

## THE BOOK OF JONAH

### JONAH'S FLIGHT (CHAPER ONE)

#### HIS COMMISSION VSS.1-2

EXEGESIS VERSE 1:

`rmo\*ale yT;pmia]-!b, hn"ïAy-la,  
hw"ëhy>-rb;D> `yhiy>w:) <sup>WTT</sup> Jonah 1:1

<sup>NAS</sup> Jonah 1:1 **(Revised)** Now the word of the LORD came to Jonah the son of Amittai saying, *W* (waw - consec.; "Now/And") *rb' D'* + *hwwhy* (dabar - d.a. noun/m/s-constr. "the word of" + Yahweh - noun/absolute; "LORD") *hyh* (hayah - v/Qal IPF/m/3s; "came to pass/came") *la*, (el - prep.; "to/unto") *hn" Ay* (Yonah - noun/proper; "Jonah") *!Be* + *yT;mia]* (ben - noun/common/m/s-constr.; "the son of" + emitay - noun/proper; "Amittai") *l* + *rma* (lamed - prep.; "to" + amar - v/Qal inf./constr.; "say" or "saying"; indicates purpose)

ANALYSIS VERSE 1:

1. The phrase “**the word of the Lord came ...**” is common to the introduction in 6 of the 12 Minor Prophets opening their books. Cp.Hos.1:1; Joe.1:1; Mic.1:1; Zep.1:1; Hag.1:1; Zec.1:1
2. In fact, it is uniquely used as such only in the Minor Prophets.
3. This style of opening ties Jonah into the category of the “twelve”.
4. 2Kgs.14:25 chronologically ties **Jonah** into the time and reign of Jeroboam II circa 793-753 BC (the only other time **Jonah** is mentioned in the OT).
5. This designates **Jonah** as a prophet found contemporary with Hosea (Hos.1:1 ~760-715 BC) and Amos (Amo.1:1 ~760-755 BC) operating in the Northern Kingdom of Israel.
6. Isaiah and Micah were also ministering in the Southern Kingdom of Judah during this period. Isa.1:1; Mic.1:1 cf. Hos.1:1
7. A grammatical distinction that sets **Jonah** apart from the other Minor Prophets is his opening with the use of the conjunctive “waw” consecutive “**Now/And**”.
8. Some commentaries consider this a grammatical mark classifying books of the OT as historical narratives. Cp.Exo.1:1; Lev.1:1; Num.1:1; Jos.1:1; Jdg.1:1; Rut.1:1; 1Sam.1:1; 2Sam.1:1; 1Kgs.1:1; 2Kgs.1:1; 2; 2Chr.1:1; Ezr.1:1; Est.1:1
9. Others see it as tying a book or series of books together denoting a distinct subdivision or unit. Ex. The Pentateuch joined to the first book Genesis; 2Chr. tied to 1Chr.

## THE BOOK OF JONAH

10. Here it would be used in this manner tying **Jonah** into the subdivision of the Minor Prophets, though distinct in genre.
11. Apart from classification inferences, it has a sense of resolve by the author to pen the events of the book.
12. As noted in the introduction, **Jonah** is a book that openly reveals the author's notable failings before God.
13. It pictures an otherwise adjusted +V prophet under the inspiration of the H.S. to "**Now**" sit down and write an autobiography of his ordeal complete with his disobedience to God and maladjustments after the fact.
14. To record one's failings of ministry for all eternity in the annals of Scripture demands a determination of will that can only stem from intellectual honesty.
15. **Jonah** as an author illustrates the open honesty +V believers have before God not trying to sugar-coat or rationalize their failings of life.
16. Further, he represents the fact that even +V believers fail in the CWL, succumbing to the STA in battle, yet are indeed +V. Cp.Rom.7:18-24
17. The evidence of Jonah's +V is illustrated in his willingness to ultimately fulfill God's ministry for his person. Jon.3:1-4
18. **Jonah** through this aspect of his ministry illustrates that sometimes, +V believers have to face the "hard knocks" of DD in life in order to humble themselves before God sufficient for obedience. *See Doctrine of Divine Discipline*
19. It points to the fact that God reads the souls of believers and will intervene as necessary to bring out or keep +V on the surface.
20. While not the preferred way to go through the Christian life, it is a lesson on grace towards others refraining from jumping to unrighteous conclusions.
21. **Jonah** begins his recording with the initial revelation dispatched from God, "**Now the word of the LORD came to Jonah the son of Amittai saying**".
22. The opening "waw" consecutive is prefixed to the Qal verb "haya" denoting that the revelation given was completed and had "*come to pass*".
23. The vehicle of transmission is not stated.
24. The most natural reading with the terse introduction leading into the words spoken (vs.2) suggests direct Divine revelation (auditory rather than vision, dream or theophany), a standard operating procedure for legitimate prophets.
25. Vs.1 states two essential facts:
  - A. **The word of YHWY** was given.
  - B. **Jonah the son of Amittai** was the recipient of the communiqué.
26. The words **of the Lord** are specified in vs.2.
27. The singular use of "**word/dabar**" in vs.1 views the content spoken by God as tantamount to Scripture/BD. 2Tim.3:16
28. Principle: BD equals God speaking to mankind in revelation of His plan.
29. More specifically in our verse, God's **word** is His directive will given to **Jonah** as His words in vs.2 begin and are stapled with imperatives.
30. The title given to God "**LORD/Yahweh**" emphasizes the 2<sup>nd</sup> member of the God-head, God the Son.
31. It is God the Son that is "**the Word**". Joh.1:1 cp.vs.14
32. As the 2<sup>nd</sup> Member of the God-head, **Yahweh** is viewed as executing all aspects of the Father's plan. Cp.Joh.1:3

## THE BOOK OF JONAH

33. Here the **Lord** and Master is executing His directive will for **Jonah** to ensure the evangelization of potential +V in Nineveh.
34. The H.S. further participates in harmony with **Yahweh** in the process of Divine revelation. 2Sam.23:2 cp.2Pet.1:20-21
35. Both the names of **Jonah** and his father **Amittai** were unusual Jewish names.
36. 2Kgs.14:25 informs us they were from the town of Gath-hepher identified today with the village of El-Messhed ~3 miles from Nazareth of Galilee.
37. 2Kgs.14:25 further informs us that **Jonah** was considered a “*servant*” of God and designated as a bona fide prophet.
38. As God’s servant, this places him in the company of some great believers. David: 2Kgs.8:19; Elijah: 2Kgs.9:36; Moses: Psa.105:26; Abraham: Psa.105:42
39. This is not to go unnoticed as Jonah reveals that he fails miserably.
40. As a prophet, his credentials are established through his prophetic fulfillment of Jeroboam expanding Israel’s borders. Cp.Deu.18:21-22
41. The name “**Jonah**” means “dove” symbolizing “mourning love” maybe suggesting the love he had for his own people causing him to mourn their reversionism.
42. His father’s name “**Amittai**” means “truthful” ironically reflected in his son’s candor recording all that was unfavorable to himself.
43. His father is only mentioned 2x in the Bible and details regarding his life are non-existent.
44. The final Qal infinitive construct of vs.1 “**saying** – amar” indicates the purpose and importance of the words God will speak in vs.2.
45. God’s words are to be disseminated to the Ninevites by **Jonah** for their salvation (and his).
46. *Review the Doctrine of Prophets and Prophecy.*

## THE BOOK OF JONAH

## EXEGESIS VERSE 2:

h'y1,\_[ ' ar"äq.W hl'ḔAdG>h; ry[iîh'  
 hwE±n>ynI)-la, %lEô ~Wqû<sup>WTT</sup> Jonah 1:2  
 `yn")p'l. ~t'Ḕ['r" ht'îl.[ '-yKi

<sup>NAS</sup> Jonah 1:2 "Arise, go to Nineveh the great city, and cry against it, ~WQ (qum - v/Qal Imp/m/s; Arise/stand" \$lh (halak - v/Qal Imp/m/s; "go/walk") la, (el - prep; "to/towards" hwEn>ynI (nineweh - n/proper; "Nineveh"; means abode of Ninus) h; +lAdG" (ha - d.a. + gadol - adj./f/s-abso.; "the great" h;+r+y[i (ha - d.a. + ir -n/f/s-comm.; "city") w +arq (waw - conj; + qarah - v/Qal Imp/m/s; "cry out/proclaim") l[; (al - prep/3/f/s suff. ; "against it/her"; ref. the great city) **for their wickedness has come up before Me.**" yKi (kiy - conj; "for/because") h[ ' r' (ra-ah - n/f/s- constr. -3/m/pl suff.; "their evil/wickedness" hl[ (alah - v/Qal PF/3/f/s; "it has come up/asended") l+ hn<P' (lamed - prep.; "to" + paneh - n/comm./pl. w/ 1/pl/m suff.; lit. "to our faces"; "before Me")

## ANALYSIS VERSE 2:

1. Vs.2 comprises God's commission to Jonah.
2. The imperatival nature of the verse denotes this is God's directive will for him at this time.
3. His directive will here is inclusive of His geographical will.
4. Jonah's current geographical ministry in Israel is to temporarily change.
5. The orders were terse and to the point.
6. God does not "beat around the bush" providing instructions.
7. Principle: BD is not designed to be palatable (sweetness and light), but instructive. Cp.2Tim.3:16
8. God's expectations for +V is to embrace His directives for prepared application.
9. Three imperatives outline his commission:
  - A. Arise.
  - B. Go to Nineveh the great city.

## THE BOOK OF JONAH

### C. **And cry against it.**

10. His immediate responsibility was to prepare for his missionary journey.
11. This is the sense of “**arise**” denoting preparation for travel and willingness to put on hold all other distractions and responsibilities. Cp.Gen.13:17; 19:15; 28:2; et al
12. Principle: God’s directive will supersedes all other priorities or desires. Cp.Mat.26:39; Joh.5:30
13. After proper preparation, Jonah is to travel **to Nineveh the great city**.
14. Jonah is commissioned to assume the role of a missionary evangelist.
15. This is where God temporarily wants Jonah to be as part of His geographical will for him.
16. This is the only case recorded in the OT where a prophet is sent beyond the boundaries of Israel to evangelize an outside nation.
17. The evangelistic mission of Jonah is not to be abused as by the fundies (ex. The modern day *Jonah Syndrome* evangelistic movement).
18. Many use Jonah as an example teaching that believers in the CA are free to change their geographical will upon whim.
19. Their thoughts are that under the banner of evangelizing, they are free to go where they want.
20. This mentality disregards the fact that:
  - A. Jonah is living in the Age of Israel, not the Church.
  - B. His case is unique among the prophets.
  - C. Jonah received direct Divine revelation of geographical will as a prophet.
  - D. God knew +V existed in **Nineveh** for repentance, a fact that Jonah initially surmised himself (Jon.4:2).
  - E. Jonah’s departure is to be viewed on a national level, not individual evangelism.
  - F. It signifies Israel’s rejection of reversion recovery representing the doctrine that repentance will ultimately issue from another nation as judgment against Israel. Mat.21:43 cp.12:41
21. **Nineveh**, located on the Tigris River in present day Iraq, means “Nina” (Babylonian), or a place where fish were very abundant.
22. The description “**the great city**” indicates its dominance in history from antiquity.
23. It was built by Nimrod in Assyria along with Rehoboth-Ir and Calah and Resen between **Nineveh** and Calah. Gen.10:11-12
24. While not the capital of Assyria at the time of Jonah (Calah [*Nimroud*] was), its fortification and centralization as a city-state was designed to contain within its limits a geopolitical influence over all the other places mentioned in Gen.10:11-12.
25. It later became the capital of Assyria under Sennacherib (c.700 BC) who built a vast palace there.
26. If Jon.4:11’s mention of *120,000 persons who do not know the difference between their right and left hand* is in reference to small children, its population is estimated at over a half-million.
27. Jonah’s journey **to Nineveh** would be more than 500 miles over fairly rugged terrain.
28. Even on donkey, it would take many days.
29. We note that **Nineveh** is the only target audience of Assyria Jonah is to visit.
30. This shows that God’s geographical will for him is specific and limited as God knows where the greatest impact of message will be realized.

## THE BOOK OF JONAH

31. It implies that commissioned evangelism (claim of office) is not to operate “willy-nilly” where believers are free to traipse about pursuing an audience.
32. Paul and Barnabas commissioned to evangelize in fulfilling the Great Commission (Mat.28:19-20) give evidence of direct revelation lead by the H.S. in their missionary journeys. Cp.Act.13:4 cf.vs.47; 16:6,9-10; 20:22-23; 21:4
33. Principle: The H.S. is the causative agent uniting communicators of doctrine with the right hearers. Act.20:28
34. Principle: Evangelism is not to force or manufacture the situation for a hearing.
35. Principle: For believers in the CA today, unless one is commissioned to hold office as an evangelist (Eph.4:11 cf.2Tim.4:5), God’s geographical will is to remain with their right local church unless God’s directive will otherwise supersedes.
36. That Jonah is to “**cry out against it**” refers to a message of impeding judgment for Assyria apart from repentance.
37. To aggressively speak out against peoples’ corrupt ways is in itself a challenge.
38. A lone voice declaring an unpopular message is a heavy burden to those that communicate truth.
39. Further, he was to face a mighty and famous enemy to save the place from destruction.
40. The lot of a prophet of God was not a celebrity role.
41. Jonah’s evangelistic approach was not to try and win these people to God, but simply to declare their judgment if they did not repent. Jon.3:4
42. The singular person of the prepositional suffix “**against it/al**” indicates that judgment was to be executed on a national/corporate level.
43. Vs.2b gives the succinct reason why the impending judgment, “**for their wickedness has come up before Me**”.
44. The plural suffix of the construct noun “**their wickedness/ra-ah**” obviously looks to the individual residents that corporately make up their national evil.
45. The full measure of God’s wrath was about to reach its limit (cp.3:4) and temporal judgment for the empire was at hand. Cf.Rev.18:5
46. That their sins have “**come up before God**” is language of accommodation indicating the building up of sin violations against God over time being piled deeper and deeper inviting God to respond with judgment.
47. The final phrase “**before Me/le + paneh**” is a plural noun with a 1<sup>st</sup> person plural suffix and is literally translated “**to Our faces**”.
48. This pictures the unity and agreement of the Godhead to the situation (proclaims the Trinity).
49. It portrays God as “Judge of all the earth”. 1Sam.2:10; Psa.67:4; 82:8; 94:2; Cp. Hos.7:2
50. God holds nations accountable to uphold moral and establishment principles. Jer.18:7-23; Psa.10:16
51. Application: For those nations forsaking the Divine institution of nationalism in the last days, they will receive their recompense. Psa.2
52. If they repent He calls off the planned wrath; if not, those societies will be judged with historical calamity.
53. If they are salvable He will send a messenger.

## THE BOOK OF JONAH

54. As noted in the introduction, the Assyrians were known for their extreme cruelty towards others and an especially predator empire.
55. They were idolaters following the fertility cult of Ishtar and Assur.
56. Nearly a century and a half later, **Nineveh** and the Assyrian Empire lost its place in history to historical judgment at the hands of the Babylonians in 612 BC.
57. Nah.3:1-4 (cp.1:1) summarizes their STA sponsored sins.

## THE BOOK OF JONAH

JONAH'S RUNNING FROM GOD

EXEGESIS VERSE 3:

dr<YE"w: hw"+hy> ynEßp.Limi hv'yviêr>T;  
 x:roåb.li 'hn"Ay ~q'Y"Üw: <sup>WTT</sup>Jonah 1:3  
 aAbÜl' 'HB' dr, YEÜw: Hr"øk'f. !Te'YIw:  
 vyvi<sup>a</sup>r>t; ha'äB' YhY"ånIa' ac'îm.YIw:  
 Apøy"  
 `hw")hy> ynEßp.Limi hv'yviêr>T;  
 `~h,M' [i

<sup>NAS</sup>Jonah 1:3 **But Jonah rose up to flee to Tarshish from the presence of the LORD.**

W + ~WQ (waw - consec. as advers.; + qum - v/Qal/IPF/3/s/m; "But he rose up")  
 hn" Ay (Yonah - n/proper) l + xrb (lamed - prep. + barach -  
 v/Qal/inf/constr.; "to flee/to run away to") vyvir>T; (Tareshiysh - n/proper;  
 "Tarshish") !mi + l + hn<P' (min - prep. + lamed - prep. + paneh -  
 n/comm/pl/constr.; "from before the presence of") hwhy (Yahweh - n/proper; "the  
 Lord) So he went down to Joppa, found a ship which was going to Tarshish, paid  
 the fare, W + dry (waw - consec. + yarad - v/Qal/IPF/3/m/s; "So he went  
 down/descended to") Apy" (Yapho - n/proper; "Joppa"; means "beautiful"; a  
 port town on SW coast of Israel) W + acm (waw - consec. + ma-a -  
 v/Qal/IPF/3/m/s; "and he found/secured/acquired") hY" nIa\ (-anayah -  
 n/comm/f/s/absol.; "a ship/sea going vessel") awb (bo- -v/Qal/Ptc/f/s/absol; "which  
 was going to") vyvir>T; (Tareshiysh - n/proper) W + !tn (waw - consec.  
 + natan - v/Qal/IPF/3/m/s; "and he gave/paid") rk'f' (sacar -  
 n/comm/m/s/constr. w/ 3/f/s/suff.; "its fare/fee/voyage money") and went down into it

## THE BOOK OF JONAH

to go with them to Tarshish from the presence of the LORD. *W* + *dry* (*waw* - consec. + *yarad* - v/Qal/IPF/3/m/s; "and he went down/descended") *B* (*bet* - prep. w/3/f/s/suff.; "into it") *l* + *awb* (*lamed* - prep. + *bo-* - v/Qal/Inf/constr.; "to go") ~ [*i* (*-im* - prep. w/3/m/pl/suff.; "with them") *vyvir>T*; (*Tareshish* - n/proper) *!mi* + *l* + *hn<P'* (*min* - prep. + *lamed* - prep. + *paneh* - n/comm/pl/constr.; "from before the presence of") *hwhy* (*Yahwey* - n/proper)

## ANALYSIS VERSE 3:

1. In stark contrast to what one would expect from a +V prophet of God, **Jonah** completely rebels against God's directive.
2. Our author provides no details as to his thinking and why his decision to revolt.
3. He simply jumps to the result of his decision, "**But Jonah rose up to flee to Tarshish from the presence of the Lord**".
4. Rather than to prepare himself to apply God's will, he **rose up** with plans of his own.
5. These plans were to take him away from Nineveh as far as possible.
6. The Qal infinitive "**to flee**" indicates that once his mind was made up, he considered haste as a priority.
7. While **Tarshish** gives his predetermined destination, what **Jonah** was running from is found in the phrase "**from the presence of the Lord**".
8. The same phrase is mentioned twice in our verse to emphasize this fact.
9. It is unreasonable to think **Jonah** thought he could escape God's omnipresence.
10. This is seen in the fact that **Jonah** knew God had compassion and thus presence upon nations outside Israel in 4:2.
11. Literally the Hebrew is translated "**from before the faces of Yahweh**".
12. Again, the plural of the noun "**faces**" emphasizes the harmony of the Godhead in the execution of the POG.
13. This Hebraism is language of accommodation to illustrate God's countenance and thus His attitude towards **Jonah**. Cp.Gen.4:14
14. This term strongly suggests that **Jonah** knew his decision was disobedient and rebellious.
15. His action was a cognizant determination to reject God's will.
16. Further, the entire phrase indicates a complete departure from submitting to the POG in rebellion to it. Cp.Gen.3:8; 4:16
17. Many commentaries equate his decision to run based on fear of the Assyrians.
18. Yet, his readied willingness to be cast overboard to save the crew (1:12) indicates a demeanor ready to accept death.
19. It is certain of Jonah's actions and words that give us insight as to the attitude behind his rebellion to God.
  - A. Jonah's complete departure from his current geographical will in Israel. 1:2

## THE BOOK OF JONAH

- B. His willingness to sacrifice his life for the crew (1:12-15) and continuing flippant attitude regarding his own life (4:3).
- C. His own admittance that he surmised the Assyrians would repent and intentions to recuse himself from participation. 4:2
- 20. The fact that **Jonah** was not willing to even sustain his prophetic role to Israel declares intentions to completely forsake his ministry (abandon his office).
- 21. His actions and attitude regarding his own life speaks clearly of someone that doesn't care anymore.
- 22. His open admittance that he did not want to see God's grace extended to the Assyrians reveals his complete abhorrence for them.
- 23. The fact is God's directive will for **Jonah** was repugnant in his thinking.
- 24. While maybe foreign to us, his hatred for the Assyrians was self-consuming to say the least.
- 25. The whole situation was revolting in his mind.
- 26. For him to be called upon to evangelize those he disdained for their cruelty and brutality was extremely distasteful.
- 27. Plus the fact that **Jonah** might have been privy to Hosea's prophecies that Assyria would be the whipping post God ultimately uses against Israel. Cp.Hos.9:3; 10:5-6; 11:5
- 28. Jonah's attitude was there was no way he would apply BD that went against his own brand of justice.
- 29. Principle: God's justice is based on the principle of grace and +V to BD, not man's standards.
- 30. His attitude was there was no room for grace extended to a people that he considered more evil (vile and cruel) than the Jews even in their reversionism, and a nation destined to ultimately annihilate Israel to boot.
- 31. He was prejudiced and biased towards the Assyrians.
- 32. Principle: Some applications of BD may seem distasteful to our human nature prompting irrational reasoning that grace shouldn't apply. Cf.Mat.18:21-22
- 33. **Jonah** completely capitulates to his STA with human viewpoint reasoning in spite of what doctrine otherwise instructs.
- 34. By all appearances he was angry at God for even suggesting that the Ninevites deserved God's grace.
- 35. Even though it would mean that ultimately the Assyrians would go on +V.
- 36. He was being inconsistent and illogical running under his emotions.
- 37. Imagine someone doing major harm towards you and you are asked to do major good in response.
- 38. Jonah's determination was that he would just quit the ministry if this is what God expected.
- 39. The fact he was leaving the land altogether represents his resignation.
- 40. He doesn't really care what consequences he may face as his attitude towards his own life insinuates.
- 41. He is willing to sacrifice his Ph<sub>3</sub> prize just to avoid having to apply grace in this area of his life.
- 42. The STA makes you the fool.
- 43. Warning: Not keeping emotions in check leads to irrationality.

## THE BOOK OF JONAH

44. Warning: The STA can convince you that making BD your #1 priority in life just isn't worth it.
45. Jonah's choice of destination "**Tarshish**" is repeated 3x in our verse and re-mentioned again in 4:11.
46. Its repetition suggests his ultimate plans after rebelling against God's operational and geographical will.
47. The town **Tarshish** derives its name from a precious stone of uncertain identity. Eze.10:9
48. It was considered a sea port based on the often mentioned *ships of Tarshish* in the OT. 1Kgs.10:22; 22:48; 2Chr.9:21; Psa.48:7; Isa.2:16; 23:1,14; 60:9; Eze.27:25
49. It has been suggested that Tartessus of present Spain (some 2500 miles W. of Israel near Gibraltar) was its location or as far away South as on the Red Sea or in Africa.
50. That it was located in the E. Mediterranean is the most favorable as part of the Phoenician connection.
51. As a city-state, it was considered a nation. Isa.66:19
52. It was known for its sea-faring merchants and large sea going vessels, minerals and extreme wealth of precious metals such as silver and gold. 1Kgs.10:22; 2Chr.9:21; Isa.60:9; Jer.10:9; Eze.27:12
53. It appears **Jonah** had determined to cash in his ministry to pursue wealth and the good life that the Phoenician culture could offer.
54. His flight to **Tarshish** was as if he was saying that the life of doctrine (his ministry) didn't pay enough for this kind of pressure and grief.
55. Instead he would opt to pursue what the world had to offer letting the chips fall where they may.
56. In whatever case, it is obvious **Jonah** was calling it quits.
57. Possibly he could be thinking that God could find someone else to carry on in his place.
58. The problem with that thinking is that God hand-picked **Jonah** for his +V and God doesn't make mistakes. Ex. Saul to be Paul
59. **Jonah** then fills in his itinerary to make the trip happen, "**So he went down to Joppa, and found a ship which was going to Tarshish, and paid the fare**".
60. The phrase "**he went down**" does not indicate geographical direction (South) as it is used today.
61. The Jews used it with regard to elevation descending from a higher point to a lower.
62. When leaving Jerusalem located on Mt. Zion to another location, the Jews always referred to "going **down**" no matter which direction they headed.
63. From Jonah's current location, he descended to sea level to the port of **Joppa**.
64. This name means fair or beautiful which describes this sea port on the Mediterranean in Israel today as Joffa in Tel Aviv.
65. Once there he locates a **ship** providing passage to **Tarshish and paid** their going rate.
66. These details smack of an author writing his own account.
67. Once he boards the **ship** he kicks back for the trip, "**and went down into it to go with them to Tarshish from the presence of the Lord**".
68. This is the second time we see the Qal verb "**went down/yarad**" in vs.3.
69. Before this trip was over **Jonah** would be going **down** where he could not imagine!
70. All the way to the floor of the Med.

## THE BOOK OF JONAH

71. While it indicates a physical descent, it further illustrates his spiritual tailspin.
72. At this point, **Jonah** is out of the viewpoint, operational and geographical wills of God.
73. The irony is that he depends upon these pagan sailors to get him physically away **“from the presence of”** his God.
74. Principle: Leave the POG and your dependency will be with reversionists.
75. Jonah’s problem is that no one can escape **the presence of the Lord**. Psa.139:7-10
76. This second reference to God’s **presence** looks to the relief Jonah now feels.
77. A man that can sleep soundly during a raging storm (vs.6) is not a man troubled in thought.
78. Often forsaking BD gives momentary relief as one avoids the responsibilities and pressures associated with the A/C.
79. Yet, the hardening of his senses to the POG will be short lived because he is +V.

## THE BOOK OF JONAH

### JONAH'S DD VSS.4-17

#### THE DIVINE STORM VS.4

#### EXEGESIS VERSE 4:

yhiîy>w: ~Y"ëh;-la, 'hl'AdG>-x:Wr)  
 lyjiÛhe hw"©hyw:) <sup>WTT</sup> Jonah 1:4  
 `rbE)V'hil. hb'ÛV.xi hY"ënIa\h'äw>  
 ~Y"+B; lAdßG"-r[;s;(

<sup>NAS</sup> Jonah 1:4 **And the LORD hurled a great wind on the sea** W + hwhy (waw - conj. + Yahweh - proper n.) lWj (tul - v/Hiph/PF/3/m/s/causative; "hurled/cast") lAdG" + x;Wr (gadol - adj./f/s/absol.; "a great" + ruach - n/com./s/absol.; "wind") la, (el - prep.; "on/upon") h; + ~Y" (ha - d.a. + yam - n/com./m/s/absol.; "the sea") **and there was a great storm on the sea so that the ship was about to break up.** W + hyh (waw - consec.; + hayah - v/Qal/IPF/3/m/s; "and there was/and it came to pass") lAdG" + r[;s; (gadol -adj/m/s/absol.; "a great" + sa-ar -n/comm./m/s; "storm/whirlwind/tempest") B + h; + ~Y" (bet - prep.; "on" + ha - d.a. + yam - n/com/m/s/absol; "the sea") W + h; + hY" nIa\  
 (waw - conj.; "so that/and therefore" + ha - d.a. + a-niyah - n/com/f/s/absol.; "the ship") ßvX (hashab - v/Piel/PF/3/f/s; intensive active; "was utterly thought/imagined"; the sense is "was in danger of/was about")l + rbv (lamed - prep.; "to" + shabar - v/Niph./inf/constr.; "to be broken/wrecked/broke up in pieces")

#### ANALYSIS VERSE 4:

1. Any perks of liberation Jonah thought he might enjoy escaping the rigor of his MPR is short lived.
2. God is quick in Jonah's case to prove that while you may run from God, you can't hide (fleeing from His presence; vs.3).
3. Things begin to deteriorate quickly in his life.
4. Jonah is not some –V believer that refuses to GAP the doctrine.

## THE BOOK OF JONAH

5. He fully surmised that God was going to extend grace to the Assyrians knowing they were probably going to be +V to the SAJG (cp.4:2).
6. What he is, is a +V believer that in cognizance was stubbornly set to disobey God's directive will for his life.
7. Principle: God intercedes with DD on behalf of +V as a wake up call to the strangle holds their STA puts on them. Heb.12:5-13 cf.Pro.3:11-12; Psa.119:75
8. God pursues Jonah with an instrument of His creation, "**And the Lord hurled a great wind on the sea**".
9. The Hiphil voice of the verb "**hurled/cast – tul**" is causative indicating Yahweh is the force behind this **great wind on the sea**.
10. The language is vivid picturing a very fast moving (jet stream propelled) weather front arising abruptly with hurricane or typhoon/cyclone force.
11. It very easily could be the continuing affects of a sirocco wind from the South (very hot winds from the Sinai) God directs towards them.
12. Or God could have just supernaturally manufactured the **wind** for the occasion.
13. It is interesting to note that in the past century, hurricanes in the Med are exceptional (1947, 69, 82, 83 & 95).
14. The **Lord/Yahweh** proved at the incarnation He controls nature. Mar.4:35-39; Luk.8:22-24 cf.Mat.14:22-33 esp.vs.33
15. God the Son is the creator of all things. Joh.1:3
16. He at all time controls the weather and in all places on the planet. Psa.135:5-7; 147:15-18; 148:7-8; Job 28:25-27; Jer.51:16; Amo.4:13
17. In the case of Job, God temporarily gave Satan limited power over the weather to test Job. Job 1:12 cp.vs.19
18. God is free to alter nature to suit His purposes:
  - A. For judgment. Exo.9:18-26; 10:13-19; 2Chr.7:13-14
  - B. For blessing. Num.11:31; Act.14:17
19. God will again drastically alter the weather in a given locale to accomplish His purposes when He later brings Jonah under severe stress (4:8).
20. Destructive storms are a common phenomenon by which God disciplines nations.
21. The natural result of such fierce **wind on the sea** has its effect, "**and there was a great storm on the sea so that the ship was about to break up**".
22. The waves of the Med began producing rollers of such magnitude that their sea-going vessel was in danger of being smashed to pieces by the immense force of the water.
23. The "**great storm**" indicates a tempest or violent furious **storm**.
24. The noun for "**storm – sa-ar**" illustrates God's wrath in response to Jonah's disobedience. Cp.Psa.83:15; Jer.23:19; 30:23; Zec.7:14
25. The intensive active voice of the Piel verb "**was about – hashab**" has the nuance of "was in danger of" indicating the extreme stress of the ship's structure nearing its breaking point.
26. The verb literally means it "was utterly thought or imagined" personifying the ship as recognizing its own immediate plight.
27. The pounding the **ship** was taking was so intense, the ship is illustrated as recognizing the blatantly obvious fact that God was against this vessel.
28. A fact that the crew comes to recognize immediately.

## THE BOOK OF JONAH

FRANTIC MEASURES

EXEGESIS VERSE 5:

Wlji'Y"w: èwyh'l{a/-la, vyaiä  
 éWq[ ]z>YIw:) ~yxi<sup>a</sup>L'M;h; Waâr>yYI)w: <sup>WTT</sup>  
 Jonah 1:5  
 hn"©Ayw> ~h, \_yle[ ]me( lqEßh'l. ~Y"ëh;-  
 la, 'hY"nIa\B'( rv<Üa] ~yliøKeh;-ta,  
 `~d:(r"YEw: bK;ßv.YIw: hn"ëypiS.h;  
 yteäk.r>y:-la, `dr:y"

<sup>NAS</sup> Jonah 1:5 **Then the sailors became afraid, and every man cried to his god, W +**  
**ary** (waw -conseq. + yar- - v/Qal/IPF/3/s/pl; "were afraid/fearful") **h; +**  
**xL' m;** (ha - d.a. + malach - n/com./m/pl/abso.; "the sailors/mariners) **w + q[ z**  
 (waw - conseq. + za-aq - v/Qal/IPF/3/m/pl; "and they cried out") **vyai** (iysh -  
 n/com/m/s/abso.; "each or every man") **la, + ~yhil{a/** (el - prep.; + -  
 elohim - n/com/m/pl/constr. w/ 3/m/s suffix; "unto his gods") **and they threw the cargo**  
**which was in the ship into the sea to lighten it for them. W + lwj** (waw - conseq. +  
 tul - v/Hiph/IPF/3/m/pl; "and they threw/cast/ hurled") **tae + h; + ylik.** (et  
 - sign of d.o. + ha - d.a. + keliy - n/com/m/pl/abso.; "the cargo/pieces of articles")  
**rv, a]** (asher - rel. pro.; "which") **B + h; + hY"nIa\** (bet - prep. +  
 ha - d.a. + n/com/f/s/abso.; "were (supplied [no to be verb in the Hebrew] on the ship";  
 same noun as vs.3) **la, + h; + ~y"** (el - prep. + d.a. + yam -  
 n/com/m/s/abso.; "into the sea") **l + llq** (lamed - insep.prep. + qalal -  
 v/Hiph/inf./constr.; "to cause to lighten") **!mi + l[ ;** (min - prep. + al - prep. w/  
 3/m/pl/suf.; lit. "from upon them") **But Jonah had gone below into the hold of the**  
**ship, lain down, and fallen sound asleep. W + hn" Ay** (waw - conj. + Yonah -

## THE BOOK OF JONAH

*n/proper*) **dry** (*yarad* - *v/Qal/PF/3/m/s*; "went down/descended") **la**, + **hk' rey**> (*el* - *prep.* + *yerekah* - *n/com/fem/dual/constr.*; "into the flanks/sides/recesses") **h**; + **hn"ypis**. (*d.a.* + *sephiynah* - *n/com/fem/s/absol.*; "the vessel/ship"; lit. the "cover in/panel/ceiling" and emphasizes the interior protective hold of the ship) **w** + **bkv** (*waw* - *conseq.* + *shakab* - *v/Qal/IPF/3/m/s*; "and lain down/reclined") **w** + **~dr** (*waw* - *conseq.* + *radam* - *v/Niph/IPF/3/m/s*; "and was fast asleep/fallen into a sound or deep sleep")

## ANALYSIS VERSE 5:

1. The natural sequence of events surrounding this ferocious storm rouses panic amid the crew "**Then the sailors became afraid, and every man cried to his god**".
2. Their collective fear demonstrates the dire nature the situation had become.
3. These swarthy mariners would have been professionals not unaccustomed to high and stormy seas.
4. They obviously perceived the situation as a life and death matter as their **ship** is being hammered.
5. The sudden onslaught of the storm to such a degree had left them credulous.
6. The text literally reads, "**and they cried out, each man, unto his gods** (plural)".
7. Men often become religious when faced with the prospect of death.
8. The term "**gods** – *elohiym*" implies the various cultures from which the crew had been assembled.
9. According to their diverse races and religions, they prayed to their tutelary (having guardianship of a person; like, "patron saints") deities.
10. Of course they were praying to idols and perceived supernatural beings such as the Phoenician Yamm, god of the sea; Melqart, the patron god of Tyre, Baal, etc.
11. Not unlike praying to patron saints or angels (e.g. the angel Michael, St. Christopher, Mary, ad nauseum).
12. Prayer to pagan/non-existent deities is evil, ineffectual activity, a thought lost on the unbeliever. 1Kgs.11:5-8; 18:20-40; 20:23-30; Jer.11:12
13. In the midst of their fear, they began action they conclude as a life saving measure to keep their vessel seaworthy, "**and they threw the cargo which was in the ship into the sea to lighten it for them**".
14. They resort to extreme measures as their actions mean they are giving up the very source of their livelihood.
15. While on the surface, this may see prudent, the fact is their sacrifice ultimately is unnecessary. Cp.vss.14-15
16. Principle: Fear easily leads to over-reactive consequences and poor judgment.
17. An interesting ironic contrast is also seen in the Hiphil verb "**they caused to throw** – *tul*", as it is the same term used of the Lord "hurling" His wind of wrath in vs.3.

## THE BOOK OF JONAH

18. It can't be missed that as God pursues these men with impending death, they pursue relieving themselves of any physical encumbrances they consider non-essential to living.
19. The crew was chucking their assets overboard faster than a one-legged blind man trying to hop across a busy street.
20. Fact: When faced with the prospect of certain death, all your physical life pursuits and details aren't going to mean crap.
21. These **sailors** only considered their potential wealth as a yoke on their life as they face death.
22. This sense of burden is brought out in the literal Hebrew phrase of "**to cause to lighten from upon them** (3/m/pl suffix. = the **sailors**, not the **ship**)".
23. Application: You can't serve mammon and God both. Mat.6:24
24. In stark contrast to the praying and scrambling by the crew, we see Jonah's disposition, "**But Jonah had gone below into the hold of the ship, lain down, and fallen sound asleep**".
25. Again we see language of **Jonah** "**going down below** – yarad", the same verb used in vs.3 (2x).
26. His continuing physical descent during his travel equates to his ensuing spiritual freefall.
27. **Jonah** was on the fast track of the path of reversionism apart from waking up spiritually.
28. The irony can't be missed: Just as Nineveh must repent to avoid destruction, so must **Jonah** to avoid destroying his Ph<sub>2</sub> walk.
29. Unlike the drama topside, **Jonah** was totally oblivious to their plight and his.
30. This parallels his spiritual blindness in disobedience to the POG, just as with the Ninevites.
31. They needed him and he needed them in order to fulfill his prophetic office.
32. The phrase, "**into the hold of the ship**" looks to the recessed flanks of the vessel below deck protected from the elements.
33. The noun used here for "**ship** – sephiynah" literally means to "cover in" emphasizing this fact.
34. While not told when specifically, **Jonah had gone below** to catch some "zzzs".
35. The verb "**fallen sound asleep** - radam" indicates he had gone into a very deep **sleep**.
36. The Niphal voice is passive indicating an outside agent inducing this **sleep**.
37. Some suggest God put him into this state.
38. A more natural rendering looks to the physical and psychological conditions.
39. Jonah's sleeping berth was probably hammock style, commonly used on ships today.
40. He had reclined earlier and the lulling action of the waves rocked him to **sleep** with a sense of security and comfort.
41. Any increased rocking would be inconsequential to the subconscious of deep **sleep**.
42. Further, it is not an uncommon phenomenon for people seeking to avoid pressures in life to escape with a deep **sleep**.
43. Who knows, he might have had some wine earlier and coupled with physical exhaustion enhanced by mental and emotional gyrations, just conked out.
44. His physical **sleep** pictures his spiritual slumber. Cf.Eph.5:11-15; 1The.5:4-6

## THE BOOK OF JONAH

JONAH REBUKED BY AN UNBELIEVER

EXEGESIS VERSE 6:

~D" \_r>nI ^âL.-hm; Alß rm,aYOðw:  
 lbeêxoh; br:ä `wyl'ae br:Ûq.YIw: <sup>WTT</sup>Jonah 1:6  
 al{ïw> Wnl'Ï ~yhi²l{a/h' tVeó[;t.yI  
 yl;úWa ^yh,êl{a/-la, ar"äq. ~Wq...  
 `dbe(anO

<sup>NAS</sup> Jonah 1:6 **So the captain approached him and said, "How is it that you are sleeping? W + brq** (waw - conseq. + qarab - v/Qal/IPF/3/m/s; "So he approached/ came near") **la,** (el - prep. w/ 3/m/s/suff.; "unto him") **br;** + **h;** + **lbexo** (rab - n/com./m/s/constr.; "a chief or head of" + d.a. + chobel - n/comm./m/s/abso.; "the sailors/those bound in service"; i.e., "the captain or shipmaster") **w + rma + l** (waw - conseq. + amar - v/Qal/IPF/3/m/s; "and said" + lamed - prep. w/ 3/m/s/suff.; "to him"; understood in the English; not translated) **hm' + l** (mah - interr. pro. + lamed - prep. w/ 2/m/s/suff.; "Why in reference to you?/How is it that you?") **~dr** (radam - v/ptc./Niph/m/s; "have you been sleeping"; same vs.5) **Get up, call on your god. Perhaps your god will be concerned about us so that we will not perish."** **~Wq** (qum - v/Qal/Imp/m/s; "Arise/get up"; same as vs.2,3) **arq** (qara - v/Qal/Imp/m/s; "call out/summon") **la,** + **~yhil{a/** (el - prep. + elohiyim - n/m/pl/constr. w/ 2/m/s/suff.; "to your god) **yl;Wa + tv[** (-ulay - adv.; "perhaps/suppose"; here expresses hope; + -ashat - v/Hithpael/IPF/3/m/s; reflexive; "He Himself will think/will be concerned") **h;** + **~yhil{a/ + l** (d.a. + elohiyim - n/m/pl; "the god"; + lamed - prep. w/ 1/com./pl; "in reference to us/about us") **W + al{ + dba** (waw - conj. + lo - neg. + abad - v/Qal/IPF/1/com/pl; "so that we will not perish/and we won't die")

## THE BOOK OF JONAH

### ANALYSIS VERSE 6:

1. Vs.6 provides the initial elements of Jonah's DD that he is forced to confront, "**So the captain approached him and said, 'How is it that you are sleeping?'**"
2. Principle: DD is designed to get your attention and face the ramifications of your disobedience.
3. Application: Until Jonah wakes up, he will not ascertain the DD in his life illustrating the spiritual reality for believers under DD.
4. The term "**captain**" is literally in the Hebrew "*chief of the sailors*" clearly identifying his authority over ship and crew.
5. As shipmaster, he is hands on accounting for not only crew and cargo, but his passenger also.
6. The most natural reading that **the captain** "**approached him and said**" is that it was the captain's direct intention to locate Jonah.
7. While the captain's intention is not here stated, vs.10b informs us that Jonah's reason of voyage had been made public knowledge to the crew.
8. It is not unreasonable to think the **captain** was also informed.
9. Application: Good authority stays informed of all issues critical to their oversight of responsibilities.
10. Application: Good things will come to this **captain** for taking his leadership responsibilities seriously, i.e., deliverance.
11. Aware of Jonah's religious disposition and the fact the all of the crew were "praying to their gods", the captain's intention becomes quite clear.
12. That is to utilize all means available in seeking to secure the deliverance and safety of ship and all aboard soliciting prayer from one that claims a relationship with a **god**.
13. Obviously, the **captain** can do no more than his pagan frame of reference allows.
14. Upon locating Jonah, the **captain** finds him sound asleep.
15. He awakes him incredulously asking "**How have you been sleeping?**" with the urgent understanding "*at a time like this!!*"
16. Implication: The same question can be applied spiritually to believers oblivious to DD in their life.
17. Obviously, Jonah now back in touch with reality, recognizes the crisis and is rebuked out of a natural frustration on the part of the **captain**.
18. Further, Jonah must now come to grips with the fact that the crisis on board is due to his disobedience.
19. Principle: One person's DD often directly affects those around him/her.
20. Jonah's DD now begins in earnest.
21. The **captain** calls upon this non-professional to start making himself useful, "**Get up, call out to your god!**"
22. The captain's orders had to be a slap in Jonah's face as these imperatives undoubtedly reminded Him of God's commission to "*Arise*" and "*call out*" to the Assyrians (the same two Hebrew words used "qum" and "qara" in vs.2).
23. The captain's orders further reflect the irony of Jonah's disobedience.
24. That he was unwilling to apply God's directive will of applying grace to save the Assyrians from destruction, he must prepare himself to cry out to God for grace in deliverance from his own destruction. Cp.Heb.4:16
25. Principle: Avoiding God's will only leads to spiritual destruction.

## THE BOOK OF JONAH

26. For Jonah to **call** upon **God** is a direct command for him to pray.
27. For an unbeliever to exhort a believer to pray is a reproach in itself.
28. Since Jonah's determination to abandon God's directive, obviously prayer is on his short list.
29. Of all the times Jonah should have been applying fervent prayer, this one is obvious.
30. Principle: Prayer waning in the believer's life is a "red flag" warning of spiritual deterioration.
31. Principle: When one rejects BD, so will he dismiss his prayers.
32. The **captain** then expresses his reasoning behind Jonah praying, "**Perhaps your god will be concerned about us so that we will not perish**".
33. The Hebrew is literally rendered, "**Perhaps the god** (with the d.a.) ...".
34. The captain's terminology with reference to Jonah's specific "**god**" implies some knowledge concerning Jonah's belief.
35. This as a monotheistic belief in contrast to polytheism to which the **captain** and crew adhered (the singular of the middle voice **will be concerned**).
36. This supports the deduction that the **captain** was also informed of Jonah's revelation of vs.10b of fleeing from the singular Yahweh.
37. Otherwise, it gives a sense of open mindedness one might expect from a potential seeker.
38. With life on the line, the **captain** is willing to give Jonah's "**god**" opportunity to make clear His existence if indeed He exists.
39. An opportunity **God** will facilitate in response to the captain's desire.
40. As vs.16 will relate, the **captain** and crew will come to recognize God's greatness vowing to follow up with further seeking.
41. Principle: **God** is free to use Divine intervention to stimulate +V towards the surface.
42. Principle: Not all dire situations such as life and death are bad when it draws attention towards **God**.
43. Principle: **God** may even use disobedient believers to reveal His plan to others.
44. Principle: **God** is free to make culpable whom He chooses and in whatever way He chooses.
45. Principle: **God** is not limited in circumstances, situations or persons to appeal to wherever volition expresses a desire to know Him, to whatever degree.
46. The adverb "**Perhaps/maybe** - -ulay" expresses hope that Jonah's **god** can deliver, but still possesses fear and doubt.
47. This is the mindset of religious types not embracing the truth having no confidence.
48. The **captain** recognizes the failure of his and crew's prayers and with slim hope knows that they will die if Jonah's **god** does not intervene.
49. His appeal is as a last resort in his groping to find a "**god**" that is truly **concerned** about life.
50. God is here taking a bad situation of expressing His wrath to promote the best spiritually for all concerned.

## THE BOOK OF JONAH

EXEGESIS VERSES 7 – 9:

GOD'S OFFENDER EXPOSED

tAlêr"Ag\* hl'yPiän:w> `Wkl. Wh[e<sup>a</sup>rE-la,  
 vyaiä Wrúm.aYow: <sup>WTT</sup>Jonah 1:7  
 lPoiYIw: tAlêr"AG\* `WlPi'Y:w: Wnl'\_  
 taZOàh; h['îr"h' ymi<sup>2</sup>L.v,B. h['êd>nEåw>  
 `hn")Ay-l[; lr"ËAGh;

<sup>NAS</sup> Jonah 1:7 **And each man said to his mate,** W + rma (waw - consec. + amar - v/Qal/IMP/3/m/pl; "And they said/spoke") vyai (ish - n/s/m/abs; "a man/each man") la, + [;re (el - prep. + re-a - n/m/s/constr. w/3/m/s suff.; "to his associate/companion/mate") **"Come, let us cast lots so we may learn on whose account this calamity has struck us."** \$lh (halak - v/Qal/Imp/m/pl; "Come/Let us go") W + lpn (waw - consec. + naphal - v/Hiph/IPF/1/pl/cohortative; "and let us cause to cast down"; the cohortative denotes determination) lr' AG (goral - n/m/p/abso.; "lot"; from Arabic "garwal" or "pebble") W + [dy (waw - conj. + yada - v/Qal/IPF/1/ pl/cohort.; "so we may learn/gain knowledge") B + v, + ymi (bet - prep. + she - rel. part. + miy - interr. pro.; "on whose account") h; + h['r' + h; + tazO (d.a. + ya-ah - adj./f/s/abso.; "the calamity/misfortune/that considered bad" + d.a. + zet - demon.adj./f/s; "this one"; modifies "calamity", hence, "this calamity") l (lamed - prep.; "towards us/has struck us") **So they cast lots and the lot fell on Jonah.** W + lpn (waw - consec. + naphal - v/Hiph/IPF/3/m/pl; "So they caused to cast down") lr' AG (goral - n/m/p/abso.; "lots") W + lpn (waw - consec. + naphal - v/Qal/IPF/3/m/s; "it

## THE BOOK OF JONAH

fell/was cast down") *h;* + *l r' AG* (*d.a.* + *goral* - *n/m/s/absol.*; "the lot")

*l [ ;* + *hn" Ay* (*al* - *prep.* + *yonah* - *proper.n.*; "upon Jonah")

JONAH'S INTERROGATION

*h[ 'îr" h' -ymil. Rv<±a]B; Wnl' ê An" â-*  
*hd" yGIh; wyl' êae Wrâm. aYOw: <sup>WTT</sup> Jonah 1:8*  
*H z<îmi -yae (w> ^c, êr>a; hm' ä aAbêT'*  
*!yIa: âmeW `^T.k.al; M. -hm; Wnl' \_ taZOàh;*  
*`Ht' a' ( ~[ ; P*

<sup>NAS</sup> Jonah 1:8 Then they said to him, "Tell us, now! On whose account has this calamity struck us? *W* + *rma* (*waw* - *consec.* + *-amar* - *v/Qal/IPF/3/m/pl*; "Then they said") *la,* (*el* - *prep.* *w/3/m/s/suff.*; "to him") *dgn* + *an"* (*nagad* - *v/Hiph/Imp./m/s*; "Cause to tell/make known" + *na-* - *part.* *Interj.*; "now") *l* (*lamed* - *prep.* *w/1/pl/suff.* "to us") *B* + *rv, a]* (*bet* - *prep.* + *pers.pro.*; "by whom") *l* + *ymi* + *h;* + *h[ 'r'* (*lamed* - *prep.* + *miy* - *interr.* *Pro.* + *d.a.* + *ya-ah* - *adj./f/s/abso.*; *lit.* "for what the calamity?" *i.e.*, "on whose account the calamity?") *h;* + *tazO* (*d.a.* + *zet* - *demon.* *Adj./f/s/abso.*; "this one") *l* (*lamed* - *prep.* *w/1/pl/suff.*; "towards us") **What is your occupation? And where do you come from? What is your country? From what people are you?"** *hm'* + *hk' al' m.* (*mah* - *interr.* *Pro.* + *mela-kah* - *n/f/s/constr.* *w/2/m/s/suff.*; "What is your work/business occupation?") *w* + *!mi* + *!yIa;* (*waw* - *conj.* + *min* - *prep.* + *-ayin* - *adv.*; "and from where") *awb* (*bo-* *v/Qal/IPF/2/m/s*; "do you come") *hm'* + *#r, a,* (*mah* - *interr.* *Pro.* + *-eres* - *n/f/s/constr.* */2/m/s/suff.*; "what is your land/country?") *w* + *yae* + *!mi* + *hz<* (*waw* - *conj.* + *-ey* -

## THE BOOK OF JONAH

*interr. Part. + min – prep. + zeh – adj./m/s; “and where from such?”) ~[ ; (-am – n/m/s/abso.; “people) Ht ' a; (-atah – indep.pro./2/m/s; “are you “)*

JONAH'S CONFESSION

yheûl{a/ hw"ûhy>-ta,w> ykinO=a'  
yrIâb.[i ~h,ÿylea] rm,aYOðw: <sup>WTT</sup> Jonah 1:9  
`hv'(B'Y:h;-ta,w> ~Y"Ûh;-ta, hf'î[ '-  
rv,a] arEêy" ynIâa] `~yIm; 'V'h;

<sup>NAS</sup> Jonah 1:9 **And he said to them, "I am a Hebrew, and I fear the LORD God of heaven who made the sea and the dry land."** *w + rma + la, (waw - consec. + amar - v/Qal/IPF/3/m/s + el - prep. w/3/pl/m/suff.; "And he said to them") yrIb.[i + ykinOa' (-iberiy - n/proper; "Hebrew" + -anokiy - indep.pro.; "I myself am") w + tae + hwÿ + ~yÿil{a/ (waw - conj. + et - sign of d.o. + Yahweh -n/proper + elohim -n/com./m/pl/constr.; "and the Lord God of") h; + ~yIm;v' (d.a. + shamayim - n/com/m/pl/abso.; "the heavens") ynIa] + arey" (-aniy - pro./emphatic; "I myself" + yare- - adj/m/s/absol.; "fear") rv,a] + hf[ (-asher - rel. pro. "who" + -asah - v/Qal/PF/3/m/s; "made/formed/manufactured") tae + h; + ~y" + w + tae + h; + hv' B' y: (et - sign of d.o. + d.a. + yam - n/m/s/abso.; "the sea" + et - sign of d.o. + d.a. + yabashah - n/f/s/absol.; "the dry land")*

## ANALYSIS VERSES 7 – 9:

1. As the captain had confronted **Jonah** out of desperation, so the crew continues with their own counter measures.
2. They huddled together and determined to resort to divination, “**And each man said to his mate, ‘Come, let us cast lots so we may learn on whose account this calamity has struck us’**”.
3. As often is with religious types, they were superstitious and resorted to gimmick.

## THE BOOK OF JONAH

4. Principle: Religion without BD caters to mysticism and emotionalism in determinations of life.
5. Principle: The gullible without instruction will fall prey to irrational procedures to satisfy their religious trends (exs.: praying to non-deities; mood settings to observe communion or other special services; wearing religious artifacts; constantly depend on predetermined signs to determine God's will [Mat.12:39]; view life under terms of bad or good luck or karma; follow their "feelings"; etc).
6. The imperative "**Come**" indicates their corporate agreement to quickly unify in their endeavors.
7. Principle: Religious types find confidence in numbers.
8. The hiphil cohortative of "**let us cast down**" points to their determination to follow through in unified support of their mystic approach.
9. Principle: Religious types feed off each other to propel participation.
10. To "**cast lots**" was a common pagan practice to determine the mind of the gods.
11. Here to determine the guilty party that has made the gods mad.
12. Special marked stones or pebbles were thrown for the lot to determine "voting", "resulting choice" or "that which comes upon whom a lot has fallen".
13. Entirely apart from pagan stigma, the casting of **lots** was sometimes used by the Jews. Cp.Num.26:55; Jos.18:8-10 cf.7:14; Pro.16:33 cp.18:18
14. In these cases, it was via God's instruction or used for the sake of argument (pick a straw to settle a matter).
15. As one commentary notes, "It may be compared to animal sacrifice. Both pagan and Jews had their own rituals yet only the Levitical sacrifices, due to Divine mandate, were legitimate".
16. The Apostles resorted to lot casting, but were overruled by God. Act.1:26
17. While regulated during the Age of Israel, lot casting is last mentioned in the NT during this transitional period in Acts.
18. The mind-set of the sailors is to **cast lots** looking for a supernatural intervention.
19. Not unlike playing the Ouija Board today.
20. Pagans often held the belief that one guilty party brought **calamity** to all his associates, however innocent in punishment (cursing by association is self-evident).
21. The Hebrew term for "**calamity**" is ra-ah, which literally means evil, wickedness or that construed as bad.
22. It indicates that the crew considers the tragedy upon them as the result of some evil or sinful thing.
23. Cicero (106-43 BC) cites an instance when mariners sailing with a certain atheist, Diagoris by name, attributed a tempest that overtook them to his presence on the ship (*Natural Deorum* 3.37).
24. These sailors' actions are not unlike the superstition seen in pirate movies today.
25. -V place their faith and trust in happenstance (coincidence).
26. After grouping where they could carry out their mysticism, "**So they cast lots and the lot fell on Jonah**".
27. In this case, God caused the **lots** to work according to His plan. Cf.Pro.16:33
28. He employs their -V (Hiphil: **caused to cast lots**) for His own purpose.
29. **God**, who controls all circumstances and situations, utilizes their evil to advance His revealed will of judgment against **Jonah**.

## THE BOOK OF JONAH

30. Principle: Nothing or no one can thwart the POG.
31. Jonah's DD is amplified as he is placed in position of public scrutiny by the crew.
32. Principle: Heightened DD can come as a result of public disclosure of one's sin.
33. Upon Jonah's disclosure, the crew begins an immediate interrogation, "**Then they said to him, 'Tell us, now!'**"
34. The most natural sense of the opening phrase of vs.8 is that **Jonah** was already in their immediate periphery.
35. By all appearances, **Jonah** was present when the crew **casts lots**.
36. This would answer the intent of "**Come/Let us go**" regarding the crew as seeking to find Jonah below deck as location for casting **lots**.
37. The crew then grills **Jonah** for immediate answers with 5 questions:
  - A. **On whose account has this calamity struck us?**
  - B. **What is your occupation?**
  - C. **And where do you com from?**
  - D. **What is your country?**
  - E. **From what people are you?**
38. Their first question looks to **Jonah** as being able to tell them who is responsible for their troubles.
39. While the result of casting **lots** was designed to identify the culprit (vs.7b), they remain unsure if **Jonah** is indeed the one.
40. Their mysticism produces no true confidence, only conjecture.
41. All they can surmise is that **Jonah** is somehow connected.
42. God's intervention in the lot casting did not give them real answers, but only pointed them in the right direction.
43. Principle: God's intervention in circumstances of life is only direction markers; the truth must still be sought out.
44. Principle: Those that depend upon "signs" in life to validate their beliefs substitute mysticism in their perversion of truth. Cp.Mat.12:39
45. It is the next series of 4 questions that are designed to ascertain Jonah's connection.
46. The question as to his **occupation** is inquiry as to his mission.
47. Is he there for business and/or does he represent another party?
48. This would establish his or another's authority and if he was being disobedient to the authority, might answer to the circumstances.
49. This is another rebuke as **Jonah** is not being faithful to his Superior.
50. The final 3 questions have to do with his origin.
51. That the crew cannot identify with Jonah's place of residence, nationality or race (questions in order) indicates the he was traveling incognito, so to speak.
52. **Jonah** was on the run and did not want to be recognized by his kinsman or other public knowledge as to who he was out of fear of embarrassment.
53. Often believers running from responsibility and duty will withdraw from others to avoid confrontation.
54. Some, as **Jonah**, choose to distance themselves geographically.
55. Others seek other types of refuge (exs.: withdrawal from fellowship; making excuses, etc.).
56. Principle: When peeling from the POG, a warning flag is the distancing from +V.

## THE BOOK OF JONAH

57. Warning: Failure to remain separate from the world is evidence of lack of full commitment to the POG.
58. The crew has confronted this mysterious passenger to **now** come clean and be open and honest.
59. A reality that **Jonah** must aspire too if he is to make spiritual recovery.
60. This final rebuke is sufficient to propel **Jonah** to this end as he confesses in vs.9, “**And he said to them, ‘I am a Hebrew, and I fear the Lord God of heaven who made the sea and the dry land’**”.
61. The combined circumstances as they have unfolded have resulted in Jonah’s spiritual awakening.
62. 1<sup>st</sup> the rebuke by the captain. Vs.6
63. 2<sup>nd</sup> the casting of **lots** by the crew. Vs.7
64. It is now that the significance of Jonah’s presence at the lot casting is seen.
65. As an eyewitness, he could not discount God’s Divine intervention.
66. That scenario, maybe most of all, shook **Jonah** to his senses that his back was against the wall with **God**.
67. Followed with the rebukes of the crew (vs.8), he comes to grips with the hold his STA had on him.
68. At this point, **Jonah** begins to take responsibility for his actions and acts as one with restored fellowship.
69. He does not lie or practice deceit (he employs intellectual honesty).
70. He knows that **God** is in control and has used the present crisis to check his STA sponsored flight from his responsibilities.
71. While **Jonah** does not specifically answer all 5 questions, his response answers their intent and purpose.
72. Principle: Honesty cuts to the chase without superfluous fluff. Cp.Pro.10:19
73. He simply identifies himself as **a Hebrew**, a term readily recognized by those outside of Israel as to race, nationality and religion.
74. He then follows with a poignant confession of his **God**, especially considering the present situation.
75. He 1<sup>st</sup> proclaims his **fear** (reverence) of **the Lord**.
76. This serves to answer as to his **occupation** of being God’s servant. Cp.2Kgs.14:25
77. While the present circumstances seemed to belie his profession, it was true as he now speaks the truth before these men.
78. Those that might have mocked him under different circumstances.
79. Principle: **God** sets up the right conditions to evangelize.
80. He then identifies his **God** as the ruler of **heaven** and the creator of **the sea and dry land**.
81. Being the **God of heaven** declares His universal Sovereignty.
82. As the manufacturer of **sea and dry land** declares His right of rule over creation.
83. This simple, but penetrating truth affirmed what pagans with their polytheism had long lost in remembrance.
84. They had different gods for sky, **sea, land**, etc.
85. The **God** that **Jonah** revered was no local deity, but the cosmic, universal Deity, the great Creator and Sustainer of the natural order of things.

## THE BOOK OF JONAH

86. With **Jonah** snapping back to spiritual recovery, he becomes an immediate witness to these men.
87. Might we suppose that that is the reason **God** intervened on their behalf in the lot casting?
88. Principle: Seekers of the truth of God will be directed towards believers with the answers.
89. Jonah's mention of **sea and dry land** is designed to have a direct impact upon these seasoned sailors that seem to have lost hope.
90. Remember, all of this is going on as the ship rides the high crests of waves and sinks into the deep troughs of the sea.
91. Winds, water, wave and noise all about them dimming their hopes of seeing another day and setting foot on terra firma.
92. Jonah's short but potent confession of faith, plus what he had told them when boarding the ship earlier really freaks these guys out!

## THE BOOK OF JONAH

REALITY SETS IN

EXEGESIS VERSE 10:

wyl'Pae Wrīm.aYow: hl'êAdg> ha'är>yI  
 `~yvin"a]h'( WaÛr>yYI)w: <sup>WTT</sup>Jonah 1:10  
 x:rEêbo aWhâ `hw"hy> ynEÛp.Limi-yKi(  
 ~yvi<sup>a</sup>n"a]h' W[âd>y"-yKi( t'yfi\_['  
 taZOæ-hm;  
 `~h,(l' dyGIßhi yKiî

<sup>NAS</sup> Jonah 1:10 **Then the men became extremely frightened and they said to him, "How could you do this?"** W + arY (waw - consec. + yare- - v/Qal/IPF/3/m/pl; "Then they became afraid") h; + vyai (d.a. + ish - n/com/m/pl; "the men") ha'r>yI + lAdG" (yire-ah - n/com/f/s/abso.; "fear" + gadol - adj/f/s/abso.; "great"; = "with great fear/extremely frightened") W + rma + la, + (waw - consec. + amar - v/Qal/IPF/3/m/pl + el - prep. w/3/m/s/suff.; "and they said to him") hm' + tazO + hf[ (mah - interr.pro. + zet - demon.adj./f/s + asa- - v/Qal/PF/1/m/s; lit. "what is it/this thing you did?"; "How could you do this?") **For the men knew that he was fleeing from the presence of the LORD, because he had told them.** yKi + [dy (kiy - conj. "for/as" + yada - v/Qal/PF/3/com./pl; "they knew/had knowledge") h; + vyai (d.a. + ish - n/com/m/pl/abso.; "the men") yKi + !mi + l + hn<P' (kiy - conj. "certainly" + min - prep.; "from" + lamed - prep.; "before" + paneh - n/com/pl/constr.; "faces of/presence of") hwHy (yahweh - prop.n.; "the Lord") aWh + xrb (hu- per.pro.emphatic/3/m/s; "he himself" + barah - v/Qal/ptc/m/s/absol.; "was fleeing") yKi + dgn + l (kiy - conj.causal + nagad - v/Hiph/PF/3/m/s + lamed - prep. w/3/m/pl/suff.; "because he had caused to tell/make known to them")

## THE BOOK OF JONAH

### ANALYSIS VERSE 10:

1. Jonah's confession and what he had told them earlier spikes the crew's adrenalin, "**Then the men became extremely frightened**".
2. The sudden rush of fear the crew now experiences is dramatically captured in the literal Hebrew that reads, "**Then the men became afraid with great fear**".
3. The fear these men had already experienced (vs.5) due to the immediate danger thrust upon them is now accelerated to terror or frenetic state of panic.
4. With the panic that grips them, they momentarily seize up and can only respond incredulously "**and they said to him, 'How could you do this (to us implied)'**".
5. The feminine singular of the demonstrative adjective "**this thing/it**" references the disastrous situation that he has brought about (calamity – ra-ah [adj/f/s] of vss.7,8).
6. All the sailors could think about at this moment is the repercussions that Jonah's actions mean for their persons.
7. Their question has a sense of betrayal by Jonah giving no consideration to the innocent victims potentially affected by his actions.
8. Principle: The impetuous and stupid STA generally doesn't consider the full impact of its actions upon those around them until too late, if ever.
9. Their fear has transcended from the previous physical danger to the reality that they are in the target area of God's wrath upon Jonah.
10. Its one thing for their lives to be in danger from natural causes, another to realize it is as a result of the wrath of an almighty living God. Cp.Heb.10:30-31
11. That their fear stems from this realization is made clear in the remainder of the verse, "**For the men knew that he was fleeing from the presence of the Lord, because he had told them**".
12. Jonah had pointedly revealed that he was **fleeing from** Yahweh.
13. While not told specifically when Jonah had told them, the natural flow contextually is not after his words of vs.9, as their fear abruptly follows.
14. As noted in vs.6 with the captain's mention of "the God" (singular), Jonah had in passing previously related his reason for traveling.
15. It would be quite natural for any from the crew out of courtesy to ask why he was taking the trip.
16. At the time, his earlier confession meant little to them.
17. Being of the cosmos, any response would have been human viewpoint like "well, good luck".
18. The crew was your run-of-the-mill cosmic type that on this occasion paid for their cavalier attitude.
19. The mention of Yahweh by Jonah probably just turned them off from further conversation (Oh, one of those religious types!), yet we again note how quickly they became religious.
20. However, at this point and with after thought, the crew puts two-and-two together and the reality of their ordeal smacks them upside the head.
21. Jonah and his God were the only explanation in their thinking for this freak storm imperiling their lives.
22. With all the things that had transpired, also including the lot pointing to Jonah, they fear like little girls meeting the boogey man.
23. As unbelievers, fear dominates their thoughts. Cp.Heb.2:14-15

## THE BOOK OF JONAH

24. Fear is a common emotion to those spiritually dead. Cp.Gen.3:10
25. It is also common for believers that fail to apply BD. Gen.32:6-7; Deu.20:8 (Law of Warfare)
26. Adjusted believers are not to react with fear even in sudden danger. Exo.20:20; Mat.6:27; 10:25-31; Mar.5:35-41
27. Faith-rest is key to combating sin fear. Psa.27:14; 37:5; Isa.41:10; 1Pet.5:6-7
28. Unbelievers that they were, the crew had no recourse to draw upon to combat their fears (faith in God and BD).
29. You can't expect stupid people to rise above the crisis.
30. God definitely has their attention and they were assured that He was displaying His anger through the violence of the sea.
31. With their pagan beliefs they conclude that Jonah's God had to be appeased, hence vs.11.
32. Fear by itself does not straighten one out; control comes from hours of teaching and application employing the faith-rest technique.
33. While Jonah has failed up to this point, his composure is now seen in stark contrast to the crew as vs.12 further indicates.
34. When we allow BD to rule, even fear of past failures becomes moot.

## THE BOOK OF JONAH

EXEGESIS VERSES 11 – 12:

THE SAILOR'S APPEAL TO JONAH

~Y"βh; qToïv.yIw> %L'ê hf, [ ]N:â-hm;  
 `wyl'ae WrÜm.aYOw: <sup>WTT</sup>Jonah 1:11  
 `r[E)sow> %lEiAh ~Y"βh; yKiî  
 Wnyle\_['me(

<sup>NAS</sup> Jonah 1:11 **(Revised)** So they said to him, "What shall we do regarding your situation that the sea may become calm for us?"-- for the sea was becoming increasingly stormy. W + rma + la, (waw - consec. + amar - v/Qal/IPF/3/m/pl;

"So they said" + el - prep. w/3/m/s/suff.; "to him") hm' + hf [ + l (mah - interr. pro. + -asah - v/Qal/IPF/1/com/pl; "What shall we do" + lamed - prep. w/2/f/s/suff.; "to/for/regarding/in reference to" w/ the suffix "your situation"; note the 2nd person feminine gender suffix; While Jonah is in view (2nd person), he is not the complete antecedent; the feminine looks back to vs.10 to the demon. adj. "zet"/"this thing or it" that has as its antecedent "the calamity/ra-ah" of vs.8; It emphasizes the situation, though recognizing the person and situation are inseparable) W + qtv + h;  
 + ~Y" (waw - conj. w/ shewa = purpose throwing the verb into the subjunctive + shataq - v/Qal/IPF/3/m/s; "that it may become calm/quiet" + yam - n/comm/m/s/abso.; "the sea") !mi + l [ ; (min - prep. + -al - prep. w/1/comm./pl/suff.; lit. "from upon us"; "for us") yKiî + h; + ~Y" (kiy - causal conj. + d.a. + yam - n/comm/m/s/abso.; "for the sea") \$lh + w + r[S (halak - v/Qal/ptc/m/s/abso.; "was continually going/tidal" + waw - conj. + sa-ar - v/Qal/ptc/m/s/abso.; "continually whirling"; hence; "increasingly stormy")

JONAH'S REMEDY AND SACRIFICE

qToïv.yIw> ~Y"ëh;-la, ynIlUâyjih]w:  
 `ynIWa'f' ~h, aylea] rm,aYOæw: <sup>WTT</sup>Jonah 1:12

## THE BOOK OF JONAH

hZ<βh; lAd±G"h; r[;S;óh; yLiêv,b. yKiä  
 ynIa'ê [;dEäAy yKi... ~k,\_yle[ ]me( ~Y"βh;  
 `~k,(yle[ ]

<sup>NAS</sup> Jonah 1:12 **And he said to them, "Pick me up and throw me into the sea. W + rma + la,** (waw - consec. + -amar - v/Qal/IPF/3/m/s + el - prep. w/3/m/pl/suff.; "And he said to them") **afn + w + lwj** (nasha - v/Qal/Imp/m/pl. w/1/com/s/suff.; "(You all pick me up/lift up/carry" + waw - conj. + tul - v/Hiph/Imp/m/pl. w/1/com/s/suff.; "you all cause to hurl me/cast/throw") **la, + h;** + ~y" (el - prep. + d.a. + yam - n/com/m/s/abso.; "into the sea") **Then the sea will become calm for you, for I know that on account of me this great storm has come upon you."** W + qtv + h; + ~y" (waw - conj. + shataq - v/Qal/IPF/3/m/s; "then it will be quiet/calm" + d.a. + yam - n/com/m/s/abso.; "the sea") **!mi + l[ ;** (min - prep. + al - prep w/2/m/pl/suff.; "from upon you all/for you") **yKi + [dy + ynIa]** (kiy - conj. part. causal + yada- v/Qal/ptc/m/s + -aniy - pro./1/com/s; "for I am knowing") **yKi + B + v,** (kiy - conj.part; "that" + bet - prep. + she - prep. w/1/com/s/suff.; "by whom/on account of me") **h; + r[;s; + h; + lAdG" + h; + hZ<** (d.a. + sa-ar - n/com/m/s/abso.; "the storm" + d.a. + gadol - adj/m/s/abso.; "the great" + d.a. + zet - adj/m/s; "this one" = this great storm") **l[ ;** (al - prep. w/2/m/pl/suff.; "upon you")

## ANALYSIS VERSES 11 – 12:

1. After getting a grip on their fear, the crew regains presence of mind and appeal to Jonah for advice, "So they said to him, 'What shall we do regarding your situation that the sea may become calm for us?'"
2. In their view, this fugitive from God must have a solution to appease God's wrath.

## THE BOOK OF JONAH

3. Some interpreters consider the crew's emphasis as realizing that in order to appease God, they anticipate Jonah's person as being targeted as a sacrifice for His judgment (NAS "*to you*").
4. Vs.13 mitigates against this as the sailors initially reject Jonah's remedy to **throw him into the sea**.
5. The Hebrew clearly captures their intent of question with the preposition "lamed – **regarding (for) your situation**".
6. The preposition's 2<sup>nd</sup> person feminine gender suffix is in reference to the *calamity* (feminine gender) of vss.7,8 that has been brought about in connection with Jonah.
7. While they realize the two are inseparable, their question centers on a solution to the situation that would be beneficial to both Jonah and the crew.
8. The crew considers their destiny tied into Jonah's; if they can help him appease God so would they enjoy the benefit.
9. They now depict a sense of camaraderie with Jonah and appeal to him in offering their help in any way so **that the sea may become calm for all of** (implied) **us**.
10. As is typical with religious reversionists under energy of the flesh, they look to the efforts of men to solve their crisis rather than God.
11. The mind-set of these types is that they can manufacture some kind of penitence (atonement) to find favor with God (relative righteousness).
12. The urgency of question is depicted in their request in the next causal clause "**for the sea was becoming increasingly stormy**".
13. They realize time is of the essence as the conditions worsen.
14. The phrase "**increasingly stormy**" is graphic in the Hebrew rendered "*going* (lit. walking) *and whirling*".
15. The seas are now consistently tidal and tempestuous making it almost impossible to control the craft in a determined direction.
16. Jonah's answer in vs.12 must have come as another shock to these men, "**And he said to them, 'Pick me up and throw me into the sea'**".
17. Jonah pronounces a seeming death penalty upon himself.
18. Further, he is asking the crew to assist in his death (to avoid suicide?).
19. Again, the Hebrew language is interesting as he instructs them to literally "*lift me up and cause to hurl* (same verb "tul" in vss.4,5) **me into the sea**".
20. First off, Jonah does not cater to the crew's suggestion that they can manufacture a solution of human terms to appease God.
21. His instructions make clear that the conditions to meet God's justice must be facilitated by determining God's will only on His terms (though this would be lost on the sailors).
22. That Jonah's prescription is God's will is validated by the end results of the storm's abatement in vs.15.
23. His remedy establishes the priority to separate himself from their company.
24. This in a decisive and conclusive fashion.
25. This illustrates the importance of separation from the cosmos in order to facilitate God's will and now for Jonah to complete his recovery.
26. The actions of lifting him up and causing to cast him **into the sea** illustrates that the crew will only find solutions to their salvation when they too follow God's directives.

## THE BOOK OF JONAH

27. As pagans, to begin this process they must start exerting their energy **up** towards the Lord God of heaven (seek) and volitionally surrender (the Hiphil of “**throw**”) to Yahweh as being the Sovereign over creation per Jonah’s witness of vs.9.
28. He **then** seeks to convince them that “**the sea will become calm for you**”.
29. The evidence of Jonah’s remedy in illustration too will be validated as the crew ultimately will look to God (vs.14) and revere God as Sovereign (vs.16) sparking volition as potential seekers.
30. If the crew will follow his directions, the result will be that God will withdraw His temporal wrath and by illustration spiritually lead to deliverance from eternal wrath.
31. Even though generally overlooked, Jonah here prophesies what the outcome would be if they cast him into the watery grave.
32. Jonah then openly declares his guilt, “**for I know that on account of me this great storm has come upon you**”.
33. Jonah fully accepts his responsibility for the situation that has entangled the crew.
34. This to put them on notice and illustrate that each individual must account for their own actions before God.
35. Yet, he seeks to assure them that in this particular case, they are innocent of any wrong doing.
36. This to illustrate that all are at the mercy of God no matter human virtue or guilt.  
Cp.Isa.64:6
37. In his witness he now thinks of the well being of others, not his own selfish motives.
38. His tone is one that calmly states his willingness to accept his medicine.
39. There are stark contrasts between interpreters regarding Jonah’s motivations at this point.
40. Some see him as courageous and selfless, others as fatalistic and selfish.
41. The former stems from his seeming willingness to sacrifice himself for the crew.
42. The latter from the fact that death resolves his dilemma from not wanting to go to Nineveh.
43. Both views have merit.
44. The key to unravel this seeming paradox is seen in the fact that it was indeed God’s will for Jonah to have himself thrown overboard.
45. Aside from conjecture, that the **sea** becomes **calm** immediately after the fact (vs.15) validates God’s approval (Jonah spoke the truth; he articulated God’s directive will for himself and the crew).
46. It is God’s immediate will for Jonah to relinquish control over his life in order to save the crew, no matter future determinations regarding Nineveh.
47. This begins the first step of Jonah’s lesson in this ordeal.
48. The believer must surrender his life to God’s will allowing God to determine where grace or judgment is to be applied based on His sovereignty, not based on one’s own standards.
49. A lesson that will conclude this book (4:10-11).
50. How Jonah comes to grips that this is God’s will is open to interpretation.
51. The most natural is through deductive reasoning that God is going to now kill him for his rebellion and he did not want innocent blood on his hands by taking the crew down with him.

## THE BOOK OF JONAH

52. This strongly suggests he is in fellowship and the prophetic conclusion of a calmed sea would be a natural result of the function of his gift.
53. He is otherwise convinced that God will spare the crew.
54. Jonah correctly concludes that if he sacrifices himself on behalf of others, God's wrath will be satiated.
55. The rational believer does not want the guilt of others having to pay for his own sins.
56. As a prophet it was no great mystery what frequently happened to those that rebelled against God...they died.
57. Jonah is now resigned to the prospect of death for his rebellion against God.
58. At this point, there is no way he could ascertain what God's intentions are other than to kill him.
59. Some ask, "Why didn't Jonah just pray and ask for God's mercy?"
60. Could it be that Jonah realizes his guilt and does not consider himself deserving of grace?
61. After all, he wasn't willing to apply grace to the Assyrians!
62. He is convinced that this is the price he has to pay for seeking to avoid his ministry to Nineveh and that as a foregone conclusion.
63. And as it may be, this is all well and good as far as he is concerned. Cp.4:3
64. However his attitude concerning life and Nineveh, these things are moot in the scheme of the moment.
65. At the moment, he is freely fulfilling God's will.
66. His actions to save the crew with admission of guilt and willingness to sacrifice for others, favors a believer in fellowship.
67. Jonah knowing only the obvious that it is God's will to be thrown overboard is now right before God.
68. Nineveh is moot at this point in the complexity of the scene that if God has to kill him to save the crew, what else can he do?
69. Any fatalistic or self-serving appearances aside.
70. This doesn't mean that Jonah has coughed up his bad attitude towards Nineveh.
71. In fact he maintains a pee-poor attitude even after completing his mission (chptr.4).
72. But he is now ready and willing to execute God's plan for his life under the present circumstances.
73. If God does kill him completing his course, that is God's business.
74. Even so, Jonah ends his life doing God's will.
75. Jonah's situation goes to show that when a believer makes spiritual recovery, they are immediately reinstated to God's service.
76. In spite of the fact that Jonah has really screwed up, he has now become an instrument for evangelizing the crew based on his spiritual awakening and willingness to do what is right before God.
77. The future will take care of itself; the issue now for Jonah is to fulfill God's directive for the present.
78. His present application should be construed as action with honor.
79. Even though it is the end result of DD.
80. The fact is God lifts His anger and delivers Jonah from death, though Jonah must experience the full course of his discipline.

## THE BOOK OF JONAH

81. This again speaks loudly that Jonah has made recovery and now is primed to fulfill his ministry if a 2<sup>nd</sup> opportunity is provided (he now has a grip on his STA).
82. Principle: Believers might royally mess up in life and continue to maintain problem areas but with restored fellowship can continue with the revised course of life in fulfillment of God's will.
83. Principle: The revised course often includes riding out any discipline brought about by their previous failures.
84. Jonah's spiritual status should not be based on lingering problems, but willingness to apply under the present reality.
85. Jonah has pulled his bacon out of the fire in the last moments, not totally unlike Samson. Cp. Jud. 16:28-31
86. Principle: So for the +V believer willing to pull in their STA horns.
87. If this be God's will to lose his life, he is ready and willing to accept the judgment with application to that end.
88. Fatalistic and selfish or courageous and selfless? It appears his motivation was to apply God's will for his life based on the reasoned will of God at the time.
89. Principle: +V believers struggle with their STA yet are able to get in FHS and fulfill God's plan no matter persistent STA problems.
90. The reality of Jonah's spiritual recovery is the hammered nail in the lesson of grace that when volition decides to apply BD, God's grace is sufficient.
91. Hence as is for Jonah, so for the Ninevites.

## THE BOOK OF JONAH

EXEGESIS VERSES 13 – 14:

THE CREW'S ATTEMPT TO SAVE JONAH

Wlko+y" al{åw> hv'ĔB'Y:h;-la, byvi²h'l.  
 ~yvi²n"a]h' WråT.x.Y:w: <sup>WTT</sup>Jonah 1:13  
 `~h,(yle[] r[Eßsow> %lEiAh ~Y"ëh; yKiä

<sup>NAS</sup>Jonah 1:13 However, the men rowed *desperately* to return to land but they could not, for the sea was becoming even stormier against them. W + rtx + h; + vyai (waw - consec.; "However" + hatar - v/Qal/IMP/3/m/pl; used 8x; lit. "to dig"; hence "they rowed desperately" + d.a. + -ish - n/com/m/pl/abso.; "the men") l + bwv (lamed - prep. + shub - v/Hiph/infin./constr.; "to cause to return") la, + h; + hv' B' y: (el - prep. + d.a. + yabashah - n/com/f/s/abso.; same as 1:9; "to the dry land") w + al{ + lky (waw - conj. + lo- - neg.part. + yakol - v/Qal/PF/3/com/pl; "but they could not/were not able/could not prevail/could not overcome") yKi + h; + ~y" (kiy - causal conj.; "because/for" + d.a. + yam - n/com/m/s/abso.; "the sea") \$lh + w + r[s + l[; (halak - v/Qal/ptc/m/s/abso.; + waw - conj. + sa-ar - v/Qal/ptc/m/s/abso.; same constr. as 1:11; "was going and whirling"; "becoming stormier" + al - prep. w/3/m/pl/suff.; "against them")

THE CREW'S PRAYER IN ORIENTATION

an"å-la; `hw"hy> hN"Üa' Wr²m.aYOw:  
 hw"÷hy>-la, Wa'r>q.YIw: <sup>WTT</sup>Jonah 1:14  
 ayqI+n" ~D"ä WnyleĔ[' !TEiTi-la;w>  
 hZ<ëh; vyaiäh' `vp,n<'B. hd"²b.anO  
 `t'yfi([' T'c.p;Ĕx' rv<iä]K; hw"ëhy>  
 hT'ää;-yKi(

## THE BOOK OF JONAH

<sup>NAS</sup> Jonah 1:14 **Then they called on the LORD and said, W + arq + la, + hwhy** (waw - cons. + qara - v/Qal/IPF/3/m/pl; "the they called"; + el - prep. + yahweh - prop.n; "upon Yahweh") **W + rma** (waw - cons. + -amar - v/Qal/IPF/3/m/pl; "and said") **"We earnestly pray, O LORD, do not let us perish on account of this man's life and do not put innocent blood on us; aN" a' + hwhy + la; + an"** (-anna- - interj. part.; "We beseech you/We earnestly petition" + Yahweh - prop.n; "O Yahweh"; + al - adverb; "not" + na - interj. part.; "we pray"; hence, "we earnestly pray...do not") **dba** (-abad - v/Qal/IPF/1/com/pl/cohort; "let us perish/be destroyed/die") **B + vp, n< + h; + vyai + h; + hz<** (bet - prep.; "because of/on account of" + nephesh - n/com/f/s/constr.; "the life of" + d.a. + ish - n/com/m/s/abso.; + d.a. + zeh - adj/m/s; "this man") **w + la; + !tn** (waw - conj. + neg. adv.; "and do not" + natan - v/Qal/IPF/2/m/s/jussive; "put/hold accountable") **l[; + ~D' + yqin"** (al - prep. w/1/com/pl/suff.; "upon us" + dam - n/com/m/s/abso; "blood"; + naqi - adj/m/s/abso; "innocent/guiltless") **for You, O LORD, have done as You have pleased." yKi' + hT' a; + hwhy** (kiy - conj. part.; "for" + -attah - indep. pro.; "You Yourself" + Yahweh - prop.n - "O Lord") **K + rv, a]** (ke - prep.; "the like of" + -asher - rel.pro.; "which") **#px + hf[** (haphes - v/Qal/PF/2/m/s; "you have pleased/delighted in/desired" + -asah - v/Qal/PF/2/m/s; "you did/accomplished"; hence; "have done as You have pleased")

## ANALYSIS VERSES 13 – 14:

1. As often the case with cosmic types, the crew initially disregards Jonah's (and God's) instructions, **"However, the men rowed desperately to return to land"**.
2. It is typical of people to ask advice and then do their own thing.
3. In their thinking, Jonah's instructions were too much to ask, even though it might save them.
4. Principle: This is the mindset of a lot of believers regarding BD, even though it is their lifeline for Ph<sub>2</sub> salvation.

## THE BOOK OF JONAH

5. The crew is unwilling to put their trust into Jonah in spite of the fact he has told them the truth and all of the circumstances pointing towards him otherwise.
6. They are specifically reluctant to follow through as party to Jonah's impending death.
7. While on the surface this may seem reasonable to the cosmos (or outright correct), they show that they regard their own thinking as superior to God's. Cp.Isa.55:8-9
8. The crew had solid proof that Jonah's God was real and his recommendation of vs.12 was reasonable considering his desertion of post before God.
9. He has made clear that to appease God for his rebellion requires being cast overboard having all the appearances of the judgment of death.
10. **However**, again it is fear that motivates them as vs.12 makes clear that they think God might hold them responsible for murder (**innocent blood on us**).
11. Their fear illustrates the critical issue set before them as with all men.
12. The issue that these men must ultimately face is that judgment of death is the *lot* for all that ultimately rebel against the God of the universe (Ph<sub>1</sub> & 2). Cp.Rom.6:23; (eternal) Jam.1:15 (temporal); 1Joh.5:16 (SUD)
13. That is a doctrine the world skewers in judgment against them.
14. Through their -V and rulership of the STA, Satan keeps them blind to the eternal ramifications concerning the penalty of death. Cp.Joh.12:39-40; 2Cor.4:3-4
15. Again, without doctrine, the crew reflects the knee jerk reaction of the cosmos to this principle as they resort to energy of the flesh to save Jonah and themselves.
16. That they don't want to deal with God's justice, they resort to their own works.
17. Principle: Disregard for BD can only result in energy of the flesh that is nothing more than "spinning your wheels" towards God.
18. Principle: The only solution is to adjust to God's justice (SAJG, R<sub>B</sub>AJG & MAJG).
19. The phrase "**rowed desperately**" is the Hebrew verb "hatar" meaning "to dig".
20. The crew put every ounce of muscle they could muster dipping their oars as deep as they could into the water to get them to the shore.
21. This illustrates religious types that go all out in their energy of the flesh endeavors to provide their own salvation (action without honor).
22. This scenario represents exactly what religion is (vs. true Christianity) i.e., man confronting God based on their own works and standards.
23. The world seeks to "side step" God with their own ideas for their deliverance.
24. True Christianity reveals that God demands a sacrifice of which the stage is now set for Jonah to become a type of Christ.
25. That the crew considered it possible to even reach **land** indicates that their travel was following the coastline keeping it within sight.
26. **But in spite of their efforts, "they could not, for the sea was becoming even stormier against them"**.
27. The phrase, "**even stormier**" is the same Hebrew construction of vs.11b literally rendered "**going (walking) and whirling**".
28. The negative + verb "**they could not/lo yakol**" means **they could not** prevail or overcome **the sea** under its increasingly inclement conditions.
29. The tidal and wave action were of such force it was creating a severe undercurrent outward from shore making it impossible to overcome.
30. In short, God jammed their efforts.

## THE BOOK OF JONAH

31. Obviously, all of the spiritual principles illustrated in this scenario are over the heads of these sailors.
32. Yet, God's dealings with them reflect a primary sub-theme brought out in this book.
33. That is, God personally dealing with volition that he reads as having positive traits: Cp.1Chr.28:9
  - A. Jonah as a believer (imposes DD to help maintain his +V).
  - B. The Ninevites as potential believers (sends a messenger of truth).
  - C. The crew having traits as potential seekers (God places them in the periphery of truth with the right circumstances and situation).
34. The crew's failure to reach the shore illustrates God frustrating the erroneous paths potential seekers may attempt in life away from the truth (God controls all circumstances and situations).
35. He will in turn bring about situations (in whatever shape or form) that will cause seekers to seriously examine the alternative of God's plan.
36. God is not so obligated with -V (answers why pagans may never hear the truth and die and go to hell and why -V may seem to go through life uninterrupted in their endeavors).
37. Apart from the believer's part in sharing the truth, in all cases, God knows exactly what it will take otherwise to stimulate any volitional interest in His person.
38. This is a clear lesson on evangelizing in the world.
39. Two issues are at stake: The believer's faithfulness to truth and Divine intercession.
40. And let us not overlook that God has here used a believer maladjusted to His niche for His own purposes regarding the crew.
41. In other words, just because someone ends up evangelizing in their course of life doesn't mean the path that led them there is in line with God's directive will.
42. Again, God is not limited and will pull all stops to bring volition to the surface that hold's interest in His plan. Cp.Luk.19:40
43. This is the real lesson on evangelizing in the book of Jonah.
44. God will ensure that any volition that He reads as positive or potentially +V has opportunity to seek God's plan no matter success or failure in the believer's life.
45. In turn, He will do whatever is necessary to bring that volition to the surface.
46. This is not to diminish the importance of our witness, only to counter the fundy notion that another's salvation is totally dependent upon what the believer does.
47. That the whole ordeal has its intended results for the crew is made clear in vs.14, **"Then they called on the Lord and said"**.
48. After realizing their hopelessness in reaching shore, they turn to God in prayer.
49. After exhausting their human energy to save themselves, they now seek the only alternative that logically remains.
50. This is a trait sponsored by God and BD that appeals to the logic of one seeking.
51. This is the way it is for many seekers after exhausting dead end pursuits of religiosity under energy of the flesh, they turn to the truth of God.
52. They finally come to recognize that their only hope lies in the truth of God's word.
53. That prayer is in view is clear in the next phrase, **"We earnestly pray, O Lord"**.
54. They pray making petition on their behalf for God to spare them and **"not let us perish on account of this man's life and do not put innocent blood on us"**.

## THE BOOK OF JONAH

55. They ask God not to kill them **on account** of Jonah's guilt nor hold them guilty for murder.
56. Their petition indicates that they have now determined to follow God's instruction for deliverance as vs.15 validates.
57. They are now willing to sacrifice Jonah as God's prescription for their salvation.
58. This again typological illustrates God's demand for Christ's sacrifice to procure salvation for men.
59. Their prayer in essence beseeches God for grace and mercy, necessary attributes of God to find help in the time of their need. Heb.4:16
60. Again, though lost on the crew, the spiritual significance of their actions, the typology and prayer for grace and mercy, illustrates God's plan for salvation for those that will believe (belief in Christ is acceptance of His sacrifice under grace).
61. The final clause in vs.14c, "**for You, O Lord, have done as You have pleased**" coupled with the fact that they now turn to God in prayer harks back to Jonah's prescription for their deliverance in vs.12.
62. The crew now fulfills the spiritual illustration as noted in that verse as they look up to God and acknowledge His Sovereignty as God.
63. In a very real sense, this is the initial spark of orientation for any potential seeker.

## THE BOOK OF JONAH

EXEGESIS VERSES 15 – 16:

JONAH TOSSING

~Y"βh; dmoï[ ]Y:w: ~Y"+h;-la,  
 Whluβjiy>w: hn"ëAy-ta, `Waf.YIw: <sup>WTT</sup> Jonah 1:15  
 `AP\*[ .Z:mi  
<sup>NAS</sup> Jonah 1:15 So they picked up Jonah, threw him into the sea, and the sea  
 stopped its raging. W + afn (waw - consec. + nasa- - v/Qal/IPF/3/m/pl; "So they  
 lifted up") tae + hn" Ay (et - sign of d.o. + yonah - prop.n; "Jonah") W +  
 lwj (waw - consec. + tul - v/Hiph/IPF/3/m/pl w/3/m/s/suff.; "and caused to cast  
 him/hurl him") la, + h; + ~Y" (el - prep. + d.a. + yam - n/comm/m/s/abso;  
 "into the sea") W + dm[ (waw - consec. + -amad - v/Qal/IPF/3/m/s; "and it stood  
 still/stopped") h; + ~Y" (d.a. + yam - n/comm/m/s/abso; "the sea") !mi +  
 @[ Z (min - prep. + za-aph - v/Qal/inf/constr. w/3/m/s/suff.; "from its  
 storming/raging")

THE CREW'S SACRIFICE AND PROMISES

hw"+hy>-ta, hl'PAdg> ha'îr>yI  
 ~yvi²n"a]h' Waôr>yYI)w: <sup>WTT</sup> Jonah 1:16  
 `~yrI)d"n> WrβD>YIw:) hw"ëhyl;(  
 `xb;z<' -WxB.z>YI)w:

<sup>NAS</sup> Jonah 1:16 Then the men feared the LORD greatly, and they offered a sacrifice  
 to the LORD and made vows. W + ary + h; + vyai + ha' r>yI +  
 lAdG" + tae + hwhy (waw - cosec.. + yare- - v/Qal/IPF/3/m/pl; "then they  
 feared" + d.a. + ish - n/com/m/pl/abso.; "the men" + yare- n/comm/f/s/abso. + gadol -  
 adj/f/s/abso; "with great fear" + et - sign of d.o. + yahweh - prop.n; "the Lord"; hence;  
 "then the men feared the Lord greatly") W + xbz + xb; z< (waw - consec. +

## THE BOOK OF JONAH

*zabach - v/Qal/IPF/3/m/pl; "and they sacrificed/slaughtered" + zebach - n/com/m/s/abso; "a sacrifice") l + hwhy (lamed - prep. + yahweh - prop./n; "to the Lord") W + rdn + rd, n< (waw - consec. + nadar - v/Qal/IPF/3/m/pl; "and made oaths/promises/vows" + neder - n/comm/m/pl/abso.; "of votive offerings"; the idea here is making vows of willful promises; to fulfill their promises)*

### ANALYSIS VERSES 15 – 16:

1. The crew finally applies Jonah's directive, "**So they picked up Jonah, threw him into the sea, and the sea stopped its raging**".
2. The terms "**picked up** – nasa-" and "**threw** - tul" are the same as in Jonah's orders in vs.12.
3. The crew now illustrates in application that necessary to serve God.
4. Our service to Him is to be directed towards His Person in submission/**sacrifice** to His will.
5. Principle: BD without application is worthless. Cp.Jam.2:14,17,20
6. Further, that Jonah is now offered up to God and sent to his grave typologically illustrates Christ placed on the cross at the hands of godless men. Cp.Act.2:23; 5:30; 10:39
7. This answers as to why Jonah did not jump overboard himself and why the crew was so obligated per our notes in vss.11-12 ("to avoid suicide?").
8. God is using Jonah to teach a greater spiritual lesson.
9. That Jonah willingly submitted to the ordeal also typologically illustrates Christ's conviction that **sacrifice** was the will of God for Him. Cp.Mat.26:39; Luk.22:42; Joh.6:38
10. The verb "nasa/**picked up**" has the nuance "to bear" illustrating Christ bearing our sins on the cross. Cp.Isa.53:4
11. He (both Jonah and Christ) were prepared to die in the interests of God's plan.
12. True to Jonah's word, once he was tossed overboard, **the sea** became calm (vs.12).
13. The Hebrew graphically pictures **the sea** "*standing still*".
14. The root of the verb "**stopped** - -amad" means "to remain stationary". Cf.Jos.3:13,16: 10:13
15. So suddenly did the wind and waves stop that it was obvious that the power of Jonah's God, the **Lord** of the Hebrew race, had effected it.
16. The waw consecutive attached to the verb "**stopped**" further grammatically implies a rapid event in the continuous sequence of the sentence structure.
17. This miracle was comparable to Jesus' calming of the wind and **sea**. Mat.8:24-27
18. As the result of all that had transpired, "**Then the men feared the Lord greatly**".
19. Again the Hebrew is graphic as to their fear and would be rendered, "**Then the men feared with great fear, Yahweh**".
20. For the first time, this rough crew of sailors went from sin fear to a righteous fear.
21. To "**fear the Lord greatly**" indicates that now they revered Yahweh as the Sovereign over creation.

## THE BOOK OF JONAH

22. They worshipped (acknowledged in truth) Him as such.
23. To fear God may indicate a believer (cp. vs.9; 1Kgs.18:3,12 [Obadiah]); etc.) or may simply refer to paying homage to God in a form of worship (cp.2Kgs.17:32,33,41 [pagan nations]).
24. There is no direct proof that these men became believers at this time.
25. However, fear of God is the beginning for understanding the truth (Pro.1:7) and opens the doors for application to the adjustments of God (cp.Act.10:34-35).
26. Only eternity will tell whom on that ship followed through by believing in the **Lord** for salvation.
27. They had incontrovertible proof of the God of Gods and **Lord** of lords.
28. They were greatly favored, but now extremely culpable.
29. At least for the time, they had become God-fearers.
30. Their volition has been ignited to produce the insight to direct them as potential seekers.
31. This is further evidenced in the final clause of vs.16, “**and they offered a sacrifice to the Lord and made vows**”.
32. The offering of **sacrifice** literally in the Hebrew indicates they “*slaughtered* an animal for **sacrifice** (x**b** ; z " x**b** ; z< - zabach [verb]– zebach [noun]). Cp.Gen.46:1 (same construct)
33. While the crew had thrown over their precious cargo (vs.5), they obviously retained that necessary for food.
34. While **sacrifice** was a common ritual even among pagan religions, here it is directed to Yahweh.
35. While it obviously indicates their thankfulness to God (cp.Psa.50:23), it infers they now recognize that **sacrifice** is of importance to God for deliverance from His wrath.
36. As their throwing of Jonah overboard so evidenced.
37. The final phrase “**made vows**” is literally in the Hebrew “ rd ; n " rd , n< - nadar [verb] neder [noun]” meaning making promises (**vows**) to freely keep the things vowed.
38. The noun “neder” looks to votive or freewill offerings. Lev.7:16; 22:18; 23:38; etc.
39. In other words, the sailors pledged to God to continue to pursue of their own choice that which would be acceptable to Him.
40. Their **vows** were the giving of their word that they would continue to seek out this God of the Hebrews for future enlightenment as to His Person and plan.
41. This is the very least they could do for the God who spared their lives.
42. Obviously, Jonah was not present when the crew did these things.
43. It’s a safe bet that he was already in the belly of the great fish totally oblivious to what was going on above the surface of the Med.
44. He simply fills in this fact under the inspiration of the H.S. while penning the book.
45. *Review Doctrine of Fear.*

## THE BOOK OF JONAH

### JONAH'S ORDEAL WITH THE GREAT FISH

1:17 – 2:10

#### JONAH SWALLOWED WHOLE

EXEGESIS VERSE 17:

`hn"Ay yhiÛy>w: hn"+Ay-ta, [:l{ßb.li  
lAdêG" gD"ä `hw"hy> !m:Ûy>w: <sup>WTT</sup>Jonah 2:1  
`tAl)yle hv'îl{v.W ~ymiÛy" hv'îl{v.  
gD"êh; y[eãm.Bi

<sup>NAS</sup> Jonah 1:17 **And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights.** *W + hnm + hwhy (waw - consec. + manah - v/Piel/IPF/3/m/s; "and He counted/appointed"; see Dan.1:5; Jon4:6,7,8 for use of the same form; + Yahweh - n/proper) gD' + lAdG" (dag - n/comm/m/s/abso.; "a fish" + gadol - adj./m/s/abso.; "a great") l + [lb + tae + hn" Ay (lamed - prep. + bala- v/Qal/inf./constr.; "to swallow" + et - sign of d.o. + yonah - n/proper) W + hyh + hn" Ay (waw - consec. + hayah - v/Qal/IPF/3/m/s; "and he was/became/existed" + yonah - n/proper) B + h[ ,me/ + h; + gD' (bet - prep. + me-eh - n/comm/m/pl/constr.; "in the inward parts of/stomach of" + d.a. + dag - n/comm/m/s/abso.; "the fish") vl{v' + ~Ay + w + vl{v' + hl'y>l; (shalosh - adj./m/s/abso.; "three" + yom - n/comm/m/pl/abso.; "days" + waw - conj. + shalosh - adj./m/s/abso.; + layelah - n/comm/m/pl/abso.; "three nights")*

ANALYSIS VERSES 17:

1. As noted in the introduction, Jon.1:17 begins a new paragraph in the Biblia Hebraica (Masoretic) text (<sup>WTT</sup>Jonah 2:1).
2. The paragraph concludes in Jon.2:10 (NAS) consolidating in thought Jonah's entire experience with the **great fish** as a unit.

## THE BOOK OF JONAH

3. It is the “book end” verses of 1:17 and 2:10 that Christ connects with in the Gospels. Mat.12:39-41; 16:4; Luk.11:29-30
4. While Christ references vs.17 in Mat.12:40, Jon.2:10 is further implied pointing to His deliverance and subsequent ministry to Nineveh (cp.Mat.12:41 cf.Luk.11:30).
5. In other words, Christ not only parallels Jonah’s experience in the belly of the **fish**, but his subsequent deliverance.
6. Jesus assumes His Jewish audience being familiar with Jonah’s complete experience as the book was read every year on *Yom Kippur* (Day of Atonement).
7. Christ draws upon Jonah’s experience as a type and sign to Israel.
8. Typology is the interpretation of OT events, people or things serving as a copy or shadow of NT or future reality. Cp.Col.2:16-17; Heb.8:4-5; 10:1
9. The type is cast not as an exact duplicate, but for prophetic similarities without regard to their history.
10. A sign (Grk – *shmei/on/ semeion*) indicates a marker pointing to something of greater significance. Cf.Mat.12:41c
11. As noted in the notes of vss.13-14, **Jonah** sets the stage as a type of Christ when he freely offers himself for sacrifice by the crew.
12. Vs.17 now provides the premise (experience) for which **Jonah** fulfills the typology of which Christ draws upon as a sign to Israel in the Gospels.
13. In other words, Jonah is a type of Christ and his full experience parallels the sign that Christ’s personal experience represents.
14. While a judgment of death was expected from all aboard, God intercedes once again, **“And the Lord appointed a great fish to swallow Jonah”**.
15. The verb **“appointed”** is the Hebrew “*manah*” literally meaning “to count”.
16. However, in the piel stem as used here, it is used 4 other times all translated to “appoint” as synonymous to “assign, choose or designate”. Dan.1:5; Jon.4:6,7,8
17. Dan.1:5 provides the clearest sense of **“appointed”** that indicates choosing from an existing pool of resources.
18. What **the Lord appointed** on behalf of **Jonah** was **a great fish** from the resources of aquatic creatures available in the Med.
19. This in lieu of God supernaturally creating this **fish** for the occasion.
20. There is no indication as to what species of **fish** was used although much speculation exists (whale, whale or white shark, giant grouper, etc.).
21. In Mat.12:40 it is called a “sea monster” (Grk – *kh/τοj/ketos*; “huge **fish**”).
22. What we can discern is that whatever **fish** God used consumed its prey whole rather than crushing or chewing.
23. Otherwise, it is useless to speculate further.
24. **Jonah** survives the ingestion, **“and Jonah was in the stomach of the fish three days and three nights”**.
25. That **Jonah** was able to stay alive in the fish’s **stomach** indicates the availability of oxygen necessary to facilitate Jonah’s need to breath.
26. This would lend support of aquatic life that continually surfaces, such as a whale, though another species is still possible.
27. Modern parallels to Jonah’s experience are recorded.
28. One individual, Marshall Jenkins, was swallowed by a Sperm Whale in the South Seas while on a whaling vessel that struck the whale and after biting one of the boats

## THE BOOK OF JONAH

- in two, it took Jenkins in its mouth and went under water with him. After returning to the surface the whale vomited him on to the wreckage of the broken boat, "much bruised but not seriously injured". <sup>1</sup>[www.grmi.org/renewal/Richard\\_Riss/evidences/8jonah.html](http://www.grmi.org/renewal/Richard_Riss/evidences/8jonah.html)
29. Sperm whales can swallow lumps of food eight feet in diameter. Entire skeletons of sharks up to sixteen feet in length have been found in them. In February of 1891, James Bartley, a sailor aboard the whaling ship "Star of the East," was swallowed by a whale in the vicinity of the Falkland Islands. He was within the whale for more than forty-eight hours, and after he was found inside the whale, which had been harpooned and brought aboard the whaling ship, it took him two weeks to recover from the ordeal. Sir Francis Fox wrote as follows about this:
 

"Bartley affirms that he would probably have lived inside his house of flesh until he starved, for he lost his senses through fright and not from lack of air. He remembers the sensation of being thrown out of the boat into the sea. . . . He was then encompassed by a great darkness and he felt he was slipping along a smooth passage of some sort that seemed to move and carry him forward. The sensation lasted but a short time and then he realized he had more room. He felt about him and his hands came in contact with a yielding slimy substance that seemed to shrink from his touch. It finally dawned upon him that he had been swallowed by the whale . . . he could easily breathe; but the heat was terrible. It was not of a scorching, stifling nature, but it seemed to open the pores of his skin and draw out his vitality. . . . His skin where it was exposed to the action of the gastric juice . . . face, neck and hands were bleached to a deadly whiteness and took on the appearance of parchment . . . (and) never recovered its natural appearance . . . (though otherwise) his health did not seem affected by his terrible experience". <sup>1</sup>ibid
  30. Despite anti-supernaturalistic bias from liberal critics, Jonah's experience with the **great fish** is not inconsistent with enlightened faith.
  31. It is no more incredible than many other miracles recorded in the Bible, particularly the bodily resurrection of Jesus with which it was connected by Christ Himself. Mat.12:39-40
  32. The expression "**three days and three nights**" does not necessitate a full 72 hours.
  33. The Jews reckoned any part of a day or night as a whole.
  34. As Jonah's body (and soul) was in the fish's **stomach**, he is a type of Christ that spent parts of 3 **days and nights** "*in the heart of the earth*". Mat.12:40c
  35. The difference between **Jonah** and Christ is that Jonah's situation was continuous while Jesus' wasn't.
  36. Christ died late on Friday and His soul went into Sheol Paradise ("*heart of the earth*") for the remainder of that day, Friday night, Saturday day and night and Sunday morning.
  37. But this only accounts for **three days and two nights**.
  38. Repeatedly Christ said that His body would be raised on the 3<sup>rd</sup> day. Mat.16:21; 17:23; 20:19; Luk.18:31-34; 24:7,46 cp.Mat.27:64; Luk.24:21; Act.10:40
  39. The 3 **days** looks to Christ's death burial and resurrection.
  40. However, what about the 3<sup>rd</sup> night?
  41. On resurrection Sunday, Christ appeared shortly to the two Mary's and other women (Mat.28:1; Luk.24:10), the 2 on the Emmaus road (Mar.16:12-13; Luk.24:13ff) and

## THE BOOK OF JONAH

- the twelve, (Joh.20:19-23), but had not yet ascended into the 3<sup>rd</sup> heaven (Joh.20:11-18 esp.vs.17).
42. After 6 PM resurrection Sunday, Christ then returned to Paradise (the 3<sup>rd</sup> night) to transfer all OT saints to the 3<sup>rd</sup> heaven.
  43. This was His first ascension. Cp.Eph.4:8-9
  44. Christ was received by the Father in coronation as the King of kings. Cp.Psa.2:7-9
  45. Still, His ascension was not complete or static (fixed) as He returned to earth in witness over a period of 40 days. Cp.Act.1:3
  46. His final ascension was visibly evidenced by the Apostles and Christ was then seated at the right hand of the Father, as He is today. Act.1:9-11; Heb.1:13 cf.Psa.110:1
  47. It is the totality of the 3 **days and nights** that points to Jonah's experience as the "sign" of Christ given the Jews.
  48. Contrary to the general view that **Jonah** is a type of Christ limited to His resurrection (which is included), the typology has farther reaching effects.
  49. This in focus on His ascension that when completed would initiate the removal of dispensational custodialship from Israel giving it to another nation (the Church). Cp.Mat.21:43 cp.Act.2 (Day of Pentecost)
  50. Christ's complete experience of facing the cross is related to in terms of "ascension". Luk.9:51
  51. **Jonah** as a type singularly looks to Christ's death, burial, resurrection and ascension.
  52. His ascension as a sign to Israel is two-fold: Cp.Act.2:32-36
    - A. Evidence of Messianic claim validated in His glorified ascension to the right hand of the Father.
    - B. Evidence of judgment against Israel for unbelief parenthetically removing their dispensational status.
  53. After the **great fish** vomits **Jonah** onto land (Jon.2:10), **Jonah** will fulfill his ministry to Nineveh (Jon.3) completing the typological experience as a sign to Israel.