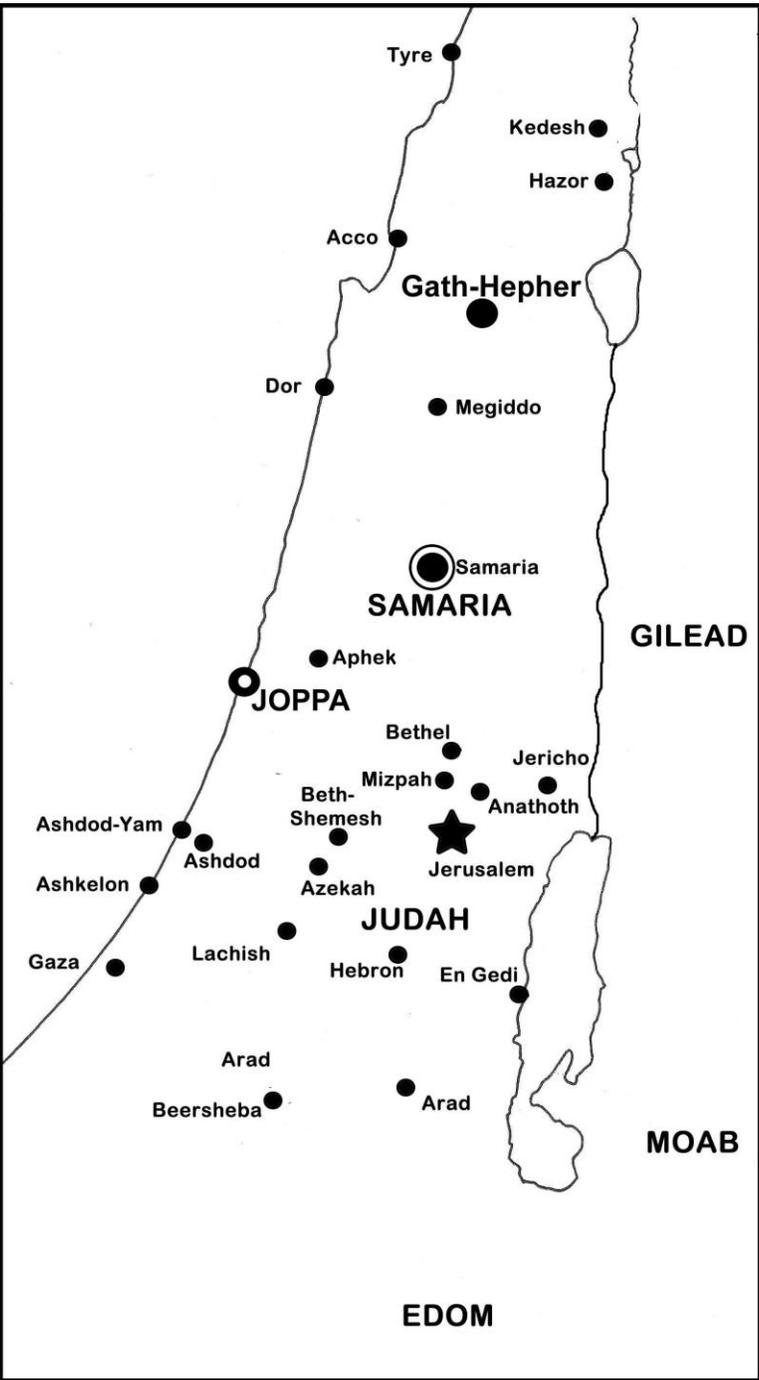
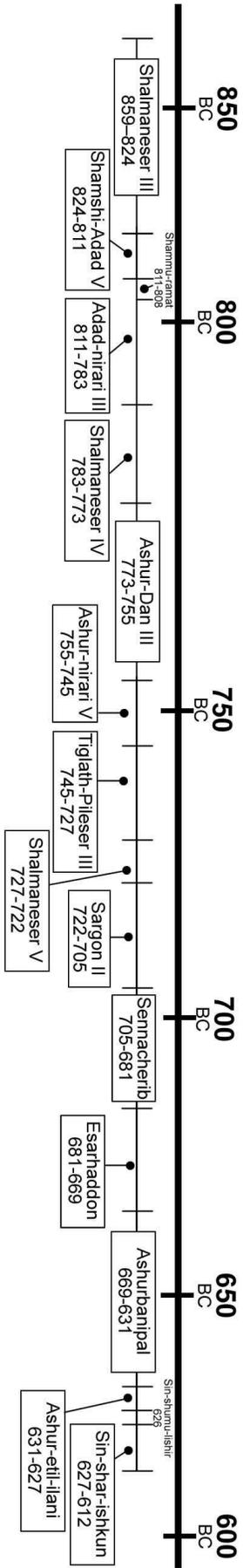
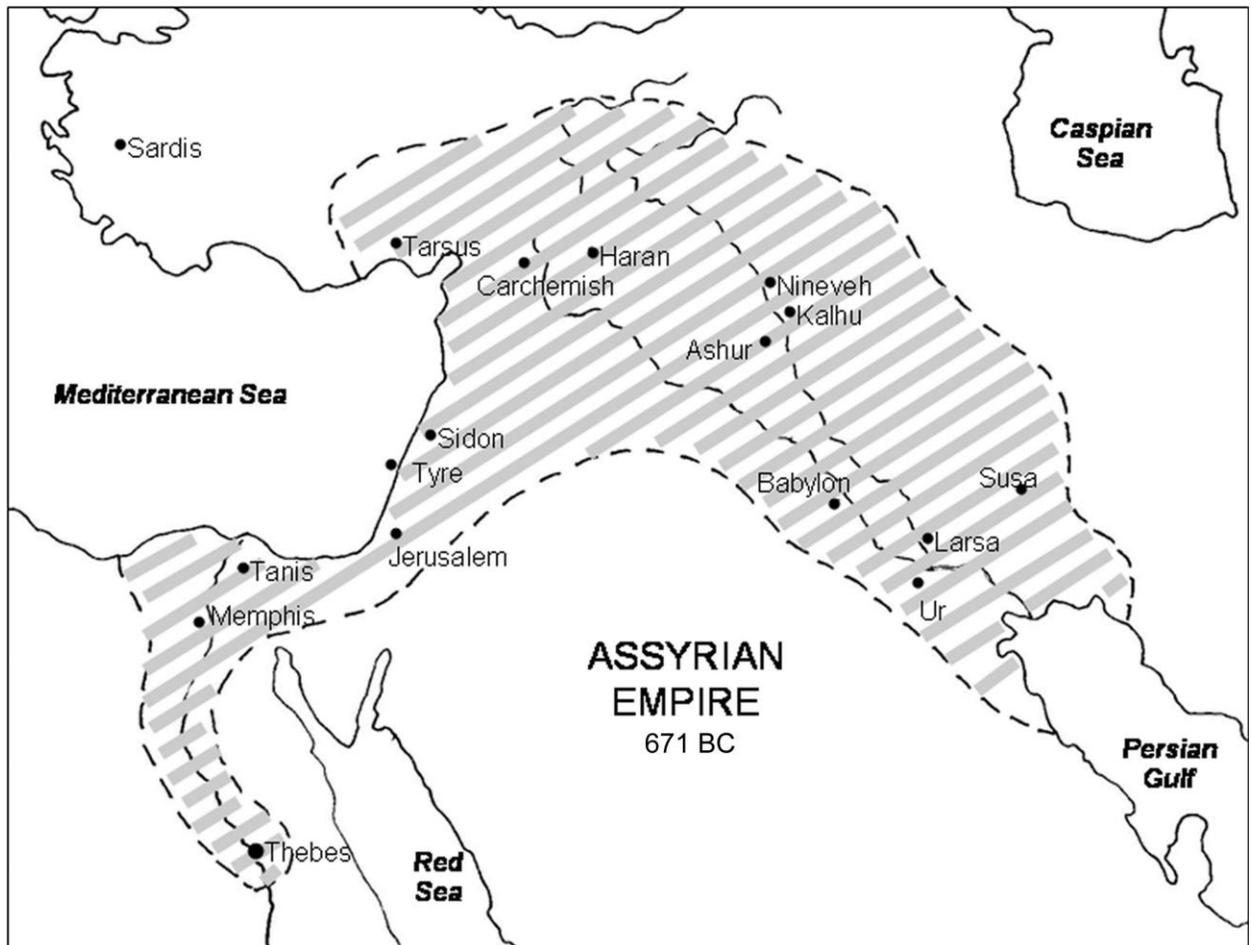
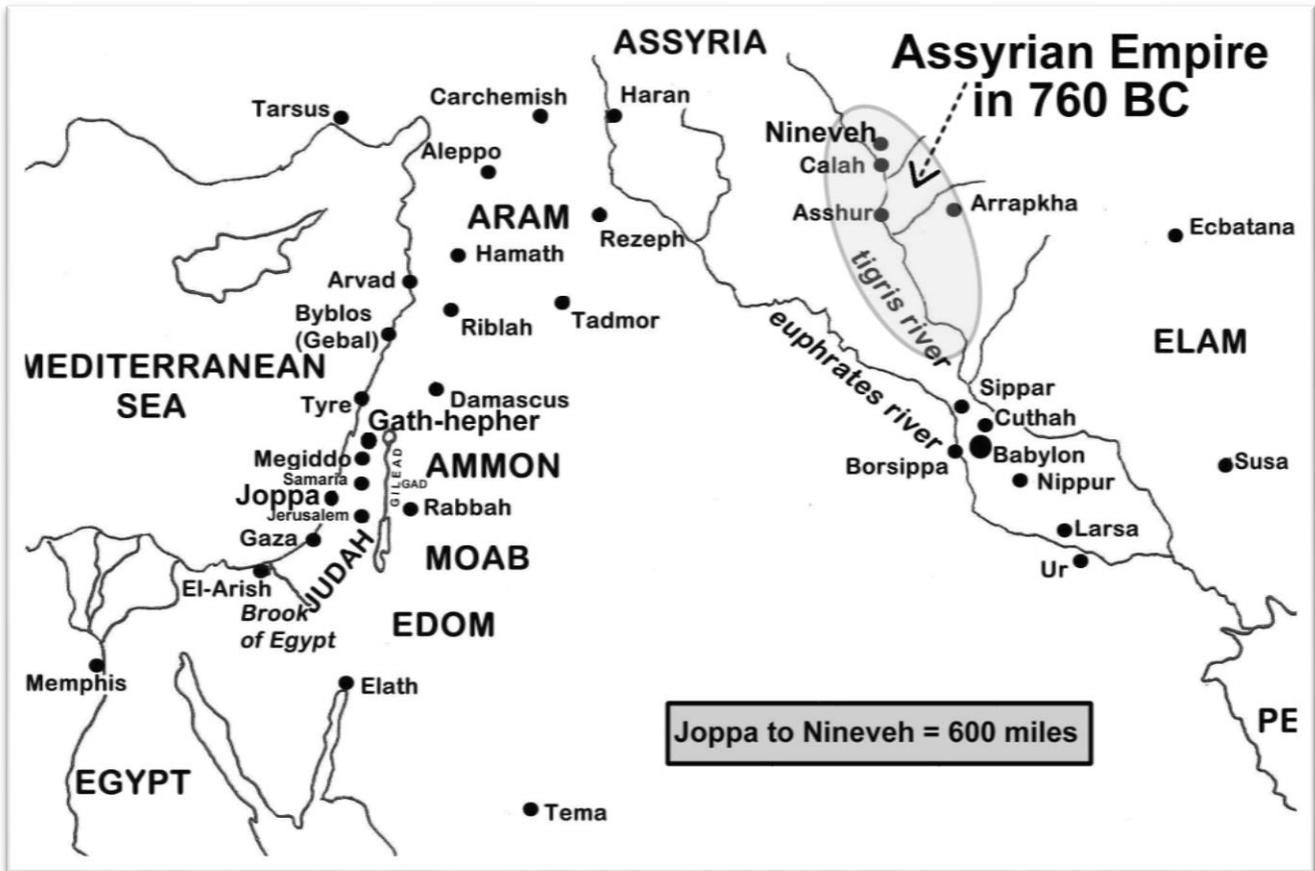
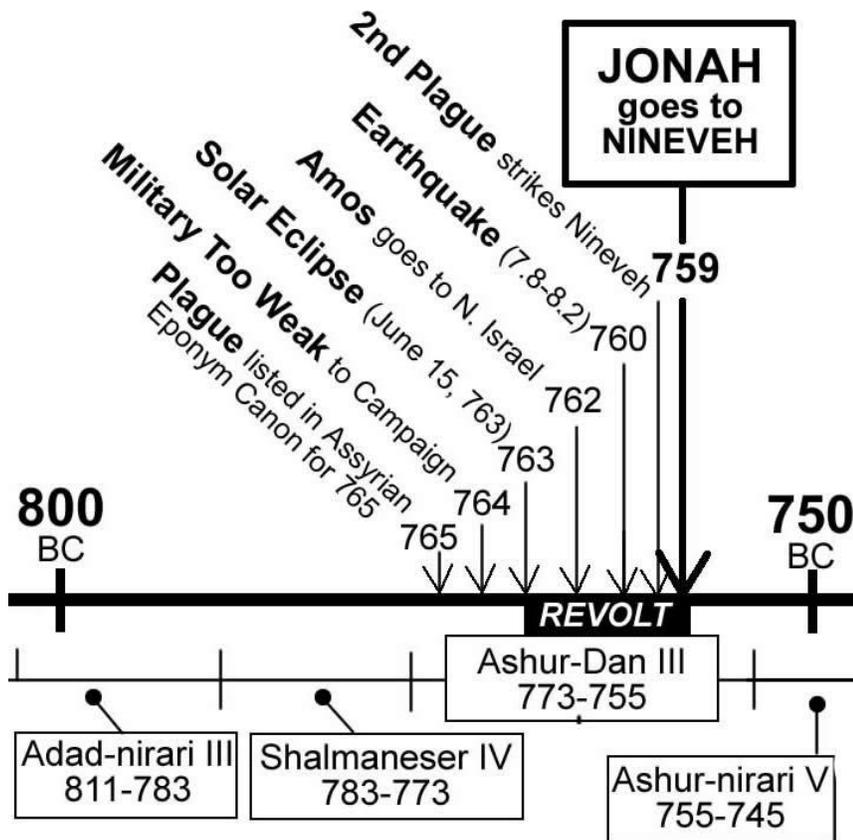


Assyrian Kings (859-612 BC)







Adad-nirari III (811-783) - reigned before Ashur-Dan III who Jonah appeared

765 Plague –

- According to the eponym canon, in 765 BC, Assyria was hit by a plague, and in the following year 764 BC, the king could not campaign (it was customary for the Assyrian king to lead a military expedition every year). In 763 BC, a revolt broke out, which lasted until 759 BC, when another plague struck the land (in 759 BC). (Source: Wikipedia, Ashur-danIII at https://en.wikipedia.org/wiki/Ashur-dan_III, and Budge, Annals Of The Kings of Assyria, Routledge, 2013, p.154, and E. A. Wallis Budge, Annals Of The Kings Of Assyria: The Cuneiform Texts With Translations, Transliterations From The Original Documents, Routledge, 30 Apr. 2007, p94)

764 Military Too Weak –

- see note above at 765 BC “in the following year 764 BC, the king could not campaign (it was customary for the Assyrian king to lead a military expedition every year).

763 Solar Eclipse –

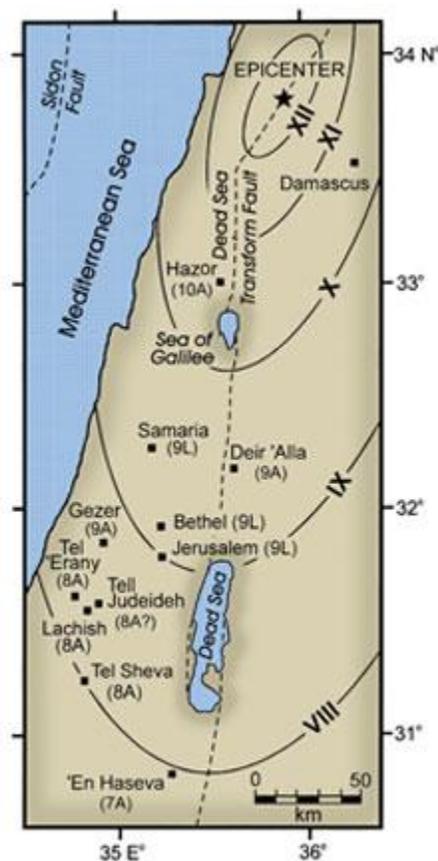
- Assyrian Eclipse of 763 –**
- (from Wikipedia) – “The Assyrian eclipse, also known as the Bur-Sagale eclipse, is a solar eclipse recorded in Assyrian eponym lists, most likely dating the ninth year of the reign of king Ashur-dan III. The eclipse is identified with the one that occurred on 15 June 763 BC (proleptic Julian calendar). The entry is short and reads: “[year of] *Bur-Sagale of Guzana*. Revolt in the city of Assur. In the month *Simanu* an eclipse of the sun took place.” The phrase used — *shamash* (“the sun”) *akallu* (“bent”, “twisted”, “crooked”, “distorted”, “obscured”) — has been interpreted as a reference to a solar eclipse since the first decipherment of cuneiform in the mid 19th century.”

- From <https://www.patheos.com/blogs/tomhobson/2017/08/jonah-eclipse-ancient-nineveh/> - “A total solar eclipse over Nineveh in northern Iraq on June 15, 763 BCE fits this time frame for the life and career of Jonah. Assyriologist Donald Wiseman, a former curator at the British Museum, and editor of *Chronicles of Chaldean Kings* and *The Alalakh Tablets*, published a lecture in the *Tyndale Bulletin* in 1979 where he argued persuasively that this eclipse would help explain the dramatic reaction to Jonah’s preaching.
- From (http://www.tyndalehouse.com/TynBul/Library/TynBull_1979_30_02_Wiseman_JonahsNineveh.pdf) - According to the Assyrian writings cited by Wiseman, here’s what a solar eclipse would have meant to them: “the king will be deposed and killed, and a worthless fellow will seize the throne...rain from heaven will flood the land...the city walls will be destroyed.” The Assyrians tell us that at such a time, there would be solemn fasting, and the king would hand over his throne to a substitute until the danger passed. **At least once when there was a total solar eclipse, the Assyrians cry, “Nineveh shall be overthrown!”** (in Assyrian, *adi arbat ūmē ālninua^{ki} innabak*, which can also mean, “Nineveh shall be made to repent!”).

762 BC Amos goes to Israel –

760 BC Earthquake –

- A major earthquake had occurred in Israel c. 760 BC, which may have been during the time of Jeroboam II, towards the end of his rule. This earthquake is mentioned in the Book of Amos as having occurred during the rule of “Jeroboam son of Jehoash” (Amos 1:1). Geologists believe they have found evidence of this big earthquake in sites throughout Israel and Jordan. Archeologists Yigael Yadin and Israel Finkelstein¹ date the earthquake level at Tel Hazor to 760 BC based on stratigraphic analysis of the destruction debris. Similarly, David Ussishkin arrives at the same date based on the “sudden destruction” level at Lachish. According to Steven A. Austin, the magnitude of this earthquake may have been at least 7.8, but more likely as high as 8.2. “This magnitude 8 event of 750 B.C. appears to be the largest yet documented on the Dead Sea transform fault zone during the last four millennia.” The epicenter of this earthquake may have been 200–300 km north of present-day Israel. Multiple biblical references exist to this earthquake in the Book of Amos (3:14, 6:11, 8:8, 9:1), and also in Zechariah 14:5. Indirect references may be found in Isaiah 2:19, Joel 3:16, and Hebrews 12:28. (Source: Y. Yadin, *Hazor, THE REDISCOVERY OF A GREAT CITADEL OF THE BIBLE* (New York: Random House, 1975). I. Finkelstein, “Hazor and the North in the Iron Age: A Low Chronology Perspective,” *BULLETIN OF THE AMERICAN SCHOOLS OF ORIENTAL RESEARCH* 314 (1999) 55–70. Both are cited in Austin et al., “Amos’s Earthquake,” p. 658.)
- Earthquake debris at six sites (Hazor, Deir 'Alla, Gezer, Lachish, Tell Judeideh, and 'En Haseva) is tightly confined stratigraphically to the middle of the eighth century B.C., with dating errors of ~30 years.⁴ So, the evidence points to a single large regional earthquake that occurred about 750 B.C. The accompanying map displays the site intensity (Modified Mercalli Intensity from archaeology or literature) and lines of equal intensity of shaking (isoseismals). The epicenter was clearly north of present-day Israel, as



Map showing the locations of damaged cities and the earthquake's probable epicenter.

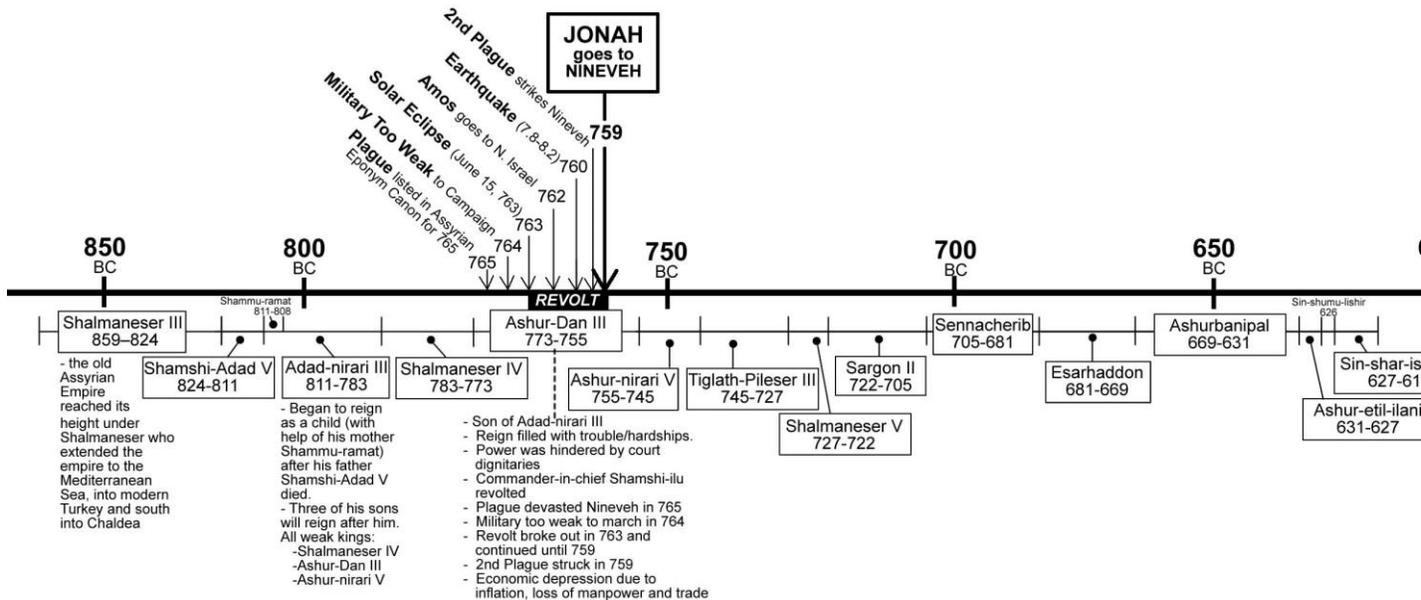
indicated by the southward decrease in degree of damage at archaeological sites in Israel and Jordan. The epicenter was likely in Lebanon on the plate boundary called the Dead Sea transform fault. A large area of the ancient kingdoms of Israel and Judah was shaken to inflict "general damage" to well-built structures (what is called Modified Mercalli Intensity 9 or higher). The distance from the epicenter (north of Israel) to the region of "significant damage" to well-built structures (what is called Modified Mercalli Intensity 8 that is south of Israel) was at least 175 kilometers, but could have been as much as 300 kilometers. Using the pattern and the intensity of damage through the region of the earthquake, the earthquake's magnitude can be estimated. Through a process known as scaling, the damage areas of smaller historic earthquakes of known magnitude are used to scale upward to estimate the area of damage and magnitude of the regional earthquake. Based on this method, the earthquake in question was at least magnitude 7.8, but more likely was 8.2.5 This magnitude 8 event of 750 B.C. appears to be the largest yet documented on the Dead Sea transform fault zone during the last four millennia. The Dead Sea transform fault likely ruptured along more than 400 kilometers as the ground shook violently for over 90 seconds! The urban panic created by this earthquake would have been legendary. (Institute for Creation Research - <https://www.icr.org/article/scientific-scriptural-impact-amos-earthquake>)

759 Second Plague –

- See note above at 765 BC, “when another plague struck the land (in 759 BC).”

763-759 Revolt –

- See note above at 765 BC “In 763 BC, a revolt broke out, which lasted until 759 BC”



858-834 BC **Amor** / **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 853-824 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 841-814 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 811-808 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 800 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 793-753 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 753 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 750 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 740-732 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 731-721 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 727-722 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 722 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 720 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 710 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 681-669 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 654 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 650 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 631-627 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC
 612 BC **Assyria** / **Israel** / **Shu** / **Jeroboam II** - 793-753 BC

JONAH
"borders will expand"
(2Kg. 14:25)

AMOS
"borders will be lost"
(Am 6:1-3, 14)
JONAH goes to NINEVEH

HOSEA
740

MICAH
750-686

759
2nd Plague
Earthquake
Solar Eclipse
Military Weak
Plague
759-753 BC

750 BC
REVOLT
755-752, four years
Military too weak to
campaign
-751-750, campaigned
to Namri
-746, faced revolt
-745, Tiglath-Pileser III
takes throne

ISRAEL falls
722

700 BC
- Son of Sargon
- Invaded Judah,
-701, destroyed strongholds
and Hezekiah
-701, threatens Jerusalem
- Defeated by the Lord, Is. 36
- Assassinated by a son. But,
another son, Esarhaddon, came
to Nineveh from the West to
defeat brothers, secure throne,
Isaiah 37:37-38
-2Kg. 19:37. Is. 37:38; Ezra 4:2
- Youngest son of Sennacherib
-680, campaign N to S
-679, campaign N to Cimmerians
-677, defeated Sidon
- In old age gave throne
to son Ashurbanipal

NAHUM
663-654 BC

650 BC
- Son of Ashurbanipal
- Assyrian Empire unravelling
- Threats came from
Cimmerians, Scythians,
Persians, Medes,
Babylonians, Chaldeans
- Babylon is rising
-623, Nabopolassar takes
Babylon from Assyria
-619, Nabopolassar takes
Nippur
-616, Scythians take Assyria
-612, Nineveh falls

Nineveh falls
612

850 BC
Shalmaneser III
859-824

Shamshi-Adad V
824-811

Adad-nirari III
811-783

Shalmaneser IV
783-773

Ashur-Dan II
773-755

Ashur-nirari V
755-745

Tiglath-Pileser III
745-727

Sargon II
722-705

Sennacherib
705-681

Esarhaddon
681-669

Ashurbanipal
669-631

Sin-shar-iskun
627-612

Ashur-etil-ilani
631-627

- the old Assyrian Empire reached its height under Shalmaneser who extended the empire to the Mediterranean Sea, into modern Turkey and south into Chaldea

- Began to reign as a child (with help of his mother Shamnu-ramat) after his father Shamshi-Adad V died. - Three of his sons will reign after him. All weak kings.
- Shalmaneser IV
- Ashur-Dan II
- Ashur-nirari V
- "Deliverer" for Israel of 2 Kings 13:5. Defeated Aram; Ruled Damascus

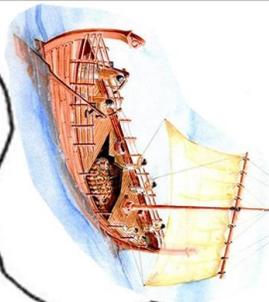
- Son of Adad-nirari III
- Reign filled with trouble/hardships.
- Power was hindered by court dignitaries
- Commander-in-chief Shamshi-ilu revolted
- Plague devastated Nineveh in 765
- Military too weak to march in 764
- Revolt broke out in 763 and continued until 759
- 2nd Plague struck in 759
- Economic depression due to inflation, loss of manpower and trade

- 745, seized throne, civil war
- Introduced advances in social, military, political
- Conquered to N, S, W, E, SW and NW
- Used deportation to prevent revolts, including Israel in 732
- 2Kg. 15, 19, tribute from Israel King **Menahem**
- 2 Kg. 15:29, defeated **Pekah**

- Also, son of Tiglath
- Put down rebellions
- Finished conquering and deportation of Israel
-720, Marduk-apla-iddina of Babylon in battle
-711, Isaiah 20:1, the "Tartan came into Ashdod, when Sargon the king of Assyria sent him."
-710, conquered kingdom of Babylon

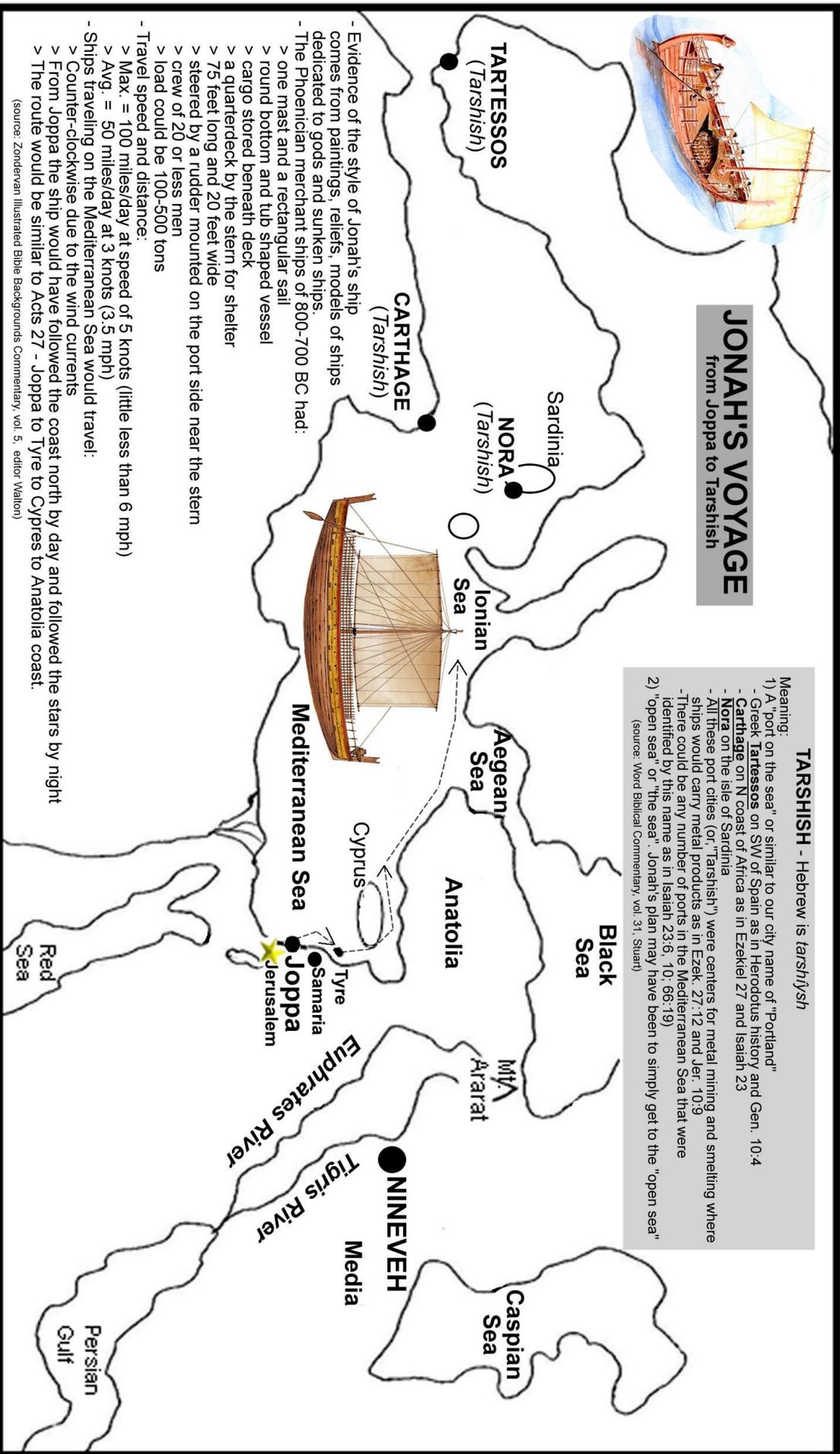
- Cruel and brutal in his Assyrian images
-667, defeated Egypt
- Ezra 4:10, "The rest of the nations whom the great and noble Osnappar (or, Ashurbanipal) deported and settled in the cities of Samaria and in the rest of the province Beyond the River."
- His library in Nineveh has been recovered

- Son of Ashurbanipal
- Missing records for much of reign
- Overthrown by one of his Generals Sin-shumu-lishir



JONAH'S VOYAGE

from Joppa to Tarshish



TARSHISH - Hebrew is *tarshiysh*

Meaning:

- 1) A "port on the sea" or similar to our city name of "Portland"
 - Greek **Taressos** on SW of Spain as in Herodotus history and Gen. 10:4
 - **Carthage** on N coast of Africa as in Ezekiel 27 and Isaiah 23
 - **Nora** on the Isle of Sardinia
 - All these port cities (or "Tarshish") were centers for metal mining and smelting where ships would carry metal products as in Ezek. 27:12 and Jer. 10:9
 - There could be any number of ports in the Mediterranean Sea that were identified by this name as in Isaiah 23:6, 10: 66:19)
- 2) "open sea" or "the sea", Jonah's plan may have been to simply get to the "open sea" (source: Word Biblical Commentary, vol. 31, Stuart)

- Evidence of the style of Jonah's ship comes from paintings, reliefs, models of ships dedicated to gods and sunken ships.
- The Phoenician merchant ships of 800-700 BC had:
 - > one mast and a rectangular sail
 - > round bottom and tub shaped vessel
 - > cargo stored beneath deck
 - > a quarterdeck by the stern for shelter
 - > 75 feet long and 20 feet wide
 - > steered by a rudder mounted on the port side near the stern
 - > crew of 20 or less men
 - > load could be 100-500 tons
- Travel speed and distance:
 - > Max: = 100 miles/day at speed of 5 knots (little less than 6 mph)
 - > Avg. = 50 miles/day at 3 knots (3.5 mph)
- Ships traveling on the Mediterranean Sea would travel:
 - > Counter-clockwise due to the wind currents
 - > From Joppa the ship would have followed the coast north by day and followed the stars by night
 - > The route would be similar to Acts 27 - Joppa to Tyre to Cyprus to Anatolia coast.

(source: Zondervan Illustrated Bible Backgrounds Commentary, vol. 5, editor: Walton)

Jonah 1:1-3

Jonah 1:1 – **“Now the word of the Lord came to Jonah the son of Amittai, saying,”**

1. “the word of the Lord came”
 - a. indicates this is a prophetic book since similar openings are in the titles of Hosea, Joel, Micah and Zephaniah also.
 - b. The wording or variations of it are used 112 times in the OT to refer to a prophet receiving a divine oracle
2. “Jonah the son of Amittai”
 - a. Mentioned in 2 Kings 14:25 where it says that Jeroboam “restored the border of Israel from Lebo-hamath as far as the Sea of the Arabah, according to the word of the Lord, the God of Israel, which he spoke by his servant Jonah the son of Amittai, the prophet, who was from Gath-hepher.”
 - b. Jonah was likely honored by Jeroboam II and was at some level a nationalistic prophet who was loyal to Israel and enjoyed the years of prosperity that Amos denounced

Jonah 1:2 – **“Arise, go to Nineveh, that great city, and call out against it, for their evil has come up before me.”**

1. Jonah is given two imperatives “Go to Nineveh” and “Call out against Nineveh”. Along with that comes two pieces of information identifying the Lord’s motive – Nineveh is “that great city” and “their evil has come up before me”
 - a. “Go to Nineveh” – this is literally in the Hebrew “Get up and go to Nineveh”
 - i. “Get up and go to Zarahaphath” is an imperative to Elijah (1 Kings 17:9)
 - ii. “Get up and go to the Euphrates” is an imperative to Jeremiah (Jer. 13:6)
 - iii. Jonah will receive the same directions in 3:2
 - iv. Jonah will have to travel 600 miles to Nineveh
 - v. Yahweh’s sovereignty is again demonstrated to be worldwide
 - b. “Call out against it”
 - i. Basically, this is a warning, a heads up, an explanation of what God is doing
 - ii. This definitely has within it an offer to repent.
 - iii. Sodom did not get a prophet to call out against it in the Biblical account. They got massive meteor explosion about 3-6 miles above the earth’s surface
 - c. “Nineveh, that great city”
 - i. Nineveh is said to be a great city or “the important city” 3x (3:2 and 4:11)
 - ii. The focus is on the significance of Nineveh to the Lord rather than on the size of Nineveh in Jonah’s day. In the past the focus has been on the size of the city which will become Sennacherib’s capital during his first year in 705 BC when it will be built to a great size
 - iii. The Hebrew word translated “great” can also mean “important, chief, leading”. Since there are Assyrian words used in places like Hosea 5:13 and 10:6 it is possible that Nineveh is being identified with an Assyrian term or a Hebrew calque (pronounced “kalk”) which means this was an “important city” or “capital” in Assyria. This is seen in referring to the “great” king of Assyria:
 1. 2 Kings 18:19 – “And the Rabshakeh said to them, “Say to Hezekiah, ‘Thus says the **great** king, the king of Assyria: On what do you rest this trust of yours?’”

2. 2 Kings 18: 28
3. Isaiah 36: 4 and 13
- iv. Best translation may be “important city”
- v. And, this is an important city to God
- d. “their evil has come up before me”
 - i. “evil” has a two sided meaning:
 1. “evil” or “wickedness” in a moral sense. This means the people are morally corrupt
 2. “trouble”, “calamity” or “difficulty”. This is likely what Jonah understands this word to be referring to. Nineveh was in the midst of a serious “trouble” and Jonah had the answer for their deliverance.
 - ii. Jonah may not have known if the Lord meant “morally evil” people or a people who were in the midst of “calamity”. It is possible that both meanings are included. The “evil” people of Nineveh were facing the judgment of God, but the Lord saw their “calamity” and was willing to show them mercy if they turned back. So, the society of Nineveh could have been both morally “evil” and in an “evil” situation because of their “evil” behavior.
 - iii. Nineveh was an evil city that was suffering calamity.
 - iv. “has come up before me” is literally the Hebrew which is often translated “is of concern to me. In the OT this refers to the fact that the situation is extreme enough that God is going to pay special attention to it. A few similar examples:
 1. Genesis 4:10 – Abel’s blood
 2. Genesis 11:5 and 7 – “And the LORD came down to see the city and the tower, which the children of man had built... Come, let us go down and there confuse their language, so that they may not understand one another’s speech.”
 3. Genesis 18:21 – “I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know.”
 4. Lamentation 1:22 – “Let all their evildoing come before you, and deal with them...”
2. Nineveh is now the city of Mosul.
 - a. Nineveh is part of the greater city of Mosul, in Iraq.
 - b. Jonah’s Tomb in Mosul was destroyed on July 24, 2014 by ISIS

Jonah 1:3 – “But Jonah rose to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish. So he paid the fare and went down into it, to go with them to Tarshish, away from the presence of the Lord.”

1. Why does Jonah run in chapter one? We are given the answer finally in chapter four.
2. Jonah admits the Lord is the God who created the land and the sea, so Jonah knows he is not going to get away from God. Jonah does not tell the sailors to throw him into the sea because Jonah wants to help save his new pagan friends, but because Jonah thinks he has forced the Lord’s hand in two ways:
 - a. One, the sailors commit a sin by killing Jonah and killing the Lord’s prophet. This should secure judgment on the sailors.
 - b. Two, now Jonah will die without completing his ministry. (Similar to Elijah.)

3. The only ports along the Mediterranean coast of Israel were Joppa, Dor and Acco.
 - a. Acco was on Israel's extreme northern border and was often under Phoenician control.
 - b. Joppa (modern Tel Aviv) is referred to in many sources besides the Bible as a seaport
 - i. Thutmose III even used it as a stronghold around 1450 BC in the Amarna letters.
 - ii. According to Assyrian texts at the time of Jonah Joppa was under the control of the Philistine city of Ashkelon.
 - iii. Assyrian King Sennacherib would conquer Joppa in 701 BC.
 - c. "paid a fare" refers to Jonah hiring out the ship which would have been a more expensive option than finding a passenger ship transporting people. We do not know what the cost would have been, but it was likely paid in silver.
4. "presence of the Lord" would seem to link Yahweh to the land of Israel. Clearly, Jonah knows the Lord is the God of the land and the sea, but his presence is in the land of Israel. Jonah then is fleeing the land of Israel and all its prosperity of his day.