

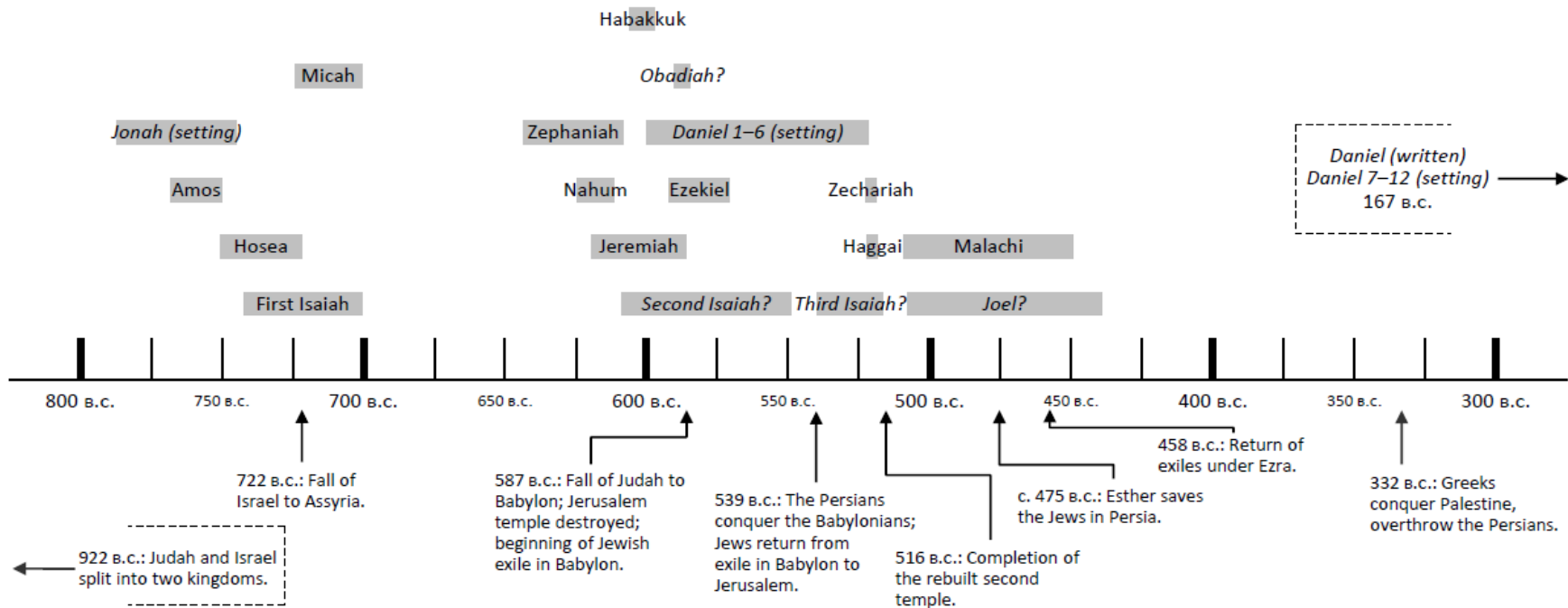
A vibrant underwater scene. In the foreground, a large, dark whale swims towards the left. In the background, a diver in a dark suit is seen swimming away from the viewer. The water is filled with various colorful fish and a diverse coral reef structure. Sunlight rays filter down from the surface, creating a bright and lively atmosphere.

Jonah - Micah

Come Follow Me

Timeline of the Old Testament Prophets

The books of prophecy at the end of the Old Testament are not arranged in chronological order. This chart places the prophets in order by the dates of their prophecies. In many cases, the books attributed to them may have been written, edited, or compiled long after they lived. Some prophets can be dated based on references in their books to external events; those with question marks are not known with certainty.



Isaiah: Most scholars believe the book of Isaiah was written by more than one person. The prevailing view is that chapters 1–39 were written by Isaiah, son of Amoz, who prophesied from about 740 to 700 B.C. Chapters 40–55 (“Second Isaiah”) are believed to have been written sometime between 559 and 530 B.C., but quotations from these chapters in the Book of Mormon indicate it was at least partially written before 600 B.C. Chapters 56–66 (“Third Isaiah”) are thought to have been written between 538 and 515 B.C., after the return of the Jews from captivity in Babylon; since the Book of Mormon has no quotations from this section, there is no concern with accepting this part of the theory.

Jeremiah prophesied from 621 B.C. until he escaped to Egypt in 587 B.C.

Ezekiel prophesied from 593 B.C. to at least 571 B.C.

Daniel: The dating problems of this book are numerous. Daniel was taken as a young man from Jerusalem to Babylon in 605 B.C., but the message and language of the prophetic parts of the book have led many to conclude that it was written in the 2nd century B.C.; the stories in the first half of the book probably date to the Babylonian exile.

Hosea: This prophet of the northern kingdom of Israel was active between 750 and 722 B.C.

Joel has traditionally been considered one of the earliest prophets (late 9th or early 8th century), but current scholarship places him at the end of the line of Old Testament prophets, possibly somewhere between 515 and 440 B.C.

Amos prophesied from about 760 B.C. to about 750 B.C.

Obadiah: The shortest book in the Old Testament concerns itself with events of the Babylonian conquest of Jerusalem, so it’s dated sometime around 587 B.C.

Jonah is mentioned in 2 Kings 14:25, which dates him between 788 and 747 B.C.

Micah’s prophetic writings probably date from 722 to 701 B.C.

Nahum: Probably between 625 and 612 B.C.

Habakkuk: A contemporary of Lehi; 609 to 597 B.C.

Zephaniah: A little earlier than Habakkuk; 640 to 609 B.C.

Haggai: Definitely a post-exile prophet, his ministry can be dated to a three-month period in 520 B.C.

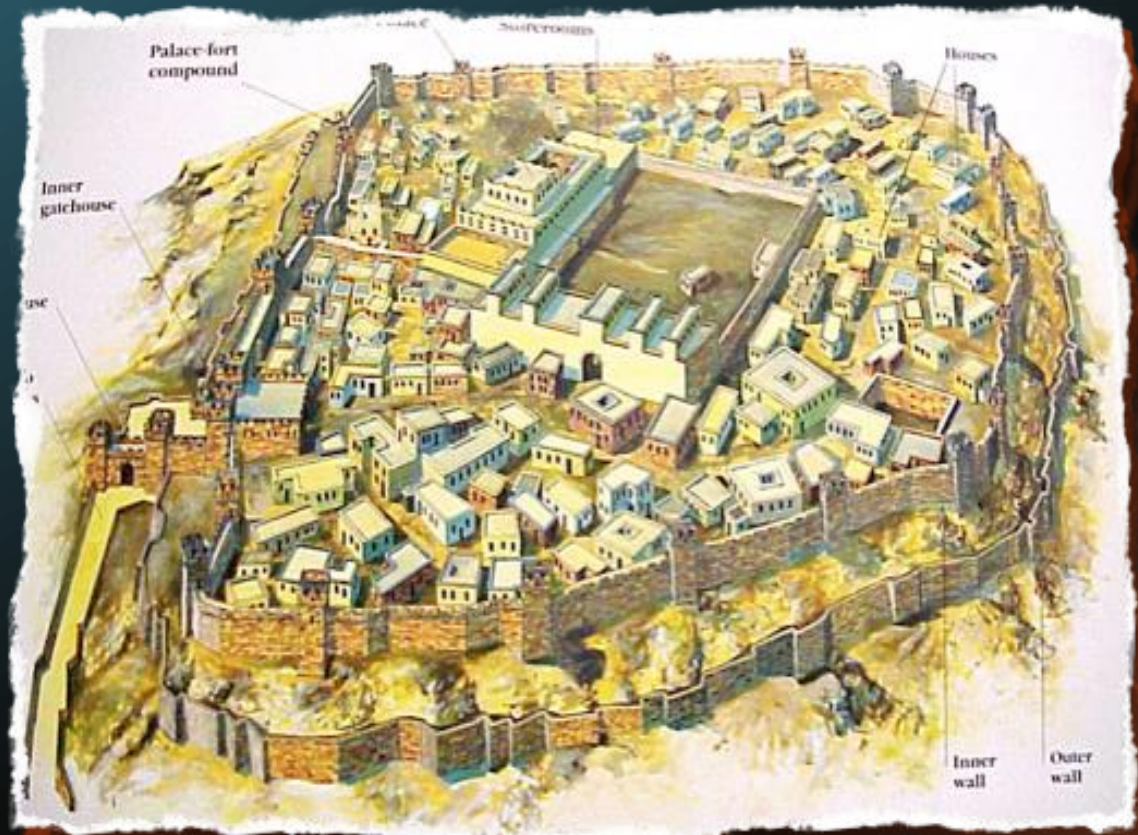
Zechariah: A contemporary of Haggai; 520 to 518 B.C.

Malachi: The date of his prophecies is not known exactly, but likely come from the first half of the 5th century B.C. This chart suggest somewhere between 510 and 450 B.C.

The storyline יוֹנָה – Yo-na' = “dove”



Lachish



Lachish - The Assyrians were
brutal!



Siege Engines

Assyrian Reliefs From Lachish

Placed on Poles "Skewered"



Skinned alive with Hooks

Jonah as a type - Matt 12:38-41

The book of Jonah serves as a **type** for several ideas taught in scripture. *A type is a symbol that looks forward towards a future fulfillment.* It can be defined as a “preordained representative relationship with certain persons, events, and institutions bear to corresponding persons, events, and institutions occurring at a later time in history”

(Virkler, Henry A. *Hermeneutics: Principles and Processes of Biblical Interpretation*. Grand Rapids, Mich.: Baker Book House, 1981, p. 184).



“From the presence of the Lord” מִלְּפָנַי יְהוָה



Jonah is a righteous prophet of the Lord – we see this in the very beginning of the text. In Jonah 1:3 we read, “Jonah rose up to flee unto Tarshish from the presence of the Lord...” Jonah is “in the presence of the Lord” [מִלְּפָנַי יְהוָה](literally "from to the face of the Lord") – which comes from *panim* (פנים), a word which suggests that Jonah was **before the face of the Lord**. This phrase suggests to us that he has been in the divine council, or before the face of the Lord.

Catabasis in the text (Going down the staircase)

Jonah 1:3 is an example of **catabasis** (Greek: “going down”), which is characterized by a lowering of the sense, from one level to another, with each succeeding idea. In the following example, it is as if Jonah is leaving the presence of God, going down, down, into the abyss represented by the fish that swallows him in the depths of the sea – to where Jonah states that he was in “the belly of hell” (Jonah 2:2). This is reminiscent of Adam leaving the presence of the Lord going into a fallen world, or like Jesus going into the world of spirits during the three days that his body was in the tomb. We see this as Jonah leaves the presence of God:

- Jonah rose up to flee unto Tarshish *from the presence of the Lord*
- and *went down* to Joppa
- and he found a ship going to Tarshish... and *went down into it...*
- But Jonah was *gone down into* the sides of the ship;
- and he lay and was fast asleep... (Jonah 1:3-5)
- As the story unfolds, Jonah is found by the men on the ship heading to Tarshish and questioned. After he tells them to cast him into the sea (Jonah 1:12), they attempt to row to land, but are unable to do so. They then cast him into the sea: and the sea ceased from her raging...
- And Jonah was in the belly of the fish three days and three nights (Jonah 1:15-17).

Catabasis in the New Testament writings of Paul

A great example of **catabasis** in the New Testament comes to us from the writings of Paul. Paul used this form to illustrate the redemptive power of Jesus Christ as Savior and Redeemer. Paul first shows us that Jesus is equal with God the Father, and then step by step downward shows us that Jesus became human, going down in the depths of humility so far as to suffer a humiliating death “as a man” on the cruel cross of Calvary:

Who, being in the form of God,
thought it not robbery to be equal with God;
But made himself of no reputation,
and took upon him the form of a servant,
and was made in the likeness of men:
And being found in fashion as a man,
he humbled himself,
and became obedient unto death,
even the death of the cross (Phillipians 2.6-8).



Jonah as a type - The Pharisees

The message of Jonah 4 is the foundation for much of the message of the New Testament. In most prophetic literature the judgments of God upon Israel appear to be related to their faithfulness to their covenants. After the Babylonian captivity the Jews sought to reform their behavior under the leadership of people such as Ezra and Nehemiah. When the Savior comes along, the Jews of his day are so zealous in their living of the law that they “look beyond the mark” (Jacob 4:14) and do not see the giver of the law when he presents himself to them.

Jonah as a type - The Pharisees

Jonah 4 shows that the problem that Jesus sought to address was already apparent even before the return from exile. Jonah is an excellent type for the Jewish community in Jesus' day. He boasts in his relationship with Jehovah. He sees himself as loyal to the God of the temple. He even sings Psalms (see Jonah 2) regarding the Lord's wonderful deliverance and mercy. Yet he *refuses* to announce to a brutal and ungodly world that the Lord is a loving God of mercy and grace for *all people*.

Jonah as a type - Application

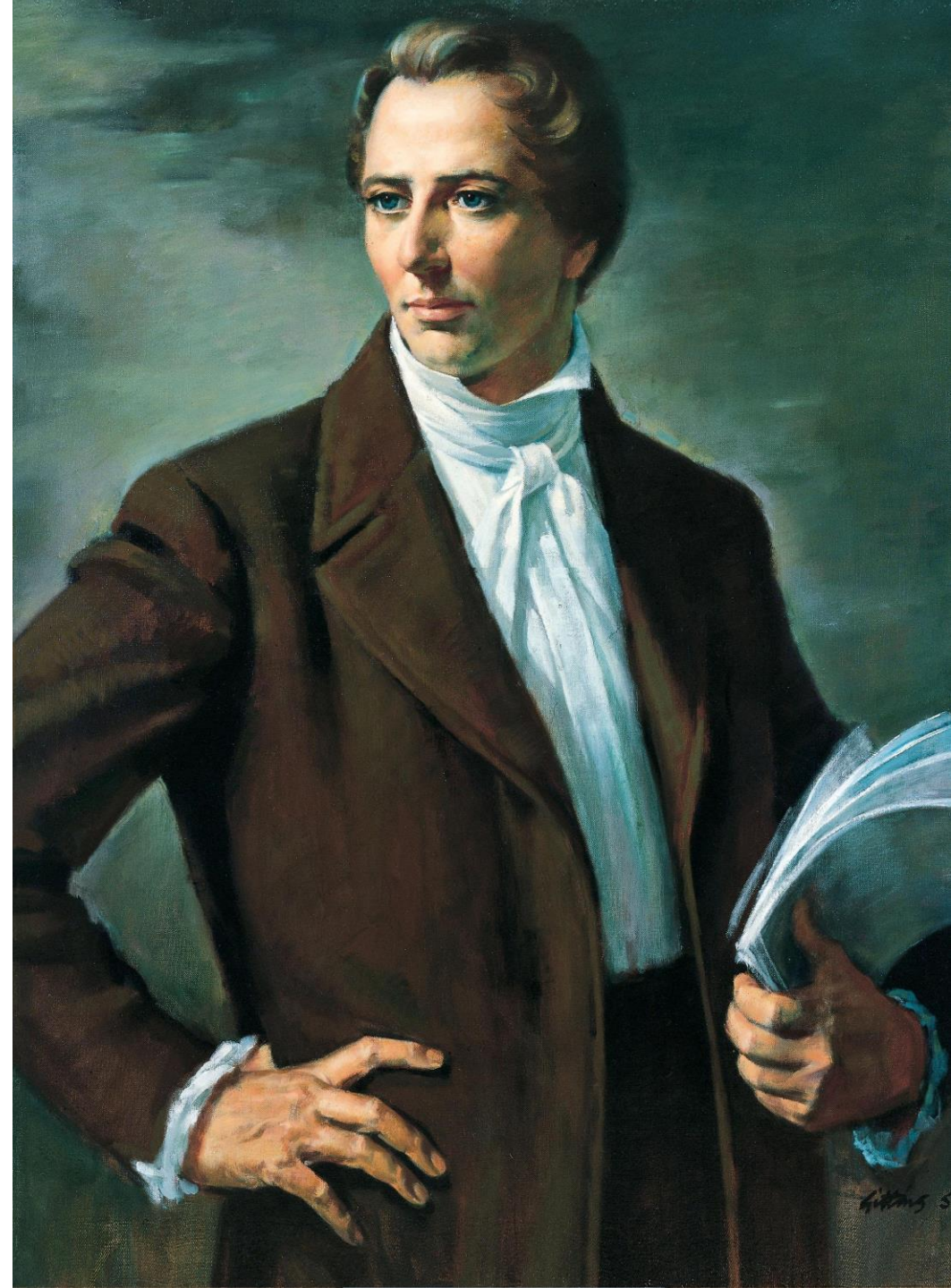
Latter-day Saints can fall into this trap of Jonah. We too sing hymns praising the Lord. We attend the temple. We consider ourselves loyal to God. Yet there are times when the Assyrians of our lives get the better of us and we feel justified in withholding forgiveness because “reason” tells us that we are right, or because we feel “justified” in our judgment of another person. Just because someone is different than us, we should be wary of placing a final judgement on that individual.

Some themes in the text

1. This is the only prophet of the 12 to rebel against God, yet he is the most successful!
2. This is a meta-prophetic book, that is, a book that probes the role of a prophet.
3. This contrasts God's justice with his mercy.
4. This contrasts God's universalistic message with Jonah's nationalistic tendencies.
5. It tries to understand God's character. Rules? Are all God's words contingent?
6. This text unpacks the role of prophets and their frailties.

God's love for humanity

While one portion of the human race is judging and condemning the other without mercy, **the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard.** . . . He holds the reins of judgment in His hands; He is a wise Lawgiver, and will judge all men, not according to the narrow, contracted notions of men . . . , “not according to what they have not, but according to what they have,” those who have lived without law, will be judged without law, and those who have a law, will be judged by that law. [*Teachings of the Prophet Joseph Smith*, p. 218]



Not making final judgments

Since mortals cannot suppose that they will be acting as final judges at that future, sacred time, why did the Savior command that we not judge final judgments? I believe this commandment was given because we presume to make final judgments whenever we proclaim that any particular person is going to hell (or to heaven) for a particular act or as of a particular time. When we do this—and there is great temptation to do so—we hurt ourselves and the person we pretend to judge.



Not making final judgments

The effect of one mortal's attempting to pass final judgment on another mortal is analogous to the effect on athletes and observers if we could proclaim the outcome of an athletic contest with certainty while it was still underway. Similar reasoning forbids our presuming to make final judgments on the outcome of any person's lifelong mortal contest.

(Dallin H. Oaks, [Judge Not and Judging, *BYU Speeches*, March 1, 1998](#))



Micah the Prophet

“From the superscription of the Book of Micah it is apparent that the prophet’s ministry was during reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. His preaching, therefore, took place during the years from approximately 740 B.C. to 697 B.C. We may assign to him an approximate date of 725 B.C. This date reveals Micah as a contemporary of the great Isaiah and possibly also of Hosea and Amos.



Micah's Theological Message

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

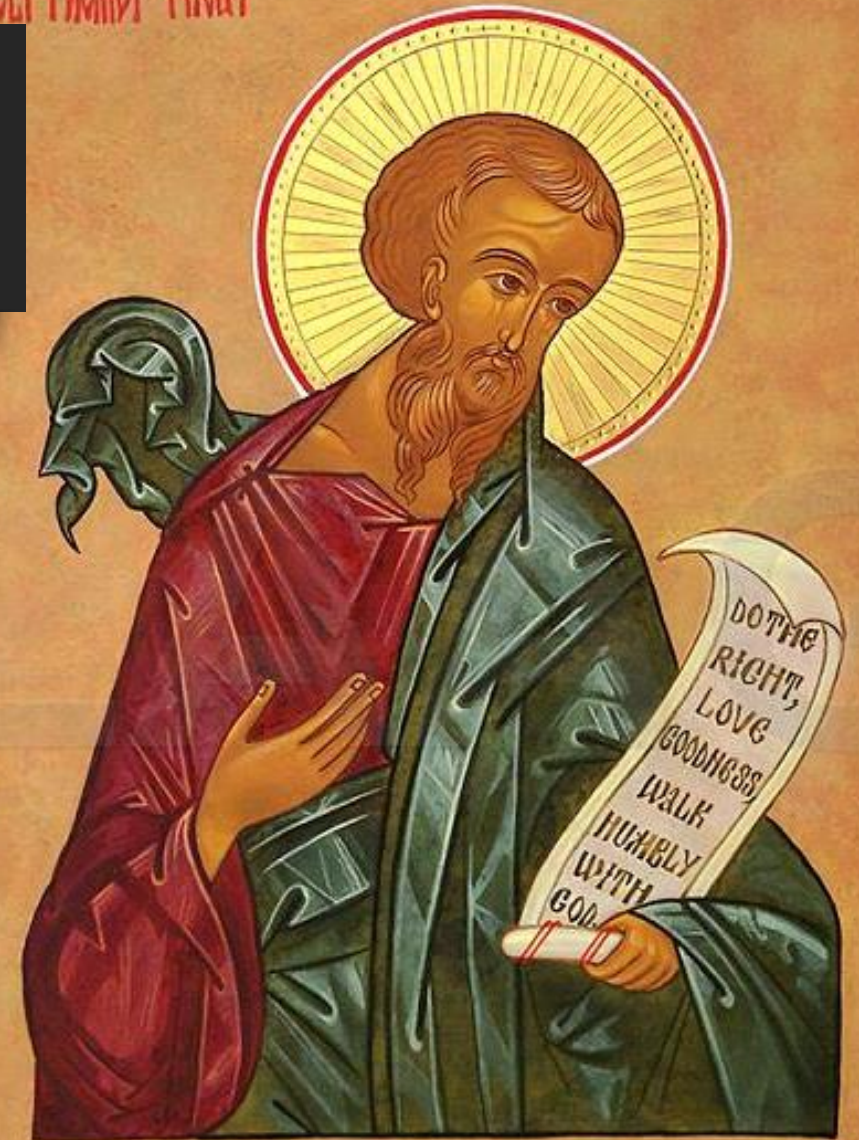
(Micah 6.8)



Issues Micah addresses

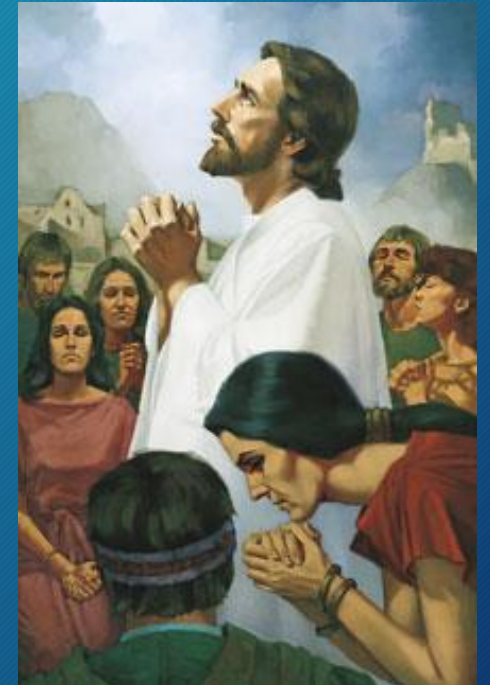
1. How they treated the poor - Micah 2.2,9
2. Corrupt religious leaders - Micah 3.6-11
3. Violent leaders - Micah 6.12

HOLY PROPHET MICAH



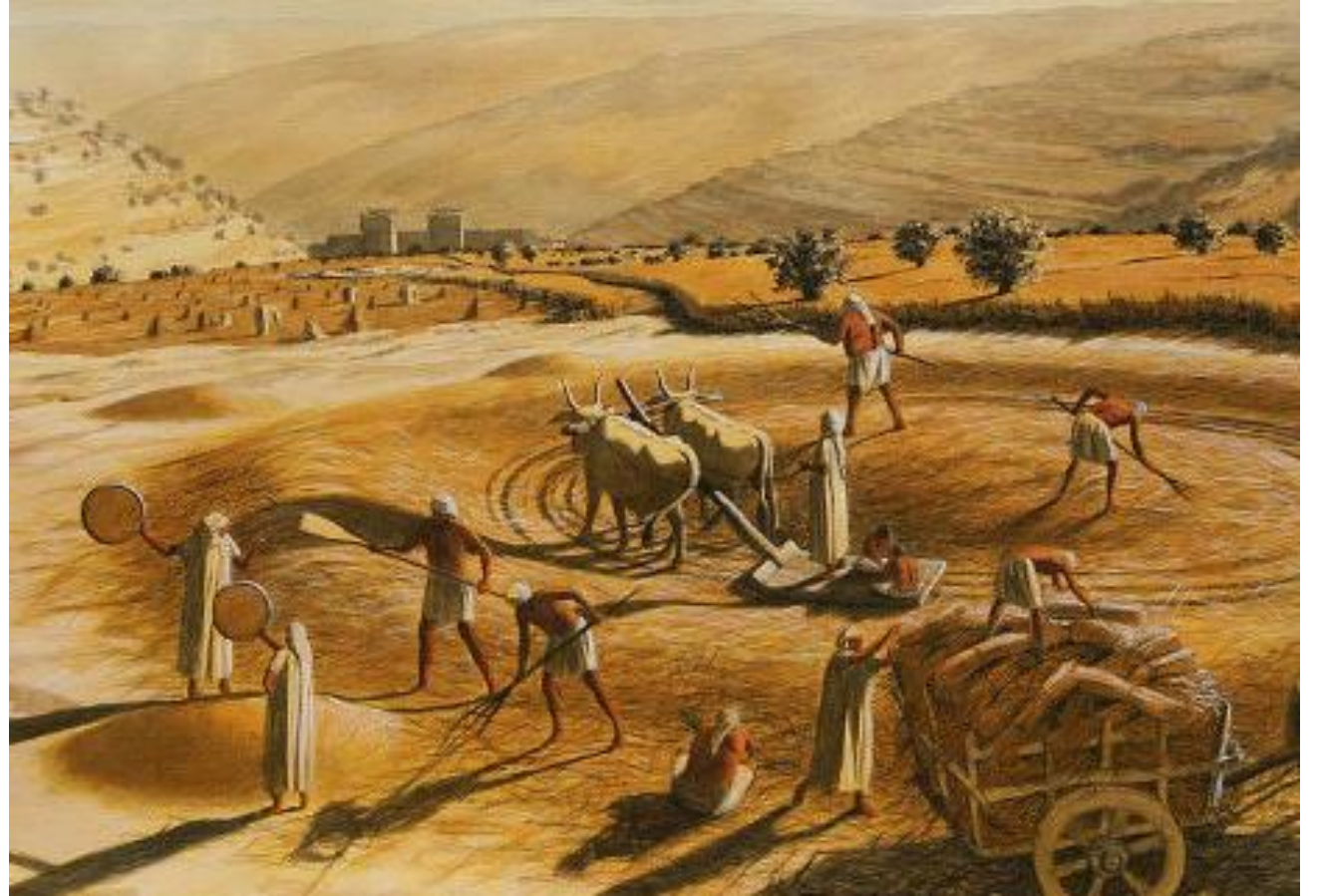
Messianic Prophecies of Micah

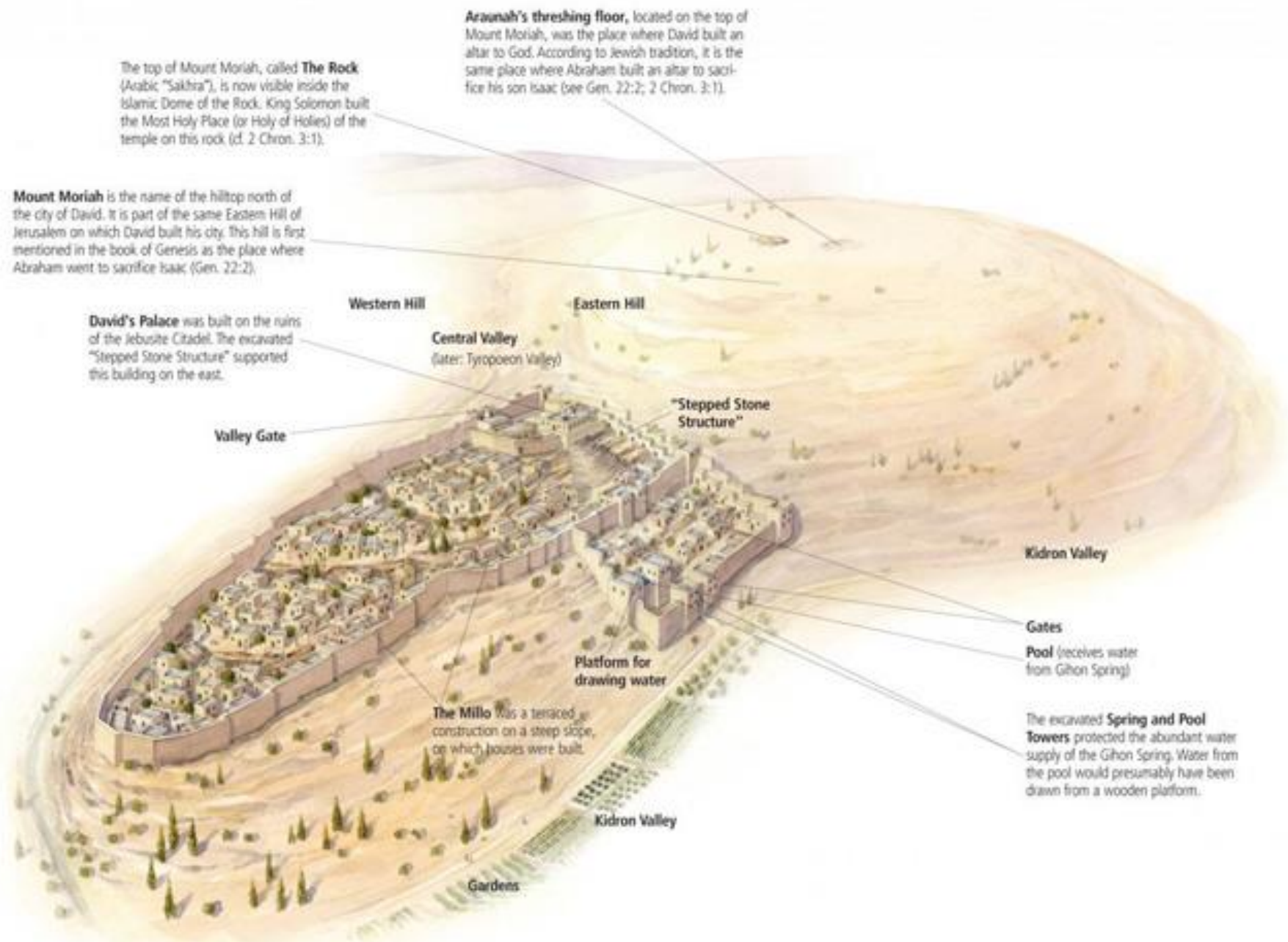
Micah 4 and 5 are prophecies of the Last Days and the Savior Jesus Christ. They should be read together to see their full import.



Two passages from Micah quoted by Jesus to the Nephites

The first is from Micah 4.12-13 (cited in 3 Ne. 20.18-19), wherein the Lord, finding other nations gathering against Jerusalem and eyeing her as prey, declared: "But they know not the thoughts of the Lord, neither understand they his counsel: for **he shall gather them as the sheaves into the floor**. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."





The top of Mount Moriah, called **The Rock** (Arabic "Sakhra"), is now visible inside the Islamic Dome of the Rock. King Solomon built the Most Holy Place (or Holy of Holies) of the temple on this rock (cf. 2 Chron. 3:1).

Araunah's threshing floor, located on the top of Mount Moriah, was the place where David built an altar to God. According to Jewish tradition, it is the same place where Abraham built an altar to sacrifice his son Isaac (see Gen. 22:2; 2 Chron. 3:1).

Mount Moriah is the name of the hilltop north of the city of David. It is part of the same Eastern Hill of Jerusalem on which David built his city. This hill is first mentioned in the book of Genesis as the place where Abraham went to sacrifice Isaac (Gen. 22:2).

David's Palace was built on the ruins of the Jebusite Citadel. The excavated "Stepped Stone Structure" supported this building on the east.

Western Hill

Eastern Hill

Central Valley
(later Tyropoeon Valley)

Valley Gate

"Stepped Stone Structure"

Kidron Valley

Gates

Pool (receives water from Gihon Spring)

Platform for drawing water

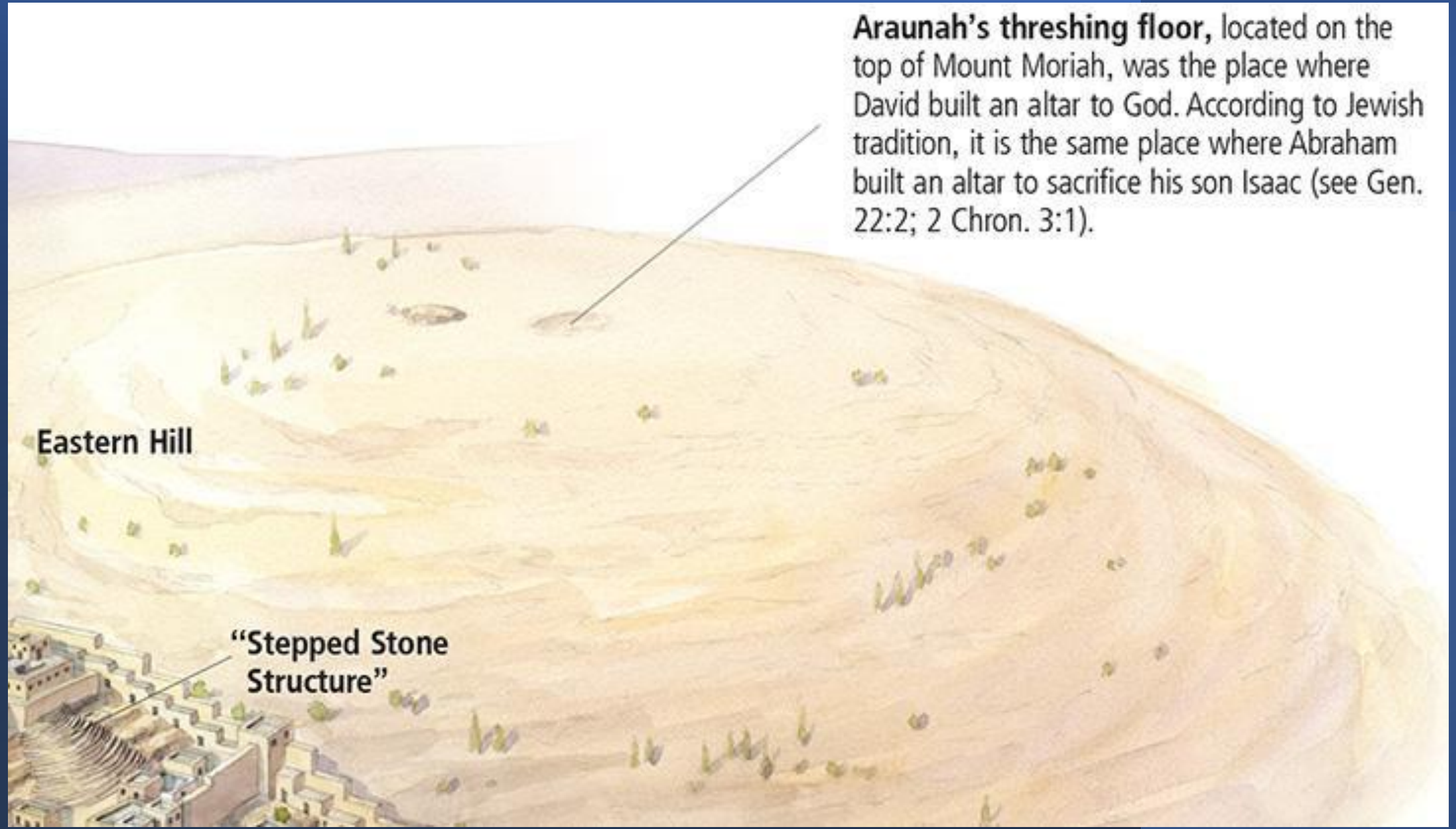
The excavated **Spring and Pool Towers** protected the abundant water supply of the Gihon Spring. Water from the pool would presumably have been drawn from a wooden platform.

The **Millo** was a terraced construction on a steep slope, on which houses were built.

Kidron Valley

Gardens

Araunah's threshing floor, located on the top of Mount Moriah, was the place where David built an altar to God. According to Jewish tradition, it is the same place where Abraham built an altar to sacrifice his son Isaac (see Gen. 22:2; 2 Chron. 3:1).



Eastern Hill

"Stepped Stone Structure"



Temple and the Threshingfloor

This bringing of the *sheaves into the floor* has **temple connotations**. This *floor* is the *goren* (גֹרֵן) or the threshing floor of Micah 4.12. (You can see this connected to Ruth 3.1-4, 2 Samuel 24.16-17, 1 Kings 6.19, 8.1-9, 2 Chron. 3.1. The “Jebusite” who “sold” this threshingfloor to David has a name that is related to the Ark of the Covenant. His name is *Ornan* – אֹרְנָן, similar to *Arown* – אֲרוֹן, the name for the Ark of the Covenant.) **The Ark of the Covenant will eventually find its way on the *goren* when the temple is constructed in Solomon’s day.** It is placed on the threshingfloor, the place where the sheaves are gathered and the seeds are separated from the rest of the plant material. This is all about seeds and life, and this is all related to and coming out of ancient Egypt. Indeed, ***the threshingfloor was the origin of theatre, which was all connected to the temple and the New Year’s festival.***

The Threshingfloor

As Aranov explains:

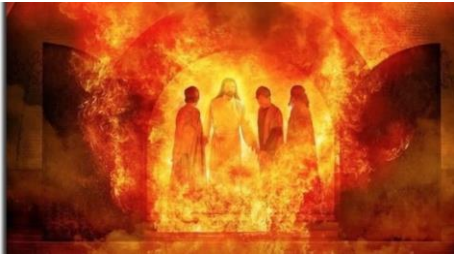
In the process of time, 'theatre' became entirely secularized utilizing non-sacred scripts directed towards entertainment of 'the masses.' Hence, what had originated as a cultic reenactment of the mythology of vegetation ritual performed with the intention of promoting crop fertility eventually proceeded to provide a visual enactment of the dramatic experiences of the gods which afforded a rationale for the seasonal calendar.

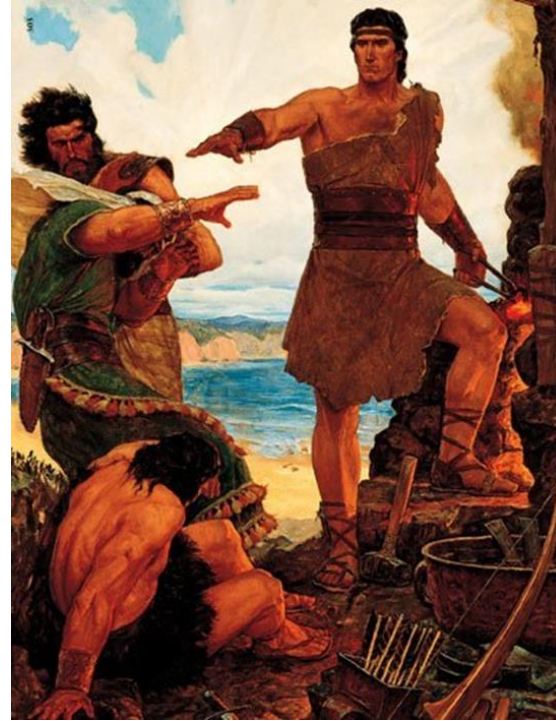
Maurice Moshe Aranov, [The Biblical Threshing-floor in the light of the Ancient Near Eastern evidence: Evolution of an Institution](#). Dissertation New York University, 1977. See also: Noegel, The Egyptian Origin of the Ark of the Covenant, in *Israel's Exodus in Transdisciplinary Perspective: Text, Archaeology, Culture, and Geoscience*, Springer International Publishing, 2015, p. 223-242.

Micah quoted by Jesus to the Nephites

The other passage that the Savior Jesus Christ quotes to the Nephite nation is from Micah 5:8-15 (cited in 3 Ne. 20:16-17; 21:12-21, also quoted by Mormon as well – [Mormon 5.24](#)), similar in tone to the previous one: "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off."

Lions among Sheep – Micah 5.8





Lions among Sheep – Micah 5.8

The Gathering - Micah 7

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. (Micah 7:18-20)