



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

Rice Memorial MBC

Rice Memorial Missionary Baptist Church
Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-773-6546
www.RiceMemorialBaptistChurch.org

God's Protective 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 14, 2017**

Worship with us at 3201 Mary St until we rebuild our sanctuary at 15th & State.
...We're located just behind Kaufman's Lumber Company in Little Rock Arkansas...

Jonah 2:1-10

Introduction: Chuck Swindoll once related the following: **"Depth, not length, is important..."** When the Gettysburg battleground became a national cemetery, Edward Everett was to give the dedication speech and Abraham Lincoln was asked to say "a few appropriate words." Everett **spoke eloquently** for **one hour and fifty-seven minutes**, then took his seat, as the crowd roared its enthusiastic approval.

"Then Lincoln stood to his feet, slipped on his steel spectacles, and began what we know today as the **"Gettysburg Address,"** ... No more than **TWO minutes** after he had begun, he stopped. His talk had been so **PRAYER-LIKE**, it seemed almost inappropriate to applaud. As Lincoln sank into his settee, John Young of the *Philadelphia Press* whispered, **"Is that all?"** The President answered, **"Yes, that's all."** **Don't underestimate TWO minutes with God in Prayer"** (*The Tale of the Tardy Oxcart*, Nelson).

Jonah 2 is a record of the prayer Jonah uttered from inside the fish that swallowed him.
(Source: *The Bible Expositor and Illuminator*, Union Press Publication-Christian Life Series)

Jonah 1:17, And Jonah was IN the belly of the fish three days and three nights.

Jonah 2:1-2, Then Jonah prayed unto the LORD (Yahweh) his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

NOTE: a. Jonah is still in the belly of the fish but he knows it is enough that the LORD has heard his cry (**You heard my voice**). **In faith, Jonah knows that he will be delivered.**

i. Jonah KNEW God heard him before the answer came. This shows that Jonah had faith and that God can give us a **total peace** and **assurance** that our prayers are answered, even before the actual answer comes.

b. In this and the rest of the chapter, Jonah's prayer incorporates many **phrases** and **figures of speech** from the **Psalms**. This shows that Jonah was a man who knew God's Word, and knew it by *heart*, because there was no Bible and no candle in **the fish's belly**.

· *In my distress I called upon the LORD, and cried out to my God; He heard my voice from His temple* (Psalms 18:6)

· *Deep calls unto deep at the noise of Your waterfalls; all Your waves and billows have gone over me* (Psalms 42:7)

(Source: <https://www.studyight.org/commentaries/guz/jonah-2.html>)

John 15:7, If ye abide in me, and **my WORDS** abide **IN** you, ye shall **ASK** what ye WILL, and it shall be **done** unto you.

Thought 1. God's word: written or spoken reveals his will for us. So, wisdom says ask for and receive the word pertaining to the problem, and ask in agreement with it!

Matthew 6:7-8, But **when** ye **PRAY**, use **NOT** vain repetitions, as the **heathen** do: for they THINK that they shall **be heard** for their **much SPEAKING**. Be **NOT** ye therefore like unto them: for your Father **knoweth** what things ye have need of, **BEFORE** ye **ASK him**.

Mark 11:22-24, And Jesus answering saith unto them, Have **faith in God** (*Yahweh*). For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not **doubt** in his heart, but shall **believe** that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever YE **desire (crave)**, **WHEN ye pray, BELIEVE** that ye **RECEIVE** them, **AND** ye shall HAVE them.

1 John 5:14-15, And this is the **confidence** that we have in him, that, if we **ASK** any thing according to **his WILL**, **he HEARETH US**: And if we KNOW that he hear us, whatsoever we **ask**, we KNOW that **we HAVE** the **petitions** that we **desired** of him.

Jonah 2:3, *For thou hadst **CAST me** into the **DEEP**, in the midst of the **seas**; and the **floods** compassed me about: all thy billows and thy waves passed over me.*

NOTE: **Thou didst cast me ...**" Jonah here attributed to God the action of the mariners who cast him overboard, because it was upon **God's command** as given **through Jonah** that they did this.

"... flood was round about me ..." The Hebrew word here for flood means literally **river**. "This may mean "the current" as in Psalms 24:2, which in the Mediterranean sea flows west to east, and, impinging (striking) on the Syrian coast, turns north; or it may have reference to the notion familiar to us in Homer, which regarded the ocean as a river."
(Source: <http://webstersdictionary1828.com/Dictionary/Impinging>)

NOTE: Jonah **remembered** well the **temple psalms**, and, using their words, united himself with those other worshipers who sang them, and taught us how to speak them to God. The sons of Korah Psalm 42:7, had poured out to God in these self-same words the sorrows which oppressed them.
(Source: <https://www.studylight.org/commentaries/bnb/jonah-2.html>)

Jonah 2:4, *Then I said, I am cast out of thy sight; yet I will look again toward thy **holy temple**.*

NOTE: **"...Yet I will look again toward thy holy temple."** Apparently, Jonah, at the instant indicated by these words, had already been rescued from drowning by the great fish, encouraging him to **BELIEVE** that he would yet be spared alive to worship God in Jerusalem. Thus, in the last clause here, he envisions a deliverance which had not at that moment come to pass; but which the inspired prophet already considered as a reality. **"I will look again toward thy holy temple ..."** "Thus, Jerusalem was NOT yet destroyed, for the temple was still standing."^[23] Now the Babylonian army had completed the destruction of the temple in 586 B.C., after a siege of 18 months, consequent upon Zedekiah's rebellion. However, the **moral** and **spiritual ruin** of the **temple** had occurred much earlier under Rehoboam, Abijah, and Asa, in whose reigns the golden treasures of the temple had been **robbed** and all kinds of **abominations** introduced into its services,^[25] leaving us with the certainty that such an affectionate mention of the temple as that which occurs here could NOT have been made by a prophet like Jonah except about the approximate time we have assigned as the date of this book.

Thought 1. Asa was a good king for a great while. But, toward the end, he changed.

2 Chronicles 16:2, 7, 10, Then **Asa** brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Benhadad king of Syria, that dwelt at Damascus... ...And at that time **Hanani the SEER** came to **Asa** king of Judah, and said unto him, Because thou hast relied on the king of Syria, and **NOT relied on the LORD thy God,** therefore is the host of the king of Syria escaped out of thine hand. ... Then **Asa was wroth with the seer,** and **put him in a prison** house; for he was in a RAGE with him because of this thing. And Asa **OPPRESSED** some of the people the same time.

This mention of the **temple** as **still standing** completely explodes the efforts to date this in the fifth century or in postexilic times. The critics know this, of course; so they insist that Jonah was NOT actually referring to the temple in Jerusalem, but to God's eternal temple in heaven! However, the dual mention of God's "holy temple" both here and in Jonah 2:7, below, has its most simple and obvious meanings a plain reference to the **temple of Solomon** then standing **in Jerusalem.**

(Source: <https://www.studylight.org/commentaries/bcc/jonah-2.html>)

Jonah 2:5, *The waters compassed me about, even to the soul: the depth closed me round about, the WEEDS were wrapped about my head.*

NOTE: "The waters compassed me about, even to the soul; The deep was round about me; The weeds were wrapped about my head."

"Even to the soul ..." "The meaning is that the waters so press in that **LIFE itself is threatened.**"

"The weeds were wrapped about my head ..." Some of the critics have really hooted at this, screaming that "weeds do not grow in a great fish's belly!"^[27] Indeed, indeed! Neither did Jonah "grow in the belly of the big fish," but there he was; and, of course, **BOTH Jonah and the sea weed got there in the same swallow.**

...Livingston supposed that, "Jonah had become entangled with other material within the fish"; and thought that maybe Jonah mistook "the whale's viscera (bowels or intestines)!" and merely thought it was seaweed! Blair stated the truth:

"Doubtless the fish had swallowed NOT only Jonah, but considerable seaweed as well. There was Jonah floundering in the entangling mass, all adding to the confusion of his distressing dilemma."^[30]

It seems hardly credible that **intelligent men** could find any kind of objection to this mention of the seaweed. This writer has SEEN accumulations of this weed so thick that one could almost be tempted to try walking on them in the open sea; and, especially off the coast of Nova Scotia, and following a storm, the accumulations of this material are very extensive. Remember that **Jonah and his co-sailors were in a STORM;** and the presence of masses of seaweed at the place where Jonah was cast overboard would have made it absolutely impossible for a big fish to swallow him without taking on a substantial load of the seaweed at the same time, which, of course, is evidently what happened.

(Source: <https://www.studylight.org/commentaries/bcc/jonah-2.html>)

Jonah 2:6, *I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up MY LIFE from corruption, O LORD my God.*

NOTE: I went down to the bottoms, (literally "the cuttings off") of the mountains - , the "roots" as the Chaldee and we call them, the HIDDEN ROCKS, which the mountains push out, as it were, into the sea, and in which they end. Such hidden rocks extend along the whole length of that coast. These were his **dungeon walls; "the earth, her bars,"** those long submarine reefs of rock, his prison bars, "were around" him "forever:" the seaweeds were his chains: and, even thus, when things were at their uttermost,

“Thou hast brought up my life from corruption,” to which his body would have fallen a prey, had NOT **God sent the fish to deliver him.** The deliverance for which he thanks God is altogether **past:** “Thou broughtest ME UP.” He calls “the” Lord, **“my” God,** because, being the God of all, He was especially his God, for whom He had done things of such **marvelous LOVE.** God loves each soul which He has made with the same infinite love with which He loves all. Whence Paul says of Jesus Galatians 2:20, **“Who loved me** and gave Himself for me.” (Source: <https://www.studylight.org/commentaries/bnb/jonah-2.html>)

Jonah 2:7, When my soul FAINTED within me I remembered the LORD (Yahweh): and my prayer came in unto thee, into thine holy temple.

Fainted defined 5848, to languish (assume an expression of weariness or tender GRIEF, appealing for sympathy).

Grief, The pain of mind occasioned by our own misconduct; sorrow or regret that we have done wrong; PAIN accompanying repentance. **We FEEL grief** when we have offended or injured a friend, and the consciousness of having offended the Supreme Being, fills the penitent heart with the most poignant (severe, bitter) GRIEF

NOTE: **When my soul fainted within me,**.... covered with GRIEF; **overwhelmed** with sorrow; ready to faint and sink at the sight of his sins; and under a sense of the wrath and displeasure of God...

I remembered the Lord; his **COVENANT and promises,** his former mercies and lovingkindness, the gracious experiences he had had of these in times past; he remembered he was a God gracious and MERCIFUL, and **ready to forgive...** (Source: <https://www.studylight.org/commentaries/geb/jonah-2.html>)

NOTE: **...my prayer came in unto thee, into thy holy temple.**" See under Jonah 2:4 for the significance of this reference to the temple in Jerusalem as still standing. There is NO dependability whatever in denials that this is a reference to that temple. Griffiths asserted that, "This is probably NOT the literal Jerusalem temple"; but that is the ONLY temple that any of the Jews of that era knew. As Blaikie put it:

"Jonah thinks of the temple (the literal temple), the sacred ark, the mercy seat, the over-shadowing cherubim, the promise of Moses: **"There will I MEET with you,** and **I will commune** with you from **above the mercy seat.**"^[35]

(Source: <https://www.studylight.org/commentaries/bcc/jonah-2.html>)

Thought 1. Since we have this New Covenant, we can come before God in Heaven!

Hebrews 4:16, Let us therefore come **boldly** unto the **throne of GRACE,** that we may obtain **MERCY,** and find GRACE to help in time of NEED.

1 John 1:9, If we confess our sins, he is **faithful** and **just** to **FORGIVE us** our sins, and to **CLEANSE us** from ALL unrighteousness.

Jonah 2:8, They that observe (attend to, regard [look towards]) lying vanities (emptiness) forsake their own MERCY.

NOTE: **They that observe lying vanities - , i. e.,** (by the force of the Hebrew form, that diligently watch, pay deference (RESPECT) to, court, sue, “vanities of vanities,” vain things, which prove themselves vain at last, failing the hopes which **trust in them.** Such were actual **idols,** in which men openly professed that they trusted. Such are all things in which men trust, out of God. One is NOT more vain than another. All have this common principle of vanity, that people look, out of God, to that which has its only existence or permanence from God. It is then one general maxim, including all people’s idols, idols of the flesh, idols of intellect, idols of ambition, idols of pride, idols of self and self-will. People “observe” them, as gods, watch them, hang upon them, never lose sight of them,

guard them as though they could keep them. **But what are they? “lying vanities,”** breath and wind, which none can grasp or detain, vanishing like air into air. And **what do they who so “observe” them?** All alike **“forsake their own mercy;”** i. e., God, “Whose property is, always to HAVE MERCY,” and who would be mercy to them, **IF** they would. (Source: <https://www.studyight.org/commentaries/bnb/jonah-2.html>)

Thought 1. Under our New Covenant with God, we’re told to always “Look unto Jesus.”

Hebrews 12:1-2, Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us **lay aside EVERY weight**, and the SIN which doth so easily beset us, and let us **RUN with patience (cheerful (or hopeful) endurance)** the race that is set before us, **LOOKING unto Jesus** the **author** and **finisher** of our **FAITH**; who for the **JOY** that was SET before him endured the cross, **DESPISING** the shame, and is set down at the **right hand (side)** of the throne of God.

Despising defined 2706, to THINK against (in opposition), **disesteem** (disregard [to neglect to observe], to slight [to disregard from the consideration that a thing is of LITTLE VALUE and UNWORTHY of notice]).

Jonah 2:9, *But I will sacrifice unto thee with the voice of thanksgiving; I will pay (perform) that that I have vowed (promised). Salvation is of (FROM) the LORD (Yahweh).*

NOTE: "I will sacrifice ... Livingston commented that, "The **true act of sacrifice** is an expression of **gratitude to God, rather than an effort to appease His wrath.**"^[40] However, the experience through which Jonah had so immediately lived surely indicates that penalties exacted for SIN and disobedience are directly connected with the appeasement (act of appeasing [pacifying]) of the wrath of God, as when Jonah's being cast overboard was followed by the great calm. Thus, there is an element of propitiation (act of appeasing wrath and conciliating the favor of an offended person), and NOT merely expiation (act of atoning for a crime) alone, BOTH in the experience of Jonah the **type**, and in the greater wonder of the **atoning DEATH** of the **Christ upon Calvary**. (Source: <https://www.studyight.org/commentaries/bcc/jonah-2.html>)

Romans 3:24-26, Being **justified** freely by **his GRACE** through the redemption that is in Christ Jesus (Yahshua): Whom God hath set forth to be a **propitiation (expiator** [the one that makes amend]) through **faith in his blood**, to declare his righteousness for the **remission** (forgiveness; pardon) of sins that are past, through the **forbearance** of God; To declare, I say, **at this time HIS RIGHTEOUSNESS:** that he might be JUST, and the JUSTIFIER of him which **BELIEVETH in** Jesus (Yahshua).

Jonah 2:10, *And the LORD (Yahweh) SPAKE unto the FISH, and it vomited out Jonah upon the DRY LAND.*

NOTE: "Jonah's deliverance is the only **pleasant usage** of the word **vomit** in the whole Bible." We do not know, of course, exactly where Jonah was deposited on **dry land**; but Josephus stated that it was upon the shore of the **Euxine sea.**^[42] If that was true, the great fish passed through the Dardenelles before depositing him, thus following the strong current which is mentioned in Jonah's prayer. Some have quibbled about **how** Jonah got **his information** about being in the fish "three days and three nights"; and we cannot give a positive answer to that either; however, as an **inspired prophet of God** he accurately **foretold the calm** that would follow his being thrown overboard; and it appears that this was a far more wonderful knowledge than that of the **exact TIME** he was inside the fish. **We may therefore TRUST the holy record implicitly** (with unreserved CONFIDENCE). (Source: <https://www.studyight.org/commentaries/bcc/jonah-2.html>)