

Introduction to the Minor Prophets:

- C. Post-Tributional Rapture**
1. This position has a diversity of opinions, but all agree that the Church will pass through the Tribulation.
 - a. The chief proof offered is that this claim is the _____ argument and therefore must be correct.
 - b. This group _____ the Tribulation except for the last half.
 - c. The major proponents cite three passages which deal with a resurrection _____ the time of tribulation but fail to adequately explain them. 1 Thes 4:17; 2 Thes 2:1; John 14:3
 - d. These proponents say that all references to the "End" must refer to the _____ Advent. Cf. 1 Cor 15:24
 2. Refutation:
 - a. There is not one scripture available to conclusively state that the _____ is in the Tribulation.
 - b. Revelation 4:1 gives us a chronological _____ between the Church Age and the Tribulation.
- D. Mid-Tributional Rapture**
1. This argument states the Rapture will occur in the middle of Daniel's 70th Week, before the Great Tribulation.
 - a. Advocates consider themselves to be Pre-Tribulationists because they do not believe the Tribulation begins until the _____ Tribulation.
 - b. Their main argument is the belief that the 7th Trumpet Judgment (Rev 11:15) is the "Last Trumpet" of 1 Corinthians 15:52 and that it occurs in the _____ of the Tribulation.
 2. Refutation:
 - a. Hermeneutically, the four apostles present at the Olivet Discourse had to undergo the _____ of "Birth Pangs." Matt 24:8; Mark 13:8
 - b. This position makes no dispensational distinctions and hence _____ the Age of Israel and the Church Age.
 - c. The phrase "Last Trumpet" in 1 Corinthians 15:52 must refer to the Last Trumpet of the _____ Age.
 - d. The term " _____ " is used to describe the first half of the Tribulation as well. Rev 6:16-17
 - e. The 7th Trumpet Judgment is followed by yet another trumpet at the Second Advent (Matt 24:31) which proves they have _____ the use of the term "Last" in 1 Cor 15:52.

Jonah (Fleeing From God's Will)

Author:

The author of the book is Jonah, the son of Amittai, a prophet from Galilee in the Northern Kingdom of Israel. This is evidenced by the book itself (1:1), the historical character of the book which names real places and persons, and by corroboration from other sources (2 Kings 14:25) including the testimony of Jesus in the New Testament (Matt. 12:40).

Date:

In 2 Kings 14:27 Jonah is connected with the reign of Jeroboam II of Israel (793-753). Jonah ministered after the time of Elisha and just before the time of Amos and Hosea. While no Assyrian inscription mentions a religious awakening such as that described in Jonah, during the reign of Ashurbanipal there was a swing toward monotheism which could have been related to the preaching of Jonah. The repentance of Nineveh probably occurred in the reign of Ashurbanipal (773-755). Two plagues (765 and 759) and a solar eclipse (763) may have helped prepare the people for Jonah's message.

Title of the Book:

Jonah is from the Hebrew Yonah, which means "dove." The Septuagint Hellenized this word into *Ionas*, and the Latin Vulgate used the title *Jonas*.

Theme and Purpose:

Jonah clearly demonstrates that the God of the Hebrews (1) has concern for the whole world, (2) is sovereign over nature and all human affairs.

Jonah demonstrates that "salvation is of the Lord" (2:9), and that God's gracious offer of salvation extends to all who repent and turn to Him. The book also demonstrates how our prejudices can hinder us from following the will of God.

Key Word:

A word that is repeated several times emphasizing God's sovereignty is the word "prepared." God prepared the wind, tempest, fish, gourd, worm, and an east wind. A key idea is *revival*.

Key Verses:

2:8-9. "Those who regard vain idols Forsake their faithfulness, But I will sacrifice to You with the voice of thanksgiving. That which I have vowed I will pay. Salvation is from the LORD."

3:10. When God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would bring upon them. And He did not do it.

4:2. And he prayed to the LORD and said, "Please LORD, was not this what I said while I was still in my own country? Therefore, in order to forestall this I fled to Tarshish, for I

knew that Thou art a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity.

Key Chapters:

The third chapter stands out in that it records one of the greatest revivals of history.

Christ As Seen In Jonah:

Through Jonah, Christ is portrayed in His resurrection (Matt 12:40), seen as a prophet to the nations (though obviously not reluctantly like Jonah), and as the Savior of the nations. In Jonah's life, He is seen as the Savior and Lord (2:9).

Outline:

- I. **Jonah Flees. (1:1-17)**
 - A. **The Reason. (1:1-2)**
 - B. **The Route. (1:3)**
 - C. **The Results. (1:4-17)**
- II. **Jonah Prays. (2:1-10)**
 - A. **The Petition. (2:1-9)**
 - B. **The Answer. (2:10)**
- III. **Jonah Preaches. (3:1-10)**
 - A. **God Reiterates. (3:1-3)**
 - B. **Jonah's Message. (3:4)**
 - C. **Ninevah's Acceptance. (3:5-10)**
- IV. **Jonah Learns. (4:1-11)**
 - A. **Jonah's Complaint. (4:1-3)**
 - B. **God's Lesson On Grace. (4:4-11)**

Jonah 1

- I. **Jonah Flees. (1:1-17)**
 - A. **The Reason. (1:1-2)**
 - 1 The word of the LORD (**DEBAR YAHWEH**) came to Jonah the son of Amittai saying, (**2 Kgs 14:25**)
 - 2 "Arise (**Qal Imp QUM**), go (**Qal Imp YALAK**) to Nineveh the great city and cry against it, for their wickedness (**RA' = evil**) has come up before Me." (**Lit: before My face**)

Summary:

- 1. **True prophets received information directly from the Lord.**
- 2. **Jonah was a proven prophet. 2 Kings 14:23-27**
- 3. **Jesus would recall the prophet Jonah to the First Advent generation. Matt 12:39-41 & Luke 11:29-32**
- 4. **Ninevah was the capital city of the Assyrian Empire.**
 - A. **Located on the outskirts of modern Mosul, at the confluence of the Tigris and Khosr Rivers.**

- B. It was founded by King Nimrod. Cf Gen10:11
 - C. It had a temple dedicated to Ishtar.
 - D. It also had a Muslim shrine dedicated to the prophet Yunus (Jonah).
 - E. The King of Assyria at that time was Ashur Dan III (773-755 B.C., the son of Adad-Nirari III (811-783 B.C.)).
5. The Assyrians were known for their fierceness and cruelty in battle.

I. **Jonah Flees. (1:1-17)**

A. **The Reason. (1:1-2)**

B. **The Route. (1:3)**

- 3 But Jonah rose up to flee to Tarshish from the presence (**face**) of the LORD. So he went down to Joppa, found a ship which was going to Tarshish, paid the fare and went down into it to go with them to Tarshish from the presence of the LORD.



Summary:

1. Jonah was not an Abraham, who immediately obeyed God.
2. Jonah was trying to hide from the Lord.