

Jonah Commentaries & Sermons

OBADIAH

[MICAH](#)

RESOURCES ON JONAH Commentaries, Sermons, Illustrations, Devotionals

JONAH: GO YE INTO ALL THE WORLD

JONAH AND HIS CONTEMPORARIES

GEOGRAPHY OF JONAH

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[Jonah Chart](#) from Charles Swindoll

[Another Jonah Chart](#)

The Minor Prophets and their Message

1. Hosea - The Lord loves Israel despite her sin. 755-15 B.C.
2. Joel - Judgment precedes Israel's future spiritual revival. 835-796* B.C.
3. Amos - God is just and must judge sin. 765-50 B.C.
4. Obadiah - Sure retribution must overtake merciless pride. 848* B.C.
5. Jonah - Divine grace is universal in its sweep. 780-50 B.C.
6. Micah - Bethlehem-born Messiah will be mankind's Deliverer. 740-690 B.C.
7. Nahum - Doom is to descend on wicked [Nineveh \(pictures\)](#). 630-12 B.C.
8. Habakkuk - Justification by faith is God's way of salvation. 625 B.C. or earlier
9. Zephaniah - The Day of the Lord must precede kingdom blessing. 625-10 B.C.
10. Haggai - The Lord's Temple and interests deserve top priority. 520 B.C.
11. Zechariah - The Lord will remember His people Israel. 520-15 B.C.; Zech 9-14 after 500 B.C.
12. Malachi - Let the wicked be warned by the certainty of judgment. 433-400 B.C.

- All dates are approximate. *The text does not specifically date these prophets. As a result differences of opinion exist concerning the time of their ministries. (from The New Unger's Bible Handbook)
- [Interesting Facts About Jonah](#)

[Christ in All the Scriptures by A.M. Hodgkin](#)

Christ in the Prophets - Jonah

Carved in rude outline on the walls of the catacombs of Rome, there is no more favorite representation than that of Jonah as a type of resurrection.

"On the horizon of the Old Testament, there has always blazed this sign of the death and resurrection of the Lord Jesus-- the sign of the prophet Jonah." Our Lord declared that no sign should be given to the men of His generation, [except] the sign of the prophet Jonas (Mat 12:39). And since then, "age after age the Jew has been confronted with that sign. He killed the Messiah, and out of the grave of the Crucified has arisen a power which has changed the lives of myriads all down the ages. Our Lord gave a promise, the rising from the dead, and He has kept it. He has proved His claim to be the Son of God and the world's Saviour"[*]. "Declared to be the Son of God with power, by the resurrection from the dead" (Rom 1:4). [* The Biblical Guide, Rev. J. Urquhart, vol. viii, p.146.]

The Prophet.

Jonah was the son of Amittai, the prophet, a native of Gath-hepher, a Galilean village, a little to the north of Nazareth, the home of his great Anti-type. Jewish tradition says that he was the son of the widow of Zarephath, whom Elijah restored to life [1Kings 17:8-24]. But though we have no sufficient ground for this tradition, Jonah was the successor of Elijah and Elisha, and was probably

acquainted with them both, and was the link between them and Hosea, Amos, and Isaiah. It is likely that he was trained in the schools of the prophets, and that he exercised his ministry during the reign of Jeroboam II, and perhaps before it.

His name signifies "the dove," and his first prophetic utterance was one in keeping with his name. It was a message of comfort to Israel, that the Lord had seen the affliction of His people, and that He would save them by the hand of Jeroboam, the son of Joash, and restore to them the border lands which they had lost through the invasion of the Syrians. We are told this in 2Kings 14:25-27, a record which was probably written long before Jonah wrote his book; and it would seem that the writer [of that earlier record] took special care to do honor to God's prophet, who has been so unsparing of his own character [faults] in his faithful record.

The fact, that Jonah was a historic character, tells [i.e., argues] against the idea that the book is a mere parable. The writer of a parable would not have been likely to invent an imaginary story about a real man. Jonah's candid record of his own faults is another evidence of the truth of the account, as also the fact that the Jews admitted the book to the Canon of Scripture, though it militated against their national prejudices in exhibiting God's mercy to another nation.

Why Did Jonah Disobey?

"The word of the Lord came to Jonah, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me. But Jonah rose up to flee unto Tarshish from the presence of the Lord" (Jonah 1:1-3).

What was the reason of the prophet's deliberate disobedience? It was not cowardice, as we see from his attitude in the storm; nor was it the length of the journey, for a voyage to Tarshish, on the coast of Spain, was a far more hazardous undertaking than even the long overland journey to Nineveh; for the caravans of camels bearing merchandise plied regularly in those days to the great Assyrian capital. His reluctance was, no doubt, partly to be found in the prevalent idea of his country, that all other nations were outside the pale of God's mercy. But beyond this, Assyria was the dreaded foe of Israel, the scourge with which (Jonah perhaps knew that) God was going to punish his country (see Hosea 9:3). For generations, Assyria had been making fierce raids on the lands bordering on the Mediterranean, and the punishments which she inflicted upon her captives were cruel beyond the wonted [i.e., well known] cruelties of those times, even to flaying their victims alive. "Violence" was specified by the men of that city themselves, in the hour of their repentance, as their peculiar sin (Jonah 3:8).

In the proclamation of God's judgment to Nineveh, Jonah saw the possibility of mercy for that city, and the sparing of his country's foe; for he had a true knowledge of God's character as a merciful and gracious God, of great kindness (Jonah 4:2). He also may have thought that the one hope for the moral restoration of his own country was the object-lesson of God's judgment on a large scale upon what was then the leading city of the world.

Jonah was God's prophet to Israel, his whole being was bound up in the salvation of his own people, and it was no doubt his intense patriotism which made him question the wisdom of God's command, and made him ready to incur His displeasure and abandon his prophetic office rather than risk the welfare of his country.

Jonah was a diligent student of the Psalms. He knew perfectly well that even if he "took the wings of the morning and dwelt in the uttermost parts of the sea," he could not really flee from God's presence [Psa 139:7-10]; but, like many a servant of the Lord since, he thought that by a change of circumstances he might get away from the pressure of God's hand upon him or stifle His voice. And so he went down to Joppa. "And he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord."

The Storm.

A graphic account of the voyage follows. "The book of Jonah is the most beautiful story ever written in so small a compass, only 1328 English words. In writing, it is condensation that declares the master." The violent storm, the efforts of the mariners, the indignation of the shipmaster at finding Jonah carelessly asleep at such a juncture, when even these heathen sailors were crying "every man to his god,"-- the whole scene lives before us. They cast lots to discover who was answerable for such an unusually severe storm. The lot, as in the case of Achan [Josh 7:13-18], directed by God, fell upon the guilty prophet, and then we can picture the mariners crowding round him and plying him with questions. "Tell us why this evil has come!" cries one. "What is your occupation?" cries another. "Where do you come from?" "What is your country?" "Who are you?" We are told the fear and astonishment of these simple sailors as they learn from his own lips that he serves the God who made the earth and this tempestuous sea, and yet he is fleeing from His presence. They ask his advice, but shrink from carrying it out when he tells them to cast him into the sea. But all their efforts are useless and they yield at last, earnestly beseeching the Lord not to lay this innocent blood to their charge.

The Gentile Pilate was willing to have released Jesus when the Jews cried "Crucify Him." He washed his hands, saying "I am innocent of the blood of this just Person" [Mat 27:24].

As Jonah was cast forth into the sea, it ceased its raging, and these heathen men were turned to the Lord, and not only offered sacrifices, but made vows for their future life. In Jonah's willingness to be cast into the deep, we have a picture of Him who said of His own life, "No man taketh it from Me, I lay it down of Myself" [John 10:17,18].

"The Lord Prepared a Great Fish." Jonah 1:17; 2:1-10

There is a Hebrew word manah, to "appoint" or "arrange," rendered "prepare" in the authorized version [KJV], which Jonah uses several times. He who "sent forth a great wind into the sea," "prepared a gourd," "prepared a worm," "prepared a vehement east wind," and in like manner "prepared a great fish" to swallow Jonah.

Those who smile over the story of Jonah and the whale would do well to remember not only that our Lord Himself referred to it, but in what connection. He used it as a most solemn sign regarding the most solemn event of His life on earth. And He has expressly told us that in the great Judgment Day, the men of Nineveh shall rise up and condemn the men of this generation, because they repented at the preaching of Jonah, and behold a Greater than Jonah is here [Mat 12:38-41]. We cannot imagine our Lord using these solemn words of a fictitious people and of a fictitious repentance.

To us who believe in the greatest miracle of all-- the incarnation and resurrection of Christ-- it is but a little thing to believe that God saved Jonah in this way to be a type of our Saviour's resurrection. We have no alternative to believing Christ's word that He did do so, but, on the other hand, God had many alternatives at His disposal by which He could make such a thing possible. Let us consider a few of them.

The word translated "a great fish" in the Old Testament, and a "whale" in the New Testament, is in both cases "a great sea-monster," the term including whales, sharks, and other varieties. Many believe it to have been the Carcharias, or white shark, constantly found in the Mediterranean, often 30 feet long and more; and there are traces of a much larger race, now extinct. The voracity of the shark leads it to swallow whole all it can. Horses, sea calves the size of an ox, a reindeer without horns, have all been found at different times inside sharks. Men have also been found several times-- in one instance, it was a man in a coat of mail [ie., armor].

In 1758, a sailor fell overboard from a frigate in the Mediterranean, and was swallowed by a shark. The captain had a gun fired at it, and the creature cast the man out of his throat, and he was taken up alive and but little injured. The fish was harpooned, dried, and presented to the sailor, who went round Europe exhibiting it. It was 20 feet long.

The Spermaceti whale has a throat capacious enough to swallow substances much larger than a man, and it is its almost invariable habit to eject the contents of its stomach just before death. A case is related in the Expository Times for August 1906, of a sailor being found inside a whale as it was being cut up. This took place off the Falkland Islands in 1891. But the man, though alive, was unconscious. The miracle consisted in Jonah being preserved alive some thirty-two to thirty-four hours**, and, part of the time at least, in a state of consciousness. But the Creator of all is surely as well able so to prepare a fish as to make this possible, as our modern engineers are to prepare a submarine for the same purpose.

[** It is a Jewish saying that "A day and a night make an Onah, and part of an Onah is as the whole." Even in England, a prisoner sentenced to three days' imprisonment is seldom more than forty hours in jail, and sometimes only thirty-three-- part of a day reckoning by law as a day. (Sir R. Anderson).]

The Rev. James Neil believes the "great fish" to have been the Arctic Right Whale (*Balaena mysticetus*). This whale has an enormous head and a mouth 12 feet square. To its upper jaw are attached hundreds of baleen or whalebone blades, some of them from 10 to 15 feet long, and 8 inches wide, highly elastic, with delicately fringed edges. These blades usually lie up against the palate of the mouth. The whale draws into its mouth an immense quantity of water, filled with small jelly-fish, on which it feeds. It then lets down the baleen bars in front of its wide open mouth and strains the water out through the [hairlike baleen] fringes, retaining the tiny food on which it subsists. The smallness of its throat prevents it from swallowing large fish, and would utterly prevent it [from] swallowing Jonah. This species of whale occasionally wanders into southern seas, and in a warm climate, like that of the Mediterranean, where it has been seen in recent times, is apt to turn sick and lie about on the surface of the water, and all the time it remained on the surface, there would be plenty of air in its mouth. In such a prison cell as this, with its "bars," of which Jonah speaks, and "the weeds wrapped about his head," as they would certainly be in the whale's mouth, it may well have been that Jonah was imprisoned. It may be objected to this that our Lord said that Jonah was in the whale's belly. But this is rather a confirmation than otherwise, for it must be remembered that He also said that the Son of Man must be "in the heart of the earth," whereas His place of burial was in a cave on the very surface of the earth's crust, corresponding exactly to the mouth of a whale. In both cases, the figure of synecdoche is used, by which the part of a thing is put for the whole of it; and the same figure is used in the expression "three days and three nights," where, by synecdoche, the whole is put for the part.

Jonah's prayer to God from his prison cell [ch. 2] is the breathing of one to whom the Psalms had long been familiar. He quotes

short fragments from various Psalms, and adapts them to meet his own case. There are allusions, in his prayer, to the great Messianic Psalms 22, 69 and 16. Most striking of all is the application of Psalm 16:10: "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Jonah says: "Out of the belly of hell cried I," and "Yet hast Thou brought up my life from corruption."

"And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

The Commission Repeated. Jonah 3.

"And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Twice the word comes unto the prophet from the Lord, "Arise!" [Jonah 1:1,2; 3:1,2]. Once from the shipmaster [Jonah 1:6]. Sinners are sleeping, like Jonah, with only a plank between them and eternity, and the call to them is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" [Eph 5:14]. But here, the call to awake came to God's servant through the heathen shipmaster: [God] often chooses to send His message through a rough instrument. Let us be ready to hear it, however it comes.

Twice the Lord speaks direct to Jonah, "Arise." He did not upbraid him for his disobedience; the sharp lesson he had learned was enough; and in His goodness He is still willing to use His servant, prepared now to do His bidding. "A 'bent' Jonah was able to bend all [of] heathen Nineveh, so that revival blessing held back impending judgment. Oh that God's people might be 'bent' in like manner now; that revival blessing might be poured out upon London and the whole world!" [Jonah, Patriot and Revivalist, p.19, Rev. W.F.S. Webster.]

The tidings of Jonah's miraculous escape must have spread far and wide. The sailors would tell the news. All Israel would know it. In the constant interchange of thought between those ancient nations, the news might well have reached Nineveh itself [ahead of the prophet]. Or it may have been left for Jonah to tell the Ninevites of it. Certain it is that they knew it somehow, for Jonah was not only a prophet to them; our Lord tells us that he was a sign, a sign which carried conviction with his preaching. [It is possible that Jonah's appearance-- skin bleached by the whale's digestive juices, flesh bruised by rough confinement-- gave credence to his story.]

Nineveh. Jonah 3 and 4.

"That great city." God Himself calls it great. [Jonah, the Truant Prophet, Rev. F.B. Meyer.]

Until 1841[A.D.], all that was known of Nineveh was gathered from the Bible and a few scattered fragments of Assyrian history; [therefore] some looked upon Nineveh as a myth. But since that date, the excavations have continually been proving the truth of the Bible account. The city is great in its antiquity, founded by Nimrod [Gen 10:8-11]. It was great in its size. Three chariots could drive abreast on the top of its walls. "A city of three days' journey," Jonah says; and the excavations prove its walls to have enclosed a circuit of sixty miles, just about three day's journey in its circumference. It evidently enclosed a good deal of pasture land besides the actual buildings, which agrees with Jonah's words "much cattle." As it contained 120,000 little children, too young to know their right hand from their left, the total population would not have been far short of a million. Nineveh was great in its palaces, its fortifications and temples, and in its marvellous works of art-- its great stone lions and bulls, with wings and human faces. It was great in its high civilization, and it was great, above all, in its wickedness.

To this city, Jonah was sent the second time, this time with "sealed orders." "Preach unto it the preaching that I bid thee." There was no hesitation this time. Jonah arose and went. The burden of his message was: "Yet forty days, and Nineveh shall be overthrown."

"The Men of Nineveh Repented."

Jonah's own soul had been so stripped and prepared by God that his message came with the power of the Spirit. He himself was a sign. God's Spirit worked so mightily that at the end of one day's preaching, the city was stirred to its depths. The record is: "So the people of Nineveh believed God." They acted immediately upon their belief, and proclaimed a fast, and put on sackcloth. This repentance evidently began among the people themselves, for Jonah 3:6 should be translated, "And the 'matter' came unto the king," that is 'the whole account', and he too believed; and he rose up from his throne, and laid his robe from him, and covered himself with sackcloth, and sat in ashes. And the decree went forth from the king and his nobles that there should be a universal fast in Nineveh, extending even to the beasts of the field. Man and beast were clothed in sackcloth, and the cry of repentance-- mingled, no doubt, with the lowing of the distressed beasts-- went up from the great city into the ears of a compassionate and long-suffering God. God saw that the repentance was sincere; that it did not end with the putting on of sackcloth, but that the people turned from their evil ways. And He heard their cry and spared their city.

The question arises, Is it likely that the state would interfere in such a matter, and that a royal edict would be issued enjoining a long fast? Professor Sayce gives the answer from the monuments of Nineveh, and tells us that in the days of Ezarhaddon II, when the northern foe was gathering against the Assyrian empire, the king issued a proclamation enjoining a solemn service of humiliation for

one hundred days.

Again, Is it likely that the beasts should be clothed with sackcloth? Herodotus tells us that when the Persian armies were in Greece, on the occasion of the death of one of their generals, a mourning spread through the camp. They cut off the hair from themselves and their horses and their beasts of burden. Such a custom, [therefore,] was common to a closely neighboring nation.

God's dealings with Nineveh, and His dealings with His repining prophet in the last chapter, alike show us His merciful loving-kindness. Jonah was angry that the great city, the enemy of his country, should be spared. He was angry at the destruction of the gourd [vine] which sheltered him. Concerning both, the Lord asks him with the uttermost tenderness, "Doest thou well be be angry?" And Jonah, still not sparing his own character in any detail, hands on the lesson to his countrymen, and hands down the lesson to us, that God's salvation is intended for the whole world. [Jonah 4:10,11; cp. Isa 49:6]

The book of Jonah is essentially a missionary book, a fore-shadowing of our Lord's great commission to go and preach the Gospel to every creature. [Mat 28:18-20]

When Christ came back from the grave, the message of His Gospel was borne to the Gentiles, and has proved [to be] the power of God unto salvation to every one that believeth, the world over. [Rom 1:16]

[The Old Testament Presents... Reflections of Christ by Paul R. Van Gorder](#)

JONAH

The book of Jonah is different from the other minor prophets, for it is the personal experience of the prophet himself. The story is presented much like that of Elijah and Elisha. Though the book contains no direct prophecy, the experience of Jonah is itself a reflection of the message of God.

Jonah, whose name means "dove," was one of the earliest prophets. We know this from the book of 2Kings, where a prediction of Jonah was fulfilled in the days of Jeroboam II (2Kings 14:25).

A.C. Gaebelein has written, "The typical-prophetic meaning of the story of Jonah is authorized by the words of the Son of God. His experience typifies the death, the burial, and the resurrection of our Lord, as well as the gospel message that goes forth to the Gentiles. Furthermore, Jonah's experience is prophetic also of the entire nation."

The Lord Jesus Christ Himself put His seal of authentication upon the story of Jonah (Matthew 12:40). Jonah was a man, not a myth; the book is fact, not fiction; it is history, not allegory.

OUTLINE OF THE BOOK--

- Jonah Planning (ch. 1)
- Jonah Praying (2)
- Jonah Preaching (3)
- Jonah Pouting (4)

JONAH PLANNING (chapter 1)

Jonah's name may indicate that he had a tender nature, but his tenderness was limited to his own people. He was a God-called, God-commissioned man, with a God-given message. His sphere of service was as specific as his call. He was to go to Nineveh, the capital of Assyria, located on the banks of the Tigris River about 280 miles north of Babylon. The Assyrians were the fierce enemies of Israel.

Jonah tried to resign his commission and take a cruise on the Mediterranean. "He paid the fare," taking passage on a ship that was ready to sail to Tarshish (probably Spain). But the same Lord, from whom he was trying to flee, was preparing a wind to bring him to obedience. God's prophet was sleeping the sleep of self-complacency, while the heathen sailors were about to perish. They were praying to their gods, while Jonah was not even praying, just sleeping. When he was awakened, it took a series of humiliating questions to get him to confess. The conscience of those heathen men seemed to be more tender than that of the back-slidden saint.

Jonah was finally cast into the sea. There, a great fish was lying in wait. The Lord had prepared the huge creature to swallow the disobedient prophet.

JONAH PRAYING (chapter 2)

For 3 days and 3 nights, Jonah was in the belly of the fish. There he began to pray. Had he prayed instead of fleeing from God, he would not have had this harrowing experience. Nevertheless, his prayer was real. It had conviction, confession, contrition, and intercession. In his prayer, he quoted from Psalms 18; 30; 31; 42; 69; 120; 130; and 142. In spite of his prayers, pledges, and vows, he was not delivered. It was not until Jonah confessed that "salvation is of the Lord," that God caused the fish to cast him upon the dry land.

JONAH PREACHING (chapter 3)

Although Jonah had gone through a traumatic experience and had re-affirmed his faith in God, he still needed to fulfill the Lord's commission to him. The Lord said again, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (3:2). Jonah did not hesitate this time. The consequence of his previous experience had made him obedient. He was now a God-called man, with a God-given message, on a God-directed mission.

Jonah delivered a message of repentance. To that city, some 20 miles long and 12 miles wide, Jonah spoke the words [that] the Lord had directed him to give. The Ninevites repented and believed God. We can well imagine what consternation this strange prophet caused as he cried, "Yet forty days, and Nineveh shall be overthrown" (v.4). Jonah was learning a lesson that the apostle Paul later phrased in these words: "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also" (Romans 3:29). God turned from His fierce anger, and Nineveh was spared, even though God knew that same city would later become the rod in His hand to chasten Israel.

JONAH POUTING (chapter 4)

How strange that this man of God was exceedingly displeased and grieved by the Lord's forbearance and patience with Nineveh. Jonah, no doubt, reasoned that the Assyrians would soon persecute his own people. But his displeasure was largely selfish. His own reputation as a prophet was at stake. He would rather witness the destruction of all the Assyrians than see himself dishonored. But God used a gourd [plant] to teach that poor, foolish servant a wonderful truth. Jonah was disgraced, and was forced to commit his reputation to the keeping of Jehovah. The prophet was more concerned about his own personal comfort than he was about the repentance and salvation of the inhabitants of that great city.

It is remarkable to trace the hand of God behind the scenes of this story. It was God who sent out the wind. He prepared the fish, the gourd, the worm, and the east wind. No less remarkable is the fact that God took note of the little children of Nineveh-- more than 120,000 of them-- and even the cattle (v.11). What a contrast between the great loving heart of God and the narrow, selfish love of His reluctant and disobedient servant. The sinning saint is silenced, and God has the last word.

CHRIST IN THE BOOK--

The great messianic picture reflected in Jonah is of the death, burial, and resurrection of the Lord Jesus. We are assured of this as we read these words of our Lord:

An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet, Jonah; For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth." (Mat 12:39-41)

Dr. M.R. DeHaan once said, "The miracle of Jonah consists in the fact that God raised him from the dead as a perfect type of our crucified, buried, and risen Lord." How appropriate are these words of the resurrected Christ to the two disciples on the road to Emmaus: "Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them, in all the scriptures, the things concerning Himself" (Luke 24:26,27).

[The Witness of Jonah](#) - Max Reich - The Messianic Hope of Israel

Passing over the brief prophecy of Obadiah, with its veiled reference to the Messiah in Saviours who will "go up on Mount Zion," under the leadership of the Jehovah-Saviour, for "the kingdom shall be the Lord's" (Obadiah 1:21), we come to the book of the prophet Jonah. Perhaps no book in the Old Testament has been the target of the attacks of the enemies of revealed truth more than this. Yet its testimony to the Messiah is clear. We know how our LORD made use of Jonah's "three days and three nights" in the deep as typical of His own experience "in the heart of the earth" before resurrection. As Jonah was typically resurrection on "the third day," so our LORD in actuality. No doubt Jonah's three days in the belly of the whale are intended to remind us of the fact that Israel, the runaway prophet-nation, has been swallowed up in the sea of the Gentiles, though miraculously preserved. Israel will yet learn that the Messiah has entered into their sorrows, which they have brought on themselves, for He shared them with them in

sympathetic grace.

Thus like they, He also was delivered to the Gentiles, beaten, spat upon, scourged and crucified by them, though He sank down into deeper sorrows, when He who knew no sin, was made sin for us. But He was heard from the horns of the unicorns and brought up out of the depths, where the waterfloods overflowed Him. And in His resurrection He, who in His cross was a sign spoken against:

"And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against" (Luke 2:34), is now GOD's great sign of salvation to penitents, as Jonah was to the Ninevites, and a sign to the Jews, because the grace they spurned, now goes out into the Gentile world:

"But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matthew 12:39-41).

MARK ADAMS

Sermons on Jonah

- [Jonah 1:1-16 The Prodigal Prophet](#)
- [Jonah 1:17-2:10 The Praying Prophet](#)
- [Jonah 3:1-10 The Preaching Prophet](#)
- [Jonah 4:1-11 The Pouting Prophet](#)
- [Jonah 1:1-2:1; 2:10-3:5; 3:10-4:11 Learning from a Reluctant Prophet](#)

PAUL APPLE

Commentary on Jonah

- [Mercy Triumphs Over Judgment - — Commentary on the Book of Jonah](#)

Excerpt from this recommended resource - Apple quotes from many excellent resources - here is an example from Pastor Thomas Leake of Hope Bible Church...

The Reluctant Evangelist -- The Fleeing Prophet

Text highlights the grandeur of the mercy of the God of Israel.

Chaps. 1-2 – God's Mercy on Jonah

Chaps. 3-4 – God's Mercy on Nineveh

Introduction:

Favorite passage for the liberals to bash; they like to make fun of the story; but they come with presuppositions that there cannot be an omnipotent miracle-working God; Story is not about the fish (never called a whale in the account); greatest miracle in the book is God's Sovereign Mercy upon a rebellious, sinful people.

The content focuses more on the messenger than on the message – different in that respect from the other minor prophets; a running narrative; didactic history; not a prophetic oracle; you read the story and learn the lesson; don't get bogged down in the details; from literary, artistic standpoint it is a masterpiece; a great read

Cf. some of the clever outlines of other commentators:

Chap. 1 – "I won't go"

Chap. 2 – "OK, I'll go"

Chap. 3 – "Here I am"

Chap. 4 – “I knew I shouldn’t have come”

I. (Jonah 1:1-3) The Opening A. (:1) Who Was Jonah?

Name means “dove”; father’s name means “truthful, loyal” Matt. 12:41 – Jonah was a real person preaching to real people; 2 Kings 14:25; ministered during reign of Jeroboam II in N. Kingdom of Israel

B. (:2) What did God want Jonah to do?

What’s the big deal in being commissioned to preach judgment to Nineveh? We need to place ourselves in his shoes and try to understand how he felt. Would have been an astonishing command to any Jew. Nineveh was a very wicked city – among many wicked cities it is singled out – something very bad; similar to Sodom and Gomorrah; but no missionaries were ever sent to Sodom and Gomorrah; God did not have mercy on them; It was not normally God’s method in OT times to send out missionaries to Gentile nations; in fact Jonah is the only prophet to have received such a call; The world was to come to Israel to worship the true God; the Great Commission reversed all of this

C. (Jonah 1:3) Jonah’s Response = refusing God’s Commission

How could a little prophet like Jonah stand up against God? Everything in this book obeys God – the wind, the sea, the fish, the heathen sailors... Did Jonah think he was going to be successful in fleeing God? He knew the doctrines of the character of God – His omnipresence, etc.; he wasn’t surprised when he got caught; He was attempting to flee from the special manifested presence of God in Jerusalem (same language used of Cain in Gen. 4:16)

Fleeing his calling; his service obligation; smooth sailing at first; no problems; looked like the coast is clear; maybe feeling relieved; God allows us our own plans; we might think that all will be well; but eventually judgment catches up to us; cf. Harvest Principle

II. (Jonah 1:4-16) The Storm

A. (Jonah 1:4-9) The Storm Hits

A great wind; we give names to storms today; delayed response by God; He did not send this storm immediately; Ps. 104

Whatever you call on in your moment of need is your god;

Sailors = Rope pullers; Phoenicians; large decked ship

They were desperate = willing to throw valuable cargo overboard;

Contrast: Christ sleeping peacefully in boat in the midst of a storm – He had every right to be at peace; Jonah’s was a false peace

Irony: you have a pagan captain instructing Jonah to call on his God; Unbelievers involved in rebuking the prophet of God

“Arise” = same command word used by God in the original commission

“lots” were often viewed as valid in the Scriptures – Acts 1:26 – little stones from ankle bones; “You can roll the dice, but God determines the outcome”

The jig is up; identified himself as a “Hebrew

B. (Jonah 1:10-14) The Storm Worsens

These experienced sailors were terrified; could not be a worse scenario; If they kept Jonah in the boat they would perish; if they threw him overboard they would be guilty of the blood of an innocent man (not convicted of any crime);

How could you do this to us?

God had nothing against these sailors;

Jonah not suicidal but making a confession that he was worthy of death and of being sacrificed to save the others; these were noble sailors – still tried to row harder to reach land and save Jonah; but the storm kept worsening;

What God decrees always comes to pass; He is in control of all history

C. (Jonah 1:15-17) The Storm Ceases – storm = life-changing encounter

1) Spiritual pilgrimage of the sailors: began with self effort; turned to their gods; then turned to God of Israel = genuine conversion experience; convinced that Jonah had died; even if they had seen the big fish, they would not have interpreted that as God's mercy or deliverance Psalm 107:23ff; 76:11 the storm humbled these strong, self-sufficient men You can tell their repentance and confession was genuine because it was followed by vows of obedience (not some phony foxhole conversion) God was merciful in granting them repentance

2) Spiritual pilgrimage of Jonah – he had some time to think before the fish swallowed him; he was almost half-drowned by that time This is example of didactic poetry – Hebrews loved poetry = it taught history; emphasis not on rhyming but on comparisons and contrasts; restatement, enhancement; increase in intensity, etc. – Transition to Chap. 2 Conclusion: Prov. 3:5-7

ALBERT BARNES Commentary on Jonah

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

BRIAN BELL Sermon Notes on Jonah

- Jonah 1:1-3 [The Prodigal Prophet](#)
- Jonah 1:4-17 [Great Wind - Great God](#)
- Jonah 1:17-2:10 [Bouncing Back from the Bottom](#)
- Jonah 3 [Mission of Mercy](#)
- Jonah 4 [Jonah and the Worm](#)

JOSEPH BENSON Commentary on Jonah

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

BIBLE.ORG RESOURCES Resources that Reference Jonah

Conservative, Literal Interpretation

- [Jonah 1](#)
- [Jonah 2](#)
- [Jonah 3](#)
- [Jonah 4](#)

BIBLICAL ART Related to Jonah

- [Jonah Images](#)
- [Jonah Maps](#)
- [Jonah Art](#) - some excellent maps for teaching ([example](#))
- [Jonah Coloring Pages](#)
- [Jonah and the Whale](#) (note: God says "fish")

BIBLICAL ILLUSTRATOR Anecdotes, illustrations, etc

Be a Berean - Not Always Literal

- [Introduction](#)
- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
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CHARLES BOX Commentary on Jonah

- [Jonah 1 Commentary](#)
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JOHN CALVIN Commentary on Jonah

His prayers are excellent

- [Jonah 1 Commentary](#)
- [Prayer](#)
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Jonah Commentary

- [Jonah 1 Commentary](#)
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ADAM CLARKE Jonah Commentary

See critique

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

THOMAS CONSTABLE Expository Notes Jonah

- [Jonah 1 Commentary](#)
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- [Jonah 3 Commentary](#)
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J N DARBY Synopsis on Jonah

- [Jonah 1 Commentary](#)
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BOB DEFFINBAUGH Sermon Notes Jonah

- [Jonah 1 Shattered Stereotypes](#)
- [Jonah 2:1-10 The Psalm of the Prodigal Prophet](#)
- [Jonah 3 & 4 Nineveh's Repentance and Jonah's Wrath](#)

CHARLES ELLICOTT Jonah Commentary

Be a Berean: Not always a literal interpretation.

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

EXPOSITOR'S BIBLE COMMENTARY

Jonah Commentary

George Adam Smith

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

ARNOLD FRUCHTENBAUM

Israelology - Commentaries on Israel

Note: This resource is listed because it has numerous commentary notes that relate to the OT Prophetic Books

- [Israelology: Part 1 of 6 Introduction: Definition of Terms](#)
- [Israelology: Part 2 of 6 Israel Present \(Note: Article begins on Page 2\)](#)
- [Israelology: Part 3 of 6 Israel Present \(Continued\)](#)
- [Israelology: Part 4 of 6 - Israel Future \(Part One\)](#)
- [Israelology: Part 5 of 6 - Israel Future \(Part Two\)](#)
- [Israelology: Part 6 of 6 Other Relevant Topics - Illustrations of Israel \(including marriage\)](#)

A C GAEBELEIN

Commentary on Jonah

Conservative, Literal Interpretation

- [Introduction](#)
- [The Highest Evidence](#)
- [Jonah 1:1-2 The Commission](#)
- [Jonah 1:3 The Disobedience](#)
- [Jonah 1:4-17 The Disobedience](#)
- [Jonah 1 - Typical Application](#)
- [Jonah 2:1-9 Jonah's Prayer](#)
- [Jonah 2:10 Jonah's Deliverance](#)
- [Jonah 2 Typical Application](#)
- [Jonah 3:1-4 The Repeated Commission and Jonah's Obedience](#)
- [Jonah 3:4-10 The Repentance and Salvation of Nineveh](#)
- [Jonah 3 Typical Application](#)
- [Jonah 4:1-3 Jonah's Discontent](#)
- [Jonah 4:4-11 Jonah's Correction](#)

JOHN GILL

Commentaries on Jonah

Not always literal (see example)

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

DOUG GOINS
Sermons on Jonah
Peninsula Bible Church

- [Jonah 1:1-16 Jonah: Rejecting God's Call](#)
- [Jonah 1:17-2:10 Jonah--experiencing God's Salvation](#)
- [Jonah 3:1-10 Jonah--delivering God's Message](#)
- [Jonah 4:1-11 Jonah: Developing A Concern Like God's](#)

SCOTT GRANT
Sermons on Jonah
Peninsula Bible Church

- [Jonah 1:1-16 Jonah Run](#)
- [Jonah 1:17-2:10 A Hole in the Prayer](#)
- [Jonah 3 Great to God](#)
- [Jonah 4 Angry Enough to Die](#)

DAVID GUZIK
Commentary on Jonah
Conservative, Literal Interpretation

- [Jonah 1 Commentary](#)

[Nineveh \(pictures\)](#) - Ancient historians say that Nineveh was the largest city in the world at that time. It was the large, important capital of a dominating empire—surely an intimidating place to go.

- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

ROBERT HAWKER
Commentary on Jonah

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

EBENEZER HENDERSON
Commentary on Jonah

James Rosscup writes "This 1858 work supplies much help on matters of the text, word meaning, resolving some problems, etc. Some have found it one of the most contributive sources in getting at what a text means." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

- [General Preface](#)
- [Preface](#)
- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

MATTHEW HENRY Commentary on Jonah

Be cautious (Acts 17:11-note): Does not always interpret the Scripture literally and sometimes replaces Israel with the Church (note) (Click example of his interpretative approach which is often allegorical) (Or another example)

- [Introduction](#)
- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

HOMILIES On Jonah

- [Jonah 1 Homiletics](#)
- [Jonah 2 Homiletics](#)
- [Jonah 3 Homiletics](#)
- [Jonah 4 Homiletics](#)

HOMILETICAL COMMENTARY Commentary on Jonah

Interesting Resource Be a Berean - Not Always Literal

- [Introduction](#)
- [Jonah 1 Critical Notes](#)
- Jonah 1:1-2 The Great Commission — Jonah 1:3 The Disgraceful Flight — Jonah 1:4,5 The Retributive Storm — Jonah 1:5 Contrasts in the Voyage of Life — Jonah 1:6 The Sleeper Roused — Jonah 1:7 Is There Not a Cause? — Jonah 1:7 Casting Lots — Jonah 1:8 Urgent Questions — Jonah 1:9, 10 Confession of Faith and of Guilt — Jonah 1:9, 10 Aggravations of the Guilt of Backslidings — Jonah 1:11, 12 The Required Sacrifice — Jonah 1:11, 12 Labour in Vain — Jonah 1:13, 14 Pagan Prayers — Jonah 1:15 The Sacrifice and the Calm — Jonah 1:14, 16 The Converted Heathen — Jonah 1:17 The Great Miracle — Jonah 1 Illustrations to Chapter 1
- [Jonah 2 Critical Notes](#)
- Jonah 2 In the Deep — Jonah 2:1-4 Prayer and Distress — Jonah 2:4 Revived Feelings — Jonah 2:7 Remembrance of God — Jonah 2:8,9 The Moral Contrasts in Life — Jonah 2:9 Salvation of the Lord — Jonah 2:9, 10 The Great Deliverance — Jonah 2 Illustrations to Chapter 2
- [Jonah 3 Critical Notes](#)

- Jonah 3:1 Jonah a Sign to the Ninevites (Luke 11:30) — Jonah 3:1, 2 The Second Call — Jonah 3:3, 4 Jonah's Obedience — Jonah 3:4, 5 Jonah's Preaching — Jonah 3:4-8 Nineveh Warned and Nineveh Reformed — Jonah 3:5-9 Nineveh's Repentance: Its Origin and Nature — Jonah 3:9 Who Can Tell? — Jonah 3:9-10 Nineveh's Hope and Nineveh's Reprieve — Jonah 3 Illustrations to Chapter 3
- [Jonah 4 Critical Notes](#)
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H A IRONSIDE Commentary on Jonah

- [Jonah 1 Commentary](#)
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JAMIESON, FAUSSET, BROWN Commentary Critical and Explanatory Jonah

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- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
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S LEWIS JOHNSON Sermons on Jonah Conservative, Literal Interpretation

- Jonah 1:1-3 [The Doctrine of Satanic Providence](#)
- Jonah 1:4-16 [Man Overboard, or The Doctrine of Christian Declension](#)
- Jonah 1:17-2:10 [Salvation: All of God; Damnation: All of Man](#)
- Jonah 3:1-10 [The God of Another Chance, or History's Greatest Evangelistic Campaign](#)
- Jonah 4 [The Old-Testament Cousin of John 3:16](#)

KEIL & DELITZSCH Jonah Commentary

See **caveat** regarding this commentary

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
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- [Jonah 4 Commentary](#)

PAUL KRETZMANN
Jonah Commentary
Lutheran Perspective

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
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LANGE COMMENTARY ON THE HOLY SCRIPTURES
Jonah Commentary

Note relevant maps and picture in left column

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
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- [Jonah 4 Commentary](#)

ALEXANDER MACLAREN
Sermons on Jonah

- [Jonah 1:1-17 Guilty Silence and Its Reward](#)
- [Jonah 2:8 Lying Vanities](#)
- [Jonah 3:1-10 Threefold Repentance](#)

HENRY MARTIN
THE PROPHET JONAH:
HIS CHARACTER AND MISSION TO NINEVEH

Spurgeon: A first-class exposition of Jonah. No one who has it will need any other. It is not a small treatise, as most of the Jonah books are; but it contains 460 pages, all rich with good matter. It is out of print, and ought to be republished. What are publishers at to let such a book slip out of the market?

INTRODUCTORY

- I.—[JONAH 1:1.—Jonah's Mission: its Place in Historical Development](#)
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- III.—[JONAH 1:2.—Jonah's Commission: its Sovereignty and Righteousness](#)
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PART SECOND - THE COMMISSION RE-ISSUED—AND FULFILLED

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- XIX.—[JONAH 3:6–8, 10.—Nineveh's Repentance:—its Nationality: its Expressions: its Efficacy](#)
- XX.—[JONAH 3:10.—New Testament Commentaries: No. II.—The Parallel](#)
- XXI.—[JONAH 1:17; 3:10.—New Testament Commentaries: No. III.—The Sign](#)

CONCLUSION

- XXII.—[JONAH 4:1–11.—Jonah's Anger—and the Gourd](#)

J VERNON MCGEE
Commentary on Jonah
Conservative, Literal Interpretation

J Vernon McGee's book -- Jonah Dead or Alive - Pdf 35 Pages of Pithy Commentary on Jonah

- [Jonah 1 The Fish is not the Hero](#)
- [Jonah 1 The Prodigal Son Leaves Home](#)
- [Jonah 2. Salvation is of the Lord](#)
- [Jonah 2:9. The Resurrection](#)
- [Jonah 3 A Man From the Dead Gives a Message to a Doomed City](#)
- [Jonah 4 From Nineveh to the Heart of God](#)

J VERNON MCGEE
Thru the Bible
Commentary on Jonah
Literal, futuristic interpretation

- [Complete Commentary of Jonah on one zip file](#)
- [Jonah: Introduction](#)
- [Jonah: Author](#)
- [Jonah: Churchill's Quote](#)
- [Jonah: Content](#)
- [Jonah: Outline](#)
- [Jonah: Six Subjects](#)
- [Jonah 1:1, 2 Commentary](#)
- [Jonah 1:3 Commentary](#)
- [Jonah 1:4-6 Commentary](#)
- [Jonah 1:7 Commentary](#)
- [Jonah 1:8-10 Commentary](#)

- [Jonah 1:11-17 Commentary](#)
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- [Jonah 2:1, 2 Commentary](#)
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- [Jonah 2:9, 10 Commentary](#)
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F B MEYER
Our Daily Homily
Devotional Commentaries on Jonah

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- [Jonah 3:1 Devotional Commentary](#)
- [Jonah 4:6-8 Devotional Commentary](#)

MISCELLANEOUS RESOURCES
Commentaries, Sermons, Devotionals

JONAH- RESOURCES
GENERAL

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- [The Prophet Jonah and His Message Part 1 by Gerald B. Stanton](#)
- [The Prophet Jonah and His Message Part 2 by Gerald B. Stanton](#)
- [The Power of Biblical Preaching- An Expository Study of Jonah 3:1-10 by Steven J. Lawson](#)

GREGG ALLEN

- [The Lord of Storms](#)

JACK ARNOLD

- [Jonah 1:1-3 Jonah's Commission and Disobedience](#)

- [Jonah 1:4-16 Jonah's Punishment](#)
- [Jonah 1:17 Jonah's Predicament](#)
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- [Jonah 3:1-10 Jonah's Preaching and Nineveh's Repentance](#)
- [Jonah 4:1-11 Jonah's Reaction to Nineveh's Repentance](#)

BEST COMMENTARIES JONAH

- [Best Commentary on Jonah - Best Commentaries Reviews](#)
- [Top 5 Commentaries on the Book of Jonah by Keith Mathison](#)

DON ANDERSON

- [Minor Prophets Study Guide - Questions/Lessons Learned](#)

GEORGE BARNA - RESULTS OF A SURVEY:

Among Christians:

- 61% knew that Jonah is a book of the Bible
- 27% said it is not,
- 12% had no idea.

Among non-Christians in the survey:

- 29% knew that the Book of Jonah could be found in the Bible
- 27% said it could not,
- 34% were not sure.

WILLIAM D. BARRICK

- [Living a New Life: OT Teaching About Conversion](#)

BIBLE.ORG

- [Jonah Introduction](#)

BIBLE FOR CHILDREN

- [Jonah and the Big Fish](#)

W J BEECHER

- [The Prophets and the Promise - 433 Page Book](#)

CHRISTIAN ANSWERS

- [How could Jonah survive three days in the belly of a "whale"?](#)
- [Are there biblical examples of depression and how to deal with it?](#)
- [Coloring page about Jonah and the great fish](#)
- [Miracles Recorded in the Bible](#)

CHRISTIAN FRIEND

- [The Book of Jonah.](#)

STEVEN COLE

- [Jonah 1-3 God's Reluctant Missionary](#) - recommended

WILLIAM COWPER

When Jonah sunk beneath the wave,
He thought to rise no more;
But God prepared a fish to save,
And bear him to the shore.

EDWARD B. DAVIS

- [A Whale of a Tale - Fundamentalist Fish Stories](#)

SAMUEL DAVIES

- [Jonah 3:9 - The Crisis, or the Uncertain Doom of Kingdoms at Particular Times](#)

DICTIONARY ARTICLES

- [Jonah - American Tract Society Bible Dictionary](#)
- [Jonah - Nave's Topical Bible - Bible Concordance](#)
- [Jonah - Bridgeway Bible Dictionary \(Map\)](#)
- [Jonah - Fausset's Bible Dictionary](#)
- [Jonah - Holman Bible Dictionary](#)
- [Jonah - Hastings' Dictionary of the Bible](#)
- [Jonah - Hastings' Dictionary of the New Testament](#)
- [Jonah - Morrish Bible Dictionary](#)
- [Jonah - Watson's Biblical & Theological Dictionary](#)
- [Jonah - Kitto's Popular Cyclopedia of Biblical Literature](#)
- [Jonah - 1911 Encyclopedia Britannica](#)
- [Jonah - International Standard Bible Encyclopedia](#)
- [Jonah - Cyclopedia of Biblical, Theological and Ecclesiastical Literature](#)
- [Jonah - The 1901 Jewish Encyclopedia](#)
- [Jonah, Book of - The 1901 Jewish Encyclopedia](#)
- [Christian Answers Encyclopedia](#)

CHARLES FEINBERG

- [The Commanding Importance of the Prophetic Scriptures](#)

JERRY GIFFORD

1. [Six Signs We Need to Return to God, Jonah 1](#)
2. [God Wants You Back, Jonah 1-2](#)
3. [Confinement, Communion, and Confession, Jonah 2](#)
4. [A Second Chance with God, Jonah 3](#)
5. [A Heartless Prophet, Jonah 4](#)

GOTQUESTIONS

- [Book of Jonah overview](#)
- ["Was Jonah truly swallowed by a whale?"](#)
- ["What should we learn from the life of Jonah?"](#)
- ["What is the sign of Jonah?"](#)
- ["Did Jonah die while he was in the belly of the fish \(Jonah 2\)?"](#)
- ["Why did Jonah try to go to Tarshish instead of Nineveh?"](#)
- [Why was Jonah angry that the Ninevites repented \(Jonah 4:1-2\)?](#)
- [What does Jonah 4:11 mean by people who cannot tell their right hand from their left?](#)

- ["Who were the Assyrians in the Bible?"](#)

GOSPEL COALITION

- [Sermons on Jonah - most are Mp3](#)

GREG HERRICK

- [Caught Up in a Story of Wild Proportions](#)

HOLMAN

- [Holman Christian Standard Bible Study Bible](#) - well done study Bible notes
- **Sample of the quality of the HCSB Study Bible notes-**

Jonah 1:1 Jonah in Hebrew means "dove." His father's name Amittai means "faithful [is Yahweh?]."

Jonah 1:2 Nineveh on the east bank of the Tigris River became the Assyrian capital after 705 B.C., well after Jonah's day. Its ruins are found in the northern part of modern Iraq, opposite the city of Mosul 220 miles northwest of Baghdad. For Jonah, Nineveh was an arduous journey of over 500 miles to the northeast of Samaria. His probable route—first traveling north and then east—would have made the trip closer to 600 miles. God's holiness is offended by sin. He showed Himself judge of the world by holding these distant pagans accountable for their wickedness, though He also showed His mercy by commanding His prophet to warn them.

Jonah 1:3 To flee... from the LORD's presence is to attempt the impossible since God is everywhere, though people still try. (See Jonah 4:2 for why he fled.) Joppa on the Mediterranean coast just south of modern Tel Aviv was one of Israel's few natural seaports. The location of Tarshish is uncertain. Its association with ships (1Ki 10:22) suggests it was near the sea. The "ships of Tarshish" used by King Jehoshaphat on the Red Sea were probably merchant ships of design similar to those used by sailors from Tarshish on the Mediterranean Sea. Tarshish has sometimes been identified with Paul's home of Tarsus in Cilicia or the city of Tharros on the island of Sardinia west of Italy. But the most probable identification of Tarshish is the Phoenician colony of Tartessus, located on the Guadalquivir River on the southwestern coast of Spain about 2,000 miles west of Palestine. This is about as far in the opposite direction from Nineveh that Jonah could have gone.

Jonah 1:3,10 - Barach usually means **flee**, occurring four times with malat ("escape"; 1Sa 19:12) and once, translated escape (Jdg 9:21), with synonymous nus (160x; "flee"). Barach often portrays stealthy flight, while nus regularly depicts open flight. Barach describes slaves running away (1Ki 2:39). It suggests go home (Num 24:11) or go back (Neh 13:10) when people flee homeward. As hurry (Song 8:14), it connotes urgent speed rather than flight.

Jonah 1:5-6 Jonah's spiritual decline is depicted in parallel with the descriptions of his response to God's call. He was told to "get up" (Jonah 1:2) to go to Nineveh, but instead he "went down to Joppa" (v. 3), "went down" to the ship (Jonah 1:3) and finally went down to the lowest part of the vessel. Eventually he will be swallowed by a fish and sink down to the foundations of the mountains at the bottom of the sea (Jonah 2:6). Only then did he hit bottom and begin to go back up. His deep sleep in the midst of a storm also symbolizes his spiritual condition. It may have been a symptom of depression stemming from his willful disobedience.

Jonah 1:9 Worship (HCSB translation) is literally "fear." Fear of God in the OT is the respect that a person has for God, causing him to turn from evil and obey God's commandments (Gen 22:12; Job 1:8; 28:28; Pr 8:13). Ironically God's prophet Jonah showed no such fear by his disobedience. It is also ironic that Jonah fled to avoid preaching to Gentiles in Nineveh, but now found himself preaching to Gentiles in the ship. Yahweh means "He is [present]" and is God's personal name in the OT, ordinarily rendered in translation as Lord in small caps (as in Jonah 1:1,3,4,10,16,17). The substitution in translation of the title Lord for the personal name Yahweh goes back to postexilic Jewish reluctance to pronounce the divine name. Neither Jonah nor these sailors had any qualms about using the term Yahweh at this time.

Jonah 1:12-15 Rather than submitting to God, Jonah asked these men to kill him by throwing him overboard. Yet despite Jonah's confession of guilt, these pagan Gentiles had moral scruples about sending a man to his death and tried to row ashore instead. Only after they saw no other option and had prayed that Yahweh would not hold them accountable for taking a human life did they throw Jonah into the sea. The integrity and spiritual sensitivity of these Gentiles would have shocked Israelite readers of this book, confronting their belief that non-Hebrews were unworthy of God's mercy. Certainly this is a lesson Jonah himself needed.

Jonah 1:16 When the sea calmed, these Gentile sailors then feared the LORD in the sense of revering and worshiping Him (see note at Jonah 1:9). Jonah, who was fleeing from a mission to preach to Gentiles, had unintentionally converted an entire crew of Gentile sailors.

Jonah 1:17 The huge fish that swallowed Jonah was not necessarily a whale. Yarns of a sailor surviving Jonah-like in a whale have been widely repeated in recent centuries, but no account has ever been authenticated. Three days and three nights

parallels Christ's resurrection on the third day (Mt 12:40).

DAVID HOLWICK

- [John 1, 3 - Which Way to Tarshish?](#)

THOMAS A KEMPIS

There is no worse enemy, nor one more troublesome to the soul, than you are to yourself, if you are not in harmony with the Spirit.

WILLIAM KELLY

- [Jonah Commentary](#)

STEVE KRELOFF

- [Jonah 1-4 The Rebellious Missionary](#)

JAMES FREEMAN - MANNERS AND CUSTOMS

- [Jonah 1:5 Calling on the Gods](#)
- [Jonah 1:7 Sailors' Superstitions](#)

JOHN MACARTHUR

- [Jonah -Intro, Date, Setting, Themes, Interpretative Challenges, Outline](#)

LOGAN MARSHALL - The Wonder Book of Bible Stories

- [The Story of Jonah and the Whale](#)

EUGENE H MERRILL

- [The Sign Of Jonah by Eugene H. Merrill](#)

J R MILLER

- [Jonah 1:1-4; 3:1-10 - Jonah Sent to Nineveh](#)

G CAMPBELL MORGAN

- G Campbell Morgan's devotional/practical thoughts make good fodder for sermon preparation!
- [Jonah - Living Messages](#)

J VERNON MCGEE

- [Jonah - Introductory Notes, Outlines](#)

MIDDLETOWN BIBLE

- [Jonah](#)

C H MACKINTOSH

- [Jonah - God in Everything](#)

DAVID MALICK

- [An Introduction to the Book of Jonah](#)
- [An Argument of the Book of Jonah](#)
- [A Selected Bibliography of the Book of Jonah](#)

MONERGISM

- [Jonah Mp3's - over 200](#)

WILLIAM NICHOLSON

- [Jonah 1:6 The Sleeper Aroused!](#)

NIV STUDY BIBLE

- [Jonah Introduction](#)

T T PEROWNE

Commenting on Matthew 12:42 Perowne writes "Is it possible to understand a reference like this on the nonhistoric theory of the book of Jonah? The future Judge is speaking words of solemn warning to those who shall hereafter stand convicted at his bar. Intensely real he would make the scene in anticipation to them, as it was real, as if then present, to himself. And yet we are to suppose him to say that imaginary persons who at the imaginary preaching of an imaginary prophet repented in imagination, shall rise up in that day and condemn the actual impenitence of those his actual hearers."

J C PHILPOT

- [Jonah 2:4 The Cry of Jonah out of the Belly of Hell](#)

WIL POUNDS

- [Jonah: "Go... Preach!" Background Introduction](#)
- [Introduction to Prophets in Old Testament](#)

MAX I REICH

- [The Messianic Hope of Israel - The Witness of Jonah \(see page 5\)](#)

RON RITCHIE

- [Jonah 1:1-2:10 Jonah: You Can't Get There From Here](#)
- [Jonah 3:1-4:11 Jonah: Now That I'm Here I Don't Like It!](#)

RBC BOOKLET

- [The Failure Of Success: The Story Of Jonah](#)

REFORMATION STUDY BIBLE

- [Jonah 1-2](#)
- [Jonah 1](#)
- [Jonah 1:1](#)
- [Jonah 1:2](#)
- [Jonah 1:3](#)
- [Jonah 1:4](#)
- [Jonah 1:7](#)
- [Jonah 1:9](#)
- [Jonah 1:17](#)

- [Jonah 2](#)
- [Jonah 2:1](#)
- [Jonah 2:2](#)
- [Jonah 2:3–6](#)
- [Jonah 2:4](#)
- [Jonah 2:6](#)
- [Jonah 2:7](#)
- [Jonah 2:8](#)
- [Jonah 2:9](#)
- [Jonah 2:10](#)
- [Jonah 3–4](#)
- [Jonah 3:3](#)
- [Jonah 3:5](#)
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- [Jonah 3:9](#)
- [Jonah 3:10](#)
- [Jonah 4](#)
- [Jonah 4:1](#)
- [Jonah 4:2](#)
- [Jonah 4:5](#)
- [Jonah 4:6](#)
- [Jonah 4:7–8](#)
- [Jonah 4:9–11](#)

JAMES SMITH

- [Jonah 2:9 We Are Saved by Hope](#)

RUSSELL SMITH

- [Jonah 1 God's Unexpected Message](#)
- [Jonah 2 God's Unexpected Mercy](#)
- [Jonah 3 God's Unexpected Magnanimity](#)
- [Jonah 4 God's Unexpected Medicine](#)

C H SPURGEON

We may never plead providential arrangement as an excuse for doing wrong.... [Jonah] walks on the [quay](#), and the first thing he sees is a ship going to [Tarshish](#)!... I pray you never blaspheme God by laying your sins on the back of His providence.

God is in our comforts, for He prepared a plant to shade Jonah (Jonah 4:5–6). God is in our bereavements and losses, for He prepared a worm to destroy the plant (Jonah 4:7). God is in our severest trials, for He prepared a vehement wind to make Jonah miserable (Jonah 4:8).

CHARLES SWINDOLL

- [Book of Jonah Overview - Insight for Living Ministries](#)

A W TOZER

If God said that Jonah was swallowed by a whale, then the whale swallowed Jonah, and we do not need a scientist to measure the gullet of the whale.

JAMES VAN DINE

- [Analysis of Jonah - Well Done](#)

WARREN WIERSBE

Those who consider the Book of Jonah an allegory or a parable should note that 2 Kings 14:25 identifies Jonah as a real person, a Jewish prophet from Gath Hepher in Zebulun who ministered in the Northern Kingdom of Israel during the reign of Jeroboam II (793–753 B.C.). They should also note that our Lord considered Jonah a historic person and pointed to him as a type of His own death, burial, and resurrection (Matt. 12:41; Luke 11:32).

Jonah and Nahum are the only books in the Bible that end with questions, and both books have to do with the city of Nineveh. Nahum ends with a question about God's punishment of Nineveh (Nahum 3:19), while Jonah ends with a question about God's pity for Nineveh. This is a strange way to end such a dramatic book as the Book of Jonah. God has the first word (Jonah 1:1–2) and God has the last word (Jonah 4:11), and that's as it should be, but we aren't told how Jonah answered God's final question. It's like the ending of Frank Stockton's famous short story "The Lady or the Tiger?" When the handsome youth opened the door, what came out: the beautiful princess or the man-eating tiger? We sincerely hope that Jonah yielded to God's loving entreaty and followed the example of the Ninevites by repenting and seeking the face of God. The famous Scottish preacher Alexander Whyte believed that Jonah did experience a change of heart. He wrote, "But Jonah came to himself again during those five-and-twenty days or so, from the east gate of Nineveh back to Gath Hepher, his father's house." Spurgeon said, "Let us hope that, during the rest of his life, he so lived as to rejoice in the sparing mercy of God." After all, hadn't Jonah himself been spared because of God's mercy?.....But the real issue isn't how Jonah answered God's question; the real issue is how you and I today are answering God's question. Do we agree with God that people without Christ are lost? Like God, do we have compassion for those who are lost? How do we show this compassion? Do we have a concern for those in our great cities where there is so much sin and so little witness? Do we pray that the Gospel will go to people in every part of the world, and are we helping to send it there? Do we rejoice when sinners repent and trust the Savior? All of those questions and more are wrapped up in what God asked Jonah. We can't answer for him, but we can answer for ourselves. Let's give God the right answer.

Jonah saw God's will as punishment. Jesus saw God's will as nourishment (John 4:34).

It is what Jonah does that is important, not so much what he says. In chapter 1, he is a "prodigal son" who wanted to flee to the far country and avoid obeying God's will. In chapter 2, he prays for forgiveness and restoration, and God graciously grants his requests. In chapters 3 and 4, he is an "elder brother" who grudgingly obeys and then sits outside the city hoping for judgment to fall! Yet in all this, he is a "sign" of the resurrection of Jesus Christ, the one greater than Jonah (Matt. 12:39–41).

According to Jonah chapter 1, everything cooperated with the Lord except Jonah—the wind and the sea, the great fish, and even the heathen sailors. Jonah would not try to rescue the pagan city of Nineveh from destruction, but the unconverted sailors tried to rescue Jonah. Yet Jonah was the cause of their peril!

[Read Father Mapple's sermon on Jonah in chapter 8 of Moby Dick by Herman Melville.](#) (See also mention of Jonah in [Chapter 83](#)) ([All mentions of Jonah in Moby Dick](#))

THOMAS WATSON

Jonah was sent into the whale's belly to make his sermon for Nineveh.

WIKIPEDIA

- [Jonah - Wikipedia \(Be Discerning!\)](#)

WORLD JEWISH BIBLE SOCIETY

- [The Book of Jonah](#)

JONAH- RESOURCES COMMENTARIES AND SERMONS

- [Jonah](#)

RICH CATHERS

- [Jonah 1-4](#)
- [Jonah 1](#)
- [Jonah 2-3](#)
- [Jonah 4](#)

STEVEN COLE

- [Jonah: God's Reluctant Missionary - excellent](#)

MARK DEVER

- [The Message of Jonah - Can You Run From God? Mp3](#)

ERNEST L EASLEY

- [Jonah 1:13 Three Nights in a Strange Hotel](#)
- [Jonah 1:1-3 Running in the Wrong Direction](#)
- [Jonah 1:4-10 The Wind of God](#)
- [Jonah 3:1-10 Revival in Nineveh](#)
- [Jonah 4:1-11 The Post-Revival Blues](#)

EASY ENGLISH

- [Jonah: The Man who Disagreed with God](#)

W. W. FEREDAY

- [Jonah](#)

BRUCE GOETTSCHE

- [Jonah: God versus Jonah](#)
- [Hello, My Name is Jonah](#)

GOSPEL COALITION

- [Sermons on Jonah \(Mp3\) - Tim Keller, Alistair Bigg, Paul Tripp, etc](#)

GRACE INSTITUTE

- [Jonah Summaries](#)

JAMES GRAY

- [Concise Bible Commentary on Jonah](#)

J HAMPTON KEATHLEY

- [The Minor Prophets](#)

J HAMPTON KEATHLEY

- [Jonah Commentary](#)

WILLIAM KELLY

- [Jonah.](#)

DAVID LEGGE

- [Jonah 1:6: O Sleeper Arise!](#)
- [Jonah 1-4: The Dilemma Of Jonah](#)
- [Jonah 4:4-11: Mis-gourded Zeal](#)

JOHN MACARTHUR

- [Jonah - The Worst Missionary](#)
- [Jonah - Running Away from God's Will](#)
- [Jonah - The Tragedy of an Unwilling Missionary](#)

WILLIAM MACDONALD

- [Lord Break Me - a brief mention of Jonah](#)

J MIKE MINNIX

- [Jonah - The Man Who Tried To Run From God](#)

D L MOODY - Notes from His Bible

Jonah 1:3. It is impossible to flee from God's presence. Ps. 139:7. Give up the vain attempt to-day. Jonah "paid his fare" and never got it refunded. Sin is an expensive business. He took the wrong boat—the wrong track.

Jonah 1:4. Disobedience always leads us into troubled waters.

Jonah 1:5. The want of pardon is the only spring of a servile man's duty. He plies his prayers as sailors do the pumps—only in a storm, or when fearful of sinking.

Jonah 1:11. Sin in the soul is like Jonah in the ship. It turns the smoothest water into a tempestuous sea.

Jonah 1:13, 14. The unavailing efforts of the Mediterranean oarsman have their counterpart,—

- a. In our efforts to convert others.
- b. In our efforts to convert our families.
- c. In our efforts to convert ourselves.

The cure is—Cry to God.

Jonah 3:2. After all the delay and discipline, Jonah had to go back to his first starting-place.

Jonah 4:7. Unbelief in the heart is like the worm in Jonah's gourd—an unseen adversary.

ROBERT MORGAN

- Lord, There's A Little Bit Of Jonah In Me

NETBIBLE

- [Nineveh - Commentary notes](#)

PRECEPT MINISTRIES

- [Jonah - Where Are You Going?](#) - Do your own study so you will be able to comment on the commentaries and sermons! See Inductive Bible study

RAY PRITCHARD - well done, very practical messages

- Down, Down, Down - Lessons from Jonah
- [Jonah - We're Just Like Jonah](#)
- [Jonah 1-4 God Wants You in Nineveh!](#)
- [Jonah 1:4-17 How God Pursues Prodigals - Part 1](#)
- [Jonah 1:4-17 How God Pursues Prodigals - Part 2](#)
- [Jonah 2 A Desperate Man's Desperate Prayer](#)
- [Jonah 3 The Greatest Revival in History](#)
- [Jonah 4 Will the Real Sinner Please Stand Up?](#)
- [Jonah 4:11 "Should I Not be Concerned about that Great City?"](#)

ADRIAN ROGERS

- [Riding Out the Storms of Life](#)
- [Peace in the Midst of Your Storm](#) - Correcting storms versus Perfecting Storms
- [Dealing with Depression](#) - 1
- [Dealing with Depression](#) - 2

AREND REMMERS

- [The Prophet Jonah \(Overview\)](#)

JOHN STEVENSON

- [Jonah and Hosea - Well Done](#)

RICK WARREN

- [Who Was So Depressed He Asked God to Take His Life?](#)

WARREN WIERSBE

- Jonah - The Cost of Hiding from God

W. T. P. WOLSTON

- [Jonah's Forty Days](#)

JONAH 1

JOHN KITTO

- [Jonah 1 The Great Fish](#)

SCOTT GRANT

- [Jonah 1:1-16, Jonah Run](#)
- [Jonah 1:17-2:10 A Hole in the Prayer](#)

JOHN MACARTHUR

- [Jonah 1-4 The Tragedy of an Unwilling Missionary](#)

JOHN PIPER

- [Jonah: The Education of a Prophet: Jonah](#)

C H SPURGEON

- [Jonah 1 Exposition/Commentary Notes](#)

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JOSEPH PARKER

- [Jonah 1 The Flight of Jonah](#)

JAMES MERRITT

- [Jonah 1 - When God Speaks, You Better Listen](#)

ROB SALVATO

- [Jonah 1 The Pursuing Heart of God](#)

WARREN WIERSBE

- [Jonah 1 Commentary - Mp3](#)

J VERNON MCGEE

- [Jonah 1 The Fish is not the Hero](#)
- [Jonah 1 The Prodigal Son Leaves Home](#)

DON FORTNER

- [Jonah 1-4 The Man Who Disagreed with God](#)
- [Jonah 1:1-3 The Hand of God](#)

ALEXANDER MACLAREN

- [Jonah 1:1-17 Guilty Silence and Its Reward](#)

TODAY IN THE WORD

- [Jonah 1:1-17 Devotional Commentary](#)

W A CRISWELL

- [Jonah 1:1-4 Sermon - Fish, Fishing, Fishermen](#)

PHIL NEWTON

- [Jonah 1:1-3 Running from God](#)
- [Jonah 1:4-9 Found Out!](#)
- [Jonah 1:10-17 Divine Pursuit](#)

ALAN CARR

- [Jonah 1:1-17 The Prison Of His Perseverance](#)
- [Jonah 1:1-17 A Pop Quiz For Sleeping Saints](#)

JOHN CALVIN

- [Jonah 1:1-2 Commentary](#)
- [Jonah 1:3 Commentary](#)
- [Jonah 1:4 Commentary](#)
- [Jonah 1:5 Commentary](#)
- [Jonah 1:6 Commentary](#)
- [Jonah 1:7 Commentary](#)

JOHN DANIEL JONES

- Jonah 1:1-3; 3:2-5 The Missionary Call of the Old Testament

RON RITCHIE

- [Jonah 1:1-2:10 You Can't Get There From Here](#)

F B MEYER

- Jonah 1:3 Devotional Commentary

D L MOODY

- Three Storms - Jonah, Acts 27 and Mark 4
- Jonah 1:3 Impossible to Hide

GRANT RICHISON

- [Jonah 1:1 Commentary](#)
- [Jonah 1:2 Commentary](#)
- [Jonah 1:3 Commentary](#)
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- [Jonah 1:10 Commentary](#)
- [Jonah 1:11-16 Commentary](#)
- [All notes on Pdf](#)

DAVID LEGGE

- [Jonah 1:6 "O Sleeper Arise!"](#)
- [Jonah 1:4 "The Dilemma Of Jonah"](#)

JOHN CALVIN

- [Jonah 1:8-10 Commentary](#)
- [Jonah 1:11-12 Commentary](#)
- [Jonah 1:13-14 Commentary](#)
- [Jonah 1:15 Commentary](#)

- [Jonah 1:16 Commentary](#)
- [Jonah 1:17 Commentary](#)

DAVID STRAIN

- [Jonah 1:1-16 - Runaway](#)
- [Jonah 1:16-2:10 De Profundis](#)

WIL POUNDS

- [Jonah 1:15-17 Something Greater than Jonah is Here](#)

ARCHIBALD THOMAS ROBERTSON

- Jonah 1:2 Jonah: The Unwilling Missionary

JONAH 2

J VERNON MCGEE

- [Jonah 2 Salvation is of the Lord](#)

ROB SALVATO

- [Jonah 2 The Prayer of Jonah](#)

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- [Jonah 2 Commentary - Mp3](#)

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DEREK THOMAS

- [Jonah 2:9 Learning Theology the Hard Way!](#)

JOHN PIPER

- [Jonah 2: Cry of Distress and Voice of Thanks](#)

PHIL NEWTON

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- [Jonah 2:1-9 Lessons from the Belly of the Fish, Part 2](#)
- [Jonah 2:10-3:4 Recommissioned \(Audio\)](#)

GRANT RICHISON

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F B MEYER

- [Jonah 2:4 Devotional Commentary](#)

JOHN DUNCAN

- [Jonah 2:8 Forsaking Our Own Mercy](#)

DAVID STRAIN

- [Jonah 1:16-2:10 De Profundis](#)

TERRY TRIVETTE

- [Jonah 2 Seafood Thanksgiving](#)

ALEXANDER MACLAREN

- [Jonah 2:8 Lying Vanities](#)

J VERNON MCGEE

- [Jonah 2:9. The Resurrection](#)

JONAH 3

ROB SALVATO

- [Jonah 3 The God of the Second Chance](#)

J VERNON MCGEE

- [Jonah 3 A Man From the Dead Gives a Message to Doomed](#)

SCOTT GRANT

- [Jonah 3 Great to God](#)

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- [Jonah 3 Commentary - Mp3](#)

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TODAY IN THE WORD

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- Jonah 3:1-4:11 Devotional Commentary
- Jonah 3:10-4:11 Devotional Commentary

F B MEYER

- Jonah 3:1 Devotional Commentary

W A CRISWELL

- [Jonah 3:1-9 Revival Under Jonah](#)

ALEXANDER MACLAREN

- [Jonah 3:1-9 The Revival Under Jonah](#)
- [Jonah 3:1-10 Threefold Repentance](#)

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- [Jonah 3:1-4:11 Now That I'm Here I Don't Like It!](#)

GRANT RICHISON

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FRANKLIN KIRKSEY

- [Jonah 3:1-10 Ask The Ninevites](#)

ALAN STEWART

- [Jonah 3:1 The God of the Second Chance](#)

JOHN KITTO

- [Jonah 3:3 Nineveh](#)
- [Jonah 3 Nineveh](#)

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- [Jonah 3:1-10 Revival](#)

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- [Jonah 3:5-10 The Awakening, Part 1](#)
- [Jonah 3:5-10 The Awakening, Part 2](#)

JOHN PIPER

- [Jonah 3:10-4:11: Should Not I Pity That Great City?](#)

ALAN CARR

- [Jonah 3:10-4:1 People, Plants and Priorities](#)

JONAH 4

JOHN KITTO

- [Jonah 4 The Gourd](#)

SCOTT GRANT

- [Jonah 4 Angry Enough to Die](#)

MARK ADAMS

- [Jonah 4:1-11 The Pouting Prophet](#)

J VERNON MCGEE

- [Jonah 4 From Nineveh to the Heart of God](#)

ROB SALVATO

- [Jonah 4 The Sovereignty of God](#)

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- [Jonah 4:8 Commentary](#)
- [Jonah 4:9 Commentary](#)
- [Jonah 4:10 Commentary](#)
- [Jonah 4:10b Commentary](#)
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MICHAEL CAMPBELL

- [Jonah 4:1-11 Understanding and Embracing God's Grand Mission: A Missional God](#)

DAVID STRAIN

- [Jonah 4 Disturbing Grace](#)

PHIL NEWTON

- [Jonah 4:1-4 Theology Unapplied](#)
- [Jonah 4:5-9 When God Makes His Point](#)

DAVID LEGGE

- [Jonah 4:4-11 "Mis-gourded Zeal" Arise!"](#)

F B MEYER

- [Jonah 4:6-8 Devotional Commentary](#)

JAMES HASTINGS

- [Jonah 4:10-11 The Wideness of Gods Mercy](#)

HENRY MORRIS DEFENDER'S STUDY BIBLE NOTES BOOK OF JONAH

Conservative notes from Dr Morris who approaches the text seeking it's literal meaning in the context. Millennial. Click the words or phrases after the Scripture for the Study Notes and note that they are from the KJV translation.

Jonah 1 Commentary

- Jonah 1:1 [Jonah](#)
- Jonah 1:2 [Nineveh wickedness](#)
- Jonah 1:3 [Tarshish](#)
- Jonah 1:4 [great wind](#)
- Jonah 1:6 [call upon thy God](#)
- Jonah 1:7 [cast lots](#)
- Jonah 1:9 [Hebrew God of heaven](#)
- Jonah 1:14 [as it pleased thee](#)
- Jonah 1:15 [sea ceased from her raging](#)
- Jonah 1:16 [sacrifice unto the LORD](#)
- Jonah 1:17 [prepared great fish three days and three nights](#)

Jonah 2 Commentary

- Jonah 2:2 [belly of hell](#)
- Jonah 2:5 [the soul weeds](#)
- Jonah 2:6 [bottoms of the mountains corruption](#)
- Jonah 2:9 [I have vowed](#)
- Jonah 2:10 [the fish](#)

Jonah 3 Commentary

- Jonah 3:3 [exceeding great city three days' journey](#)
- Jonah 3:4 [Nineveh](#)
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Jonah 4 Commentary

- Jonah 4:1 [displeased Jonah](#)
- Jonah 4:6 [prepared a gourd](#)
- Jonah 4:11 [right hand cattle](#)

ROBERT NEIGHBOUR Wells of Living Water Commentary Jonah

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)

NET BIBLE NOTES Commentary Notes on Jonah

- [Jonah 1 Commentary](#) - excerpts

Jonah 1:2 - Heb “Arise, go.” The two imperatives without an intervening vav (קום לך, qum lekh; “Arise, go!”), form a verbal hendiadys in which the first verb functions adverbially and the second retains its full verbal force: “Go immediately.” This construction emphasizes the urgency of the command.

Jonah 1:2 Nineveh was the last capital city of ancient Assyria. Occupying about 1800 acres, it was located on the east bank of the Tigris River across from the modern city of Mosul, Iraq. The site includes two tels, Nebi Yunus and Kouyunjik, which have been excavated on several occasions.

Jonah 1:3 Heb “he arose to flee.” The phrase וַיָּקָם לִבְרוֹחַ (vayyaqam livroakh, “he arose to flee”) is a wordplay on the LORD’s command (קום לך, qum lekh; “Arise! Go!”) in v. 2. By repeating the first verb קום the narrator sets up the reader to expect that Jonah was intending to obey God. But Jonah did not “arise to go” to Nineveh; he “arose to flee” to Tarshish. Jonah looks as though he was about to obey, but he does not. This unexpected turn of events creates strong irony. The narrator does not reveal Jonah’s motivation to the reader at this point. He delays this revelation for rhetorical effect until 4:2–3.

Jonah 1:3 Three times in chap. 1 (in vv. 3 and 10) Jonah’s voyage is described as an attempt to escape away from the LORD—from the LORD’s presence (and therefore his active awareness; compare v. 2). On one level, Jonah was attempting to avoid a disagreeable task, but the narrator’s description personalizes Jonah’s rejection of the task. Jonah’s issue is with the LORD himself, not just his commission. The narrator’s description is also highly ironic, as the rest of the book shows. Jonah tries to sail to Tarshish, in the opposite direction from Nineveh, as if by doing that he could escape from the LORD, when the LORD is the one who knows all about Nineveh’s wickedness and is involved in all that happens to Jonah throughout the book.

Compare Jonah's explanation when talking with the LORD (see 4:2).

Jonah 1:7 - The English word lots is a generic term. In some cultures the procedure for "casting lots" is to "draw straws" so that the person who receives the short straw is chosen. In other situations a colored stone or a designated playing card might be picked at random. In Jonah's case, small stones were probably used. In the ancient Near East, casting lots was a custom used to try to receive a revelation from the gods about a particular situation. The Phoenician sailors here cried out to their gods and cast lots in the hope that one of their gods might reveal the identity of the person with whom he was angry. CEV has well captured the sentiment of v. 7b: "Let's ask our gods to show us who caused all this trouble." It turned out to be Jonah." Heb "the lot fell on Jonah." From their questions posed to Jonah, it does not appear that the sailors immediately realize that Jonah was the one responsible for the storm. Instead, they seem to think that he is the one chosen by their gods to reveal to them the one responsible for their plight. It is only after he admits in vv. 9–10 that he was fleeing from the God whom he served that they realize that Jonah was in fact the cause of their trouble.

- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#) - excerpt

Jonah 3:3 - Required three days to walk through it. Although this phrase is one of the several indications in the book of Jonah of Nineveh's impressive size, interpreters are not precisely sure what "a three-day walk" means. In light of the existing archaeological remains, the phrase does not describe the length of time it would have taken a person to walk around the walls of the city or to walk from one end of the walled city to the other. Other suggestions are that it may indicate the time required to walk from one edge of Nineveh's environs to the other (in other words, including outlying regions) or that it indicates the time required to arrive, do business, and leave. More information might also show that the phrase involved an idiomatic description (consider Gen 30:36; Exod 3:18; a three-day-journey would be different for families than for soldiers, for example), rather than a precise measurement of distance, for which terms were available (Ezek 45:1–6; 48:8–35). With twenty miles as quite a full day's walk, it seems possible and simplest, however, to take the phrase as including an outlying region associated with Nineveh, about sixty miles in length.

Jonah 3:5 - The people of Nineveh believed in God.... Verse 5 provides a summary of the response in Nineveh; the people of all ranks believed and gave evidence of contrition by fasting and wearing sackcloth (2 Sam 12:16, 19–23; 1 Kgs 21:27–29; Neh 9:1–2). Then vv. 6–9 provide specific details, focusing on the king's reaction. The Ninevites' response parallels the response of the pagan sailors in 1:6 and 13–16.

- [Jonah 4 Commentary](#)

Jonah 4:2 - The narrator skillfully withheld Jonah's motivations from the reader up to this point for rhetorical effect—to build suspense and to create a shocking, surprising effect. Now, for the first time, the narrator reveals why Jonah fled from the commission of God in 1:3—he had not wanted to give God the opportunity to relent from judging Nineveh! Jonah knew that if he preached in Nineveh, the people might repent and as a result, God might more than likely relent from sending judgment. Hoping to seal their fate, Jonah had originally refused to preach so that the Ninevites would not have an opportunity to repent. Apparently Jonah hoped that God would have therefore judged them without advance warning. Or perhaps he was afraid he would betray his nationalistic self-interests by functioning as the instrument through which the LORD would spare Israel's main enemy. Jonah probably wanted God to destroy Nineveh for three reasons: (1) as a loyal nationalist, he despised non-Israelites (cf. 1:9); (2) he believed that idolaters had forfeited any opportunity to be shown mercy (cf. 2:9–10); and (3) the prophets Amos and Hosea had recently announced that God would sovereignly use the Assyrians to judge unrepentant Israel (Hos 9:3; 11:5) and take them into exile (Amos 5:27). If God destroyed Nineveh, the Assyrians would not be able to destroy Israel. The better solution would have been for Jonah to work for the repentance of Nineveh and Israel.

JAMES NISBET
Church Pulpit Commentary
Jonah Commentary

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)

- [Jonah 4 Commentary](#)

PHIL NEWTON
Sermons on Jonah
Conservative, Literal Interpretation

- [Jonah 1:1-3 Running from God](#)
- [Jonah 1:4-9 Found Out!](#)
- [Jonah 1:10-17 Divine Pursuit](#)
- [Jonah 2:1-9 Lessons from the Belly of the Fish, Part 1](#)
- [Jonah 2:1-9 Lessons from the Belly of the Fish, Part 2](#)
- [Jonah 2:10-3:4 Recommissioned](#)
- [Jonah 3:4 Jonah: A Book About God \(Audio\)](#)
- [Jonah 3:5-10 The Awakening, Part 1](#)
- [Jonah 3:5-10 The Awakening, Part 2](#)
- [Jonah 4:1-4 Theology Unapplied](#)
- [Jonah 4:5-9 When God Makes His Point](#)
- [Jonah 4:10-11 The Missionary Challenge \(Audio\)](#)

OUR DAILY BREAD
Devotionals related to Jonah
Sermon and teaching illustrations
Radio Bible Class

- [Jonah 1 When God Cleans House](#)
- Jonah 1:2-3 Sign Seekers
- Jonah 1:1-10 Running from God
- Jonah 1:1-11 Headed The Wrong Way?
- [Jonah 1:1-17 Swallowed Up](#)
- [Jonah 1:1-17 Once Upon A Time](#)
- [Jonah 1:1-2:2 From Peeker To Seeker](#)
- Jonah 1:2-3 Sign-Seekers
- Jonah 1:3 A Ticket To Tarshish
- Jonah 1:1-17 He is in Control
- Jonah 1:1-17 Swallowed Up
- Jonah 2:1 Strange Places
- Jonah 2:1 Unusual Places
- Jonah 2:1-2 In the Belly of a Fish
- Jonah 2:1-10 Valley of Vision
- Jonah 2:2 Lessons from Jonah
- Jonah 2:9 Thankful in All Things
- Jonah 3:10 Anger or Applause?
- Jonah 4 Elephants Down
- Jonah 4:4 Tactical Distractions
- [Jonah 4 The Good And The Bad](#)
- [Jonah 4 Getting It Right On The Inside](#)
- Jonah 4:1 Grieved By Grace
- Jonah 4:4 Tactical Distractions
- Jonah 4:1-10 The Trouble with Me

Commentary on Jonah

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

PETER PETT

Commentary on Jonah

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

MATTHEW POOLE

Commentary on Jonah

- [Jonah 1 Commentary](#)
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- [Jonah 4 Commentary](#)

PULPIT COMMENTARY

Commentary on Jonah

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

EDWARD B PUSEY

Commentary on Jonah

The Minor Prophets"

(originally published 1860)

James Rosscup writes "This work originally appeared in 1860. The present publication is set up in two columns to the page with the text of the Authorized Version reproduced at the top. Scripture references, Hebrew words, and other citations are relegated to the bottom of the page. The work is detailed and analytical in nature. Introduction, background and explanation of the Hebrew are quite helpful. Pusey holds to the grammatical-historical type of interpretation **until** he gets into sections dealing with the future of Israel, and here Israel becomes the church in the **amillennial** vein." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

- [General Introduction](#)
- [Introduction](#)
- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

GRANT RICHISON
Verse by Verse Commentaries
Conservative, Literal Interpretation

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- [Jonah 1:1 Commentary](#)
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- [Jonah 1:3c Commentary](#)
- [Jonah 1:3d Commentary](#)
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- [Jonah 4:9 Commentary](#)
- [Jonah 4:10 Commentary](#)
- [Jonah 4:10b Commentary](#)

Sermon Notes
Conservative, Literal Interpretation

- [Jonah 1:1-17 God in Pursuit #1](#)
- [Jonah 2:1-10 God in Pursuit #2](#)
- [Jonah 3:1-10 God in Pursuit #3](#)
- [Jonah 4:1-11 God in Pursuit #4](#)
- [Jonah 1:1-3 The Cost of Saying No to God](#)
- [Jonah 3:1-4 A Second Chance](#)

RAYMOND SAXE
Sermons on Jonah

- Introduction to Jonah ([pdf](#))
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- Jonah 1:10-16 ([pdf](#))
- Jonah 1:17 ([pdf](#))
- Jonah 2:1-3 ([pdf](#))
- Jonah 2:4-10 ([pdf](#))
- Jonah 3:1-4 ([pdf](#))
- Jonah 4:1-11 ([pdf](#))
- Booklet on Jonah - 10 messages in bookfold format ([pdf](#))

ROB SALVATO
Commentary Notes on Jonah
Conservative, Literal Interpretation

- [Jonah 1 The Pursuing Heart of God](#)
- [Jonah 2 The Prayer of Jonah](#)
- [Jonah 3 The God of the Second Chance](#)
- [Jonah 4 The Sovereignty of God](#)

C I SCOFIELD
Commentary Notes on Jonah
Conservative, Literal Interpretation

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SERMON BIBLE COMMENTARY
Jonah

- [Jonah 1 Commentary](#)
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- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

SERMONS ON JONAH

Sermons arranged by verse

Note: click arrow to go to next sermon.

- [Jonah 1:1](#)
- [Jonah 2:1](#)
- [Jonah 3:1](#)
- [Jonah 4:1](#)

CHARLES SIMEON

Sermons on Jonah

Conservative, Literal Interpretation

NOTE: If you are not familiar with the great saint **Charles Simeon** see Dr John Piper's discussion of Simeon's life - you will want to read Simeon's sermons after meeting him! - [click Brothers We Must Not Mind a Little Suffering \(Mp3 even better\)](#)

- [Jonah 1:6 Jonah Reproved by the Mariners](#)
- [Jonah 2:6 Jonah Restored from the Belly of a Fish](#)
- [Jonah 2:6 Jonah's Reflections in the Whale's Belly](#)
- [Jonah 3:8-10 Repentance of the Ninevites](#)
- [Jonah 4:2 The Mercy of God](#)
- [Jonah 4:5-9 Jonah's Gourd](#)

CHUCK SMITH

Sermon Notes and Commentary

The Book of Jonah

Conservative, Literal Interpretation

Sermon notes are in an outline format.

- [Jonah 2 Then Jonah Prayed](#)
- [Jonah 2:3 Lying Vanities](#)
- [Jonah 2:7-10 When My Soul Fainted Within Me](#)
- [Jonah 2:8 Learning An Easy Lesson the Hard Way](#)
- [Jonah 2:8 The Authenticity of the Story](#)
- [Jonah 2:8 The Lying Vanities](#)
- [Jonah 2:8.9 Learning an Easy Lesson the Hard Way](#)
- [Jonah 3:4.9 Who Can Tell](#)
- [Jonah 3:5 The Men of Nineveh Believed God](#)

Jonah Commentary

- [Jonah 1 Commentary](#)
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- [Jonah 4 Commentary](#)

SPEAKERS COMMENTARY

Commentary on Jonah

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- [Jonah 1:7-9 Commentary](#)
- [Jonah 1:10-13 Commentary](#)
- [Jonah 1:14-17 Commentary](#)
- [Jonah 1:6, 8, 13 Explanatory Notes](#)
- [Jonah 2:1-2 Commentary](#)
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- [Jonah 4:1-4 Commentary](#)
- [Jonah 4:5-6 Commentary](#)
- [Jonah 4:7 Commentary](#)
- [Jonah 4:8-10 Commentary](#)
- [Jonah 4:11 Commentary](#)

C H SPURGEON Expository Notes on Jonah

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- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

C H SPURGEON Devotionals Morning and Evening Faith's Checkbook

- [Jonah 1:3](#)
- [Jonah 2:8](#)
- [Jonah 4:9](#)

C H SPURGEON All of Spurgeon's Sermons Jonah

- [Jonah 1:3 Runaway Jonah and the Convenient Ship](#)
- [Jonah 1:3 Traveling Expenses on the Two Great Roads](#)
- [Jonah 1:5 Sleepers Aroused](#)
- [Jonah 1:5-6 What Meanest Thou, O Sleeper?](#)
- [Jonah 1:12-13 Labour in Vain](#)

- [Jonah 2:4 Jonah's Resolve or Look Again](#)
- [Jonah 2:7 Plain Talk Upon an Encouraging Topic](#)
- [Jonah 2:7 The Fainting Soul Revived](#)
- [Jonah 2:9 Salvation of the Lord](#)
- [Jonah 3:4 Sermon Notes - The Ninevites' Repentance](#)
- [Jonah 3:9 Who Can Tell?](#)
- [Jonah 4:6-8 Jonah's Object-Lessons](#)

JOSEPH SUTCLIFFE
Commentary on Jonah

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- [Jonah 2 Commentary](#)
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- [Jonah 4 Commentary](#)

RON TEED
Sermons on Jonah
Conservative, Literal Interpretation

- [Jonah 1-2 The Unwilling Prophet](#)
- [Jonah 3-4 The Gospel of the Second Chance - 31 pages](#)

RAY STEDMAN
Sermons on Jonah
Conservative, Literal Interpretation

- [Jonah: The Reluctant Ambassador](#)
- [God Waits: Jonah, Micah](#)

THIRD MILLENNIUM
Commentary on Jonah

Jonah 1

- [Jonah's Call, Rebellion, and Repentance - Jonah 1:1-2:10](#)
- [God's Great Call: Jonah Goes Down Away from the Lord - Jonah 1:1-3](#)
- [God's Great Storm: Jonah Goes Down into the Water - Jonah 1:4-15](#)
- [God's Great Fish: Jonah Goes Down into the Fish - Jonah 1:16-17](#)

Jonah 2

- [God's Great Grace: Jonah Goes Down on His Knees in Prayer - Jonah 2:1-10](#)
- [Jonah's Prayer - Jonah 2:1-9](#)
- [God's Answer - Jonah 2:10](#)

Jonah 3

- [God's Great Call - Jonah 3:1-10](#)

- [God's Call: Jonah's Great Obedience - Jonah 3:1-4](#)
- [God's Call: Nineveh's Great Repentance - Jonah 3:5-10](#)

Jonah 4

- [Jonah's Great Displeasure and God's Response - Jonah 4:1-11](#)
- [Jonah's Anger - Jonah 4:1-4](#)
- [God's Instruction - Jonah 4:5-11](#)

JOHN TRAPP Commentary on Jonah

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

TODAY IN THE WORD Devotional Commentary on Jonah

[Moody Bible Institute](#)

- Jonah 1:1-17 Devotional Commentary
- Jonah 3:1-10 Devotional Commentary
- Jonah 3:1-4:11 Devotional Commentary
- Jonah 3:10-4:11 Devotional Commentary

BOB UTLEY Commentary on Jonah

Be discerning: Utley is Amillennial and replaces Israel with the Church. Why listed? Because he has well done grammatical (word and phrase studies) and interesting historical comments

- [Jonah Introduction](#)
- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

WARREN WIERSBE Commentary on Jonah Conservative, Literal Interpretation

Mp3 Audio Recommended. Click to listen or Right click and select "Save Target as" (Each audio ~ 35-40')

- [Jonah 1 Commentary](#)
- [Jonah 2 Commentary](#)
- [Jonah 3 Commentary](#)
- [Jonah 4 Commentary](#)

THOUGHTS ON INTERPRETATION OF PROPHETIC BOOKS

In regard to the **OT Prophetic books** such as **Isaiah, Jeremiah, Daniel, and the 12 "Minor" Prophets**, remember that the most accurate interpretation is derived by applying the following principles:

(1) Read the Scripture **literally** (unless the text is clearly figurative, e.g., Jesus said "I am the door... " Jn 10:9). If one interprets a text symbolically ([allegorically](#), figuratively, spiritualizing) when that text makes **good sense** literally, one potentially opens themselves to the danger of inaccurate interpretation, for then the question arises as to who's "symbolic" interpretation is correct and how imaginative one should be in evaluating a "supposed symbol"? Many of the commentaries and sermons on the OT prophetic books unfortunately are replete with **non-literal** interpretations (except when it comes to Messianic Passages, which are usually interpreted literally). Therefore the watchword when reading any commentary on Old Testament prophecy is caveat emptor ("buyer beware"). Read all commentaries like the Bereans (Acts 17:11-note).

(2) Study the **context** which is always "king" in interpretation (don't take verses out of context.)

(3) Passages addressed to **Israel** should be interpreted as directed to the literal nation of Israel and should not be interpreted as addressed to the **NT Church**, an entity not mentioned in the Old Testament. The promises of **Jehovah** to the **nation of Israel** (e.g., see **Millennial Promises**) remain **valid** (Jer 31:35, 36, 37, Nu 23:19, Lk 21:33) and have not been passed on to the **NT Church** because Israel has "defaulted" (See study Israel of God). Remember that while Scripture has only **one correct interpretation**, there can be many legitimate **applications** (See Application), and therefore the OT prophetic books are extremely applicable in the lives of NT believers.

(4) Scripture is always the best commentary on Scripture. While an attempt has been made to list resources that adhere to these basic interpretative guidelines, not all the works listed in these collections have been read in detail. Therefore should you discover a resource you feel is NOT conservative and/or orthodox, please email your concerns.

Related Resources:

- Inductive Bible Study - Guidelines to Assure Accurate Interpretation
- Inductive Bible Study Interpretation of Prophetic Scripture
- Interpretative Views of the Revelation of Jesus Christ
- [Allegorical Interpretation - Tony Garland](#)
- [Interpreting Symbols - Tony Garland](#)
- [Basic Considerations in Interpreting Prophecy - John Walvoord](#)
- Millennium - Biblical descriptions of this time on earth, primarily from the OT prophets