

THE BOOK OF JONAH

JONAH'S MALADJUSTMENT AND CONCLUDING LESSONS FROM GOD CHPTR 4

EXEGESIS VERSES 1 – 2:

JONAH'S ANGRY RESPONSE

וַיִּרַע אֶל־יֹנָה רָעָה גְדוֹלָה וַיַּחַר לוֹ: ^{WTT} Jonah 4:1

^{NAS} Jonah 4:1 **But it greatly displeased Jonah, and he became angry.** גְּדוֹל + רָעָה + יֹנָה + אֶל + רָעָה + וַיִּרַע (waw - consec. + ra-a- - v/Qal/IPF/3/m/s; morally: evil/bad; emotionally: distress/misery/painfully unpleasant; "But it displeased"; + -el - prep. + yonah - n/proper; "in reference to Jonah"; + ra-ah - adj/f/s/absol; "with distress/immense pressure"; + gadol - adj/f/s/absol; used adverbially; "greatly"; ra-a- + ra-ah is an idiom to express extreme irritation or volatile emotions; Jonah was beside himself in a state of great aggravation or agitation; it seemed wrong to Jonah, greatly wrong) **and he became angry.** וַיִּרַע + חָרָה + לוֹ (waw - consec + chara - v/Qal/IPF/3/m/s; lit. to burn or be kindled as with fire; "and his anger seethed"; + lamed - prep. w/3/m/s/suff; "with respect to it")

JONAH TAKES ISSUE WITH GOD

וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא־זֶה דְבָרִי עַד־הַיּוֹתִי עַל־אֲדָמָתִי עַל־כֵּן קָדַמְתִּי לְבָרַח תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי־חַיָּוִי וְרַחוּם אַרְךָ אַפִּים וְרַב־חֶסֶד וְנַחֵם עַל־הָרָעָה: ^{WTT} Jonah 4:2

^{NAS} Jonah 4:2 **And he prayed to the LORD and said, "Please LORD, was not this what I said while I was still in my own country?"** וַיִּתְפַּלֵּל + אֶל + יְהוָה + וַיֹּאמֶר + אָנָּה + יְהוָה + הֲלוֹא־זֶה + דְבָרִי + עַד־הַיּוֹתִי + עַל־אֲדָמָתִי + עַל־כֵּן + קָדַמְתִּי + לְבָרַח + תַּרְשִׁישָׁה + כִּי + יָדַעְתִּי + כִּי + אַתָּה + אֱלֹהֵי־חַיָּוִי + וְרַחוּם + אַרְךָ + אַפִּים + וְרַב־חֶסֶד + וְנַחֵם + עַל־הָרָעָה: (waw - consec + phalal - v/Hithpael/IPF/3/m/s; intensive-reflexive; "And he himself intensely prayed"; + -el - prep + yahweh - n/proper; "to the Lord"; + waw - consec + -amar - v/Qal/IPF/3/m/s; "and said") "Please LORD, was not this what I said **אָנָּה** + יְהוָה + וַיֹּאמֶר + אָנָּה + יְהוָה + הֲלוֹא־זֶה + דְבָרִי + עַד־הַיּוֹתִי + עַל־אֲדָמָתִי + עַל־כֵּן + קָדַמְתִּי + לְבָרַח + תַּרְשִׁישָׁה + כִּי + יָדַעְתִּי + כִּי + אַתָּה + אֱלֹהֵי־חַיָּוִי + וְרַחוּם + אַרְךָ + אַפִּים + וְרַב־חֶסֶד + וְנַחֵם + עַל־הָרָעָה: (-anna- interj. part.; "Now!/Please!"; in context it addresses God with incredulity or as in taking issue with Him; we might say "C'mon now!"; + yahweh - n/proper; + ha - interr. part. + lo- neg. + zeh - adj/m/s; "is not this?/was not this?"; + dabar - n/comm/m/s/constr. w/1/comm/s/suff; lit. "My word/speech"; hence; "what I said or thought") **while I was still in my own country?** וַיִּתְפַּלֵּל + אֶל + יְהוָה + וַיֹּאמֶר + אָנָּה + יְהוָה + הֲלוֹא־זֶה + דְבָרִי + עַד־הַיּוֹתִי + עַל־אֲדָמָתִי + עַל־כֵּן + קָדַמְתִּי + לְבָרַח + תַּרְשִׁישָׁה + כִּי + יָדַעְתִּי + כִּי + אַתָּה + אֱלֹהֵי־חַיָּוִי + וְרַחוּם + אַרְךָ + אַפִּים + וְרַב־חֶסֶד + וְנַחֵם + עַל־הָרָעָה:

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וְחַיִּים (waw - conj. + hayah - v/Qal/inf/constr. w./I/comm/s/suff.; "I was being/existing"; + -al - prep. + -adamah - n/comm/f/s/constr. w./I/comm/s/suff.; "in my land") **Therefore, in order to forestall this I fled to Tarshish,** לָעַל + בֵּן + מִקֶּדֶם + לָאָרֶץ + בַּרְצִי + וְשִׁיִּישׁ (waw - conj. + ken - adv.; "therefore"; + qadam - v/Piel/PF/I/comm/s; intensive; "I forestalled/anticipated/thought ahead"; + lamed - prep. + barach - v/Qal/inf/constr.; "to flee to"; + tareshiysh - n/proper) **for I knew that You are a gracious and compassionate God,** כִּי + יָדָעַתְּ + כִּי + אֵלֶיךָ + אֵל + יָנוּחַ + וְיָרֵם + רַחֵם (kiy - conj.; "because"; + yada - v/Qal/PF/I/comm/s; "I knew"; + kiy - conj; "that"; intro. content of knowledge; + -attah - pro.; emphatic; "You Yourself"; -el - n/comm/m/s/absol; "a God" + chanan - adj.m/s/absol; "a gracious One"; + waw - conj. + racham - adj./m/s/absol; "a compassionate/merciful One") **slow to anger and abundant in lovingkindness,** אָרֶךְ + אַף + וְיָרַב + חֶסֶד (arek - adj./m/s/constr.; "long of/slow to"; + -aph - n/comm/m/dual/absol; lit. nostrils; hence, "anger"; + waw - conj + rab - adj/m/s/constr.; "and great of/abundant of"; + chesed - n/comm/m/s/absol.; "loyal love/loving kindness") **and one who relents concerning calamity.** וְיָרַח + נַחַם + לָעַל + הַצָּרָה (waw - conj. + nacham - v/Niphal/ptc/m/s/abso; "and One who relents/repenting"; + -al - prep + ra-ah - adj/f/s/absol; "concerning calamity")

ANALYSIS VERSES 1 – 2:

1. The reaction expected to the Ninevites' repentance and deliverance should be joy as was expressed in the 3rd heaven. Cp.Luk.15:7
2. They had in fact *turned to God from idols to serve a living and true God*, an occasion of good news. Cp.1The.1:9
3. Yet, **Jonah** again reacts in defiance of God's norms and standards, "**But it greatly displeased Jonah**".
4. He has once again totally capitulated to his STA.
5. The subject of his displeasure "**it**" is God calling off His judgment of Nineveh as noted in 3:10.
6. 40 days had come and gone and the people of Nineveh were still alive and the city still standing.
7. His realization of that fact stirs up deep seated emotions.
8. He had yet to jettison the core of his rationalized bitterness towards these people.
9. His agitation is expressed with the Hebrew idiom of the Qal verb "ra-a-", followed with the cognate adjective "ra-ah", to express extreme irritation.
10. The clause could be translated, "**But it was wrong to Jonah, vastly wrong!**".

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11. **Jonah** was embittered that things did not go his narrow provincial way.
12. In his thinking, how could God spare this spiritual and national enemy as he had prophesied in the name of Yahweh?
13. In principle, he is accrediting error to God.
14. **Jonah** held to the assumption that God was going to vindicate his spiteful attitude with regards to these people in spite of some that might have converted.
15. He stews in his STA juices and his bitterness gives way to extreme anger, “**and he became angry**”.
16. The Qal verb “**angry/chara**” literally means to burn or be kindled as with fire.
17. It describes his anger as seething or furious.
18. It paints a picture of his face turning red (like fire) as his emotions erupt.
19. God spared the enemy that so richly deserved a miserable violent end, and that offended him to the extreme.
20. Anger never advances the righteousness of God. Jam.1:19,20
21. **Jonah** was self-willed and self-centered unwilling to forgive past offenses of these sinners.
22. He lacked in compassion and grace orientation.
23. While he completed his ministry to Nineveh, his true inner colors of resentment are now exposed.
24. Observation: The STA will reveal its true colors given the right circumstances.
25. Principle: Lack of inward orientation to BD opens the doors for the STA to express itself verbally and overtly.
26. Jonah’s MA grudge is now revealed overtly.
27. The irony here is that **Jonah** emulates a lack of compassion, which is the same STA vice that sponsored the Assyrian’s horrendous practices towards others.
28. Resentment, bitterness, callousness, harboring a grudge, etc., towards others unchecked leads to a mean spirited attitude and approach in life.
29. Anger clouds his thinking as is obvious in that he expresses it towards God.
30. This is seen in his prayer in vs.2, “**And he prayed to the Lord and said**”.
31. Out of fellowship, **Jonah** talks to God in the form of quarreling or levying a complaint against Him.
32. Rather than critique himself for error, he lays blame towards God.
33. The STA loves to blame others for its own malfeasance following the pattern of Adam in the Garden. Gen.3:12
34. He is dissatisfied with God’s will in the matter and now takes issue with Him.
35. Observation: At least **Jonah** now prays to hash out his problems with God.
36. Observation: Any mention of **Jonah** praying after the 1st commission is omitted and its lack obviously resolved nothing for him (cp.1:6).
37. Principle: Whatever problems the believer has prayer is essential to work through them (lack of prayer simply indicates avoidance of the problems; Jonah initially ran).
38. His attitude towards God is revealed in the opening phrase of the prayer, “**Please Lord**”.
39. The interjectory particle “**Please/-anna-**” contextually has the nuance of “Now/Listen up/Look” or we may say “C’mon now”.
40. It contextually has the force of lack of fear in appealing to a superior.

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41. While we are to approach God in confidence (Heb.4:16), **Jonah** oversteps this liberty to express his frustration with God.
42. By all appearances, Jonah's rage is such he is challenging God to respond with the same rage he is feeling in retaliation (has the earmark of trying to pick a fight).
43. Observation: This is often the consequence of the **angry** STA trying to impose its own emotions upon others in provoking them to anger. Pro.22:24
44. His STA is obstinate/pigheaded acting irresponsibly at this point.
45. While common sense says not to test God in this respect, vs.3 betrays his mentality as he solicits God to kill him.
46. **Jonah** is so **angry** at God and the Assyrians he just doesn't care what the consequences of his tantrum will bring (the danger of emotions ruling life).
47. His approach in prayer is followed with a rhetorical question, "**was not this what I said while I was still in my own country?**"
48. What his thoughts were at the time of his 1st commission is that Yahweh would not destroy Nineveh.
49. His logical conclusion on that occasion was right on the mark.
50. Just as he was off the mark on the 2nd commission.
51. He concluded that God was going to grant these people mercy based on their repentance.
52. He probably drew his assumption on the unprecedented assignment of sending a Hebrew prophet to a pagan nation plus knowing God's character as revealed in the 2nd half of our verse..
53. The question itself carries a condescending nuance that **Jonah** pegged his mission correctly to begin with and that God should have known better (I told you so!).
54. It has the overtone of one that thinks God was not fair or gracious in commissioning **Jonah** knowing his prejudice.
55. In Jonah's thinking, it was odious that God would even consider using him to deliver this hateful and spiteful enemy.
56. It was an unwelcome duty that he rebelled against.
57. Principle: Applying BD is not always fun.
58. **Jonah** then explicitly reveals it was exactly for this reason that he sought to abandon his ministry, "**Therefore, in order to forestall this I fled to Tarshish**".
59. Because he was not willing to cough up his deep-rooted prejudices, he concluded that his only recourse was to run away from the problem.
60. Observation: This often is what believers will do when they don't want to confront STA issues. They will run from God rather than deal with it head on by following God's directives.
61. Obviously, we saw the additional misery running away brought into Jonah's life.
62. His anti-grace attitude was directed towards certain types of sinners, not unlike many Christian's in attitudes towards others today.
63. Yet, we might safely assume that God commissioned **Jonah** for the very reason that He knew **Jonah** needed to deal with this problem for further advance.
64. Observation: Part of testing in life is designed to expose even deep-rooted STA problems so that we can deal with them in doctrine (BD hits the core of STA issues).
65. Principle: It may be that believers reject application because applying may reveal further STA problems they are trying to suppress.

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66. Though out of fellowship, **Jonah** recites from memory attributes of God's character that provided the doctrinal basis of his initial assumption.
67. He ascribes to God 5 attributes that are by products of His Divine love, "**for I knew that You are a gracious and compassionate God, slow to anger and abundant in loving kindness, and one who relents concerning calamity**".
68. These attributes of His love reflect His mercy expressed in forgiveness in the face of deserved judgment upon the precondition of repentance.
69. Jonah's description is a rendition of God's self-revelation to Moses in Exo.34:6-7a.
70. The intent of that passage is that **God** expresses His character in this fashion, unless men persist in evil that brings about judgment (cf.Exo.24:7b).
71. Its premise is further referenced in Psalms. Psa.86:15; 103:8; 145:8
72. Its premise is appealed to in reversion recovery of Israel in the day of the Lord in Joe.2:13 and as a reminder to Nineveh in prophecy of her ultimate destruction in Nah.1:3.
73. Finally, the principle is referenced in the prayer of confession in Neh.9:17c cf.9:1-2.
74. The adjective "**gracious/chanan**" means one that shows grace.
75. It is used 9x in form of **God**. Exo.22:26; 2Chr.30:9; Neh.9:17,31; Psa.111:4; 116:5; 145:8; Isa.30:19; Joe.2:13
76. The adjective "**compassionate/racham**" emphasizes God's mercy.
77. The root meaning is "to love deeply" based on some natural bond.
78. It connotes the feeling of mercy that people have for others in distress.
79. God's mercy is akin to His grace.
80. The Hebrew form of "**compassionate**" in its 7 uses with reference to **God** is always connected with His grace. 2Chr.30:9; Neh.9:17,31; Psa.111:4; Psa.145:8; Joe.2:13; Jon.4:2
81. The righteous believer emulates these two attributes. Psa.112:4
82. The phrase "**slow to anger/-arek -aph**" points to God's patience.
83. It is the part of Divine character that allows reversionists time under permissive will to recover.
84. **God** is long-suffering over men and so we should be.
85. A period of probation is granted to all (grace before judgment).
86. Otherwise there would be very few that would survive long enough to avoid temporal and eternal loss.
87. But always there is a point when **God** must administer the sin unto death in response to violation of His +R and J.
88. This attribute is used 9x of **God**. Exo.34:6; Num.14:18; Neh.9:17; Psa.86:15; 103:8; 145:8; Joe.2:13; Nah.1:3; Jon.4:2
89. Of those 9x, 7x it is always associated with the next attribute "**abundant in loving-kindness/rab chesed**".
90. God's "chesed" is a free act of kindness towards another in grace.
91. It is an OT rendition that "**God** is love".
92. It combines the ideas of loyalty of Divine love with eternal **kindness** behind it.
93. It sums up His grace, compassion and patience.
94. **God** has this quality in "abundance".
95. The depth of His love and exercise of it towards man is immense.

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96. He is always willing to extend grace, mercy and patience in love to all that turn to Him.
97. The final quality, “**relents concerning calamity**” applies all of these attributes in response to man’s volition.
98. He is more than willing to “change His mind/relent/nacham” to those willing to repent and go on +V.
99. **God** will refrain from executing the judgment they so richly deserved based on the erroneous path they previously followed.
100. While Divine love is available for all men (Joh.3:16), benefactors are only those that make the adjustments to God’s justice.
101. God’s love never violates His +R.
102. This package of attributes defining the character of God reveals His norms and standards in dealing with men.
103. **Jonah** fully understood these qualities of Divine character, but was unwilling to apply them to those he loathed.
104. **Jonah** was inconsistent and if we may, hypocritical, as he denied God’s grace to others though he himself was a recipient of love in spite of his failures.
105. And **God** will continue to grace him out in spite of his continuing failures.
106. What’s more, **God** did not withdraw his prophetic gift and office.
107. Observation: **God** gives the believer time to grow up, but avoidance of ultimate judgment can only be predicated by repentance in areas of maladjustment.
108. Fortunately for **Jonah**, **God** is all that **Jonah** describes based on the finality of his prayer in vs.3.

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EXEGESIS VERSES 3 – 4:

JONAH PRAYS FOR DEATH

וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: ם WTT Jonah 4:3

^{NAS} Jonah 4:3 "Therefore now, O LORD, ו + עַתָּה + יְהוָה (waw - conj + -atta - adv.; "Therefore now!"; + yahweh - n/proper) **please take my life from me, לָקַח + נָא + אֵת + נַפְשִׁי + מִן** (laqach - v/Qal/Imper./m/s/; "take"; + na- part./interj.; "please/I pray"; + sign d.o. + nephesh - n/comm/f/s/constr. w/1/comm/s/suff.; "my soul life"; + min - prep. w/1/comm/s/suff.; "from me") **for death is better to me than life.**" כִּי + טוֹב + מוֹת + מִן + חַיִּים + ם (kiy - conj.; "for/because/certainly"; + tob - adj/m/s/abso.; "good/better"; + mawet - n/comm/m/s/constr. w/1/comm/s/suff.; "is my death/is death to me"; min - prep. + chayyim - n/comm/m/pl/constr. w/1/comm/s/suff.; "more than my life/than living"; + samek - para. marker)

GOD'S RHETORICAL RESPONSE

וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה לְךָ: WTT Jonah 4:4

^{NAS} Jonah 4:4 **And the LORD said, "Do you have good reason to be angry?"** ו + אָמַר + יְהוָה (waw - consec + -amar - v/Qal/IPF/3/m/s + Yahweh - n/proper; "And Yahweh said") הֲ + יֵטֵב + חָרָה + לְךָ (ha - interr. part. + yatab - v/Hiph/inf/absol; "Is it cause for good/pleasing?"; the inf. functions as the subject of the verb; + charah - v/Qal/PF/3/m/s; "being angered" lit. "burned/kindled"; + lamed - prep.w/2/f/s/suff.; "for your soul" [feminine suff. closest antecedent is nephesh vs.3]; the idea is properly translated in the English i.e., "Is the anger of your soul justified?" or "Is your soul's anger good?")

ANALYSIS VERSES 3 – 4:

1. Jonah's seething anger in prayer next prompts him to pray irrationally, "Therefore now, O Lord, please take my life from me, for death is better to me than life".
2. As condescending as the "I told you so" earlier portion of his prayer was, Jonah now succumbs to complete self-pity and a sullen (morose/grim) way of thinking.

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3. That his anger went from irresponsible to irrational is now made clear as he challenges God to kill him!
4. Why anyone would want to pick a fight with God to us may seem incredulous.
5. Yet, The STA knows no fear of God. Ex. Pharaoh of the Exo.; Exo.9:30
6. He wallows in his anger until it becomes self-pity producing destructive emotions desiring death over life.
7. It is amazing how strong the STA can be even in the life of a positive believer.
8. Observation: To let anger (emotions) reign unchecked can lead to startling destructive results.
9. As a prophet, Jonah's mission was to provide people with information so they could live and not perish.
10. Yet, his STA is so strong in bitterness, he would rather see his Ph₂ trashed (SUD) than continue to live and see his enemy live.
11. So he implored God to take his life then and there.
12. The final phrase "**for death is better to me than life**" illustrates how the STA will exaggerate problems that exist.
13. Again, he can be eternally grateful that God is not short-tempered and capricious.
14. Even with the experience in the sea with the great fish all the human viewpoint was not flushed from his soul.
15. Principle: Some STA problems can be extremely deep-rooted and until they are recognized and dealt with, they will reign over life when given opportunity.
16. His narrow-mindedness brought about extreme self-induced misery.
17. He could have been elated emotionally, but that he is not willing to overrule the STA he continues to stew in his juices.
18. It has been noted that God brought together two unlikely parties for His eternal glory.
19. A vial and cruel people and a believer with an intense STA problem.
20. Yet, Jonah will see in eternity the tens, if not hundreds of thousands he brought to saving grace in spite of himself.
21. So much for the absolute dictum that God will not use someone that is not 100% committed!
22. God uses imperfect men to accomplish His perfect ends.
23. In spite of his problems, Jonah was sufficiently +V to execute his ministry before God.
24. Vs.4 begins a new paragraph in the Hebrew text as noted by the ending ׀ (samek) of vs.3.
25. While vs.4 reveals God's response to Jonah's **death** request, it is intended to lead the reader into vss.5ff and a new setting.
26. Jonah's **death** prayer goes unanswered as it was not in his or God's interest to end his Ph₂ on that note.
27. He can thank God later that God reads his +V in spite of his STA.
28. God now follows in lesson with His patience and long-suffering with Jonah as He does with all the heirs of salvation.
29. After some unspecified time of allowing Jonah to wallow in his self-pity, God does respond, "**And the Lord said, 'Do you have good reason to be angry?'**"
30. While Yahweh's words are designed as a rebuke, they become a springboard for further testing.

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31. The question has two possible answers, yes or no.
32. The question is rhetorical and doctrine naturally would dictate a “No!” answer.
33. The intent of the question is whether Jonah can honestly say he is justified in his anger towards God relenting towards the Ninevites.
34. Its rebuke has the flavor of a mocking tone mimicking Jonah’s condescending confrontation with God.
35. The question could be rendered “Does your anger please you?”
36. The question itself is designed to get Jonah to see how foolish he is acting.
37. Some proverbs on anger. Pro.14:29; 15:1,18; 16:32; 19:11; 22:24; 27:4; 29:8; 30:33
38. While the realization of his stupidity in anger would be the normal response for one willing to admit error, obviously Jonah is still under his STA.
39. This is how the question then becomes a test for Jonah.
40. While there is one correct answer (No!), Jonah under the STA is answering in his mind with a resounding “Yes!”
41. Out of fellowship, he now distorts the intent of the question.
42. That Jonah stubbornly maintains he is right he applies God’s words as saying to him that maybe his short fuse is simply not necessary.
43. Jonah in his thinking is saying “Yes!” he has **good reason to be angry** and in so doing reads the intent of the question as “maybe there is no **reason to be angry**”.
44. In other words, Jonah misreads its intent as God stating there is no **good reason to be angry**, because God could still wipe out Nineveh.
45. Jonah again hears what he wants to hear.
46. This answers as to why Jonah in vs.5 sits out east of the city to “*see what would happen in the city*”.
47. As erroneously Jonah disregarded God’s exact words of the 2nd commission leaving the doors open for repentance, now Jonah misreads God’s intent of question.
48. This is a perfect example of eisegesis (reading into) hearing what he wanted to hear under the STA rather than isolating it and exegeting the true intent of God’s words.
49. The STA is hostile to the truth (Rom.8:7) and it will push its human viewpoint into distorting BD to make it say what it wants to hear.
50. Principle: Why it is so important to isolate the STA while studying the WOG.
51. Rather than a rebuke to Jonah to pull in his horns, he perceives it as God nudging him to exercise more patience and that God might reconsider.
52. The question was designed to stop Jonah’s STA indulgence via rebuke (end the test), but failure to orient distorted it into a continued false read that somehow he was still right (extend the test).
53. Jonah knew the doctrine, but allowed his STA to rationalize it for his own self-centered purpose.
54. Paul teaches that the STA takes opportunity through truth to promote itself. Rom.7:8

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JONAH'S STUBBORNNESS CONTINUES

EXEGESIS VERSE 5:

וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ
שָׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ בְּצֶלֶל עֵד אֲשֶׁר יֵרְאֶה מִה־יְהִיָּה
בָּעִיר:

^{NAS} Jonah 4:5 **Then Jonah went out from the city and sat east of it.** וַיֵּצֵא + יוֹנָה

+ מִן + הָ + עִיר + וַיֵּשֶׁב + מִן + קְדָם + לָ + הָ + עִיר (waw - consec + yasa-
v/Qal/IPF/3/m/s; "Then he went"; + Yonah - n/proper; + min - prep. + d.a. + -iyr -
n/comm/f/s/absol.; "from the city"; + waw - consec + yashab - v/Qal/IPF/3/m/s; "and he
sat"; + min - prep. "away from"; + qedem - n/comm/m/s/absol.; "east"; + lamed - prep.;
"towards" d.a. + -iyr - n/comm/f/s/absol.; "the city") **There he made a shelter for him-
self and sat under it in the shade** וַיַּעַשׂ + לוֹ + שָׁם + סֹכָה + וַיֵּשֶׁב + תַּחַת +
בְּ + הָ + צֶלֶל (waw - consec + -asah - v/Qal/IPF/3/m/s; "then he made/manufactured";
+ lamed - prep. w/3/m/s/suff; "for himself"; + sham - adv.; "there"; succah -
n/comm/f/s/absol.; "a thicket/booth/shelter/temporary abode"; + waw - consec + yashab -
v/Qal/IPF/3/m/s; "and he sat"; tachat - prep. w/3/f/s/suff; "under it"; + bet - prep. +
d.a. + sel - n/comm/m/s/absol; "in the shadow/shade") **until he could see what would
happen in the city.** עַד + אֲשֶׁר + רָאָה + מָה + הִיָּה + בְּ + הָ + עִיר (-ad - prep.;
"until"; -asher - rel.pro.; "which thing or which time"; + ra-ah - v/Qal/IPF/3/m/s; "he
will see/he could see"; + mah - interr.pro.; "what?"; + hayah - v/Qal/IPF/3/m/s; "would
happen/come into existence"; bet - prep. + d.a. + -iyr - n/comm/f/s/absol.; "in the city")

ANALYSIS VERSE 5:

1. Misinterpreting God's rebuke as an opening that God might still indulge his own desires, "**Then Jonah went out from the city and sat east of it**".
2. That **Jonah** specifies the direction of **east** (an unessential notation) has the mark of detail one would expect in an autobiography (**Jonah** as the author).
3. He relocates to the foot-hills that would enable a panoramic view of **the city** facing towards **it**.
4. Some commentaries contend that Jonah's departure from Nineveh occurs before the 40 days had expired and the narrative of vs.5 is parenthetical.
5. They interpret the final clause "**until he could see what would happen in the city**" as awaiting to see if God would destroy the **city** on the 40th day as **Jonah** proclaimed.

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6. This is both illogical and does not follow the sequence of events established per 3:10.
7. The book of **Jonah** has been and is otherwise presented in chronological sequence.
8. It is illogical for **Jonah** to get mad over something that he himself understood would demand 40 days before being accomplished.
9. Understanding the persistence of his stubborn STA and misinterpreting the question of vs.4 provides motive for **Jonah** to facilitate a continued watch over the situation.
10. **Jonah** remained in Nineveh throughout the 40 days, obviously having no fear of death and relied upon God to give him a twist to leave prior to its destruction.
11. That he had confidence of faith that God would deliver him apart from Nineveh's destruction would be strong falling back on his deliverance from the great fish.
12. That **Jonah** was misled with human viewpoint with respect to Nineveh, it would be natural for him to hang around during this period.
13. Especially in the face of all of the genuflecting and self-abasement that then characterized these people.
14. Knowing Jonah's STA as revealed, he probably found satisfaction from watching them squirm in their fear (as satisfying as prophesying their destruction).
15. That the fasting and sackcloth became law, he probably saw all that occurred as some insincere attempt to avoid catastrophe (saw mostly ritual without reality-legalism).
16. A political ploy to appease this "god" so to speak.
17. As any astute believer recognizes, when human viewpoint leads, life is perceived within its distortion.
18. Only after the 40th day and no destruction did he come to realize the full possibility of their conversion.
19. And even then he was still unwilling to accept the revealed will of God.
20. Observation: God can shove the facts of His will right in people's face and the STA will continue to rationalize and deny it.
21. So with continued false hope, he retreats outside the **city** to give God more time to respond as **Jonah** thinks He should.
22. That **Jonah** is now willing to exercise further patience towards God in the matter suggests strongly that that was how he took God's question of vs.4.
23. Rather than a rebuke, it was a statement for him to be patient rather than angry and that God might still come around to his way of thinking.
24. At this point, **Jonah** has used his STA (with human viewpoint thinking) to control another aspect of his STA (anger) rather than orient to God's will.
25. His behavioral modification approach is the same used in cosmic psychology today.
26. Truly there is "nothing new under the sun".
27. In the meantime after relocation, "**There he made a shelter for himself and sat under it in the shade**".
28. He makes a hasty **shelter** out of dried branches or twigs to escape the heat of the day.
29. From this vantage point, he leaves the door open that God might burst out with judgment upon the **city** at any moment.
30. Remember, he misread the 2nd commission in accordance with his own interpretation.
31. The believer that is bent on his own interests has an amazing capacity to rationalize, justify and bend events and scripture to his own selfish ends.
32. Jonah's misconceived intention now leaves the door open for God to once again act on his behalf for his own correction.

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JONAH'S FINAL LESSON VSS.6-11

EXEGESIS VERSES 6:

THE BLESSING OF THE PLANT

וַיִּמֶן יְהוָה אֱלֹהִים קִיקְיֹן וַיַּעַל מֵעַל לְיוֹנָה
 לְהִיּוֹת צֶלַעַל־רֹאשׁוֹ לְהַצִּיל לּוֹ מִרַעַתוֹ וַיִּשְׂמַח יוֹנָה
 עַל־תְּקִיקְיוֹן שְׂמִיחָה גְדוֹלָה:

^{NAS} Jonah 4:6 **So the LORD God appointed a plant** וַיִּמֶן יְהוָה אֱלֹהִים קִיקְיֹן (waw - consec. + manah - v/Piel/IPF/3/m/s; intensive active; "So He appointed/counted/numbered"; indicates appointing from existing resources; same used with the great fish [1:17], the worm [4:7] and the wind [4:8]; + Yahweh - n/proper + elohiym - n/comm/m/pl; "the Lord God"; + qiyqayon - n/comm/m/s/absol; "a plant"; used 5x, only in Jonah, 4:6 2x, vss.7,9,10) **and it grew up over Jonah** וַיַּעַל מֵעַל לְיוֹנָה (waw - consec. + -alah - v/Qal/IPF/3/m/s; "and it grew/ascended/climbed"; + min - prep. + -al - prep.; "more than over"; + lamed - prep. + Yonah - n/proper; "for Jonah") **to be a shade over his head** לְהִיּוֹת צֶלַעַל־רֹאשׁוֹ (lamed - prep. + hayah - v/Qal/Inf/constr.; "to become"; + sel - n/comm/m/s/absol; "a shadow/shade"; + -al - prep. + ro-sh - n/comm/m/s/constr. w/3/m/s/suff.; "over his head") **to deliver him from his discomfort.** לְהַצִּיל לּוֹ מִרַעַתוֹ (lamed - prep. + nasal - v/Hiph/Inf/constr.; "to cause deliverance"; + lamed - prep. w.3/m/s/suff.; "for him"; + min - prep. + ra-ah - n/comm/f/s/constr. w/3/m/s/suff.; "from his distress/discomfort") **And Jonah was extremely happy about the plant.** וַיִּשְׂמַח יוֹנָה עַל־תְּקִיקְיוֹן שְׂמִיחָה גְדוֹלָה (waw - consec. + samach - v/Qal/IPF/3/m/s; "and he was joyful/happy"; + Yonah - n/proper + -al - prep.; "about"; + d.a. + qiyqayon - n/comm/m/s/absol; "the plant"; + samach -n/comm/f/s/absol; "happy/joy"; + gadol - adj/f/s/absol.; "great"; hence, "with great happiness"/"extremely happy")

ANALYSIS VERSES 6:

1. **God** once again intercedes on Jonah's behalf.
2. As with the great fish, a lesson on God's Sovereign grace is behind God's actions.

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3. While the temporary hut provided some shelter from the heat of the day, it would still lack for shade built of sticks, twigs and dead limbs.
4. **“So the Lord God appointed a plant and it grew up over Jonah to be a shade over his head”.**
5. The verb **“appointed/manah”** is used 4x in Jonah, 3x in vss.6,7,8 and with reference to the great fish in 1:17.
6. All 4 uses emphasize God’s Sovereign control over His creation.
7. The subject of the appointed is the **“Lord God/Yahweh Elohiym”**, which dual title in a formal address is only used one other time in Jon.1:9.
8. As Jon.1:9 makes clear, it is the **Lord God** that is the Sovereign creator of planet earth.
9. This is why Jonah addresses **God** in such fashion now.
10. This dual title is used to emphasize His role as Creator and Sovereign power behind His creation through out Gen.2,3. Gen.2:4,5,7,8,9,15,16.18,19,21,22; 3:1,8,14,21,23
11. This reveals the primary point of this lesson that **God** does all things according to His good pleasure and purpose. Isa.46:10
12. Whether these things are good or unpleasant.
13. And it is His purpose to benefit the interests of +V in response to His Sovereignty. Cp.Rom.8:28
14. Just as He has and is dealing with **Jonah**, the crew of the ship and the Ninevites.
15. All of God’s works are to His glory. Psa.19:1; 104:31; 145:5; Isa.60:21
16. **Jonah** needs to come to grip with the fact that God’s choices of dealing with life is determined based on His Sovereignty.
17. Not through any avenue of 2nd guessing by believers under their own norms and standards.
18. Jonah’s thoughts and actions are like his reversionist Jewish counterparts in Isa.29:16 and 45:9.
19. The right MA is found in Isa.64:8 and as illustrated in Rom.9:18-24.
20. Principle: Believers need to recognize that **God** interacts with others as He sees fit and quit trying to 2nd guess His dealings in others lives.
21. Observation: Part of grace orientation is the realization that **God** makes no errors in life and His dealing with others is as He sees fit based on His norms and standards regarding volition.
22. The **plant** that **God** causes to miraculously grow **over Jonah** was obviously from an existing seed in his periphery.
23. As we pointed out in the “appointing” of the great fish, the term “manah” looks to assigning from existing resources. Dan.1:5
24. As it is in desert or hot dry climates, seeds can exist lying dormant for years in the ground and when moisture is applied, plants can appear from out of nowhere.
25. **So God** utilizes a seed He knew was there miraculously providing moisture necessary and accelerating its growth to provide immediate **shade over Jonah**.
26. As vs.10 notes, the **plant grew** overnight.
27. There are guesses as to what kind of **plant** is in view with suggestion of some type of gourd (though worms will not touch them), or ivy.
28. A better possibility is the “ricinus” a.k.a. the “castor-oil plant”, commonly called the “palm-christ”.

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29. It grows to 8 – 10 feet within a few days, has only one leaf per branch, but that leaf being often more than a foot large.
30. It is a **plant** frequent in Egypt from which they made oil.
31. The term “qiqayon/**plant**” is associated with the “kiki” or “cici” of Herodotus, Dioscorides, Strabo and Pliny and the Talmudists make mention of the oil of “kik” which is said to be the “kikaion” of **Jonah**. Ref.: *John Gill’s Exposition of the Entire Bible*
32. The “ricinus” is also known to die rapidly when injured. Cf. vs7
33. While the **plant** obviously provided **Jonah shade** in relief from the heat, it reiterates its purpose was “**in order to deliver him from his discomfort**”.
34. Enter a second layer to this lesson.
35. While the term “**discomfort/ra-ah**” can refer to physical hazards such **discomfort** from the heat, it has a secondary meaning of that considered morally bad or evil.
36. **Jonah** uses this term interchangeably throughout the book. Ex. *wickedness, wicked* – 1:2; 3:8,10; *calamity* – 1:7,8; 3:10; 4:2; phrase *greatly displeased* insinuating morally wrong – 4:1
37. Rendering ra-ah as evil, some translations render this term “grief” to emphasize Jonah’s emotional demeanor. Translations: 1833 Webster Bible; KJV; the 1901 American Standard Version = *evil case*
38. Jonah’s use of this term here is designed to fill in both scenarios in view i.e., relief from the heat and to address his wayward emotions.
39. **Jonah** has been allowing his emotions to rule over doctrine regarding the Assyrians.
40. Allowing emotions to rule is a no-no with respect to BD.
41. The blessing of the **plant** at hand is designed to reveal his weakness in this regard.
42. A weakness that stems from failure in isolating the STA in orientation to God’s will.
43. It shows his emotions for what they are, “**And Jonah was extremely happy about the plant**”.
44. Just as shortly before **Jonah** was furious, now he is elated.
45. However, as with a lot of believers, Jonah’s happiness is misplaced.
46. His happiness is not based on orientation to God’s will during this lesson as vss.8-9 bring out.
47. It reveals that operating under his human viewpoint has produced a vacillating of emotions governed by the flesh.
48. His happiness is now based on a particular detail of life.
49. No doubt, he took this as a sign that his waiting for the destruction of Nineveh would be rewarded to spur on his human viewpoint.
50. Such happiness, even if provided by **God**, is always short-lived.
51. Such things in fact often encourage further stupidity in disregard of BD.
52. Believers at the end of the CA are a prime example of this. Rev.3:16-17
53. Observation: **God** is free to “bless” even the maladjusted believer, but its intent is for the purpose of helping them refocus back on **God**.
54. The blessing is a sign of the goodness of **God** towards those that are completely undeserving.
55. Yet those that allow emotions to rule stimulated by the STA and human viewpoint will misconstrue God’s goodness.
56. A secondary aspect of God’s lesson to **Jonah** is the continuous danger of reversionism before him if he does not get a grip in this area of his life.

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57. While not as blatant as his initial rebellion at the 1st commission, the potential is now confined to his MA
58. His current MA has indicators of emotional revolt of the soul brought on by:
 - A. Blaming **God**.
 - B. Living in the past with respect to the Ninevites.
 - C. Complaining.
 - D. Emotional instability. *See Doctrine of Reversionism*
59. With his STA left unchecked and not jettisoning his continued human viewpoint, reversionism is the ultimate result.
60. **Jonah** is a prime example of +V facing the power of the STA in fighting the good fight under the grace of **God**.

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EXEGESIS VERSES 7 – 8:

THE PLANT DESTROYED

וַיִּמֶן הָאֱלֹהִים תּוֹלַעַת בְּעֶלְוֹת הַשָּׁחַר לַמַּחֲרָת
וַתֵּךְ אֶת־הַקִּיקְיֹן וַיִּבֶשׁ: ^{WTT} Jonah 4:7

^{NAS} Jonah 4:7 **But God appointed a worm when dawn came the next day,** ו + מנה,

+ מַחֲרָת + הַ + ל + שָׁחַר + הַ + עֲלָה + ב + תּוֹלַעַת + אֱלֹהִים + הַ + מַחֲרָת (waw - consec. + manah - v/Piel/IPF/3/m/s; "But He appointed"; same as vs.6; + d.a. + elohiym - n/comm/m/pl/ absol; "the God"; + towla - n/comm/f/s/absol; "worm/scarlet"; in ancient times a brilliant scarlet or crimson dye was obtained from the female bodies of the kermes insect; + bet - prep. + -alah - v/Qal/Inf/constr.; "when arising/ascending"; + d.a. - shaqar - n/comm/m/s/ absol; "the dawn"; + lamed - prep. + d.a. + macharat - n/comm/f/s/absol; "for the morrow/tomorrow") **and it attacked the plant and it withered.** ו + נכה + אַת + הַ + קִיקְיֹן + ו + יבשׁ (waw - consec. + nakah - v/Hiph/IPF/3/f/s; "and it caused to attack"; fem. ref. to the worm"; + et - sign of d.o.; + qiyqayon - n/comm/m/s/absol; "the plant"; + waw - consec. + yabesh - v/Qal/IPF/3/m/s; "and it became dry/withered")

JONAH'S MISERY RENEWED

וַיְהִי כַּזְרַח הַשֶּׁמֶשׁ וַיִּמֶן אֱלֹהִים רוּחַ קָדִים
חַרִּישִׁית וַתֵּךְ הַשֶּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׂאֵל
אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: ^{WTT} Jonah 4:8

^{NAS} Jonah 4:8 **And it came about when the sun came up** ו + זרח + כ + היה + ו + שמש

(waw - consec. + hayah - v/Qal/IPF/3/m/s; "And it came about/came to pass"; kap - prep.; "As/when" + zarach - v/Qal/Inf/constr.; "arising/coming up"; + d.a. + shemesh - n/comm/s/absol.; "the sun") **that God appointed a scorching east wind,** ו + מנה + חרישית (waw - consec. + manah - v/Piel/IPF/3/m/s; "and or that He appointed; same as vss.6,7; + elohiym - n/comm/s/pl/absol.; + ruach - n/comm/s/ constr.; "a wind of" + qadam - n/comm/m/s/absol; "the east"; + charishiy - adj/f/s/absol; "a harsh/scorching wind") **and the sun beat down on Jonah's head** ו + נכה + הַ +

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שָׁמַשׁ + עַל + רִאֵשׁ + יִנְהַ (waw - consec. + nakah - v/Hiph/IPF/3/f/s; "and it struck/beat down on"; + d.a. + shemesh - n/comm/both/s/absol; "the sun"; + -al - prep. + ro-sh - n - n/comm/m/s; "upon the head of"; + Yonah - n/proper) **so that he became faint and begged with all his soul to die,** וְ + עַלְךָ + וְ + שָׁאֵל + אֶת + נַפְשׁוֹ + לְ + כַּוְּרָתוֹ (waw - consec. + -alaph - v/Hithpael/IPF/3/m/s; intensive-reflexive; lit. "to cover"; "so that he himself became faint"; + waw - consec. + sh-al - v/Qal/IPF/3/m/s; "and he begged/pleaded"; + et - sign of d.o. + nephesh - n/comm/f/s/constr. w/3/m/s/suff.; "with his soul"; + lamed - prep. + mut - v/Qal/Inf/constr; "to die") **saying, "Death is better to me than life."** וְ + אָמַר + טוֹב + מוֹת + מִן + חַיִּים (waw - consec. + -amar - v/Qal/IPF/3/ m/s; "and he said/saying"; + tob - adj/m/s/absol.; "better/good"; + mawet - n/comm/m/s/ constr. w/1/comm/s/suff.; "is my death"; + min - prep. + chayiyim - n/comm/m/pl/constr. w/1/comm/s/suff.; "more than my life")

ANALYSIS VERSES 7 – 8:

1. The Jonah **plant** temporarily delivered the prophet of his emotional chagrin/disappointment while propelling false hope.
2. Jonah was very happy as he imagined that this blessing meant that **God** was about to give him what he wanted all along, namely the annihilation of his hated enemy.
3. But that only lasted for a day.
4. His hope is short-lived, **“But God appointed a worm when dawn came the next day, and it attacked the plant and it withered”**.
5. The **“worm”** in view may be a collective singular indicating a species of insect.
6. This cutworm or grub could attack the root system quickly destroying the whole **plant**.
7. With the root system destroyed, its moisture feed was severed and it just dried up.
8. That **God** utilized this small insect indicates His Sovereignty over all His creation from the greatest (great fish) to the least.
9. When or shortly after Jonah woke up the **next day**, his creature comfort was gone.
10. This little **worm** ruined his temporal emotionally charged refuge from reality.
11. Jonah steadfastly refused to face reality preferring instead to build his own on fleshly inclinations or advantages.
12. **But** just as suddenly he found happiness in the physical of life, **God** took it away.
13. This peels the test another layer to teach that true happiness is not found through the desires of the flesh.
14. With the detail removed, so is his joy in life.
15. Stripped of his creature comfort and false hope, **God** kicks it up a notch, **“And it came about when the sun came up that God appointed a scorching east wind”**.

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16. **God** makes the situation even worse by preparing a special wind from the **east** that pummeled the area with heat like a blast-furnace.
17. Strong forceful hot winds are not uncommon in this part of the world.
18. As one astute commentary mentions, “Up to this point, Jonah has been figuratively full of hot air...now, **God** literally sends hot air back on the prophet”.
19. Often the discipline fits the crime.
20. With the high winds, **Jonah’s** temporary shelter would be decimated leaving him at the mercy of the elements, “**and the sun beat down on Jonah’s head so that he became faint and begged with all his soul to die**”.
21. Jonah experiences heat stroke.
22. With the combination of the “**scorching east wind**” and “**the sun beating down on his head**”, he **became faint** due to dehydration and the heat.
23. His faintness pictures his lost touch with reality under his emotionally charged STA.
24. He again acts predictably wishing death.
25. This extremely unpleasant physical experience again produces despondency as things were not as he wished.
26. It can’t be missed that as he initially challenged **God** to kill him in his prayer, **God** now gives him a semblance of reason for not wanting to live.
27. That he “**begged with all his soul**” emulates his soul fainting as a result of his extreme and unnatural obsession in hatred towards the Assyrians.
28. He shows the pitiful result of failure to orient to BD and God’s revealed will by just wanting to give up in life.
29. This is how powerful the unchecked STA can be.
30. Elijah is another OT prophet that wished himself dead as he ran in fear. 1Kgs.19:1-4
31. **Jonah’s** morose desires arose from the extreme disappointment regarding the outcome of his Assyrian mission (his sacred cow).
32. He didn’t want God’s first choice for them (deliverance); he wanted God’ 2nd choice (judgment).
33. He specifically wanted wrath because of their history of atrocities.
34. He was unwilling to look past their sins.
35. As a result, he capitulated to the STA’s ol’ standby reasoning facing unpleasant tasks of doctrine that it just isn’t worth it, “**saying, ‘Death is better to me than life**”.
36. Unrequited (un-dealt with) STA obsession turn believers into real basket cases.
37. He did not view the situation logically and biblically restraining his emotions.
38. What he would readily grant to others he refused to allow for this enemy.
39. It is one thing to deplore particular vices; quite another to take an anti-grace stance in the face of genuine repentance.
40. So Jonah plummeted into a customary low clinging to self-will.
41. Jonah is now ready to learn the lesson that to this point he resisted.

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THE INTERNAL CONFLICT EXPOSED

EXEGESIS VERSE 9:

וַיֹּאמֶר אֱלֹהִים אֶל-יֹנָה הֲיֵשֶׁב חָרָה-לָךְ
עַל-הַקִּיקָיוֹן וַיֹּאמֶר הֵיטֵב חָרָה-לִּי עַד-מוֹת:

^{NAS} Jonah 4:9 **Then God said to Jonah,** וַיֹּאמֶר אֱלֹהִים אֶל יֹנָה (*waw - consec. + -amar - v/Qal/IPF/3/m/s + elohiym - n/comm/m/pl/absol.; "Then God said"; + -el - prep. + Yonah - n/proper; "to Jonah"*) **"Do you have good reason to be angry about the plant?"** הֲיֵשֶׁב חָרָה לָךְ + יֵטֵב + חָרָה לָךְ + לָךְ + עַל + הַקִּיקָיוֹן (*ha - interr. + yatab - v/Hiph/inf/absol.; "Is it pleasing?/Do you have good reason?"; + charah - v/Qal/PF/3m/s; "being angered"; + lamed - prep. w/2/m/s/suff.; "for you/to you"; + -al - prep. + d.a. + qiydayon - n/comm/m/s/absol.; "about the plant"*) **And he said, "I have good reason to be angry, even to death."** וַיֹּאמֶר אֱלֹהִים אֶל יֹנָה הֲיֵשֶׁב חָרָה לָךְ + יֵטֵב + חָרָה לָךְ + לָךְ + עַד + מוֹת (*waw - consec. + -amar - v/Qal/IPF/3/m/s; + yatab - v/Hiph/inf/absol.; "pleasing/I have good reason"; + charah - v/Qal/PF/3/m/s; "being angered" + lamed - prep. w/1/comm/s/suff.; "to me"; + -ad - prep.; "even to/until"; + mawet - n/comm/m/s/absol.; "death"*)

ANALYSIS VERSE 9:

1. With the withering of the **plant**, what hopes **Jonah** placed into the meaning of its initial appearance are shattered.
2. The concluding hot winds and light sun stroke following obviously were indicators from **God** of His displeasure with his current human viewpoint STA driven read out.
3. This sets **Jonah** up once again to reconsider the direction of thinking he has taken.
4. Observation: **God** jams the believer as a wake up call to reconsider STA sponsored courses in life.
5. **God** now takes the ordeal with the **plant** and puts it into a logical perspective for **Jonah**.
6. He does so by proposing another question to him, **"Then God said to Jonah, 'Do you have good reason to be angry about the plant?'"**.
7. The question is limited strictly to **the plant** with no mention of the Ninevites.
8. The question is designed for him to contemplate his anger otherwise at this juncture.
9. The words, **"Then Elohiym said to Jonah"** is unique to this verse relating to God's communicating with him.
10. All other occasions of direct communication with **God** are prefaced with the title "Lord/Yahweh". Cp.1:1; 3:1; 4:3
11. Further compare the transition back to "Yahweh" following in vs.10.

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12. In all of these instances, **God** spoke to **Jonah** with an external audible voice.
13. In vs.9, **God** is speaking as a Divine voice within **Jonah**.
14. This style of communication is designed to represent the internal struggle between the new man (human spirit of doctrine; Eph.4:24; Col.3:10) and the old man (STA; cp. Eph.4:22; Col.3:9).
15. In other words, it's a question his doctrine man (hm.sp.) might use otherwise in battle against the STA if he was in fellowship i.e., "is my thinking doctrinally rational?"
16. That **Jonah** has yet to isolate his STA, **God** intercedes with the appropriate question necessary for **Jonah** to see the illogic of his STA.
17. Observation: **God** can interject thoughts into the minds of believers (prophecy as ex.; cp.2Pet.1:21).
18. So in his thinking, **Jonah** asks Himself this question recognizing it's divinely inspired.
19. The question has the same force of rebuke as the previous audible in vs.4.
20. Here it takes on its fullest nuance of "**good reason**" to state "Is his reasoning *logical to be angry about the plant?*"
21. The question reveals that when the **plant** died, **Jonah** again got totally mad.
22. This time over the **plant** dying apart from the additional misery from the wind and heat.
23. Always in Jonah's thinking was the doctrine he related concerning **God** gracious character of vs.2 (the opposing party to the STA in battle).
24. More and more as the lesson progressed with the passing of time, **Jonah** was finding it harder and harder internally to sustain his patently unbiblical position, "No mercy for the Assyrians".
25. **God** was consistently breaking down his emotionally and irrationally charged STA anger against them with the implementation and destruction of the **plant**.
26. He has now been brought down to the point of recognizing that his anger is now directed to a **plant**.
27. His STA never say die mentality reveals this as it immediately shot back, "**And he said, 'I have good reason to be angry, even to death'**".
28. The premise is now set for **Jonah** to truly contemplate the STA which has been driving him regarding the Ninevites and how illogical it has been acting.
29. The fact is, Jonah's anger stems from the fact that he has been wrong.
30. Both in reflection of God's revealed will for the Ninevites and most recently the realization of error regarding the **plant**.
31. As **God** will point out in vs.10, **Jonah** has let his STA take him to the point of now being mad and expressing concern over a stupid **plant**.
32. Just as illogical is that thinking, so has his STA been over the Ninevites.
33. Not until he persisted in his foul mood, even after the Divine admonition within, does Yahweh point out to him how inconsistent and wrong his sour attitude was.
34. **Jonah** ultimately comes to realize that he has been beaten and that all that was left to him was his chagrin over the dead **plant**.
35. His STA has consistently taken issue with the truth resulting in defiant anger.
36. In contrast, the character of his +V that was first and foremost characterized by intellectual honesty finally compels him in the end to drop his indefensible human viewpoint with respect to the Assyrian situation.

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THE LESSON EXPLAINED

EXEGESIS VERSES 10 – 11:

וַיֹּאמֶר יְהוָה אֵתָהּ חֶסֶת עַל-הַקִּיקְיֹון אֲשֶׁר
לֹא-עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ שְׁבֹן-לַיְלָה הָיָה וּבֹן-לַיְלָה אָבַד:

^{NAS} Jonah 4:10 **Then the LORD said,** וַיֹּאמֶר יְהוָה (waw - consec. + -amar - v/Qal/IPF/3/m/s + Yahweh - n/proper) **"You had compassion on the plant** אֲהָרָה + חוּס + עַל + הָ + קִיקְיֹון (-attah - pro. emphatic; "You yourself"; + chus - v/Qal/PF/2/m/s; "had pity/compassion/willing to spare"; note the past tense indicating Jonah's previous thought vs.9 as now behind him; + -al - prep. + d.a. + qiyqayon - n/comm/m/s/absol.; "upon the plant") **for which you did not work, and which you did not cause to grow,** אֲשֶׁר + לֹא + עֲמַל + בּוֹ + וְ + לֹא + גִדַּל (-asher - rel.pro.; "which" + lo- - neg. + -amal - v/Qal/PF/2/m/s; "you did not labor/did not work"; + prep. w/3/m/s/suff.; "at it"; + waw - conj. + lo- neg. + gadal - v/Piel/PF/2/m/s/w. 3/m/s/suff.; "and did not make grow/cause to grow") **which came up overnight and perished overnight.** אָבַד + לַיְלָה + בֵּן + וְ + הָיָה + לַיְלָה + בֵּן + אֲשֶׁר (she - rel. pro.; "which"; + ben - n/comm/m/s/constr.; lit. "son of"; "grew up/came up"; + layelah - n/comm/m/s/absol.; "night/overnight"; + hayah - v/Qal/PF/3/m/s; "it became/came into existence"; + waw - conj. + ben - n/comm/m/s/constr.; "son of"; + layelah - n/comm/m/s/absol.; "night"; + -abad - v/Qal/PF/3/m/s; "it perished")

וַאֲנִי לֹא אֲחֹס עַל-נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר
יִשְׁבָּהּ הָרַבָּה מֵשְׁתִּים-עָשָׂרָה רְבֹו אָדָם אֲשֶׁר לֹא-יָדַע
בֵּין-יָמֵינוּ לְשִׁמְאֹלוֹ וּבַהֲמָה רַבָּה:

^{NAS} Jonah 4:11 **"And should I not have compassion on Nineveh,** וַיֹּאמֶר יְהוָה (waw - conj. + -aniy - per.pro./emphatic; + lo- - neg. + chus - v/Qal/IPF/1/comm/s; "And should I Myself not have pity/compassion/spare"; + -al - prep. + niyneweh - n/proper; "upon Nineveh") **the great city in which there are more than 120,000 persons** מֵן + רַבָּה + בּוֹ + יִשׁ + אֲשֶׁר + גְּדוֹלָה + הָ + עִיר + הָ

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שְׁנַיִם + עִשְׂרֵה + רַבּוֹא + אֲדָרָא (d.a. + -iyr - n/comm/f/s/absol.; + d.a. + gadol - adj/f/s/absol.; "the great city"; + -asher - rel. pro.; "which"; + yesh - adv.; "there is/exists"; + bet - prep. w/3/f/s/suff.; "in it"; + rabah - v/Hiph/Inf/absol; "more than"; + min - prep. + shenayim - adj./f/dual/absol.; "two"; + -esereh - adj./f/s/absol.; "ten"; + ribbo- - n/comm/f/s/absol.; "ten thousand"; i.e. 2 + 10 = 12 x 10k = 120,000; + -adam - n/m/s/absol.; "persons") **who do not know the difference between their right and left hand,** אֲשֶׁר + אֵל + יָדָע + בֵּין + יְמִינָא + לְ + לְאַשְׁמֵל (-asher - rel.pro.; "who"; + lo- - neg. + yada- v/Qal/3/m/s; "do not know"; + bayin - prep.; "difference or discerning between"; + yamiyn - v/comm/f/s/constr. w/3/m/s/suff.; "its right hand"; + lamed - prep. + semo-l -n/comm/m/s/constr. w/3/m/s/suff.; "in regard to its left hand") **as well as many animals?"** וְ + בְּהֵמָה + רַבּ (waw - conj. + behmah - n/comm/f/s/absol.; "and also/as well as animals; + rabbah - adj/f/s/absol; "many")

ANALYSIS VERSES 10 – 11:

1. At this point, Jonah has been reduced to contemplation of getting mad over a plant that he had invested no time or energy.
2. The withering decaying plant illustrated the defusing of Jonah's human viewpoint regarding the Assyrians.
3. It compelled Jonah to jettison his human viewpoint sacred cow in recognition of its absurdity in the face of God's sovereignty over his creation.
4. He recognized how ludicrous his STA had been acting bringing him down so low as to having more pity for this plant than for fellow human beings just to stubbornly maintain that he was right.
5. His attitude was never defensible, but as a result of Jonah's fight with God, he isolated his STA making the appropriate adjustment on that hill outside **Nineveh**.
6. Jonah was not against witnessing to others as many fundys teach nor does he fit the mold for evangelizing as many other fundys promote.
7. He simply had an extreme bias (sacred cow) against one segment of humanity.
8. The very mention of these people would send him into orbit.
9. The incident in the life of this prophet ended with Yahweh's final words of reason.
10. He articulates the contradiction into which his servant had fallen.
11. The finality of the lesson is presented as an a fortiori argument (lesser to the greater).
12. Vs.10 provides the lesser with vs.11 giving the all the more reason in logic.
13. God again speaks with an external audible, "**Then the Lord said**".
14. The following clause, "**You had compassion on the plant**" indicates that Jonah's emotionally charged STA driven viewpoint was now behind him (Qal perfect form of "**had compassion/chus**").
15. The emphatic address of the pronoun "-attah/**You yourself**" emphasizes the self-willed and self centered approach he **had** promoted under the STA.

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16. His thinking in this regard was remiss of BD.
17. The illogic of his thinking is then stated in the remaining observation, “**for which you did not work, and which you did not cause to grow, which came up overnight and perished overnight**”.
18. Jonah allowed himself to have sympathy over a part of God’s creation that he had absolutely no investment of value in nor any power over.
19. By having a strong attachment to a **plant** (living thing) that perished as suddenly as it rose up, through no effort of Jonah’s, and by taking issue with God for saving the many thousands of lives in Nineveh is to violate reasonable and logical thinking.
20. The thinking in Jonah’s case was pity for the lowest form of life; in God’s case for the highest form of life.
21. The point is, if Jonah felt pity upon the withering **plant** that he neither planted or tended to nor caused **to grow**, shall God not have a much greater right to show **compassion** upon creatures he created and sustained?
22. This is the force behind vs.11, “**And should I not have compassion on Nineveh, the great city in which there are more than 120,000 persons who do not know the difference between their right and left hand**”.
23. God now draws off his power and Sovereignty He displayed over the **plant** to Jonah to display the true power He has with higher creation.
24. It is additional food for thought for Jonah to contemplate in hindsight.
25. He reveals to Jonah that there are among them in Nineveh 120,000 children up to about age 7.
26. The expression “**who cannot discern between their right and left hand**” refers to mental infancy.
27. The 7th year was a common division of age among the ancients.
28. If there were **120,000** children 7 years and below, this number would be approximately 1/5th of the population of around 600,000 souls.
29. These children represent those that have not yet reached accountability.
30. God in His omniscience knows all that are potentially +V.
31. This is another reason to spare this **great city** as God would have been obliged to destroy so many thousands of innocents that only He knows what their volition would ultimately express.
32. If any number of these were to be +V, would they deserve to die among the guilty?
33. God’s final comment, “**as well as many animals**” has a touch of sanctified sarcasm.
34. It’s as if to suggest, “Jonah, even if you approve of the destruction of thousands of children, think of the waste of livestock!”
35. The humor of this last statement gives Jonah further food for thought that if he could lament over a mere single **plant**, surely it would be a much crueler thing for all these **animals** to perish if it were avoidable.
36. Thus, how hard is it Jonah to find **compassion** for God’s elect?
37. God’s logic uses reverse psychology for Jonah to see the inconsistency of his previous thinking.
38. If pity can be found in Jonah for the lower forms of God’s creation, plants and **animals**, how much more so (a fortiori) should he seek to express it towards man.
39. Truly, what come back does Jonah have?

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40. The abrupt ending to Jonah recognizes his silence in final submission to God's will in his struggle against God.
41. He was ultimately defeated by his own statement ending vs.9b.
42. His unreasonable thinking had allowed his STA to go rampant over a most insignificant thing in life and over something of which was totally under God's control.
43. Is this not the reality with all of God's creatures (fish and worm)?
44. It is not logical to preempt God's Sovereignty over His creatures as a whole by taking issue with its parts.
45. It's not logical **Jonah** to have **compassion** in part and not as a whole.
46. There is no room for prejudice in God's plan in the face of His revealed will in fulfillment of His purpose.
47. You can't be aligned with God and take issue with parts of His plan.
48. God had to destroy the **plant** to bring out Jonah's illogic.
49. This is what his blind hatred had led him to.
50. God with much patience delivered Jonah from his sacred cow hang-up.
51. He was a +V believer with still room to grow.
52. His status as a believer was answered by Christ Himself, "*something greater than Jonah is here*". Luk.11:32
53. Jonah was clearly great in spite of the old man (STA) within.
54. His greatness is based on his willingness to overcome his sacred cow human viewpoint and STA predilections and orient to God's revealed will and desire in grace for humanity.
55. He is great because he ultimately and willing admitted that he was wrong in light of BD and made the adjustments.
56. The lesson of Jonah reveals the inner battle +V face on the glory road.
57. It highlights overcoming the STA with its sacred cows and deep seated prejudices.
58. Just as the **plant** reflected layers of teaching in the test, so we see with Jonah layers of the STA in competition with God's revealed will (BD).
59. Jonah is an example of an otherwise +V believer struggling to overcome a deeply rooted STA problem in fulfilling God's entire plan for their life.
60. His situation with Nineveh summarizes how the STA in layers rears its ugly head in defiance to God's plan and finally revealing the core of its evil from which it derives its strength:
 - A. Denial (Jonah running away).
 - B. Rationalization (Jonah's misread on the 2nd commission).
 - C. Hostility towards the truth (Jonah's anger/blaming God).
 - D. This promotes irrational and illogical thinking regarding the truth (the mindset of Jonah's prayer).
 - E. This leads to distortion of doctrine to further rationalize (Jonah's misinterpretation of intent of God's 1st question [BD]).
 - F. Feeding the emotions to satisfy its predilections (Jonah both angry and happy).
 - G. And finally at the core is the STA's insidious nature of stubbornness not to admit it is wrong.
61. Lesson learned: To successfully overcome the STA in any area of life one must ultimately overrule its stubborn and persistent arrogance of thinking it is right.

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62. Observation: Sometimes STA/human viewpoint prejudice is so deeply embedded that God has to hammer it for us to come to the realization of its fault.

OVERVIEW OF JONAH

- A. Jonah fled his mission at the 1st commission not out of fear but out of intense hatred of the Assyrians. 4:2 cp.1:3
 - 1. He did not hate pagans in general.
 - 2. He was not opposed to Gentile conversion.
 - 3. He was not anti-missionary as many contend.
 - 4. He declared that the Ninevites would turn to Yahweh and be spared.
- B. Jonah confessed his initial sin of rebellion at the point when he was exposed as the culprit on the boat.
 - 1. His confession in 1:9 is valid in every respect.
 - 2. He faithfully answers the crew's questions.
 - 3. He had previously told them he was fleeing from his God. 1:10
- C. Jonah fully expected to die when he was thrown overboard.
 - 1. He asked to be thrown overboard.
 - 2. He did not jump, as that would constitute suicide.
- D. The fish did not immediately swallow Jonah after being thrown overboard.
 - 1. He first sank all the way to the bottom of the Med. 2:6
 - 2. He recounts this part of his experience from the fish. 2:1
 - 3. He did not die as he could not have prayed from the fish.
 - 4. The fish was used to rescue him from the sea.
 - 5. God sustained him both in the water and in the fish.
 - 6. It was sometime while sinking to the bottom of the sea that he GAP'd his own prophecy to the sailors (1:12) and realized the sea becoming calm pointed to his own deliverance (2:4b).
 - 7. 2:3-4 reflect his thinking up to that point and 2:5-6 after his renewed hope and up to being delivered by the fish.
 - 8. 2:8-9 are after thoughts while in the fish expecting full deliverance even from the fish.
 - 9. Time in the fish did not exceed 72 hours or less than 48 hours.
- E. Jonah obeyed his 2nd commission, though convincing himself of Nineveh's demise.
 - 1. His experience in the fish did not overcome his Assyrian prejudice.
 - 2. He willingly preached doom to Nineveh.
 - 3. Yet, his ministry was acceptable to God. 3:3a
- F. The people of Nineveh came to saving faith along with their king and nobles. 3:5-9
 - 1. Jesus said they, along with the Queen who visited Solomon, would rise up in judgment against His generation. Luk.11:31-32
 - 2. The only way men can be spared temporal wrath is through Divine forgiveness that is based on the SAJG.
 - 3. The text says the citizens "*believed in Elohiym*". 3:5
 - 4. The king and nobles evidenced their faith through the edict. 3:6-8

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5. Their faith in God indicates they turned from their deep-seated idolatry through saving faith and orientation to God's will Ph₂ in isolating the STA.
 6. The only way to clear the indictment against them is through forgiveness.
 7. Moral reformation apart from saving faith would not have gotten them off the hook for past sins.
 8. Their history called for their demise as a civilization.
 9. The marquee sin of the Assyrian according to their king was "violence". 3:8
 10. Their mass conversion is unprecedented.
 11. Their history was extended for about another century and a half to 612 BC.
- G. Jonah did not accept their conversion as valid wanting things his way.
1. He remained in Nineveh the full 40 days hoping God would destroy them. 3:4
 2. When that didn't happen he retired to the hills east of Nineveh and waited for judgment to fall misconstruing God's question of 4:4
 3. When God provided Jonah a shade plant he took heart thinking that this blessing was a sign he was doing the right thing.
 4. When God destroy his plant and sent a scorching east wind his hopes were dashed.
 5. It was under these condition that Jonah finally abandoned his cause.
- H. Jonah was a type of Christ in Person and as a sign to Israel. Mat.12:39-40; Luk.11:29-30
1. The typology is not limited to simply His death burial and resurrection as most interpreters assume.
 2. This is seen in Christ's statement that "*so shall the Son of Man be three days and three nights in the heart of the earth*" Mat.12:40
 3. Christ was only in the grave 2 nights and on the 3rd day was resurrected. Mat.16:21; 17:23; 20:19; etc.
 4. The 3rd night references Christ descending back into Sheol Paradise to transport the souls of OT believers into the 3rd heaven. Eph.4:8-9
 5. This emphasizes Christ's ascension after resurrection.
 6. As a type of Christ, Jonah is a sign of judgment against Israel for their unbelief and the implementation of a new administration of a nation other than Israel.
 7. The typology was fulfilled in the implementation of the Church shortly following the final ascension of Christ. Act.19-11 cf.2:1ff

63. *Review the Doctrine of Compassion.*

End the Book of Jonah