [8] But I said, ‘By no means, Lord, for nothing defiled or unclean has ever entered my mouth.’ [9] But a voice from heaven answered a second

time, ‘What God has cleansed, no longer consider defiled.’ **[10]** And this happened three times, and everything was drawn back up into heaven. **[11]** And behold, immediately three men appeared at the house in which we were, having been sent to me from Caesarea. **[12]** And the Spirit told me to go with them without taking issue at all. These six brothers also went with me and we entered the man’s house. **[13]** And he reported to us how he had seen the angel standing in his house, and saying, ‘Send to Joppa and summon Simon, who is also called Peter; **[14]** and he will speak words to you by which you will be saved, you and all your household.’ **[15]** And as I began to speak, the Holy Spirit fell upon them just as He did upon us at the beginning. **[16]** And I remembered the word of the Lord, how He used to say, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ **[17]** Therefore if God gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could prevent God’s way?” **[18]** And when they heard this, they quieted down and glorified God, saying, “Well then, God has granted to the Gentiles also the repentance that leads to life.”

Jonah 1:4-6 (LSB): “But Yahweh hurled a great wind on the sea, and there was a great storm on the sea so that the ship gave thought to breaking apart. [5] Then the sailors became fearful, and every man cried to his god, and they hurled the cargo which was in the ship into the sea to lighten *it* for them. But Jonah had gone down *below* into the innermost part of the vessel, lain down, and fallen deep asleep. [6] So the captain came near to him and said to him, “How is it that you are deeply sleeping? Arise, call on your god. Perhaps *your* god will be concerned about us so that we will not perish. [7] Then each man said to the other, “Come, let us have *the* lots fall so we may know on whose account this *calamitous* evil *has struck* us.” So they had *the* lots fall, and the lot fell on Jonah. [8] Then they said to him, “Tell us, now! On whose account *has* this *calamitous* evil *struck* us? What is your occupation? And where do you come from? What is your country? From what people are you?” [9] And he said to them, “I am a Hebrew, and I fear Yahweh, the God of heaven, who made the sea and the dry land. [10] Then the men became greatly fearful, and they said to him, “What is this you have done?” For the men knew that he was fleeing from the presence of Yahweh because he had told them. [11] So they said to him, “What should we do to you that the sea may become quiet for us?”—for the sea was becoming increasingly stormy. [12] So he said to them, “Lift me up and hurl me into the sea. Then the sea will become quiet for you, for I know that on account of me this great storm *has come* upon you.” [13] However, the men rowed *desperately* to return to dry land, but they could not, for the sea was becoming increasingly stormy against them.

[14] Then they called on Yahweh and said, “Ah! O Yahweh, we earnestly pray, do not let us perish on account of this man’s life, and do not put innocent blood on us; for You, O Yahweh, as You have pleased You have done. **[15]** **So they lifted Jonah up** and hurled him into the sea, and the sea stood still from its raging. **[16]** Then the men greatly feared Yahweh, and they offered a sacrifice to Yahweh and made vows. **[17]** And Yahweh appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights.”

In a prophetic sense, seas are a representation of the Gentile nations of the world.

Revelation 17:15 (LSB): “And he said to me, “The waters which you saw where the harlot sits, are peoples and crowds and nations and tongues.”

The word used for wind is the Hebrew word “ruah.” That word is used for wind, breath, and spirit. In this story, wind fits, but we will revisit the typological meaning because there may be a duality.

Jonah, a prophet of God, a representative of God, and a representative of the nation of Israel, is running from the will of God, living a life of disobedience. He also serves as a type of Jesus, who came to pay for the disobedience of Israel and the world. We must take note that Israel as a nation is a typological picture of Jesus. They are the

disobedient “firstborn” of God, and Jesus is the obedient “firstborn” of God.

God calls the nation Israel his firstborn in **Exodus 4:22 (LSB)**: “Then you shall say to Pharaoh, ‘Thus says Yahweh, “Israel is My son, My firstborn.”’

We see how God called his firstborn of the nations out of Egypt in **Hosea 11:1 (LSB)**: “When Israel was a youth I loved him, And out of Egypt I called My son.”

We see that those were all prophetic types of Jesus in **Matthew 2:14-15 (LSB)**: “So Joseph got up and took the Child and His mother while it was still night, and departed for Egypt. [15] And he remained there until the death of Herod, in order that what had been spoken by the Lord through the prophet would be fulfilled, saying, “Out of Egypt I called My Son.”

Jonah is crossing the sea in hopes of running from God’s calling. Obviously, we know that is futile because God is everywhere.

The sailors become distraught because of the storm. The storm is tossing them about, filling them with fear of destruction. They start crying out to all of their false gods, but nothing is helping. When they

realize that Jonah is asleep and quiet during the storm, the captain awakens him and questions him.

The prophetic implications of this story are huge. Let's look at several things.

In the story of Jonah, we see Gentiles in the boat with Jonah; he is a picture and a type of Christ. He is surrounded and questioned by Gentiles. They had been casting lots, and the "captain" was questioning Jonah. Even after Jonah was honest with them, they tried everything to avoid throwing him into the sea, which meant sending him to Sheol (death).

This situation should remind us of when Jesus was beaten and scourged by the Roman guards prior to his crucifixion. We see a connection between their casting lots in Jonah's story and the casting of lots for Jesus' clothes. That gives us a connection to **Psalms 22:18 (LSB)**: "They divide my garments among them,
And for my clothing they cast lots."

Just as Jonah appears to be sleeping, Jesus remained silent and calm. Pilate then questions Jesus, and when he finally speaks, it's not to defend himself but to ensure Pilate would have him crucified. Pilate still tries everything possible to avoid having Jesus crucified. However, he knows that if he refuses, the high priest will appeal to Caesar. And if that were to happen, Caesar would have him and Jesus both killed.

Jonah, in the same way, speaks honestly to the captain, but the captain tries everything possible to stop from killing Jonah by throwing him in the sea. However, the storm was so severe that the captain realized if they didn't throw Jonah overboard, they would all perish.

Are we seeing the clear typological pictures in the story?

Look at verses 15-17 and how clearly they point to the crucifixion of Jesus.

Verse 15, So they lifted Jonah up and hurled him into the sea. Picturing Jesus being "lifted up on the Cross."

John 3:14 (LSB): "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

John 12:31-33 (LSB): "Now judgment is upon this world; now the ruler of this world will be cast out. **[32]** And I, if I am lifted up from the earth, will draw all men to Myself." **[33]** But He was saying this to indicate the kind of death by which He was about to die."

Verse 16, Then the men greatly feared Yahweh, and they offered a sacrifice to Yahweh and made vows. This passage illustrates the Gentiles' repentance and subsequent conversion to faith following Israel's rebellion.

Romans 11:11 (LSB): “I say then, did they stumble so as to fall? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.”

Verse 17, And Yahweh appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights.

This story should also remind us of a very peculiar situation that Jesus and the apostles were in.

Let's look at **Mark 4:35-41 (LSB):** “And on that day, when evening came, He *said to them, “Let us go over to the other side.” **[36]** And leaving the crowd, they *took Him along with them in the boat, just as He was; and other boats were with Him. **[37]** And a great windstorm *arose, and the waves were breaking into the boat so that the boat was already filling up. **[38]** And Jesus Himself was in the stern, sleeping on the cushion; and they *got Him up and *said to Him, “Teacher, do You not care that we are

perishing?” **[39]** And He woke up and rebuked the wind and said to the sea, “Silence! Be still.” And the wind died down and it became perfectly calm. **[40]** And He said to them, “Why are you so cowardly? Do you still have no faith?” **[41]** And they became very afraid and were saying to one another, “Who then is this, that even the wind and the sea obey Him?”

Prior to this event, Jesus was preaching parables to Israel from a boat anchored offshore. There was a large crowd of people gathered around him while he taught about the kingdom of God. When he was finished, Jesus told the disciples he wanted to cross the sea to the land of the Gentile Gerasenes.

As they were traveling across the Sea of Galilee, a powerful wind came upon the sea and stirred up the waters, just like we see in the story of Jonah.

His disciples were panicking because the storm was so great, just like in Jonah’s story.

We must remember that most of these disciples were professional fishermen. In Jonah's story, the men were pro sailors, so the storm must have been bad to rattle them. It's important to note the similarities between the two stories.

Just as Jonah is sleeping in the boat, Jesus is sleeping in the boat as well. The sailors awaken Jonah, and the disciples awaken Jesus.

Here is where we see the difference. Jesus wakes up and calms the storm, but in Jonah's story he had to be thrown into the sea. We see that the 12 disciples, who represent Israel, are in the boat with Jesus, and Gentiles are in the boat with Jonah.

This is showing us a prophetic mirror, which means that there are two events that mirror each other. The similarities are meant to draw our attention to the event, while the details provide distinct insights.

We have already noted the connection to Jonah's story and the crucifixion of Christ. That didn't take much digging, since Jesus himself was the one who explained that typological picture.

Let's examine what Jesus says in Matthew 12:38-45 and discover any additional insights we can gain.

Matthew 12:38-45 (LSB): "Then some of the scribes and Pharisees answered and said to Him, "Teacher, we want to see a sign from You." [39] But He answered and said to them, "An evil and adulterous generation eagerly seeks for a sign; **and yet no sign will be given to it but the sign of Jonah the prophet; [40] for just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth. [41]** The men of Nineveh will stand up with this generation at

the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. **[42]** The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. **[43]** “Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. **[44]** Then it says, ‘I will return to my house from which I came’; and when it comes, it finds it unoccupied, swept, and put in order. **[45]** Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. **That is the way it will also be with this evil generation.”**

Here we see that Jesus’ death, burial, and resurrection are the sign of Jonah. We also see that judgment is coming to Israel because of their rejection of Christ.

Finally, we see Jesus compare Israel to a demon-possessed man who has their demon cast out. However, they refuse to have their house filled with the Holy Spirit, so it remains empty. The demon eventually returns with 7 of its friends and goes and lives within that house. This situation significantly

worsens the man's condition compared to his previous state.

This is a prophetic judgment against Israel as a nation. They had been victims of idolatry on and off since the Exodus. Jesus had finally come to cleanse them from unrighteousness, but they were unwilling to believe. Jesus, condemned that Generation because of their wickedness, and therefore cleansing them from the deceiving demon who inhabited them as a nation. However, they have continued to reject the gospel of Jesus Christ for almost 2000 years. So they have left their house empty...

Unfortunately, there will be a time that comes where a far greater deceiver inhabits their house, and that will be Satan himself. The number 7 in scripture represents 100%, completion of fullness. So, this is showing the fullness of wickedness dwelling in the house of Israel in the future. In Revelation 13, we see Satan represented as a dragon with seven heads. We also find out that he will sit in the Temple of God in Israel and declare himself to be God, forcing the world to worship him. The latter event is the prophetic future fulfillment of this prophecy, showing Israel as a nation will be in a worse state than they have ever been.

This will be what is called in the Old Testament “the time of Jacob’s Trouble,” also known as the “70th week of Daniel.”

Jesus told Israel that because of their rejection of him, they would not see him again until they said, “Blessed is he who comes in the name of the LORD.” This implies that they must acknowledge him as their Messiah.

He also prophesied about them accepting the Antichrist as their messiah. He said this in **John 5:43 (LSB)**: “I have come in My Father’s name, and you do not receive Me; if another comes in his own name, you will receive him.”

This is giving us all of the connections we need to understand the mirrored prophecy of the disciples in the storm.

This is showing Israel in the last days being surrounded by the Gentile nations of the world, which is seen in Zechariah 12-14, Revelation 19, and Ezekiel 38-39.

They will cry out to Jesus for help, just as the disciples did. And he will destroy the armies with the breath of his mouth, as seen in Revelation 19.

So what have we seen so far in Jonah’s story prophetically?

We have seen that Israel will reject Christ, and because of that the Gentiles will crucify him. He will spend 3 days and 3 nights in the grave, but then he

will resurrect from the dead. After that he will offer the message of repentance to the Gentile nations, and they will receive him. Because of Israel's disobedience, they will suffer great persecution and be exiled from their land. Just as they were exiled by Assyria and Babylon.

They will then be re-gathered to their land, but they still will not have recognized Jesus. They will eventually need to rebuild their temple, since it will be there that the Antichrist will sit and declare himself to be God. Some of the Jews will accept the Antichrist, but others will push back, and there will be great persecution ending in the battle of Armageddon.

Israel will be hopeless and will finally reach the end of their pride; they will cry out to God, and their eyes will be opened to who Jesus is. They will accept him as their messiah, and God will pour out the Holy Spirit upon them. Jesus will then return and kill the armies that are raging against Israel.

If you would like to go into great depth on this topic, check out my verse-by-verse study of the Book of Revelation.

He explains who he is and that he is running from the will of the God of Israel. They are aware that Yahweh is punishing Jonah, but they find themselves in the crosshairs due to his presence, since they are in the same boat.

The Book of Jonah

Jonah explains to the sailors that his disobedience to God is why the storm is taking place, and if they throw him into the sea, the storm will calm. The sailors did not want to throw Jonah into the sea, so they tried rowing to shore on their own. That did not work, so they finally decided to throw him in.

The storm calmed, and they gave thanks to God, sacrificed to him, and made oaths to him, showing their repentance and their coming to faith in the one true God.

Jesus responds to his disciples by asking why they had faith that was so short. Jesus, being God in the flesh, rebuked the wind, and it calmed by the sound of his voice.

In a typological sense, Jonah willingly sacrificed himself to save the sailors, and by his sacrifice, they knew that the God of Israel was the one true God. They repented and came to faith.

This is an obvious picture of the sacrifice of Jesus Christ.

He willingly went to the cross for the sins of the world, and through his sacrifice salvation was offered to the Gentiles.

They were able to finally know the true living God, and the Gentile church was born.

When he arrived, he encountered a demon-possessed man; he rebuked and cast out the demons and freed the man from his possession.

This fits typologically to the story of Jonah in the repentance of the Gentiles. They were praying to a pantheon of false gods.

Paul tells us that behind every idol is a demon.

Connecting the dots and helping us see the connections between the story of Jonah and Jesus calming the sea and casting out the demons from the gentile man.

What we need to realize is that Jesus himself pointed us to the story of Jonah and linked it typologically to himself.

He said the sign of Jonah would be given, and then he pointed to Jonah being 3 days and three nights in the belly of the fish and related it to him being in the grave for 3 days and three nights.

What we also need to realize is there are so many more signs of Jonah that Jesus gave to the nation of Israel, which we will explore later, but one that we can recognize right away is the repentance and coming to faith of the gentile nations.

The Book of Jonah

Chapter 2

Jonah's Prayer

Jonah 2:1-2 (LSB): “Then Jonah prayed to Yahweh his God from the stomach of the fish, [2] and he said, “I called out of my distress to Yahweh, And He answered me. I cried for help from the belly of Sheol; You heard my voice.”

We are going to see through this entire chapter that while Jonah is crying out to God from within the belly of the great fish, he is actually drawing our attention to prophecies about Jesus. We will look at the connections to each phrase and follow them to the passages he is quoting from.

Let's dive right in.

When Jonah said, “I called out to the LORD, out of my distress, and he answered me” connects us to **Psalms 120:1 (LSB):** “In my distress I called to Yahweh, And He answered me.”

When Jonah said, “out of the belly of Sheol I cried,” connects us to **Psalms 118:5 (LSB):** “From my distress I called upon Yah; Yah answered me and set me in a large place.”

This also connects us to **Lamentations 3:55 (LSB)**: “I called on Your name, O Yahweh, Out of the lowest pit.”

And when Jonah said, “and you heard my voice” he was connecting us to **Lamentations 3:56 (LSB)**: “You have heard my voice, “Do not hide Your ear from my prayer for relief, From my cry for help.”

Jonah 2:3 (LSB): “For You had cast me into the deep, Into the heart of the seas, And the current surrounded me. All Your breakers and waves passed over me.”

When Jonah said, “For you cast me into the deep”, this connects us to **Psalms 88:6-7 (LSB)**: “You have put me in the pit far below, In dark places, in the depths. [7] Your wrath lies upon me, And You afflict me with all Your breaking waves. Selah.”

Jonah 2:4 (LSB): “So I said, ‘I have been driven away from Your sight. Nevertheless I will look again toward Your holy temple.’”

When Jonah said, “Then I said, ‘I am driven away from your sight” connects us to **Psalms 31:22 (LSB)**: “As for me, I said in my alarm, “I am cut off from before Your eyes”; Nevertheless, You heard the voice of my supplications When I cried to You for help.”

Jonah 2:5 (LSB): “Water encompassed me to my very soul. The great deep surrounded me, Weeds were wrapped around my head.”

When Jonah said, “The waters closed in over me to take my life” this connects us to **Psalms 69:1(LSB):** “Save me, O God, For the waters have threatened my life.”

This also connects us to **Lamentations 3:54 (LSB):** “Waters flowed over my head; I said, “I am cut off!”

Jonah 2:6-7 (LSB): “I went down to the base of the mountains. The earth with its bars closed behind me forever, But You have brought up my life from the pit, O Yahweh my God. [7] While my soul was fainting within me, I remembered Yahweh, And my prayer came to You, To Your holy temple.”

When Jonah said, “into your holy temple,” this connects us to **2 Chronicles 30:27 (LSB):** “Then the Levitical priests arose and blessed the people; and their voice was heard and their prayer came to His holy habitation, to heaven.”

Jonah 2:8 (LSB): “Those who regard worthless idols Forsake their lovingkindness,”

When Jonah said, “Those who pay regard to vain idols,” this connects us to **Psalms 31:6 (LSB):** “I hate those who regard worthless idols, But I trust in Yahweh.”

When Jonah said, “forsake their hope of steadfast love” this connects us to **Jeremiah 2:13 (LSB):** “For My people have done two evils: They have forsaken Me, The fountain of living waters, To hew for themselves cisterns, Broken cisterns That can hold no water.”

Jonah 2:9 (LSB): “But as for me, I will sacrifice to You With the voice of thanksgiving. That which I have vowed I will pay. Salvation belongs to Yahweh.”

When Jonah said, “I will sacrifice to You With the voice of thanksgiving.” this connects us to **Psalms 50:14 (LSB):** “Offer to God a sacrifice of thanksgiving And pay your vows to the Most High;”

When Jonah said, “That which I have vowed I will pay. Salvation belongs to Yahweh.” connects us to **Psalms 3:8 (LSB):** “Salvation belongs to Yahweh; Your blessing be upon Your people! Selah.”

Jonah 2:10 (LSB): Then Yahweh spoke to the fish, and it vomited Jonah up onto the dry land.

Jonah's cries to God reveal prophetic connections, and his experience in the belly of the fish clearly serves as a prophecy about Christ while on the cross and when he was in Sheol.

We know that Jesus cried out to the Father on the cross, "My God, my God, why have you forsaken me?"

Which was a quote from **Psalm 22**, which is actually a Messianic Psalm that explains in detail what Jesus was enduring on the cross during his crucifixion.

We can see that Jonah in his prayer to God is quoting the Psalms over and over as well.

We also see the typological connections to Jonah's experience and Jesus's.

The weeds wrapped around the head of Jonah are parallel to the crown of thorns that was placed on Jesus' head.

Jonah being driven from the sight of God is showing the separation Jesus felt from the Father as he became sin for us, and the full wrath of God was poured out on him.

Jonah going to the pit pictures Jesus going to Sheol.

Salvation belongs to the Lord is a picture of the victory over sin and death that Jesus accomplished on the cross. Jesus' name in Hebrew means "Yahweh is Salvation."

Jonah being vomited out of the fish pictures the resurrection of Christ, showing that death could not hold him.

We know that Jesus himself connected Jonah to a prophecy of his own crucifixion, death, and resurrection, thereby validating these connections.

We can look at **Psalms 88** and see the close parallels to the prayer of Jonah and the account of Christ on the Cross.

Psalms 88 (ESV): "O LORD, God of my salvation, I cry out day and night before you. [2] Let my prayer come before you; incline your ear to my cry! [3] For my soul is full of troubles, and my life draws near to Sheol. [4] I am counted among those who go down to the pit; I am a man who has no strength, [5] like one set loose among the dead, like the slain that lie in the grave, like those whom you remember no more, for they are cut off from your hand. [6] You have put me in the depths of the pit, in the regions dark and deep. [7] Your wrath lies heavy upon me, and you overwhelm me with all your waves. *Selah*

[8] You have caused my companions to shun me; you have made me a horror to them. I am shut in so that I cannot escape; **[9]** my eye grows dim through sorrow. Every day I call upon you, O LORD; I spread out my hands to you. **[10]** Do you work wonders for the dead? Do the departed rise up to praise you? *Selah* **[11]** Is your steadfast love declared in the grave, or your faithfulness in Abaddon? **[12]** Are your wonders known in the darkness, or your righteousness in the land of forgetfulness? **[13]** But I, O LORD, cry to you; in the morning my prayer comes before you. **[14]** O LORD, why do you cast my soul away? Why do you hide your face from me? **[15]** Afflicted and close to death from my youth up, I suffer your terrors; I am helpless. **[16]** Your wrath has swept over me; your dreadful assaults destroy me. **[17]** They surround me like a flood all day long; they close in on me together. **[18]** You have caused my beloved and my friend to shun me; my companions have become darkness.”

The connections to what Jonah was prophesying about Jesus are so clear.

Some scholars believe that Jonah himself actually died when he was swallowed, and God raised him from the dead when he was spit out of the mouth of the great fish.

The poetic language of Jonah leads many to believe this.

However, we cannot be sure either way. One thing we can say is that it was an event that happened historically.

Because this story was validated by Jesus himself, and we know our God is powerful enough to keep Jonah alive in the fish, and he is mighty enough to raise him from the dead. If you doubt this or the flood account, you reject Jesus Christ's testimony. And if that is where you decide to stand, you have much bigger things to worry about than can we believe the story of the flood or of Jonah being swallowed by the great fish...

The Book of Jonah

Chapter 3

Jonah 3:1-2 (LSB): “Now the word of Yahweh came to Jonah the second time, saying, **[2]** “Arise, go to Nineveh, the great city, and **call out to it this very call which I am going to speak to you.**”

In this passage, we see that this is the second time the Word of Yahweh spoke with Jonah. He tells him to tell the people of Nineveh exactly what he says.

Nineveh was the capital city of the Assyrian Empire. It was originally founded by Nimrod and was conquered and absorbed by the Babylonian empire.

Genesis 10:8-12 (LSB): “Now Cush was the father of Nimrod; he began to be a mighty one on the earth. **[9]** He was a mighty hunter before Yahweh; therefore it is said, “Like Nimrod a mighty hunter before Yahweh.” **[10]** The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar. **[11]** From that land he

went out to Assyria and built Nineveh and Rehoboth-Ir and Calah, **[12]** and Resen between Nineveh and Calah; that is the great city.”

Nimrod’s name means “rebel,” and he is the one who commissioned the building of the Tower of Babel.

This shows us that the rebellious nature and wickedness of these people runs deep.

Historically they were a vicious people, known for their cruelty to those they conquered.

Here are some quotes from the records of the Assyrian conquests.

“I flayed as many nobles as had rebelled against me [and] draped their skins over the pile [of corpses]; some I spread out within the pile, some I erected on stakes upon the pile ... I flayed many right through my land [and] draped their skins over the walls.”

“I felled 50 of their fighting men with the sword, burnt 200 captives from them, [and] defeated in a battle on the plain 332 troops. ... With their blood I dyed the mountain red like red wool,

[and] the rest of them the ravines [and] torrents of the mountain swallowed. I carried off captives [and] possessions from them. I cut off the heads of their fighters [and] built [therewith] a tower before their city. I burnt their adolescent boys [and] girls.”

“In strife and conflict I besieged [and] conquered the city. I felled 3,000 of their fighting men with the sword ... I captured many troops alive: I cut off of some their arms [and] hands; I cut off of others their noses, ears, [and] extremities. I gouged out the eyes of many troops. I made one pile of the living [and] one of heads. I hung their heads on trees around the city.”

We can see the horrible and wicked nature of these people. This gives us even more understanding of why Jonah would not have wanted them to repent. Especially since God already said he was going to use them as the instrument of judgment against Israel.

Jonah 3:3-4 (LSB): “So Jonah arose and went to Nineveh according to the word of Yahweh. Now Nineveh was an exceedingly great city, a three days’ walk. **[4]** Then Jonah began to go into the city, one day’s walk; and he

called out and said, “**Yet forty days and Nineveh will be overthrown.**”

We see Jonah being obedient in this passage. Often commentators say Jonah’s message was a pathetic approach to preaching. But we know that the Word of Yahweh was the one who told him exactly what to say.

Next, we see that the city was a 3-day walk, but he only walked for 1 day and preached; within that first day his message was received.

We also see that he told the people that there were 40 days until judgment.

Both of these details seem to give us some prophetic connections.

Let’s look at some passages in Hosea that will connect the dots for us.

Hosea 5:14-15 (LSB): “For I will be like a lion to Ephraim And like a young lion to the house of Judah. I, even I, will tear to pieces and go away; I will carry away, and there will be none to deliver. **[15]** I will go away and return to My place Until they acknowledge their guilt and seek My face; In their affliction they will seek Me earnestly.”

The far-term prophecy for this event is when Jesus ascended to Heaven and brought judgment on the

nation of Israel for rejecting Him as their Messiah. The passage also shows how he allowed the Romans to tear down Israel and carry off the survivors. Jesus told the religious leaders after they rejected him that they would not see him again until they said, “Blessed is He who comes in the Name of the LORD,” showing that when Israel repents, they will repent and finally accept Christ as their Messiah. But during that time he offered healing and salvation to the gentiles.

Matthew 23:37-39 (LSB): “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you did not want it. **[38]** Behold, your house is being left to you desolate! **[39]** For I say to you, from now on you will not see Me until you say, ‘Blessed is He who comes in the name of the Lord!’ ”

Now how do we get to the connection to three days from Jonah?

Hosea 6:1-2 (LSB): “Come, let us return to Yahweh. For He has torn us, but He will heal us; He has struck us, but He will bandage us. **[2]** He will make us alive after two days; He will raise us up on the third day, That we may live before Him.”

We can see that this prophecy is for the Nation of Israel at the End of Days and clearly see the connection to our question of the 3 Days.

Now, what does that mean prophetically?

Well, we know that 2 Peter 3:8 and Psalm 90:4 tell us that a thousand years are just a day to the Lord.

I believe that's pointing us to the prophetic picture laid out in the creation.

6 days of creation would represent the 6,000 years of man being slaves under the heavy burden of sin of being under the “law.”

We know this law was revealed to Adam and Eve when they ate from the Tree of the Knowledge of Good and Evil. Paul tells us that in **Romans 5:12-14 (LSB)**: “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— **[13]** for until the Law sin was in the world, but sin is not imputed when there is no law. **[14]** Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the trespass of Adam, who is a type of Him who was to come.”

He tells us that sin was in the world prior to the law and also tells us that sin was not counted against them because they had no knowledge of it, because

the law had not been given. But then he tells us death reigned from Adam to Moses. We know God used Moses as the giver of the Law, but he was saying there was a consequence for sin prior to Moses...

He then links that to Adam and the eating of the fruit from the tree of the knowledge of good and evil. Showing that the knowledge of good and evil is the law, and we have all been bound to that “law” because of Adam.

So, if the 7th day of Creation is a type of the 7th millennium, we would see that millennium would represent the true rest in the Messianic Kingdom of Christ. Which just so happens to be 1000 years, giving more weight to the prophetic typological argument.

So how does that connect to Hosea 6?

Well, if we look at the genealogies of Adam and beyond and match them with our accounts through history, we see that the Jewish calendar is getting close to 6,000 years.

The ancient rabbis believed that the Messiah would come no later than the seventh millennium because they too saw the connection to the Sabbath rest as well.

Now let's connect some history.

In 70 AD God allowed the Romans to enact his judgment upon the nation of Israel, as we saw prophetically stated in Hosea 5. They destroyed the Temple and the Holy City of Jerusalem.

So, if we are right, and Hosea is saying that the second millennium after the destruction of the temple is when Israel will be lifted up.

We must remember that when counting the millennia from 70 AD, we would start at one and count forward, which would make us in the second millennium (Day 2).

Well, it just so happens that during the second day (Millennium), we have seen Israel lifted up and restored back to their land.

This is clearly the beginning of the fulfillment of this prophecy.

So now we are waiting for the beginning of the 3rd Day, the next millennium.

This would mark the conclusion of the sixth millennium and represent the realization of the third day in Hosea 6.

I'm not here to set dates or times.

However, I found this fascinating, and one thing I can tell you is that Jesus' second coming is getting closer and closer every day.

So now we can see clearly that three days wasn't an abstract detail, but instead it seems to be pointing us to something.

Next, let's look at the "40 days" until judgment.

40 is the number of testing in scripture. This gives us a connection to the 40 days Jesus fasted when Satan came and tempted him.

That was the mirror to the 40 years Israel spent in the wilderness.

Israel's rejection of God during the Exodus was a prophetic type of their rejection of Jesus in the first century.

So their 40 years in the wilderness pictures their dispersion and wandering in the wilderness from 70 AD until their regathering on May 14th, 1948.

How did I see the connection to the wandering of Israel after the Exodus to the wandering of Israel today you ask.

Well, I was studying Romans 9:1-5 the other day and something really stuck out at me.

Paul is saying that if it were possible, he would be willing to give up his salvation and be cut off from

Christ for the sake of his kinsman, the people of Israel.

What was interesting is that the nation of Israel at that point was in rebellion to God.

They had corporately decided to crucify Jesus their Messiah.

He is pleading with God for their forgiveness even offering himself to take their place.

While reading this the Holy Spirit brought into remembrance an Old Testament Passage from Exodus 32:31-34.

In that passage we see Moses in the exact same situation with a rebellious Israel pleading with God to forgive them corporately.

He had just come down from the mountain with the first set of tablets with the Ten Commandments written on them.

He found the nation worshiping the golden calf and broke the tablets.

The prophetic implication of the first set of tablets being broken are astonishing to say the least.

The tablets were the word of God handed to the nation of Israel, they were a prophetic picture or shadow of Jesus The Living Word of God.

Just as the first set of tablets being presented to the nation of Israel were broken, Jesus Christ being presented to the nation of Israel the first time was crucified.

We know that later Moses is given a second set of tablets, and this time the nation receives the tablets. Just as Jesus will return again and the remnant of Israel will receive their Messiah.

If that wasn't mind-blowing enough, we get another connection. We know that this rebellious Israel from The Exodus were unbelievers, we are told in Hebrews 4 that they were not allowed to enter God's rest because of their unbelief...

In the same way the first century nation of Israel corporately was not allowed to enter into God's rest within the Kingdom of the Messiah, because of their unbelief...

And if that wasn't deep enough we know that the nation of Israel during The Exodus because of their unbelief and Rebellion spent 40 years wandering in the wilderness.

What if those 40 years of wandering in the wilderness are a prophetic picture of the wandering of the nation of Israel that we have seen from 70 AD, after the destruction of the Temple, until now?

Since we know their wandering isn't represented by 40 days, or even 40 years. What could it be represented by?

What if the 40 that we're looking for is 40 jubilees?

We need to recognize that the festivals of Israel are prophetic.

There are seven Jewish festivals laid out in the Old Testament And each one of them has a prophetic meaning.

Colossians 2:16-17 (ESV): “Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. [17] These are a shadow of the things to come, but the substance belongs to Christ.”

Let's take a look at the seven Jewish feasts.

1. Passover — Leviticus 23:4-8—fulfilled

This feast commemorates the final plague in Egypt, during which the angel of death "passed over" the children of Israel who had applied lamb's blood to their doors. The Israelites took a bundle of hyssop and dipped it into the blood in the basin at the threshold.

Going up, they put it up on the lintel, then touched the two sides of the frame (**Exodus 12**). Can you see the imagery? Bottom to top, side to side: The motion formed the Hebrew letter Tav, which is pictured by a cross.

When John the Baptist said, “Look! The Lamb of God who takes away the sin of the world!” (John 1:29), he understood the Old Testament reference.

Revelation 5:6 (LSB): “then I saw in the midst of the throne and the four living creatures and in the midst of the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.”

In the New Testament, we see that Jesus was born in a stable, visited by shepherds, and led to the slaughter, picturing that he is the lamb sent for us. He was even born in Bethlehem, which is where King David was from; David was a shepherd, and Bethlehem was the city that raised the sheep for the temple sacrifice. Not to mention that the Messiah was prophesied to come from there in **Micah 5:2 (LSB):** “But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from everlasting, From the ancient days.” This also shows us another Old Testament passage that says the Messiah will be God.

His death allows the judgment we deserve to pass over us. When we accept Christ, we accept the loving gift of a second chance—because of his death on the cross, we have been forgiven!

2. Unleavened Bread — Leviticus 23:6—Fulfilled

This seven-day feast begins on the day following the start of Passover. In the haste of the Israelites to leave Egypt, there was no time to add leaven (yeast) to their bread.

During this time, remembering the hardships in Egypt and how God freed them from captivity, the Jews ate nothing leavened.

Leaven often represents sin and decay in the Bible. Once incorporated, yeast becomes an inseparable part of the bread; the same is true for sin's effect on our lives.

The Jews were constantly sacrificing unblemished animals to temporarily atone for sin. Only Jesus Christ, the Messiah, the perfect, sinless sacrifice, could offer a permanent solution for mankind.

The unleavened bread symbolizes Jesus' sinless life, showing him as the only perfect sacrifice for our sins.

In John 6:35, Jesus declares himself the bread of life. Showing another connection to the unleavened bread. Also during the Last Supper, Jesus lifted the unleavened bread and broke it, saying that it was his body broken for us.

3. First Fruits — Leviticus 23:10—fulfilled

The Feast of First Fruits is the first of three Jewish harvest feasts to thank and honor God for all he provided. Unbeknownst to them at the time, the children of Israel were commemorating a precursor to the most significant day in human history.

The priests sacrificed Passover lambs on the 14th day of the month of Nisan, and the first day of Passover was the 15th. The Feast of First Fruits was celebrated on the third day, the 16th of Nisan. This

“third-day” celebration was the same day that Jesus was resurrected from the dead.

In **1 Corinthians 15:20**, Paul refers to Jesus as the first fruits of the dead. He represents the first of the great harvest of souls—including you—that will resurrect to eternal life because of the new covenant in his blood (Luke 22:20).

They would offer the first fruits of the barley harvest to the LORD; barley is the least of the grains, showing the humility of Christ.

We see the humility of Jesus outlined by Paul, which connects us to his death and resurrection in **Philippians 2:5-11 (LSB)**: “Have this way of thinking in yourselves which was also in Christ Jesus, [6] who, although existing in the form of God, did not regard equality with God a thing to be grasped, [7] but emptied Himself, by taking the form of a slave, by being made in the likeness of men. [8] Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. [9] Therefore, God also highly exalted Him, and bestowed on Him the name which is above every name, [10] so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, [11] and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

4. Feast of Weeks or Pentecost — Leviticus 23:16—fulfilled

This feast is the second of the three harvest feasts. It occurs exactly seven weeks after the Feast of First

Fruits, so it's also called Pentecost, which means "50 days."

Traditionally, people were expected to bring the first fruits of wheat to the Lord, including two leavened loaves of bread.

God's plan to save people included more than the Jews, and through Jesus, this plan was revealed. In Matthew 9:37, Jesus tells His disciples that "the harvest is great, but the workers are few."

Then he put the plan into place: in Acts 1:4, he tells them to wait in Jerusalem for the Holy Spirit. And on Pentecost, the Holy Spirit came and fell on the apostles, and the church was born. Peter preached, and 3,000 people came to faith. The message spread to both Jews and Gentiles, who are the fulfillment of the typology of the two leavened loaves of bread.

What is interesting is that during Passover, the leaven had to be removed from all of the homes in Israel. And since the old leaven had been removed, they needed new leaven. So they would set some of the barley from the first fruits of barley aside and allow it to die so it would then become the leaven they would need for the feast of Pentecost.

We have learned that Jesus is the firstfruits of the resurrection and we also know that he who knew no sin (leaven) became sin (leaven) for us so we (Jews and Gentiles—the 2 leavened loaves) could become the righteousness of God (Waved before the LORD)

2 Corinthians 5:20-21 (LSB): "So then, we are ambassadors for Christ, as God is pleading through us. We beg you on behalf of Christ, be reconciled to

God. 21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”

Now that we have seen that leaven was required to be removed from the home, seen in Exodus 12:15. That is why Jesus, when he went into his house (the temple) during Passover, whipped the money changers and tax collectors. Because it was required by law for him to remove the leaven (sin) from his house. This happened every time Jesus was in Jerusalem at the time of Passover during his earthly ministry. We have the first example in Matthew 21:12-13, the second is Mark 11:15-19, the third account is in Luke 19:45-48, and the fourth is in John 2:13-22

5. Feast of Trumpets — Leviticus 23:24, Numbers 29:1—waiting for fulfillment

For the Feast of Trumpets, God commands his people to rest. During this time, all regular work is prohibited, and men and women present a food offering to God.

In Leviticus 23:24, God commands his people to gather and to commemorate the decree with trumpet blasts.

Many scholars associate this feast with the rapture because of the trumpet blast (1 Corinthians 15:52). But we can see historically that it was a gathering of Israel. Prophetically, this might be the sealing of the 144,000... Or since we believe the 144,000 will be sealed before the 70th week of Daniel, and we see the rapture of the church takes place at the same

time, both shown in Revelation 7, this could be a type of both of those events.

On the Feast of Trumpets, Israel was to blow trumpets, rest, assemble as a nation, and make a burnt offering to God. The feast of trumpets is to be celebrated on the first day of the seventh month (Tishri).

In biblical times, a Hebrew month depended on the moon cycle, so as the moon began to change from the previous month (Elul, in Hebrew), anyone watching the evening sky could know the general time frame that the next month, Tishri, would begin. But they would not know the exact day or hour because it was dependent on the moon, and it required at least two witnesses to confirm the new moon. Once two witnesses confirmed that the first sliver of the new moon was visible, the month of Tishri began, and with it the first fall feast: the Feast of Trumpets.

Because the exact start of the Feast of Trumpets was unknown, several other names for this feast developed over time. It began being known as “The Hidden Day” and “The Day and the Hour No Man Knows.” The reason that this festival was hard to know is because it begins on the first day of the new month. The other festivals were not on the first day, so they were easier to know. That is why this particular festival needed so much care, because knowing exactly what day it began was detrimental to celebrating it according to the command of God.

This adds so much more to our understanding of why Jesus might have said, **Matthew 24:36 (LSB)**: “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone,” because he was giving a veiled reference to the Feast of Trumpets.

We also see that they had to watch the evening sky to see when the moon changed to the new moon, which explains why Jesus said in **Matthew 25:13 (LSB)**: “Watch therefore, for you know neither the day nor the hour,” which is in the Parable of the 10 Virgins, and we have already connected that to the rapture of the Church.

We also have an example of this when Jesus was in the garden of Gethsemane.

Matthew 26:40-41 (LSB): “And He *came to the disciples and *found them sleeping, and *said to Peter, “So, you men could not keep watch with Me for one hour? **[41]** Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.”

This seems to be a warning to keep watch as the church, so we might not enter into the hour of testing (temptation) that is coming over the whole world. This connects us to another rapture connection because Jesus told the Faithful Church of Philadelphia that they would be kept from the HOUR of testing that was coming upon the whole world.

Revelation 3:10 (LSB): “Because you have kept the word of My perseverance, I also will keep you from the hour of testing, which is

about to come upon the whole world, to test those who dwell on the earth.”

And finally, the two witnesses were the ones who would observe the new moon and would announce the beginning of the festival. This shows us again the connection to the beginning of the 70th week of Daniel because we know their ministry starts then. And they are witnessing to the world that the coming of Christ's kingdom is at hand. Which again is another connection to the rapture.

So we see the rapture of the church, the sealing of the 144,000, and also the beginning of the two witnesses' ministry is most likely pictured by this feast. Just as we saw in other chapters.

6. Day of Atonement — Leviticus 16, 23:26-32—waiting for fulfillment

The Day of Atonement was to make restitution for wrongs committed. It is a day of humility and repentance to God. It was a time for the Nation of Israel to get their hearts, consciences, and lives right before God.

The High Priest has one opportunity per year to enter the Holy of Holies and offer a sacrifice for the sins of the entire nation of Israel.

This is a prophetic type and picture of Jesus as the Eternal High Priest (Hebrews 9:12); this also shows us that it will be on this festival that the nation's heart turns to God.

At this festival, the "scapegoat" assumed the sins of the people (Leviticus 16:10). The scapegoat was to

be burdened with all the sins of Israel and sent into the wilderness.

The Jewish leaders condemned Jesus, and he took on the sins of all mankind and was led out of the city to be crucified. **1 John 2:2 (LSB):** “and He Himself is the propitiation for our sins, and not for ours only, but also for those of the whole world.”

This day pictures the redemption of the nation of Israel. Since they rejected Jesus on his first coming, they were punished corporately and exiled to the wilderness of the nations, just as they were left in the wilderness for 40 years after they rejected God during the Exodus. But there will be a time when the Nation of Israel will recognize Jesus as the Messiah and repent for their rejection of Him. (Zechariah 12:10, Leviticus 26:40-45)

7. Feast of Tabernacles or Booths — Leviticus 23:34—waiting for fulfillment

Celebration always follows the Day of Atonement. The Feast of Tabernacles celebrates God’s provision and protection for the people of Israel during their 40 years of wandering in the wilderness; for the seven days of the feast, people live in temporary structures as they did in the wilderness.

The Lord Himself was with the Israelites in the desert, in the Tabernacle, so the feast also celebrates His presence as He tabernacles (dwells) with us.

This shows that Jesus came and tabernacled amongst us in his first coming, but he will return and set up his kingdom and tabernacle with

humanity as a final fulfillment of the Feast of Tabernacles.

We know this final feast is going to be the only one still continually celebrated in the Messianic Kingdom, according to Zechariah 14:16-19.

This also gives us a connection to Proverbs 7, where Solomon is speaking to his son but prophetically speaking to the remnant of Israel. He is warning the remnant from being enticed by the adulterous woman (which is picturing idolatry).

We have seen Israel called the adulterous woman and the harlot in many Old Testament passages, most notably in Hosea.

We also know that Yahweh is called the Husband of Israel, and we also know that Babylon is the mother of all harlots, showing her as what has birthed all false religion and worship throughout time.

We can see Solomon telling the remnant of Israel not to follow the idolatry that will be performed by Israel (the adulterous woman), and we can see a connection to Israel's husband taking a bag of money and going away on a long journey.

Jesus tells parables about himself going away on a long journey so we can see the obvious connections.

But then she says that her husband is coming back on the full moon. That gives us a connection to the feasts of Israel, the 3 feasts that were mandatory for all Jewish men

Nisan: Early spring (unleavened bread, Passover, and firstfruits of the barley harvest).

Sivan: Late spring, right before summer (the firstfruits of the wheat harvest).

Tishri: fall (Feast of Trumpets, Day of Atonement, and Feast of Tabernacles, the firstfruits of the fruit harvest).

We know that the early spring and late spring festivals represent the death of Christ as the Lamb of God, the unleavened bread, and Him being resurrected as the firstfruits; then Pentecost was the birth of the Church, but the fall festivals represent the final three that Christ will fulfill in the redemption of Israel, and the final festival represents His second coming, which begins on the full moon in Tishri.

We can see that the Day of Atonement is the prophetic picture of the redemption of Israel, which will take place right before the second coming of Christ.

What's interesting is that the year of Jubilee is directly connected to the day of Atonement too.

Leviticus 25:8-17 (ESV): “You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years. **[9]** You shall then sound a ram’s horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. **[10]**

You shall thus set apart as holy the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own possession of land, and each of you shall return to his family. **[11]** You shall have the fiftieth year as a jubilee; you shall not sow; you shall not reap what grows of its own accord; you shall not gather in from its untrimmed vines. **[12]** For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field. **[13]** ‘On this year of jubilee, each of you shall return to his own possession of land. **[14]** If you make a sale, moreover, to your companion or buy from your friend’s hand, you shall not mistreat one another. **[15]** Corresponding to the number of years after the jubilee, you shall buy from your companion; he is to sell to you according to the number of years of produce. **[16]** In proportion to the extent of the years you shall increase its price, and in proportion to the fewness of the years you shall diminish its price, for it is the number of crops it produces that he is selling to you. **[17]** So you shall not mistreat one another, but you shall fear your God; for I am Yahweh your God.”

Numbers 36:4 (ESV): “And when the jubilee of the sons of Israel comes, then their inheritance will be added to the inheritance of the tribe to which they belong; so their inheritance will be withdrawn from the inheritance of the tribe of our fathers.”

The word jubilee in Hebrew is *yôḇēl*, which means: ram, ram's horn, trumpet, cornet.

This now connects us to the typology of Jericho which is a shadow of the 70th week of Daniel.

Joshua 6:2-16 (ESV): “And Yahweh said to Joshua, “See, I have given Jericho into your hand, with its king and the valiant warriors. [3] And you shall march around the city, all the men of war circling the city once. You shall do so for six days. [4] Also seven priests shall carry seven trumpets of rams’ horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. [5] And it will be that when they make a long blast with the ram’s horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down beneath itself, and the people will go up every man straight ahead.” [6] So Joshua the son of Nun called the priests and said to them, “Carry the ark of the covenant, and let seven priests carry seven trumpets of rams’ horns before the ark of Yahweh.” [7] Then he said to the people, “Go forward, and march around the city, and let the armed men go on before the ark of Yahweh.” [8] And so it happened that, when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams’ horns before Yahweh passed on forward and blew the trumpets; and the ark of the covenant of Yahweh came after them. [9] And the armed men went before the priests who blew the

trumpets, and the rear guard came after the ark, while they continued to blow the trumpets. **[10]** But Joshua commanded the people, saying, “You shall not shout nor let your voice be heard nor let a word proceed out of your mouth, until the day I tell you, ‘Shout!’ Then you shall shout!” **[11]** So he had the ark of Yahweh taken around the city, circling it once; then they came into the camp and spent the night in the camp. **[12]** Then Joshua rose early in the morning, and the priests carried the ark of Yahweh. **[13]** And the seven priests carrying the seven trumpets of rams’ horns before the ark of Yahweh went on continually and blew the trumpets; and the armed men went before them, and the rear guard came after the ark of Yahweh, and they continued to blow the trumpets. **[14]** Thus the second day they marched around the city once and returned to the camp; they did so for six days. **[15]** Then it happened that on the seventh day they rose early at the breaking of dawn and marched around the city in the same manner seven times; only on that day they marched around the city seven times. **[16]** Now it happened that on the seventh time, the priests blew the trumpets, and Joshua said to the people, “Shout! For Yahweh has given you the city.”

The seven days marching around Jericho represent the seven years of the 70th week of Daniel, and each of the trumpet blasts represent the seven trumpet judgments of Revelation.

On the 7th day they marched around the city seven times representing the 7 bowls of wrath from Revelation that were unleashed by the 7th trumpet judgment.

Yet another connection to the yôbēl (Jubilee-trumpet) and the second coming of Christ and the redemption of Israel.

Jesus also gave us a hint to the fact that his redemption was pictured by the jubilee.

We see that in Luke 4:18 when Jesus was quoting from **Isaiah 61:1-2 (ESV)**: “The Spirit of Lord Yahweh is upon me Because Yahweh has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim release to captives And freedom to prisoners, [2] To proclaim the favorable year of Yahweh.

Jesus paused here because he came to proclaim the Kingdom of God is at hand, but knowing Israel would reject the offer of the kingdom Jesus paused because the day of vengeance of God was not to take place until a later time at the end.

But proclaim the favorable year of Yahweh

Is a connection to the jubilee in Leviticus 25, Because this year is set apart as a time of favor healing and restoration, a perfect picture of the Messianic Kingdom.

Now, if we connect the number 40 from the typology from the Exodus, when Israel wandered 40 years after they rejected God as seen in Hebrews 3, and multiply it by the 50 years of the Jubilee we get a total of 2,000 years...

This connects us back to **Hosea 6:1-2 (ESV)**:
“Come, let us return to Yahweh. For He has torn us, but He will heal us; He has struck us, but He will bandage us. **[2]** “He will make us alive after two days; He will raise us up on the third day, That we may live before Him.”

Well, we already saw that 2 Peter 3:8 and Psalm 90:4 tell us that a thousand years are as a day to the Lord.

Do you think that's pointing us to the prophetic picture laid out in the creation account?

The 6 days of creation would represent the 6,000 years of man being bound under the heavy burden of sin under the law, the knowledge of good and evil.

We know this law was revealed to Adam and Eve when they ate from the Tree of the knowledge of Good and Evil.

Paul tells us that in **Romans 5:12-14 (ESV)**:
“Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— **[13]** for sin indeed was in the world before the law was given,

but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.”

He clearly tells us that sin was in the world prior to the law, and also tells us that Sin was not counted against them because they had no knowledge of it because the law had not been given...

But when the law was given death came.

But then he tells us death reigned from Adam to moses...

We know Moses as The Giver of the law, but Paul was saying there was a consequence for sin prior to Moses, clearly linking it to Adam and the eating of the fruit from the tree of the knowledge of Good and Evil.

So if the first 6 millenniums represent creations bondage to sin.

Does the 7th millennium represent the true Sabbath and the true Jubilee in the Messianic Kingdom of Jesus?

And if so how does that connect to Hosea 6?

Well, if we look at the genealogies of Adam and beyond and match them with our accounts through history we see that the Jewish calendar is getting close to 6,000 years.

The ancient rabbis believed that the Messiah would come no later than the beginning of the seventh Millennium because they saw the connection to the Sabbath rest as well.

So, now we need to ask ourselves a question in regards to Hosea 5 & 6.

When did God strike down the nation of Israel because of their greatest sin against him?

Well in 70 AD God allowed the Romans to enact his judgment upon the nation of Israel.

Which happened to be 40 years after they crucified Jesus Christ...

Coincidence?

I think not!

They destroyed His Temple and the Holy City of Jerusalem.

So, if we are right, Hosea is saying that the second millennia after the destruction of the Temple is when Israel will be lifted up.

Remember the first Millennium starts its count from 0-1, and would count forward which would make us currently in the second millennia (2nd day prophetically).

Well it just so happens that we have seen Israel lifted up back in their land.

Which very possibly could be a partial fulfillment of this prophecy.

So now we are waiting for the beginning of the beginning of the 7th Sabbath millennium.

This would be the fulfillment of the third day in Hosea 6.

Ok, now that we have traveled down and through that rabbit hole.

Let's get back to our study.

Jonah 3:5-9 (LSB): “And the people of Nineveh believed in God; and they called a fast and put on sackcloth, from the greatest to the least of them. [6] Then the word reached the king of Nineveh, and he arose from his throne, laid aside his mantle from him, covered himself with sackcloth, and sat on the ashes. [7] And he cried out and said, “In Nineveh by the decree of the king and his nobles: Do not let man, animal, herd, or flock taste a thing. Do not let them eat, and do not let them drink water. [8] But both man and animal must be covered with sackcloth; and let men call on God with their strength that each may turn from his evil way and from the violence which is in his hands. [9] Who knows, God may turn and relent and turn away from His burning anger so that we will not perish.”

We are seeing the obvious repentance of the Gentiles take place.

This is shown to us in Romans 9-11.

We get the main details of the purpose of the Gentiles first being instruments of God's wrath because of their rebellion against him.

But now for a time they are being offered God's grace and mercy because of the rebellion of Israel.

Then after the fullness of the Gentiles come to faith in Christ, they will rebel again and corporately be cut off, and God will extend grace and mercy to Israel.

That way we can see both Gentile and Jew rebelled against God, but in his Loving kindness he offered mercy and grace to all people through Christ.

Now anyone who will place their faith in Jesus will be saved.

Jonah 3:10 (LSB): “Then God saw their works, that they turned from their evil way, so God relented concerning the evil which He had spoken He would bring upon them. And He did not bring it upon them.”

This is such a beautiful story of the grace of God in redemption for sinners who are willing to repent and turn to the Lord.

The Book of Jonah

We can see that Jonah has finally decided to obey the command of God and preach to the Ninevites.

The Assyrian empire all turned to the Lord because they believed the warning of the wrath to come.

Even the king himself even accepted the promise of judgement as truth. He put out an edict for all of his people to fast and mourn for their sins against God.

We are once again seeing the prophetic typology of the Gentiles coming to faith after Israel rejected Christ.

The gospel went out to the world, and is continuing to change the hearts and minds of Gentiles.

Everyday forward is a day closer to the fullness of the Gentiles coming in.

Once that happens, the Lord will return for his bride the church, and the 70th week of Daniel will begin.

This will be when the refinement of Israel takes place prior to their reconciliation to God.

The repentance in edict of the king is a possible connection to Constantine the emperor of Rome.

He was reported to have become a Christian, when he heard the message of Christ preached. It is also reported that he had seen a vision from God.

Constantine during his reign started softening restrictions on Christianity and eventually made Christianity the required religion of the Roman Empire by an edict.

We also know that after the council of Nicaea, Constantine implemented the festival of Lent which includes the use of ashes on the forehead of believers and consists of 40 days of fasting. This could be another connection to the sackcloth and ashes that we are seeing in the story of Jonah.

Although I do not agree with everything Constantine did.

His marrying the church to the government, or his anti-Semitic teachings, and so on...

I do not know the true repentant nature of his heart.

However, I do see clearly a prophetic picture pointing to these historical events taking place.

I believe they are clearly laid out in Scripture to show us that God has revealed to us so many prophetic pictures about history in his word.

This gives us a deeper understanding of how much time and effort God put into revealing himself and his plan for redemption to the world.

He did this so we could see his nature and his love for us so clearly through his word, both on the

surface reading and on the deeper dives into the prophetic pictures.

And as we know God knows the End for the beginning.

Isaiah 46:9-10 (LSB): “Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, [10] Declaring the end from the beginning, And from ancient times things which have not been done, Saying, ‘My counsel will be established, And I will accomplish all My good pleasure’”

We know that the Assyrians end up returning to their unbelief and wickedness over time. They ended up being used as an instrument of judgement against Israel.

I'm the same way Paul gives a warning in Romans 11 to the Gentiles about getting boastful, because if we fall into unbelief corporately he will cut Gentiles off and graft Israel back in.

Romans 11:11-32 (LSB): “I say then, did they stumble so as to fall? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous. [12] Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fullness

be! **[13]** But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, **[14]** if somehow I might move to jealousy my fellow countrymen and save some of them. **[15]** For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? **[16]** And if the first piece of dough is holy, the lump is also; and if the root is holy, the branches are too. **[17]** But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became a partaker with them of the rich root of the olive tree, **[18]** do not boast against the branches. But if you do boast against them, remember that it is not you who supports the root, but the root supports you. **[19]** You will say then, “Branches were broken off so that I might be grafted in.” **[20]** Quite right! They were broken off for their unbelief, but you stand by your faith. Do not be haughty, but fear, **[21]** for if God did not spare the natural branches, He will not spare you, either. **[22]** Behold then the kindness and severity of God; to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off. **[23]** And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. **[24]** For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to

nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree? **[25]** For I do not want you, brothers, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; **[26]** and so all Israel will be saved; just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob.” **[27]** “And this is My covenant with them, When I take away their sins.” **[28]** From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God’s choice they are beloved for the sake of the fathers; **[29]** for the gifts and the calling of God are irrevocable. **[30]** For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, **[31]** so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. **[32]** For God has shut up all in disobedience so that He may show mercy to all.”

What we need to recognize is that Paul is speaking of corporate groups not individuals. The grafting in and cutting off is referencing the offer of salvation to Gentiles and Jews in the corporate setting.

With that being said, individuals in those groups must accept the offer to obtain it.

We know that even though the corporate nation of Israel is partially hardened, individuals can still come to faith in Christ.

In the same way after The Gentiles rebel and become hardened as a group, individuals can still choose to accept Christ. Just as Rahab and Ruth did, when the rest of the Gentiles rejected God.

The Book of Jonah

Chapter 4

Jonah's Anger and the LORD's Compassion

Jonah 4:1-4 (LSB): But this was a great evil to Jonah, and he became angry. **[2]** And he prayed to Yahweh and said, “Ah! O Yahweh, was not this my word to myself while I was still in my own land? Therefore I went ahead to flee to Tarshish, for I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning evil. **[3]** So now, O Yahweh, please take my life from me, for death is better to me than life.” **[4]** And Yahweh said, “Do you have good reason to be angry?”

Jonah tells God that he knew that God would have mercy on the nation of Assyria.

We then see him use God's character as a backhanded compliment, pointing to God's mercy and saying, I knew you would forgive them.

Jonah hated the Assyrians not just because they were Gentiles, but also because they were chosen to judge Israel. Once again, Jonah knew of the

stubborn nature of his people and their unrepentant hearts.

So he recognized that God would bring the nation of Assyria to repentance so he could use them as an instrument to punish the unrepentant Israel.

Jonah's wanting to die because of God's mercy on Assyria shows his disgust for the Gentiles as a people but also indicates he would rather be dead than see the destruction of Israel. Because the Israelites have a deep love for their people and culture. The thought of devastation coming to them, even if it is God-ordained, was crippling to them. We could read Jeremiah, Ezekiel, Daniel 9, and Lamentations to see the emotional distress and grief the people of Israel feel for their brothers and their homeland.

There is prophetic implications to when Jonah said, "Therefore I went ahead to flee to Tarshish, for I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning evil."

Let's look at **Joel 2:1-32 (LSB)**: "Blow a trumpet in Zion, And make a loud shout on My holy mountain! Let all the inhabitants of the land tremble, For the day of Yahweh is coming; Surely it is near, [2] A day of darkness and thick darkness, A day of clouds and dense gloom. As the dawn is spread over the mountains, So there is a numerous and mighty people; There has never been anything

like it, Nor will there be again after it For the years from generation to generation. **[3]** A fire consumes before them, And behind them a flame burns. The land is like the garden of Eden before them But a desolate wilderness behind them, And nothing at all escapes them. **[4]** Their appearance is like the appearance of horses; And like war horses, so they run. **[5]** With a noise as of chariots They leap on the tops of the mountains, Like the crackling of a flame of fire consumes the stubble, Like a mighty people arranged for battle. 6 Before them the peoples are writhing; All faces turn pale. **[7]** They run like mighty men; They climb up the wall like men of war; And they each march in line, And they do not deviate from their paths. **[8]** They do not crowd each other; They march everyone in his path; When they fall against the defending weapons, They do not break ranks. **[9]** They rush on the city; They run on the wall; They climb up into the houses; They enter through the windows like a thief. **[10]** Before them the earth trembles; The heavens quake; The sun and the moon grow dark, And the stars lose their brightness. **[11]** But Yahweh gives forth His voice before His military force; Surely His camp is very numerous, For mighty is he who does His word. The day of Yahweh is indeed great and very awesome, And who can endure it? **[12]** “Yet even now,” declares Yahweh, “Return to Me with all your heart And with fasting, weeping, and wailing; **[13]** And tear your heart and not your garments.” Now return to Yahweh your God, For He is gracious and compassionate, Slow to anger, abounding in

lovingkindness, And relenting concerning evil. **[14]** Who knows whether He will not turn and relent And leave a blessing behind Him, Even a grain offering and a drink offering For Yahweh your God? **[15]** Blow a trumpet in Zion, Set apart a fast as holy, call for a solemn assembly, **[16]** Gather the people, set apart the congregation as holy, Assemble the elders, Gather the infants and the nursing babies. Let the bridegroom come out of his room And the bride out of her bridal chamber. **[17]** Let the priests, the ministers of Yahweh, Weep between the porch and the altar, And let them say, “Pity Your people, O Yahweh, And do not make Your inheritance a reproach, A byword among the nations. Why should they among the peoples say, ‘Where is their God?’” Yahweh Will Spare His People **[18]** Then Yahweh will be zealous for His land And will spare His people. **[19]** Then Yahweh will answer and say to His people, “Behold, I am going to send you grain, new wine, and oil, And you will be satisfied in full with them; And I will never again make you a reproach among the nations. **[20]** But I will remove the northern military force far from you, And I will drive it into a parched and desolate land, And its vanguard into the eastern sea, And its rear guard into the western sea. And its stench will rise up, and its foul smell will rise up, For it has done great things.” **[21]** Do not fear, O land, rejoice and be glad, For Yahweh has done great things. **[22]** Do not fear, beasts of the field, For the pastures of the wilderness have turned green, For the tree has borne its fruit; The fig tree and the vine have yielded

their full force. **[23]** So rejoice, O sons of Zion, And be glad in Yahweh your God, For He has given you the early rain in righteousness. And He has poured down for you the rain, The early and late rains as before. **[24]** The threshing floors will be full of grain, And the vats will overflow with the new wine and oil. **[25]** “Then I will pay back to you in full for the years That the swarming locust has consumed, The creeping locust, the stripping locust, and the gnawing locust, My great military force which I sent among you. **[26]** And you will have plenty to consume and be satisfied And praise the name of Yahweh your God, Who has dealt wondrously with you; Then My people will never be put to shame. **[27]** Thus you will know that I am in the midst of Israel, And that I am Yahweh your God, And there is no other; And My people will never be put to shame. Yahweh Will Pour Out His Spirit **[28]** “And it will be afterwards That I will pour out My Spirit on all mankind; And your sons and your daughters shall prophesy; Your old men will dream dreams; Your young men will see visions. **[29]** Even on the male slaves and female slaves I will in those days pour out My Spirit. Deliverance in the Day of Yahweh **[30]** And I will put wonders in the sky and on the earth, Blood, fire, and columns of smoke. **[31]** The sun will be turned into darkness And the moon into blood Before the great and awesome day of Yahweh comes. **[32]** And it will be that everyone who calls on the name of Yahweh Will be delivered; For on Mount Zion and in Jerusalem There will be

those who escape, As Yahweh has said, Even among the survivors whom Yahweh calls.”

So we can see here that Israel in the future will be grateful that God is a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning evil.

This passage from Joel is a prophecy about the 70th week of Daniel, “The day of Jacob’s trouble,” “The Day of the LORD,” or, as we often call it, “the Great Tribulation.”

This is pointing to the end of God’s chastisement of Israel for their rejection of Christ. We will see the softening of the hearts of Israel to finally recognize and accept Jesus as their Messiah.

Jonah 4:5-11 (LSB): “Then Jonah went out from the city and sat east of the city. And there he made a booth for himself and sat under it in the shade until he could see what would happen in the city. [6] So Yahweh God appointed a plant, and it came up over Jonah to be a shade over his head to deliver him from his *miserable* evil. And Jonah was extremely glad about the plant. [7] But God appointed a worm at the breaking of dawn the next day, and it struck the plant, and it dried up. [8] Then it happened that as the sun rose up, God appointed a scorching east wind, and the sun struck down on Jonah’s head so that he became faint and asked with *all* his soul to die and said, “Death is better to me than life.” [9] Then God said to Jonah, “Do you have good reason to be angry

about the plant?” And he said, “I have good reason to be angry, even to death.” **10** Then Yahweh said, “You had pity on the plant for which you did not work and *which* you did not cause to grow, which came to be overnight and perished overnight. **[11]** So should I not have pity on Nineveh, the great city, in which there are more than 120,000 persons who do not know *the difference* between their right and left hand, as well as many animals?”

Here we see Jonah traveling to the East, which represents him leaving God’s will.

How did I come to that conclusion, you ask?

I am glad you asked!

Abraham, in obedience, came from the land of Ur, which is in Assyria/Babylon, in the east. He was sent to the west, the promised land of Canaan, which became Israel.

Next, we see Israel exiled for disobedience, sent from the west to Assyria and Babylon in the east.

His construction of a booth (tabernacle) for himself indicates that he was living in disobedience. It also reminds us of the wandering in the wilderness during the Exodus.

We can see that he was watching the city of Nineveh to see what would happen to it. Which shows that he was still hoping that Nineveh would still be judged.

This demonstrates his hardened heart and lack of compassion towards these people who are image bearers of God.

In a typological sense, Jonah is representing the leadership of Israel.

Next, we see a peculiar story of a plant growing in one day to provide shade for him.

Jonah was so happy about this plant that sprouted, but the very next day God appointed a worm (Tolath) to attack it, and the plant withered.

God then appointed an east wind to bring the scorching heat of the sun to beat on Jonah's head until he was faint; he then cried out and asked to die...

This is such a peculiar story that doesn't seem to fit within the context of the book.

So, what is going on?

Okay, we need to do some work to see what God is telling us in the prophetic picture.

The plant, which also could be translated as "vine," is a picture of the Nation of Israel.

Let's look at **Psalms 80:1-19 (LSB)**: "O Shepherd of Israel, give ear, You who guide Joseph like a flock; You who are enthroned above the cherubim, shine forth! [2] Before

Ephraim and Benjamin and Manasseh, stir up Your might And come to save us! **[3]** O God, restore us And cause Your face to shine upon us, that we would be saved. **[4]** O Yahweh God of hosts, How long will You smolder against the prayer of Your people? **[5]** You have fed them with the bread of tears, And You have made them to drink tears in large measure. **[6]** You set us as an object of strife to our neighbors, And our enemies mock us among themselves. **[7]** O God of hosts, restore us And cause Your face to shine upon us, that we might be saved. **[8]** **You removed a vine from Egypt; You drove out the nations and then You planted it.** **[9]** You cleared the ground before it, And it took deep root and filled the land. **[10]** The mountains were covered with its shadow, And the cedars of God with its boughs. **[11]** It sent out its branches to the sea And its shoots to the River. **[12]** Why have You broken down its hedges, So that all who pass that way pick its fruit? **[13]** A boar from the forest devours it And whatever moves in the field feeds on it. **[14]** **O God of hosts, return now, we beseech You; Look down from heaven and see, and visit this vine,** **[15]** Even the sapling which Your right hand has planted, And on the son whom You have strengthened for Yourself. **[16]** It is burned with fire, it is cut down; They perish at the rebuke of Your face. **[17]**

**Let Your hand be upon the man of
Your right hand, Upon the son of man
whom You made strong for Yourself.**

[18] Then we shall not turn back from You;
Revive us, and we will call upon Your name.

[19] O Yahweh God of hosts, restore us;
Cause Your face to shine upon us, that we
might be saved.”

Here we can see this psalm, which is prophetic of Israel’s cry for redemption in the last days, referring to themselves as the vine that God removed from Egypt and planted in the land he had prepared for them.

Next, let’s look at **Isaiah 66:8 (LSB)**: “Who has heard such a thing? Who has seen such things? Can a land be brought forth through labor pains in one day? Can a nation be born all at once? As soon as Zion was in labor pains, she also gave birth to her sons.”

This passage prophesies that Israel will be born in a single day. We know that it was born in one day in the Exodus and, obviously, again on May 14, 1948.

Next we see a connection to **Joshua 24:13 (ESV)**: “I gave you a land on which you had not labored and cities that you had not built, and you dwell in them. You eat the fruit of vineyards and olive orchards that you did not plant.”

The east wind could represent an evil spirit.

We have already seen that the east represents disobedience and rebellion to God, and the word used for wind in Hebrew is “ruah.” That word is used for wind, breath, and spirit.

Scorching heat or fire from the sun would represent judgment. Showing that God has ordained judgment on Israel by those who are led by a disobedient spirit. We know that the kings of the East will rise against Israel in the last days, according to Revelation 16:12.

Ok, that helps.

But what is this worm that attacked the plant?

Well, here's where things get super interesting.

To get clarification on the worm, we are going to need to look at a Messianic prophecy from the Psalms and see that it is a key to understanding so many other difficult passages.

We are going to explore Psalm 22.

We know that this psalm is a very important Messianic prophecy because it is the last scripture Jesus quoted on the cross before his death.

We see this in **Matthew 27:46 (ESV)**: “And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”

And in **Mark 15:34 (ESV)**: “And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?”

Now if we go to Psalm 22:1, we can see this exact phrase, calling attention to it and pointing out its importance.

If we continue reading, we can see why Jesus brought this prophecy to our attention. It prophesied in detail exactly what had just transpired on the Cross.

However, there is one verse that is often overlooked that we are going to focus on right now and that is **Psalm 22:6 (ESV)**: “But I am a worm, and no man; A reproach of men, and despised by the people.”

Let’s look at the word “worm.”

The Hebrew word used here is tolath.

Let’s look at the word “worm.” The Hebrew word used here is tolath.

The word is often translated as “scarlet” (see Isaiah 1:18, Exodus 25:4, Leviticus 14:4, and Numbers 4:8).

The tolath is a red worm. People from the ancient world wanted the beautiful red dye the worm produced to make their merchandise more desirable.

Christ's portrayal of himself as stained crimson on the cross immediately cries out to us in **Colossians 1:20 (LSB)**: "And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven."

But the deeper significance of His identification of himself as the Scarlet Worm lies in the remarkable life cycle of this unique little worm.

"When the female of the scarlet worm species was ready to give birth to her young, she would attach her body to the trunk of a tree, fixing herself so firmly and permanently that she would never leave again. She deposited the eggs beneath her body, providing protection until the larvae hatched and could begin their life cycle. As the mother died, the crimson fluid stained her body and the surrounding wood. From the dead bodies of the female scarlet worms, the scarlet dyes of antiquity were extracted.

What a picture this gives of Christ, dying on the cross, shedding his precious blood that he might 'bring many sons unto glory,' as seen in Hebrews 2:10.

He died for us, that we might live through him!

God designed and created this beautiful little creature specifically so it would testify to the Messiah, who went to the cross on Calvary to bring forth His people by His blood.

Let's look at another incredible fact about this magnificent Tolath:

After three days, she bends into the shape of a heart and turns white; when her body is crushed, it produces medicine that can be used for the health of the heart.

Prophetically, the baptism of the Holy Spirit bestows upon us a new heart.

Finally, you can use the remaining waxy white substance as a sealant.

Showing that we are sealed by the power of the Holy Spirit because of our faith in Christ's finished work on the cross on our behalf.

We can see another connection in Isaiah 1:18–20: even though our sin was like scarlet (tolath), it became white as snow, and though they were red like crimson (tolath), they became like wool.

The crimson worm serves as a metaphor for our transformation from crimson red to white. The transformation represents a living example of what Christ did for us.

Through the worm's death, life is born; through its blood, sustenance is provided.

On the third day, healing comes as a gift through its remains.

This should remind us of what we have read in **John 6:54-58 (ESV)**: “Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. [55] For my flesh is true food, and my blood is true drink. [56] Whoever feeds on my flesh and drinks my blood abides in me,

and I in him. **[57]** As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. **[58]** This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.”

This should also connect us to **Luke 22:14-23 (ESV)**: “And when the hour came, he reclined at table, and the apostles with him. **[15]** And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. **[16]** For I tell you I will not eat it until it is fulfilled in the kingdom of God.” **[17]** And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. **[18]** For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” **[19]** And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” **[20]** And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood. **[21]** But behold, the hand of him who betrays me is with me on the table. **[22]** For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!” **[23]** And they began to question one another, which of them it could be who was going to do this.”

Now we can see the picture being clearly laid out. The death of Jesus on the Cross has provided forgiveness for all who will turn to Him (Colossians 1:19-21); through His blood shed on the cross, we are granted continual cleansing from sin if we will walk in the light (1 John 1:7);

And through His Resurrection on the third day, we are granted spiritual healing when we are united together with Him in baptism (Romans 6:3–4). As believers (John 11:25–26) who repent of the sinful mind of being able to achieve righteousness by our own work, we submit to God, acknowledge our brokenness, and accept the finished work of Christ on the cross as the perpetuation of our sin and receive his imputed righteousness.

The intriguing aspect of this creature is its use as a dye for various materials. The Old Testament repeatedly depicts the use of this worm to color the "crimson" threads. This is another prophetic picture of the covering of Christ's blood as an atonement, purposely scattered throughout scripture.

We can connect this picture to a parallel in scripture that speaks of Hell. Isaiah 66:24 "And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh."

Jesus also cited this passage in Mark 9:48, referring to it as hell. "Their worm shall not die, their fire shall not be quenched." This seems to be a contrasting parallel.

Jesus was despised and rejected by corporate Israel, and ultimately, any unbeliever will be the dead bodies of those who have rebelled against Jesus.

We have seen that Jesus was pictured as the Worm (Crimson Worm) in Psalm 22:6, but that worm (the Messiah, Jesus Christ) gave his life for his

“children,” and through his wounds we are healed (Isaiah 53:5). He is the Good Shepherd that lays his life down for the flock (John 10:11).

But the worm in Isaiah 66:24 is a much different worm, and its image is a picture of the “Bad Shepherd” from Zechariah 11:17, the one who comes in his own name from John 5:43. He is the false messiah, whom we know as the Antichrist or the Beast.

The statement that he will not die indicates that he will not achieve the self-sacrificial giving represented by the crimson worm, which sacrifices itself to give life to its offspring. This indicates that the Antichrist is a counterfeit version of Jesus Christ. It This also indicates that anyone who rejects Jesus will face eternal punishment, as referenced in Daniel 12:2 and Matthew 3:12.

We also see in Exodus 16:20 that these worms appeared when the nation of Israel disobeyed God's command not to take more manna than they needed for each day. Their appearance was a sign of their disobedience and a distrust in the promises of God. We understand that the manna symbolizes Jesus as the true bread from heaven.

So, we can see how, after Israel rejects the promises and the provision of Jesus, their Messiah, who is the true Bread from heaven, worms and putrefaction would be their reward. This illustrates that they will be rewarded with the Bad Shepherd rather than the Good, and they will face eternal punishment instead of eternal life.

We can now make the necessary connections. The plant providing shade for Jonah represents the land of Israel, providing protection for the Jews.

The worm is a type of Jesus, their Messiah, whom they rejected.

We know that after Israel rejected the Messiah, God stirred the hearts of the Romans to cast judgment on Israel for the rejection of Jesus.

Are you telling me that Jesus attacked Israel?

Well, Jesus said that for their rejection, the punishment of all of Israel would be held accountable for all of the sins of Israel in **Matthew 23:29-39 (ESV)**: “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, **[30]** saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ **[31]** Thus you witness against yourselves that you are sons of those who murdered the prophets. **[32]** Fill up, then, the measure of your fathers. **[33]** You serpents, you brood of vipers, how are you to escape being sentenced to hell? **[34]** Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, **[35]** so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. **[36]** Truly, I say to you, all these things will come upon this generation. **[37]** “O Jerusalem,

Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! **[38]** See, your house is left to you desolate. **[39]** For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’”

And we see a similar account in **Mark 11:12-14 (LSB)**: “And on the next day, when they had left Bethany, He became hungry. **[13]** And seeing at a distance a fig tree that had leaves, He went *to see* if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. **[14]** And He answered and said to it, “May no one ever eat fruit from you again!” And His disciples were listening.”

This is explained for us in **Mark 11:18-20 (ESV)**: “The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching. **[19]** When evening came, Jesus and his disciples went out of the city. **[20]** In the morning, as they went along, they saw the fig tree withered from the roots. **[21]** Peter remembered and said to Jesus, “Rabbi, look! The fig tree you cursed has withered!” Then he said to the tree, “May no one ever eat fruit from you again.” And his disciples heard him say it.”

Jesus cursed the fig tree because it did not bear fruit, and it withered in one day.

This is showing the same picture as the plant withering in Jonah's Story.

And Jesus, being the one who cursed the fig tree, shows us the same picture. The worm, which symbolizes Christ, attacked Jonah's plant.

Next, we see the east wind bringing the scorching heat of the sun to beat on Jonah's head; the imagery has several layers of prophetic meanings.

First, we can recognize the sun, which represents Judgment.

We know that Jesus is the Sun of Righteousness (Malachi 4:2) and the judge of all.

This links him again to this passage and shows him as being the one to bring judgment on Israel.

We know that in 70 AD God used Rome to destroy the Temple, destroy Jerusalem, and scatter the Jews. Just as in the past he used Assyria and Babylon to bring judgment on the rebellious nation of Israel.

We also know that in a deeper sense, the east wind will be ultimately fulfilled when the Antichrist draws his army against Jerusalem in the last days during the 70th week of Daniel (the Great Tribulation).

That is when Israel will be refined through the fire (Zechariah 13:9), and that will bring them to a point of despair, and that will end with the entire nation of Israel coming to repentance for rejecting Jesus as their Messiah (Zechariah chapters 12-14).

Finally, God rebukes Jonah for pitying the plant but not the people of Nineveh.

In the applicational sense of this passage, we see Jonah's disregard for people. He cares for his own comfort more than the image bearers of God. This should serve as a warning to all of us.

In the deeper sense, we see the Jewish leaders disregarding Gentiles, and realistically, anyone. They cared more for the land of Israel and the holy city of Jerusalem than for people.

Let's look at when God said this in verse 11: "So should I not have pity on Nineveh, the great city, in which there are more than 120,000 persons who do not know *the difference* between their right and left hand, as well as many animals?"

We can see there were 120,000 children alone who were spared from physical death by the repentance of the city. God is rebuking Jonah for his lack of care for the physical lives of these children.

Children are a metaphor for believers in scripture. We see Jesus liken believers to children in **Matthew 18:1-6 (LSB)**: "At that time the disciples came to Jesus and said, "Who then is greatest in the kingdom of heaven?" **[2]** And He called a child to Himself and set him before them, **[3]** and said, "Truly I say to you, unless you are converted and become like children, you will never enter the kingdom of heaven. **[4]** Whoever therefore will humble himself as this child, he is the greatest in the kingdom of heaven. **[5]** And whoever receives one

such child in My name receives Me; **[6]** but whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea.”

The number 120,000 also gives us a connection to Solomon dedicating the 1st Temple, **1 Kings 8:62-63** “Then the king, and all Israel with him, offered sacrifice before the LORD. **[63]** Solomon offered as peace offerings to the LORD 22,000 oxen and **120,000 sheep**. So the king and all the people of Israel dedicated the house of the LORD.”

Now we have a connection to children and sheep, both of which are used as types of believers.

This illustrates that God will protect those who belong to him, as he is the one who understands human hearts.

John 10:11-18 (LSB): “I am the good shepherd; the good shepherd lays down His life for the sheep. **[12]** He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees—and the wolf snatches and scatters them— **[13]** because he is a hired hand and is not concerned about the sheep. **[14]** I am the good shepherd, and I know My own and My own know Me, **[15]** even as the Father knows Me and I know the Father; and I lay down My life for the sheep. **[16]** And I have other sheep, which are not from this fold; I must bring them also, and they will hear My voice; and they will become

one flock with one shepherd. [17] For this reason the Father loves Me, because I lay down My life so that I may take it again. [18] No one takes it away from Me, but from Myself, I lay it down. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

As we have seen in the book of Jonah the entire story serves as a prophetic living parable.

It typologically shows Jesus' first coming, his rejection by Israel, his death, burial and resurrection, and the repentance of the Gentiles. The story finishes with the chastisement of Israel and a promise of coming judgement, but also the hope for the remnant's redemption in the last days.

The Book of Jonah is the first part of a two part prophetic series about Israel and Assyria. The Book of Nahum is part two to this prophetic series.

In Nahum we will see the redemption of Israel, and the second coming of Christ laid out typologically. Showing the culmination of God's plan of redemption.

What is that plan you ask?

Park explains it in the book of Romans.

God has revealed himself to both Jew and Gentile through creation, conscience and the law.

He explains that because of Adams eating off the tree of the knowledge of good and evil all Men inherit this knowledge. But unfortunately knowledge condemns us. because whether that knowledge is in our conscience or from the law it exposes our sin.

We find out that God is Holy and perfect and prior to us knowing right from wrong he didn't hold us accountable. But since all humanity now has inherited knowledge through conscience, we all stand condemned.

But praise God we find out he has always had a plan to redeem mankind.

The first Adam brought sin into the world through his disobedience and from one man sin entered all men.

And from one man, the last Adam, Jesus Christ, through his perfect obedience, death, burial and resurrection offers salvation to all who place their faith in him.

Jesus being both God and man, was able to love the life we couldn't and paid the debt that we owed by dying the death that we deserved. And by his resurrection from the dead he has proved his offer of salvation to be true.

This also gives us insight to why Jesus needed to be born of a virgin. It was to avoid the nature of sin that is inherited through the seed of man. Him being convinced by the power of the Holy Spirit makes Jesus a human, but not a son of Adam.

We now understand that our works could have never corrected the issues of sin.

Paul explains this in **Ephesians 2:1-10 (LSB)**: “And you were dead in your transgressions and sins, [2] in which you formerly walked according to the course of this world, according to the ruler of the power of the air, the spirit that is now working in the sons of disobedience, [3] among whom we all also formerly conducted ourselves in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. [4] But God, being rich in mercy because of His great love with which He loved us, [5] even when we were dead in our transgressions, made us alive together with Christ—by grace you have been saved— [6] and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, [7] so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. [8] For by grace you have been saved through faith, and this not of yourselves, it is the gift of God; [9] not of works, so that no one may boast. [10] For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.”

And Paul tells us in **Romans 10:8-13 (LSB)**: “But what does it say? “The word is near you, in your mouth and in your heart”—that is, the word of faith which we are preaching, [9] that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; [10] for with the heart a person believes, leading to righteousness, and with the mouth he confesses, leading to salvation. [11] For the Scripture says, “Whoever believes upon Him will not be put to shame.” [12] For there is no distinction between Jew and Greek, for the same Lord is Lord of all, abounding in riches for all who call on Him, [13] for “Whoever calls on the name of the Lord will be saved.”

George Shankool

Closing Prayer

Father God,

We are in awe of you! Lord, you are so great! Your mercy, your kindness, and your love surpass anything that we can understand. We are grateful for all of those who have called to become our brothers and sisters in Christ. And we pray that you may continue to soften the hearts of others. Lord, we ask you for strength, wisdom, understanding, discernment, and guidance. Heal our brokenness, forgive us for our stumbling and disobedience, and help us to forgive ourselves as well as others. Lord, we feel the world becoming darker, and time is feeling short. But regardless of how much time we as individuals or the world have, I pray that you may use us for you, for your glory, and to be the light within this dark world. Lord, may you use our testimonies as an encouragement to others to show that no one is too far gone for you to redeem. Let us not be puffed up with knowledge and pride, but give us wisdom and humility, and let us use what we learn in the Bible to shine your light on this dark world. We love you, and we give you all praise. We come before you humbly covered in the blood of the Lamb, and it is in the great name of Jesus Christ we pray.

Amen and Amen!

Thank You

Most of all, I would like to thank God. Thank you for blessing me with the opportunity to help others with the knowledge you have revealed to me. You have blessed me and kept me alive for a purpose, and I am grateful that you chose to call me to serve you with the gifts you have given me. I am so humbled and blessed to have the opportunity to guide people to you and share the Gospel of Jesus Christ.

I would also like to thank my wife. You are my love and my inspiration. Thank you for being an excellent mother to our children and the best wife I could have hoped for!

A special thank you to my parents for putting up with me through tough times and being the parents that God called you to be; you helped mold me into the man I am today. Thank you for guiding me in the right direction, and even when I was lost, your prayers and advice were not in vain.

I want to thank my children for inspiring me to be a better dad; your innocence and joy bring so much to my life; you have helped me become more selfless, and I thank God for every moment we share.

Also, I would like to thank my brothers and sisters in Christ who are following the call of God and spreading the Gospel of Jesus Christ across the world. Thank you for your continued service to the LORD, and thank you for the love and encouragement that you give to me and those you minister to.

About The Author

I am just a fellow brother in Christ, forgiven of my many transgressions by the grace of God Almighty, through faith in the Lord Jesus Christ! I am grateful that God is using me for His kingdom and His glory. And I recognize that all the good that has come into and through my life is only because of Him! We must always remember to reserve our praise for God. Pastors, elders, Bible teachers, Christian influencers, musicians, etc., are all many members of the same body, with the head of the body being Christ.

We are all tools, gifted by the power of the Holy Spirit according to His will. It would be inconceivable to praise a hammer, screwdriver, or drill for serving its purpose. Ultimately, if they are not in the hands of a builder, they would be useless.

So, remember, we must not elevate the tools whom God chooses to use, but we should always praise our Master and creator, Jesus Christ, to the Glory of God the Father by the Power of His Holy Spirit. Amen.

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