

## CHAPTER TWENTY-TWO

### JONAH, AMOS, HOSEA, AND JOEL

Jonah was one of the earliest prophets.

#### II KINGS 14:25

**25 HE RESTORED THE COAST OF ISRAEL FROM THE ENTERING OF HAMATH UNTO THE SEA OF THE PLAIN, ACCORDING TO THE WORD OF THE LORD GOD OF ISRAEL, WHICH HE SPAKE BY THE HAND OF HIS SERVANT JONAH, THE SON OF AMITTAI, THE PROPHET, WHICH WAS OF GATH-HEPHER.**

The chapter divisions mark the natural divisions of the book.

Chapter 1, Jonah's call and disobedience;

Chapter 2, Jonah's prayer;

Chapter 3, Jonah's preaching to the Ninevites,

Chapter 4, Jonah's complaints.

Jonah was called to go to Nineveh because of its great wickedness. Instead of obeying, he took a ship in the opposite direction, to Tarshish, which was probably in southwestern Spain. His disobedience undoubtedly arose from his fear that the Ninevites would heed his message and repent and that God would forgive the city which had for many years grievously oppressed his own land. He was a narrow-minded patriot who feared that Assyria would someday destroy his own people; and he did not want to do anything which might contribute to that event. He was unwilling to be a foreign missionary to a people towards whom he could feel nothing but bitterness.

In the sequel of the story he frankly gives the reason for refusing to obey God's command.

#### JONAH 4:2

**2 AND HE PRAYED UNTO THE LORD, AND SAID, I PRAY THEE, O LORD, WAS NOT THIS MY SAYING, WHEN I WAS YET IN MY COUNTRY? THEREFORE I FLED BEFORE UNTO TARSHISH: FOR I KNEW THAT THOU ART A GRACIOUS GOD, AND MERCIFUL, SLOW TO ANGER, AND OF GREAT KINDNESS, AND REPENTEST THEE OF THE EVIL.**

During a violent storm at sea, the heathen sailors prayed to their own gods, who, they thought, must be offended with some person on board. They cast lots to discover the culprit, and when the lot fell on Jonah he confessed that he was fleeing from "the presence of the Lord," and volunteered to be thrown overboard for their sakes. This was done, and the storm subsided; whereupon the sailors offered a sacrifice to Jehovah. Jehovah prepared a great fish to swallow Jonah. Surprised to find him alive in body of the fish, the prophet gave thanks to God and expressed confident hope that he would ultimately be delivered. After three days and three nights the fish vomited him upon the dry land. This is comparable to the time that Jesus spent in the tomb. With God having forgiven Jonah,

He commanded Jonah a second time to go to Nineveh. Jonah obeyed and delivered his message, "Yet forty days, and Nineveh shall be overthrown! The effect of his message was undoubtedly greatly heightened by the story or his deliverance, which had either preceded him or been told by himself. The people of Nineveh repented in sackcloth and ashes, and God spared the city.

When Jonah learned that Nineveh was to be spared, he broke out into loud and bitter complaint, not because he felt discredited as a prophet on account of the failure of his prediction, but because he was sure that the sparing of Nineveh sealed the doom of his own country. By the withering of a gourd the Lord taught the prophet that if a mean and perishable plant could come to have such value to him, how much greater should be the estimate put on the lives of thousands of children and cattle in the great city of Nineveh. These meant more to God than Jonah's gourd could ever mean to him.

The purpose of the book is primarily to teach that God's gracious purposes are not limited to Israel, but extended to the Gentile world. The author wishes to enlarge the sympathies of Israel, so that as God's missionaries they will lead the Gentiles to repentance and to God. The ready response of the Ninevites shows that the heathen are capable of genuine repentance.

The Book of Jonah may be regarded as a great work on foreign missions. Jesus vouched for the truth in the Book of Jonah.

#### **MATTHEW 12:39-41**

**39 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:**

**40 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.**

**41 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.**

#### **LUKE 11:29-30**

**29 AND WHEN THE PEOPLE WERE GATHERED THICK TOGETHER, HE BEGAN TO SAY, THIS IS AN EVIL GENERATION: THEY SEEK A SIGN; AND THERE SHALL NO SIGN BE GIVEN IT, BUT THE SIGN OF JONAS THE PROPHET.**

**30 FOR AS JONAS WAS A SIGN UNTO THE NINEVITES, SO SHALL ALSO THE SON OF MAN BE TO THIS GENERATION.**

### **AMOS**

Due to the removal of Benhadad III of Syria as a military threat, the northern kingdom had been able to consolidate its hold on Damascus and extend its borders northwards to the pass or Hamath. To the south and east its territorial acquisitions

equaled those of the early kingdom period under David and Solomon. While Assyria was becoming an increasingly serious political threat, its military might under Tiglath-pileser III was still a distant prospect during the reign of Jeroboam II in Israel. The reign of Jeroboam II was one of great prosperity for the northern kingdom, much like the time of David and Solomon. With the threat of war removed, a cultural, social, and economic revival took place. The expansion of trade and commerce resulted in a steady drifting from country to city, and the small towns in the northern kingdom gradually became overcrowded. But prosperity was accompanied by an almost unprecedented degree of social corruption.

#### **AMOS 2:6-8**

**6 THUS SAITH THE LORD; FOR THREE TRANSGRESSIONS OF ISRAEL, AND FOR FOUR, I WILL NOT TURN AWAY THE PUNISHMENT THEREOF; BECAUSE THEY SOLD THE RIGHTEOUS FOR SILVER, AND THE POOR FOR A PAIR OF SHOES;**

**7 THAT PANT AFTER THE DUST OF THE EARTH ON THE HEAD OF THE POOR, AND TURN ASIDE THE WAY OF THE MEEK: AND A MAN AND HIS FATHER WILL GO IN UNTO THE SAME MAID, TO PROFANE MY HOLY NAME:**

**8 AND THEY LAY THEMSELVES DOWN UPON CLOTHES LAID TO PLEDGE BY EVERY ALTAR, AND THEY DRINK THE WINE OF THE CONDEMNED IN THE HOUSE OF THEIR GOD.**

#### **AMOS 5:11-12**

**11 FORASMUCH THEREFORE AS YOUR TREADING IS UPON THE POOR, AND YE TAKE FROM HIM BURDENS OF WHEAT: YE HAVE BUILT HOUSES OF HEWN STONE, BUT YE SHALL NOT DWELL IN THEM; YE HAVE PLANTED PLEASANT VINEYARDS, BUT YE SHALL NOT DRINK WINE OF THEM.**

**12 FOR I KNOW YOUR MANIFOLD TRANSGRESSIONS AND YOUR MIGHTY SINS: THEY AFFLICT THE JUST, THEY TAKE A BRIBE, AND THEY TURN ASIDE THE POOR IN THE GATE FROM THEIR RIGHT.**

This period of drunkenness, sensuality, lying, stealing, murder, and idolatry had been brought about by the influence of Canaanite Baal worship. To this perilous situation Amos brought a message of stern denunciation. Although he was not an inhabitant of the northern kingdom he was painfully aware of its moral, social, and religious shortcomings. He came from an agricultural background which had allowed him ample time for meditating upon God's laws and their meaning for wayward Israel. On receiving his call, Amos protested vigorously against the luxurious and careless living characteristic of Samaria, castigated the elaborate offerings made at the shrines of Beersheba and Gilgal, and stated flatly that ritual could never form an acceptable substitute for righteousness. He asserted the moral jurisdiction of God over all nations.

#### **AMOS 1:3**

**3 THUS SAITH THE LORD; FOR THREE TRANSGRESSIONS OF DAMASCUS, AND FOR FOUR, I WILL NOT TURN AWAY THE PUNISHMENT THEREOF; BECAUSE THEY HAVE THRESHED GILEAD WITH THRESHING INSTRUMENTS OF IRON:**

**AMOS 1:6**

**6 THUS SAITH THE LORD; FOR THREE TRANSGRESSIONS OF GAZA, AND FOR FOUR, I WILL NOT TURN AWAY THE PUNISHMENT THEREOF; BECAUSE THEY CARRIED AWAY CAPTIVE THE WHOLE CAPTIVITY, TO DELIVER THEM UP TO EDOM:**

**AMOS 1:9**

**9 THUS SAITH THE LORD; FOR THREE TRANSGRESSIONS OF TYRUS, AND FOR FOUR, I WILL NOT TURN AWAY THE PUNISHMENT THEREOF; BECAUSE THEY DELIVERED UP THE WHOLE CAPTIVITY TO EDOM, AND REMEMBERED NOT THE BROTHERLY COVENANT:**

**AMOS 1:11**

**11 THUS SAITH THE LORD; FOR THREE TRANSGRESSIONS OF EDOM, AND FOR FOUR, I WILL NOT TURN AWAY THE PUNISHMENT THEREOF; BECAUSE HE DID PURSUE HIS BROTHER WITH THE SWORD, AND DID CAST OFF ALL PITY, AND HIS ANGER DID TEAR PERPETUALLY, AND HE KEPT HIS WRATH FOR EVER:**

**AMOS 2:1**

**1 THUS SAITH THE LORD; FOR THREE TRANSGRESSIONS OF MOAB, AND FOR FOUR, I WILL NOT TURN AWAY THE PUNISHMENT THEREOF; BECAUSE HE BURNED THE BONES OF THE KING OF EDOM INTO LIME:**

**AMOS 2:4**

**4 THUS SAITH THE LORD; FOR THREE TRANSGRESSIONS OF JUDAH, AND FOR FOUR, I WILL NOT TURN AWAY THE PUNISHMENT THEREOF; BECAUSE THEY HAVE DESPISED THE LAW OF THE LORD, AND HAVE NOT KEPT HIS COMMANDMENTS, AND THEIR LIES CAUSED THEM TO ERR, AFTER THE WHICH THEIR FATHERS HAVE WALKED:**

**AMOS 2:6**

**6 THUS SAITH THE LORD; FOR THREE TRANSGRESSIONS OF ISRAEL, AND FOR FOUR, I WILL NOT TURN AWAY THE PUNISHMENT THEREOF; BECAUSE THEY SOLD THE RIGHTEOUS FOR SILVER, AND THE POOR FOR A PAIR OF SHOES;**

He warned the Israelites that unless they repented of their idolatry, and followed a renewed spiritual relationship with God, commenced to redress social inequalities, they would fall victim to the invader from the East. So great was the impact to this vigorous personality that Amos was accused of sedition by Amaziah, the idolatrous high priest of Bethel. In reply Amos pointed out that he had no connection with any prophetic order, nor was he linked in any way politically with the house of David. Instead he was called by God to prophesy the captivity of an unrepentant Israel.

**AMOS 8:7-9**

**7 THE LORD HATH SWORN BY THE EXCELLENCY OF JACOB, SURELY I WILL NEVER FORGET ANY OF THEIR WORKS.**

**8 SHALL NOT THE LAND TREMBLE FOR THIS, AND EVERY ONE MOURN THAT DWELLETH THEREIN? AND IT SHALL RISE UP WHOLLY AS A FLOOD; AND IT SHALL BE CAST OUT AND DROWNED, AS BY THE FLOOD OF EGYPT.**

**9 AND IT SHALL COME TO PASS IN THAT DAY, SAITH THE LORD GOD, THAT I WILL CAUSE THE SUN TO GO DOWN AT NOON, AND I WILL DARKEN THE EARTH IN THE CLEAR DAY:**

**This is similar to the time that God would cause the sun not to shine at noon during Messiah's death.**

**AMOS 9:11**

**11 IN THAT DAY WILL I RAISE UP THE TABERNACLE OF DAVID THAT IS FALLEN, AND CLOSE UP THE BREACHES THEREOF; AND I WILL RAISE UP HIS RUINS, AND I WILL BUILD IT AS IN THE DAYS OF OLD:**

**AMOS 9:13-15 BEHOLD, THE DAYS COME, SAITH THE LORD, THAT THE PLOWMAN SHALL OVERTAKE THE REAPER, AND THE TREADER OF GRAPES HIM THAT SOWETH SEED; AND THE MOUNTAINS SHALL DROP SWEET WINE, AND ALL THE HILLS SHALL MELT.**

**14 AND I WILL BRING AGAIN THE CAPTIVITY OF MY PEOPLE OF ISRAEL, AND THEY SHALL BUILD THE WASTE CITIES, AND INHABIT THEM; AND THEY SHALL PLANT VINEYARDS, AND DRINK THE WINE THEREOF; THEY SHALL ALSO MAKE GARDENS, AND EAT THE FRUIT OF THEM.**

**15 AND I WILL PLANT THEM UPON THEIR LAND, AND THEY SHALL NO MORE BE PULLED UP OUT OF THEIR LAND WHICH I HAVE GIVEN THEM, SAITH THE LORD THY GOD.**

**Only Christ could bring about such a revival.**

**HOSEA**

**Hosea was another prophet who began his prophecies in 810 B. C. He, too, addressed the sins of the northern kingdom. Hosea was an educated man, and probably hailed from a town in Ephraim or Manasseh. Hosea was a man of profound spiritual vision. He was gifted with intellectual qualities which enabled him to comprehend the significance of those unhappy events which marked his domestic life and interpret them as a timely reminder of Divine love toward a wayward, sinful Israel. The northern kingdom was geographically removed from the temple worship at Jerusalem. For this reason, the religious life of the Israelites had been dominated by the influence of corrupt Canaanite worship. Cultic rites were celebrated several times each year and were marked by drunkenness, ritual prostitution, acts of violence and indulgence in pagan forms of worship at the shrines.**

Hosea saw this worship was the exact opposite of what God desired of His people. The emphasis of the Sinaitic covenant was upon the exclusive worship of Jehovah by a nation holy unto the Lord. However, the religious life of the covenant had degenerated to the point of becoming identified with the shameless immoral worship of the pagan Canaanite deities. The emphasis upon unbridled sexual activity coupled with excessive indulgence in alcohol was sapping the vitality not only of the Canaanites but also of Israel. All this, carried out against a background of magic and pagan mythology, was vastly removed from the purity of worship contemplated in the Sinai covenant. It was Hosea 's primary duty to recall wayward Israel to its obligations under the agreement made at Sinai. Hosea felt that it was important to emphasize the free cooperative acceptance of that covenant relationship by the Israelites. Hence he stressed that Israel was really God's bride.

**HOSEA 2:7**

**7 AND SHE SHALL FOLLOW AFTER HER LOVERS, BUT SHE SHALL NOT OVERTAKE THEM; AND SHE SHALL SEEK THEM, BUT SHALL NOT FIND THEM: THEN SHALL SHE SAY, I WILL GO AND RETURN TO MY FIRST HUSBAND; FOR THEN WAS IT BETTER WITH ME THAN NOW.**

**HOSEA 2:16**

**16 AND IT SHALL BE AT THAT DAY, SAITH THE LORD, THAT THOU SHALT CALL ME ISHI; AND SHALT CALL ME NO MORE BAALI.**

**HOSEA 2:19**

**19 AND I WILL BETROTH THEE UNTO ME FOR EVER; YEA, I WILL BETROTH THEE UNTO ME IN RIGHTEOUSNESS, AND IN JUDGMENT, AND IN LOVINGKINDNESS, AND IN MERCIES.**

Hosea employed the marriage metaphor to demonstrate the voluntary association of the bride with her Divine Lover. His own martial experience was made a parable for all to see. He was commanded to marry a woman who would subsequently be unfaithful, to have children by her, and to give them symbolic names indicating Divine displeasure with Israel.

After Gomer had the affair, she was to be brought back with patient love re-admitted to his home, there to await in penitence and grief the time of restoration to full favor. Hosea's faithfulness in this marriage was a type of Jesus who is also a faithful bridegroom to His adulterous companions, you and me. This was a clear picture of wayward Israel in its relationship with God, and showed the unending faithfulness of the Almighty. See chapter 3 for more details.

Hosea is best known for the following verses:

**HOSEA 4:6**

**6 MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE: BECAUSE THOU HAST REJECTED KNOWLEDGE, I WILL ALSO REJECT THEE, THAT THOU SHALT BE NO PRIEST TO ME: SEEING THOU HAST FORGOTTEN THE LAW OF THY GOD, I WILL ALSO FORGET THY CHILDREN.**

In this verse, Hosea gives an explanation as to why Israel was in its present condition.

**HOSEA 13:14**

**14 I WILL RANSOM THEM FROM THE POWER OF THE GRAVE; I WILL REDEEM THEM FROM DEATH: O DEATH, I WILL BE THY PLAGUES; O GRAVE, I WILL BE THY DESTRUCTION: REPENTANCE SHALL BE HID FROM MINE EYES.**

This is a prophecy of Jesus having victory over death and the grave. It also shows that God was willing to take back the Children of Israel.

**HOSEA 14:4-5**

**4 I WILL HEAL THEIR BACKSLIDING, I WILL LOVE THEM FREELY: FOR MINE ANGER IS TURNED AWAY FROM HIM.**

**5 I WILL BE AS THE DEW UNTO ISRAEL: HE SHALL GROW AS THE LILY, AND CAST FORTH HIS ROOTS AS LEBANON.**

These verses tell that Jesus will forgive all sins including those committed after having accepted Him as Savior. Hosea adds that Jesus will be as refreshing as the dew.

**JOEL**

Joel was another prophet who began his work in 810 B. C. He, however, was a prophet to Judah. His name means' "Jehovah is God." Joel said that there had never been any people as bad as the Children of Israel. He went on to say that God was willing to forgive if the people would turn from their sins.

The book opens with a description of the locust plague in terms of a human army. The locust are like soldiers. They are also referred to as horses and chariots. The calamity caused by the invasion of the locust is called "the day of the Lord."

**JOEL 1:15**

**15 ALAS FOR THE DAY! FOR THE DAY OF THE LORD IS AT HAND, AND AS A DESTRUCTION FROM THE ALMIGHTY SHALL IT COME.**

**JOEL 2:1**

**1 BLOW YE THE TRUMPET IN ZION, AND SOUND AN ALARM IN MY HOLY MOUNTAIN: LET ALL THE INHABITANTS OF THE LAND TREMBLE: FOR THE DAY OF THE LORD COMETH, FOR IT IS NIGH AT HAND;**

Some commentators regard this term as eschatological - describing the future troubles which are to usher in the Messianic day, or referring to that day itself. If this is the case, then Joel's locust plague is a type of the day of the Lord.

**JOEL 2:7**

**7 THEY SHALL RUN LIKE MIGHTY MEN; THEY SHALL CLIMB THE WALL LIKE MEN OF WAR; AND THEY SHALL MARCH EVERY ONE ON HIS WAYS, AND THEY SHALL NOT BREAK THEIR RANKS:**

**JOEL 2:20**

**20 BUT I WILL REMOVE FAR OFF FROM YOU THE NORTHERN ARMY, AND WILL DRIVE HIM INTO A LAND BARREN AND DESOLATE, WITH HIS FACE TOWARD THE EAST SEA, AND HIS HINDER PART TOWARD THE UTMOST SEA, AND HIS STINK SHALL COME UP, AND HIS ILL SAVOUR SHALL COME UP, BECAUSE HE HATH DONE GREAT THINGS.**

In this second chapter Joel continues to describe the plague and to urge repentance. Evidently the people responded to Joel's message for a section follows full of comfort and promise of the renewal of the land. The second major theme of the Joel's prophecy is introduced in Joel 2.28--after the present trouble will come the future day of the Lord, a time of great trouble for the nations when Israel will be vindicated and the Messianic age of peace brought in. This period is better know as the Millennial Kingdom.

**JOEL 2:27**

**27AND YE SHALL KNOW THAT I AM IN THE MIDST OF ISRAEL, AND THAT I AM THE LORD YOUR GOD, AND NONE ELSE: AND MY PEOPLE SHALL NEVER BE ASHAMED.**

**JOEL 3:1-2**

**1 FOR, BEHOLD, IN THOSE DAYS, AND IN THAT TIME, WHEN I SHALL BRING AGAIN THE CAPTIVITY OF JUDAH AND JERUSALEM,  
2 I WILL ALSO GATHER ALL NATIONS, AND WILL BRING THEM DOWN INTO THE VALLEY OF JEHOSEPHAT, AND WILL PLEAD WITH THEM THERE FOR MY PEOPLE AND FOR MY HERITAGE ISRAEL, WHOM THEY HAVE SCATTERED AMONG THE NATIONS, AND PARTED MY LAND.**

**JOEL 3:9-11**

**9 PROCLAIM YE THIS AMONG THE GENTILES; PREPARE WAR, WAKE UP THE MIGHTY MEN, LET ALL THE MEN OF WAR DRAW NEAR; LET THEM COME UP:  
10 BEAT YOUR PLOWSHARES INTO SWORDS, AND YOUR PRUNINGHOOKS INTO SPEARS: LET THE WEAK SAY, I AM STRONG.  
11 ASSEMBLE YOURSELVES, AND COME, ALL YE HEATHEN, AND GATHER YOURSELVES TOGETHER ROUND ABOUT: THITHER CAUSE THY MIGHTY ONES TO COME DOWN, O LORD.**

**JOEL 3:16**

**16 THE LORD ALSO SHALL ROAR OUT OF ZION, AND UTTER HIS VOICE FROM JERUSALEM; AND THE HEAVENS AND THE EARTH SHALL SHAKE: BUT THE LORD WILL BE THE HOPE OF HIS PEOPLE, AND THE STRENGTH OF THE CHILDREN OF ISRAEL.**



**Joel's greatest contribution to Christian thought is his teaching on the outpouring of the Holy Spirit "on all flesh."**

**JOEL 2:23**

**23 BE GLAD THEN, YE CHILDREN OF ZION, AND REJOICE IN THE LORD YOUR GOD: FOR HE HATH GIVEN YOU THE FORMER RAIN MODERATELY, AND HE WILL CAUSE TO COME DOWN FOR YOU THE RAIN, THE FORMER RAIN, AND THE LATTER RAIN IN THE FIRST MONTH.**

**JOEL 2:28-32**

**28 AND IT SHALL COME TO PASS AFTERWARD, THAT I WILL POUR OUT MY SPIRIT UPON ALL FLESH; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, YOUR OLD MEN SHALL DREAM DREAMS, YOUR YOUNG MEN SHALL SEE VISIONS:**

**29 AND ALSO UPON THE SERVANTS AND UPON THE HANDMAIDS IN THOSE DAYS WILL I POUR OUT MY SPIRIT.**

**30 AND I WILL SHEW WONDERS IN THE HEAVENS AND IN THE EARTH, BLOOD, AND FIRE, AND PILLARS OF SMOKE.**

**31 THE SUN SHALL BE TURNED INTO DARKNESS, AND THE MOON INTO BLOOD, BEFORE THE GREAT AND THE TERRIBLE DAY OF THE LORD COME.**

**32 AND IT SHALL COME TO PASS, THAT WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE DELIVERED: FOR IN MOUNT ZION AND IN JERUSALEM SHALL BE DELIVERANCE, AS THE LORD HATH SAID, AND IN THE REMNANT WHOM THE LORD SHALL CALL.**

**Verse 32 tells us that the Messiah will offer salvation to all mankind. Every person who receives salvation is a candidate to receive the baptism of the Holy Spirit. In fact, the Apostle Paul commands us to be being filled with the Holy Ghost continually.**