



## Rice Memorial MBC

Pastor Jimmy L. Harper, Sr., President of State Convention  
Apostle Walter Camp, 1<sup>st</sup> Vice President  
Dr. Sidney L. Miller, 2<sup>nd</sup> Vice President  
Pastor Tremayne Harris, 3<sup>rd</sup> Vice President  
Pastor Harry Noble, President of State Congress of Education  
Pastor Michael Hansberry, Southern District Moderator

### **Rice Memorial Missionary Baptist Church**

Apostle Walter F. Camp, Presiding Senior Pastor  
Pastor David K. Baker III, 2<sup>nd</sup> Presiding  
802 W. 15<sup>th</sup>, Little Rock, AR 72202, 501-773-6546  
[www.RiceMemorialBaptistChurch.org](http://www.RiceMemorialBaptistChurch.org)

### **God's Disciplinary Love**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus - **May 7, 2017**

## **Jonah 1:7-17**

**Introduction:** **Jonah** was commissioned around 767 BC. During this time, **Hosea** was ministering, and so was **Amos**. This period is 2 years BEFORE **Isaiah** is born.  
(Source: *The Reese Chronological Bible*)

**Jonah 1:1-2**, Now the word of the Lord came unto **Jonah** the son of Amittai, saying, **GO** to **Nineveh**, that great city, and **cry against it**; for their **wickedness** is come up before me.

**NOTE: Go to Nineveh:** The city of **Nineveh** was the capital of the **Assyrian Empire** and was a large and prominent city in its day. It was NOT a city of Israel at all; God called Jonah to go to a **pagan, Gentile city** and call *them* to **REPENTANCE**.

i. Ancient historians say that Nineveh was the **largest city** in the **world** at that time.  
(Source: <https://www.studylight.org/commentaries/guz/jonah-1.html>)

**Jonah 1:3**, But **Jonah** rose up to **flee unto Tarshish** **from the presence (against mouth)** of the LORD, and 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.

**NOTE: "But Jonah rose up to flee ..."** It is a mistake to suppose that Jonah did NOT know that God was **IN** Tarshish **as well as** IN Jerusalem; for it is impossible to associate such **an ignorance** as that with a **TRUE prophet** of God. His conduct in this was exactly the same as that of Adam and Eve who, after their sin, hid themselves from the presence of God. Today, it is the same. When men **renounce their sacred DUTY** to the **church**, **they FLEE** as far away from it as possible, **KNOWING** full well that they **cannot** escape **God's presence** no matter what they do. Fleeing from the **SCENE** of one's **DUTY** is the **reflexive action** of a **soul in a STATE** of **REBELLION** and **disobedience** to the Lord. And it is called in this passage, "fleeing from the presence of the Lord." Banks gave as plausible an explanation of this as any we have observed:

"**Jonah knew** that the Lord was **UNLIKE** pagan deities whose power was believed NOT to extend beyond the boundaries of a given area; but **he thought running away** to a **distant place** would make it **physically impossible** for him to **discharge** his commission." (Source: <https://www.studylight.org/commentaries/bcc/jonah-1.html>)

**Thought 1.** God sent his word to **HIS** prophet as to **WHERE** to work, then, **WHAT** to say!

**Jonah 1:4**, But the LORD (Yahweh) **SENT** out a **great wind** into the **sea**, and there was a mighty tempest in the sea, so that the **ship** was like to **be broken**.

**Thought1.** The storms that came against Jesus and his disciples were caused by Satan.

So, Jesus used his authority FROM his Father to rebuke and quiet them. As a matter of fact, ALL of the WORKS of Jesus were done by his Father, who indwelt him by his Spirit.

**John 14:10 ...the Father** that dwelleth **IN me**, **HE doeth the works**.

**Jonah 1:5**, Then the **mariners** were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But **Jonah** was gone down into the sides of the ship; and he lay, and was **fast asleep**.

**NOTE:** We think Butler is right in rejecting the usual comments about Jonah's conscience being seared, blaming his deep sleep upon his spiritual condition.

"It is hardly justifiable to attribute his **DEEP SLEEP** through the storm to a perverse, stupefied, **seared conscience**. He was probably **so exhausted** from the long trip from Gath-hepher to Joppa (60-70 miles) and from the **psychological wrestling** with his **SOUL** (which **CAUSES physical exhaustion**) that he FELL into a deep sleep."

(Source: <https://www.studylight.org/commentaries/bcc/jonah-1.html>)

**Jonah 1:6**, So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, **call upon thy God** (deity; an object of worship), if so be that God will think upon us, that we perish NOT.

**NOTE:** ...the shipmaster came... and said unto him, what meanest thou, O sleeper?

this is NOT a time to sleep, when the ship is like to be broke to pieces, all lives lost, and thine own too: thus the prophet, who was sent to **REBUKE** the **greatest monarch** in the world, is **himself rebuked by a shipmaster**, and a HEATHEN man.

**arise, call upon thy God;** the gods of this shipmaster and his men were insufficient to help them... (Source: <https://www.studylight.org/commentaries/geb/jonah-1.html>)

**Thought 1.** The phrase "if so be that God will think upon us" is thought by some Christians to be referring directly to Yahweh, as if KNOWING who HE is. The belief is Jonah told them that Yahweh was his God when he boarded the ship. Another belief is the gods they'd been praying to were go-betweens/mediators of Yahweh. But since Yahweh wouldn't hear their gods, they needed Jonah to pray to him, and perhaps he'd hear him, and help them.

Last of all, some people worship many gods, and believe that ONE is ABOVE all of the rest, whose name is assigned by them. Also, they have NO knowledge of the "TRUE God" And there are people who believe there is a "Highest deity", but don't know his name.

**Acts 17:22-23**, Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye **are too superstitious (more religious than others)**.

For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD**.

Whom therefore ye ignorantly worship, **HIM** declare I unto you.

**Jonah 1:7**, And they said every one to his fellow, Come, and let us **cast lots**, that we may **KNOW** for **whose cause** this EVIL is upon us. So they **cast lots**, and the lot **fell upon Jonah**.

**NOTE:** ...they cast lots, and the lot fell upon Jonah; through the overruling **providence** (an event ordained by divine direction) and disposing hand of God, which attended this affair; for, NOT to inquire whether the use of the lot was lawful or NOT, or whether performed in that serious and solemn manner as it should be, if used at all; **it pleased God** to interfere in this matter, to **DIRECT it** to fall on **Jonah**, with whom he had a particular concern, being a prophet of his, and having **disobeyed his will**; see Pro. 16:33.

(Source: <https://www.studylight.org/commentaries/geb/jonah-1.html>)

**Proverbs 16:33**, The **LOT** is **cast** into the **lap**; but the whole disposing thereof is of (from) the LORD (Yahweh).

**Acts 1:16, 20, 23-26**, Men and brethren, this **scripture** MUST needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning **Judas**... ... For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and **his bishoprick let another take**.  
... And they appointed **TWO**, **Joseph** called Barsabas, who was surnamed Justus, and **Matthias**. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this **ministry** and **apostleship**, from which **Judas** by transgression **FELL**, that he might go to his own place.

**Thought 1.** This proves that Judas was NOT a devil from “the beginning.”

**John 6:64**, But there are some of you that believe not. For Jesus KNEW from **the beginning** who they were that believed not, and who should **betray him**.

And they gave forth their lots; and the **LOT** fell upon **Matthias**; and he was **numbered WITH the eleven apostles**.

**Jonah 1:8**, Then said they unto him, Tell us, we pray thee, for whose cause this **EVIL** is upon us; What is thine **occupation?** and **whence** comest thou? **what is thy country?** and of **what people** art thou?

**NOTE: Tell us, for whose cause** - Literally “**for what to whom.**” It may be that they thought that Jonah had been guilty toward some other. The lot had pointed him out. The mariners, still fearing to do wrong, ask him thronged questions, to know **why** the **ANGER of God** followed him; “what” hast thou done “to whom?”

**What is thine occupation?** - They should ask themselves, who have **Jonah’s office** to speak in the name of God, and preach repentance. “What should be thy business, who hast consecrated thyself wholly to God, whom God has **loaded with daily benefits?** (Source: <https://www.studylight.org/commentaries/bnb/jonah-1.html>)

**Jonah 1:9**, And **he** said unto them, I am an **Hebrew**; and **I FEAR** the LORD (Yahweh), the **God (the supreme [highest] God) of heaven**, which hath **MADE** the sea and the dry land.

**Fear defined 3373, yare'** pronounced yaw-ray' from 3372; **FEARING; MORALLY, Reverent** (disposed [inclined] to **REVERE** [venerate: regard with reverential respect]; **IMPRESSED** (made sensible [possessing sense or reason]) with reverence.).

**Thought 1.** The most important part of Jonah’s comments about his God is that he’s The “highest God” and he **MADE** the sea and dry land. Knowing WHO Yahweh IS, the “CREATOR”, is what gets humans in position to be HELPED/ SAVED by his plan. Once a person knows WHO it is that possesses the “authority” for salvation, and gets the required understanding of him, they’ll have the **FAITH IN HIM** to be SAVED! It was true back then, and also for today. Knowing his NAME, or NOT, has NO effect on their faith in HIM. Their faith is in him, the PERSON, NOT in knowing his name.

**Romans 10:14-17**, How then shall they call **on HIM** in whom they have NOT believed? and how shall they believe **IN HIM** of whom they have **NOT heard?** and how shall they hear without a preacher? And how shall they preach, except they be sent? ...So then **faith** cometh by **HEARING**, and **hearing** by the word **OF God**.

**Hearing defined 189, hearing (the sense** (discernment: understanding) **or the thing heard): FAME (REPORT of great actions).**  
Of, 1. FROM 2. denoting reference to a thing; ABOUT.

**Thought 2.** This is why, today, many people were saved long before they KNEW that Yahweh is the “Creator’s” name, in Hebrew. And I dare say MOST Christians have NOT

learned that the “Hebrew NAME” of the PERSON, who died to provide salvation for the world’s is NOT “Jesus”, but is “Yahshua.” However, they ARE saved because they “believed on HIM” as the Messiah, the Son of Yahweh, the Creator, the one TRUE God.

**John 3:16**, For God so LOVED the world, that he GAVE his only begotten Son, that whosoever **believeth IN HIM** should **NOT perish**, but have everlasting life.

**Thought 3.** Notice, there is no mention of NEEDING to know his Hebrew name.

**1 Timothy 1:16**, Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter **believe ON HIM** to life everlasting.

**Thought 4.** Now, even though Jonah is “impressed with reverence” for Yahweh, his disobedience to the command from him shows he does not have a good understanding of the “FEAR of the Lord [Yahweh].” This also shows that people can have “reverence” in different DEGREES, as well as, NOT “always” show it to Yahweh.

**Psalms 111:10**, The **FEAR (reverence)** of the Lord (Yahweh) is the **BEGINNING** of wisdom: a **GOOD understanding** have all they that **DO** his commandments...

**Proverbs 14:2**, He that walketh in his **uprightness FEARETH** the Lord (Yahweh): but he that is **perverse (turns aside)** in his ways **despiseth** him.

**Feareth defined 3373, fearing; morally, Reverent** (disposed [inclined] to **REVERE** [to reverence: to regard with REVERENCE]).

Reverence, profound (deep) respect and esteem (high value) mingled with FEAR and affection (LOVE), as for a holy being or place; the disposition (inclination; frame of MIND) to revere. (1913 Webster’s)

The FEAR acceptable to God, is a filial [child in relation to his parents] fear, an awful reverence of the divine nature, proceeding from a just esteem [high value] of his PERFECTIONS [infinite power, holiness, justice, benevolence and wisdom], which **produces IN** us an inclination (LEANING of the MIND or WILL) TO his service and an unwillingness to offend him.

**Despiseth defined 959, to disesteem** (to slight [to neglect: 1. to omit by carelessness or design {a scheme or plan in the mind} 2. to forbear {stop, **PAUSE**, refuse} to treat with attention or **RESPECT** ]).

**Jonah 1:10**, Then were the **men exceedingly afraid**, and said unto him, **Why** hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

**NOTE:** Before, they had feared the tempest and the loss of their lives. Now they **feared** God. They feared, NOT the creature but **the Creator**. ...They felt how awesome a thing it was to be in His Hands.

**Why hast thou done this?** - They are words of **amazement and wonder**. Why hast thou NOT obeyed so great a God, and how thoughtest thou to escape the hand of the Creator? (Source: <https://www.studylight.org/commentaries/bnb/jonah-1.html>)

**Proverbs 13:15**, Good **understanding** giveth **favour**: but the way of **transgressors** is **HARD**.

**Jonah 1:11-12**, Then said they unto him, What shall we DO unto **thee**, that the **SEA** may be CALM unto US? for the **sea wrought**, and was **tempestuous**. And he said unto them, **Take me up**, and **cast me** forth INTO the **sea**; so shall the **sea be CALM unto you**: for I know that for MY SAKE this great tempest is upon you.

**NOTE:** **What shall we do unto thee that the sea may be calm unto us?** The concern and reserve of these pagan sailors in this instance is most commendable. Instead of moving at once to rid their ship of its offending passenger, which they might have done upon the basis of the lot's having fallen upon Jonah, they nevertheless sought Jonah's own advice and consent of what they should do.

**he said unto them, Take me up, and cast me forth into the sea;** A number of the most important considerations appear in this verse. Jonah here designated the terrible tempest as an **act of God** directed **against himself** on account of **HIS disobedience**. He unselfishly **OFFERS UP his OWN LIFE to SAVE** the lives of the mariners, an action of such nobility as to enroll his name forever among the children of God. In this sacrificial act, he stands as one of the **noblest types** of our Lord Jesus Christ, this being only one of a great number of particulars in which that relationship appears. Moreover, Jonah here discharges his **prophetic office** effectually by **his promise** that **as soon** as he is **cast overboard** the **sea** will be calm to the distressed sailors. Such nobility was not lost upon the anxious sailors, for they tried with all their strength to AVOID executing the sentence which **Jonah**, through **inspiration**, had passed upon himself.

This is the very heart of one of the most wonderful events that ever took place. Until that hour, Jonah had hated (loved less) "foreigners"; but in the agony of that great storm, they found their common humanity, and Jonah's heart went out to them; and his soul was touched because of their unfortunate plight, a situation to which he himself had so effectively contributed. Indeed, he had brought it all upon them. "All that he had fled to avoid happens before his eyes; and through his own mediation, he sees the heathen turn to the **fear of the Lord**." Nothing any more wonderful than this ever happened to one of God's servants! (Source: <https://www.studyight.org/commentaries/bcc/jonah-1.html>)

**Jonah 1:13, Nevertheless the men rowed hard to bring it to the land; but they could NOT: for the sea wrought, and was tempestuous against them.**

**NOTE:** "Ships of ancient times hugged the coastline, keeping in sight of the shore." The sails were NOT being used, for the wind was off shore; and the sails would have been NO value at all; but they tried to beach their ship by the use of oars, struggling with all their might, due to their **reluctance to execute Jonah**. It was all to no avail, and **their only source of hope lay in OBEYING the words** of the prophet of God. (Source: <https://www.studyight.org/commentaries/bcc/jonah-1.html>)

**Jonah 1:14, Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us NOT perish for this man's life, and lay NOT upon us innocent blood: for thou, O LORD, hast done as it pleased thee.**

**NOTE:** **Wherefore they cried unto the Lord**,.... Not unto their gods, but unto the true Jehovah (Yahweh), the God of Jonah, and of the Hebrews; whom they now, by this providence, and Jonah's discourse, had some **convictions** and **knowledge of** as the **true God**; and therefore direct their prayer to him, before they cast the prophet into the sea: **and said, we beseech thee, O Lord, we beseech thee**; which repetition shows the ardent, vehemence, and earnestness of their minds in prayer:

**let us not perish for this man's life**; they were in the utmost perplexity of mind, NOT knowing well what to do; they saw they must perish by the storm, **IF** they saved his life; and they were afraid they should perish, **IF** they took it away; and which yet they were obliged to do; and therefore had **no other way left but to pray to the Lord** they might NOT perish for it; or it be reckoned as their crime, and imputed to them, as follows: **and lay not upon us innocent blood**; for so it was to them; he had done no hurt to them since he had been with them, except in being the cause of the storm, whereby they had suffered the loss of their goods; however, had NOT been **guilty of anything worthy of death**, as they could observe; and as for his offence against God, they were NOT sufficient judges of, and must leave it with him: the light of nature teaches men to be

tender of the lives of fellow creatures, and to avoid shedding of innocent blood:

**hast done as it pleased thee;** it appeared to them to be the wilt of God that he should be cast into the sea... (Source: <https://www.studylight.org/commentaries/geb/jonah-1.html>)

**Jonah 1:15**, So they **took up Jonah**, and **cast him forth** into the **sea**: and the sea **CEASED** from her raging.

**NOTE:** They took him out of the hold or cabin where he was, and brought him upon deck; they took him, NOT against his will, but with his full consent, and according to the **direction** and **advice he gave them**: "they", for there were more than one employed in this affair; one or more very probably took him by the legs, and others put their hands under his arm holes, and so THREW HIM into the sea: **and the sea ceased from her raging...** (Source: <https://www.studylight.org/commentaries/geb/jonah-1.html>)

**Psalms 115:13**, He will **BLESS them** that **FEAR** the LORD (Yahweh), BOTH small and great.

**Jonah 1:16**, Then the men **FEARED** the LORD (Yahweh) **exceedingly** (to a very great DEGREE), and offered a **sacrifice** unto the LORD (Yahweh), and made vows.

**Feared defined 3372 yare' pronounced yaw-ray' a primitive root; to fear; MORALLY, to revere** (to VENERATE [to honor with mingled RESPECT and AWE]); REVERENCE). Respect, To take notice of; to regard with special attention; to regard as worthy of special consideration; hence, to care for.

Awe, the emotion inspired by something dreadful [sensational: marvelous] and sublime [high [distinguished, glorious] in excellence [quality, nature]].

**NOTE:** Then the men feared the Lord exceedingly,.... This was not a natural FEAR, as before, but a religious one; and NOT a servile (cringing) fear, or a fear of punishment, but a **reverential godly fear**; for they feared him, NOT only because they **SAW** his power in raising and stilling the tempest, but **his GOODNESS to them** in saving them... (Source: <https://www.studylight.org/commentaries/geb/jonah-1.html>)

**NOTE:** "A sacrifice unto Jehovah ..." This shows that NOT everything on the ship had been cast overboard, some of the animals, NO doubt, which were used **for FOOD**, were still available for the sacrifice mentioned.

"And made vows ..." indicates that whatever sacrifice they made was deemed by them to be insufficient, hence their intention of doing a MORE thorough and acceptable **service** of worshipping and sacrificing to the **true God**, as soon as circumstances would permit it. (Source: <https://www.studylight.org/commentaries/bcc/jonah-1.html>)

**Jonah 1:17**, Now the LORD (Yahweh) had prepared a great [large in bulk or dimensions] **fish** to **swallow up** **Jonah**. And Jonah was **IN** the **belly** of the **fish** **three days and three nights**.

**NOTE:** Three days and three nights ..." Most commentators move quickly to protect the popular superstition regarding this being a reference to the so-called "**Hebrew idiom**," in which **ANY PART** of **three days** and **three nights**, as for example two partial days, one whole day, and two nights may properly be called "three days and three nights!" However, we reject this, NOT only as it is alleged to apply here to the experience of Jonah, but in the fact of its application to the experience of Christ as well, who was **IN** the **grave** "three days and three nights," rising the third day. Sunday was described in the Book of Luke as "The **third day** since" the crucifixion (Luke 24:21); and there is **NO honest way to make** that mean that **Sunday** is the **third day** **SINCE Friday!** (See my dissertation on this entire subject in my commentary on Mark, pp. 343-351.) (Source: <https://www.studylight.org/commentaries/bcc/jonah-1.html>)