

THE BOOK OF JONAH

JONAH'S PRAYER FROM THE FISH

VSS.1-9

EXEGESIS VERSES 1 – 2:

וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמְעֵי הַדָּגָה׃^{WTT} Jonah 2:2

^{NAS} Jonah 2:1 **Then Jonah prayed to the LORD his God from the stomach of the fish,** ו + פלל + יונה (waw - consec + palal - v/Hithpael/IPF/3/m/s; "then he prayed/interceded"; used 85x; 16x in the Hithpael stem [intensive-reflexive]; "he himself earnestly prayed" + Yonah - proper n.) אל + יהוה + אלהים (el - prep + yahweh - proper n. + elohiym - n/com/m/pl/constr. w/3/m/s/suff.; "to the Lord his God") מן + מערה + ה + דגה (min - prep + me-eh - n/com/m/pl/constr.; "from the belly of/stomach of" + d.a. + daga - n/com/f/s/abso; "the fish")

וַיֹּאמֶר וַיִּקְרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן
שְׁאוֹל שָׁמַעְתִּי שְׁמֹעַת קוֹלִי׃^{WTT} Jonah 2:3

^{NAS} Jonah 2:2 **and he said, "I called out of my distress to the LORD, And He answered me.** ו + אמר (waw - consec + amar - v/Qal/IPF/3/m/s; "and he said"; introduces the content of the prayer) קרא + מן + צרה + ל (qara - v/Qal/PF/1/com/s; "I called out" + min - prep. + sarah - n/com/f/s/abso.; "from distress/confinement" + lamed - prep. w/1/com/s/suff.; "for or in reference to me"; hence, "I called out of my distress") אל + יהוה (el - prep + yahweh - proper/n; "to the Lord") ו + ענה (waw - consec + -anah - v/Qal/IPF/3/m/s w/1/com/s/suff; "and He answered me/responded to me") **I cried for help from the depth of Sheol; You heard my voice.** מן + בטן + שאול (min - prep. + beten - n/com/f/s/constr.; "from the belly of/depth of" + she-ol - n/com/s/abso.; "Sheol/grave/pit") שוע (shawa- - v/Piel/PF/1/com/s; "I cried out for help") שמע + קול (shama- - v/Qal/PF/2/m/s; "You heard" + qol - n/com/m/s/constr. w/1/com/s/suff.; "the voice of me/my voice")

THE BOOK OF JONAH

ANALYSIS VERSES 1 – 2:

1. Having survived the rough sea and consumption by the great **fish**, **Jonah** now has ample time to reflect upon his situation and deliverance in prayer.
2. The content of his prayer is recorded in vss.2-9.
3. The prayer was written down obviously after his ministry to Nineveh was completed and as penning the book.
4. It is recorded in the 1st person and is in poetic prose.
5. It is the only section of the book that is not otherwise recorded in the 3rd person historical narrative.
6. It is not uncommon for OT narratives to incorporate poetry in this manner. Exo.15:1ff; Dan.2:19-23
7. It emphasizes his recollection of the ordeal highlighting his thanksgiving to **God** while illustrating profound insight surrounding his faith, God's grace and deliverance.
8. He therefore artfully records it in verse to combine the beauty and grace of his experience with a written style worthy of such experience.
9. The intensity and detail of the poetic prose has the mark of an author drawing from personal experience.
10. This favors **Jonah** as its author.
11. That **Jonah** did not die is first made obvious, "**Then Jonah prayed to the Lord his God from the stomach of the fish**".
12. Not only did **Jonah** not die, but had the conscious presence to pray.
13. The hithpael stem of the verb "**prayed**/palal" is intensive-reflexive.
14. It means **Jonah** was reflecting upon his situation completely tuned in relating to its realities.
15. His concentration in prayer was unperturbed (completely composed), his faith unshaken.
16. This supports one not distracted by their STA.
17. Having made spiritual recovery prior to being cast overboard, he relentlessly maintained fellowship, though expecting the worse (cp.vs.4).
18. He addresses his prayer **to the Lord his God** indicating a continued close relationship in spite of his previous sin.
19. Principle: Repentance (confession) of sin maintains fellowship with **God**. 1Joh.1:9
20. Principle: We may forsake **God**, but He will not turn His back on us if we turn to Him in repentance and faith.
21. That **Jonah** prays **from the stomach of the fish** points to the fact that any place can serve for our prayers.
22. Vs.2 begins the content of the prayer, "**and he said, 'I called out of my distress to the Lord, And He answered me. I cried for help from the depth of Sheol; You heard my voice'**".
23. The phrase "**and he said**" views **Jonah** reflecting upon his ordeal and now comprising his prayer in a cohesive manner.
24. This is further brought out by the perfect tenses (past action) of the verbs "**I called out/qara**" and "**I cried out for help/shawa-**" indicating action completed.
25. In other words, Jonah's prayer of thanksgiving to **God** reflects not only his present situation inside the **fish**, but God's answer to his prayers in route after being cast overboard.

THE BOOK OF JONAH

26. Vs.2 employs a poetic style known as synonymous parallelism.
27. This is the use of two distinct phrases/clauses that express a common idea but in a different way.
28. Jonah's "calling **out and** being **answered**" and "crying **out for help** and being **heard**" expresses the same basic idea.
29. In both parallels, **Jonah** borrows from statements in the Psalms.
30. The clause, "**I called out of my distress to the Lord, And He answered me**" is rendered in so many words in Psa.118:5; 120:1.
31. The noun "**distress/sarah**" has the nuance of "straits or confinement" brought about by trouble or suffering. e.g. *escape or delivered from trouble*, Pro.11:8; 12:13; translated *labor*, Jer.48:41; 49:22
32. Jonah's confinement of trouble can be viewed on 3 levels:
 - A. His confinement to riding out his DD brought about by his sin. Vs.4a
 - B. His confinement in the deep. Vss.3,6a,b
 - C. Now his confinement in the **stomach of the fish**. Vs.1
33. On all 3 levels we see further synonymous parallels.
34. His entrapment under DD, the Med and in **the fish** comprises the complete package of his **distress** expressed in different ways.
35. Similar wording of the 2nd clause can be found in Psa.30:2-3; 88:13a
36. The phrase "**from the depth** (lit. belly) **of Sheol**" does not necessitate his soul being in **Sheol**.
37. It means a near death experience. Cp.Psa.30:3
38. Again, Jonah's cry **for help from the depth of Sheol** can be viewed on 3 levels:
 - A. Deliverance from a judgment of death as a result of his DD.
 - B. Deliverance from a watery grave.
 - C. Deliverance from the belly of the **fish**.
39. Again, all 3 levels are synonymous parallels.
40. His deliverance from DD, a watery grave and from the belly of the **fish** comprises the complete package of **help from the depth of Sheol** in different ways.
41. They each point to the potential of death he has encountered.
42. The first stanza emphasizes the circumstances necessitating his prayers (prep. "min"; **I called out from my distress**), while the second emphasizes his prayers for deliverance from the circumstances.
43. This is what we would call a strange prayer chamber because the belly of the **fish** from which he now prays mimics all of the confinements of his troubles and needs for deliverance.
44. Again, in both cases of Jonah's petitions to **God**, he regards God's response as actions completed being expressed in his thoughts (as **Jonah** regards his prayers) .
45. The verb "**answered/-anah**" denotes his faith that **God** was aware of his troubles.
46. The verb "**heard/shama-**"denotes his faith that **God** would deliver.
47. It is interesting to note that **Jonah** references **God** in the 3rd person as to His answer **from** trouble and the 2nd person in response to his **voice** asking for deliverance.
48. The 3rd person views **God** remotely while the 2nd person views Him as near.
49. This too draws parallelism with respect to Jonah's prayer.

THE BOOK OF JONAH

50. It parallels Jonah's relationship with **God** spiritually as previously separated from Him exemplified by his **distress** (initiated by his sin in the life bringing about DD) and restoration of fellowship as that necessary for his deliverance from death.
51. While fellowship with **God** is broken under the STA, restored fellowship is as close as repentance and R_B.
52. Further it gives a sense as to the believer praying while under DD.
53. Often under continued DD the believer may feel abandoned by **God**.
54. Yet, faith that He restores us spiritually draws us nearer in confidence that He will deliver physically.
55. While ultimate deliverance has not yet come (expulsion from the **fish** vs.10), it looks to his faith that he fully expects to be brought forth in all cases in a timely fashion.
56. His confidence in this regard comes from the fact that under repentance and willingness to adhere to God's directives, he now clearly sees God's grace applied. Vs.4
57. While he originally surmised a judgment of death, soon after hitting the water he quickly realized that his repentance on the ship would bring about the removal of God's wrath (*calming of the sea vs.12,15*).
58. He now applies the doctrine to himself and realizes that the **Lord** was wonderfully preserving him (he fully GAP'd the doctrine previously illustrated).
59. In other words, with God's wrath abated, he recognizes that he has been reinstated under the plan of grace as a candidate for experiential deliverance.
60. His lesson on grace orientation regarding the Ninevites is now in full swing.
61. Repentance and orientation to the POG preserves life as recipients of grace.
62. Although he is still riding out his DD, he was being preserved and all the mystery and horror of his experience was a wonderful blessing in disguise.
63. Application: Under FHS and GAP, the believer is enlightened to God's continuing plan of grace.
64. Application: This orientation provides insight and faith that **God** will faithfully provide experiential deliverances paralleling one's spiritual orientation Ph₂ to finish their course.
65. Jonah's experience in the **fish** called for continuing faith.
66. Faith that **God** would give him another chance to fulfill his ministry.
67. Faith initiated when he petitioned God's grace to spare his life from death (vs.4b).
68. Jonah serves as a premier example that **God** will not cut short the life of +V that He recognizes will otherwise fulfill their Ph₂ course.
69. Only **God** truly knows +V in this regard and +V possesses this confidence based on their orientation to the POG.
70. Principle: The believer's orientation in life is directly parallel to their spiritual orientation.
71. *Review the Doctrine of Grace.*

THE BOOK OF JONAH

JONAH'S EXPERIENCE IN THE WATER VSS.3-7

EXEGESIS VERSES 3 – 4:

וּתְשִׁיכֵנִי מִצּוּלָה בְּלִבְבַּי יָמִים וְנָהַר יִסְבְּבֵנִי
כָּל־מִשְׁבָּרֵיךְ וְגִלְיָד עָלַי עָבְרוּ:

^{NAS} Jonah 2:3 "For You had cast me into the deep, Into the heart of the seas, ָ +

שֶׁלַךְ + מִצּוּלָה (waw - consec + shalak - v/Hiph/IPF/2/m/s w.1/comm/s/suff.; "You had caused to cast/hurled me" + mesulah - n/comm/f/s/abso; "into depths/oceanic depths" cp.Exo.15:5) בַּ + לִבְבַּי + יָם (bet - prep. + lebab - n/comm/m/s/constr.; "into the heart of" + yam - n/comm/m/pl/abso.; "the seas") **And the current engulfed me.** ָ + נָהַר + סָבַב (waw - conj + nahar - n/comm/m/s/abso.; "and the river/current" + sabab - v/Poel [intensive-active conjugation of Piel]/IPF/3/m/s/ w.1/comm/s/suff.; "surrounded me/engulfed/encircled") **All Your breakers and billows passed over me.** כָּל + מִשְׁבָּרֵיךְ (kol - n/comm/s/constr.; "all of" + mishebar - n/comm/m/pl/const. w.2/m/s/suff.; "Your breakers/white cap waves/waves that breach") ָ + גִּלְיָד (waw - conj + gal - n/comm/m/pl/constr. w.2/m/s/suff.; "and Your waves/heaps/billows"; cp.Psa.42:7) עָלַי + עָבְרוּ + (al - prep. w.1/comm/s/suff; "over me" + -abar - v/Qal/PF/3/comm/pl; "they have passed over/rolled over")

וְאָנֹכִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנֶּגְדְּ עֵינֶיךָ אֵךְ אוֹסִיף
לְהֵבִיט אֶל־הַיִּכָּל קִדְשֶׁךָ:

^{NAS} Jonah 2:4 "So I said, 'I have been expelled from Your sight. Nevertheless I will

look again toward Your holy temple.' ָ + אָנֹכִי + אֲמַר (waw - conj + -aniy - indep.pro./1/Comm/s; emphatic + -amar -v/Qal/PF/1/comm/s; "So I myself said") גִּרַשְׁתִּי + מִן + נֶגְדְּ + עֵינַי (garash - v/Niph/PF/1/comm/s; "I have been expelled/divorced/put away" + min - prep. + neged - prep.; "from before" + -ayin -n/comm/dual/constr. w.2/m/s/suff.; "the eyes of you/your eyes or sight") אָךְ (-ak - adv.; "Neverthe-

THE BOOK OF JONAH

less/However") יס' + ל + נבט (yasaph - v/Hiph/IPF/1/comm/s; "I will cause again" + lamed - prep + nabat - v/Hiph/inf/constr; "cause to look") אל + היכל + קדש (el - prep "toward" + hekal - n/comm/m/s/constr; "the temple of/palace/sanctuary" + qodesh - n/comm/m/s/constr. w.2/m/s/suff.; "your holiness"; "toward Your holy temple")

ANALYSIS VERSES 3 – 4:

1. In vss.3-4, Jonah reflects upon his experience while in the water after being cast overboard and before being swallowed by the great fish.
2. It reveals his thoughts and sensations of facing a death he initially surmised would be the result of his DD.
3. The waw consecutive **“For”** beginning vs.3 does not look to sequence in time, but expresses sequence of thought in his prayer.
4. From the thought of calling out to God and expectation of deliverance (vs.2) to the details generating this thinking.
5. This is typical Hebrew thinking and style of writing to summarize first and then give the details.
6. He recognized God as the force behind his being thrown overboard, **“For You had cast me into the deep, Into the heart of the seas”**.
7. He fully understood that God was the unseen force behind all of the events that concluded with his ejection from the ship.
8. He here unequivocally states that all that occurred was according to Divine design and purpose (it was indeed God’s will).
9. This supports the premise that Jonah had made spiritual recovery prior to being cast overboard and was in tune with God’s will when he gave the commands to the crew (1:12).
10. The phrase **“into the deep”** is further defined by the following phrase **“Into the heart of the seas”**.
11. **“Into the heart of the seas (plural)”** expresses the idea of the magnitude of the body of water of the Med as a contiguous part of a boundless ocean. Cp.Psa.46:2
12. It conveys the idea of being so utterly (i.e., so deeply) lost one sees no possibility of rescue.
13. It pictures God placing Jonah in a situation that he is totally helpless with no recourse of dependency on himself or others to deliver him apart from Divine intervention.
14. This illustrates in part the purpose behind DD used to pry the believer’s eyes off of self and others and looking towards God as their only source for salvation.
15. Sometimes under severe DD the believer finds no natural recourse for their deliverance. Cp.Jam.5:14-15 esp.vs.15c
16. Prayer and BD are key for Divine intervention.
17. The final 2 clauses of vs.3 are circumstantial, **“And the current engulfed me. All Your breakers and billows passed over me”**.
18. These clauses detail the conditions that made his presence in the Med so perilous and hopeless.

THE BOOK OF JONAH

19. After being thrown into the Med, Jonah is unable to stay afloat for any significant amount of time.
20. The noun in form “**current**/nahar” is literally in the Hebrew “river”. Cp.Gen.2:10; 1Chr.5:26; Job 14:11; Isa.19:5
21. The Poel verb “**engulfed**/sa-bab” is intensive-active and has the nuance of “surrounded/encircled”. Cp.Jon.2:6
22. The tidal undertows magnified by the storm had a complete grip on Jonah and with force so great it took him under and in what direction it pleased.
23. That Jonah was forced below surface is made clear in the 2nd clause as the huge breaking waves and rollers (**billows**) were going **over** him.
24. Jonah credits the **breakers and** waves as God’s with the 2nd person suffixes attached to each noun rendered, “**Your breakers and Your billows**”.
25. In his thoughts, Jonah recognizes that God is using the sea as His instrument of wrath to carry out his DD.
26. In vs.4a, Jonah gives the apodosis of vs.3a, “**So I said, ‘I have been expelled from Your sight’**”.
27. Jonah now laments over the repercussions of his past failure.
28. The phrase “**So I said**” reflects the voice of his thinking at this point in the ordeal.
29. That there is no way Jonah could perceive surviving potential drowning, he draws a definite conclusion that God has sentenced him to death in judgment for his sin.
30. A conclusion earlier assumed before being thrown overboard now seemingly made certain through his physical trauma.
31. Jonah knew that God was the force that **cast him into the deep** (vs.3a) concluding especially now under the present circumstances that it meant lights out.
32. The verb “**expelled**/garash” means to be “put away/thrust out” and implies a permanent separation. Cp.Gen.3:24; 21:10; Exo.6:1; etc.
33. The Niphal (passive) stem recognizes God as the force behind this expulsion (cp.3a).
34. The phrase “**from Your sight**” is literally in the Hebrew “**from before Your eyes**”.
35. This anthropomorphic language indicates that Jonah is fully expecting to die removing his life from God’s observance on this planet as a result of His displeasure.
36. Again we see synonymous parallelism between vs.3a and vs.4a.
37. Both explain Jonah’s view of impending death explained in different ways i.e., being **cast** overboard (by God) in vs.3a and now drowning (at the hand of God) in vs.4a.
38. The parallels tie together Jonah’s perceptions of a judgment of death from the time of being on the ship until the present (from logical deduction to real time experience).
39. The irony can’t be missed; it was Jonah that vainly attempted to flee from the presence of the Lord.
40. Now in his soul he experiences the sensation of Divine abandonment.
41. While all hope in the moment seems lost, a contradictory thought emerges in his thinking, “**Nevertheless I will look again toward Your holy temple**”.
42. What Jonah initially perceived and the reality is to be quite different.
43. The adverb “**Nevertheless**/-ak” is both affirmative and adversative.
44. It relates a thought of great hope in stark contrast to his peril and could be rendered “Surley...But!” (we might say “Wait a sec...Yes, indeed!”).
45. It expresses his thought in a most exciting and uplifting way.
46. It is the thought of **again** getting to **look toward Your holy temple**.

THE BOOK OF JONAH

47. The phrase “**I will look again**” is literally in the Hebrew “**I will cause again cause to look** (Hiphil future/IPF verb “yasaph” [will add/increase/do again] + Hiphil infinitive construct “nabat” [to look with expectation]).”
48. The term “**to look**” (used 69x) is always used literally, not metaphorically.
49. “**Your holy temple**” refers to the **temple** in Jerusalem or Solomon’s Temple.
50. While Jonah does not record what exactly sparked this hope, it is easily deduced.
51. Our author expects us to fill in the blank.
52. At this juncture, Jonah recalls the words of God when he prophesied that the “*sea will become calm for you*” in his instructions to the crew in vs.12.
53. That his remembrance is key to recognizing his deliverance will be referenced again in vs.7.
54. In crisis, what you think about makes all the difference.
55. As Jonah despairs for his life, he has insight into exactly what the calming of the sea meant in its totality of interpretation.
56. That the sea as the instrument of God’s wrath was to be calmed, Jonah realizes this meant that God’s wrath was to be ultimately removed towards his person.
57. This is poetry in action as the physical beautifully describes the calming (reassuring/comforting) affect these thoughts obviously now have on his troubled soul.
58. His prayer is a poem describing his experience of captivation in God’s wrath (1:17) that ends with the peace (calm) of deliverance (2:10).
59. Jonah now finds hope in the grace and mercy that God was to bestow upon him.
60. It can’t be missed: It is the power of doctrine that brings about his reassurance.
61. Even in the face of death, under DD or other cataclysm of events, the +V believer can find peace, faith and hope within through the source of BD.
62. Jonah expresses his new found hope in terms of future expectation that he will under his own power (Hiphil causatives) revisit and see the **temple** precincts.
63. In these words, Jonah petitions God for deliverance.
64. His expression of faith in orientation to **again** see the **temple** poetically calls upon God.
65. He idealistically petitions God’s grace with his insight (romanticizes).
66. In poetic style, his petition is merged together with an elation of thanksgiving as a result of his faith and grace orientation to the doctrine at hand.
67. Jonah is now applying grace to himself, necessary to acclimate to God’s call for him to apply grace to the Ninevites.
68. It is the central sanctuary that symbolizes the POG in all its structure.
69. A plan that epitomizes God’s grace and mercy as fulfilled in its type reality, Jesus Christ. Cp.Joh.1:14,16
70. Jonah’s faith is set on his sights to return to God’s service as idealized by future visits to the **temple**.
71. That Jonah is now mentally seeing beyond the gates of death to deliverance and continuing ministry is further detailed in vss.5-7.

THE BOOK OF JONAH

EXEGESIS VERSES 5 – 6:

אַפְפוּנִי מֵיָם עַד־נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי סוּף חֲבוּשׁ ^{WTT} Jonah 2:6
לְרֵאשִׁי:

^{NAS} Jonah 2:5 "Water encompassed me to the point of death. מַיִם + אַפֶּה (-aphaph - v/Qal/PF/3/comm/pl w.1/comm/s/suff.; "They surrounded me/encircled/encapsulated"; same formed used 3x; Psa.18:5; 116:3; + mayim - n/comm/m/pl/absol; "waters" i.e., "the waters enclosed/encased me") עַד + נֶפֶשׁ (ad - prep; "until/even to/to the point of" + nephesh - n/comm/f/s/abso; "soul life"; the same construction is used in Psa.69:1 and is idiomatic for "to the brink of death") **The great deep engulfed me,** הַדְּהוֹם + סַבַּב (tehom - n/comm/s/abso; "deep/depth" + sa-ab - v/Poel/IPF/3/m/s w.1/comm./s/suff.; lit. "will engulf me"; same verb for in 2:3) **Weeds were wrapped around my head.** סוּף + חֲבוּשׁ (soph - n/com/m/s/abso; "Sea grass/reed/waterplant" + habash - v/Qal/Ptc/m/s; "was continually wrapping around/binding/bandaging") לְ + רֵאשׁ (lamed - prep + ro-sh -n/comm/m/s/constr. w.1/comm/s/suff.; "to my head")

לְקַצְבֵי הַרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲיָה בְעָדִי ^{WTT} Jonah 2:7
לְעוֹלָם וְתַעַל מוֹשַׁחַת חַיִּי יְהוָה אֱלֹהֵי:

^{NAS} Jonah 2:6 "I descended to the roots of the mountains. לְ + קַצְבֵּי + הַר (lamed - prep + qeseb - n/com/m/pl/constr.; "to the extremities/roots of" + har - n/comm/m/pl/abso.; "the hills (used 61x)/mountains (used486x)") יָרַד (yarad - v/Qal/PF/1/comm/s; "I descended"; same as 1:3,5) **The earth with its bars was around me forever,** הָ + אֶרֶץ + בְּרִיחַ (d.a. + -eres - n/comm/f/s; "the earth" + bericha - n/comm/m/pl/constr. w/3/f/s/suff.; "its bars") בְּעַד + לְ + עוֹלָם (ba-ad - prep. w.1/comm/s/suff.; "roundabout me" + lamed - prep + -olam - n/comm/m/s/abso.; "for perpetuity/forever") **But You have brought up my life from the pit, O LORD my God.** וַ + עָלָה + מִן + שָׁחַת + חַיִּים (waw - consec "But" - -alah - v/Hiph/IPF/2/m/s; "You have caused to ascend/brought up" + min - prep + shahat - n/comm/f/s/abso; "from

THE BOOK OF JONAH

the pit/grave" + hayiyim - n/comm/m/pl/constr. w.1/comm/s/suff.; "my lives") יָיִי +
יְהוָה (yahweh - n/proper + elohim - n/proper w.1/comm/s/suff.; "O Lord my God")

ANALYSIS VERSES 5 – 6:

1. Vss.5-6 constitute a strophe (similar couplet) to vss.3-4.
2. It details Jonah's experience in the **water** from the time of his enlightenment of hope for deliverance (vs.4b) and being swallowed by the fish.
3. These two verses add to the events in the **water** with vss.3-4 providing a complete picture of Jonah's peril, hope and deliverance.
4. Though Jonah has renewed faith, he must still ride out the remainder of his discipline.
5. As moments pass, Jonah remains imprisoned by the Med.
6. His DD has been converted to a test based on his spiritual reorientations.
7. He is held captive in suspended animation without recourse as he records, "**Water encompassed me to the point of death**".
8. The verb "**encompassed**/-aphaph has the nuance of encapsulating, encasing or restricting as one bound or forcefully restricted. Cp.Psa.18:5; 40:13; 116:3
9. It poetically pictures the *waters* of the sea serving as a casket or grave **of death**.
10. That Jonah was taken to the limit of his life is stated idiomatically in the Hebrew, "**to the point of soul life**" otherwise translated "**to the brink of death**". Cp.Psa.69:1
11. A point he will recap in vs.7a.
12. Vs.5a establishes the terminus ad quem (finishing point) of his ordeal in the **water** as the final seconds of sustained life when he is delivered by the fish.
13. That Jonah sunk to the bottom of the sea is denoted in the remainder of vs.5, "**The great deep engulfed me, Weeds were wrapped around my head**".
14. The noun translated "**the great deep**/tehom" is used in a general sense to again describe the large body of water of the Med.
15. His reference is poetic to illustrate his close encounter with death and his soul entering Sheol (**deep** in the center of **the earth**). Cp.vs.2b
16. It is not in specific reference to the degree of depth, only that the sea is characterized by its depths. Cp.Psa.106:9
17. In fact, the depth of **water** Jonah finds himself in is probably not all that **deep** as seas can be.
18. The average depth of the Med is 4,920 feet with its deepest 3.27 miles or 16,896 feet.
19. Shore was close enough for the crew to attempt making it to land. Cp.1:13
20. A maximum safe depth for scuba diving with oxygen is ~150 feet.
21. Jonah here is not diving for sport or otherwise and without the advantage of additional weight or self-propulsion in his descent.
22. The fact that Jonah's life expectancy in the **water** without loss of consciousness (vs.7a) would be around 5-7 minutes and the **water** current was that causing his descent, we might safely estimate his depth being no deeper than ~50-70 feet.
23. That the currents were the force dragging him down is again suggested in the phrase "**engulfed me**".
24. The Poel verb "**engulfed**/sa-ab" is the same verb used in vs.3 and describes the same phenomenon.

THE BOOK OF JONAH

25. While the 1st clause of vs.5a pictures the Med as a grave, this clause pictures its powerful control over Jonah's life.
26. The final clause of vs.5c, "**Weeds were wrapped around my head**" indicates Jonah hovering just above the ocean floor.
27. The noun translated "**weeds/suph**" can refer to the water plant "reeds" (cp.Exo.2:3) or sea grass (sedge) that grows under water on the seabed.
28. He describes the sea grass as wrapping **around** his **head** as if to mimic a burial **head** wrapping.
29. The participle "**wrapped/habash**" has the nuance of binding to make stay put. Cp.Eze.24:17
30. It personifies the sea as having the intentions of binding Jonah to his death.
31. This whole scenario is very surreal to Jonah as God sustains his life through natural effort or even supernaturally.
32. Vs.6a,b are synonymous parallels to vs.5b,c.
33. "**I descended to the roots of the mountains**" is a similar but different way to describe being **engulfed** by the **great deep**.
34. Jonah's descent was to the point that topographically he was at the base of hills (**mountains**) protruding above sea level and visible to the eye.
35. He was possibly in some underwater ravine where the land extended upward to the surrounding dry land and he could visibly see the elevating sea floor.
36. That Jonah could make out the topography of the sea bed further supports a shallow basin able to receive the natural light from above.
37. The next clause, "**The earth with its bars was around me forever**" similarly personifies the sea seeking to hold him till death in vs.5c.
38. He poetically describes the sea as a prison that under normal circumstances is escape proof.
39. The noun "**bars/bericha**" indicates that which is designed to hold or shut someone or something in.
40. A similar idea is reflected in Job 38:10.
41. The prepositional phrase "**around me forever/ba-ad lamed -olam**" again indicates there was seemingly no way out for Jonah, even if time could seek a way.
42. He pictures the sea as a natural force of **earth** that has the power to take life in contrast to man's weakness to defend against its force.
43. The ocean is no less than **the earth**; its just parts of **earth** covered with **water**.
44. While all may appear hopeless even to the imagination, yet the supernatural occurs, "**But You have brought up my life from the pit, O Lord my God**".
45. Jonah proclaims that **God** miraculously saved him.
46. The miracle of course is the great fish that **God** appointed to swallow Jonah (1:17).
47. **God** in His omnipotence sustained his humanity overruling the natural laws that would have killed anyone else.
48. Principle: There is no hostile environment in which **God** cannot sustain life.
49. All this, to teach his servant a lesson and to preserve a civilization from destruction.
50. The hiphil verb "**caused to bring up**" parallels this clause with Jonah's earlier realization of deliverance in vs.4b while now specifically giving **God** the credit.
51. His descent into the watery grave has ended and the ascent of literal deliverance impersonates the uplifting elation and assurance he felt moments earlier.

THE BOOK OF JONAH

52. Further, it might imply a sensation that Jonah felt as the fish took the bait at the bottom of the ocean and then thrust upwards towards the surface, if the fish was an air breathing mammal.
53. The phrase “**my life**/hayiyim” is plural and looks to both Jonah’s soulish and physical lives.
54. He calls the place from which he was rescued “**the pit**/shahat” that again is used idiomatically for the grave (same as Sheol in vs.2). Cp.Job 17:14; 33:18
55. The root has a nuance of corruption. Cp.Gen.6:11,12
56. It emphasizes the alteration of the body with the decomposition of the flesh after death. Psa.16:10 “*undergo decay*”; Psa.30:9
57. Jonah is stating that his life was spared apart from experiencing death.
58. Jonah gives the praise and glory for his deliverance to Yahweh, his **God**.
59. Jonah’s thankfulness is affirmation of his continued devotion to **God** as a result of God’s deliverance.
60. It is a clear recognition that **God** is Sovereign in his life and it is He that is to determine who lives or dies.
61. Another indirect reference to his ministry to Nineveh.
62. Though Jonah was delivered from death, it was just “a breath” away as vs.7 will reminisce.

THE BOOK OF JONAH

ODE TO GOD

EXEGESIS VERSE 7:

בְּהִתְעַטֵּף עָלַי נַפְשִׁי אֶת־יְהוָה זָכַרְתִּי וַתָּבוֹא
אֵלַי תְּפִלָּתִי אֶל־הַיְכָל קִדְשֶׁךָ: ^{WTT} Jonah 2:8

^{NAS} Jonah 2:7 "While I was fainting away, I remembered the LORD; And my prayer came to You, Into Your holy temple. ב + עֲטָף (bet - prep + -ataph - v/Hithpael/inf/constr.; intensive-reflexive; "While I myself was fainting/growing weak/feeble"; has the nuance of overwhelmed due to physical or mental exhaustion; used both psychologically and physical; form used in Psa.142:3) עַל + נַפְשִׁי ("was" supplied + -al - prep w/1/comm/s/suff.; "upon me" + nephesh - n/comm/f/s/constr. w/1/comm/s/suff.; "the soul/life of me"; these two words not translated in the NAS; lit. translation, "While feeling faint was upon my soul/life") אֵת + יְהוָה + זָכַר (et - sign of d.o. + yahweh - n/proper + zakar - v/Qal/PF/1/comm/s; "the Lord I remembered/recalled") ו + אֵל + תְּפִלָּה + חָלָה (waw - consec + bo- - v/Qal/IPF/3/f/s; "and it came" + -el - prep w/2/m/s/suff.; "unto You" + tephillah - n/comm/f/s/constr. w/1/comm/s/suff.; "my prayer") אֵל + הַיְכָל + קִדְשֶׁךָ (-el - prep + heykal - n/comm/m/s/constr.; "into the temple of" + qodesh - n/comm/m/s/constr. w/2/m/s/suff.; "Your holiness"; hence, "into Your holy temple")

ANALYSIS VERSE 7:

1. Staying with the parallel style of poetical verse, vs.7 presents an exalting expression (called an ode) of Jonah's deliverance from the watery ordeal.
2. Its lofty nature is illustrated through the paths of Jonah's recall of Yahweh and his **prayer**.
3. The ode captures in a singular presentation both the soulish and physical realities of Jonah's deliverance (combines the parallelism of the **prayer**).
4. It summarizes two-fold his despair and near-death experience coupled with his deliverances in both realms.
5. Idealistically and realistically, the ode is directed towards Yahweh.
6. This as a result of what Jonah **remembered** and effectiveness of his **prayer**.
7. It feeds off the romantic nature of his poem paralleling the physical realities.
8. The opening phrase in the NAS "**While I was fainting away**" omits two final words in the Hebrew "**upon me my life**" (prep. -al w/1st person suffix + noun nephesh w/1st person suffix).

THE BOOK OF JONAH

9. A literal Hebrew translation could be rendered, “**While feeling faint was upon my life**” or “**When my soul was feeling overwhelmed**”.
10. Either translation is legit.
11. Jonah is not saying he did faint in either case, only he was on the verge of **fainting**.
12. The infinitive “**fainting**/-ataph” means to grow weak or overwhelmed due to exhausting pressure or circumstances in life.
13. One reaches a point of exhaustion that the ability to go on is at its breaking point.
14. The concept of **fainting** is used both spiritually (Psa.61:2 – *heart*; Psa.107:5 – *soul*; Psa.77:3; 142:3; 143:4 – *spirit*) and physically (Lam.2:11,12).
15. The Hebrew noun “nephesh” can refer to physical life (Gen.12:13 – translated *live*; 19:19,20; etc.) or soul life (Gen.27:4; 49:6; Psa.16:10; etc.).
16. This dichotomous noun recognizes the dependency of the soul to sustain physical life and is translated by context.
17. Jonah’s “**fainting**” experience was both soulish and physical during his ordeal.
18. Soulishly it refers to his despair of impending death as a result of his DD (vss.3,4a).
19. Physically it looks to almost drowning (vss.5,6a,b).
20. Physically, Jonah was on the verge of passing out:
 - A. At 33 feet under water the pressure on the body is twice the amount as at the surface.
 - B. A continued descent places incredible pressure on the body especially the lungs.
 - C. At 33 feet, one’s lung capacity is cut in half (6 liters to 3 liters) and eventually your lungs begin to fill up with fluid.
21. Starved of oxygen, Jonah was slipping into black out mode.
22. His ode is 1st seen in his recall, “**I remembered the Lord**”.
23. As with vs.4a cp’d. to b, we see a stark contrast of distress replaced with exhilaration.
24. What Jonah **remembered** is based upon both the spiritual and literal:
 - A. The doctrine in his soul of God’s words of deliverance.
 - B. The grace of God evidenced in his literal deliverance.
25. His exaltation stems from both the recall of the doctrine of God removing His wrath (vs.4b) and the grace of physical deliverance being swallowed by the fish (vs.6c).
26. Jonah’s orientation to God’s word exposed God’s grace now evidenced in his deliverance.
27. Principle: Without orientation to BD, the believer is blind to God’s grace.
28. The ode summarizes the symmetrical patter of synonymous parallelisms of his ordeal in the water (vss.3,4a with vss.5,6a,b cp. vs.7a and vs.4b with vs.6c cp.vs.7b,c).
29. The strophe pairing of vss.3,4 with 5,6 provide the details of what Jonah now summarily recalls in exaltation towards God.
30. If the poetry was set to song, vs.7 would constitute the chorus.
31. Jonah’s expression of exalted emotion is next idealized and evidenced through **prayer**, “**And my prayer came to You, Into Your holy temple**”.
32. His **prayer** was idealized (romanticized) in his orientation to God’s deliverance (vs.4b) and now literally in the belly of the great fish (vs.6c) from which his recorded **prayer** was issued (vs.1).
33. His initial faith propelled his continuing faith that his **prayer** is heard by God and will result in his ultimate deliverance from the fish.

THE BOOK OF JONAH

34. If Jonah had not initially oriented to God's word (vs.4b), his perception as to why he was swallowed by the fish would have been vastly different.
35. Jonah must maintain continuing faith for the remainder of his time in the fish.
36. Principle: When we except by faith the truth of BD and God vindicates our faith in fulfillment, our faith is strengthened and sustained in the CWL.
37. When the believer orients to doctrine, it results in prayers seasoned with thanksgiving in orientation to God's grace applied. Phi.4:6; Col.4:2
38. The final phrase "**Into Your holy temple**" is reference to God's **temple** located in the 3rd heaven. Cp.Psa.11:4a; Mic.1:2-3
39. It is the place where all prayers are pictured as received by God. Cp.Rev.8:3-5
40. The phrase itself is the same exact Hebrew construct ending vs.4 "אֱלֹהֵיכֶם קָדְשׁךָ" - el heycal qadesheka".
41. This constitutes an epistrophe (repetition of word[s] at the end of a sentence).
42. That the earthly **temple** (vs.4b) is a type of the heavenly (vs.7c), the epistrophe ties in the romance of his poetry with the real (**fainting, remembered and prayer**).
 - A. **Fainting:**
 - 1) Soulishly.
 - 2) Physically.
 - B. **Remembered:**
 - 1) Orientation to BD.
 - 2) Orientation to grace (cp.2Pet.3:18; "*But grow in the grace and knowledge..*").
 - C. **Prayer:**
 - 1) Based idealistically on the truth of God's word.
 - 2) Based realistically on the evidence of God's grace with thanksgiving.
43. It further serves to end the portion of his **prayer** dealing with his watery peril and deliverance.
44. In addition, that he again addresses the **Lord** in the 3rd Person in recall and 2nd Person in **prayer** parallels Jonah's distress (cp.vs.2a,b with 2c,d).
45. His remembrance of Yahweh (orientation to doctrine) is that which brought into clear focus the reality of God's grace evidenced in his deliverance.
46. It compliments his ode to God for providing the doctrine necessary for a clear read on grace that became reality now illustrated with his praying from the belly of the fish.
47. Jonah's **prayer** is the real evidence that with fellowship restored and implementation of BD, God's grace is all sufficient. Cp.2Cor.12:9
48. Jonah poetically exalts God for manifesting His power through his weakness:
 - A. The power of BD sustaining him in spite of his past STA failure.
 - B. God's omnipotent intercession in his physical deliverance.
49. The lesson learned is that when the +V believer under DD decides to overrule the STA, under restored fellowship the recall of doctrine glorifies God producing prayers of thanksgiving in orientation to His grace.
50. God in turn provides deliverance to sustain us spiritually and physically in our continued focus on His loyal love and truth exemplified in our prayers. Cp.Psa.38

THE BOOK OF JONAH

THE EPILOGUE VSS.8-9

EXEGESIS VERSES 8 – 9:

LAMENT

מִשְׁמְרִים הַבְּלִי-שׁוֹא חֲסָדָם יַעֲזֹבוּ: ^{WTT} Jonah 2:9

^{NAS} Jonah 2:8 "Those who regard vain idols Forsake their faithfulness, שָׁמַר (shamar - v/Piel/ptc/m/pl; "Those regarding/keeping/giving heed to") הֶבֶל + שׁוֹא (hebel - n/comm/m/pl/constr; "vapors/breaths/vanities of" + shawe- n/comm/m/s/abso; "emptiness/vanity"; that which is unsubstantial, unreal and therefore worthless; the phrase is translated "worthless vanities" and is synonymous to idols or false gods; cp. the same construct in Psa.31:6) חֲסָדָם (chesed - n/comm/m/s/constr w.3/m/pl/suff.; "their lovingkindness/loyal love/faithfulness/mercy") עֲזָב (-azab - v/Qal/IPF/3/m/pl; "they will forsake/leave")

DOXOLOGY

וְאֲנִי בְקוֹל תּוֹדָה אֶזְבַּח-לְךָ אֱשֶׁר נָדַרְתִּי ^{WTT} Jonah 2:10
אֲשַׁלְּמָה יְשׁוּעָתָה לַיהוָה: ם

^{NAS} Jonah 2:9 **But I will sacrifice to You With the voice of thanksgiving.** וְאֲנִי + ׀ + בְּ + קוֹל + תּוֹדָה (waw - conj + -aniy - emphatic indep.pro.; "But I myself" + bet - prep + qol - n/comm/m/s/constr.; "with a voice of" + toda - n/comm/f/s/abso.; "confession/praise/thanksgiving") אֶזְבַּח + ׀ (zebach - v/Qal/IPF/1/comm/s/cohort.; "I will sacrifice" + lamed - prep. w.2/f/s/suff.; note the feminine suffix"; closest feminine antecedent is "confession/praise") **That which I have vowed I will pay.** אֲשֶׁר + נָדַרְתִּי (-asher - rel.pro.; "that which" + nadar - v/Qal/PF/1/comm/s; "I have vowed"; same as 1:16) אֲשַׁלְּמָה (shalem - v/Piel/IPF/1/comm/s/cohort; intensive-active; "I will surely complete") **Salvation is from the LORD.** יְשׁוּעָה + ׀ + יְהוָה + ם (yeshu-ah - n/comm/s/abso.; "salvation/deliverance" + lamed - prep; "in reference to/is according to" hence, "from" + yahweh - n/proper; "the Lord" + samek - division marker; ends poetic prose)

THE BOOK OF JONAH

ANALYSIS VERSES 8 – 9:

1. Vss.8-9 constitute an epilogue to Jonah's poetic prayer.
2. It provides further comment as a critique of his ordeal after the fact.
3. He again incorporates the romantic with the reality in his prose.
4. He idealistically addresses the idolaters of the world and then realistically God as his audience.
5. His first observation is in the form of a lament "**Those who regard vain idols Forsake their faithfulness**".
6. Jonah expresses grief over idolaters.
7. He addresses them in thought in the 3rd person plural (**those** and **their**).
8. Again this insinuates distance from his subjects.
9. The participle "**regard/shamar**" carries the notion of adherence to as in the form of worship and revere. Cp.Hos.4:10
10. It further indicates continuous action (a life pursuit).
11. The phrase "**vain idols/hebel shawe-**", is translated in the literal Hebrew, "worthless or empty vanities".
12. It is descriptive of **idols** and is also translated as such in Psa.31:6. Cp.1Cor.10:19-20
13. It refers to all things that man makes into idols or objects of trust and devotion making them their gods in life.
14. These things are unsubstantial and powerless to effect the **salvation** of men.
15. The consequence for these is that they "**Forsake their faithfulness**".
16. The Qal imperfect verb "**forsake/-azab**" means to leave or abandon.
17. The imperfect voice looks to the future results.
18. The noun "**faithfulness/chesed**" is most often translated "lovingkindness" (NAS) and has the nuance of "mercy or grace".
19. It infers the loyalty or kindness or love of the one expressing this virtue.
20. The 3rd person plural suffix attached to the verb denotes that these abandon ever having possession of this mercy and grace.
21. Idolaters are depicted here as unfaithful because they have abandoned their relationship with God in favor of idols. Cf.Jer.16:11
22. They forfeit the loyal-love of God by devoting themselves to idols.
23. We would say they have forsaken God's mercy/grace that would deliver them from the wrath of eternal condemnation as unbelievers.
24. Since Christ died for all, there is grace and mercy for all.
25. While the theology is presented as an axiom (universal truth), the distant audience (3rd person plurals) of Jonah's immediate thoughts is the Ninevites.
26. These heathen were about to forfeit God's mercy under historical wrath short of turning from their idolatrous and moral evil.
27. Jonah for the first time now regards these with appropriate compassion (grace orientation) as to their ultimate future loss (both in time and eternity/experientially and spiritually –the continued parallelism of the poem).
28. He draws upon his own experience of facing God's wrath and considers the alternative if he had not given up his **vain** idol.
29. Jonah was guilty of self-worship.
30. He was serving his emotions and STA appetites (his own standards of judgment), which is idolatry.

THE BOOK OF JONAH

31. He was operating on human viewpoint under the STA which is demonic. Cp.Jam.14-16
32. By serving **idols**, whether in the classic sense or otherwise (cp.Col.3:5), the individual forfeits the grace God has provided for him.
33. Principle: -V forfeits all the grace and love that could otherwise be theirs.
34. The Ninevites corrupt religion was that which sponsored all the other STA vices of that culture.
35. Jonah for a time, running under his STA became just like his unbelieving counterparts, the Ninevites, who revered “worthless vanities”, by serving his self-will.
36. This led to an attempt to attach himself to the very kind of people he so detested when he headed for Spain.
37. But the Lord’s merciful disciplinary dealing showed him the total bankruptcy of the world of idolatry.
38. He saw the impotency of the sailor’s gods to pacify the storm in contrast to Yahweh’s power over nature; His power to preserve his wayward servant in the sea and His power to deliver him from the sea by the great fish bringing him through it all safe and sound.
39. Jonah has received a sound lesson on orienting to God’s standards of grace and judgment revolving around one’s willingness to give up idolatry for the POG.
40. Vs.9 is presented in the form of a doxology.
41. It highlights the formula of Jonah’s worship of God in praise and continued commitment to his ministry in reorientation to the doctrine of grace.
42. Jonah readdresses the Father in the finality of his prayer poem, “**But I will sacrifice to You With the voice of thanksgiving**”.
43. Contingent upon his safe return to Israel, he **vowed** in the belly of the fish to offer **sacrifice** at the holy Temple in Jerusalem (where he fully expects to return).
44. While the **sacrifice** is literally **to** Yahweh, the 2nd person feminine suffix of the preposition “lamed” attaches a more specific attribute of God.
45. The closest antecedent is the noun translated “**thanksgiving**/toda” that has a nuance of acknowledgement (confession) in ones praise.
46. The feminine gender further parallels Jonah’s *distress* (סָרַח – sarah; feminine singular) and *depth of* (בֵּתֵן - beten; feminine singular) his encounter with death (*sheol*) that God brought upon him under DD opening his prayer in vs.2.
47. Jonah’s **thanksgiving** will acknowledge God’s dealings with him in this ordeal.
48. He is stating that his **sacrifice** to the Lord will emphatically (**I myself**) be offered with **thanksgiving** based on his new appreciation of God’s grace and mercy found in his deliverance (both spiritual and real).
49. In all sacrificial offerings he will make, he will be especially focused on God’s plan of grace provided for those that are +V (in contrast to idolaters).
50. The **sacrifice** of his hands would include his own R_B (sin) offering (Lev.4:1ff, 5:6,7) as well as peace offering in the category “**thanksgiving**” for deliverance and answer to prayer (Lev.7:11-15; 22:29; Psa.50:23).
51. **Thanksgiving** and praise would be the natural response after such a miraculous deliverance. Psa.69:29-30; 107:17-32
52. Jonah then reestablishes his commitment to God, “**That which I have vowed I will pay** (*surely make complete* – intensive piel stem of shalem).

THE BOOK OF JONAH

53. In contrast to the many that make promises when brought face to face with disaster and promptly forget when danger has passed, Jonah is serious.
54. He declares that he will “make it good”.
55. Explicitly his promise is in reference to making **sacrifice**; implicitly he looks to his return to God’s service and fulfillment of his ministry.
56. Jonah is now determined to continue to exploit God’s grace for his own life and run his course.
57. Whatever God will have him do, even in evangelizing the Ninevites, Jonah is now willing.
58. He finishes his prayer of praise declaring, “**Salvation is from the Lord**”.
59. This final line expresses Jonah’s completed orientation to God’s grace for deliverance as well as reflecting upon his continued hope that his full deliverance will be effected.
60. Deliverance not only comes from God, it belongs to Him. Psa.3:8; Isa:45:17
61. Jonah gives God all the credit for his anticipated deliverance.
62. God chooses the method and the time; it is out of our hands.
63. For Jonah from the time he was swallowed deliverance was not more than 72 hours or less than some 50 hours (give or take).
64. The poetic prose of chapter 2 ends in the Hebrew text designated by the ׀ – samek.

THE BOOK OF JONAH

JONAH DELIVERED

EXEGESIS VERSE 10:

וַיֹּאמֶר יְהוָה לְדָג וַיִּקַּא אֶת־יֹנָה אֶל־הַיַּבְשָׁה: פ ^{WTT} Jonah 2:11

^{NAS} Jonah 2:10 **Then the LORD commanded the fish, and it vomited Jonah up onto the dry land.** וַיֹּאמֶר + יְהוָה + לְ + דָג + וַיִּקַּא (waw - consec + -amar - v/Qal/IPF/3/m/s; "then He said/commanded" + yahweh - n/proper + lamed - prep. + d.a. + dag - n/comm/m/s; "to the fish") וַיִּקַּא + אֶת + יֹנָה (waw - consec + qaya - v/Hiph/IPF/3/m/s; "it caused to vomit" + et - sign of d.o. + yonah - n/proper) אֶל + הַיַּבְשָׁה + פ (el - prep. + d.a. + yabbasha - n/comm/f/s/abso.; "onto the dry land" + phe - paragraph marker; end chptr.2)

ANALYSIS VERSE 10:

1. Jonah's hope for deliverance is finally realized, "**Then the Lord commanded the fish, and it vomited Jonah up onto the dry land**".
2. The Hebrew literally states that God "*spoke to the fish*".
3. It is language of accommodation to denote that God willed His desire and **the fish** responded accordingly.
4. It demonstrates that God is in complete control over His creation, including the animal world.
5. God manipulated the fish's brain computer and it is impelled to disgorge the prophet **onto dry land**.
6. Jonah (and any other remains) in the fish's stomach was unceremoniously discharged onto a beach.
7. Just as Jonah was expelled from the ship, he is now expelled from the **fish**.
8. By all indications, this great **fish** beached itself.
9. While the location is not specified, the vicinity of Joppa would be logical and a hoot.
10. To drop Jonah off where he "took off" from the presence of Yahweh would be an appropriate ending to a paragraph of parallelisms.
11. It provides a satisfying sense of continuity and irony of the parallels.
12. Further irony is also implied with Jonah's deliverance.
13. This as a natural result of the gastric juices of the fish's belly bleaching out the skin of Jonah. Cf. notes 1:17
14. Whereas Jonah was seeking to travel incognito beginning his trip (cp.1:8), his new "albino" pigmentation would be hard to conceal.
15. Jonah's new look would be a constant reminder of all that happened and what he learned.
16. As the case may be regarding location or looks, Jonah is now able to go to the temple and fulfill his vows and wait on God for further instructions.

THE BOOK OF JONAH

17. In spite of this prophet's glaring failures, God has future plans for him as a result of his spiritual reorientation (+V).
18. Jonah is not off the hook regarding the Assyrians, but he has made sufficient adjustment in his thinking in order to fulfill his obligation of ministry.
19. As we will see in chapter 4, **Jonah** will again relapse into a surly attitude under his STA regarding the Ninevites.
20. God will again respond with further DD and lessons.
21. This points to the fact that the STA doesn't "roll over dead" even after facing the prospect of death under DD.
22. Its pungent drools often can quickly return in the same areas that initially got hammered with DD.
23. Jonah serves as an example that God's grace is sufficient for the imperfect, yet +V believer.
24. Jonah is a real life believer that struggles with his STA just like any other +V believer.
25. However, the amazing thing to behold is the power of God interceding in the believer's life in order to sustain their +V and adequately run their course.
26. Vs.10 provides the other "bookend" to this chapter designating Jonah as a type of Christ. Mat.12:39-41
27. It highlights Christ's static ascension to the right hand of the Father as a sign to Israel of judgment and loss of dispensational administration to the Church. Mat.21:43
28. In chapter 3, Jonah will fulfill his ministry to Nineveh to illustrate this parallel sign Christ was to Israel at the incarnation. Mat.12:41