How to Utilize the Additional Notes Pages:

**Purpose:** Additional Notes Pages are designed to contain related Scriptures or information that relate to a specific page in the study, where space limitations in the Leader’s Guide do not permit the inclusion of the notes. They are not intended to provide to students, although you may choose to do so.

**Setting Up Your Leader’s Binder:**

1. Select the PDF marked “LW” or Leader’s Workbook and print out the pages on one side of the page (do not use double-sided print).
2. 3-hole punch the pages along the left margin, as you would for a standard page.
3. Insert into a standard 3-ring binder and set aside.
4. Select the PDF marked “Additional Notes Pages” and print these out on one side of the page.
5. 3-hole punch the pages along the **RIGHT** margin, opposite of what you would do for a standard page.
6. Secure a supply of clear plastic 3-hole sheet protectors – you will utilize these for the purpose of placing the Additional Notes pages in their proper place in the binder.
7. Note that at the top of each Additional Notes Page there is a designation of what page the notes should be opposite. You will place the Additional Note Page back-to-back on the previous page and place both of these pages into the sheet protector, then insert back into the binder.
   a. For example, an Additional Note Page marked “Opposite page 8” would be laid back-to-back with page 7 in order to be indeed opposite page 8.
8. What this should look like in when placed properly in the 3-ring binder:

   ![Sheet protector with page 7 back-to-back with Additional Notes Page marked "Opposite Page 8"]
Tarshish - Missler Notes
Motivated by patriotic duty that clouded religious obligation, and knowing God’s forgiving mercy (cf. 4:2), Jonah shirked his responsibility. Instead of traveling northeast he fled by sea in the opposite direction. He boarded a ship at Joppa (modern Jaffa) on Israel’s coast, about 35 miles (2-3 day’s journey) from Samaria and about the same distance from Jerusalem. It was the seaport nearest to the central part of Palestine, and, in ancient times, one of the few places along the eastern coastline of the Mediterranean Sea where a port could be established (cf. 1 Kgs 5:9; 2 Chr 2:16).

Tarshish was a distant port from which silver, iron, tin, lead, ivory, monkeys and peacocks were brought to Israel (1 Kgs 10:22; Jer 10:9; Ezek 27:12). From Akkadian, rašašu, “to be smelted.” “Beyond the Pillars of Hercules”: beyond the Mediterranean… (Herodotus 4:152). Tarshish had strong ships capable of long voyages (Isa 60:9).

“Ships of Tarshish”
The large Phoenician ships conducting trade with remote islands become an idiom for all such sea-going vessels, rather than simply a denotative place name… (2 Chr 20:36f; Isa 23:1-14; 1 Kgs 10:22; 22:49).

A proof of the power of YHWH, He breaks the ships of Tarshish with an east wind (Ps 48:7). They are among the lofty objects of power which the terror of the Lord would overtake (Isa 2:16). They were the caravans that bore the merchandise of the “mistress of the sea” (Ezek 27:25). In ships of Tarshish the prophet sees the exiles borne in crowds to Jerusalem (Isa 60:9).

Jonah attempted to go as far as conceivable in the opposite direction. [Commonly associated with Tartessus, ancient town of the Guadalquivir River valley in southwestern Spain; it prospered from trade with the Phoenicians and Carthaginians but was probably destroyed by the latter about 500 B.C. The exact site of the town is not known, but archaeological evidence suggests it may have been near present-day Seville.]

However, Tarshish was an island (over one-year distant) which was, among other things, a key source of tin. “Britannia metal” was an alloy composed approximately of 93% tin, 5% antimony, and 2% copper, used for making various utensils, including teapots, jugs, drinking vessels, candlesticks and urns, and for official maces. Similar in color to pewter, “britannia metal” is harder, stronger, and easier to work than other tin alloys. Global commerce from Britain was confirmed by archaeological discoveries at Stonehenge (1500 B.C.): Tin was exported to Europe in large quantities from Cornwall, England, during the Roman period.
Isaiah 42:1-9 (NKJV)  "Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. 2 He will not cry out, nor raise His voice, nor cause His voice to be heard in the street. 3 A bruised reed He will not break, and smoking flax He will not quench; He will bring forth justice for truth. 4 He will not fail nor be discouraged, till He has established justice in the earth; and the coastlands shall wait for His law." 5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, and spirit to those who walk on it: 6 "I, the LORD, have called You in righteousness, and will hold Your hand; I will keep You and give You as a covenant to the people, as a light to the Gentiles, 7 To open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house. 8 I am the LORD, that is My name; and My glory I will not give to another, nor My praise to carved images. 9 Behold, the former things have come to pass, and new things I declare; before they spring forth I tell you of them."

Isaiah 49:5-7 (NKJV)  "And now the LORD says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, so that Israel is gathered to Him (For I shall be glorious in the eyes of the LORD, and My God shall be My strength), 6 Indeed He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.'" 7 Thus says the LORD, The Redeemer of Israel, their Holy One, to Him whom man despises, to Him whom the nation abhors, to the Servant of rulers: "Kings shall see and arise, princes also shall worship, because of the LORD who is faithful, the Holy One of Israel; and He has chosen You."
URIM AND THUMMIM - research by Nathan Isaacs, from International Standard Bible Encyclopaedia, (u'-rim) and (thum'-im) (ha-”urim weha-tummim (article omitted in Ezra 2:63; Nehemiah 7:65); perhaps "light and perfection," as intensive plurals):

1. **Definition**: Articles not specifically described, placed in (next to, or on) the high priest's breastplate, called the "breast-plate of decision" (English Versions of the Bible, "judgment"). (Exodus 28:30; Leviticus 8:8). Their possession was one of the greatest distinctions conferred upon the priestly family (Deuteronomy 33:8), and seems to have been connected with the function of the priests as the mouthpiece of Yahweh, as well as with the ceremonial side of the service (Exodus 28:30; compare Arabic kahlīn, "soothsayer").

2. **Use in the Old Testament**: Through their use, the nature of which is a matter of conjecture, the Divine will was sought in national crises, and apparently the future foretold, guilt or innocence established, and, according to one theory, land divided (Babha’ Bathra’ 122a; Sanhedrin 16a). Thus, Joshua was to stand before Eleazar who was to inquire for him after the judgment (decision) of the Urim (Numbers 27:21). It seems that this means was employed by Joshua in the matter of Achan (Joshua 7:14,18) and overlooked in the matter of the Gibeonites (9:14). Though not specifically mentioned, the same means is in all probability referred to in the accounts of the Israelites consulting Yahweh after the death of Joshua in their warfare (Judges 1:1-2; 20:18,26-28). The Danites in their migration ask counsel of a priest, perhaps in a similar manner (Judges 18:5,7). It is not impossible that even the prophet Samuel was assisted by the Urim in the selection of a king (1 Samuel 10:20-22).

During Saul's war with the Philistines, he made inquiry of God with the aid of the priest (1 Samuel 14:36-37), Ahijah, the son of Ahitub, who at that time wore the ephod (1 Samuel 14:3). Although on two important occasions Yahweh refused to answer Saul through the Urim (1 Samuel 14:37; 28:6), it appears (from the Septuagint version of 1 Samuel 14:41; see below) that he Used the Urim and Thummim successfully in ascertaining the cause of the divine displeasure. The accusation of Doeg and the answer of the high priest (1 Samuel 22:10,13,15) suggest that David began to inquire of Yahweh through Joshua in the matter of Achan (Joshua 7:14,18) and overlooked in the matter of the Gibeonites (3:14). Though not specifically mentioned, the same means is in all probability referred to in the accounts of the Israelites consulting Yahweh after the death of Joshua in their warfare (Judges 1:1-2; 20:18,26-28). The Danites in their migration ask counsel of a priest, perhaps in a similar manner (Judges 18:5,7). It is not impossible that even the prophet Samuel was assisted by the Urim in the selection of a king (1 Samuel 10:20-22).

3. **Older (Traditional) Views**: Though Josephus sets the date for the obsolescence of the Urim and Thummim at 200 years before his time, in the days of John Hyrcanus (Ant, III, viii , 9), the Talmud reckons the Urim and Thummim among the things lacking in the second Temple (Sotah 9:10; Yoma 21b; Yeru Qid. 65b). Both Josephus and the Talmud identify the Urim and Thummim with the stones of the breastplate. The former simply states that the stones shone whenever the shekhinah was present at a sacrifice or when the army proceeded to battle.

"God declared beforehand by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance" (Ant, III, viii , 9).

### Casting Lots: Proverbs 16:33
- Sin of Achan Josh 7:16
- Division of Land Josh 15:1
- Assigning inheritances Num 26:55; 34:13
- Selecting men for expedition Judg 1:1; 20:10
- Electing a king 1 Sam 10:20
- Jonathan’s trespass 1 Sam 14:36f
- Matthias Acts 1:26
- Goats Lev 16:8
- Cities of Refuge 1 Chr 5:24
[Urim & Thummim] Ex 28:30
(No examples after Pentecost…)
Daniel 3:16-18; 28-29  Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. 17 If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. 28 Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God! 29 Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap; because there is no other God who can deliver like this."

Hebrews 12:5-11 And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him; 6 For whom the LORD loves He chastens, And scourges every son whom He receives." 7 If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? 8 But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. 9 Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? 10 For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. 11 Now no chastening seems to be joyous for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

James 4:17 Therefore, to him who knows to do good and does not do it, to him it is sin.

1 Peter 4:1-3 Therefore, since Christ suffered for us * in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, 2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God

2 Corinthians 12:7-10 And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. 8 Concerning this thing I pleaded with the Lord three times that it might depart from me. 9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

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1 Peter 1:6-8 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, 7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ

Romans 5:3-5 And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance, and perseverance, character; and character, hope. 5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Philippians 4:11-13 Not that I speak in regard to need, for I have learned in whatever state I am, to be content: 12 I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ who strengthens me.

2 Corinthians 1:3-5 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. 5 For as the sufferings of Christ abound in us, so our consolation also abounds through Christ.

2 Corinthians 4:4-7 But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. 6 We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; 9 persecuted, but not forsaken; struck down, but not destroyed — 10 always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.

Job 1:8 Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"

1 Peter 1:10-12 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 To them it was revealed that, not to themselves, but to us * they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven — things which angels desire to look into.
Matthew 12:38-42  NKJV

38 Then some of the scribes and Pharisees answered, saying, "Teacher, we want
to see a sign from You."

39 But He answered and said to them, "An evil and adulterous generation seeks
after a sign, and no sign will be given to it except the sign of the prophet Jonah.  40
For as Jonah was three days and three nights in the belly of the great fish, so will
the Son of Man be three days and three nights in the heart of the earth.  41 The men
of Nineveh will rise up in the judgment with this generation and condemn it,
because they repented at the preaching of Jonah; and indeed a greater than Jonah
is here.

Luke 11:29-32  NKJV

29 And while the crowds were thickly gathered together, He began to say, "This is
an evil generation. It seeks a sign, and no sign will be given to it except the sign of
Jonah the prophet."  30 For as Jonah became a sign to the Ninevites, so also the Son
of Man will be to this generation.  31 The queen of the South will rise up in the
judgment with the men of this generation and condemn them, for she came from
the ends of the earth to hear the wisdom of Solomon; and indeed a greater than
Solomon is here.  32 The men of Nineveh will rise up in the judgment with this
generation and condemn it, for they repented at the preaching of Jonah; and
indeed a greater than Jonah is here.

Matthew 16:1-4  NKJV

Then the Pharisees and Sadducees came, and testing Him asked that He would show
them a sign from heaven.  2 He answered and said to them, "When it is evening you
say, 'It will be fair weather, for the sky is red';  3 and in the morning, 'It will be foul
weather today, for the sky is red and threatening.' Hypocrites!* You know how to
discern the face of the sky, but you cannot discern the signs of the times.  4 A
wicked and adulterous generation seeks after a sign, and no sign shall be given to it
except the sign of the prophet* Jonah." And He left them and departed.
Daniel 12:1-3
"At that time Michael shall stand up, The great prince who stands watch over the sons of your people;
And there shall be a time of trouble, Such as never was since there was a nation, Even to that time.
And at that time your people shall be delivered, Every one who is found written in the book.

2 And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.
3 Those who are wise shall shine Like the brightness of the firmament, And those who turn many to righteousness Like the stars forever and ever.

Genesis 37:34-35 NKJV
34 Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days. 35 And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "For I shall go down into the grave to my son in mourning." Thus his father wept for him.

Psalms 139:7-8
7 Where can I go from Your Spirit? Or where can I flee from Your presence?
8 If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there.

Psalms 63:9
9 But those who seek my life, to destroy it Shall go into the lower parts of the earth.

Isaiah 14:9
9 "Hell from beneath is excited about you,
To meet you at your coming;
It stirs up the dead for you,
All the chief ones of the earth;
It has raised up from their thrones
All the kings of the nations.

Ezekiel 31:14-18
14 'So that no trees by the waters may ever again exalt themselves for their height, nor set their tops among the thick boughs, that no tree which drinks water may ever be high enough to reach up to them.
'For they have all been delivered to death, To the depths of the earth, Among the children of men who go down to the Pit.' 15 'Thus says the Lord God: 'In the day when it went down to hell, I caused mourning. I covered the deep because of it. I restrained its rivers, and the great waters were held back. I caused Lebanon to mourn for it, and all the trees of the field wilted because of it. 16 I made the nations shake at the sound of its fall, when I cast it down to hell together with those who descend into the Pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the depths of the earth. 17 They also went down to hell with it, with those slain by the sword; and those who were its strong arm dwell in its shadows among the nations. 18 'To which of the trees in Eden will you then be likened in glory and greatness? Yet you shall be brought down with the trees of Eden to the depths of the earth; you shall lie in the midst of the uncircumcised, with those slain by the sword. This is Pharaoh and all his multitude,' says the Lord God."
Matthew 25:41-42

41 "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:  

Revelation 19:19-21

20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.  

Revelation 20:10

10 The devil, who deceived them, was cast into the lake of fire and brimstone where* the beast and the false prophet are. And they will be tormented day and night forever and ever.  

Revelation 20:14-15

14 Then Death and Hades were cast into the lake of fire. This is the second death.* 15 And anyone not found written in the Book of Life was cast into the lake of fire.  

Matthew 22:13

3 Then the king said to the servants, 'Bind him hand and foot, take him away, and* cast him into outer darkness; there will be weeping and gnashing of teeth.'  

Matthew 25:30

30 And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'
Revelation 9:1-3
Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. 2 And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit.

Revelation 9:11
11 And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

Revelation 11:7-8
7 When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.

Revelation 17:8
8 The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.

Revelation 20:1-3
Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. 2 He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; 3 and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

Matthew 27:50-53
50 And Jesus cried out again with a loud voice, and yielded up His spirit.
51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the graves after His resurrection, they went into the holy city and appeared to many.
The Prayer of Cyrus Brown  by Sir Walter Foss

“The proper way for a man to pray” said Deacon Lemuel Keyes, “and the only proper attitude is down upon his knees.”

“No, I should say the way to pray,” said Reverend Doctor Wise, “is standing straight with outstretched arms and rapt and upturned eyes.”

“Oh no, no, no,” said Elder Slow, “Such posture is too proud. A man should pray with eyes a-closed and head contritely bowed.”

“It seems to me his hands should be austerely clasped in front with both thumbs pointing to the ground,” said Reverend Doctor Blunt.

“Last year I fell in Hidgekin’s well—headfirst,” said Cyrus Brown, “with both of my heels a-stickin’ up and my head a-pointin’ down.”

“And I made a prayer right then and there, the best prayer I ever said, the prayingist prayer I ever parayed, a-standin’ on my head.

Job 1:20-21 (NKJV) Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped. 21 And he said: "Naked I came from my mother's womb, and naked shall I return there. The LORD gave, and the LORD has taken away; blessed be the name of the LORD."

2 Samuel 16:5-12 (NKJV) Now when King David came to Bahurim, there was a man from the family of the house of Saul, whose name was Shimei the son of Gera, coming from there. He came out, cursing continuously as he came. 6 And he threw stones at David and at all the servants of King David. And all the people and all the mighty men were on his right hand and on his left. 7 Also Shimei said thus when he cursed: "Come out! Come out! You bloodthirsty man, you rogue! 8 The LORD has brought upon you all the blood of the house of Saul, in whose place you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son. So now you are caught in your own evil, because you are a bloodthirsty man!" 9 Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Please, let me go over and take off his head!" 10 But the king said, "What have I to do with you, you sons of Zeruiah? So let him curse, because the LORD has said to him, 'Curse David.' Who then shall say, 'Why have you done so?" 11 And David said to Abishai and all his servants, "See how my son who came from my own body seeks my life. How much more now may this Benjamite? Let him alone, and let him curse; for so the LORD has ordered him."
Job 19:25-27

25 For I know that my Redeemer lives, And He shall stand at last on the earth; (at last = in the last days = Millennium)
26 And after my skin is destroyed, this I know, That in my flesh I shall see God,
27 Whom I shall see for myself, And my eyes shall behold, and not another. How my heart yearns within me!
Genesis 7:17  Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth.

Exodus 24:18  So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.

Deuteronomy 8:2  And you shall remember that the Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not.

Deuteronomy 9:17-18  Then I took the two tablets and threw them out of my two hands and broke them before your eyes. 18 And I fell down before the Lord, as at the first, forty days and forty nights; I neither ate bread nor drank water, because of all your sin which you committed in doing wickedly in the sight of the Lord, to provoke Him to anger.

1 Kings 19:8  So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.

Matthew 4:1-2  Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And when He had fasted forty days and forty nights, afterward He was hungry.
Isaiah 42:1-9
"Behold! My Servant whom I uphold, My Elect One in whom My soul delights!
I have put My Spirit upon Him; He will bring forth justice to the Gentiles.
2 He will not cry out, nor raise His voice, nor cause His voice to be heard in the street.
3 A bruised reed He will not break, and smoking flax He will not quench; He will bring forth justice for truth.
4 He will not fail nor be discouraged, till He has established justice in the earth; and the coastlands shall wait for His law."
5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, and spirit to those who walk on it:
6 "I, the LORD, have called You in righteousness, and will hold Your hand; I will keep You and give You as a covenant to the people, as a light to the Gentiles,
7 To open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house.
8 I am the LORD, that is My name; and My glory I will not give to another, nor My praise to carved images.
9 Behold, the former things have come to pass, and new things I declare; before they spring forth I tell you of them."

Isaiah 49:5-6
5 "And now the LORD says, Who formed Me from the womb to be His Servant, to bring Jacob back to Him, so that Israel is gathered to Him* (For I shall be glorious in the eyes of the LORD, and My God shall be My strength),
6 Indeed He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.'"
Romans 6:1-14 NKJV

6 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 6 Now if we died with Christ, we believe that we shall also live with Him, 7 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 8 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 9 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

10 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 11 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 12 For sin shall not have dominion over you, for you are not under law but under grace.

2 Corinthians 12:10

10 Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ’s sake. For when I am weak, then I am strong.

Ephesians 6:10-13

10 Finally, my brethren, be strong in the Lord and in the power of His might. 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age,* against spiritual hosts of wickedness in the heavenly places. 13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.
The Book of Jonah, read in its entirety during the Yom Kippur afternoon services, is the story of your life. This is what the Kabbalah says.

I know what you’re thinking. "This has got to be a metaphor because I have never boarded a sea-faring vessel for Tarshish to escape prophecy, gotten caught in a storm, had the crew throw me overboard and been swallowed by a fish."

You’re right. Those things haven’t happened to you. And they probably won’t happen to very many of us. But, still, the Zohar says that this is the real story of your life.

You are Jonah. The real you, for "Jonah" -- in kabalistic parlance -- is another name for the soul. Hence, the story of Jonah is the story of a soul’s journey here on earth. Thus, on Yom Kippur, as we examine our lives and consider our purpose in this world, we remember the historical Jonah whose real life narrative symbolizes our spiritual odyssey.

Your story begins at birth. A soul from on high is plunged into an earthly body. Before its descent, the soul lived an angel-like existence, basking in a glow of spirituality, intimately bound to its Creator. But the soul must leave its home. It is confined to a material vessel, its senses overwhelmed by the brash stimuli of this world. "Jonah" -- the soul -- "boards the ship" -- the body. And where does this ship take its passenger? "Away from the presence of G-d."

Indeed, the very name of Jonah -- closely related to the Hebrew word meaning "aggrieved" -- alludes to the unique frustration of the soul confined to the body.

The soul, Jonah, the hapless passenger, has traveled far away from G-d. Yet, where can one go and be far from the One? Where is it that the Omnresent cannot be found? Has the soul -- upon entering this coarse, physical realm -- really left G-d behind? Just as G-d was with Jonah at the moment of his first prophecy in the Holy Land, so too was G-d with Jonah as he languished on the high seas.

And yet, we, like Jonah, delude ourselves into thinking that our journey to this earth has somehow taken us "out of range" from our relationship with G-d. Like Jonah, we take this perceived distance as an indication that we have somehow been dismissed from our mission. The soul does not escape G-d by coming down to this earth. To the contrary, it is an agent of G-d, a representative of G-d’s will charged with imbuing sanctity into the mundane and perfecting an imperfect world.

But sooner or later, the false lure of material satisfaction comes to its inevitable conclusion and the physical life to which the soul had resigned itself grows unruly and fierce. "The Almighty rouses a furious tempest." Not to punish, heaven forbid, but to shake the soul from its complacency, for "Jonah had gone down to the inner part of the ship... and slept." The soul is numb.

"So the captain came and said to him, ‘What do you mean, you sleeper? Arise, call upon your god!’ A voice of conscience stirs from within. ‘What is your occupation?’ What have you done with your life? Why are you here? Why were you sent?"

The moment of truth. The soul must acquiesce. G-d is here too, I am none other than His very messenger. My life has a purpose. "I am a Hebrew and I revere the G-d of Israel!"
Whale of a tale

In the Haftorah reading of Yom Kippur, we recount a most dramatic episode of adventure recorded in the Book of Jonah[1]. The book begins with G-d’s request to Jonah the prophet, that he travel to Ninveh, the then capital city of the Assyrian Empire and deliver to them a message of repentance so that they abandon the evil and corrupt ways the city’s inhabitants were consumed with. Due to lack of faith in their repentance and not wishing to be the deliverer of bad news, Jonah instead fled to the city of Jaffa and boarded a ship headed for the city of Tarshish, hoping to escape from G-d’s orders. The book of Jonah then recounts Jonah’s adventures on this ship and how he wound up in the great fish, Leviathan’s belly, for a number of days until finally he chose to fulfill his mission and the fish spat him back out on the shore of Ninveh:

“Then G-d cast a mighty wind toward the sea,” the Bible relates, “and there was a great tempest in the sea, so that the ship seemed likely to be wrecked. The sailors became frightened, and they cried out, each man to his god; they cast the wares that were on the ship into the sea, to lighten it for them. But Jonah had descended to the ship’s holds and he lie down and fell fast asleep. “The shipmaster approached him, and said to him, ‘How can you sleep so soundly? Arise! Call out to your G-d! Perhaps G-d will think of us that we not perish!’ “They said to one another, ‘Come, let us cast lots, so that we may determine because of whom this calamity fell upon us.’ They cast lots, and the lot fell on Jonah. They said to him, ‘Tell us...what is your occupation? From where do you come? What is your land? And of what people are you?’

Why would G-d send Jonah, a Jewish prophet to a gentile city with a message of repentance? The Torah refrains from speaking negatively about anyone unless there is a lesson to be taught. In this case, the Torah records Jonah’s sin of fleeing from G-d’s mission. Why? If it is recorded in the bible and is read in the Haftorah of Yom Kippur, it must contain a message for us, in our times as well.

A new world order

Indeed, in our troubled, evil and corrupt world, this story, read on Yom Kippur, relays to us a message of hope, human triumph and repentance. G-d forbid, when a family member is gravely ill and at the brink of death, the entire household hardly gets any sleep. This is because of hope, how can one lay down to rest when at any moment may be the concluding one of a loved one’s life. Everyone stays awake as much as physically possible, sleeping the bare minimum while constantly beside the sick one, muttering prayers in the hope that the person will recover. When, heaven forbid, the person passes on to meet his maker and all hope is clearly lost, then the family and friends of the deceased can finally get rest and fall asleep. As long as there is hope, it is not easy to truly sleep.

“...Jonah had descended to the ship's holds, he lied down and fell fast asleep. The shipmaster approached him, and said to him, 'How can you sleep so soundly? Arise! Call out to your G-d! Perhaps G-d will think of us that we not perish!'

The shipmaster was furious at Jonah when he found him fast asleep. “The other passengers aboard the ship”, said the shipmaster to Jonah, “they have the full right to go sleep at this time, for they have abandoned hope. Whom should they pray to, Gods made of wood, stones, water or fire? But you, a Jew, have a real G-d to call out to in times of trouble. As a Jew, you do have a source of hope, salvation and deliverance! In that case, how dare you sleep so soundly?! Arise! Call out to your G-d! Perhaps G-d
The shipmaster understood that which the Jew's tend to forget often. In times of trouble, it is the Jew who has the connections up there. The Jew must be remind to call out to his G-d and demand a calming of the world's tempests.

The calling

Today, we are living in times that the world has never before experienced. In the last century the world has witnessed the incomprehensible, indescribable and ghastly genocide of millions, not just once but numerous times, taking off with the World Wars I and II and through today’s ongoing tempests of Islamic extremism, terrorism, the inconceivable murder of innocent and beautiful souls guilty of nothing but exercising their rights in a free democracy.

Freedom is not free and the cost of battle against our enemies, the global war on terror, is the sacrifices of many heroes. I can recall a time when one could walk out of the house, ride the subway, visit a landmark, cross a bridge or tunnel and the thought of security issues or terrorism never once crossed anyone's mind. The thought of such inhuman barbaric acts could not be imagined by the most heartless of criminals. If you didn't live in a part of the world that was a battleground, you never knew anything but peace. Today, that is history, it was a time that our children will read about and not be able to envision. I challenge you to walk any street in New York, New Jersey, Connecticut, Tel Aviv, Haifa, Jerusalem and I doubt you could find one person that isn't a family member, a friend or neighbor of a terror victim, G-d bless their souls. The state of the world today is in true tempest. The United Nations, supposedly a League of Nations, is deteriorating after the revelations of its true agenda. It cannot hold freedom together and has no one to turn to for support.

Hey, Jew! Yes, I'm talking to you!

This is your calling! Every corner of the world is plagued with violent storms of terror on innocent people and most recently with the wrath of nature destroying aand displacing familes, uprooting and annihilating whole villages, town and cities.

The shipmaster understands that everything G-d has done is for the Jews and they are the only ones that can restore hope. So... “How can you sleep so soundly? Arise! Call out to your G-d! Perhaps G-d will think of us that we not perish!”

The shipmaster speaks

Yet, Jonah fell into a deep deep slumber.

In our prayers we say: “It is He who rouses those who sleep and awakens those who slumber.”

The Shofar’s call on Rosh Hashanah arouses those who are merely asleep. Yom Kippur, however, is a call for those who are in deep slumber. One who is asleep is easily awakened with a mere tap on the shoulder or call of the name, but one who slumbers just falls asleep again and again when awakened. The Shofar’s call on Rosh Hashanah only calls out to those who have committed light sins, but those who slumber, those who have committed serious sins, just fall back asleep after the Shofar’s call and are unreceptive to its message. These deep slumbered people require vigorous shaking and loud name
shouting to awaken them. Even at times when “a great tempest is in the sea and the ship seemed likely to be wrecked,” the entire world is standing at the brink of storms, terror and chaos, yet the slumbering Jew is still deeply and fast asleep in his world of sin.

This is the message of the Yom Kippur Haftorah reading, and ironically it comes at the second to last prayer of Yom Kippur, just before the end when there is one last chance to wake up and take charge. It is at this time that the slumbering Jew hears the shipmaster’s words in the Hafotrah: “How can you sleep so soundly? Arise! Call out to your G-d! Perhaps G-d will think of us that we not perish!”

Wake up!

On Yom Kippur, many of us come to the synagogues and stand before G-d, hesitant because of our actions, to cry out for our needs and needs of the world. Famine and hunger rip through an entire continent of diseased young and old. Terror, violence and bloodshed reap their sacrifices in another. Nature in its full fury continuously beats at the coastal shorelines of yet another. The Middle East, Africa, America... Katrina, Rita, Stan... and that’s just this year alone. “Ne’ilah,” the holiest prayer of the year has arrived. WAKE UP!

It is already Yom Kippur afternoon, in the final hours of its conclusion. Speak up, it isn’t too late! Inform G-d that you wish to repent, to change your ways, beseech of him that He change the ways of the world and that He save the ship from sinking. Show Him your books and ledgers for the forthcoming year and he is sure to show you His.

G-d forgave the people of Ninveh, a city of corrupt and immoral Gentiles; surely He will accept the prayers of His chosen nation and grant them His protection and security in a chaotic world.