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Barnes' Notes on the Bible
Volume 10 -
Hosea - Jonah
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INTRODUCTION TO THE PROPHET

JONAH

The prophet Jonah, who was at once the author and in part the subject of the book which bears his name, is, beyond question, the same who is related in the Book of Kings (~~2~~2 Kings 14:25) to have been God's messenger of comfort to Israel, in the reign of Jeroboam II. For his own name, in English "Dove," as well as that of his father, Amittai, "The Truth of Yah," occurs nowhere else in the Old Testament; and it is wholly improbable that there should have been two prophets of the same name, sons of fathers of the same name, when the names of both son and father were so rare as not to occur elsewhere in the Old Testament. The place which the prophet occupies among the twelve agrees therewith. For Hosea and Amos, prophets who are known to have prophesied in the time of Jeroboam, and Joel, who prophesied before Amos, are placed before him; Micah, who prophesied after the death of Jeroboam and Uzziah, is placed after him.

A remarkable and much-misunderstood expression of the prophet shows that this mission fell in the later part of his life, at least after he had already exercised the prophetic office. Our translation has: "Jonah rose up to flee from the presence of the Lord." It has been asked (Davidson, in Horne's Introduction ii. 958), "How could a "prophet" imagine that he could flee from the presence of God?" Plainly he could not. Jonah, so conversant with the Psalms, doubtless knew well the Psalm of David (~~139~~Psalm 139:7), "Whither shall I go from Thy Spirit, and whither shall I flee from thy presence?" He could not but know, what every instructed Israelite knew. And so critics should have known that such could not be the meaning. The words are used, as we say, "he went out of the king's presence," or the like. It is literally "he rose to flee from being in the presence of the Lord," i.e., from standing in His presence as His Servant and Minister.^{f263}

Then he must have so stood before; he must have had the office, which he sought to abandon.

He was then a prophet of Israel, born at Gath-hepher, “a small village” of Zebulun (~~469B~~ Joshua 19:13), which lies, Jerome says, “two miles from Sepphorim which is now called Diocaesarea, in the way to Tiberius, where his tomb also is pointed out.” His tomb was still shown in the hills near Sippchorim in the 12th century, as Benjamin of Tudela (p. 44. 2. ed. Asher) relates; at the same place^{ft264} “on a rocky hill 2 miles East of Sepphuriah,” is still pointed out the tomb of the prophet, and “Muslims and the Christians of Nazareth alike regard the village (el-Meshhad) as his native village.” The tomb is even now venerated by the Muslim inhabitants.

But although a prophet of Israel, he, like Daniel afterward or his great predecessor Elisha, had his mission also beyond the bounds of Israel. Whenever God brought His people into any relation with other people, He made Himself known to them. The mode of His manifestation varied; the fact remained uniform. So He made Himself known to Egypt through Joseph and Moses; to the Philistines at the capture of the ark; to the Syrians by Elisha; to Nebuchadnezzar and Belshazzar by Daniel, as again to Darius and Cyrus. The hindrances interposed to the edict of Darius perpetuated that knowledge among his successors. Yet further on, the high priest Jaddua showed to Alexander the prophecy of Daniel (Josephus, Ant. xi. 8,5. Justin alludes to the meeting, xi. 10.) “that a Greek should destroy the Persian Empire.” For there is no ground to question the account of Josephus. The mission then of Jonah to Nineveh is in harmony with God’s other dealings with pagan nations, although, in God’s manifold wisdom, not identical with any.

To Israel the history of that mission revealed that same fact which was more fully declared by Peter (~~440B~~ Acts 10:34,35);

“I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with Him.”

This righteous judgment of God stands out the more, alike in the history of the mariners and of the Ninevites, in that the character of both is exhibited advantageously, in comparison with that of the prophet. The prophet brings out the awe, the humanity, the earnestness of the natural religion, and the final conversion of the sailors, and the zealous repentance of the Ninevites, while he neglects to explain his own character, or, in the least, to soften its hard angles. Rather, with a holy indifference, he has left his character to be hardly and unjustly judged by those who, themselves

sharing his infirmities, share not his excellences. Disobedient once, he cares only to teach us what God taught him for us. The mariners were spared, the Hebrew prophet was cast forth as guilty. The Ninevites were forgiven: the prophet, rebuked.

That other moral, which our Lord inculcated, that the pagan believed and repented with less light, the Jews, amid so much greater light, repented not, also lay there, to be drawn out by men's own consciences. "To the condemnation of Israel," says Jerome, (in ~~300~~Jonah 1:1.) "Jonah is sent to the Gentiles, because, whereas Nineveh repented, Israel persevered in his iniquity." But this is only a secondary result of his prophecy, as all divine history must be full of teaching, because the facts themselves are instructive. Its instructiveness in this respect depends wholly upon the truth of the facts. It is the real repentance of the Ninevites, which becomes the reproach of the impenitent Jew or Christian.

Even among the Jews, a large school, the Cabbalists (although amid other error), interpreted the history of Jonah as teaching the resurrection of the dead, and (with that remarkable correctness of combination of different passages of Holy Scripture which we often find) in union with the prophecy of Hosea.^{f265} "The fish's belly, where Jonah was enclosed, signifies the tomb, where the body is covered and laid up. But as Jonah was given back on the third day, so shall we also on the third day rise again and be restored to life. As Hosea says, (~~200~~Hosea 6:2. (Eng.) see ab. p. 38.) 'On the third day He will raise us up, and we shall live in His sight.'" Talmudic Jews (See in Eisenmenger, Entdecktes Judenthum, ii. 725.) identified Jonah with their Messiah ben Joseph, whom they expected to die and rise again. The deeper meaning then of the history was not, at least in later times, unknown to them, a meaning which entirely depended on its truth.

The history of his mission, Jonah doubtless himself wrote. Such has been the uniform tradition of the Jews, and on this principle alone was his book placed among the prophets. For no books were admitted among the prophets but those which the arranger of the canon believed (if this was the work of the great synagogue) or (if it was the work of Ezra) knew, to have been written by persons called to the prophetic office. Hence, the Psalms of David (although many are prophetic, and our Lord declares him to have been inspired by the Holy Spirit (~~4026~~Matthew 22:43; ~~4126~~Mark 12:36.)) and the book of Daniel, were placed in a separate class, because their

authors, although eminently endowed with prophetic gifts, did not exercise the pastoral office of the prophet. Histories of the prophets, as Elijah and Elisha, stand, not under their own names, but in the books of the prophets who wrote them. Nor is the Book of Jonah a history of the prophet, but of that one mission to Nineveh. Every notice of the prophet is omitted, except what bears on that mission. The book also begins with just that same authentication, with which all other prophetic books begin. As Hoses and Joel and Micah and Zephaniah open, “The word of the Lord that came unto Hosea, Joel, Micah, Zephaniah,” and other prophets in other ways ascribe their books not to themselves, but to God, so Jonah opens, “And the word of the Lord came unto Jonah, the son of Amittai, saying.” This inscription is an integral part of the book; as is marked by the word, saying. As the historical books are joined on the sacred writings before them, so as to form one continuous stream of history, by the and, with which they begin, so the Book of Jonah is tacitly joined onto other books of other prophets by the word, “and,” with which it commences. (See more at ^{<300>}Jonah 1:1.) The words, “The word of the Lord came to,” are the acknowledged form (Gesenius, Thes. v. ^{<1697>}rbd,) in which the commission of God to prophesy is recorded. It is used of the commission to deliver a single prophecy, or it describes the whole collection of prophecies, with which any prophet was entrusted; (^{<300>}Micah 1:1; ^{<300>}Zephaniah 1:1.) “The word of the Lord which come to Micah or Zephaniah.” But the whole history of the prophecy is bound up with, and a sequel of those words.

Nor is there anything in the style of the prophet at variance with this.

It is strange that, at any time beyond the babyhood of criticism, any argument should be drawn from the fact that the prophet writes of himself in the third person. Manly criticism has been ashamed to use the argument, as to the commentaries of Caesar or the Anabasis of Xenophon (See Hengstenb. Auth. d. Pent. ii. 167-9). However the genuineness of those works may have been at times questioned, here we were on the ground of genuine criticism, and no one ventured to use an argument so palpably idle. It has been pointed out that minds so different, as Barhebraeus, the great Jacobite historian of the East, (Hengst. ii. 170, from Ass. B. O. ii. 248ff) and Frederick the Great wrote of themselves in the third person; as did also Thucydides and Josephus (B.J, ii. 20. 4, 21; iii. 4, 6, 7, & 8.), even after they had attested that the history, in which they so speak, was written by themselves.

But the real ground lies much deeper. It is the exception, when any sacred writer speaks of himself in the first person. Ezra and Nehemiah do so, for they are giving an account, not of God's dealings with His people, but of their own discharge of a definite office, allotted to them by man. Solomon does so in Ecclesiastes, because he is giving the history of his own experience; and the vanity of all human things, in themselves, could be attested so impressively by no one, as by one, who had all which man's mind could imagine.

On the contrary, the prophets, unless they speak of God's revelations to them, speak of themselves in the third person. Thus, Amos relates in the first person, what God showed him in vision (~~300B~~ Amos 7:1-8; 8:1,2; 9:1); for God spoke to him, and he answered and pleaded with God. In relating his persecution by Amaziah, he passes at once to the third (~~307D~~ Amos 7:12,14); "Amaziah said to Amos; Then answered Amos and said to Amaziah." In a similar manner, Isaiah speaks of himself in the third person, when relating how God sent him to meet Ahaz (~~230B~~ Isaiah 7:3); God commanded him to walk three years, naked and barefoot (~~230D~~ Isaiah 20:2,3), Hezekiah's message to him, to pray for his people, and his own prophetic answer; his visit to Hezekiah in the king's sickness, his warning to him, his prophecy of his recovery, the sign which at God's command Isaiah gave him, and the means of healing he appointed (~~237D~~ Isaiah 37:2,5,6,21; 38:1,4,21). Jeremiah, the mourner over his people, more than any other prophet, speaks and complains to his God in the midst of his prophecy. In no other prophet do we see so much the workings of his inmost soul. Such souls would most use the first person, for it is in the use of the first person that the soul pours itself forth. In the relating of himself in the third person, the prophet restrains himself, speaking only of the event. Yet it is thus that Jeremiah relates almost all which befell him — Pashur's smiting him and putting him in the stocks (~~340D~~ Jeremiah 20:1,3); the gathering of the people against him to put him to death, his hearing before the princes of Judah and his deliverance (~~340F~~ Jeremiah 26:7,8,12,24); the contest with Hananiah, when Hananiah broke off the symbolic yoke from his neck and prophesied lies in the name of God, and Jeremiah foretold his death (~~348F~~ Jeremiah 28:5,6,10,12,15), which followed; the letters of Shemaiah against him, and his own prophecy against Shemaiah (~~349D~~ Jeremiah 29:27,29,30); his trial of the Rechabites and his prophecy to them (Jeremiah 35); the writing the scroll, which he sent Baruch to read in God's house, and its renewal when Jehoiakim had burned it, and God's

concealing him and Baruch from the king's emissaries (²³⁰¹Jeremiah 36:1,4,5,26,27,32); his purpose to leave Jerusalem when the interval of the last siege gave him liberty (²⁴⁰¹Jeremiah 37:2-6,12-21); the false accusations against him, the designs of the princes to put him to death, their plunging him in the still deeper pit, where there was no water only mud, the milder treatment through the intercession of Ebedmelech; Zedekiah's contact with him (²⁴⁰¹Jeremiah 38:1,6,12-28; 32:2-5), his liberation by Nebuzaradan, his choice to abide in the land, his residence with Gedaliah (²⁴¹¹Jeremiah 40:2-6); Johanan's hypocritical inquiring of God by him and disobedience (Jeremiah 42), his being carried into Egypt (Jeremiah 43), the insolent answer of the Jews in Egypt to him and his denunciation upon them (²⁴¹⁵Jeremiah 44:15,20,24). All this, the account of which occupies a space, many times larger than the book of Jonah, Jeremiah relates as if it were the history of some other man. So did God teach His prophets to forget themselves. Haggai, whose prophecy consists of exhortations which God directed him to address to the people, speaks of himself, solely in the third person. He even relates the questions which he puts to the priests and their answers still in the third person (³⁰⁰¹Haggai 1:1,3,12,13; 2:1,10,13,14,20); "then said Haggai;" "then answered Haggai." Daniel relates in the third person, the whole which he does give of his history; how when young he obtained exemption from the use of the royal luxuries and from food unlawful to him; the favor and wisdom which God gave him (²⁰⁰¹Daniel 1:6-21); how God saved him from death, revealing to him, on his prayer, the dream of Nebuchadnezzar and its meaning; how Nebuchadnezzar made him ruler over the whole province of Babylon (²⁰¹³Daniel 2:13-27,46,47,49); how he was brought into Belshazzar's great impious feast, and interpreted the writing on the wall; and was honored (²⁰¹⁵Daniel 5:12,13,17,29); how, under Darius, he persevered in his accustomed prayer against the king's command, was cast into the den of lions, was delivered, and prospered in the reign of Darius and in the reign of Cyrus the Persian (Daniel 6). When Daniel passes from history to relate visions vouchsafed to himself, he authenticated them with his own name, "I, Daniel" (²⁰¹⁵Daniel 7:15,28; 8:1,15,27; 9:2; 10:2,7; 12:5). It is no longer his own history. It is the revelation of God by him. In a similar manner, John, when referring to himself in the history of His Lord, calls himself "the disciple whom Jesus loved." In Revelation, he authenticates his visions by his own name (⁶⁰⁰¹Revelation 1:9; 21:2; 22:8); "I, John." Moses relates how God commanded him to write things which he wrote, in the third person. Paul, when he has to speak of his

overpowering revelations, says (~~4711P~~2 Corinthians 12:2-4), "I knew a man in Christ." It seems as if he could not speak of them as vouchsafed to himself. He lets us see that it was himself, when he speaks of the humiliations (~~4711P~~2 Corinthians 12:7), which God saw to be necessary for him. To ordinary people it would be conceit or hypocrisy to write of themselves in the third person. They would have the appearance of writing impartially of themselves, of abstracting themselves from themselves, when, in reality, they were ever present to themselves. The men of God were writing of the things of God. They had a God-given indifference how they themselves would be thought of by man. They related, with the same holy unconcern, their praise or their blame. Jonah has exhibited himself in his infirmities, such as no other but himself would have drawn a prophet of God. He has left his character, unexplained, unsoftened; he has left himself lying under God's reproof; and told us nothing of all that which God loved in him, and which made him a chosen instrument of God also. People, while they measure divine things, or characters formed by God, by what would be natural to themselves, measure by a crooked rule (~~404B~~1 Corinthians 4:3). "It is a very small thing," says Paul, "that I should be judged of you, or of man's judgment." Nature does not measure grace; nor the human spirit measure the Divine Spirit.

As for the few words, which persons who disbelieved in miracles selected out of the Book of Jonah as a plea for removing it far down beyond the period when those miracles took place,^{f266} they rather indicate the contrary. They are all genuine Hebrew words or forms, except the one Aramaic name for the decree of the king of Nineveh, which Jonah naturally heard in Nineveh itself.

A writer (Paulus, Memorabil. 6. p. 69.), equally unbelieving, who got rid of the miracles by assuming that the Book of Jonah was meant only for a moralizing fiction, found no counter-evidence in the language, but ascribed it unhesitatingly to the Jonah, son of Amittai, who prophesied in the reign of Jeroboam II. He saw the nothingness of the so-called proof, which he had no longer any interest in maintaining.

The examination of these words will require a little detail, yet it may serve as a specimen (it is no worse than its neighbors) of the way in which the disbelieving school picked out a few words of a Hebrew prophet or section of a prophet, in order to disparage the genuineness of what they did not believe.

The words are these:

(1) The word *sephinah*, literally “a decked vessel.” is a genuine Hebrew word from *saphan*, “covered, ceiled” (פֶּק, “cover,” occurs in Talmudic (as derived from the Hebrew) not in Aramaic. In Arabic it means “planed,” smoothed, swept the earth, not “ceiled.” So our “deck” in front the Dutch “dekken,” to cover).

The word was borrowed from the Hebrew, not by Syrians or Chaldees only but by the Arabians, in none of which dialects is it an original word. A word plainly is original in that language in which it stands connected with other meanings of the same root, and not in that in which it stands isolated. Naturally too, the term for a decked vessel would be borrowed by inland people, as the Syrians, from a notion living on the seashore, not conversely. This is the first occasion for mentioning “a decked vessel.” It is related that Jonah went in fact “below deck,” “was gone down into the sides of the decked vessel.” Three times in those verses (Jonah 1:3,4,5), when Jonah did not wish to express that the vessel was decked, he uses the common Hebrew word, *oniyyah*. It was then of set purpose that he, in the same verse, used the two words, *oniyyah* and *sephinah*.

(2) *melach* is also a genuine Hebrew word from *melach*, salt sea, as ἁλιεύς ^{<231>} from ἅλς ^{<251>} “salt,” then (masculine) in poetry “brine.” It is formed strictly, as other Hebrew words denoting an occupation. *melach*. It does not occur in earlier books, because “seamen” are not mentioned earlier.

(3) *rab hachobel*, “chief of the sailors,” “captain.” “Rab” is Phoenician also, and this was a Phoenician vessel. It does not occur earlier, because “the captain of a vessel” is not mentioned earlier. One says (See Gesenius, 1254.), “it is the same as *sar*, chiefly in later Hebrew.” It occurs, in all, only four times, and in all cases, as here, of persons not Hebrew; Nebuzaradan, *rab Tabbachim* (^{<2278>}2 Kings 25:8), “captain of the guard,” *rab Sarisim* (^{<2003>}Daniel 1:3), “chief of the eunuchs;” *rab baitho* (^{<17003>}Esther 1:8), “every officer of his house.” *sar*, on the other hand, is never used except of an office of authority, of one who had a place of authority given by one higher. It occurs as much in the later as in the earlier books, but is not used in the singular of an inferior office. It is used of military, but not of any interior secular command. It would probably have been a solecism to have

said *sar hachobel*, as much as if we were to say “prince of sailors.” Chobel, which is joined with it, is a Hebrew word not Aramaic word.

(4) *ribbo*, “ten thousand,” they say, “is a word of later Hebrew.” Certainly neither it, nor any inflection of it occurs in the Pentateuch, Judges, Samuel, Canticles, in until which we have the word *rebabah*. It is true also that the form *ribbo* or derivative forms occur in books of the date of the captivity, as Daniel, Chronicles, Ezra, and Nehemiah. (In ^{<1307>}1 Chronicles 29:7, twice, Daniel once, Ezra twice; Nehemiah thrice.) But it also occurs in a Psalm of David ^{<1729>} *wBrj*, ^{<1618>} Psalm 68:18, and in Hosea (^{<2812>} Hosea 8:12 Ch.) who is acknowledged to have prophesied in the days of Jeroboam, and so was a contemporary of Jonah. It might have been, accordingly, a form used in Northern Palestine, but that its use by David does not justify such limitation.

(5) *Yith ashshath*, “thought, purposed,” is also an old Hebrew word, as appears from its use in the number eleven (*dj a*, ^{<1259>} *rc* [, ^{<16240>} . So A.E. Kim.), as the first number which is conceived in thought, the ten being numbered on the fingers. The root occurs also in Job, a Psalm (^{<1104>} Psalm 146:4), and the Canticles. in the Syriac, it does not occur; nor, in the extant Aramaic, in the sense in which it is used in Jonah. For in Jonah it is used of the merciful thoughts of God; in Aramaic, of the evil thoughts of man. Besides, it is used in Jonah not by the prophet himself but by the shipmaster, whose words he relates.

(6) The use of the abridged forms of the relative pronoun *she* for *asher*, twice in composite words *beshellemi* (^{<3107>} Jonah 1:7), *beshelli* (^{<3112>} Jonah 1:12), (the fuller form, *baasher lemi* (^{<3108>} Jonah 1:8), also occurring) and once in union with a noun *shebbin* (^{<3110>} Jonah 4:10. (2)).

There is absolutely no plea whatever for making this an indication of a later style, and yet it occurs in every string of words, which have been assumed to be indications of such style. It is not Aramaic at all, but Phoenician^{f267} and old Hebrew. In Phoenician, “esh” is the relative, which corresponds the more with the Hebrew in that the following letter was doubled, as in the Punic words in Plautus, “syllhom, sidoberim,” (Plaut. Paenul. v. 1. 4. 6. See Gesenius) it enters into two proper names, both of which occur in the Pentateuch, and one, only there, *Methushael* (^{<1018>} Genesis 4:18), “a man of God,” and *Mishael* (^{<1162>} Exodus 6:22; ^{<1104>} Leviticus 10:4; also in Daniel and Nehemiah), the same as Michael, “who is like God?” literally, “Who is

what God is?" Probably, it occurs also in the Pentateuch in the ordinary language (<00B>Genesis 6:3). Perhaps it was used more in the dialect of North Palestine (Hence, perhaps in the song of Deborah, <00B>Judges 5:7). Probably it was also the spoken language (<00B>Judges 6:17; <161>2 Kings 6:11). Two of the instances in the Lamentations are words in the mouth of the pagan, <215>Lamentations 2:15,16), in which abridged forms are used in all languages. Hence, perhaps its frequent use in the Song of Solomon (<200B>Song of Solomon 1:6(2),7(2); 2:7,17; 3:1,2,3,4(4),5,7; 4:1,2(2),6; 5:2,8,9; 6:5(2),6(2); 8:4,8,12), which is all dialogue, and in which it is employed to the entire exclusion of the fuller form; and that, so frequently, that the instances in the Canticles are nearly 1/4 of those in the whole Old Testament. (NOTE: It occurs in all, I believe, 132 times, apart from its use as entering into the two proper names. Of these 29 are in the Canticles, 66 in Ecclesiastes, 19 in the Psalms, 1 in Genesis, 1 in Job, 4 in Judges, 1 in Kings, 4 in Lamentations, 1 in Ezra, 2 in Chronicles.) In addition to this, half of the whole number of instances, in which it occurs in the Bible, are found in another short book, Ecclesiastes. In a book, containing only 222 verses, it occurs 66 times (<200B>Ecclesiastes 1:3,7,9(4),10,11(2),14,17; 2:9,11(2), 2,13, 14,15,16,17,18(3),19(2),20,21(2),22,24,26; 3:13,14, 15,18,22; 4:2,10; 5:4,14(2), 15(2),17; 6:3,10(2); 7:10,14,24; 8:7,14,17; 9:5,12(2); 10:3,5, 14,16,17; 11:3,8; 12:3,7,9).

This, in itself, requires some ground for its use, beyond that of mere date. Of books which are really later, it does not occur in Jeremiah's prophecies, Ezekiel, Daniel, or any of the 6 later of the Minor prophets, nor in Nehemiah or Esther. It occurs once only in Ezra (<161>Ezra 8:20), and twice in the First Book of Chronicles (<161>1 Chronicles 5:20 ׀^{<15973>}; <172>1 Chronicles 27:27 ׀^{<13754>}), whereas it occurs four times in the Judges (<00B>Judges 5:7; 6:17; 7:12; 8:26), and once in the Kings (<161>2 Kings 6:11 ׀^{<17945>}), and once probably in Job (<1802>Job 19:29, ending with ׀^{<1779>}). Its use belongs to that wide principle of condensation in Hebrew, blending in one, in different ways, what we express by separate words. The relative pronoun is confessedly, on this ground, very often omitted in Hebrew poetry, when it would be used in prose. In the Canticles, Solomon does not once use the ordinary separate relative, *asher*. Of the 19 instances in the Psalms, almost half, 9, occur in those Psalms of unique rhythm — the gradual Psalms (<161>Psalm 122:3,4; 123:2; 124:1,6; 129:6,7; 133:2,3); four more occur in two other Psalms (<161>Psalm 125:2,8,10; 136:23), which belong to one another, the latter of which has that remarkable burden, for

His mercy endureth forever. Three are condensed into a solemn denunciation of Babylon in another Psalm. (^{<13708>}Psalm 137:8(2),9. The remaining ones are ^{<14415>}Psalm 144:15, **hkk**,^{<13602>} and ^{<14603>}Psalm 146:3,5).

Of the ten Psalms, in which it occurs, four are ascribed to David, and only one, Psalm 137, has any token of belonging to a later date. In the two passages in the Chronicles, it occurs in words doubly compounded (^{<13610>}1 Chronicles 5:20, **μ[ι]**^{<15973>}; ^{<13727>}1 Chronicles 27:27, **μrk**,^{<13754>}). The principle of rhythm would account for its occurring four times in the five chapters of the Lamentations (^{<21215>}Lamentations 2:15,16; 4:19; 5:18) of Jeremiah, while in the 52 chapters of his prophecies it does not occur even once. In Job also, it is in a solemn pause. Altogether, there is no proof whatever that the use of *she* for *asher* is any test of the date of any Hebrew book, since:

- (1) It is not Aramaic.
- (2) It occurs in the earliest books, and
- (3) not in the latest books.
- (4) Its use is idiomatic, and nowhere except in the Canticles and Ecclesiastes does it pervade any book.

If it had belonged to the ordinary idiom at the date of Ezra, it would not have been so entirely insulated as it is, in the three instances in the Chronicles and Ezra. It would not have occurred in the earlier books in which it does occur, and would have occurred in later books in which it does not. In Jonah, its use in two places is unique to himself, occurring nowhere else in the Hebrew Scriptures. In the first, its Phoenician form is used by the Phoenician mariners; in the second it is an instance of the spoken language in the mouth of the prophet, a native of North Palestine, and in answer to Phoenicians. In the third instance, (where it is the simple relative pronoun) its use is evidently for condensation. Its use, in any case, would agree with the exact circumstances of Jonah, as a native of North Palestine, conversing with the Phoenician mariners. The only plea of argument has been gained by arguing in a circle, assuming without any even plausible ground that the Song of Solomon or Psalms of David were late, because they had this form, and then using it as a test of another book being late; ignoring alike the earlier books which have it and the later books which have it not, and its exceptional use (except in the Canticles and Ecclesiastes), in the books which have it.

(7) It is difficult to know to what end the use of *manah*, “appoint”^{f268} or “prepare,” is alleged, since it occurs in a Psalm of David (^{<3618>}Psalm 61:8). Jonah uses it in a special way as to acts of God’s Providence, “preparing” before, what He wills to employ. Jonah uses the word of the “preparing” of the fish, the palm-christ, the worm which should destroy it, the East wind. He evidently used it with a set purpose, to express what no other word expressed equally to his mind, how God prepared by His Providence the instruments which He willed to employ.

(8) There remains only the word used for the decree of the king of Nineveh, *taam*. This is a Syriac word; and accordingly, since it has now been ascertained beyond all question, that the language of Nineveh was a dialect of Syriac, it was, with a Hebrew pronunciation $\mu[1f1]$ ^{<12940>} for $\mu[1f]$ ^{<12939>}, the very word used of this decree at Nineveh. The employment of the special word is a part of the same accuracy with which Jonah relates that the decree used was issued not from the king only, but from the king and his nobles, one of those minute touches, which occur in the writings of those who describe what they have seen, but supplying a fact as to the Assyrian polity, which we should not otherwise have known, that the nobles were in some way associated in the decrees of the king.

Out of these eight words or forms, three are naval terms, and, since Israel was no seafaring people, it is in harmony with the history, that these terms should first occur in the first prophet who left the land of his mission by sea. So it is also, that an Assyrian technical term should first occur in a prophet who had been sent to Nineveh. A fifth word occurs in Hosea, a contemporary of Jonah, and in a Psalm of David. The abridged grammatical form was Phoenician, not Aramaic, was used in conversation, occurs in the oldest proper names, and in the Northern tribes. The 7th and 8th do not occur in Aramaic in the meaning in which they are used by Jonah.

In truth, often as these false criticisms have been repeated from one to the other, they would not have been thought of at all, except for the miracles related by Jonah, which the devisers of these criticisms did not believe. A history of miracles, such as those in Jonah, would not be published at the time, unless they were TRUE! Those then who did not believe that God worked any miracles, were forced to have some plea for saying that the book was not written in the time of Jonah. Prejudices against faith have, sometimes openly, sometimes tacitly, been the ruling principle (on which

earlier portions of Holy Scripture have been classed among the latter by critics who disbelieved what those books or passages related. Obviously no weight can be given to the opinions of critics, whose criticisms are founded, not on the study of the language, but upon unbelief. It has recently been said,^{f269} rightly rejects their grounds the occurrence of the words discussed above, as inadequate. The only other ground is their unbelief), “the joint decision of Gesenius, DeWette and Hitzig ought to be final.” A joint decision certainly it is not. For DeWette places the book of Jonah before the captivity; (Einl. Section 237.) Gesenius (Hall. A. L. Z. 1813. n. 23. p. 180.) and Ewald, (προφητην , p. 559.) when prophecy had long ceased; Ewald, partly on account of its miracles, in the 5th century, B.C.; and Hitzig, with his accustomed willfulness and insulatedness of criticism, built a theory that the book is of Egyptian origin on his own mistake that the *kikaion* grew only in Egypt, and placed it in the second century, B.C., the times of the Maccabees (Kl. Proph. Jonah, Section 6). The interval is also filled up. Every sort of date and contradictory grounds for those dates have been assigned. So then one places the book of Jonah in the time of Sennacherib (Goldhorn Excuse zum B. Jonah, pp. 16ff), i.e., of Hezekiah; another under Josiah (Rosenmuller, Prol. in Jon. Section 7); another before the captivity (DeWette); another toward the end of the captivity, after the destruction of Nineveh by Cyaxares (Muller in Memorabilien, P. vi. pp. 146ff); a fifth lays chief stress on the argument that the destruction of Nineveh is not mentioned in it (Bertholdt, Section 564); a sixth (Jahn, Einl. Section 129) prefers the time after the return from the captivity to its close; a seventh doubted not, “from its argument and purpose, that it was written before the order of prophets ceded” (Maurer, Praef. in Jon. p. 426), others of the same school are as positive from its arguments and contents, that it must have been written after that order was closed (Gesenius and Ewald above, Umbreit tacitly drops it out of “the twelve”).

The style of the Book of Jonah is, in fact pure and simple Hebrew, corresponding to the simplicity of the narrative, and of the prophet’s character. Although written in prose, it has poetic language, not in the thanksgiving only, but whenever it suits the subject. These expressions are unique to Jonah. Such are, in the account of the storm, “the Lord cast^{f270} a strong wind,” “the vessel thought (bv1j ; ~~h2803~~ ; ~~3004~~ Jonah 1:4, the only place where it is used of lifeless things) to be broken,” “the sea shall be silent”^{f271} (hushed, as we say) i.e., calm; “the wind was advancing and storming”

(**Ēl 1h**,^{<1980>} **r[1s**,^{<590>} ^{<3011>}Jonah 1:11,13), as with a whirlwind; (the word is used as to the sea by Jonah only), “the men plowed” or “dug” (**rt1j**,^{<2864>}, “AEquor arare.” Virg. AEn. ii. 780. Ov. Trist. i. 2, 76) (in rowing) “the sea stood (**rm1[**,^{<5975>} ... **ā[1z1**,^{<2197>}, ^{<3015>}Jonah 1:15) from its raging.” Also “let man and beast ‘clothe themselves’ (**hsk**,^{<3680>} ^{<3088>}Jonah 3:8.) with sackcloth,” and that touching expression, “son of a night, (**Be**,^{<1121>} **l yī** ^{<3915>} ^{<3040>}Jonah 4:10.) it (the palma-Christi) came to being, and son of a night (i.e., in a night) it perished.” It is in harmony with his simplicity of character, that he is fond of the old idiom, by which the thought of the verb is carried on by a noun formed from it. “The men feared a great fear,” (^{<3010>}Jonah 1:10,16. **ary**,^{<3372>} ... **ary**,^{<3373>}.) “It displeased Jonah a great displeasure,” (^{<3040>}Jonah 4:1. [**1r**,^{<7489>} ... [**r1**,^{<7451>}.) “Jonah joyed a great joy.” (^{<3046>}Jonah 4:6, **j m1c**,^{<8055>} ... **j 1me**,^{<8056>}.) Another idiom (**d[1**,^{<5704>} with the infinitive (for **dw[b**), ^{<3047>}Jonah 4:7. coll. ^{<0083>}Judges 3:26.^{f272} has been observed, which occurs in no writer later than the judges.

But, in the history, every phrase is vivid and graphic. There is not a word which does not advance the history. There is no reflection. All hastens on to the completion, and when God has given the key to the whole, the book closes with His words of exceeding tenderness lingering in our ears. The prophet, with the same simplicity and beginning with the same words, says he did not, and he did, obey God. The book opens, after the first authenticating words, “Arise, go to Nineveh, that great city, and cry against it, for the wickedness is come up before Me.” God had commanded him to arise **μWq**,^{<6965>}; the narrative simply repeats the word, “And Jonah arose”^{f273} — but for what? to flee in the very opposite direction “from being before the Lord” (See ab. p. 371 in this book), i.e., from standing in His presence, as His servant and minister. He lost no time, to do the contrary. After the miracles, by which he had been both punished and delivered, the history is resumed with the same simple dignity as before, in the same words; the disobedience being noticed only in the word, a second time. “And the word of the Lord came to Jonah a second time, saying, Arise, go to Nineveh, that great city, and cry unto it that cry which I say unto thee.” This time it follows, “And Jonah arose and went to Nineveh.”

Then, in the history itself, we follow the prophet step by step. He arose to flee to Tarshish, went down to Joppa, a perilous, yet the only sea-port for Judaea (^{<1089>}1 Kings 5:9; ^{<4216>}2 Chronicles 2:16; and after the captivity,

~~(3817)~~ Ezra 3:7). He finds the ship, “pays its fare” (one of those little touches of a true narrative); God sends the storm, man does all he can; and all in vain. The character of the pagan is brought out in contrast with the then sleeping conscience and despondency of the prophet. But it is all in act. They are all activity; he is simply passive. They pray, (as they can) each man to his gods; he is asleep: they do all they can, lighten the ship, the ship-master rouses him, to pray to his God, since their own prayers avail not; they propose the lots, cast them; the lot falls upon Jonah. Then follow their brief accumulated inquiries; Jonah’s calm answer, increasing their fear; their inquiry of the prophet himself, what they are to do to him; his knowledge that he must be cast over; the unwillingness of the pagan; one more fruitless effort to save both themselves and the prophet; the increasing violence of the storm; the prayer to the prophet’s God, not to lay innocent blood to them, who obeyed His prophet; the casting him forth; the instant hush and silence of the sea; their conversion and sacrifice to the true God — the whole stands before us, as if we saw it with our own eyes.

And yet, amid, or perhaps as a part of, that vividness, there is that characteristic of Scripture-narratives, that some things even seem improbable, until, on thought, we discover the reason. It is not on a first reading, that most perceive the naturalness either of Jonah’s deep sleep, or of the increase of the mariner’s fear, on his account of himself. Yet that deep sleep harmonizes at least with his long hurried flight to Joppa, and that mood with which men who have taken a wrong step, try to forget themselves. He relates that he “was gone down” (~~(3818)~~ Jonah 1:5), i.e., before the storm began. The sailors’ increased tear surprises us the more, since it is added, “they knew that he had fled from before the presence of God, ‘because he had told them.’“ One word explained it. He had told them, from whose service he had fled, but not that He, against whom he had sinned, and who, they would think, was pursuing His fugitive, was “the Maker of the sea,” whose raging was threatening their lives.

Again, the history mentions only that Jonah was cast over; that God prepared a fish to swallow him; that he was in the belly of the fish three days and three nights; that he, at the end of that time, prayed to God out of the fish’s belly, and at the close of the prayer was delivered. The word “prayed” obviously includes “thanksgiving” as the act of adoring love from the creature to the Creator. It is said that Hannah prayed (~~(3819)~~ 1 Samuel 2:1), but her hymn, as well as Jonah’s does not contain one petition. Both are the outpouring of thanksgiving from the soul, to which God had given

what it had prayed for. As, before, it was not said, whether he prayed because of the shipmaster's rebuke or not, so here nothing is said in the history, except as to the last moment, upon which he was cast out on the dry ground. The prayer incidentally supplies the rest. It is a simple thanksgiving of one who had prayed and who had been delivered (^{<311B>}Jonah 2:3). "I cried unto the Lord, and He heard me." In the first mercy, he saw the earnest of the rest. He asks for nothing, he only thanks. But that for which he thanks is the deliverance from the perils of the sea. The thanksgiving corresponds with the plain words, "that he prayed out of the fish's belly." They are suited to one so praying, who looked on in full faith to the future completion of his deliverance, although our minds might rather have been fixed on the actual peril. It is a thanksgiving of faith, but of stronger faith than many moderns have been able to conceive. ("In the fish's belly, he prays as tranquilly as if on land," says even Jahn, as an objection. Einl. Section 126.)

The hymn itself is a remarkable blending of old and new, as our Lord says (^{<415D>}Matthew 13:52):

"Therefore is the kingdom of heaven like a householder, who bringeth out of his treasure new and old."

The prophet teaches us to use the Psalms, as well as how the holy men of old used them. In that great moment of religious life, the wellremembered Psalms, such as he had often used them, were brought to his mind. What had been figures to David or the sons of Korah, as (^{<311B>}Jonah 2:5; ^{<69D>}Psalms 69:2), "the waters are come in even unto my soul" (^{<311B>}Jonah 2:3; ^{<911B>}Psalms 42:8); "all Thy billows and Thy waves passed over me," were strict realities to him. Yet only in this last sentence and in one other sentence which doubtless had become a proverb of accepted prayer (^{<311D>}Jonah 2:2; ^{<800E>}Psalms 120:1), "I cried out of my trouble unto the Lord and He heard me," does Jonah use exactly the words of earlier Psalms. Elsewhere he varies or amplifies them according to his own special circumstances. Thus, where David said, "the waters are 'come in,' even unto my soul," Jonah substitutes the word which best described the condition from which God had delivered him, "The water compassed me about, even to the soul." Where David said (^{<481D>}Psalms 31:22, **zr1G**^{<h1629>}), "I am cut off from before Thine eyes," expressing an abiding condition, Jonah, who had for disobedience been cast into the sea, uses the strong word (^{<311D>}Jonah 2:4 (5), **vr1G**^{<h1644>}), "I am cast out from before Thine eyes." David says, "I said

in my haste;” Jonah simply,” I said;” for he had deserved it. David said (Psalm 142:8), “when my spirit was overwhelmed” or “fainted within me,” “Thou knewest my path;” Jonah substitutes, “When my soul fainted within me, ‘I remembered the Lord’“ (~~3117~~-Jonah 2:7 (8)); for when he rebelled, he forgot Him. David said (~~3307~~-Psalm 31:7), “I hate them that observe lying vanities;” Jonah, who had himself disobeyed God, says mournfully (~~3117~~-Jonah 2:9), “They that observe lying vanities, ‘forsake their own mercy,’“ i.e., their God, Who is mercy.

Altogether, Jonah’s thanksgiving is that of one whose mind was stored with the Psalms which were part of the public worship, but it is the language of one who uses and re-casts them freely, as he was taught of God, not of one who copies. No one verse is taken entirely from any Psalm. There are original expressions everywhere.^{f274}

The words, “I went down to the cuttings-off of the mountains,” “the seaweed bound around my head;” “the earth, its bars around me forever:” perhaps the coral reefs which run along all that shore^{f275} vividly exhibit him, sinking, entangled, imprisoned, as it seems, inextricably; he goes on; we should expect some further description of his state; but he adds, in five simple words (NOTE: hl [,~~45927~~> tj 1v1~~47845~~> yj 1~~42416~~> hwDy]~~3068~~>

μyhl a~~4430~~>), “Thou broughtest up my life from corruption, O Lord My God.” Words, somewhat like these last, occur elsewhere (~~4808~~-Psalm 30:3.) “thou hast brought up my soul from hell,” agreeing in the one word “brought up.” But the majesty of the prophet’s conception is in the connection of the thought; the seaweed was bound around his head as his grave-clothes; the solid bars of the deep-rooted earth, were around him, and ... God brought him up. At the close of the thanksgiving, “Salvation is the Lord’s,” deliverance is completed, as though God had only waited for this act of complete faith.

So could no one have written, who had not himself been delivered from such an extreme peril of drowning, as man could not, of himself, escape from. True, that no image so well expresses the overwhelmedness under affliction or temptation, as the pressure of storm by land, or being overflowed by the waves of the sea. Human poetry knows of “a sea of troubles,” or “the triple wave of evils.” It expresses how we are simply passive and powerless under a trouble, which leaves us neither breath nor power of motion; under which we can be but still, until, by God’s mercy it passes. “We are sunk, overhead, deep down in temptations, and the

masterful current is sweeping in eddies over us.” Of this sort are those images which Jonah took from the Psalms. But a description so minute as the whole of Jonah’s would be allegory, not metaphor. What, in it, is most descriptive of Jonah’s situation (See the notes at ~~3:11~~ Jonah 2:5,6), as “binding of the seaweed around the head, the sinking down to the roots of the mountains, the bars of the earth around him,” are special to this thanksgiving of Jonah; they do not occur elsewhere, for, except through miracle, they would be images not of peril but of death.

The same vividness, and the same steady directions to its end, characterizes the rest of the book. Critics have wondered^{f276} why Jonah does not say, on what shore he was east forth, why he does not describe his long journey to Nineveh, or tell us the name of the Assyrian king, or what he himself did, when his mission was closed. Jonah speaks of himself, only as relates to his mission, and God’s teaching through him; he tells us not the king’s name, but his deeds. The description of the size of Nineveh remarkably corresponds alike with the ancient accounts and modern investigations. Jonah describes it as “a city of three days’ journey.” This obviously means its circumference, for, unless the city were a circle, (as no cities are,) it would have no one diameter. A person might describe the average length and breadth of a city, but no one who gave any one measure, by days or miles or any other measure, would mean anything else than its circumference. Diodorus (probably on the authority of Ctesias) states that (~~3:11~~ Jonah 2:3. So too Q. Curtius v. 4.) “it was well-walled, of unequal lengths. Each of the longer sides was 150 furlongs; each of the shorter, 90. The whole circuit then being 480 furlongs (60 miles) the hope of the founder was not disappointed. For no one afterward built a city of such compass, and with walls so magnificent.” To Babylon “Clitarchus and the companions of Alexander in their writings, assigned a circuit of 365 furlongs, adding that the number of furlongs was conformed to the number of days in the year” (Diod. ii. 7). Ctesias, in round numbers, calls them 360; (in Diod. l. c.) Strabo, 385. (xvi. 1-5.) All these accounts agree with the statement of Strabo, “Nineveh was much larger than Babylon.” (Ibid. 3.) The 60 miles of Diodorus exactly correspond with the three days’ journey of Jonah. A traveler of our own at the beginning of the 17th century, John Cartwright, states that with his own eyes he traced out the ruinous foundations, and gives their dimensions. (Mr. John Cartwright, *The Preacher’s Travels, Nineveh*, c. 4. Lord Oxford’s Collection, i. 745. London, 1745, abridged in Purchas, T. ii. p. 1435.)

“It seems by the ruinous foundation (which I thoroughly viewed) that it was built with four sides, but not equal or square. For the two longer sides had each of them (as we guess) 150 furlongs, the two shorter sides ninety furlongs, which amounteth to four hundred and eighty furlongs of ground, which makes the threescore miles, accounting eight furlongs to an Italian mile.”

No one of the four great mounds, which lie around the site of ancient Nineveh, Nimrud, Kouyunjik, Khorsabad, Karamless, is of sufficient moment or extent to be identified with the old Nineveh. But they are connected together by the sameness of their remains. Together they form a parallelogram, and this of exactly the dimensions assigned by Jonah. (Layard, *Nineveh*, P. 2. c. 2. T. ii. 247 note.) “From the northern extremity of Kouyunjik to Nimrud, is about 18 miles, the distance from Nimrud to Karamless, about 12; the opposite sides, the same.” “A recent trigonometrical survey of the country by Captain Jones proves, I am informed,” says Layard,^{f277} “that the great ruins of Kouyunjik, Nimrud, Karamless, and Khorsabad form very nearly a perfect parallelogram.”

This is perhaps also the explanation, how, seeing its circumference was three days’ journey, Jonah entered a day’s journey in the city and, at the close of the period, we find him at the East side of the city, the opposite to that at which he had entered.

His preaching seems to have lasted only this one day. He went, we are told, “one day’s journey in the city.” The 150 stadia are nearly 19 miles, a day’s journey, so that Jonah walked through it from end to end, repeating that one cry, which God had commanded him to cry out. We seem to see the solitary figure of the prophet, clothed (as was the prophet’s dress) in that one rough garment of hair cloth, uttering the cry which we almost hear, echoing in street after street, ^{<307>}Jonah 3:4, “*od arbaim yom venineveh neh-pacheth*,” “yet forty days and Nineveh overthrown!” The words which he says he cried and said, belong to that one day only. For on that one day only, was there still a respite of forty days. In one day, the grace of God prevailed. The conversion of a whole people upon one day’s preaching of a single stranger, stands in contrast with the many years during which, God says (^{<307>}Jeremiah 7:25, add 13; 11:7; 25:3,4; 26:5; 29:19; 32:33; 35:14,15; 44:4), “since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all My servants the prophets, daily rising up early and sending them, yet they hearkened not unto Me.” Many

of us have wondered what the prophet did on the other thirty-nine days; people have imagined the prophet preaching as moderns would, or telling them his own wondrous story of his desertion of God, his miraculous punishment, and, on his repentance, his miraculous deliverance. Jonah says nothing of this. The one point he brought out was the conversion of the Ninevites. This he dwells on in circumstantial details. His own part he suppresses; he would be, like John the Immerser, but the voice of one crying in the wild waste of a city of violence.

This simple message of Jonah bears an analogy to what we find elsewhere in Holy Scripture. Doubtless, the great preacher of repentance, John the Immerser, repeated oftentimes that one cry (^{<4047>}Matthew 3:2), “Repent ye, for the kingdom of heaven is at hand.” Our Lord vouchsafed to begin His own office with those self-same words (^{<4047>}Matthew 4:17; ^{<4015>}Mark 1:15). And probably, among the civilized but savage inhabitants of Nineveh, that one cry was more impressive than any other would have been. Simplicity is always impressive. They were four words which God caused to be written on the wall amid Belshazzar’s impious revelry (^{<2765>}Daniel 5:25) — “Mene, mene, tekel, upharsin.” We all remember the touching history of Jesus, the son of Anan, an unlettered rustic, who (Josephus, B. J. vi. 5. 3), “four years before the war, when Jerusalem was in complete peace and affluence,” burst in on the people at the Feast of Tabernacles with one oft-repeated cry, “A voice from the East, a voice from the West, a voice from the four winds, a voice on Jerusalem and the temple, a voice on the bridegrooms and the brides, a voice on the whole people;” how he went about through all the lanes of the city, repeating, day and night, this one cry; and when scourged until his bones were laid bare, echoed every lash with “woe, woe, to Jerusalem,” and continued as his daily dirge and his one response to daily good or ill-treatment, “woe, woe, to Jerusalem.” The magistrates and even the cold Josephus thought that there was something in it above nature. In Jerusalem, no effect was produced, because they had filled up the measure of their sins and God had abandoned them. All conversion is the work of the grace of God. That of Nineveh remains, in the history of mankind, an insulated instance of God’s overpowering grace. All which can be pointed out as to the Book of Jonah, is the latent suitability of the instruments employed. We know from the Cuneiform Inscriptions that Assyria had been for successive generations at war (See the note above at Amos 1:3. p. 157.) with Syria. Not until the time of Ivalush or Pul, (Rawl. Herod. i. 466, 7.) the Assyrian monarch, probably,

at the time of Jonah's mission, do we find them tributary to Assyria. They were hereditary enemies of Assyria, and probably their chief opponents on the North East. The breaking of their power then, under Jeroboam, which Jonah had foretold, had an interest for the Assyrians; and Jonah's prophecy and the fact of its fulfillment may have reached them. The history of his own deliverance, we know from our Lord's own words, did reach them. He "was a sign (^{<2113>}Luke 11:30) unto the Ninevites." The word, under which he threatened their destruction, pointed to a miraculous overthrow. It was a turning upside down (as ^{<0713>}Judges 7:13; ^{<8915>}Job 9:5; 28:9), like the overthrow of the five cities of the plain which are known throughout the Old Testament, (^{<0121>}Genesis 19:21,25; ^{<6223>}Deuteronomy 29:23; ^{<3041>}Amos 4:11; ^{<2416>}Jeremiah 20:16; ^{<5046>}Lamentations 4:6.) and still throughout the Muslim East, by the same name, "almoutaphikat (from Cor. ix. 71; liii. 53; lxix. 9), the overthrown."

The Assyrians also, amidst their cruelties, had a great reverence for their gods, and (as appears from the inscriptions, ascribed to them their national greatness.¹²⁷⁸ The variety of ways in which this is expressed, implies a far more personal belief; than the statements which we find among the Romans, and would put to shame almost every English manifesto, or the speeches put into the mouth of the Queen. They may have been, then, the more prepared to fear the prophecy of their destruction from the true God. Layard relates that he has "known a Christian priest frighten a whole Mussulman town to repentance, by proclaiming that he had a divine mission to announce a coming earthquake or plague" (Nineveh and Babylon p. 632 note).

These may have been predisposing causes. But the completeness of the repentance, not outward only, but inward, "turning from their evil way," is, in its extent, unexampled.

The fact rests upon the authority of "One greater than Jonah." Our Lord relates it as a fact. He contrasts people with people, the penitent pagan with the impenitent Jews, the inferior messenger who prevailed, with Himself, whom His own received not (^{<0124>}Matthew 12:4).

"The men of Nineveh shall raise up with this generation and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here."

The chief subject of the repentance of the Ninevites agrees also remarkably with their character. It is mentioned in the proclamation of the king and his nobles, “let them turn every one from his evil way ‘and from the violence’ that is in their hands.” Out of the whole catalogue of their sins, conscience singled out violence. This incidental notice, contained in the one word, exactly corresponds in substance with the fuller description in the prophet Nahum (~~349E~~ Nahum 3:1),

“Woe to the bloody city; it is all full of lies and robbery; the prey departeth not”

(~~349D~~ Nahum 2:12).

“The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey and his dens with ravin”

(~~349B~~ Nahum 3:19).

“Upon whom hath not thy wickedness (ill-doing) passed continually?”

“The Assyrian records,” says Layard (Nineveh and Bab. p. 631), “are nothing but a dry register of military campaigns, spoils, and cruelties.”

The direction, that the animals also should be included in the common mourning, was according to the analogy of Eastern custom. When the Persian general Masistius fell at the battle of Plataea (Herod. ix. 24. Plutarch Aristid. c. 14; see Rawlinson’s note on Her. T. iv. p. 401), the “whole army and Mardonius above all, made a mourning, ‘shaving themselves, and the horses, and the beasts of burden,’ amid surpassing wailing ... Thus the Barbarians after their manner honored Masistius on his death.” Alexander imitated apparently the Persian custom in his mourning for Hephsestion (Plutarch Alex. c. 72. “he commanded to shave all the horses and mules, as mourning.”).

The characteristic of the mourning in each case is, that they include the animals in that same mourning which they made themselves. The Ninevites had a right feeling (as God Himself says), that the mercies of God were over man and beast (See the note at ~~291D~~ Joel 1:20, p. 111); and so they joined the beasts with themselves, hoping that the Creator of all would the rather have mercy on their common distress (~~195D~~ Psalm 145:9). “His tender

mercies are over all His works (~~1917~~ Psalm 36:7). Thou, Lord, shalt save both man and beast.”

The name of the king cannot yet be ascertained. But since this mission of Jonah fell in the latter part of his prophetic office, and so probably in the latter part of the reign of Jeroboam or even later, the Assyrian king was probably Ivalush III or the “Pul” of Holy Scripture. Jonah’s human fears would, in that case, have been soon fulfilled. For Pul was the first Assyrian Monarch through whom Israel was weakened; and God had foreshown by Amos that through the third it would be destroyed. Characteristic, on account of the earnestness which it implies, is the account that the men of Nineveh proclaimed the fast, before news reached the king himself. This is the plain meaning of the words; yet on account of the obvious difficulty they have been rendered, and word had come to the king.^{f279} The account is in harmony with that vast extent of the city, as of Babylon, of which (Herod. i. 191.) “the residents related that, after the outer portions of the city were taken, the inhabitants of the central part did not know that they were taken.” It could scarcely have occurred to one who did not know the fact.

The history of Jonah, after God had spared Nineveh, has the same characteristic touches. He leaves his own character unexplained, its severity rebuked by God, unexcused and unpalliated. He had some special repugnance to be the messenger of mercy to the Ninevites. “For this cause,” he says to God, “I fled before to Tarshish, for I knew that Thou art a merciful God, and repentest Thee of the evil.” The circumstances of his time explain that repugnance. He had already been employed to prophesy the partial restoration of the boundaries of Israel. He was the contemporary of Hosea who foretold of his people, the ten tribes (~~3003~~ Hosea 9:3), “they shall not dwell in the Lord’s land, they shall eat unclean things in Assyria.” God, in giving him his commission to go to Nineveh, the capital of Assyria, and “cry against it, assigned as the reason,” for its wickedness is come up before Me;” words which to Jonah would suggest the memory of the wickedness of Sodom and its destruction. Jonah was a prophet, but he was also an Israelite. He was commanded by God to call to repentance the capital of the country by which his own people, nay the people of his God, were to be carried captive. And he rebelled. We know more of the love of God than Jonah, for we have known the love of the Incarnation and the Redemption. And yet, were it made known to us, that some European or Asiatic people were to carry our own people captive out of our land, more

than would be willing to confess it of themselves, (whatever sense they might have of the awfulness of God's judgments, and ever feelings belonging to our common humanity,) would still inwardly rejoice to hear, that such a calamity as the earthquake at Lisbon befell its capital. It is the instinct of self-preservation and the implanted love of country. Jonah's complaining related solely to God's mercy shown to them as to this world. For the Ninevites had repented, and so were in the grace of God. The older of us remember what awful joy was felt when that three days' mortal strife at Leipzig at length was won, in which 107,000 were killed or wounded (Alison, *Hist. of Europe*, c. 81. T. xii. p. 255); or when out of 647,000 men who swept across Europe (a mass larger than the whole population of Nineveh) only "85,000 escaped; 125,000 were slain in battle, 132,000 perished by cold, fatigue and famine." (Ibid. c. 73. T. xi. 199; c. 74. ib. 229.) A few years ago, how were Sebastopol and the Krimea in men's mouths, although that war is reputed to have cost the five nations involved in it 700,000 lives, more, probably, than all the inhabitants of Nineveh. People forget or abstract themselves from all the individual sufferings, and think only of the result of the whole. A humane historian says of the battle of Leipzig (Alison, *loc cit.*),

"a prodigious sacrifice, but one which, great as it was, humanity has no cause to regret, for it delivered Europe from French bondage, and the world from revolutionary aggression."

He says on the Russian campaign of Napoleon I (Alis. xi. 213),

"the faithful throughout Europe repeated the words of the Psalm, *Efflavit Deus et dissipantur.*"

Look at Dr. Arnold's description of the issue of the Russian campaign (Lecture iii. pp. 177-179):

"Still the flood of the tide rose higher and higher, and every successive wave of its advance swept away a kingdom. Earthly state has never reached a prouder pinnacle, than when Napoleon in June, 1812, gathered his army at Dresden, that mighty host, unequalled in all time, of 450,000, not men merely but, effective soldiers, and there received the homage of subject kings. And now, what was the principal adversary of this tremendous power? by whom was it checked, resisted, and put down? fly none, and by nothing but the direct and manifest interposition of God. I know no

language so well fitted to describe the victorious advance to Moscow, and the utter humiliation of the retreat, as the language of the prophet with respect to the advance and subsequent destruction of the host of Sennacherib. When they arose early in the morning, behold they were all dead corpses, applied almost literally to that memorable night of frost in which 20,000 horses perished, and the strength of the French army was utterly broken. Human instruments no doubt were employed in the remainder of the work, nor would I deny to Germany and to Russia the glories of that great year 1813, nor to England the honor of her victories in Spain or of the crowning victory of Waterloo. But at the distance of thirty years those who lived in the time of danger and remember its magnitude, and now calmly review what there was in human strength to avert it, must acknowledge, I think, beyond all controversy, that the deliverance of Europe from the dominion of Napoleon was effected neither by Russia nor by Germany nor by England, but by the hand of God alone.”

Jonah probably pictured to himself some sudden and almost painless destruction, which the word, overthrown, suggested, in which the whole city would be engulfed in an instant and the power which threatened his people, the people of God, broken at once. God reproved Jonah; but, before man condemns him, it were well to think, what is the prevailing feeling in Christian nations, at any signal calamity which befalls any people who threaten their own power or honor; we cannot, in Christian times, say, their existence. “Jonah,” runs an old traditional saying among the Jews (“Words of the rabbies of blessed memory.” Kimchi on Jon. 1), “sought the honor of the son (Israel), and sought not the honor of the Father.”

An uninspired writer would doubtless at least have brought out the relieving points of Jonah’s character, and not have left him under the unmitigated censure of God. Jonah tells the plain truth of himself, as Matthew relates his own desertion of his Lord among the Apostles, or Mark, under the guidance of Peter, relates the great fall of the great Apostle.

Amid this, Jonah remains the same throughout. It is one strong impetuous will, bent on having no share in that which was to bring destruction on his people, fearless of death and ready to give up his life. In the same mind he gives himself to death amid the storm, and, when his mission was

accomplished, asks for death in the words of his great predecessor Elijah, when he fled from Jezebel. He probably justified his impatience to himself by the precedent of so great a prophet. But although he complains, he complains to God of Himself. Having complained, Jonah waits. It may be that he thought, although God did not execute His judgments on the 40th day, He might still fulfill them. He had been accustomed to the thought of the long-suffering of God, delaying even when He struck at last.

“Considering with himself,” says Theodorus, “the greatness of the threat, he imagined that something might perchance still happen even after this.” The patience of God amid the prophet’s impatience, the still, gentle inquiry (such as lie often puts to the conscience now), “Doest thou well to be angry?” and his final conviction of the prophet out of his own feelings toward one of God’s inanimate creatures, none would have ventured to picture, who had not known or experienced it.

In regard to the miracles in Jonah’s history, over and above the fact, that they occur in Holy Scripture, we have our Lord’s own word for their truth. He has set His seal on the whole of the Old Testament (~~<0204>~~ Luke 24:24); He has directly authenticated by His own divine authority the physical miracle of Jonah’s preservation for three days and nights in the belly of the fish (~~<0120>~~ Matthew 12:40), and the still greater moral miracle of the conversion of the Ninevites (~~<0124>~~ Matthew 12:41; ~~<0132>~~ Luke 11:32). He speaks of them both, as facts, and of the stay of Jonah in the fish’s belly, as a type of His own stay in the heart of the earth. He speaks of it also as a miraculous sign (~~<0128>~~ Matthew 12:38-40; ~~<0116>~~ Luke 11:16,29,30).

The Scribes and Pharisees, unable to answer His refutation of their blasphemy, imputing His miracles to Beelzebub, asked of Him a miraculous sign (**σημειον** ~~<4592>~~) from heaven. Probably, they meant to ask that one sign, for which they were always craving. Confounding His first coming with His second coming, and interpreting, according to their wishes, of His first coming all which the prophets foretold of the second, they were ever looking out for that His Coming in glory “with the clouds of heaven” (~~<2073>~~ Daniel 7:13,14; ~~<0167>~~ Matthew 16:27; 24:30; 26:64; ~~<0227>~~ Luke 21:27; ~~<5046>~~ 1 Thessalonians 4:16; ~~<6007>~~ Revelation 1:7), to humble, as they thought, their own as well as His enemies. Our Lord answers, that this their craving for a sign was part of their faithlessness. “An evil and adulterous generation seeketh after a sign: and there shall no sign be given them, but the sign of the prophet Jonas.” He uses three times their own word “sign.” He speaks

of a miraculous sign, “the sign of Jonas,” a miracle which was the sign of something beyond itself (~~4124~~ Matthew 12:41; ~~4113~~ Luke 11:32).

“For as Jonas was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.”

He gave them the sign from earth, not from heaven; a miracle of humility, not of glory; of deliverance from death, and, as it were, a resurrection. A sign, such as Holy Scripture speaks of, need not at all times be a miraculous, but it is always a real sign. Isaiah and his sons, by real names, given to them by God, or the prophet by his walking barefoot, or Ezekiel by symbolic acts, were signs; not by miraculous but still by real acts. In this case, the Jews asked for a miraculous sign; our Lord promises them a miraculous sign, although not one such as they wished for, or which would satisfy them; a miraculous sign, of which the miraculous preservation of Jonah was a type. Our Lord says (~~4124~~ Matthew 12:41; ~~4113~~ Luke 11:32), “Jonah was three days and three nights in the whale’s belly,” and no one who really believes in Him, dare think that he was not.

It is perhaps a part of the simplicity of Jonah’s narrative, that he relates these great miracles, as naturally as he does the most ordinary events. To God nothing is great or small; and the prophet, deeply as he feels God’s mercy, relates the means which God employed, as if it had been one of those every day miracles of His power and love, of which people think so little because God worketh them every day.

“God prepared a great fish,” he says, “God prepared a palm-christ; God prepared a worm; God prepared a vehement East wind.” Whether Jonah relates God’s ordinary or His extraordinary workings, His workings in the way in which He upholdeth in being the creatures of His will, or in a way which involves a miracle, i.e., God’s acting in some unusual way, Jonah relates it in the same way, with the same simplicity of truth. His mind is fixed upon God’s Providence, and he relates God’s acts, as they bore upon God’s Providential dealings with him. He tells of God’s preparing the East Wind which struck the palm-christ, in the same way in which he speaks of the supernatural growth of the palm-christ, or of God’s Providence, in appointing that the fish should swallow him. He mentions this, which was in the order of God’s Providence; he nowhere stops to tell us the “how.” How God converted the Ninevites, how He sustained his life in the fish’s

belly, he does not tell. He mentions only the great facts themselves, and leaves them in their mysterious greatness.

It is not strange, the pagan scoffers fixed upon the physical miracles in the history of Jonah for their scorn. They could have no appreciation of the great moral miracle of the conversion of a whole Pagan city at the voice of a single unknown prophet. Such a conversion is unexampled in the whole revelation of God to man, greater in its immediate effects than the miracle of the Day of Pentecost. Before this stupendous power of God's grace over the unruly will of savage, yet educated, men, the physical miracles, great as they are, shrink into nothing. The wielding and swaying of half a million of human wills, and turning them from Satan to God, is a power of grace, as much above and beyond all changes of the unresisting physical creation, as the spirits and intelligences which God has created are higher than insentient matter. Physical miracles are a new exercise of the creative power of God: the moral miracles were a sort of firstfruit of the re-creation of the Gentile world. Physical miracles were the simple exercise of the will of God; the moral miracles were, in these hundreds of thousands, His overpowering grace, pouring itself into the heart of rebellious man and re-creating it. As many souls as there were, so many miracles were there, greater even than the creation of man.

The miracles too are in harmony with the nature around. The Hebrews, who were, at this time, not a maritime people, scarcely knew probably of those vast monsters, which our manifold researches into God's animal kingdom have laid open to us. Jonah speaks only of "a great fish." The Greek word, (**κητος** ^{<2785>}.) by which the Septuagint translated it, and which our Lord used, is (like our "cetacea" which is taken from it), the name of a genus, not of any individual fish. It is the equivalent of the "great fish" of Jonah. The Greeks use the adjective (**κητωδη**), as we do, but they also use the substantive which occurs in Matthew. This designates a class which includes the whale, but is never used to designate the whale. In Homer (**δελφινας τε** ^{<5037>} **κυνας** ^{<2965>} **τε** ^{<5037>} **και** ^{<2532>} **ειποτε** ^{<3004>} **μειζον** ^{<3187>} **εληται κητος** ^{<2785>}). Odyssey xii. 37.), it includes "dolphins and the dog." In the natural historians, (as Aristotle (Hist. Anim. iii. 20. T. ii. 258)), it designates the whole class of sea-creatures which are viviparous, "as the dolphin, the seal, the whale;" Galen (de alim. fac. iii. 37. T. iv. 349. Sostratus in Athen. vii. 66. says that "the Pelamus (a tunny) when exceeding large is called **κητος** ^{<2785>}." adds the Zygaena (a shark) and large tunnies; Photius says that "the Carcharias," or white shark, "is a

species of it.” (Lex. V. **καρχαριας** .) Oppian (Halieut. i. 360-382.) recounts, as belonging to the Cote, several species of sharks (The **ζυγαίνα** (, **λαμνη** (or **λαμία** (our “Iamia”) **κεντρινης** , **γαλεος** , **ακανθιας** , **λειος** , **ρινη** and probably the **παρδαλις** ^{<3917>} .) and whales (The **φυσσαλοι** , (i. q. physeter Linn.) and **πρηστις** .), some with names of land animals (NOTE: **λεων** ^{<3023>} , **παρδαλις** ^{<3917>} , **κριος** , **ύαινα** , **γαλεος** , **σκυμος**), and also the black tunnies (**μελανθυνων**). Aelian enumerates most of these under the same head (de animal. ix. 49). Our Lord’s words then would be rendered more literally, “in the fish’s belly, (~~4020~~ Matthew 12:40.) than “in the whale’s belly.” Infidels seized eagerly on the fact of the narrowness of the whale’s throat; their cavil applied only to an incorrect rendering of modern versions. Fish, of such size that they can swallow a man whole, and which are so formed as naturally to swallow their prey whole, have been found in the Mediterranean. The white shark, having teeth merely incisive, has no choice, except between swallowing its prey whole, or cutting off a portion of it. It cannot hold its prey, or swallow it piecemeal. Its voracity leads it to swallow at once all which it can (“It swallows everything without chewing.” P. du Tertre, Hist. des. Antilles, ii. 203). Hence, Otto Fabricius relates (Fauna Gronlandica, p. 129), “its custom is to swallow down dead and, sometimes also, living men, which it finds in the sea.”

A natural historian of repute relates (Muller, Vollständige Natursystem des Ritters Karl von Linné. Thessalonians iii. p. 268, quoted by Eichhorn, Einl. T. iv. Section 574), “In 1758 in stormy weather a sailor fell overboard from a frigate in the Mediterranean. A shark was close by, which, as he was swimming and crying for help, took him in his wide throat, so that he immediately disappeared. Other sailors had leapt into the sloop, to help their comrade, while yet swimming; the captain had a gun which stood on the deck discharged at the fish, which struck it so, that it cast out the sailor which it had in its throat, who was taken up, alive and little injured, by the sloop which had now come up. The fish was harpooned, taken up on the frigate, and dried. The captain made a present of the fish to the sailor who, by God’s Providence, had been so wonderfully preserved. The sailor went around Europe exhibiting it. He came to Franconia, and it was publicly exhibited here in Erlangen, as also at Nurnberg and other places. The dried fish was delineated. It was 20 feet long, and, with expanded fins, nine feet wide, and weighed 3,924 pounds. From all this, it is probable that this was the fish of Jonah.”

This is by no means an insulated account of the size of this fish. Blumenbach (*Naturgesch. v. Squalus, Carcharias*) states, “the white shark, or *Canis carcharias*, is found of the size of 10,000 lbs, and HORSES have been found whole in its stomach.” A writer of the 16th century on “the fish of Marseilles” (*P. Gyll. de Gall. et Lat. nom. pisc. Massil. c. 99. 1535 A.D.*) says,

“they of Nice attested to me, that they had taken a fish of this sort, approaching to 4,000 lbs. weight, in whose body they had found a man whole. Those of Marseilles told something similar, that they had once taken a *Lamia* (so they still popularly call the *Carcharias*) and found in it a man in a coat of mail (*loricatus*)”

Rondelet says (*de piscib. xiii. 12*, referred to by Bochart), “sometimes it grows to such size, that, placed on a carriage, it can hardly be drawn by two horses. I have seen one of moderate size, which weighed 1,000 lbs, and, when disembowelled and cut to pieces, it had to be put on two carriages.” “I have seen on the shore of saintonge a *Lamia*, whose mouth and throat were of such vast size, that it would easily swallow a large man.”

Richardson (*Fauna Boreali-Americana*, p. 289), speaking of the white shark in North America, says that they attain the length of 30 feet, i.e., one-third larger than that which swallowed the sailor whole. Lacepede speaks of fish of this kind as “more than 30 feet long” (*Lacep. Hist. des. Poissons*, i. p. 189). “The contour,” he adds,¹²⁸⁰ “of the upper jaw of a requin of 30 feet, is about 6 feet long; its swallow is of a diameter proportionate.”

(A manuscript statement furnished to me by Dr. Rolleston, Linacre Prof. at Oxford):

“In all modern works on Zoology, we find 30 feet given as a common length for a shark’s body. Now a shark’s body is usually only about eleven times the length of the half of its lower jaw. Consequently, a shark of 30 feet would have a lower jaw of nearly 6 feet in its semi-circular extent. Even if such a jaw as this was of hard bony consistence instead of a yielding cartilaginous nature, it would qualify its possessor for engulfing one of our own species most easily. The power which it has, by virtue of its cartilaginous skeleton, of stretching, bending and yielding, enables us to

understand how the shark can swallow entire animals as large or larger than ourselves. Such an incident is related to have occurred 1802 A.D., on the authority of a Captain Brown, who found the body of a woman entire with the exception of the head within the stomach of a shark killed by him at Surinam” (Buffon, ed. C. Sonnini, Poissons, iii. p. 344. Ed. 1803).

In the Mediterranean there are traces of a still larger race, now extinct.^{f281} (Stark, Animal kingdom, p. 305.) “However large or dangerous the existing race may be, yet from the magnitude of the fossil teeth found in Malta and elsewhere, some of which measure 4 1/2 inches from the point to the base, and 6 inches from the point to the angle, the animal, to which they belonged, must have much exceeded the present species in size.” “The mouth of a fish of this sort,” says Bloch (Hist. des Poissons, iv. 31, Section xi), “is armed with 400 teeth of this kind. In the Isle of Malta and in Sicily, their teeth are found in great numbers on the shore. Naturalists of old took them for tongues of serpents. They are so compact that, after having remained for many centuries in the earth, they are still not decayed. The quantity and size of those which are found proves that these creatures existed formerly in great numbers, and that some were of extraordinary size. If one were to calculate from them what should, in proportion, be the size of the throat which should hold such a number of such teeth, it ought to be at least 8 or 10 feet wide. In truth, these fish are found to this day of a terrific size. This fish, celebrated for its voracity and courage, is found in the Mediterranean and in almost every Ocean. It generally keeps at the bottom, and rises only to satisfy its hunger. It is not seen near shore, except when it pursues its prey, or is pursued by the mular (Physeter Macrocephalus, Linn. The Spermaceti whale), which it does not venture to approach, even when dead. It swallows all sorts of aquatic animals, alive or dead, and pursues especially the sea-calf and the tunny. In its pursuit of the tunny, it sometimes falls into nets, and some have been thus taken in Sardinia, which weighed 400 lbs. and in which 8 or 10 tunnies were found still undigested. It attacks men wherever it can find them, whence the Germans call it ‘menschenfresser’ (man-eater). Gunner (Dict. des Anim. iii. p. 683. Schrift. der Dront. Geselleh. T. ii. p. 299.) speaks of a sea-calf ‘of the size of an ox, which has also been found in one of these animals; and in another a reindeer without horns, which had fallen from a rock.’ This fish attains a length of 25 to 30 feet. Muller (L. S. T. iii. p. 267.) says that one was taken near the Island of Marguerite which weighed 1,500 lbs. Upon

opening it, they found in it a HORSE, quite whole: which had apparently been thrown overboard. M. Brunniche says (Pisc. Mass. p. 6.) that during his residence at Marseilles, one was taken near that city, 15 feet long, and that two years before, two, much larger, had been taken, in one of which had been found two tunnies and a man quite dressed. The fish were injured, the man not at all. In 1760 there was exhibited at Berlin a requin stuffed, 20 feet long, and 9 feet in circumference, where it was thickest. It had been taken in the Mediterranean. Its voracity is so great, that it does not spare its own species. Leem (Lappl. p. 150.) relates, that a Laplander, who had taken a requin, fastened it to his canoe; soon after, he missed it. Some time after, having taken a larger one, he found in its stomach the requin which he had lost.”^{f282} “The large Australian shark (*Carcharias glaucus*), which has been measured after death 37 feet long, has teeth about 2 5/8 inches long.”

Such facts ought to shame those who speak of the miracle of Jonah’s preservation through the fish, as a thing less credible than any other of God’s miraculous doings. There is no greater or less to Omnipotence. The creation of the universe, the whole stellar system, or of a fly, are alike to Him, simple acts of His divine will. “He spake, and it was” (~~Psalm~~ Psalm 33:9). What to people seem the greatest miracles or the least, are alike to Him, the mere “Let it be” of His all-holy will, acting in a different way for one and the same end, the instruction of the intelligent creatures which He has made. Each and all subserve, in their several places and occasions, the same end of the manifold wisdom of God. Each and all of these, which to us seem interruptions of His ordinary workings in nature, were from the beginning, before He had created anything, as much a part of His divine purpose, as the creation of the universe. They are not disturbances of His laws. Night does not disturb day which it closes, nor day disturb night. No more does any work which God, before the creation of the world, willed to do (for, (~~Acts~~ Acts 15:18), “known unto God are all His ways from the beginning of the world,”) interfere with any other of His workings. His workings in nature, and His workings above nature, form one harmonious whole. Each are a part of His ways; each is essential to the manifestation of God to us. That wonderful order and symmetry of God’s creation exhibits to us some effluences of the Divine Wisdom and Beauty and Power and Goodness; that regularity itself sets forth those other foreknown operations of God, whereby He worketh in a way different from His ordinary mode of working in nature. “They who know not God, will ask,” says Cyril (on Jon.

c. 2. beg.), “how was Jonah preserved in the fish? How was he not consumed? How did he endure that natural heat, and live, surrounded by such and was not rather digested? For this poor body is very weak and perishable. Truly wonderful was it, surpassing reason and wontedness. But if God be declared its Author, who would anymore disbelieve? For God is All-powerful, and transmouldeth easily the nature of things which are, to what He willeth, and nothing resisteth His ineffable will. For that which is perishable can at His will easily become superior to corruption; and what is firm and unshaken and undecaying is easily subjected thereto. For nature, I deem, to the things which be, is, what seemeth good to the Creator.” Augustine well points out the inconsistency, so common now, of excepting to the one or the other miracle, upon grounds which would in truth apply to many or to all (Ep. 102. q. 6. Section 31),

“The answer” to the mockery of the Pagans, “is that either all divine miracles are to be disbelieved, or there is no reason why this should not be believed. For we should not believe in Christ Himself that He rose on the third day, if the faith of the Christians shrank from the mockery of Pagans. Since our friend does not put the question, Is it to be believed that Lazarus rose on the 4th day, or Christ Himself on the third day, I much marvel that he put this as to Jonah as a thing incredible, unless he think it easier for one dead to be raised from the tomb, than to be preserved alive in that vast belly of the fish. Not to mention how vast the size of marine creatures is said to be by those who have witnessed it, who could not conceive what numbers of men that stomach could contain which was fenced by those ribs, well known to the people at Carthage, where they were set up in public? How vast must have been the opening of that mouth, the doer, as it were, to that cave.”

“But, troth, they have found in a divine miracle something which they need not believe; namely, that the gastric juice whereby food is digested could be so tempered as not to injure the life of man. How still less credible would they deem it, that those three men, cast into the furnace by the impious king, walked up and down in the midst of the fire! If then they refuse to believe any miracles of God, they must be answered in another way. But they ought not to question any one, as though it were incredible, but at once all which are as, or even more, marvelous. He who proposed these questions, let him be a Christian now, lest, while he waits first to finish the questions on the sacred books, he come to the end of his life,

before he has passed from death to life. Let him, if he will, first ask questions such as he asked concerning Christ, and those few great questions to which the rest are subordinate. But if he think to finish all such questions as this of Jonah, before he becomes a Christian, he little appreciates human mortality or his own mortality. For they are countless; not to be finished before accepting the faith, lest life be finished without faith. But, retaining the faith, they are subjects for the diligent study of the faithful; and what in them becomes clear is to be communicated without arrogance, what still lies hidden, to be borne without risk to salvation.”

The other physical miracle of the rapid production of the Palma Christi, which God created to overshadow Jonah, was plainly supernatural in that extreme rapidity of growth, else in conformity with the ordinary character of that plant. “The *kikaion*, as we read in the Hebrew, called kikeia (or, Elkeroa,^{f283} in Syriac and Punic,” says Jerome (on ~~3046~~ Jonah 4:6), “is a shrub with broad leaves like vine-leaves. It gives a very dense shade, supports itself on its own stem. It grows most abundantly in Palestine, especially in sandy spots. If you cast the seed into the ground, it is soon quickened, rises marvelously into a tree, and a few days what you had beheld an herb, you look up to, a shrub. The *kikaion*, a miracle in its instantaneous existence, and an instance of the power of God in the protection given by this living shade, followed the course of its own nature.” It is a native of all North Africa, Arabia, Syria, India. In the valley of the Jordan it still grows to a “large size, and has the character,” an eyewitness writes (Robinson, i. 553), “of a perennial tree, although usually described as a biennial plant.” (Dioscor iv. 164.) “It is of the size of a small fig tree. It has leaves like a plane, only larger, smoother, and darker.” The name of the plant is of Egyptian origin, kiki; which Dioscorides and Galen identify with the croton (Diosc. ib. Galen Lex. Hipp. p. 82; also Paul. Aegin. vii. 297); Herodotus with the Silicyprion (Herod. ii. 94), which, in the form seselicyprion, Dioscorides mentions as a name given to the kiki or kroton; (Dioscor iv. 164.) Pliny (xv. 7.) with the Ricinus also (the Latin name for the croton), our Palma Christi; Hebrews,^{f284} with the Arabic Elkeroa, which again is known to be the Ricinus. The growth and occasional perishing of the Palma Christi have both something analogous to the growth and decay related in Jonah. Its rapidity of growth is remarked by Jerome and Pliny, who says (xv. 7), “in Spain it shoots up rapidly, of the height of an olive, with hollow stem,” and branches (Dioscor iv. 164).

(Rumph. Herb. Amboin. vi. 46. T. iv. p. 92.)

“All the species of the Ricinus shoot up quickly, and yield fruit within three months, and are so multiplied from the seed shed, that, if left to themselves, they would occupy in short space the whole country.”

In Jamaica (Long’s Jamaica, T. iii. p. 712), “it grows with surprising rapidity to the height of 15 or 16 feet.” Niebuhr says, (Descr. de l’ Arabic p. 130.) “it has the appearance of a tree. Each branch of the kheroa has only one leaf, with 6, 7, or 8 indentures. This plant was near a stream which watered it adequately. At the end of October, 1765, it had, in 5 months, grown about 8 feet, and bore, at once, flowers and fruit, green and ripe.” This rapidity of growth has only a sort of likeness to the miracle, which quickened in a way far above nature the powers implanted in nature. The destruction may have been altogether in the way of nature, except that it happened at that precise moment, when it was to be a lesson to Jonah (Rumph. Ibid. p. 94).

“On warm days, when a small rain falls, black caterpillars are generated in great numbers on this plant, which, in one night, so often and so suddenly cut off its leaves, that only their bare ribs remain, which I have often observed with much wonder, as though it were a copy of that destruction of old at Nineveh.”

The Ricinus of India and Assyria furnishes food to a different caterpillar from that of Amboyna,^{f285} but the account illustrates the rapidity of the destruction. The word “worm” is elsewhere also used collectively, not of a single worm only, ~~<300>~~Jonah 4:7,^{f286} and of creatures which, in God’s appointment, devour the vine. (~~<539>~~Deuteronomy 28:39.) There is nothing in the text, implying that the creature was one which gnawed the stem rather than the leaves. The unique word, smote (~~<300>~~hkn,^{<h5221>} ~~<300>~~Jonah 4:7), is probably used, to correspond with the mention of the sun smiting (~~<300>~~Jonah 4:8.) on the head of Jonah.

These were miracles, like all the other miracles of Scripture, ways, in which God made Himself and His power known to us, showing Himself the Lord of that nature which men worshiped and worship, for the present conversion of a great people, for the conviction of Israel, a hidden prophecy of the future conversion of the pagan, and an example of

repentance and its fruits to the end of time. They have no difficulty except to the rebelliousness of unbelief.

Other difficulties people have made for themselves. In a planked-roof booth such as ours, Jonah would not have needed the shadow of a plant. Obviously then, Jonah's booth, even if we knew not what it was, was not like our's. A German critic has chosen to treat this as an absurdity (Hitzig, Kl. Proph. p. 160.) "Although Jonah makes himself a shady booth, he still further needs the overshadowing *kikaion*." Jonah however, being an Israelite, made booths, such as Israel made them. Now we happen to know that the Jewish *succah*, or booth, being formed of the interlaced branches of trees, did not exclude the sun. We know this from the rules in the Talmud as to the construction of the Succah or "tabernacle" for the Feast of Tabernacles. It lays down (Massecheth Succa, i. 1. Dachs Succa, p. 1).

"A *succah* whose height is not 10 palms, and which has not three sides, and which has more sun than shade (i.e., more of whose floor is penetrated by light through the top of the Succah, than is left in shade), is profane."

And again (Ibid. Section 3. p. 30),

"Whoso spreadeth a linen cloth over the *succah*, to protect him from the sun, it is profane."

(Section 4. p. 29).

"Whoso raiseth above it the vine or gourd or ivy, and so covers it, it is profane; but if the roof be larger than they, or if one cut them, they are lawful"

(Section 5. p. 49).

"With bundles of straw, and bundles of wood, and bundles of sticks, they do not cover it; and all these, if undone, are lawful"

(Section 6, p. 51).

"They cover it with planks according to Rabbi Jonah; and Rabbi Meir forbids; whoso putteth upon it one plank of four palms' breadth it is lawful, only he must not sleep under it."

Yet all held (Yom tob and Rashi on Gem. Succah, f. 14. 2.) that a plank thus broad was to overlap the booth, in which case it would not cover it.

The principle of all these rules is, that the rude hut, in which they dwelt during the Feast of Tabernacles, was to be a shade, symbolizing God's overshadowing them in the wilderness; the *succah* itself, not anything adscititious, was to be their shade; yet it was but an imperfect protection, and was indeed intended so to be, in order to symbolize their pilgrim-state. Hence the contrivances among those who wished to be at ease, to protect themselves; and hence the inconvenience which God turned into an instruction to Jonah. Even "the Arabs," Layard tells us (Nineveh i. 123.) in a Nineveh summer, "struck their black tents and lived in sheds, constructed of reeds and grass along the banks of the river." "The heats of summer made it impossible to live in a white tent." Layard's resource of a "recess, cut into the bank of the river where it rose perpendicularly from the water's edge, screening the front with reeds and boughs of trees, and covering the whole with similar materials," corresponds with the hut of Jonah, covered by the *kikaion*.

No pagan scoffer, as far as we know, when he became acquainted with the history of Jonah, likened it to any pagan fable. This was reserved for so-called Christians. Some pagan mocked at it, as the philosophers of Mars' Hill mocked at the resurrection of Christ (~~4173~~ Acts 17:32). "This sort of question" (about Jonah), said a pagan, who professed to be an inquirer, "I have observed to be met with broad mockery by the pagans" (in Aug. Ep. 102. See ab. p. 259 of this book.). They mocked, but they did not insult the history by likening it to any fable of their own. Jerome, who mentions incidentally that (~~311B~~ Jonah 1:3)

"Joppa is the place in which, to this day, rocks are pointed out in the shore, where Andromeda, being bound, was once on a time freed by the help of Perseus,"

does not seem aware that the fable could be brought into any connection with the history of Jonah. He urges on the pagan the inconsistency of believing their own fables, which besides their marvelousness were often immoral, and refusing to believe the miracles of Scripture histories; but the fable of Andromeda or of Hesione do not even occur to him in this respect (on ~~311D~~ Jonah 2:2).

"I am not ignorant that to some it will seem incredible that a man could be preserved alive 3 days and nights in the fish's belly. These must be either believers or unbelievers. If believers, they must needs believe much greater things, how the three youths, cast into

the burning fiery furnace, were in such sort unharmed, that not even the smell of fire touched their dress; how the sea retired, and stood on either side rigid like walls, to make a way for the people passing over; how the rage of lions, aggravated by hunger, looked, awestricken, on its prey, and touched it not, and many like things. Or if they be unbelievers, let them read the 15 books of Ovid's metamorphoses, and all Greek and Latin story, and there they will see where the foulness of the fables precludes the holiness of a divine origin. These things they believe, and that to God all things are possible. Believing foul things, and defending them by alleging the unlimited power of God, they do not admit the same power as to things moral."

In Alexandria and in the time of Cyril, the old pagan fables were tricked up again. He alludes then to Lycophron's version of the story of Hercules (on Jon. ii. beg. T. iii. p. 376), in order, like Jerome, to point out the inconsistency of believing pagan fables and rejecting divine truth. "We," he says, "do not use their fables to confirm things divine, but we mention them to a good end, in answer to unbelievers, that their received histories too do not reject such relations." The philosophers wished at once to defend their own fables and to attack the Gospel. Yet it was an unhappy argumentum ad hominem. Modern infidelity would find a likeness, where there is no shadow of it. The two pagan fables had this in common; that, in order to avert the anger of the gods, a virgin was exposed to be devoured by a sea monster, and delivered from death by a hero, who killed the monster and married the princess whom he delivered. This, as given by Cyril, was a form of the fable, long subsequent to Jonah. The original simple form of the story was this (Apollodorus, iii. 4. 1),

"Apollo and Poseidon, wishing to make trial of the insolence of Laomedon, appearing in the likeness of men, promised for a consideration to fortify Pergamus. When they had fortified it, he did not pay them their hire. Wherefore Apollo sent a pestilence, and Poseidon a sea monster, cast on shore by the flood-tide, who made havoc of the men that were in the plain. The oracle said that they should be freed from these misfortunes, if Laomedon would set his daughter Hesione as food for the monster; he did so set her, binding her to the rocks near to the plain; Hercules, seeing her thus exposed, promised to save her, if he might have from Laomedon the horses, which Zeus had given in compensation for the rape of

Ganymede. Laomedon saying that he would give them, he killed the monster and set Hesione free.”

This simple story is repeated, with unimportant variations, by Diodorus Siculus (iv. 42.), Hyginus, (Fab. 89.) Ovid, (Metam. iv. 202-15.) Valerius Flaccus. (Argon. ii. 451-546.) Even later, the younger Philostratus, depicting the story, has no other facts. (Imag. 12.) An old icon represents the conflict in a way that is inconsistent with the later form of the story (in Chosil. and in Beyer, Spieil. Antiq. p. 154. It represents Hercules laurel-crowned and bene comatus. Fabric. ad Sext. Empirie. p. 270).

The story of Andromeda is told by Apollodorus (ii. 43), in part in the very same words. The Nereids were angered by Cassiope the mother of Andromeda, for boasting herself more beautiful than they. Then follows the same history, Poseidon sending a flood-tide and a sea monster; the same advice of the oracle; the setting Andromeda in chains, as food for the sea monster; Perseus' arrival, bargain with the father, the killing of the sea monster, the deliverance of Andromeda. Fable as all this is, it does not seem to have been meant to be fable. Pliny relates (N.H. ix. 5.), “M. Scaurus, when AEdile, exhibited at Rome, among other marvels, the bones of the monster to which Andromeda was said to have been exposed, which bones were brought from Joppa, a city of Judaea, being 40 feet long, in height greater than the ribs of the Indian elephant, and the vertebrae a foot and a half thick.” He describes Joppa as “seated on a hill, with a projecting rock, in which they show the traces of the chains of Andromeda” (Ibid. v. 13), Josephus says the same (B.J. iii. 9. 3). Pausanias relates, (iv. 35.) “the country of the Hebrews near Joppa supplies water blood-red, very near the sea. The natives tell, that Perseus, when he had slain the monster to which the daughter of Cepheus was exposed, washed off the blood there.” Mela, following perhaps his Greek authority (So Voss conjectures), speaks in the present (i. 11), “an illustrious trace of the preservation of Andromeda by Perseus, they show vast bones of a sea monster.”

But, whether the authors of these fables meant them for matters of fact, or whether the fables had any symbolic meaning, they have not, in any form which they received until long after the time of Jonah, any connection with the Book of Jonah.

The history of Andromeda has in common with the Book of Jonah, only this, that, whereas Apollodorus and the ancients (Euripides (in Flularch de aud. poet.) speaks of the animal as “rushing fromm the Atlantic sea.”

(Fragm. Androm. T. ix. p. 45. ed. Matt.). Tacitus, in giving the pagan notions of the origin of the Jews, says,

“most think that they are offspring of AETHiopians, whom, when Cephcus was king (of AETHiopia) fear and hatred compelled to change their abode.” (Hist. v. 2.)

Ovid still placed the scene in AETHiopia, (Met. iv. 668.) and ascribed the Oracle to Ammon. (670.)) placed the scene of her history in AETHiopia, writers who lived some centuries after the time of Jonah removed it to Joppa, the seaport from where Jonah took ship. “There are some,” says Strabo, (i. 2. 35. ed. Kr.) speaking of his own day, “who transfer AETHiopia to our Phoenicia, and say that the matters of Andromeda took place at Joppa; and this, not out of ignorance of places, but rather in the form of a myth.” The transfer, doubtless, took place in the 800 years which elapsed between Jonah and Strabo, and was occasioned perhaps by the special idolatry of the coast, the worship of Atargatis or Derceto. Pliny, at least, immediately after that statement about the chains of Andromeda at Joppa, subjoins (v. 13), “The fabulous Ceto is worshiped there.” Ceto is doubtless the same as “Derceto,” of which Pliny uses the same epithet a little afterward (v. 19.). “There,” at Hierapolis, “is worshiped the prodigious Atargatis, which the Greeks call Derceto.” The Greeks appear (as their way was), on occasion of this worship of Ceto, to have transferred here their own story of Andromeda and the Cetos.

Ceto, i.e., Derceto, and Dagon were the corresponding male and female deities, under whose names the Philistines worshiped the power which God has implanted in nature to reproduce itself. Both were fish-forms, with human hands and face. Derceto or Atargatis was the Syriac Ter'to, whose worship at Hierapolis or Mabug had a far-known infamy, the same altogether as that of Rhea or Cybele.^{f287} The maritime situation of Philistia probably led them to adopt the fish as the symbol of prolific reproduction. In Holy Scripture we find chiefly the worship of the male god Dagon, literally “great fish.” He had temples at Gaza, (~~07623~~Judges 16:23.) and Ashdod, (~~0980~~1 Samuel 5:1; 1 Macc. 10:83; 11:4.) where all the lords of the Philistines assembled. Five other places are named from his worship, four near the sea coast, and one close to Joppa itself.^{f288}

But in later times the name of the goddess became more prominent, and, among the Greeks, exclusive. Atargatis or Derceto had, in the time of the Maccabees, a celebrated temple at Carnion, (2 Macc. 12:26.) i.e.,

Ashteroth Carnaim in Gilead, and, according to Pliny, at Joppa itself. This furnished an easy occasion to the Greeks to transfer there their story of the Cotes. The Greeks had populated Joppa (1 Macc. 10:75; 14:34), before Simon retook it from Antiochus. In Jonah's time, it was Phoenician. It was not colonized by Greeks until five centuries later. Since then Andromeda is a Greek story which they transferred to Joppa with themselves, the existence of the Greek story, at a later date, can be no evidence for "a Phoenician legend," of which the rationalists have dreamed, nor can it have any connection with Jonah who lived half a millennium before the Greeks came, 800 years before the story is mentioned in connection with Joppa.

With regard to the fables of Hercules, Diodorus Siculus thought that there was a basis of truth in them. The story of Hercules and Hesione, as alluded to by Homer and told by Apollodorus, looks like an account of the sea breaking in upon the land and wasting it; a human sacrifice on the point of being offered, and prevented by the removal of the evil through the building of a sea-wall. Gigantic works were commonly attributed to superior agency, good or evil. In Homer, the mention of the sea-wall is prominent (Iliad xx. 144-8).

"He led the way to the lofty wall of mounded earth of the divine Hercules, which the Trojans and Minerva made for him, that, eluding the sea monster, he might escape, when he rushed at him from the beach toward the plain."

In any case, a monster, which came up from the sea and wasted the land, is no fish; nor has the story of one who destroyed such a monster, any bearing on that of one whose life God preserved by a fish. Nor is the likeness really mended by the later version of the story, originating in an Alexandrian^{f289} after the Book of Jonah had been translated into Greek at Alexandria. The writer of the Cassandra, who lived at least five centuries after Jonah, represents Hercules as "a lion, the offspring of three nights, which aforetime the jagged-toothed dog of Triton lapped up in his jaws; and he, a living carver of his entrails, scorched by the steam of a cauldron on the fireless hearths, shed the bristles of his head upon the ground, the infanticide waster of my country." In that form the story re-appears in a pagan philosopher (Sextus Empiricus, (about 3d century) adv. Gramm. i. 12. p. 255.) and an Alexandrian father^{f290} but, in both, as borrowed from the Alexandrian poet. Others, who were unacquainted with Lycophron, pagan^{f291} and Christian^{f292} alike, knew nothing of it. One Christian writer,

at the end of the 5th century (AEneas Gazaeus. See Gall. T. x. Prolog. c. 12), a Platonic philosopher, gives an account, distinct from any other, pagan or Christian, probably confused from both. In speaking of marvelous deliverances, he says (Gall. x. 645. or p. 37. ed. Boiss); “As Hercules too is sung” (i.e., in Greek poetry), “when his ship was broken, to have been swallowed up by a κητος, and, having come within, was preserved.” In the midst of the 11th century after our Lord, some writers on Greek fable, in order to get rid of the very offensive story of the conception of Hercules, interpreted the word of Lycophron which alludes to it, of his employing, in the destruction of the monster, three periods of 24 hours, called “nights” from the darkness in which he was enveloped. Truly, full often have those words of God been fulfilled, that (~~5004~~ 2 Timothy 4:4.) men shall turn away their ears from the truth, and shall be turned unto fables. People, who refused to believe the history of Jonah, although attested by our Lord, considered AEneas Gazaeus, who lived about 13 centuries after Jonah, to be an authentic witness of an imaginary Phoenician tradition (Friederichsen, Jonas, p. 311.2, etc.), 13 centuries before his own time; and that, simply on the ground that he has his name from Gaza; whereas he expressly refers, not to Phoenician tradition but to Greek poetry.

Such are the stories, which became a traditional argument among unbelieving critics (Bauer, Rosenmuller, Gesenius, DeWette, Bertholdt, Gramberg (Religions-Id. ii. 510), Knobel (prophetismus, ii. 372), Goldhorn. Friederichsen, Forbiger, etc.) to justify their disbelief in miracles accredited by our Lord. Flimsy spider-webs, which a critic of the same school brushes away^{f293} as soon as he has found some other expedient, as flimsy, to serve his purpose! The majestic simplicity of Holy Scripture and its moral greatness stand out the more, in contrast with the unmeaning fables, with which men have dared, amid much self-applause, to compare it. A more earnest, but misled, mind, even while unhappily disbelieving the miracle of Jonah, held the comparison, on ground of “reason, ludicrous; but not the less frivolous and irreverent, as applied to Holy Scripture.”^{f294}

It was assumed by those who first wrote against the Book of Jonah, that the thanksgiving in it was later than Jonah, “a cento from the Psalms.” They objected that it did not allude to the history of Jonah. One critic repeated after the other,^{f295} that the Psalm was a “mere cento” of Psalms. However untrue, nothing was less doubted. A later critic felt that the Psalm must have been the thanksgiving of one delivered from great peril of life in the sea. “The images,” he says (Ewald Poet. Buch. d. A. Test. i. 122.), “are

too definite, they relate too exclusively to such a situation, to admit of being understood vaguely of any great peril to life, as may Psalms 18 and 42, (Which the writer may have had in his mind) or Psalm 124.” Another, to whom attention has been recently drawn, maintained the early date of the thanksgiving, and held that it contained so much of the first part of Jonah’s history, that that history might be founded on the thanksgiving. (Bunsen, *Ibid.* i. 359ff) This was one step backward toward the truth. It is admitted that the thanksgiving is genuine, is Jonah’s, and relates to a real deliverance of the real prophet. But the thanksgiving would not suggest the history (The pagan ode in praise of the god of the waters which appears in Aelian (*Hist. Anim.* xii. 45) about 220, A.D. (*Fabr. Bibl. Greek* iv. 21. 1.) contains the whole fable about Arion (625, or 615 B.C.,) being thrown overboard treacherously and borne to shore. on the backs of dolphins. The ode then did not suggest the fable (as Bunsen makes it), for it contains it. The Dolphin, playing as it does around vessels, was a Greek symbol of the sea: and the human figure upon it a votive offering for a safe arrival. Welcker gives 6 fables of persons, dead or alive, brought ashore by Dolphins. (Welcker, *Kl. Schrift*, i. 90 1). The symbol was turned by the fertile Greek into the myth.) Jonah thanks God for his deliverance from the depths of the sea, from which no man could be delivered, except by miracle. He describes himself, not as struggling with the waves, but as sunk beneath them to the bottom of the sea, from where no other ever rose (Bunsen, in his *Epitome of the thanksgiving*, omitted the characteristic part of it, p. 364).

Jonah does not tell God, how He had delivered him. Who does? He rehearses to God the hopeless peril, out of which He had delivered him. On this the soul dwells, for this is the ground of its thankfulness. The delivered soul loves to describe to God the death out of which it had been delivered. Jonah thanks God for one miracle; he gives no hint of the other, which, when he uttered the thanksgiving, was not yet completed. The thanksgiving bears witness to it miracle; but does not suggest its nature. The history supplies it.

It is instructive that the writer who, disbelieving the miracles in the book of Jonah, “restores his history” (Bunsen, *ibid.* 372.) by effacing them, has also to “restore the history (*Ibid.* 379.) “of the Saviour of the world, by omitting His testimony to them. But this is to subject the revelation of God to the variations of the mind of His creatures, believing what they like, disbelieving what they dislike.

Our Lord Himself attested that this miracle on Jonah was an image of His own entombment and Resurrection. He has compared the preaching of Jonah with His own. He compares it as a real history, as He does the coming of the Queen of Sheba to hear the wisdom of Solomon. Modern writers have lost sight of the principle, that men, as individuals, amid their infirmities and sins, are but types of man; in their history alone, their office, their sufferings, can they be images of their Redeemer. God portrayed doctrines of the Gospel in the ritual of the law. Of the offices of Christ and, at times, His history, he gave some faint outline in offices which He instituted, or persons whose history He guided. But they are types only, in that which is of God. Even that which was good in any was no type of His goodness; nay, the more what is human is recorded of them, the less they are types of Him. Abraham who acted much, is a type, not of Christ, but of the faithful. Isaac, of whom little is recorded, except his sacrifice, becomes the type of Christ. Melchizedek, who comes forth once in that great loneliness, a King of Righteousness and of peace, a priest of God, refreshing the father of the faithful with the sacrificial bread and wine, is a type, the more, of Christ's everlasting priesthood, in that he stands alone, without father, without known descent, without known beginning or end, majestic in his one office, and then disappearing from our sight. Joseph was a type of our Lord, not in his chastity or his personal virtues but in his history; in that he was rejected by his brethren, sold at the price of a slave, yet, with kingly authority, received, supported, pardoned, gladdened, feasted, his brethren who had sold him. Even so the history of Jonah had two aspects. It is, at once, the history of his mission and of his own personal conduct in it. These are quite distinct. The one is the history of God's doings in him and through him; the other is the account of his own soul, its rebellions, struggles, conviction. As a man, he is himself the penitent; as a prophet, he is the preacher of repentance. In what was human infirmity in him, he was a picture of his people, whose cause he espoused with too narrow a zeal. Zealous too for the honor of God, although not with God's all-enfolding love, willing that that honor should be vindicated in his own way, unwilling to be God's instrument on God's terms, yet silenced and subdued at last, he was the image and lesson to those who complained at Peter's mission to Cornelius, and who, only when they heard how God the Holy Spirit had come down upon Cornelius' household, "held their peace and glorified God, saying, then hath God to the Gentiles also granted repentance unto life. (^{<4118>}Acts 11:18.) What coinciding visions to Cornelius and Peter, what evident miracles of power and of grace, were

needed after the Resurrection to convince the Jewish converts of that same truth, which God made known to and through Jonah! The conversion of the Gentiles and the saving of a remnant only of the Jews are so bound together in the prophets, that it may be that the repugnance of the Jewish converts was founded on an instinctive dread of the same sort which so moved Jonah. It was a superhuman love, through which S. Paul contemplated “their fall as the riches of the Gentiles” (Romans 11:12).

On the other hand, that, in which Jonah was an image of our Lord, was very simple and distinct. It was where Jonah was passive, where nothing of his own was mingled. The storm, the casting over of Jonah, were the works of God’s Providence; his preservation through the fish was a miracle of God’s power; the conversion of the Ninevites was a manifold miracle of His grace. It might have pleased God to send to convert a pagan people one whom He had not so delivered; or to have subdued the will of the prophet whom He sent on some other mission. But now sign answers to sign, and mission shadows out mission. Jonah was first delivered from his three days’ burial in that living tomb by a sort of resurrection, and then, whereas he had previously been a prophet to Israel, he thenceforth became a prophet to the pagan, whom, and not Israel, he converted, and, in their conversion, his, as it were, resurrection was operative. The correspondence is there. We may lawfully dwell on subordinate details, how man was tempest-tost and buffeted by the angry waves of this perilous and bitter world; Christ, as one of us, gave His life for our lives, the storm at once was hushed, there is a deep calm of inward peace, and our haven was secured. But the great outstanding facts, which our Lord Himself has pointed out, are, that he who had heretofore been the prophet of Israel only, was, after a three days’ burial, restored through miracle to life, and then the pagan were converted. Our Lord has set His seal upon the facts. They were to Israel a sacred enigma, a hidden prophecy, waiting for their explanation. They were a warning, how those on whom God then seemed not to have pity, might become the object of His pity, while they themselves were cast out. Now the marvelous correspondence is, even on the surface, a witness to the miracle. Centuries before our Lord came, there was the history of life preserved by miracle in death and out of death; and thereupon the history of pagan converted to God and accepted by Him. Is this, even a doubting mind might ask, accidental coincidence? or are it and the other like resemblances, the tracing of the finger of God, from whom is all harmony, Who blends in one all the gradations of His creation, all the

lineaments of history, His natural and His moral world, the shadow of the law with the realities of the Gospel? How should such harmony exist, but for that harmonizing Hand, who “binds and blends in one” the morning and evening of His creation.

THE BOOK OF JONAH

NOTES ON JONAH 1

◀> **Jonah 1:1.** *Now the word of the Lord,* literally, “And, ...” This is the way in which the several inspired writers of the Old Testament mark that what it was given them to write was united onto those sacred books which God had given to others to write, and it formed with them one continuous whole. The word, “And,” implies this. It would do so in any language, and it does so in Hebrew as much as in any other. As neither we, nor any other people, would, without any meaning, use the word, And, so neither did the Hebrews. It joins the four first books of Moses together; it carries on the history through Joshua, Judges, the Books of Samuel and of the Kings. After the captivity, Ezra and Nehemiah begin again where the histories before left off; the break of the captivity is bridged over; and Ezra, going back in mind to the history of God’s people before the captivity, resumes the history, as if it had been of yesterday, “And in the first year of Cyrus.” It joins in the story of the Book of Ruth before the captivity, and that of Esther afterward. At times, even prophets employ it, in using the narrative form of themselves, as Ezekiel, “AND it was in the thirtieth year, in the fourth month, in the fifth day of the month, and I was in the captivity by the river of Chebar, the heavens opened and I saw.” If a prophet or historian wishes to detach his prophecy or his history, he does so; as Ezra probably began the Book of Chronicles anew from Adam, or as Daniel makes his prophecy a whole by itself. But then it is the more obvious that a Hebrew prophet or historian, when he does begin with the word, “And,” has an object in so beginning; he uses an universal word of all languages in its uniform meaning in all language, to join things together.

And yet more precisely; this form, “AND the word of the Lord came to — saying,” occurs over and over again, stringing together the pearls of great price of God’s revelations, and uniting this new revelation to all those which had preceded it. The word, “And,” then joins on histories with histories, revelations with revelations, uniting in one the histories of God’s works and words, and blending the books of Holy Scripture into one divine book.

But the form of words must have suggested to the Jews another thought, which is part of our thankfulness and of our being (~~4118~~ Acts 11:18), “then to the Gentiles also hath God given repentance unto life.” The words are the self-same familiar words with which some fresh revelation of God’s will to His people had so often been announced. Now they are prefixed to God’s message to the pagan, and so as to join on that message to all the other messages to Israel. Would then God deal thenceforth with the pagan as with the Jews? Would they have their prophets? Would they be included in the one family of God? The mission of Jonah in itself was an earnest that they would, for God. Who does nothing fitfully or capriciously, in that He had begun, gave an earnest that He would carry on what He had begun. And so thereafter, the great prophets, Isaiah, Jeremiah, Ezekiel, were prophets to the nations also; Daniel was a prophet among them, to them as well as to their captives. But the mission of Jonah might, so far, have been something exceptional. The enrolling his book, as an integral part of the Scriptures, joining on that prophecy to the other prophecies to Israel, was an earnest that they were to be parts of one system. But then it would be significant also, that the records of God’s prophecies to the Jews, all embodied the accounts of their impenitence. Here is inserted among them an account of God’s revelation to the pagan, and their repentance. (Rup.)

“So many prophets had been sent, so many miracles performed, so often had captivity been foreannounced to them for the multitude of their sins. and they never repented. Not for the reign of one king did they cease from the worship of the calves; not one of the kings of the ten tribes departed from the sins of Jeroboam? Elijah, sent in the Word and Spirit of the Lord, had done many miracles, yet obtained no abandonment of the calves. His miracles effected this only, that the people knew that Baal was no god, and cried out, “the Lord He is the God.” Elisha his disciple followed him, who asked for a double portion of the Spirit of Elijah, that he might work more miracles, to bring back the people. He died, and, after his death as before it, the worship of the calves continued in Israel. The Lord marveled and was weary of Israel, knowing that if He sent to the pagan they would bear, as he saith to Ezekiel. To make trial of this, Jonah was chosen, of whom it is recorded in the Book of Kings that he prophesied the restoration of the border of Israel. When then he begins by saying, “And the word of the Lord came to Jonah,” prefixing the word “And,” he refers us back to those

former things, in this meaning. The children have not hearkened to what the Lord commanded, sending to them by His servants the prophets, but have hardened their necks and given themselves up to do evil before the Lord and provoke Him to anger; “and” therefore “the word of the Lord came to Jonah, saying, Arise and go to Nineveh that great city, and preach unto her,” that so Israel may be shewn, in comparison with the pagan, to be the more guilty, when the Ninevites should repent, the children of Israel persevered in unrepentance.”

Jonah the son of Amittai Both names occur here only in the Old Testament, Jonah signifies “Dove,” Amittai, “the truth of God.” Some of the names of the Hebrew prophets so suit in with their times, that they must either have been given them prophetically, or assumed by themselves, as a sort of watchword, analogous to the prophetic names, given to the sons of Hosea and Isaiah. Such were the names of Elijah and Elisha, “The Lord is my God,” “my God is salvation.” Such too seems to be that of Jonah. The “dove” is everywhere the symbol of “mourning love.” The side of his character which Jonah records is that of his defect, his want of trust in God, and so his unloving zeal against those, who were to be the instruments of God against his people. His name perhaps preserves that character by which he willed to be known among his people, one who moaned or mourned over them.

Jonah 1:2. *Arise, go to Nineveh, that great city* The Assyrian history, as far as it has yet been discovered, is very bare of events in regard to this period. We have as yet the names of three kings only for 150 years. But Assyria, as far as we know its history, was in its meridian. Just before the time of Jonah, perhaps ending in it, were the victorious reigns of Shalmanubar and Shamasiva; after him was that of Ivalush or Pul, the first aggressor upon Israel. It is clear that this was a time of Assyrian greatness: since God calls it “that great city,” not in relation to its extent only, but its power. A large weak city would not have been called a “great city unto God” (~~3:3~~Jonah 3:3).

And cry against it The substance of that cry is recorded afterward, but God told to Jonah now, what message he was to cry aloud to it. For Jonah relates afterward, how he expostulated now with God, and that his expostulation was founded on this, that God was so merciful that He would not fulfill the judgment which He threatened. Faith was strong in

Jonah, while, like Apostles “the sons of thunder,” before the Day of Pentecost, he knew not” what spirit he was of.” Zeal for the people and, as he doubtless thought, for the glory of God, narrowed love in him. He did not, like Moses, pray (^{<1032>}Exodus 32:32), “or else blot me also out of Thy book,” or like Paul, desire even to be “an anathema from Christ” (^{<1003>}Romans 9:3) for his people’s sake, so that there might be more to love his Lord. His zeal was directed, like that of the rebuked Apostles, against others, and so it too was rebuked. But his faith was strong. He shrank back from the office, as believing, not as doubting, the might of God. He thought nothing of preaching, amid that multitude of wild warriors, the stern message of God. He was willing, alone, to confront the violence of a city of 600,000, whose characteristic was violence. He was ready, at God’s bidding, to enter what Nahum speaks of as a den of lions (^{<3421>}Nahum 2:11,12);

“The dwelling of the lions and the feeding-place of the young lions,
where the lion did tear in pieces enough for his whelps, and
strangled for his lionesses.”

He feared not the fierceness of their lion-nature, but God’s tenderness, and lest that tenderness should be the destruction of his own people.

Their wickedness is come up before Me So God said to Cain, (^{<10040>}Genesis 4:10.) “The voice of thy brother’s blood crieth unto Me from the ground:” and of Sodom (^{<10183>}Genesis 18:20:21), “The cry of Sodom and Gomorrah is great, because their sin is very grievous; the cry of it is come up unto Me.” The “wickedness” is not the mere mass of human sin, of which it is said (^{<10159>}1 John 5:19), “the whole world lieth in wickedness,” but evil-doing (^{<17451>}[r1 is almost always evil, whether suffered or afflicted.) toward others. This was the cause of the final sentence on Nineveh, with which Nahum closes his prophecy, “upon whom hath not thy wickedness passed continually?” It had been assigned as the ground of the judgment on Israel through Nineveh (^{<2904>}Hosea 10:14,15). “So shall Bethel do unto you, on account of the wickedness of your wickedness.” It was the ground of the destruction by the flood (^{<10065>}Genesis 6:5). “God saw that the wickedness of man was great upon the earth.” God represents Himself, the Great Judge, as sitting on His Throne in heaven, Unseen but All-seeing, to whom the wickedness and oppressiveness of man against man “goes up,” appealing for His sentence against the oppressor. The cause seems oftentimes long in pleading. God is long-suffering with the oppressor too, that if so be, he

may repent. So would a greater good come to the oppressed also, if the wolf became a lamb. But meanwhile, “(Gregory, Mor. v. 20.) every iniquity has its own voice at the hidden judgment seat of God.” Mercy itself calls for vengeance on the unmerciful.

Jonah 1:3. *But (And) Jonah rose up to flee ... from the presence of the Lord;* literally “from being before the Lord.” (Not μῦνῖπ^{<h640>} but μῦνῖπ^{<h640>}; see the introduction to Jonah) Jonah knew well, that man could not escape from the presence of God, whom he knew as the Self-existing One, He who alone IS, the Maker of heaven, earth and sea. He did not “flee” then “from His presence,” knowing well what David said (<300>Psalm 139:7,9,10),

“whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me.”

Jonah fled, not from God’s presence, but from standing before him, as His servant and minister. He refused God’s service, because, as he himself tells God afterward (<300>Jonah 4:2), he knew what it would end in, and he disliked it. So he acted, as people often do, who dislike God’s commands. He set about removing himself as far as possible from being under the influence of God, and from the place where he “could” fulfill them. God commanded him to go to Nineveh, which lay northeast from his home; and he instantly set himself to flee to the then furthest west. Holy Scripture sets the rebellion before us in its full nakedness. “The word of the Lord came unto Jonah, go to Nineveh, and Jonah rose up;” he did something instantly, as the consequence of God’s command. He “rose up,” not as other prophets, to obey, but to DISOBEY; and that, not slowly nor irresolutely, but “to flee, from” standing “before the Lord.” He renounced his office. So when our Lord came in the flesh, those who found what He said to be “hard sayings,” WENT AWAY from Him, “and walked no more with Him” (<300>John 6:66). So the rich “young man went away sorrowful (<300>Matthew 19:22), for he had great possessions.” They were perhaps afraid of trusting themselves in His presence; or they were ashamed of staying there, and not doing what He said. So men, when God secretly calls them to prayer, go and immerse themselves in business; when, in solitude, He says to their souls something which they do not like, they escape His Voice in a throng. If He calls them to make sacrifices for His

poor, they order themselves a new dress or some fresh sumptuousness or self-indulgence; if to celibacy, they engage themselves to marry immediately; or, contrariwise, if He calls them not to do a thing, they do it at once, to make an end of their struggle and their obedience; to put obedience out of their power; to enter themselves on a course of disobedience. Jonah, then, in this part of his history, is the image of those who, when God calls them, disobey His call, and how He deals with them, when he does not abandon them. He lets them have their way for a time, encompasses them with difficulties, so that they shall (Augustine on Psalm 70.) “flee back from God displeased to God appeased.”

(from Lap.)

“The whole wisdom, the whole bliss, the whole of man lies in this, to learn what God wills him to do, in what state of life, calling, duties, profession, employment, He wills him to serve Him.”

God sent each one of us into the world, to fulfill his own definite duties, and, through His grace, to attain to our own perfection in and through fulfilling them. He did not create us at random, to pass through the world, doing whatever self-will or our own pleasure leads us to, but to fulfill His will. This will of His, if we obey His earlier calls, and seek Him by prayer, in obedience, self-subdual, humility, thoughtfulness, He makes known to each by His own secret drawings, and, in absence of these, at times by His Providence or human means. And then (Bourdalué), “to follow Him is a token of predestination.” It is to place ourselves in that order of things, that pathway to our eternal mansion, for which God created us, and which God created for us. So Jesus says (~~45107~~ John 10:27,28),

“My sheep hear My voice and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My Hand.”

In these ways, God has foreordained for us all the graces which we need; in these, we shall be free from all temptations which might be too hard for us, in which our own special weakness would be most exposed. Those ways, which people choose out of mere natural taste or fancy, are mostly those which expose them to the greatest peril of sin and damnation. For they choose them, just because such pursuits flatter most their own inclinations, and give scope to their natural strength and their moral weakness. So Jonah, disliking a duty, which God gave him to fulfill, separated himself

from His service, forfeited his past calling, lost, as far as in him lay, his place among “the goodly fellowship of the prophets,” and, but for God’s overtaking grace, would have ended his days among the disobedient. As in Holy Scripture, David stands alone of saints, who had been after their calling, bloodstained; as the penitent robber stands alone converted in death; as Peter stands singly, recalled after denying his Lord; so Jonah stands, the one prophet, who, having obeyed and then rebelled, was constrained by the overpowering providence and love of God, to return and serve Him.

(Greg. Naz. Apol. pro fuga, prope fin.)

“Being a prophet, Jonah could not be ignorant of the mind of God, that, according to His great Wisdom and His unsearchable judgments and His untraceable and incomprehensible ways, He, through the threat, was providing for the Ninevites that they should not suffer the things threatened. To think that Jonah hoped to hide himself in the sea and elude by flight the great Eye of God, were altogether absurd and ignorant, which should not be believed, I say not of a prophet, but of no other sensible person who had any moderate knowledge of God and His supreme power. Jonah knew all this better than anyone, that, planning his flight, he changed his place, but did not flee God. For this could no man do, either by hiding himself in the bosom of the earth or depths of the sea or ascending (if possible) with wings into the air, or entering the lowest hell, or encircled with thick clouds, or taking any other counsel to secure his flight. This, above all things and alone, can neither be escaped nor resisted, God. When He willeth to hold and grasp in His Hand, He overtaketh the swift, baffleth the intelligent, overthroweth the strong, boweth the lofty, tameth rashness, subdueth might. He who threatened to others the mighty Hand of God, was not himself ignorant of nor thought to flee, God. Let us not believe this. But since he saw the fall of Israel and perceived that the prophetic grace would pass over to the Gentiles, he withdrew himself from the office of preaching, and put off the command.”

(Jerome on ~~300B~~ Jonah 1:3.)

“The prophet knoweth, the Holy Spirit teaching him, that the repentance of the Gentiles is the ruin of the Jews. A lover then of

his country, he does not so much envy the deliverance of Nineveh, as will that his own country should not perish. — Seeing too that his fellow-prophets are sent to the lost sheep of the house of Israel, to excite the people to repentance, and that Balaam the soothsayer too prophesied of the salvation of Israel, he grieveth that he alone is chosen to be sent to the Assyrians, the enemies of Israel, and to that greatest city of the enemies where was idolatry and ignorance of God. Yet more he feared lest they, on occasion of his preaching, being converted to repentance, Israel should be wholly forsaken. For he knew by the same Spirit whereby the preaching to the Gentiles was entrusted to him, that the house of Israel would then perish; and he feared that what was at one time to be, should take place in his own time.”

(Jerome on ^{<3710>}Jonah 1:4.)

“The flight of the prophet may also be referred to that of man in general who, despising the commands of God, departed from Him and gave himself to the world, where subsequently, through the storms of ill and the wreck of the whole world raging against him, he was compelled to feel the presence of God, and to return to Him whom he had fled. Whence we understand, that those things also which men think for their good, when against the will of God, are turned to destruction; and help not only does not benefit those to whom it is given, but those too who give it, are alike crushed. As we read that Egypt was conquered by the Assyrians, because it helped Israel against the will of God. The ship is emperiled which had received the emperiled; a tempest arises in a calm; nothing is secure, when God is against us.”

Tarshish, named after one of the sons of Javan, (^{<0100>}Genesis 10:4.) was an ancient merchant city of Spain, once proverbial for its wealth (^{<1970>}Psalms 72:10. Strabo iii. 2. 14), which supplied Judaea with silver (^{<2400>}Jeremiah 10:9), Tyre with “all manner of riches,” with iron also, tin, lead. (^{<3270>}Ezekiel 27:12,25.) It was known to the Greeks and Romans, as (with a harder pronunciation) Tartessus; but in our first century, it had either ceased to be, or was known under some other name.^{f296} Ships destined for a voyage, at that time, so long, and built for carrying merchandise, were naturally among the largest then constructed. “Ships of Tarshish” corresponded to the “East-Indiamen” which some of us remember. The

breaking of “ships of Tarshish by the East Wind” (^{<1987>}Psalm 48:7) is, on account of their size and general safety, instanced as a special token of the interposition of God.

And went down to Joppa Joppa, now Jaffa (Haifa), was the one well-known port of Israel on the Mediterranean. There the cedars were brought from Lebanon for both the first and second temple (^{<4186>}2 Chronicles 3:16; ^{<5877>}Ezra 2:7). Simon the Maccabee (1 Macc. 14:5) “took it again for a haven, and made an entrance to the isles of the sea.” It was subsequently destroyed by the Romans, as a pirate-haven. (Josephus, B. J. iii. 9. 3, and Strabo xvi. 2. 28.) At a later time, all describe it as an unsafe haven. Perhaps the shore changed, since the rings, to which Andromeda was tabled to have been fastened, and which probably were once used to moor vessels, were high above the sea. Perhaps, like the Channel Islands, the navigation was safe to those who knew the coast, unsafe to others. To this port Jonah “went down” from his native country, the mountain district of Zabulon. Perhaps it was not at this time in the hands of Israel. At least, the sailors were pagan. He “went down,” as the man who fell among the thieves, is said to “have gone down from Jerusalem to Jericho.” (^{<2131>}Luke 10:30.) He “went down” from the place which God honored by His presence and protection.

And he paid the fare thereof Jonah describes circumstantially, how he took every step to his end. He went down, found a strongly built ship going where he wished, paid his fare, embarked. He seemed now to have done all. He had severed himself from the country where his office lay. He had no further step to take. Winds and waves would do the rest. He had but to be still. He went, only to be brought back again.

(Chrys. Hom. 5 de Poenit. n. 3. T. ii. p. 312.)

“Sin brings our soul into much senselessness. For as those overtaken by heaviness of head and drunkenness, are borne on simply and at random, and, be there pit or precipice or whatever else below them, they fall into it unawares; so too, they who fall into sin, intoxicated by their desire of the object, know not what they do, see nothing before them, present or future. Tell me, Fleest thou the Lord? Wait then a little, and thou shalt learn from the event, that thou canst not escape the hands of His servant, the sea. For as soon as he embarked, it too roused its waves and raised them up on high; and as a faithful servant, finding her fellow-slave

stealing some of his master's property, ceases not from giving endless trouble to those who take him in, until she recover him, so too the sea, finding and recognizing her fellow-servant, harasses the sailors unceasingly, raging, roaring, not dragging them to a tribunal but threatening to sink the vessel with all its unless they restore to her, her fellow-servant."

(Rib.)

"The sinner "arises," because, will he, nill he, toil he must. If he shrinks from the way of God, because it is hard, he may not yet be idle. There is the way of ambition, of covetousness, of pleasure, to be trodden, which certainly are far harder. 'We wearied ourselves (Wisdom 5:7),' say the wicked, 'in the way of wickedness and destruction, yea, we have gone through deserts where there lay no way; but the way of the Lord we have not known.' Jonah would not arise, to go to Nineveh at God's command; yet he must needs arise, to flee to Tarshish from before the presence of God. What good can he have who fleeth the God? what light, who willingly forsaketh the Light? "He goes down to Joppa." Wherever thou turnest, if thou depart from the will of God, thou goest down. Whatever glory, riches, power, honors, thou gainest, thou risest not a whit; the more thou advancest, while turned from God, the deeper and deeper thou goest down. Yet all these things are not had, without paying the price. At a price and with toil, he obtains what he desires; he receives nothing gratis, but, at great price purchases to himself storms, griefs, peril. There arises a great tempest in the sea, when various contradictory passions arise in the heart of the sinner, which take from him all tranquility and joy. There is a tempest in the sea, when God sends strong and dangerous disease, whereby the frame is in peril of being broken. There is a tempest in the sea, when, thro' rivals or competitors for the same pleasures, or the injured, or the civil magistrate, his guilt is discovered, he is laden with infamy and odium, punished, withheld from his wonted pleasures. (~~19A73~~ Psalm 107:23-27.) "They who go down to the sea of this world, and do business in mighty waters — their soul melteth away because of trouble; they reel to and fro and stagger like a drunken man, and all their wisdom is swallowed up."

~~33004~~ **Jonah 1:4.** *But (And) the Lord sent out* (literally ‘cast along’). Jonah had done his all. Now God’s part began. This He expresses by the word, “And.” Jonah took “his” measures, “and” now God takes “His.” He had let him have his way, as He often deals with those who rebel against Him. He lets them have their way up to a certain point. He waits, in the tranquility of His Almightyness, until they have completed their preparations; and then, when man has ended, He begins, that man may see the more that it is His doing (Lap.).

“He takes those who flee from Him in their flight, the wise in their counsels, sinners in their conceits and sins, and draws them back to Himself and compels them to return. Jonah thought to find rest in the sea, and lo! a tempest.”

Probably, God summoned back Jonah, as soon as he had completed all on his part, and sent the tempest, soon after he left the shore. At least, such tempests often swept along that shore, and were known by their own special name, like the Euroclydon off Crete. Jonah too alone had gone down below deck to sleep, and, when the storm came, the mariners thought it possible to put back. Josephus says of that shore,^{f297} “Joppa having by nature no haven, for it ends in a rough shore, mostly abrupt, but for a short space having projections, i.e., deep rocks and cliffs advancing into the sea, inclining on either side toward each other (where the traces of the chains of Andromeda yet shown accredit the antiquity of the fable,) and the north wind beating right on the shore, and dashing the high waves against the rocks which receive them, makes the station there a harborless sea. As those from Joppa were tossing here, a strong wind (called by those who sail here, the black north wind) falls upon them at daybreak, dashing straightway some of the ships against each other, some against the rocks, and some, forcing their way against the waves to the open sea, (for they fear the rocky shore ...) the breakers towering above them, sank.”

The ship was like (literally ‘thought’) *To be broken* Perhaps Jonah means by this very vivid image to exhibit the more his own dullness. He ascribes, as it were, to the ship a sense of its own danger, as she heaved and rolled and creaked and quivered under the weight of the storm which lay on her, and her masts groaned, and her yard-arms shivered. To the awakened conscience everything seems to have been alive to God’s displeasure, except itself.

Jonah 1:5. *And cried, every man unto his God* They did what they could. (Jerome)

“Not knowing the truth, they yet know of a Providence, and, amid religious error, know that there is an Object of reverence.”

In ignorance they had received one who offended God. And now God, “whom they ignorantly worshiped” (^{<41723>}Acts 17:23), while they cried to the gods, who, they thought, disposed of them, heard them. They escaped with the loss of their wares, but God saved their lives and revealed Himself to them. God hears ignorant prayer, when ignorance is not willful and sin.

To lighten it of them, literally “to lighten from against them, to lighten” what was so much “against them,” what so oppressed them. (Jerome)

“They thought that the ship was weighed down by its wonted lading, and they knew not that the whole weight was that of the fugitive prophet.”

(Chrysostom, Ibid.) “The sailors cast forth their wares,” but the ship was not lightened. For the whole weight still remained, the body of the prophet, that heavy burden, not from the nature of the body, but from the burden of sin. For nothing is so onerous and heavy as sin and disobedience. Whence also Zechariah (^{<3817>}Zechariah 5:7) represented it under the image of lead. And David, describing its nature, said (^{<1384>}Psalms 38:4),

“my wickednesses are gone over my head; as a heavy burden they are too heavy for me.”

And Christ cried aloud to those who lived in many sins, (^{<4128>}Matthew 11:28.)

“Come unto Me, all ye that labor and are heavy-laden, and I will refresh you.”

Jonah was gone down, probably before the beginning of the storm, not simply before the lightening of the vessel. He could hardly have fallen asleep “then.” A pagan ship was a strange place for a prophet of God, not as a prophet, but as a fugitive; and so, probably, ashamed of what he had completed, he had withdrawn from sight and notice. He did not embolden himself in his sin, but shrank into himself. The conscience most commonly awakes, when the sin is done. It stands aghast as itself; but Satan, if he can, cuts off its retreat. Jonah had no retreat now, unless God had made one.

And was fast asleep The journey to Joppa had been long and hurried; he had “fled.” Sorrow and remorse completed what fatigue began. Perhaps he had given himself up to sleep, to dull his conscience. For it is said, “he lay down and was fast asleep.” Grief produces sleep; from where it is said of the apostles in the night before the Lord’s Passion, when Jesus “rose up from prayer and was come to His disciples, He found them sleeping for sorrow” (^{<0225>}Luke 22:45) (Chrysostom, *Ibid.*).

“Jonah slept heavily. Deep was the sleep, but it was not of pleasure but of grief; not of heartlessness, but of heavy-heartedness. For well-disposed servants soon feel their sins, as did he. For when the sin has been done, then he knows its frightfulness. For such is sin. When born, it awakens pangs in the soul which bare it, contrary to the law of our nature. For so soon as we are born, we end the travail-pangs; but sin, so soon as born, rends with pangs the thoughts which conceived it.”

Jonah was in a deep sleep, a sleep by which he was fast held and bound; (The Hebrew form is passive, $\mu d1r$; ^{<17290>}) a sleep as deep as that from which Sisera never woke. (The same word is used in ^{<0001>}Judges 4:21.) Had God allowed the ship to sink, the memory of Jonah would have been that of the fugitive prophet. As it is, his deep sleep stands as an image of the lethargy of sin (Jerome).

“This most deep sleep of Jonah signifies a man torpid and slumbering in error, to whom it sufficed not to flee from the face of God, but his mind, drowned in a stupor and not knowing the displeasure of God, lies asleep, steeped in security.”

^{<3006>}**Jonah 1:6.** *What meanest thou?* or rather, “what aileth thee?” (literally “what is to thee?”) The shipmaster speaks of it (as it was) as a sort of disease, that he should be thus asleep in the common peril. “The shipmaster,” charged, as he by office was, with the common weal of those on board, would, in the common peril, have one common prayer. It was the prophet’s office to call the pagan to prayers and to calling upon God. God reproved the Scribes and Pharisees by the mouth of the children who “cried Hosanna” (^{<0215>}Matthew 21:15); Jonah by the shipmaster; David by Abigail; (^{<0253>}1 Samuel 25:32-34); Naaman by his servants. Now too he reproves worldly priests by the devotion of laymen, sceptic intellect by the simplicity of faith.

If so be that God will think upon us, (literally “for us”) i.e., for good; as David says, (^{<39017>}Psalm 40:17.) “I am poor and needy, the Lord thinketh upon” (literally “for”) “me.” Their calling upon their own gods had failed them. Perhaps the shipmaster had seen something special about Jonah, his manner, or his prophet’s garb. He does not only call Jonah’s God, “thy” God, as Darius says to Daniel “thy God” (^{<27631>}Daniel 6:20), but also “the God,” acknowledging the God whom Jonah worshiped, to be “the God.” It is not any pagan prayer which he asks Jonah to offer. It is the prayer of the creature in its need to God who can help; but knowing its own ill-desert, and the separation between itself and God, it knows not whether He will help it. So David says (^{<39257>}Psalm 25:7),

“Remember not the sins of my youth nor my transgressions;
according to Thy mercy remember Thou me for Thy goodness’
sake, O Lord.”

(Chrysostom, *Ibid.*)

“The shipmaster knew from experience, that it was no common storm, that the surges were an infliction borne down from God, and above human skill, and that there was no good in the master’s skill. For the state of things needed another Master who ordereth the heavens, and craved the guidance from on high. So then they too left oars, sails, cables, gave their hands rest from rowing, and stretched them to heaven and called on God.”

^{<33017>}**Jonah 1:7.** *Come, and let us cast lots* Jonah too had probably prayed, and his prayers too were not heard. Probably, too, the storm had some unusual character about it, the suddenness with which it burst upon them, its violence, the quarter from where it came, its whirlwind force (Jerome).

“They knew the nature of the sea, and, as experienced sailors, were acquainted with the character of wind and storm, and had these waves been such as they had known before, they would never have sought by lot for the author of the threatened wreck, or, by a thing uncertain, sought to escape certain peril.”

God, who sent the storm to arrest Jonah and to cause him to be cast into the sea, provided that its character should set the mariners on divining, why it came. Even when working great miracles, God brings about, through man, all the forerunning events, all but the last act, in which He puts forth

His might. As, in His people, he directed the lot to fall upon Achan or upon Jonathan, so here He overruled the lots of the pagan sailors to accomplish His end. “(Jerome) We must not, on this precedent, immediately trust in lots, or unite with this testimony that from the Acts of the Apostles, when Matthias was by lot elected to the apostolate, since the privileges of individuals cannot form a common law.” “Lots,” according to the ends for which they were cast, were (Aquinas 2. 2. q. 95. art. 8.) for:

- i)** dividing;
- ii)** consulting;
- iii)** divining.

i) The lot for dividing is not wrong if not used,

1) (Aquinas, loc cit.) “without any necessity, for this would be to tempt God:”

2) “if (Aquinas, loc cit.) in case of necessity, not without reverence of God, as if Holy Scripture were used for an earthly end,” as in determining any secular matter by opening the Bible: (From Augustine, Ep. 55. ad inquis. Januar.)

3) for objects which ought to be decided otherwise, (as, an office ought to be given to the fittest:)

4) in dependence upon any other than God (~~20163~~ Proverbs 16:33). “The lot is cast into the lap, but the whole disposing of it is the Lord’s.” So then they are lawful (Less. de justit. etc. ii. 43. Dub. 9. L.) “in secular things which cannot otherwise be conveniently distributed,” or^{f298} “when there is no apparent reason why, in any advantage or disadvantage, one should be preferred to another.” Augustine even allows (Ep. 228. ad Honorat. n. 12.) that, in a time of plague or persecution, the lot might be cast to decide who should remain to administer the sacraments to the people, lest, on the one side, all should be taken away, or, on the other, the Church be deserted.

ii.) The lot for consulting, i.e., to decide what one should do, is wrong, unless in a matter of mere indifference, or under inspiration of God, or in some extreme necessity where all human means fail.

iii.) The lot for divining, i.e., to learn truth, whether of things present or future, of which we can have no human knowledge, is wrong, except by direct inspiration of God. For it is either to tempt God who has not

promised so to reveal things, or, against God, to seek superhuman knowledge by ways unsanctioned by Him. Satan may readily mix himself unknown in such inquiries, as in mesmerism. Forbidden ground is his own province.

God overruled the lot in the case of Jonah, as He did the sign which the Philistines sought (Lap.).

“He made the heifers take the way to Bethshemesh, that the Philistines might know that the plague came to them, not by chance, but from Himself”

(Jerome).

“The fugitive (Jonah) was taken by lot, not by any virtue of the lots, especially the lots of pagan, but by the will of Him who guided the uncertain lots”

(Chrysostom, *Ibid.* p. 313.)

“The lot betrayed the culprit. Yet not even thus did they cast him over; but, even while such a tumult and storm lay on them, they held, as it were, a court in the vessel, as though in entire peace, and allowed him a hearing and defense, and sifted everything accurately, as men who were to give account of their judgment. Hear them sifting all as in a court — The roaring sea accused him; the lot convicted and witnessed against him, yet not even thus did they pronounce against him — until the accused should be the accuser of his own sin. The sailors, uneducated, untaught, imitated the good order of courts. When the sea scarcely allowed them to breathe, whence such forethought about the prophet? By the disposal of God. For God by all this instructed the prophet to be humane and mild, all but saying aloud to him; ‘Imitate these uninstructed sailors. They think not lightly of one soul, nor are unsparing as to one body, thine own. But thou, for thy part, gavest up a whole city with so many myriads. They, discovering thee to be the cause of the evils which befell them, did not even thus hurry to condemn thee. Thou, having nothing whereof to accuse the Ninevites, didst sink and destroy them. Thou, when I bade thee go and by thy preaching call them to repentance, obeyedst not; these, untaught, do all, compass all, in order to recover thee, already condemned, from punishment.’”

Jonah 1:8. *Tell us, for whose cause* (literally “for what to whom.”) It may be that they thought that Jonah had been guilty toward some other. The lot had pointed him out. The mariners, still fearing to do wrong, ask him thronged questions, to know why the anger of God followed him; “what” hast thou done “to whom?” “what thine occupation?” i.e., either his ordinary occupation, whether it was displeasing to God? or this particular business in which he was engaged, and for which he had come on board. Questions so thronged have been admired in human poetry, Jerome says. For it is true to nature. They think that some one of them will draw forth the answer which they wish. It may be that they thought that his country, or people, or parents, were under the displeasure of God. But perhaps, more naturally, they wished to “know all about him,” as people say. These questions must have gone home to Jonah’s conscience. “What is thy business?” The office of prophet which he had left. “Whence comest thou?” From standing before God, as His minister. “What thy country? of what people art thou?” The people of God, whom he had quitted for pagan; not to win them to God, as He commanded; but, not knowing what they did, to abet him in his flight.

What is thine occupation? They should ask themselves, who have Jonah’s office to speak in the name of God, and preach repentance (Sanch). “What should be thy business, who hast consecrated thyself wholly to God, whom God has loaded with daily benefits? who approachest to Him as to a Friend? “What is thy business?” To live for God, to despise the things of earth, to behold the things of heaven,” to lead others heavenward.

Jonah answers simply the central point to which all these questions tended:

Jonah 1:9. *I am an Hebrew* This was the name by which Israel was known to foreigners. It is used in the Old Testament, only when they are spoken of by foreigners, or speak of themselves to foreigners, or when the sacred writers mention them in contrast with foreigners (In all 32 times in the Old Testament). So Joseph spoke of his land (^(14:15)Genesis 40:15), and the Hebrew midwives (^(1:19)Exodus 1:19), and Moses’ sister (^(2:7)Exodus 2:7), and God in His commission to Moses (^(3:18; 7:16; 9:1)Exodus 3:18; 7:16; 9:1) as to Pharaoh, and Moses in fulfilling it (^(5:3)Exodus 5:3). They had the name, as having passed the River Euphrates, “emigrants.” The title might serve to remind themselves, that they were “strangers” and “pilgrims,” (^(11:13)Hebrews 11:13.) whose fathers had left their home at God’s command and for God

(Lap.), “passers by, through this world to death, and through death to immortality.”

And I fear the Lord, i.e., I am a worshiper of Him, most commonly, one who habitually stands in awe of Him, and so one who stands in awe of sin too. For none really fear God, none fear Him as sons, who do not fear Him in act. To be afraid of God is not to fear Him. To be afraid of God keeps men away from God; to fear God draws them to Him. Here, however, Jonah probably meant to tell them, that the Object of his fear and worship was the One Self-existing God, He who alone IS, who made all things, in whose hands are all things. He had told them before, that he had fled “from being before Yahweh.” They had not thought anything of this, for they thought of Yahweh, only as the God of the Jews. Now he adds, that He, Whose service he had thus forsaken, was “the God of heaven, Who made the sea and dry land,” that sea, whose raging terrified them and threatened their lives. The title, “the God of heaven,” asserts the doctrine of the creation of the heavens by God, and His supremacy. Hence, Abraham uses it to his servant (^{<01247>}Genesis 24:7), and Jonah to the pagan mariners, and Daniel to Nebuchadnezzar (^{<2025>}Daniel 2:37,44); and Cyrus in acknowledging God in his proclamation (^{<1823>}2 Chronicles 36:23; ^{<1500>}Ezra 1:2). After his example, it is used in the decrees of Darius (^{<1509>}Ezra 6:9,10) and Artaxerxes (^{<1572>}Ezra 7:12,21,23), and the returned exiles use it in giving account of their building the temple to the Governor (^{<1551>}Ezra 5:11,12). Perhaps, from the habit of contact with the pagan, it is used once by Daniel (^{<2028>}Daniel 2:18) and by Nehemiah (^{<1604>}Nehemiah 1:4,5; 2:4,20). Melchizedek, not perhaps being acquainted with the special name, Yahweh, blessed Abraham in the name of “God, the Possessor” or “Creator of heaven and earth” (^{<0149>}Genesis 14:19), i.e., of all that is. Jonah, by using it, at once taught the sailors that there is One Lord of all, and why this evil had fallen on them, because they had himself with them, the renegade servant of God. (Dionysius)

“When Jonah said this, he indeed feared God and repented of his sin. If he lost filial fear by fleeing and disobeying, he recovered it by repentance.”

^{<3010>}**Jonah 1:10.** *Then were the men exceedingly afraid* Before, they had feared the tempest and the loss of their lives. Now they feared God. They feared, not the creature but the Creator. They knew that what they had feared was the doing of His Almightyness. They felt how awesome a thing

it was to be in His Hands. Such fear is the beginning of conversion, when people turn from dwelling on the distresses which surround them, to God who sent them.

Why hast thou done this? They are words of amazement and wonder. Why hast thou not obeyed so great a God, and how thoughtest thou to escape the hand of the Creator (Dionysius)?

“What is the mystery of thy flight? Why did one, who feared God and had revelations from God, flee, sooner than go to fulfill them? Why did the worshiper of the One true God depart from his God?”

(Jerome) “A servant flee from his Lord, a son from his father, man from his God!” The inconsistency of believers is the marvel of the young Christian, the repulsion of those without, the hardening of the unbeliever. If people really believed in eternity, how could they be thus immersed in things of time? If they believed in hell, how could they so hurry there? If they believed that God died for them, how could they so requite Him? Faith without love, knowledge without obedience, conscious dependence and rebellion, to be favored by God yet to despise His favor, are the strangest marvels of this mysterious world. All nature seems to cry out to and against the unfaithful Christian, “why hast thou done this?” And what a WHY it is! A scoffer has recently said so truthfully (In the Times): “Avowed scepticism cannot do a tenth part of the injury to practical faith, that the constant spectacle of the huge mass of worldly unreal belief does.” It is nothing strange, that the world or unsanctified intellect should reject the Gospel. It is a thing of course, unless it be converted. But, to know, to believe, and to DISOBEY! To disobey God, in the name of God. To propose to halve the living Gospel, as the woman who had killed her child (^{<1K16>}1 Kings 3:26), and to think that the poor quivering remnants would be the living Gospel anymore! As though the will of God might, like those lower forms of His animal creation, be divided endlessly, and, keep what fragments we will, it would still be a living whole, a vessel of His Spirit! Such unrealities and inconsistencies would be a sore trial of faith, had not Jesus, who (cf. ^{<4125>}John 2:25), “knew what is in man,” forewarned us that it should be so. The scandals against the Gospel, so contrary to all human opinion, are only all the more a testimony to the divine knowledge of the Redeemer.

^{<3111>}**Jonah 1:11.** *What shall we do unto thee?* They knew him to be a prophet; they ask him the mind of his God. The lots had marked out Jonah

as the cause of the storm; Jonah had himself admitted it, and that the storm was for “his” cause, and came from “his” God (Jerome). “Great was he who fled, greater He who required him. They dare not give him up; they cannot conceal him. They blame the fault; they confess their fear; they ask “him” the remedy, who was the author of the sin. If it was faulty to receive thee, what can we do, that God should not be angered? It is thine to direct; ours, to obey.”

The sea wrought and was tempestuous, literally “was going and whirling.” It was not only increasingly tempestuous, but, like a thing alive and obeying its Master’s will, it was holding on its course, its wild waves tossing themselves, and marching on like battalions, marshalled, arrayed for the end for which they were sent, pursuing and demanding the runaway slave of God (Jerome).

“It was going, as it was bidden; it was going to avenge its Lord; it was going, pursuing the fugitive prophet. It was swelling every moment, and, as though the sailors were too tardy, was rising in yet greater surges, shewing that the vengeance of the Creator admitted not of delay.”

◀**Jonah 1:12.** *Take me up, and cast me into the sea* Neither might Jonah have said this, nor might the sailors have obeyed it, without the command of God. Jonah might will alone to perish, who had alone offended; but, without the command of God, the Giver of life, neither Jonah nor the sailors might dispose of the life of Jonah. But God willed that Jonah should be cast into the sea — where he had gone for refuge — that (Wisdom 11:16) wherewithal he had “sinned, by the same also he might be punished” as a man; and, as a prophet, that he might, in his three days’ burial, prefigure Him who, after His Resurrection, should convert, not Nineveh, but the world, the cry of whose wickedness went up to God.

For I know that for my sake (Alb. M.) “In that he says, “I know,” he marks that he had a revelation; in that he says, “this great storm,” he marks the need which lay on those who cast him into the sea.”

◀**Jonah 1:13.** *The men rowed hard*, literally “dug.” The word, like our “plowed the main,” describes the great efforts which they made. Amid the violence of the storm, they had furled their sails. These were worse than useless. The wind was off shore, since by rowing alpine they hoped to get back to it. They put their oars well and firmly in the sea, and turned up the

water, as men turn up earth by digging. But in vain! God willed it not. The sea went on its way, as before. In the description of the deluge, it is repeated (^{<0077>}Genesis 7:17,18), “the waters increased and bare up the ark, and it was lifted up above the earth; the waters increased greatly upon the earth; and the ark went upon the face of the waters.” The waters raged and swelled, drowned the whole world, yet only bore up the ark, as a steed bears its rider: man was still, the waters obeyed. In THIS tempest, on the contrary, man strove, but, instead of the peace of the ark, the burden is, the violence of the tempest; “the sea wrought and was tempestuous against them” (Jerome).

“The prophet had pronounced sentence against himself, but they would not lay hands upon him, striving hard to get back to land, and escape the risk of bloodshed, willing to lose life rather than cause its loss. O what a change was there. The people who had served God, said, Crucify Him, Crucify Him! These are bidden to put to death; the sea rageth; the tempest commandeth; and they are careless its to their own safety, while anxious about another’s.”

^{<0014>}**Jonah 1:14.** *Wherefore (And) they cried unto the Lord* “They cried” no more “each man to his god,” but to the one God, whom Jonah had made known to them; and to Him they cried with an earnest submissive, cry, repeating the words of beseeching, as men, do in great earnestness; “we beseech Thee, O Lord, let us not, we beseech Thee, perish for the life of this man” (i.e., as a penalty for taking it, as it is said, (^{<0047>}2 Samuel 14:7.) “we will slay him for the life of his brother,” and, (^{<0592>}Deuteronomy 19:21.) “life for life.”) They seem to have known what is said, (^{<0095>}Genesis 9:5,6.) “your blood of your lives will I require; at the hand of every beast will I require it and at the hand of man; at the hand of every man’s brother will I require the life of man. Whoso sheddeth man’s blood, by man shall his blood be shed, for in the image of God made He man” (Jerome),

“Do not these words of the sailors seem to us to be the confession of Pilate, who washed his hands, and said, ‘I am clean from the blood of this Man?’ The Gentiles would not that Christ should perish; they protest that His Blood is innocent.”

And lay not upon us innocent blood; innocent as to them, although, as to this thing, guilty before God, and yet, as to God also, more innocent, they would think, than they. For, strange as this was, one disobedience, THEIR whole life, they now knew, was disobedience to God; HIS life was but one

act in a life of obedience. If God so punishes one sin of the holy (^{<6018>}1 Peter 4:18), “where shall the ungodly and sinner appear?” Terrible to the awakened conscience are God’s chastenings on some (as it seems) single offence of those whom He loves.

For Thou, Lord, (Who knowest the hearts of all men,) hast done, as it pleased Thee Wonderful, concise, confession of faith in these new converts! Psalmists said it, (^{<6116>}Psalm 135:6; 115:3.) “Whatsoever God willeth, that doeth He in heaven and in earth, in the sea and in all deep places.” But these had but just known God, and they resolve the whole mystery of man’s agency and God’s Providence into the three simple words (*rva* ^{<1834>} *5pĕ*, ^{<2654>} *hc[*, ^{<6213>}), as (Thou) “willedst” (Thou) “didst.” (Jerome)

“That we took him aboard, that the storm ariseth, that the winds rage, that the billows lift themselves, that the fugitive is betrayed by the lot, that he points out what is to be done, it is of Thy will, O Lord”

(Jerome).

“The tempest itself speaketh, that ‘Thou, Lord, hast done as Thou willedst.’ Thy will is fulfilled by our hands.”

(Alb. M.)

“Observe the counsel of God, that, of his own will, not by violence or by necessity, should he be cast into the sea. For the casting of Jonah into the sea signified the entrance of Christ into the bitterness of the Passion, which He took upon Himself of His own will, not of necessity. (^{<2517>}Isaiah 53:7.) “He was offered up, and He willingly submitted Himself.” And as those who sailed with Jonah were delivered, so the faithful in the Passion of Christ. (^{<6108>}John 18:8,9.) “If ye seek Me, let these go their way, that the saying might be fulfilled which” Jesus spake, ‘Of them which Thou gavest Me, I have lost none.’”

^{<3015>}**Jonah 1:15.** *They took up Jonah* (Jerome)

“He does not say, ‘laid hold on him’, nor ‘came upon him’ but ‘lifted’ him; as it were, bearing him with respect and honor, they

cast him into the sea, not resisting, but yielding himself to their will.”

The sea ceased (literally “stood”) from his raging Ordinarily, the waves still swell, when the wind has ceased. The sea, when it had received Jonah, was hushed at once, to show that God alone raised and quelled it. It “stood” still, like a servant, when it had accomplished its mission. God, who at all times saith to it (^{<4881>}Job 38:11), “Hitherto shalt thou come and no further, and here shall thy proud waves be stayed,” now unseen, as afterward in the flesh (^{<408>}Matthew 8:26), “rebuked the winds and the sea, and there was a great calm” (Jerome).

“If we consider the errors of the world before the Passion of Christ, and the conflicting blasts of diverse doctrines, and the vessel, and the whole race of man, i.e., the creature of the Lord, imperiled, and, after His Passion, the tranquility of faith and the peace of the world and the security of all things and the conversion to God, we shall see how, after Jonah was cast in, the sea stood from its raging”

(Jerome).

“Jonah, in the sea, a fugitive, shipwrecked, dead, sayeth the tempest-tossed vessel; he sayeth the pagan, aforesaid tossed to and fro by the error of the world into divers opinions. And Hosea, Amos, Isaiah, Joel, who prophesied at the same time, could not amend the people in Judaea; whence it appeared that the breakers could not be calmed, save by the death of (Him typified by) the fugitive.”

^{<3016>}**Jonah 1:16.** *And the men feared the Lord with a great fear*; because, from the tranquility of the sea and the ceasing of the tempest, they saw that the prophet’s words were true. This great miracle completed the conversion of the mariners. God had removed all human cause of fear; and yet, in the same words as before, he says, “they feared a great fear;” but he adds, “the Lord.” It was the great fear, with which even the disciples of Jesus feared, when they saw the miracles which He did, which made even Peter say, (^{<408>}Luke 5:8.) “Depart from me, for I am a sinful man, O Lord.” Events full of wonder had thronged upon them; things beyond nature, and contrary to nature; tidings which betokened His presence, Who had all things in His hands. They had seen “wind and storm fulfilling His word” (^{<488>}Psalms 148:8), and, forerunners of the fishermen of Galilee, knowing

full well from their own experience that this was above nature, they felt a great awe of God. So He commanded His people, “Thou shalt fear the Lord thy God (^{<ref>Deuteronomy 6:13</ref>}), for thy good always” (^{<ref>Deuteronomy 6:24</ref>}).

And offered a sacrifice Doubtless, as it was a large decked vessel and bound on a long voyage, they had live creatures on board, which they could offer in sacrifice. But this was not enough for their thankfulness; “they vowed vows.” They promised that they would do thereafter what they could not do then (Jerome); “that they would never depart from Him whom they had begun to worship.” This was true love, not to be content with aught which they could do, but to stretch forward in thought to an abiding and enlarged obedience, as God should enable them. And so they were doubtless enrolled among the people of God, firstfruits from among the pagan, won to God Who overrules all things, through the disobedience and repentance of His prophet. Perhaps, they were the first preachers among the pagan, and their account of their own wonderful deliverance prepared the way for Jonah’s mission to Nineveh.

^{<ref>Jonah 1:17</ref>} *Now the Lord had (literally “And the Lord”) prepared* Jonah (as appears from his thanksgiving) was not swallowed at once, but sank to the bottom of the sea, God preserving him in life there by miracle, as he did in the fish’s belly. Then, when the seaweed was twined around his head, and he seemed to be already buried until the sea should give up her dead, “God prepared the fish to swallow Jonah” (Dionysius).

“God could as easily have kept Jonah alive in the sea as in the fish’s belly, but, in order to prefigure the burial of the Lord, He willed him to be within the fish whose belly was as a grave.”

Jonah, does not say what fish it was; and our Lord too used a name, signifying only one of the very largest fish. (See the introduction of Jonah.) Yet it was no greater miracle to create a fish which should swallow Jonah, than to preserve him alive when swallowed (Cyprian).

“The infant is buried, as it were, in the womb of its mother; it cannot breathe, and yet, thus too, it liveth and is preserved, wonderfully nurtured by the will of God.”

He who preserves the embryo in its living grave can maintain the life of man as easily without the outward air as with it. The same Divine Will

preserves in being the whole creation, or creates it. The same will of God keeps us in life by breathing this outward air, which preserved Jonah without it. How long will men think of God, as if He were man, of the Creator as if He were a creature, as though creation were but one intricate piece of machinery, which is to go on, ringing its regular changes until it shall be worn out, and God were shut up, as a sort of mainspring within it, who might be allowed to be a primal Force, to set it in motion, but must not be allowed to vary what He has once made? "We must admit of the agency of God," say these men (Westminster Review) when they would not in name be atheists, "once in the beginning of things, but must allow of His interference as sparingly as may be." Most wise arrangement of the creature, if it were indeed the god of its God! Most considerate provision for the non-interference of its Maker, if it could but secure that He would not interfere with it for ever! Acute physical philosophy, which, by its omnipotent word, would undo the acts of God! Heartless, senseless, sightless world, which exists in God, is upheld by God, whose every breath is an effluence of God's love, and which yet sees Him not, thanks Him not, thinks it a greater thing to hold its own frail existence from some imagined law, than to be the object of the tender personal care of the Infinite God who is Love! Poor hoodwinked souls, which would extinguish for themselves the Light of the world, in order that it may not eclipse the rushlight of their own theory!

And Jonah was in the belly of the fish The time that Jonah was in the fish's belly was a hidden prophecy. Jonah does not explain nor point it. He tells the fact, as Scripture is accustomed to do so. Then he singles out one, the turning point in it. Doubtless in those three days and nights of darkness, Jonah (like him who after his conversion became Paul), meditated much, repented much, sorrowed much, for the love of God, that he had ever offended God, purposed future obedience, adored God with wondering awe for His judgment and mercy. It was a narrow home, in which Jonah, by miracle, was not consumed; by miracle, breathed; by miracle, retained his senses in that fetid place. Jonah doubtless, repented, marveled, adored, loved God. But, of all, God has singled out this one point, how, out of such a place, Jonah THANKED God. As He delivered Paul and Silas from the prison, when they prayed with a loud voice to Him, so when Jonah, by inspiration of His Spirit, thanked Him, He delivered him. To thank God, only in order to obtain fresh gifts from Him, would be but a refined, hypocritical form of selfishness. Such a formal act would not be thanks at

all. We thank God, because we love Him, because He is so infinitely good, and so good to us, unworthy. Thanklessness shuts the door to His personal mercies to us, because it makes them the occasion of fresh sins of our's. Thankfulness sets God's essential goodness free (so to speak) to be good to us. He can do what He delights in doing, be good to us, without our making His Goodness a source of harm to us. Thanking Him through His grace, we become fit vessels for larger graces (Bern. Sermon. 27. c. pessim. vit. in gratitud. i. 1142).

“Blessed he who, at every gift of grace, returns to Him in whom is all fullness of graces; to whom when we show ourselves not ungrateful for gifts received, we make room in ourselves for grace, and become meet for receiving yet more.”

But Jonah's was that special character of thankfulness, which thanks God in the midst of calamities from which there was no human exit; and God set His seal on this sort of thankfulness, by annexing this deliverance, which has consecrated Jonah as an image of our Lord, to his wonderful act of thanksgiving.

NOTES ON JONAH 2

⋈ **Jonah 2:1.** *Then* (“And”) *Jonah prayed*, i.e., when the three days and nights were passed, he uttered this devotion. The word “prayed” includes thanksgiving, not petition only. It is said of Hannah that she “prayed” (⋈1 Samuel 2:1); but her canticle is all one thanksgiving without a single petition. In this thanksgiving Jonah says how his prayers had been heard, but prays no more. God had delivered him from the sea, and he thanks God, in the fish’s belly, as undisturbed as in a Church or an oratory, secure that God, who had done so much, would fulfill the rest. He called God, “his” God, who had in so many ways shown Himself to be HIS, by His revelations, by His inspirations, by His chastisements, and now by His mercy (Jerome).

“From these words, ‘Jonah prayed unto the Lord his God out of the fish’s belly,’ we perceive that, after he felt himself safe in the fish’s belly, he despaired not of God’s mercy.”

⋈ **Jonah 2:2.** *I cried by reason of mine affliction*, or, “out of affliction” which came “to me.” So the Psalmist thanked God in the same words, though in a different order (See the introduction to Jonah); “To the Lord in trouble to me I called, and He heard me.” He “called,” and God heard and answered (Jerome), “He does not say, I “call,” but I “called”; he does not pray for the future, but gives thanks for the past.” Strange cause of thankfulness this would seem to most faith, to be alive in such a grave; to abide there hour after hour, and day after day, in one unchanging darkness, carried to and fro helplessly, with no known escape from his fetid prison, except to death! Yet spiritual light shone on that depth of darkness. The voracious creature, which never opened his mouth save to destroy life, had swallowed him, to save it (Jerome). “What looked like death, became safe-keeping,” and so the prophet who had fled to avoid doing the will of God and to do his own, now willed to be carried about, he knew not where, at the will; as it seemed, of the huge animal in which he lay, but in truth, where God directed it, and he gave thanks. God had heard him. The first token of God’s mercy was the earnest of the whole. God was dealing with him, was looking on him. It was enough.

Out of the belly of hell cried I. The deep waters were as a grave, and he was counted “among the dead” (^{<18804>}Psalm 88:4). Death seemed so certain that it was all one as if he were in the womb of hell, not to be reborn to life until the last Day. So David said (^{<19185>}Psalm 18:5), “The bands of death compassed me round about;” and (^{<18103>}Psalm 30:3), “Thou hast drawn my life out of hell.” The waters choked his speech; but he cried with a loud cry to God Who knew the heart. “I cried; Thou heardest.” The words vary only by a kindred letter ([w1v;^{<17768>} [m1v;^{<18085>}). The real heart’s cry to God according to the mind of God and His hearing are one, whether, for man’s good, He seem at the time to hear or no.

(Tertullian, de Orat. Section 17. p. 311. Oxford Translation) “Not of the voice but of the heart is God the Hearer, as He is the Seer. Do the ears of God wait for sound? How then could the prayer of Jonah from the inmost belly of the whale, through the bowels of so great a creature, out of the very bottomless depths, through so great a mass of waters, make its way to heaven?” (Augustine in Psalm 30. Enarr. 4. Section x. see others referred to on Tertullian, loc cit., p. 310. n.v.)

“Loud crying to God is not with the voice but with the heart. Many, silent with their lips, have cried aloud with their heart; many, noisy with their lips, could, with heart turned away, obtain nothing. If then thou criest, cry within, where God heareth.”

(Gregory in Psalm 6. Poenit. L.)

“Jonah cried aloud to God out of the fish’s belly, out of the deep of the sea, out of the depths of disobedience; and his prayer reached to God, Who rescued him from the waves, brought him forth out of the vast creature, absolved him from the guilt. Let the sinner too cry aloud, whom, departing from God, the storm of desires overwhelmed, the malignant Enemy devoured, the waves of this present world sucked under! Let him own that he is in the depth, that so his prayer may reach to God.”

^{<303>}**Jonah 2:3.** *For Thou hadst (“didst”) cast me into the deep* Jonah continues to describe the extremity of peril, from which God had already delivered him. Sweet is the memory of perils past. For they speak of God’s Fatherly care. Sweet is it, to the prophet to tell God of His mercies; but this is sweet only to the holy, for God’s mercy convicts the careless of ingratitude. Jonah then tells God, how He had cast him vehemently forth

into the “eddy (*hl wōm*^{h4688}), depth,” where, when Pharaoh’s army “sank like a stone” (^{<215>}Exodus 15:5, add ^{<2150>}Exodus 15:10), they never rose, and that, “in the heart” or center “of the seas,” from where no strong swimmer could escape to shore. “The floods” or “flood,” (literally “river,”) the sea with its currents, “surrounded” him, encompassing him on all sides; and, above, tossed its multitudinous waves, passing over him, like an army trampling one prostrate underfoot. Jonah remembered well the temple psalms, and, using their words, united himself with those other worshipers who sang them, and taught us how to speak them to God. The sons of Korah (^{<1917>}Psalms 42:7.) had poured out to God in these self-same words the sorrows which oppressed them. The rolling billows (*l 61*^{<h1530>}) and the breakers (*rByjnt*^{h4867}), which, as they burst upon the rocks, shiver the vessel and crush man, are, he says to God, “Thine,” fulfilling Thy will on me.

^{<304>}**Jonah 2:4.** *I am cast out of Thy sight*, literally, “from before Thine eyes.” Jonah had willfully withdrawn from standing in God’s presence. Now God had taken him at his word, and, as it seemed, cast him out of it. David had said in his haste, “I am cut off.” Jonah substitutes the stronger word, “I am cast forth,” (See the introduction to Jonah.) driven forth, expelled, like the “mire and dirt” (^{<2570>}Isaiah 57:20) which the waves drive along, or like the waves themselves in their restless motion (^{<2570>}Isaiah 57:20), or the pagan (the word is the same) whom God had driven out before Israel (^{<2341>}Exodus 34:11, and the Piel often), or as Adam from Paradise (^{<1034>}Genesis 3:24).

Yet (Only) I will look again He was, as it were, a castaway, cast out of God’s sight, unheeded by Him, his prayers unheard; the storm unabated, until he was cast forth. He could no longer look with the physical eye even toward the land where God showed the marvels of His mercy, and the temple where God was worshiped continually. Yet what he could not do in the body, he would do in his soul. This was his only resource. “If I am cast away, this one thing will I do, I will still look to God.” Magnificent faith! Humanly speaking, all hope was gone, for, when that huge vessel could scarcely live in the sea, how should a man? When God had given it no rest, while it contained Jonah, how should tie will that Jonah should escape? Nay, God had hidden His Face from him; yet he did this one, this only thing only this, “once more, still I will add to look to God.” Thitherward would he look, so long as his mind yet remained in him. If his soul parted

from him, it should go forth from him in that gaze. God gave him no hope, save that He preserved him alive. For he seemed to himself forsaken of God. Wonderful pattern of faith which gains strength even from God's seeming desertion! "I am cast vehemently forth from before Thine eyes; yet this one thing will I do; mine eyes shrill be unto Thee, O Lord." The Israelites, as we see from Solomon's dedication prayer, "prayed toward the temple," (^{<1089>}1 Kings 8:29,30,35ff) where God had set His Name and shown His glory, where were the sacrifices which foreshadowed the great atonement. Thitherward they looked in prayer, as Christians, of old, prayed toward the East, the seat of our ancient Paradise. where our Lord "shall appear unto them that look for Him, a second time unto salvation." (^{<5028>}Hebrews 9:28.) Toward that temple then he would yet look with fixed eye (^{fb1n},^{<15027>} | ^{ae}^{<413>} is, "look intently toward," as Moses at the bush, ^{<1016>}Exodus 3:6.) for help, where God, Who fills heaven and earth, showed Himself to sinners reconciled.

^{<3116>}**Jonah 2:5.** *The waters compassed me about even to the soul* Words which to others were figures of distress (^{<3812>}Psalms 69:2. See the introduction to Jonah), "the waters have come even to the soul," were to Jonah realities. Sunk in the deep seas, the water strove to penetrate at every opening. To draw breath, which sustains life, to him would have been death. There was but a breath between him and death. "The deep encompassed me," encircling, meeting him wherever he turned, holding him imprisoned on every side, so that there was no escape, and, if there otherwise had been, he was bound motionless, "the weed was wrapped around my head, like a grave-band." "The weed" was the well known seaweed, which, even near the surface of the sea where man can struggle, twines round him, a peril even to the strong swimmer, entangling him often the more, the more he struggles to extricate himself from it. But to one below, powerless to struggle, it was as his winding sheet.

^{<3116>}**Jonah 2:6.** *I went down to the bottoms, (literally "the cuttings off") of the mountains,* the "roots" as the Chaldee (Jonah here) and we call them, the hidden rocks, which the mountains push out, as it were, into the sea, and in which they end. Such hidden rocks extend along the whole length of that coast.^{f299} These were his dungeon walls; "the earth, her bars," those long submarine reefs of rock, his prison bars, "were around" him "forever:" the seaweeds were his chains: and, even thus, when things were at their uttermost, "Thou hast brought up my life from corruption,"

to which his body would have fallen a prey, had not God sent the fish to deliver him. The deliverance for which he thanks God is altogether past: "Thou broughtest me up." He calls "the" LORD, "my" God, because, being the God of all, He was especially his God, for whom He had done things of such marvelous love. God loves each soul which He has made with the same infinite love with which He loves all. Whence Paul says of Jesus (^{<4021>}Galatians 2:20), "Who loved me and gave Himself for me." He loves each, with the same undivided love, as if he had created none besides; and He allows each to say, "My God," as if the Infinite God belonged wholly to each. So would He teach us the oneness of Union between the soul which God loves and which admits His love, and Himself.

^{<317>}**Jonah 2:7.** *When my soul fainted*, literally "was covered, within me," was dizzied, overwhelmed. The word is used of actual faintness from heat, (^{<3048>}Jonah 4:8.) thirst, (^{<3083>}Amos 8:13.) exhaustion, (^{<2510>}Isaiah 51:20.) when a film comes over the eyes, and the brain is, as it were, mantled over. The soul of the pious never is so full of God, as when all things else fade from him. Jonah could not but have remembered God in the tempest; when the lots were east; when he adjudged himself to be east forth. But when it came to the utmost, then he says, "I remembered the Lord," as though, in the intense thought of God then, all his former thought of God had been forgetfulness. So it is in every strong act of faith, of love, of prayer; its former state seems unworthy of the name of faith, love, prayer. It believes, loves, prays, as though all before had been forgetfulness.

And my prayer came in unto Thee No sooner had he so prayed, than God heard. Jonah had thought himself cast out of His sight; but his prayer entered in there. "His holy temple" is doubtless His actual temple, toward which he prayed. God, Who is wholly everywhere but the whole of Him nowhere, was as much in the temple as in heaven; and He had manifested Himself to Israel in their degree in the temple, as to the blessed saints and angels in heaven.

^{<318>}**Jonah 2:8.** *They that observe lying vanities*, i.e., (by the force of the Hebrew form rm1v ,^{<8104>}), that diligently watch, pay deference to, court, sue, "vanities of vanities," vain things, which prove themselves vain at last, failing the hopes which trust in them. Such were actual idols, in which men openly professed that they trusted. Such are all things in which men trust, out of God. One is not more vain than another. All have this common principle of vanity, that people look, out of God, to that which has its only

existence or permanence from God. It is then one general maxim, including all people's idols, idols of the flesh, idols of intellect, idols of ambition, idols of pride, idols of self and self-will. People "observe" them, as gods, watch them, hang upon them, never lose sight of them, guard them as though they could keep them. But what are they? "lying vanities," breath and wind, which none can grasp or detain, vanishing like air into air. And what do they who so "observe" them? All alike "forsake their own mercy;" i.e., God, "Whose property is, always to have mercy," and who would be mercy to them, if they would. So David calls God, "my mercy." (^{<1941D>}Psalm 144:2.) Abraham's servant and Naomi praise God, that He "hath not forsaken His mercy" (^{<10207>}Genesis 24:27; ^{<18121>}Ruth 2:20). Jonah does not, in this, exclude himself. His own idol had been his false love for his country, that he would not have his people go into captivity, when God would; would not have Nineveh preserved, the enemy of his country; and by leaving his office, he left his God, "forsook" his "own mercy." See how God speaks of Himself, as wholly belonging to them, who are His. He calls Himself "their own mercy" (Jerome). He saith not, "they who" do "vanities," (for (^{<21002>}Ecclesiastes 1:2.) 'vanity of vanities, and all things are vanity') lest he should seem to condemn all, and to deny mercy to the whole human race; but "they who observe, guard vanities," or lies; "they," into the affections of whose hearts those "vanities" have entered; who not only "do vanities," but who "guard" them, as loving them, deeming that they have found a treasure — These "forsake their own mercy." Although mercy be offended (and under mercy we may understand God Himself, for God is (^{<14518>}Psalm 145:8), "gracious and full of compassion; slow to anger and of great mercy,") yet he doth not "forsake," doth not abhor, "those who guard vanities," but awaiteth that they should return: these contrariwise, of their own will, "forsake mercy" standing and offering itself."

^{<3109>}**Jonah 2:9.** *But (And) with the voice of thanksgiving will I (would I faint) sacrifice unto Thee; what I have vowed, I would pay* He does not say, I will, for it did not depend upon him. Without a further miracle of God, he could do nothing. But he says, that he would nevermore forsake God. The law appointed sacrifices of thanksgiving; (^{<18712>}Leviticus 7:12-15.) these he would offer, not in act only, but with words of praise. He would "pay what he had vowed," and chiefly himself, his life which God had given back to him, the obedience of his remaining life, in all things. For (^{<18712>}Ecclesiasticus 35:1) "he that keepeth the law bringeth offerings enough;

he that taketh heed to the commandments offereth a peace-offering.” Jonah neglects neither the outward nor the inward part, neither the body nor the soul of the commandment.

Salvation is of (literally to) the Lord It is wholly His; all belongs to Him, so that none can share in bestowing it; none can have any hope, save from Him. He uses an intensive form, as though he would say, strong “mighty salvation” *h[Wvy]*¹⁶³⁴⁴. God seems often to wait for the full resignation of the soul, all its powers and will to Him. Then He can show mercy healthfully, when the soul is wholly surrendered to Him. So, on this full confession, Jonah is restored, The prophet’s prayer ends almost in promising the same as the mariners. They “made vows;” Jonah says, “I will pay that I have vowed.” Devoted service in the creature is one and the same, although diverse in degree; and so, that Israel might not despise the pagan, he tacitly likens the act of the new pagan converts and that of the prophet.

<310>Jonah 2:10. *And the Lord spake unto the fish* (^{<388>}Psalm 148:8).

Wind and storm fulfill His word The irrational creatures have wills. God had commanded the prophet, and he disobeyed. God, in some way, commanded the fish. He laid His will upon it, and the fish immediately obeyed; a pattern to the prophet when He released him. (Cyrprian on Jonah 2 init.)

“God’s will, that anything should be completed, is law and fulfillment and hath the power of law. Not that Almighty God commanded the fish, as He does us or the holy angels, uttering in its mind what is to be done, or inserting into the heart the knowledge of what He chooseth. But if He be said to command irrational animals or elements or any part of the creation, this signifieth the law and command of His will. For all things yield to His will, and the mode of their obedience is to us altogether ineffable, but known to Him.”

“Jonah,” says Chrysostom, (Hom. on the Statues, v. 6.) “fled the land, and fled not the displeasure of God. He fled the land, and brought a tempest on the sea: and not only himself gained no good from flight, but brought into extreme peril those also who took him on board. When he sailed, seated in the vessel, with sailors and pilot and all the tackling, he was in the most extreme peril: when,

sunk in the sea, the sin punished and laid aside, he entered that vast vessel, the fish's belly, he enjoyed great fearlessness; that thou mayest learn that, as no ship availeth to one living in sin, so when freed from sin, neither sea destroyeth, nor beasts consume. The waves received him, and choked him not; the vast fish received him and destroyed him not; but both the huge animal and the clement gave back their deposit safe to God, and by all things the prophet learned to be mild and tender, not to be more cruel than the untaught mariners or wild waves or animals. For the sailors did not give him up at first, but after manifold constraint; and the sea and the wild animal guarded him with much benevolence, God disposing all these things. He returned then, preached, threatened, persuaded, saved, awed, amended, stablished, through that one first preaching. For he needed not many days, nor continuous exhortation; but, speaking these words he brought all to repentance. Wherefore God did not lead him straight from the vessel to the city; but the sailors gave him over to the sea, the sea to the vast fish, the fish to God, God to the Ninevites, and through this long circuit brought back the fugitive; that He might instruct all, that it is impossible to escape the hands of God. For come where a man may, dragging sin after him, he will undergo countless troubles. Though man be not there, nature itself on all sides will oppose him with great vehemence."

(Gregory, Mor. vi. 31.)

"Since the elect too at times strive to be sharp-witted, it is well to bring forward another wise man, and show how the craft of mortal man is comprehended in the Inward Counsels. For Jonah wished to exercise a prudent sharpness of wit, when, being sent to preach repentance to the Ninevites, in that he feared that, if the Gentiles were chosen, Judaea would be forsaken, he refused to discharge the office of preaching. He sought a ship, chose to flee to Tarshish; but immediately a tempest arises, the lot is cast, to know for whose fault the sea was troubled. Jonah is taken in his fault, plunged in the deep, swallowed by the fish, and carried by the vast beast thither whither he set at naught the command to go. See how the tempest found God's runaway, the lot binds him, the sea receives him, the beast encloses him, and, because he sets himself against obeying his Maker, he is carried a culprit by his prison house to the place

whither he had been sent. When God commanded, man would not minister the prophecy; when God enjoined, the beast cast forth the prophet. The Lord then “taketh the wise in their own craftiness,” when He bringeth back to the service of His own will, that whereby man’s will contradicts Him.”

(from Chrysostom)

“Jonah, fleeing from the perils of preaching and salvation of souls, fell into peril of his own life. When, in the ship, he took on himself the peril of all, he saved both himself and the ship. He fled as a man; he exposed himself to peril, as a prophet”

(from Lap.).

“Let them think so, who are sent by God or by a superior to preach to heretics or to pagan. When God calleth to an office or condition whose object it is to live for the salvation of others, He gives grace and means necessary or expedient to this end. For so the sweet and careful ordering of His Providence requireth. Greater peril awaiteth us from God our Judge, if we flee His calling as did Jonah, if we use not the talents entrusted to us to do His will and to His glory. We know the parable of the servant who buried the talent, and was condemned by the Lord.”

And it vomited out Jonah Unwilling, but constrained, it cast him forth as a burden to it (Jerome). “From the lowest depths of death, Life came forth victorious.” (Gregory Naz., loc cit.) “He is swallowed by the fish, but is not consumed; and then calls upon God, and (marvel!) on the third day is given back with Christ.” (Augustine, Ep. 102. q. 6 n. 34.)

“What it prefigured, that that vast animal on the third day gave back alive the prophet which it had swallowed, no need to ask of us, since Christ explained it. As then Jonah passed from the ship into the fish’s belly, so Christ from the wood into the tomb or the depth of death. And as he for those imperiled in the tempest, so Christ for those tempest-tossed in this world. And as Jonah was first enjoined to preach to the Ninevites, but the preaching of Jonah did not reach them before the fish cast him forth, so prophecy was sent beforehand to the Gentiles, but did not reach them until AFTER the resurrection of Christ”

(de Civ. Dei, xviii. 30. 2).

“Jonah prophesied of Christ, not so much in words as by a suffering of his own; yet more openly than if he had proclaimed by speech His Death and Resurrection. For why was he received into the fish’s belly, and given back the third day, except to signify that Christ would on the third day return from the deep of hell?”

Irenaeus looks upon the history of Jonah as the imaging of man’s own history (iii. 20. p. 213. ed. Mass L.).

“As He allowed Jonah to be swallowed by the whale, not that he should perish altogether, but that, being vomited forth, he might the more be subdued to God, and the more glorify God Who had given him such unlooked for deliverance, and bring those Ninevites to solid repentance, converting them to the Lord Who would free them from death, terrified by that sign which befell Jonah (as Scripture says of them, ‘They turned every man from his evil way, etc. ...’) so from the beginning, God allowed man to be swallowed up by that vast Cetos who was the author of the transgression, not that he should altogether perish but preparing a way of salvation, which, as foresignified by the word in Jonah, was formed for those who had the like faith as to the Lord as Jonah, and with him confessed, ‘I fear the Lord, etc.’ that so man, receiving from God unlooked for salvation, might rise from the dead and glorify God, etc. ... This was the longsuffering of God, that man might pass through all, and acknowledge his ways; then, coming to the resurrection and knowing by trial from what he had been delivered, might be forever thankful to God, and, having received from Him the gift of incorruption, might love Him more (for he to whom much is forgiven, loveth much) and know himself, that he is mortal and weak, and understand the Lord, that He is in such wise Mighty and Immortal, that to the mortal He can give immortality and to the things of time eternity.”

NOTES ON JONAH 3

⌘ **Jonah 3:1.** *And the word of the Lord came a second time to Jonah* (Lap.)

“Jonah, delivered from the whale, doubtless went up to Jerusalem to pay his vows and thank God there. Perhaps he hoped that God would be content with this his punishment and repentance, and that He would not again send him to Nineveh.”

Anyway, he was in some settled home, perhaps again at Gath-hepher. For God bids him, “Arise, go” (Castr.). “But one who is on his way, is not bidden to arise and go.” God may have allowed an interval to elapse, in order that the tidings of so great a miracle might spread far and wide. But Jonah does not supply any of these incidents (See the introduction to Jonah.). He does not speak of himself (See the introduction to Jonah.), but only of his mission, as God taught him.

⌘ **Jonah 3:2.** *Arise, go to Nineveh that great city, and preach (or cry) unto it* God says to Jonah the self-same words which He had said before; only perhaps He gives him an intimation of His purpose of mercy, in that he says no more, “cry against her,” but “cry unto her.” He might “cry against” one doomed to destruction; to “cry unto her,” seems to imply that she had some interest in, and so some hope from, this cry. “The preaching that I bid thee.” This is the only notice which Jonah relates that God took of his disobedience, in that He charged him to obey exactly what He commanded (Jerome). “He does not say to him, why didst thou not what I commanded?” He had rebuked him in deed; He amended him and upbraided him not (Jerome).

“The rebuke of that shipwreck and the swallowing by the fish sufficed, so that he who had not felt the Lord commanding, might understand Him, delivering.”

Jonah might have seemed unworthy to be again inspired by God. But “whom the Lord loveth, He chasteneth;” whom He chasteneth, He loveth (from Sanch.). “The hard discipline, the severity and length of the scourge, were the earnestness of a great trust and a high destination.” He knew him to

be changed into another man, and, by one of His most special favors, gives him that same trust which he had before deserted (Castr.).

“As Christ, when risen, commended His sheep to Peter, wiser now and more fervent, so to Jonah risen He commends the conversion of Nineveh. For so did Christ risen bring about the conversion of the pagan, by sending His Apostles, each into large provinces, as Jonah was sent alone to a large city”

(Montanus).

“He bids him declare not only the sentence of God, but in the same words; not to consider his own estimation or the ears of his hearers, nor to mingle soothing with severe words, and convey the message ingeniously, but with all freedom and severity to declare openly what was commanded him. This plainness, though, may be less acceptable to people or princes, is oftentimes more useful, always more approved by God. Nothing should be more sacred to the preacher of God’s word, than truth and simplicity and inviolable sanctity in delivering it. Now alas, all this is changed into vain show at the will of the multitude and the breath of popular favor.”

~~CHR~~ **Jonah 3:3.** *And Jonah arose and went unto Nineveh*, ready to obey, as before to disobey. Before, when God said those same words, “he arose and fled;” now, “he arose and went.” True conversion shows the same energy in serving God, as the unconverted had before shown in serving self or error. Saul’s spirit of fire, which persecuted Christ, gleamed in Paul like lightning through the world, to win souls to Him.

Nineveh was an exceeding great city; literally “great to God,” i.e., what would not only appear great to man who admires things of no account, but what, being really great, is so in the judgment of God who cannot be deceived. God did account it great, Who says to Jonah, “Should not I spare Nineveh that great city, which hath more than six score thousand that cannot discern between their right hand and their left?” It is a different idiom from that, when Scripture speaks of “the mountains of God, the cedars of God.” For of these it speaks, as having their firmness or their beauty from God as their Author.

Of three days’ journey, i.e., 60 miles in circumference. It was a great city. Jonah speaks of its greatness, under a name which he would only have used

of real greatness. Varied accounts agree in ascribing this size to Nineveh (See the introduction to Jonah.). An Eastern city enclosing often, as did Babylon, ground under tillage, the only marvel is, that such a space was enclosed by walls. Yet this too is no marvel, when we know from inscriptions, what masses of human strength the great empires of old had at their command, or of the more than threescore pyramids of Egypt (67. Lepsius). In population it was far inferior to our metropolis, of which, as of the suburbs of Rome of old (Dionysius, Hal. T. i. p. 219. L.),

“one would hesitate to say, where the city ended, where it began. The suburban parts are so joined on to the city itself and give the spectator the idea of boundless length.”

An Eastern would the more naturally think of the circumference of a city, because of the broad places, similar to the boulevards of Paris, which encircles it, so that people could walk around it, within it (Q. Curt. v. 4.).

“The buildings,” it is related of Babylon, “are not brought close to the walls, but are at about the distance of an acre from them. And not even the whole city did they occupy with houses; 80 furlongs are inhabited, and not even all these continuously, I suppose because it seemed safer to live scattered in several places. The rest they sow and till, that, if any foreign force threaten them, the besieged may be supplied with food from the soil of the city itself.”

Not Babylon alone was spoken of, of old, as^{f300} “having the circumference of a nation rather than of a city.”

☞ **Jonah 3:4.** *And Jonah began to enter the city a day's journey*

Perhaps the day's journey enabled him to traverse the city from end to end, with his one brief, deep cry of woe; “Yet forty days and Nineveh overthrown.” (See the introduction to Jonah.) He prophesied an utter overthrow, a turning it upside down. He does not speak of it as to happen at a time beyond those days. The close of the forty days and the destruction were to be one. He does not say strictly, “Yet forty days and Nineveh shall be overthrown,” but, “Yet forty days and Nineveh overthrown.” The last of those forty days was, ere its sun was set, to see Nineveh as a “thing overthrown.” Jonah knew from the first God's purpose of mercy to Nineveh; he had a further hint of it in the altered commission which he had received. It is perhaps hinted in the word

“Yet” (Castr.). “If God had meant unconditionally to overthrow them, He would have overthrown them without notice. ‘Yet,’ always denotes some long-suffering of God.”

But, taught by that severe discipline, he discharges his office strictly. He cries, what God had commanded him to cry out, without reserve or exception. The sentence, as are all God’s threatenings until the last, was conditional. But God does not say this. That sentence was now within forty days of its completion; yet even thus it was remitted. Wonderful encouragement, when one Lent sufficed to save some 600,000 souls from perishing! Yet the first visitation of the cholera was checked in its progress in England, upon one day’s national fast and humiliation; and we have seen how general prayer has often-times at once opened or closed the heavens as we needed.

“A few years ago,” relates Augustine, (*de excid. urb. c. 6. (L.) add Paul. Diac. L. 13.*) “when Arcadius was Emperor at Constantinople (what I say, some have heard, some of our people were present there,) did not God, willing to terrify the city, and, by terrifying, to amend, convert, cleanse, change it, reveal to a faithful servant of His (a soldier, it is said), that the city should perish by fire from heaven, and warned him to tell the Bishop! It was told. The Bishop despised it not, but addressed the people. The city turned to the mourning of penitence, as that Nineveh of old. Yet lest men should think that he who said this, deceived or was deceived, the day which God had threatened, came. When all were intently expecting the issue with great fears, at the beginning of night as the world was being darkened, a fiery cloud was seen from the East, small at first then, as it approached the city, gradually enlarging, until it hung terribly over the whole city. All fled to the Church; the place did not hold the people. But after that great tribulation, when God had accredited His word, the cloud began to diminish and at last disappeared. The people, freed from fear for a while, again heard that they must migrate, because the whole city should be destroyed on the next sabbath. The whole people left the city with the Emperor; no one remained in his house. That multitude, having one some miles, when gathered in one spot to pour forth prayer to God, suddenly saw a great smoke, and sent forth a loud cry to God.”

The city was saved. “What shall we say?” adds Augustine. “Was this the anger of God, or rather His mercy? Who doubts that the most merciful Father willed by terrifying to convert, not to punish by destroying? As the hand is lifted up to strike, and is recalled in pity, when he who was to be struck is terrified, so was it done to that city.” Will any of God’s warnings “now” move our great Babylon to repentance, that it be not ruined?

☩Jonah 3:5. *And the people of Nineveh believed God;* strictly, “believed in God.” To “believe in God” expresses more heart-belief, than to “believe God” in itself need convey. To believe God is to believe what God says, to be true; “to believe in” or “on God” expresses not belief only, but that belief resting in God, trusting itself and all its concerns with Him. It combines hope and trust with faith, and love too, since, without love, there cannot be trust. They believed then the preaching of Jonah, and that He, in Whose Name Jonah spake, had all power in heaven and earth. But they believed further in His unknown mercies; they cast themselves upon the goodness of the hitherto “unknown God.” Yet they believed in Him, as the Supreme God, “the” object of awe, THE God (*Elohim* (☩Jonah 3:5,8), *Haelohim* (☩Jonah 3:9)), although they knew Him not, as He Is,^{f301} the Self-Existent One. Jonah does not say how they were thus persuaded. God the Holy Spirit relates the wonders of God’s Omnipotence as common everyday things. They are no marvels to Him Who performed them. “He commanded and they were done.” He spake with power to the hearts which He had made, and they were turned to Him. Any human means are secondary, utterly powerless, except in “His” hands Who Alone doth all things through whomsoever He doth them. Our Lord tells us that “Jonah” himself “was a sign unto the Ninevites” (See the introduction to Jonah.). Whether then the mariners spread the history,^{f302} or howsoever the Ninevites knew the personal history of Jonah, he, in his own person and in what befell him, was a sign to them. They believed that God, Who avenged “his” disobedience, would avenge their’s. They believed perhaps, that God must have some great mercy in store for them, Who not only sent His prophet so far from his own land to “them” who had never owned, never worshiped Him, but had done such mighty wonders to subdue His prophet’s resistance and to make him go to them.

And proclaimed a fast and put on sackcloth It was not then a repentance in word only, but in deed. A fast was at that time entire abstinence from all food until evening; the haircloth was a harsh garment, irritating and afflictive to the body. They who did so, were (as we may still see from the

Assyrian sculptures) men of pampered and luxurious habits, uniting sensuality and fierceness. Yet this they did at once, and as it seems, for the 40 days. They “proclaimed a fast.” They did not wait for the supreme authority. Time was urgent, and they would lose none of it. In this imminent peril of God’s displeasure, they acted as men would in a conflagration. People do not wait for orders to put out a fire, if they can, or to prevent it from spreading. Whoever they were who proclaimed it, whether those in inferior authority, each in his neighborhood, or whether it spread from man to man, as the tidings spread, it was done at once. It seems to have been done by acclamation, as it were, one common cry out of the one common terror. For it is said of them, as one succession of acts, “the men of Nineveh believed in God, and proclaimed a fast, and put on sackcloth from their great to their little,” every age, sex, condition (Montanus).

“Worthy of admiration is that exceeding celerity and diligence in taking counsel, which, although in the same city with the king, perceived that they must provide for the common and imminent calamity, not waiting to ascertain laboriously the king’s pleasure.”

In a city, 60 miles in circumference, some time must needs be lost, before the king could be approached; and we know, in some measure, the forms required in approaching Eastern monarchs of old.

<306>**Jonah 3:6.** *For word came*, rather, “And the matter (It is, the word, **rbd**,^{<1697>}) came,” i.e., the “whole account,” as we say. “The word, word,” throughout Holy Scripture, as in so many languages stands for that which is reported of.^{f303} “The whole account,” namely, how this stranger, in strange austere attire, had come, what had happened to him before he came, how he preached, how the people had believed him, what they had done, as had just been related, “came to the king.” The form of words implies that what Jonah relates in this verse took place after what had been mentioned before. People are slow to carry to sovereigns matters of distress, in which they cannot help. This was no matter of peril from man, in which the counsel or energy of the king could be of use. Anyhow it came to him last. But when it came to him, he disdained not to follow the example of those below him. He was not jealous of his prerogative, or that his advice had not been had; but, in the common peril, acted as his subjects had, and humbled himself as they did. Yet this king was the king of

Nineveh, the king, whose name was dreaded far and wide, whose will none who disputed, prospered (Montanus).

“He who was accounted and was the greatest of the kings of the earth, was not held back by any thought of his own splendor, greatness or dignity, from fleeing as a suppliant to the mercy of God, and inciting others by his example to the same earnestness.”

The kings of Assyria were religious, according to their light. They ascribed all their victories to their god, Asshur (Cuneiform Inscriptions. See the introduction to Jonah.). When the king came to hear of One who had a might such as he had not seen, he believed in Him.

And he arose from his throne He lost no time; he heard, “and he arose” (Montanus). “It denotes great earnestness, haste, diligence.” “And he laid his robe from him.” This was the large costly upper garment, so called from its amplitude.^{f304} It is the name of the goodly Babylonian garment (<4012>Joshua 7:21) which Achan coveted. As worn by kings, it was the most magnificent part of their dress, and a special part of their state. Kings were buried as they lived, in splendid apparel; (Josephus, Ant. xvii. 8. 3.) and rich adornments were buried with them. (Ant. xv. 3. 4. xvi. 7. 1.) The king of Nineveh dreads no charge of precipitancy nor man’s judgment (Montanus).

“He exchanges purple, gold, gems for the simple rough and sordid sackcloth, and his throne for the most abject ashes, the humblest thing he could do, fulfilling a deeper degree of humility than is related of the people.”

Strange credulity, had Jonah’s message not been true; strange madness of unbelief which does not repent when a Greater than Jonah cries (<4017>Matthew 4:17), “Repent ye, for the kingdom of heaven is at hand.” Strange garb for the king, in the eyes of a luxurious age; acceptable in His who said (<4012>Matthew 11:21), “if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes” (Rib).

“Many wish to repent, yet so as not to part with their luxuries or the vanity of their dress, like the Greek who said he would ‘like to be a philosopher, yet in a few things, not altogether.’ To whom we may answer, ‘delicate food and costly dress agree not with penitence; and that is no great grief which never comes to light’”

(Chrysostom, Hom. v. de Poenit. n. 4. ii. 314).

“It was a marvelous thing, that purple was outvied by sackcloth. Sackcloth availed, what the purple robe availed not. What the diadem accomplished not, the ashes accomplished. Seest thou, I said not groundlessly that we should fear, not fasting but drunkenness and satiety? For drunkenness and satiety shook the city through and through, and were about to overthrow it; when it was reeling and about to fall, fasting stablished it”

(Maximus in Jon. Bibl. Patr. T. vi. f. 28).

“The king had conquered enemies by valor; he conquered God by humility. Wise king, who, for the saving of his people, owns himself a sinner rather than a king. He forgets that he is a king, fearing God, the King of all; he remembereth not his own power, coming to own the power of the Godhead. Marvelous! While he remembereth not that he is a king of men, he beginneth to be a king of righteousness. The prince, becoming religious, lost not his empire but changed it. Before, he held the principedom of military discipline; now, he obtained the principedom in heavenly disciplines.”

~~2017~~ **Jonah 3:7.** *And he caused it to be proclaimed and published through Nineveh;* literally, “And he cried and said, etc.” The cry or proclamation of the king corresponded with the cry of Jonah. Where the prophet’s cry, calling to repentance, had reached, the proclamation of the king followed, obeying. “By the decree of the king and his nobles.” This is a hint of the political state of Nineveh, beyond what we have elsewhere. It was not then an absolute monarchy. At least, the king strengthened his command by that of his nobles, as Darius the Mede sealed the den of lions, into which Daniel was cast, with the signet of his lords as well as his own (~~2017~~ Daniel 6:17), “that the purpose might not be changed concerning him.”

Let neither man nor beast ... (Chrys. on the Statues, Hom. iii. 4.)

“Are brutes too then to fast, horses and mules to be clothed with sackcloth? Yes, he says. For as, when a rich man dies, his relatives clothe not only the men and maidservants, but the horses too with sackcloth, and, giving them to the grooms, bid that they should follow to the tomb, in token of the greatness of the calamity and inviting all to sympathy, so also when that city was about to perish,

they clad the brute natures in sackcloth, and put them under the yoke of fasting. The irrational animals cannot, through words, learn the anger of God; let them learn through hunger, that the infliction is from God: for if, he says, the city should be overthrown, it would be one grave of us the inhabitants and of them also.”

It was no arbitrary nor wanton nor careless act of the king of Nineveh to make the mute animals share in the common fast. It proceeded probably from an indistinct consciousness that God cared for them also, and, that “they” were not guilty. So the Psalmist looked on God’s care of His creatures as a fresh ground for man’s trust in Him (^{
}Psalm 36:6,7),

“O Lord, Thou preservest man and beast: How excellent is Thy lovingkindness, O Lord, therefore the children of men put their trust under the shadow of Thy wings.”

As our Lord teaches that God’s care of the sparrows is a pledge to man of God’s minute unceasing care for him, so the Ninevites felt truly that the cry of the poor brutes would be heard by God. And God confirmed that judgment, when He told Jonah of the “much cattle (iv. ult.*),” as a ground for having pity on Nineveh. The moanings and lowings of the animals, their voices of distress, pierce man’s heart too, and must have added to his sense of the common misery. Ignorance or pride of human nature alone could think that man’s sorrow is not aided by these objects of sense. Nature was truer in the king of Nineveh.

^{
}**Jonah 3:8.** *Let man and beast be covered with sackcloth* The gorgeous caparisons of horses, mules and camels was part of Eastern magnificence. Who knows not how man’s pride is fed by the sleekness of his stud, their “well-appointed” trappings? Man, in his luxury and pride, would have everything reflect his glory, and minister to pomp. Self-humiliation would have everything reflect its lowliness. Sorrow would have everything answer to its sorrow. People think it strange that the horses at Nineveh were covered with sackcloth, and forget how, at the funerals of the rich, black horses are chosen and are clothed with black velvet.

And cry unto God mightily, “with might which conquereth judgment.” A faint prayer does not express a strong desire, nor obtain what it does not strongly ask for, as having only half a heart.

And let them turn, every man from his evil way (²⁸¹⁶Isaiah 59:6.) “See what removed that inevitable wrath. Did fasting and sackcloth alone? No, but the change of the whole life. How does this appear? From the prophet’s word itself. For he who spake of the wrath of God and of their fast, himself mentions the reconciliation and its cause. “And God saw their works.” What works? that they fasted? that they put on sackcloth? He passes by these, and says, “that every one turned from his evil ways, and God repented of the evil which He had said that He would do unto them.” Seest thou, that not the fast plucked them from the peril, but the change of life made God propitious to these pagan. I say this, not that we should dishonor, but that we may honor fasting. For the honor of a fast is not in abstinence from food, but in avoidance of sin. So that tie who limiteth fasting to the abstinence from food only, he it is, who above all dishonoreth it. Fastest thou? Show it me by its works. ‘What works?’ askest thou? if you see a poor man, have mercy; if an enemy, be reconciled; if a friend doing well, envy him not; if a beautiful woman, pass on. Let not the mouth alone fast; let eyes too, and hearing and feet, and hands, and all the members of our bodies. Let the hands fast, clean from rapine and avarice! let the feet fast, holding back from going to unlawful sights! let the eyes fast, learning never to thrust themselves on beautiful objects, nor to look curiously on others’ beauty, for the food of the eye is gazing. Let the ear too fast, for the fast of the ears is not to hear detractions and calumnies. Let the mouth too fast from foul words and reproaches. For what boots it, to abstain from birds and fish, while we bite and devour our brethren? The detractor preys on his brother’s flesh.”

He says, *Each from his evil way*, because, in the general mass of corruption, each man has his own special heart’s sin. All were to return, but by forsaking, each, one by one, his own habitual, favorite sin.

And from the violence “Violence” is singled out as the special sin of Nineveh, out “of all their evil way;” as the angel saith, (⁴¹⁶⁷Mark 16:7.) “tell His disciples and Peter.” This was the giant, Goliath-sin. When this should be effaced, the rest would give way, as the Philistines fled, when their champion was fallen to the earth dead. “That is in their hands,” literally “in their palms” ^{āK1}⁴³⁷⁰⁹, the hollow of their hand. The hands being the instruments alike of using violence and of grasping its fruits, the violence cleaves to them in both ways, in its guilt and in its gains. So Job and David say, (⁴³¹⁶⁷Job 16:17; ⁴³¹²⁷1 Chronicles 12:17.) “while there was no violence in my hands;” and Isaiah, “THE work of wickedness is in their

hands.” Repentance and restitution clear the hands from the guilt of the violence: restitution, which gives back what was wronged; repentance, which, for love of God, hates and quits the sins, of which it repents. “Keep the winning, keep the sinning. The fruits of sin are temporal gain, eternal loss. We cannot keep the gain and escape the loss. Whoever keeps the gain of sin, loves it in its fruits, and will have them, all of them. The Hebrews had a saying (in Kimchi),

“Whoso hath stolen a beam, and used it in building a great tower, must pull down the whole tower and restore the beam to its owner,” i.e.,

restitution must be made at any cost. “He,” they say (in Merc.),

“who confesses a sin and does not restore the thing stolen, is like one who holds a reptile in his hands, who, if he were washed with all the water in the world, would never be purified, until he cast it out of his hands; when he has done this, the first sprinkling cleanses him.”

✠ **Jonah 3:9.** *Who can tell if God will turn and repent?* The Ninevites use the same form of words, which God suggested by Joel to Judah. Perhaps He would thereby indicate that He had Himself put it into their mouths. (Augustine in Psalm 50. L.) “In uncertainty they repented, and obtained certain mercy” (Jerome).

“It is therefore left uncertain, that men, being doubtful of their salvation, may repent the more vehemently and the more draw down on themselves the mercy of God”

(in Lap.).

“Most certain are the promises of God, whereby He has promised pardon to the penitent. And yet the sinner may well be uncertain whether he have obtained that penitence which makes him the object of those promises, not a servile repentance for fear of punishment, but true contrition out of the love of God.”

And so by this uncertainty, while, with the fear of hell, there is mingled the fear of the loss of God, the fear of that loss, which in itself involves some love, is, by His grace, turned into a contrite love, as the terrified soul thinks “Who” He is, whom it had all but lost, whom, it knows not whether it may

not lose. In the case of the Ninevites, the remission of the temporal and eternal punishment was bound up in one, since the only punishment which God had threatened was temporal, and if this was forgiven, that forgiveness was a token that His displeasure had ceased.

(Chrysostom on Statues, Hom. v. n. 6.)

“They know not the issue, yet they neglect not repentance. They are unacquainted with the method of the lovingkindness of God, and they are changed amid uncertainty. They had no other Ninevites to look to, who had repented and been saved. They had not read the prophets nor heard the patriarchs, nor benefited by counsel, nor partaken of instruction, nor had they persuaded themselves that they should altogether propitiate God by repentance. For the threat did not contain this. But they doubted and hesitated about this, and yet repented with all carefulness. What account then shall we give, when these, who had no good hopes held out to them as to the issue, gave evidence of such a change, and thou, who mayest be of good cheer as to God’s love for men, and hast many times received many pledges of His care, and hast heard the prophets and Apostles, and hast been instructed by the events themselves, strivest not to attain the same measure of virtue as they? Great then was the virtue too of these people, but much greater the lovingkindness of God; and this you may see from the very greatness of the threat. For on this ground did He not add to the sentence, ‘but if ye repent, I will spare,’ that, casting among them the sentence unconditioned, He might increase the fear, and, increasing the fear, might impel them the more speedily to repentance.”

(Ibid. n. 5.)

“That fear was the parent of salvation; the threat removed the peril; the sentence of overthrow stayed the overthrow. New and marvelous issue! The sentence threatening death was the parent of life. Contrary to secular judgment, the sentence lost its force, when passed. In secular courts, the passing of the sentence gives it validity. Contrariwise with God, the pronouncing of the sentence made it invalid. For had it not been pronounced, the sinners had not heard it: had they not heard it, they would not have repented, would not have averted the chastisement, would not have enjoyed

that marvelous deliverance. They fled not the city, as we do now (from the earthquake), but, remaining, established it. It was a snare, and they made it a wall; a quicksand and precipice, and they made it a tower of safety.”

(Ibid. n. 5.)

“Was Nineveh destroyed? Quite the contrary. It arose and became more glorious, and all this intervening time has not effaced its glory, and we all yet celebrate it and marvel at it, that thenceforth it has become a most safe harbor to all who sin, not allowing them to sink into despair, but calling all to repentance, both by what it did and by what it gained from the Providence of God, persuading us never to despair of our salvation, but living the best we can, and setting before us a good hope, to be of good cheer that the end will anyhow be good”

(Augustine, Serm. 361. de res. n. 20).

“What was Nineveh? “They ate, they drank; they bought, they sold; they planted, they builded;” they gave themselves up to perjuries, lies, drunkenness, enormities, corruptions. This was Nineveh. Look at Nineveh now. They mourn, they grieve, are saddened, in sackcloth and ashes, in fastings and prayers. Where is that Nineveh? It is overthrown.”

ⲘⲚⲞ **Jonah 3:10.** *And God saw their works* (Rup.)

“He did not then first see them; He did not then first see their sackcloth when they covered themselves with it. He had seen them long before He sent the prophet there, while Israel was slaying the prophets who announced to them the captivity which hung over them. He knew certainly, that if He were to send the prophets far off to the Gentiles with such an announcement, they would hear and repent.”

God saw them, looked upon them, approved them, accepted the Ninevites not for time only, but, as many as persevered, for eternity. It was no common repentance. It was the penitence, which our Lord sets forth as the pattern of true repentance before His coming (ⲘⲚⲞ Matthew 12:41).

“The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonah, and behold a greater than Jonah is here.”

They believed in the one God, before unknown to them; they humbled themselves; they were not ashamed to repent publicly; they used great strictness with themselves; but, what Scripture chiefly dwells upon, their repentance was not only in profession, in belief, in outward act, but in the fruit of genuine works of repentance, a changed life out of a changed heart. “God saw their works, that they turned from their evil way.” Their whole way and course of life was evil; they broke off, not the one or other sin only, but all “their” whole “evil way” (Ambrose, *de Poenit.* c. 6. L.).

“The Ninevites, when about to perish, appoint them a first; in their bodies they chasten their souls with the scourge of humility; they put on hair-cloth for raiment, for ointment they sprinkle themselves with ashes; and, prostrate on the ground, they lick the dust. They publish their guilt with groans and lay open their secret misdeeds. Every age and sex alike applies itself to offices of mourning; all ornament was laid aside; food was refused to the suckling, and the age, as yet unstained by sins of its own, bare the weight of those of others; the mute animals lacked their own food. One cry of unlike natures was heard along the city walls; along all the houses echoed the piteous lament of the mourners; the earth bore the groans of the penitents; heaven itself echoed with their voice. That was fulfilled (*Ecclesiasticus 35:17*); The prayer of the humble pierceth the clouds.”

(Chrysostom, *Hom. quod nemo laeditur nisi a seipso.*)

“The Ninevites were converted to the fear of God, and laying aside the evil of their former life, betook themselves through repentance to virtue and righteousness, with a course of penitence so faithful, that they changed the sentence already pronounced on them by God.”

(*de precat. i. inter dub. Chrysostom, T. ii. 781.*)

“As soon as prayer took possession of them, it both made them righteous, and immediately corrected the city which had been habituated to live with profligacy and wickedness and lawlessness. More powerful was prayer than the long usage of sin. It filled that

city with heavenly laws, and brought along with it temperance, lovingkindness, gentleness and care of the poor. For without these it cannot abide to dwell in the soul. Had any then entered Nineveh, who knew it well before, he would not have known the city; so suddenly had it sprung back from life most foul to godliness.”

And God repented of the evil This was no real change in God; rather, the object of His threatening was, that He might not do what He threatened. God’s threatenings are conditional, “unless they repent,” as are His promises, “if they endure to the end” (^{<4002>}Matthew 10:22). God said afterward by Jeremiah, (^{<2400>}Jeremiah 18:7,8.) At what “instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it, if that nation, against whom I had pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.”

(Gregory, Mor. xvi. n. 46.)

“As God is unchangeable in nature, so is He unchangeable in will. For no one can turn back His thoughts. For though some seem to have turned back His thoughts by their deprecations, yet this was His inward thought, that they should be able by their deprecations to turn back His sentence, and that they should receive from Him whereby to avail with Him. When then outwardly His sentence seemeth to be changed, inwardly His counsel is unchanged, because He inwardly ordereth each thing unchangeably, whatsoever is done outwardly with change.”

(Augustine in Psalm cv. n. 35.)

“It is said that He repented, because He changed that which He seemed about to do, to destroy them. In God all things are disposed and fixed, nor doth He anything out of any sudden counsel, which He knew not in all eternity that He should do; but, amid the movements of His creature in time, which He governeth marvelously, He, not moved in time, as by a sudden will, is said to do what He disposed by well-ordered causes in the immutability of His most secret counsel whereby things which come to knowledge, each in its time, He both doth when they are present, and already did when they were future.”

(Augustine in Psalm 131, n. 18.)

“God is subject to no dolor of repentance, nor is He deceived in anything, so as to wish to correct wherein He erred. But as man, when he repenteth willeth to change what he has done, so when thou hearest that God repenteth, look for the change. God, although He calleth it ‘repenting,’ doth it otherwise than thou. Thou doest it, because thou hast erred; He, because He avengeth or freeth. He changed the kingdom of Saul when He “repented.” And in the very place, where Scripture saith, “He repenteth,” it is said a little after, “He is not a man that He should repent.” When then He changes His works through His unchangeable counsels, He is said to repent, on account of the change, not of the counsel, but of the act.” Augustine thinks that God, by using this language of Himself, which all would feel to be inadequate to His Majesty, meant to teach us that all language is inadequate to His Excellences.

(Id. Serm. 341. n. 9.)

“We say these things of God, because we do not find anything better to say. I say, ‘God is just,’ because in man’s words I find nothing’ better, for He is beyond justice. It is said in Scripture, “God is just and loveth justice.” But in Scripture it is said, that “God repenteth,” ‘God is ignorant.’ Who would not start back at this? Yet to that end Scripture condescendeth healthfully to those words from which thou shrinkest, that thou shouldest not think that what thou deemest great is said worthily of Him. If thou ask, ‘what then is said worthily of God? one may perhaps answer, that ‘He is just.’ Another more gifted would say, that this word too is surpassed by His Excellence, and that this too is said, not worthily of Him, although suitably according to man’s capacity: so that, when he would prove out of Scripture that it is written, “God is just,” he may be answered rightly, that the same Scriptures say that “God repenteth;” so, that, as he does not take that in its ordinary meaning, as men are accustomed to repent, so also when He is said to be just, this does not correspond to His supereminence, although Scripture said this also well, that, through these words such as they are, we may be brought to that which is unutterable.”

“Why predictest Thou,” asks Chrysostom, (De poenit Hom. v. n. 2. T. ii. p. 311 L.) “the terrible things which Thou art about to do? That I may not do what I predict. Wherefore also He threatened

hell, that He may not bring to hell. Let words terrify you that ye may be freed from the auguish of deeds.”

(Id. in Psalm 7.)

“Men threaten punishment and inflict it. Not so God; but contrariwise, He both predicts and delays, and terrifies with words, and leaves nothing undone, that He may not bring what He threatens. So He did with the Ninevites. He bends His bow, and brandishes His sword, and prepares His spear, and inflicts not the blow. Were not the prophet’s words bow and spear and sharp sword, when he said, “yet forty days and Nineveh shall be destroyed?” But He discharged not the shaft, for it was prepared, not to be shot, but to be laid up.”

(Rib.)

“When we read in the Scriptures or hear in Churches the word of God, what do we hear but Christ? “And behold a greater than Jonas is here.” If they repented at the cry of one unknown servant, of what punishment shall not we be worthy, if, when the Lord preacheth, whom we have known through so many benefits heaped upon us, we repent not? To them one day sufficed; to us shall so many months and years not suffice? To them the overthrow of the city was preached, and 40 days were granted for repentance: to us eternal torments are threatened, and we have not half an hour’s life certain.”

And He did it not God willed rather that His prophecy should seem to fail, than that repentance should fail of its fruit. But it did not indeed fail, for the condition lay expressed in the threat. “Prophecy,” says Aquinas (2. 2. q. 171. art. 6.) in reference to these cases, “cannot contain anything untrue.” For “prophecy is a certain knowledge impressed on the understanding of the prophets by revelation of God, by means of certain teaching. But truth of knowledge is the same in the Teacher and the taught, because the knowledge of the learner is a likeness of the knowledge of the Teacher. And in this way, Jerome saith that ‘prophecy is a sort of sign of divine foreknowledge.’ The truth then of the prophetic knowledge and utterance must be the same as that of the divine knowledge, in which there can be no error. But although in the Divine Intellect, the two-fold knowledge (of things as they are in themselves, and as they are in their causes,) is always

united, it is not always united in the prophetic revelation, because the impression made by the Agent is not always adequate to His power. Whence, sometimes, the prophetic revelation is a sort of impressed likeness of the Divine Foreknowledge, as it beholds the future contingent things in themselves, and these always take place as they are prophesied: as, “Behold, a virgin shall conceive.” But sometimes the prophetic revelation is an impressed likeness of Divine Foreknowledge, as it knows the order of causes to effects; and then at times the event is other than is foretold, and yet there is nothing untrue in the prophecy. For the meaning of the prophecy is, that the disposition of the inferior causes, whether in nature or in human acts, is such, that such an effect would follow” (as in regard to Hezekiah and Nineveh), (2. 2. q. 174. art. 1.) “which order of the cause to the effect is sometimes hindered by other things supervening. “The will of God,” he says again, (P. q. 19. art. 7. concl.) “being the first, universal Cause, does not exclude intermediate causes, by virtue of which certain effects are produced. And since all intermediate causes are not adequate to the power of the First Cause, there are many things in the power, knowledge, and will of God, which are not contained in the order of the inferior causes, as the resurrection of Lazarus. Whence one, looking to the inferior causes, might say, ‘Lazarus will not rise again:’ whereas, looking to the First Divine Cause, he could say, ‘Lazarus will rise again.’ And each of these God willeth, namely, that a thing should take place according to the inferior cause: which shall not take place, according to the superior cause, and conversely. So that God sometimes pronounces that a thing shall be, as far as it is contained in the order of inferior causes (as according to the disposition of nature or deserts), which yet doth not take place, because it is otherwise in the superior Divine Cause. As when He foretold Hezekiah (^{2380E}Isaiah 38:1), “Set thy house in order, for thou, shalt die and not live;” which yet did not take place, because from eternity it was otherwise in the knowledge and will of God which is unchangeable. Whence Gregory saith (Mor. xx. 32. n. 63), ‘though God changeth the thing, His counsel He doth not change.’ When then He saith, “I will repent,” (^{2488B}Jeremiah 18:8.) it is understood as said metaphorically, for men, when they fulfill not what they threatened, seem to repent.”

NOTES ON JONAH 4

Jonah 4:1. *And Jonah was displeased exceedingly* It was an untempered zeal. The prophet himself records it as such, and how he was reproved for it. He would, like many of us, govern God's world better than God Himself. Short-sighted and presumptuous! Yet not more short-sighted than those who, in fact, quarrel with God's Providence, the existence of evil, the baffling of good, "the prison walls of obstacles and trials," in what we would do for God's glory. What is all discontent, but anger with God? The marvel is that the rebel was a prophet (Lap.)!

"What he desired was not unjust in itself, that the Ninevites should be punished for their past sins, and that the sentence of God pronounced against them should not be recalled, although they repented. For so the judge hangs the robber for theft, however he repent."

He sinned, in that he disputed with God. Let him cast the first stone, who never rejoiced at any overthrow of the enemies of his country, nor was glad, in a common warfare, that they lost as many soldiers as we. As if God had not instruments enough at His will! Or as if He needed the Assyrians to punish Israel, or the one nation, whose armies are the terror of Europe, to punish us, so that if they should perish, Israel should therefore have escaped, though it persevered in sin, or we!

And he was very angry, or, may be, "very grieved." The word expresses also the emotion of burning grief, as when Samuel was grieved at the rejection of Saul, or David at "the breach upon Uzzah" (¹⁰⁰⁸2 Samuel 6:8; ¹⁰⁰⁹1 Chronicles 13:11). Either way, he was displeased with what God did. Yet so Samuel and David took God's doings to heart; but Samuel and David were grieved at God's judgments; Jonah, at what to the Ninevites was mercy, only in regard to his own people it seemed to involve judgment. Scripture says that he was displeased, because the Ninevites were spared; but not, why this displeased him. It has been thought, that it was jealousy for God's glory among the pagan, as though the Ninevites would think that God in whose Name he spake had no certain knowledge of things to come; and so that his fault was mistrust in God's wisdom or power to vindicate His own honor. But it seems more likely, that it was a mistaken patriotism, which idolized the well being of his own and God's

people, and desired that its enemy, the appointed instrument of its chastisement, should be itself destroyed. Scripture being silent about it, we cannot know certainly. Jonah, under God's inspiration, relates that God pronounced him wrong. Having incurred God's reproof, he was careless about men's judgment, and left his own character open to the harsh judgments of people; teaching us a holy indifference to man's opinion, and, in our ignorance, carefulness not to judge unkindly.

◀2013▶ Jonah 4:2. *And he prayed unto the Lord* Jonah, at least, did not murmur or complain of God. He complained to God of Himself. He expostulates with Him. Shortsighted indeed and too wedded to his own will! Yet his will was the well-being of the people whose prophet God had made him. He tells God, that this it was, which he had all along dreaded. He softens it, as well as he can, by his word, "I pray Thee," which expresses deprecation anti-submissiveness. Still he does not hesitate to tell God that this was the cause of his first rebellion! Perilous to the soul, to speak without penitence of former sin; yet it is to God that he speaks and so God, in His wonderful condescension, makes him teach himself.

I knew that Thou art a gracious God He repeats to God to the letter His own words by Joel (**◀2013▶** Joel 2:13). God had so revealed Himself anew to Judah. He had, doubtless, on some repentance which Judah had shown, turned away the evil from them. And now by sending him as a preacher of repentance, He implied that He would do the same to the enemies of his country. God confirms this by the whole sequel. Thenceforth then Israel knew, that to the pagan also God was intensely, infinitely full of gracious and yearning love ($\overset{\sim}{\text{W}}\text{nj } 1$ ^{<42587>} $\mu\text{Wj } r1$ ^{<47349>}), both intensives. See the note at **◀2013▶** Joel 2:13.) nay (as the form rather implies mastered (so to speak) by the might and intensity of His gracious love, "slow to anger" and delaying it, "great in loving tenderness," and abounding in it; and that toward them also, when the evil is about to be inflicted, or has been partially or wholly inflicted, He will repent of it and replace it with good, on the first turning of the soul or the nation to God.

◀2013▶ Jonah 4:3. *Therefore now, O Lord, take I beseech Thee my life from me* He had rather die, than see the evil which was to come upon his country. Impatient though he was, he still cast himself upon God. By asking of God to end his life, he, at least, committed himself to the sovereign disposal of God (Jerome).

“Seeing that the Gentiles are, in a manner, entering in, and that those words are being fulfilled, (~~4632b~~ Deuteronomy 32:21.) “They have moved Me to jealousy with” that which is “not God, and I will move them to jealousy with” those which are “not a people, I will provoke them to anger with a foolish nation,” he despairs of the salvation of Israel, and is convulsed with great sorrow, which bursts out into words and sets forth the causes of grief, saying in a manner, ‘Am I alone chosen out of so many prophets, to announce destruction to my people through the salvation of others?’ He grieved not, as some think, that the multitude of nations is saved, but that Israel perishes. Whence our Lord also wept over Jerusalem. The Apostles first preached to Israel. Paul wishes to become an anathema for his (~~480B~~ Romans 9:3-5.) brethren who are Israelites, whose is the adoption and the glory and the covenant, and the giving of the law and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came.”

Jonah had discharged his office faithfully now. He had done what God commanded; God had done by him what He willed. Now, then, he prayed to be discharged. So Augustine in his last illness prayed that he might die, before the Vandals brought suffering and devastation on his country (Posid. vit. Aug.).

~~300B~~ **Jonah 4:4.** *And the Lord said, Doest thou well to be angry?*³⁰⁶ God, being appealed to, answers the appeal. So does He often in prayer, by some secret voice, answer the inquirer. There is right anger against the sin. Moses’ anger was right, when he broke the tables. (~~1209~~ Exodus 32:19.) God secretly suggests to Jonah that his anger was not right, as our Lord instructed (~~400B~~ Luke 9:55.) James and John that “theirs” was not. The question relates to the quality, not to the greatness of his anger. It was not the vehemence of his passionate desire for Israel, which God reproves, but that it was turned against the Ninevites (Rup.).

“What the Lord says to Jonah, he says to all, who in their office of the cure of souls are angry. They must, as to this same anger, be recalled into themselves, to regard the cause or object of their anger, and weigh warily and attentively whether they “do well to be angry.” For if they are angry, not with men but with the sins of men, if they hate and persecute, not men, but the vices of men, they

are rightly angry, their zeal is good. But if they are angry, not with sins but with men, if they hate, not vices but men, they are angered amiss, their zeal is bad. This then which was said to one, is to be watchfully looked to and decided by all, ‘Doest thou well to be angry?’”

◀308▶ **Jonah 4:5.** *So Jonah went out of the city* (Some render, contrary to grammar “And Jonah had gone, etc.”), The form of the words implies (as in the English Version), that this took place after Jonah was convinced that God would spare Nineveh; and since there is no intimation that he knew it by revelation, then it was probably after the 40 days (Cyrprian).

“The days being now past, after which it was time that the things foretold should be accomplished, and His anger as yet taking no effect, Jonah understood that God had pity on Nineveh. Still he does not give up all hope, and thinks that a respite of the evil has been granted them on their willingness to repent, but that some effect of His displeasure would come, since the pains of their repentance had not equalled their offences. So thinking in himself apparently, he departs from the city, and waits to see what will become of them.”

“He expected” apparently “that it would either fall by an earthquake, or be burned with fire, like Sodom” (Augustine, Ep. 102. q. 6. n. 35).

“Jonah, in that he built him a tabernacle and sat over against Nineveh, awaiting what should happen to it, wore a different, foreshadowing character. For he prefigured the carnal people of Israel. For these too were sad at the salvation of the Ninevites, i.e., the redemption and deliverance of the Gentiles. Whence Christ came to call, not the righteous but sinners to repentance. But the over-shadowing gourd over his head was the promises of the Old Testament or those offices in which, as the apostle says, there was a shadow of good things to come, protecting them in the land of promise from temporal evils; all which are now emptied and faded. And now that people, having lost the temple at Jerusalem and the priesthood and sacrifice (all which was a shadow of that which was to come) in its captive dispersion, is scorched by a vehement heat of tribulation, as Jonah by the heat of the sun, and grieves greatly; and yet the salvation of the pagan and the penitent is accounted of more moment than its grief, and the shadow which it loved.”

☞ **Jonah 4:6.** *And the Lord God prepared a gourd,* (a palm-christ, English margin, rightly.) (Cyrprian).

“God again commanded the gourd, as he did the whale, willing only that this should be. Forthwith it springs up beautiful and full of flower, and straightway was a roof to the whole booth, and anoints him so to speak with joy, with its deep shade. The prophet rejoices at it exceedingly, as being a great and thankworthy thing. See now herein too the simplicity of his mind. For he was grieved exceedingly, because what he had prophesied came not to pass; he rejoiced exceedingly for a plant. A blameless mind is lightly moved to gladness or sorrow. You will see this in children. For as people who are not strong, easily fall, if someone gives them no very strong push, but touches them as it were with a lighter hand, so too the guileless mind is easily carried away by anything which delights or grieves it.”

Little as the shelter of the palm-christ was in itself, Jonah must have looked upon its sudden growth, as a fruit of God’s goodness toward him, (as it was) and then perhaps went on to think (as people do) that this favor of God showed that He meant, in the end, to grant him what his heart was set upon. Those of impulsive temperaments are ever interpreting the acts of God’s Providence, as bearing on what they strongly desire. Or again, they argue, ‘God throws this or that in our way; therefore He means us not to relinquish it for His sake, but to have it.’ By this sudden miraculous shelter against the burning Assyrian sun, which God provided for Jonah, He favored his waiting on there. So Jonah may have thought, interpreting rightly that God willed him to stay; wrongly, why He so willed. Jonah was to wait, not to see what he desired, but to receive, and be the channel of the instruction which God meant to convey to him and through him.

☞ **Jonah 4:7.** *When the morning rose,* i.e., in the earliest dawn, before the actual sunrise. For one day Jonah enjoyed the refreshment of the palm-christ. In early dawn, it still promised the shadow; just ere it was most needed, at God’s command, it withered.

☞ **Jonah 4:8.** *God prepared a vehement* ^{f307} (The English margin following the Chaldee, “silent,” i.e., “sultry”).

east wind The winds in the East, blowing over the sand-deserts, intensely increase the distress of the heat. A sojourner describes on two occasions an Assyrian summer (Layard, Nineveh, (1846) e. 5. i. 123).

“The change to summer had been as rapid as that which ushered in the spring. The verdure of the plain had perished almost in a day. Hot winds, coming from the desert, had burned up and carried away the shrubs. The heat was now almost intolerable. Violent whirl-winds occasionally swept over the face of the country.”

(Nin. and Bab. (1850) pp. 364-365.)

“The spring was now fast passing away; the heat became daily greater; the grain was cut; and the plains and hills put on their summer clothing of dull parched yellow. “The pasture is withered, the herbage faileth; the green grass is not.” It was the season too of the Sherghis, or burning winds from the south, which occasionally swept over the face of the country, driving in their short-lived fury everything before them. We all went below (ground) soon after the sun had risen, and remained there (in the tunnels) without again seeking the open air until it was far down in the Western horizon.”

The “Sherghi” must be rather the East wind, Sherki, whence Sirocco. At Sulimania in Kurdistan (about 2 1/2 degrees east of Nineveh, and 3/4 of a degree south)^{f308} “the so much dreaded Sherki seems to blow from any quarter, from east to northeast. It is greatly feared for its violence and relaxing qualities,” (Ibid. ii. 35.) “hot, stormy and singularly relaxing and dispiriting.” Suffocating heat is a characteristic of these vehement winds. Morier relates at Bushire (second journey, p. 43); He continues,

“Again from the 23rd to the 25th, the wind blew violently from the southeast accompanied by a most suffocating heat, and continued to blow with the same strength until the next day at noon, when it suddenly veered round to the northwest with a violence equal to what it had blown from the opposite point.”

And again (p. 97)

“When there was a perfect calm, partial and strong currents of air would arise and form whirlwinds which produced high columns of sand all over the plain. They are looked upon as the sign of great

heat. Their strength was very various. Frequently they threw down our tents.”

Burckhardt, when professedly lessening the general impression as to these winds says,

“The worst effect (of the Semoum “a violent southeast wind”) is that it dries up the water in the skins, and so far endangers the traveler’s safety. In one morning 1/3 of the contents of a full water skin was evaporated. I always observed the whole atmosphere appear as it in a state of combustion; the dust and sand are carried high into the air, which assumes a reddish or blueish or yellowish tint, according to the nature and color of the ground from which the dust arises. The Semoum is not always accompanied by whirlwinds: in its less violent degree it will blow for hours with little force, although with oppressive heat; when the whirlwind raises the dust, it then increases several degrees in heat. In the Semoum at Esne, the thermometer mounted to 121 degrees in the shade, but the air seldom remains longer than a quarter of an hour in that state or longer than the whirlwind lasts. The most disagreeable effect of the Semoum upon man is, that it stops perspiration, dries up the palate, and produces great restlessness.” Travels in Nubia, pp. 204-205.)

“A gale of wind blew from the Southward and Eastward with such violence, that three of our largest tents were leveled with the ground. The wind brought with it such hot currents of air, that we thought it might be the precursor of the “Samoun” described by Chardin, but upon inquiry, we found that the autumn was generally the season for that wind. The “Sam” wind commits great ravages in this district. It blows at night from about midnight to sunrise, comes in a hot blast, and is afterward succeeded by a cold one. About 6 years ago, there was a “sam” during the summer months which so totally burned up all the grain, then near its maturity, that no animal would eat a blade of it, nor touch any of its grain.”

The sun beat upon the head of Jonah (Layard, Nin. and Bab. 366).

“Few European travelers can brave the perpendicular rays of an Assyrian sun. Even the well-seasoned Arab seeks the shade during the day, and journeys by night, unless driven forth at noontide by necessity, or the love of war.”

He wished in himself to die (literally he asked as to his soul, to die). He prayed for death. It was still the same dependence upon God, even in his self-will. He did not complain, but prayed God to end his life here. When men are already vexed in soul by deep inward griefs, a little thing often oversets patience. Jonah's hopes had been revived by the mercy of the palm-christ; they perished with it. Perhaps he had before him the thought of his great predecessor, Elijah, how he too wished to die, when it seemed that his mission was fruitless. They differed in love. Elijah's preaching, miracles, toil, sufferings, seemed to him, not only to be in vain, but (as they must, if in vain), to add to the guilt of his people. God corrected him too, by showing him his own short-sightedness, that he knew not of "the seven thousand who had not bowed their knees unto Baal," who were, in part, doubtless, "the travail of his soul." Jonah's mission to his people seemed also to be fruitless; his hopes for their well-being were at an end; the temporal mercies of which he had been the prophet, were exhausted; Nineveh was spared; his last hope was gone; the future scourge of his people was maintained in might. The soul shrinks into itself at the sight of the impending visitation of its country. But Elijah's zeal was "for" his people only and the glory of God in it, and so it was pure love. Jonah's was directed "against" the Ninevites, and so had to be purified.

☞ **Jonah 4:9.** *Doest thou well to be angry?* (Cyrprian)

"See again how Almighty God, out of His boundless lovingkindness, with the yearning tenderness of a father, almost disporteth with the guileless souls of the saints! The palm-christ shades him: the prophet rejoices in it exceedingly. Then, in God's Providence, the caterpillar attacks it, the burning East wind smites it, showing at the same time how very necessary the relief of its shade, that the prophet might be the more grieved, when deprived of such a good. He asketh him skillfully, was he very grieved? and that for a shrub? He confesseth, and this becometh the defense for God, the Lover of mankind."

I do well to be angry, unto death (Lap.)

"Vehement anger leadeth men to long and love to die, especially if thwarted and unable to remove the hindrance which angers them. For then vehement anger begetteth vehement sorrow, grief, despondency."

We have each, his own palm-christ; and our palm-christ has its own worm (Rib).

“In Jonah, who mourned when he had discharged his office, we see those who, in what they seem to do for God, either do not seek the glory of God, but some end of their own, or at least, think that glory to lie where it does not. For he who seeketh the glory of God, and not his own (^{5162b}Philippians 2:21.) things, but those of Jesus Christ, ought to will what God hath willed and done. If he wills aught else, he declares plainly that he sought himself, not God, or himself more than God. Jonah sought the glory of God wherein it was not, in the fulfillment of a prophecy of woe. And choosing to be led by his own judgment, not by God’s, whereas he ought to have joyed exceedingly, that so many thousands, being “dead, were alive again,” being “lost, were found,” he, when “there was joy in heaven among the angels of God over” so many repenting sinners, was “afflicted with a great affliction” and was angry. This ever befalls those who wish “that” to take place, not what is best and most pleasing to God, but what they think most useful to themselves. Whence we see our very great and common error, who think our peace and tranquility to lie in the fulfillment of our own will, whereas this will and judgment of our own is the cause of all our trouble. So then Jonah prays and tacitly blames God, and would not so much excuse as approve that, his former flight, to “Him Whose eyes are too pure to behold iniquity.” And since all inordinate affection is a punishment to itself, and he who departeth from the order of God hath no stability, he is in such anguish, because what he wills, will not be, that he longs to die. For it cannot but be that “his” life, who measures everything by his own will and mind, and who followeth not God as his Guide but rather willeth to be the guide of the Divine Will, should be from time to time troubled with great sorrow. But since “the merciful and gracious Lord” hath pity on our infirmity and gently admonisheth us within, when He sees us at variance with Him, He forsakes not Jonah in that hot grief, but lovingly blames him. How restless such men are, we see from Jonah. The “palm-christ” grows over his head, and “he was exceeding glad of the palm-christ.” Any labor or discomfort they bear very ill, and being accustomed to endure nothing and follow their own will, they are tormented and cannot

bear it, as Jonah did not the sun. If anything, however slight, happen to lighten their grief, they are immoderately glad. Soon gladdened, soon grieved, like children. They have not learned to bear anything moderately. What marvel then that their joy is soon turned into sorrow? They are joyed over a palm-christ, which soon greeneth, soon drieth, quickly falls to the ground and is trampled upon. Such are the things of this world, which, while possessed, seem great and lasting; when suddenly lost, men see how vain and passing they are, and that hope is to be placed, not in them but in their Creator, who is Unchangeable. It is then a great dispensation of God toward us, when those things in which we took special pleasure are taken away. Nothing can man have so pleasing, green, and, in appearance, so lasting, which has not its own worm prepared by God, whereby, in the dawn, it may be smitten and die. The change of human will or envy disturbs court favor; manifold accidents, wealth; the varying opinion of the people or of the great, honors; disease, danger, poverty, infamy, pleasure. Jonah's palm-christ had one worm; our's have many; if others were lacking, there is the restlessness of man's own thoughts, whose food is restlessness."

<3300> **Jonah 4:10.** *Thou hadst pity on the palm-christ* In the feeling of our common mortality, the soul cannot but yearn over decay. Even a drooping flower is sad to look on, so beautiful, so frail. It belongs to this passing world, where nothing lovely abides, all things beautiful hasten to cease to be. The natural God-implemented feeling is the germ of the spiritual.

<3300> **Jonah 4:11.** *Should I not spare?* literally "have pity" and so "spare." God waives for the time the fact of the repentance of Nineveh, and speaks of those on whom man must have pity, those who never had any share in its guilt, the 120,000 children of Nineveh, "I who, in the weakness of infancy, knew not which hand, "the right" or "the left," is the stronger and fitter for every use." He who would have spared Sodom "for ten's sake," might well be thought to spare Nineveh for the 120,000's sake, in whom the inborn corruption had not developed into the malice of willful sin. If these 120,000 were the children under three years old, they were 1/5 (as is calculated) of the whole population of Nineveh. If of the 600,000 of Nineveh all were guilty, who by reason of age could be, above 1/5 were innocent of actual sin.

To Jonah, whose eye was evil to Nineveh for his people's sake, God says, as it were (Rup.),

“Let the “spirit” which “is willing” say to the “flesh” which “is weak,” Thou grieveest for the palm-christ, that is, thine own kindred, the Jewish people; and shall not I spare Nineveh that great city, shall not I provide for the salvation of the Gentiles in the whole world, who are in ignorance and error? For there are many thousands among the Gentiles, who go after (~~1~~1 Corinthians 12:2.) mute idols even as they are led: not out of malice but out of ignorance, who would without doubt correct their ways, if they had the knowledge of the truth, if they were shewn the difference “between their right hand and their left,” i.e., between the truth of God and the lie of men.”

But, beyond the immediate teaching to Jonah, God lays down a principle of His dealings at all times, that, in His visitations of nations, He (~~138~~Psalm 68:5), “the Father of the fatherless and judge of the widows,” takes special account of those who are of no account in man's sight, and defers the impending judgment, not for the sake of the wisdom of the wise or the courage of the brave, but for the helpless, weak, and, as yet, innocent as to actual sin. How much more may we think that He regards those with pity who have on them not only the recent uneffaced traces of their Maker's Hands, but have been reborn in the Image of Christ His Only Begotten Son! The infants clothed with Christ (~~4167~~Galatians 3:27) must be a special treasure of the Church in the Eyes of God.

(Lap.)

“How much greater the mercy of God than that even of a holy man; how far better to flee to the judgment-seat of God than to the tribunal of man. Had Jonah been judge in the cause of the Ninevites, he would have passed on them all, although penitent, the sentence of death for their past guilt, because God had passed it before their repentance. So David said to God (~~1214~~2 Samuel 24:14); “Let us fall now into the hand of the Lord, for His mercies are great; and let me not fall into the hand of man.” Whence the Church professes to God, that mercy is the characteristic of His power (Collect for the eleventh Sunday after Trinity); ‘O God, who shewest Thy Almighty power most chiefly in shewing mercy and pity, mercifully grant unto us such a measure of Thy grace, that we,

running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure.”

“Again, God here teaches Jonah and us all to conform ourselves in all things to the Divine Will, that, when He commandeth any work, we should immediately begin and continue it with alacrity and courage; when He bids us cease from it, or deprives it of its fruit and effect, we should immediately tranquilly cease, and patiently allow our work and toil to lack its end and fruit. For what is our aim, save to do the will of God, and in all things to confirm ourselves to it? But now the will of God is, that thou shouldest resign, yea destroy, the work thou hast begun. Acquiesce then in it. Else thou servest not the will of God, but thine own fancy and cupidity. And herein consists the perfection of the holy soul, that, in all acts and events, adverse or prosperous, it should with full resignation resign itself most humbly and entirely to God, and acquiesce, happen what will, yea, and rejoice that the will of God is fulfilled in this thing, and say with holy Job, “The Lord gave, The Lord hath taken away; blessed be the Name of the Lord” Ignatius had so transferred his own will into the will of God, that the said, ‘If perchance the society, which I have begun and furthered with such toil, should be dissolved or perish, after passing half an hour in prayer, I should, by God’s help, have no trouble from this thing, than which none sadder could befall me.’ The saints let themselves be turned this way and that, round and round, by the will of God, as a horse by its rider.”

FOOTNOTES

ft263 It is **מִיְהוָה**, ^{<h6440>}, not **מִיְהוָה**, ^{<h6440>}. But **מִיְהוָה**, ^{<h6440>} **הַמִּבְרָא**, ^{<h3068>} and **מִיְהוָה**, ^{<h6440>} **הַמִּבְרָא**, ^{<h3068>}, which correspond to one another, have very definite meanings. **מִיְהוָה**, ^{<h6440>} **הַמִּבְרָא**, ^{<h3068>} is “before the Lord;” **מִיְהוָה**, ^{<h6440>} **הַמִּבְרָא**, ^{<h3068>} is “from being before the Lord.” **מִיְהוָה**, ^{<h6440>} **הַמִּבְרָא**, ^{<h3068>} is used in a variety of ways, of the place where God specially manifests Himself the tabernacle, or the temple. With verbs, it is used of passing actions, as sacrificing (with different verbs, ^{<0291>} Exodus 29:11, ^{<0370>} Leviticus 7:1-7; ^{<4704>} 2 Chronicles 7:4); of sprinkling the blood (^{<0346>} Leviticus 4:16 etc. often); entering His presence (^{<0264>} Exodus 34:34, ^{<0354>} Leviticus 15:14); drawing near (^{<0263>} Exodus 16:9); rejoicing in His presence (^{<1065>} 2 Samuel 6:5,21, etc.); weeping before Him (^{<0723>} Judges 20:23); or of abiding conditions, as walking habitually (^{<0354>} Psalm 55:14); dwelling (^{<2338>} Isaiah 23:18); or standing, as His habitual Minister, as the Levites (^{<0308>} Deuteronomy 10:8, ^{<4291>} 2 Chronicles 29:11; ^{<0345>} Ezekiel 44:15); or a prophet (^{<1170>} 1 Kings 17:1; ^{<2469>} Jeremiah 16:19); or the priest or the Nazarite (see ab. p. 176. col. 1 in the book). In correspondence with this **מִיְהוָה**, ^{<h6440>} **הַמִּבְרָא**, ^{<h3068>} signifies “from before the Lord.” It is used in special reference to the tabernacle, as of the fire which went forth from the presence of God there (^{<0324>} Leviticus 9:24, 10:2); the plague (^{<0471>} Numbers 17:11 in Hebrew (^{<0464>} Numbers 16:46 in English)); the rods brought out (^{<0472>} Numbers 17:24 in Hebrew (^{<0470>} Numbers 17:10 in English)); or the shewbread removed thence (^{<0216>} 1 Samuel 21:6). And so it signifies, not that one fled “from” God, but that he removed from standing in His presence. “So Cain went out from” the presence of God **מִיְהוָה**, ^{<h6440>}, ^{<0146>} Genesis 4:16); and of an earthly ruler it is said, a man “went forth out of his presence” (^{<0446>} Genesis 41:46; 47:10, etc.); and to David God promises, “there shall not be cut off to thee a man from before Me,” i.e., “from standing before Me,” **מִיְהוָה**, ^{<h6440>} ^{<1025>} 1 Kings 8:25; ^{<4166>} 2 Chronicles 6:16; compare ^{<2389>} Isaiah 48:19; ^{<0338>} Jeremiah 33:18, of Israel) and David prays, “Cast me not away from Thy

presence,” literally “from before Thee” (<5111> Psalm 51:11). Aben Ezra noticed the distinction in part, “And as I have searched in all Scripture, and I have not found the word **j r1B**,<h1272> used otherwise than united with the word **μyñp**,<h6440>, as in <h9307> Psalm 139:7 and <h07108> Judges 11:3, and in the prophecy of Jonah I have not found that he fled **μyñp**,<h6440>, ‘from the face of the Lord’ but **μyñp**,<h6440>, ‘from before the presence of the Lord;’ and it is written, ‘As the Lord liveth, before whom I stand’ **μyñp**,<h6440>. And so, on the other hand, it is always **μyñp**,<h6440>. And so it is, ‘And Cain went out **μyñp**,<h6440> from before the presence of God’ — And it is written ‘to go into the clefts of the rocks and into the fissures of the cliff from the fear **awB**,<h935> ... **μyñp**,<h6440> **dj 1p1**,<h6343>) of the Lord’ (<h21021> Isaiah 2:21), and (in Jonah) it is written, to go with them from the presence **awB**,<h935> ... **μyñp**,<h6440> of the Lord (<h3008> Jonah 1:3), and the wise will understand.” In one place (<h3998> 1 Chronicles 19:18) **μyñp**,<h6440> is used, not with **j r1B**,<h1272> (of which alone Aben Ezra speaks) but with **tywiñ**,<h5121>. The idiom is also different:

(1) since the two armies had been engaged face to face, (as Amaziah said, ‘Let us look one another in the face,’ <h2448> 2 Kings 14:8, and the like idioms,) but:

(2) chiefly, in that **μyñp**,<h6440> **hwðy**,<h3068> is, by the force of the term, contrasted with the other idiom **μyñp**,<h6440> **hwðy**,<h3068>, and therefore cannot be a mere substitute for **μyñp**,<h6440>.)

ft264 Porter, in Smith’s Bible Dictionary, p. 656. v. Gath-hepher. A Jewish traveler, 1637 A.D., places the tomb at Caphar Kena **anyq** ”There is buried Jonah son of Amittai, on the top of a hill in a beautiful Church of the Gentiles,” in Hottinger Cippi Hebr. pp. 74, 5.

ft265 Menasseh B. Israel de resurr. mort. c. 5. p. 36. from “the divine Cabbalists who, from the history of Jonah, prove, by way of allegory, the resurrection of the dead.” Ibid. p. 34.

ft266 “We heed not,” says Rosenmuller, Praef. c. 7. “the opinion of those who think that Jonah himself committed to writing in this book what befell himself, since we do not admit that any real history is contained in it.” “Formerly, when people saw in the Book of Jonah pure history, no one doubted that the prophet Jonah himself wrote his wondrous lot.” Bertholdt, Einl. Section 564

- ft267 Ges. Thes. p. 1845. after Quatremere, Journ. Asiat. 1828. pp. 15ff Journ. d. Savans, 1838. Oct. In Aramaic it is **d, yd, l yd**. “Everyone skilled herein knows now, that in Punic **va** (i.e. ‘aleph-shin) is the relative pronoun.” Roed. Ibid. Add. Em. 113.
- ft268 The word occurs in Arabic also in this sense, which is a primary meaning of the root, and allied to its use is the transposed Greek form, **νεμω** <3551>
- ft269 Mr. G. Vance Smith, Prophecies concerning Nineveh p. 257, who however (p. 294
- ft270 **I Wf** <h2904>, (<3004> Jonah 1:4); the word describing how the wind “swept along,” as we say; Jonah also uses it of casting out, along, from the vessel, (<3005> Jonah 1:5,12,15)
- ft271 **qt1v**, <h8367> <3011> Jonah 1:11,12. used of the men in the vessel, <h9730> Psalm 107:30; of ceasing of strife, <h1004> Proverbs 26:20.
- ft272 Delitzsch in Zeitschr. f. Luth. Theol. 1840. p. 118.) But two passages do not furnish an induction. **hbr**, <h7235> for **rtwy**, <3011> Jonah 4:11. (mentioned ibid.) cannot prove anything, since it occurs, <h279> 2 Chronicles 25:9
- ft273 **μωq** <h6965>, more expressive in the original, as being the first word in the clause; “The Lord said, Arise; And arose Jonah,” to do the contrary.
- ft274 **~FB**, <h990> **I WθV** <h7585> <3012> Jonah 2:2 (3); **I G1** <h1530> of the currents of the sea, <3013> Jonah 2:3 (4); **āws** <h5488> **vb1j**, <h2280> **varō**, <h7218> <3015> Jonah 2:5 (6); **bxq**, <h7095> **rh1** <h2022>, <3016> Jonah 2:6 (7); **5ra**, <h776> **j 1yrB** <h1280> **d[1B]** <h1157> **μl wQ** <h5769>, <3016> Jonah 2:6 (7); **dsjē** <h2617> **bz1** <h5800>, <3018> Jonah 2:8 (9).
- ft275 Considerable quantities of coral are found in the adjacent sea.” W.G. Browne, writing of Jaffa, Travels, p. 360. “Coral-reefs run along the coast as far as Gaza, which cut the cables in two, and leave the ships at the mercy of the storms. None lie here on the coast which is fuller of strong surfs (brandings) and unprotected against the frequent West winds.” Ritter, ii. 399. ed. 1.
- ft276 : Hitzig. Jona, Section 3. Jehu added, as the current objections, the omissions, “what vices prevailed in Nineveh,” (it is incidentally said,” violence,” <3018> Jonah 3:8) how Jonah brought home to the inhabitants the sense of their guilt; by what calamity, earthquake, inundation or

war, the city was to perish; whether, in the general repentance, idolatry was abolished.” Section 126. 4. All mere by-questions, not affecting the main issue, God’s pardoning mercy to the penitent pagan!

ft277 Nineveh and Babylon p. 640. Capt. Jones, although treating Ctesias’ account as fabulous, states “the entire circuit is but 61 1/2 English miles.” Topography of Nineveh, Journ. As. Soc. T. xv. p. 303. See Plan, p. 254

ft278 Thus in one inscription, “Ashur, the giver of scepters and crowns the appointer of sovereignty;” “the gods, the guardians of the kingdom of Tiglath-pileser, gave government and laws to my do minions, and ordered an enlarged frontier to my territory;” “they withheld the tribute due to Ashur my Lord;” “the exceeding fear of the power of Ashur, my Lord, overwhelmed them; my valiant servants (or powerful arms) to which Ashur the Lord gave strength.” “in the service of my Lord Ashur;” “whom Ashur and Ninep have exalted to the utmost wishes of his heart;” “the great gods, guardians of my steps, etc.” Journ. Asiat. Soc. 1860. xviii. pp. 164, 8, 170, 4, 6, (and others 172, 8, 180, 4) 192, 8, 206, 10, 14, and Rawl. Herod. i. 457, 587, and note 7

ft279 The Vulgate has rightly, “et pervenit.” Lapede explains this wrongly, “id est, quia pervenerat.” The English Revised Version smooths the difficulty wrongly by rendering, “For word came.”

ft280 Ibid. 191. “We have ascertained, from several comparisons, that the contour of one side of the upper jaw, measured from the angle of the two jaws to the summit of the lipper jaw nearly equals one-eleventh of the animal. One ought not then to be surprised, to read in Rondelet and other authors, that large requins can swallow a man whole”

ft281 This appears from the following statement with which Prof. Phillips has kindly furnished me. “The earliest notice of them which has met my eye is in Scilla’s very curious work, *La vana Speculazione disingannata*. Napoli, 1670. Tav. iii. fig. 1. gives a fair view of some of their teeth, which are stated to have been found in ‘un Sasso di Malta’; he rightly enough calls them teeth of Lamia (i.e., shark) petrified. Mr. Bowerbank, in Reports of the British Association, 1851, gives measures of these teeth, and estimates of the size of the animal to which they belonged. His specimens are from Suffolk, from the Red Crag, where sharks’ teeth, of several sorts, and a vast variety of shells, corals, etc. are mixed with some remains of mostly extinct mammalia.

The marine races are also for the most part of extinct kinds. These deposits in Suffolk and Malta are of the later Tertiary period; specimens derived from them may be found on the shores no doubt, but there is also no doubt of their original situation being in the stratified earth-crust. The living sharks to which the fossil animal may have most nearly approached are included in the genus *Carcharias*, the teeth being beautifully serrated on the edges.”

- ft282 Prof. Phillips, MS. letter. He adds, “but our fossil shark’s teeth are 4 1/2 inches to even 5 inches long. Its length has been inferred to have reached 65 feet.”
- ft283 Elkerōa is the reading of Erasmus and Victorius, who used MSS. and do not mention any conjecture. The Benedictines substituted kikeion, their manuscripts having Siccia. In Jerome, Ep. ad. Aug. Ep. 112. n. 22. their manuscripts had ciceiam or κηκηλαμ. If this is right, Jerome must have meant Chaldee by Syriac, the word being retained in Jonathan. Only if Jerome had meant that the “Syriac” word was the same, one should have thought that he would have said so. The Peshito has probably been corrupted out of the Septuagint.
- ft284 Samuel B. Hophai, 1054 A.D., ap. Kim. Resh Lachish (second cent. Wolf, Bibl. H. ii. 881, 2 coll. 844.) says that “the oil of Kik” (forbidden in the Mishnah Shabbath, c. 2. to be used for lights on the sabbath) is the *kikaion* of Jonah, (Kimchi). “The oil of Kik” is the ελαιον κικινον of Galen (Lex. Hipp. p. 58) the “oleum cicinum” of Pliny (xxiii. 4). Resh Lachish identified the *kikaion* with the Alekeroa’ (Boch. Ep. ad Morin. Geogr. S. p. 918) which Ibn Baithar uses to translate the kiki, κροτων (Boeh. Hieroz. ii. 24). R. Nathan, Maimonides on Tr. Shabbath, c.2. n. 1, and “some” in Bartenora, (Ibid.) also explain it of the keroa. R. Bar Bar Channach, (early 3d cent. Wolf, ib. 880. coll. 879) identifies it with the Zelulibah (Kim.) which again is explained to be the Elkerōa’ (respons. Geonim in Boch. Hieroz. ii. 24. p. 42. ed. Leipz.) and whose oil is called “oil of keroa” i.e., the castor or croton oil (Buxt. Lex. Talm. v. [abyl w l x])
- ft285 Sir W. Hooker kindly pointed this out to me, referring to a description and picture of the caterpillar, or silk-worm, the Phalaena Cynthia or the Arrindy silk-worm, in the Linn. Trans. T. iii. p. 42. He also kindly pointed out to me the drawing of the Ricinus in the Flora Graeca, T. ix. Tab. 952, given on a reduced scale on the opposite page, as the best representation of the Palma Christi

(2) It is only a general statement, that the history in the main was in Hellanicus, not extending to details.

(3) “Such statements as, ‘thus relates Pherecydes,’ ‘The history is in Acusilaus,’ do not always exhibit the account of the writers whom he quotes, but he frequently interweaves a history out of many authors, and inserts what he had read elsewhere.” See Sturz, *Hellanici Fragm.* n. xxvi. ed. Cant. Forbiger de Lycophr. 1827. p. 16. Porphyry speaks of the “Barbarian customs of Hellanicus,” as, “a mere compound of the works of Herodotus and Damasus;” in *Eus. Praep. Ev.* x. 3.

ft292 Not Theodorus or Theodoret, or Jerome (fond as he is of such allusions), nor the early author of the *Orat. ad Graecos* in Justin, although referring to the fables on Hercules.

ft293 “What has the myth of Perseus, rightly understood, and with no foreign ingredients, in common with the history of Jonah, but the one circumstance, that a sea-creature is mentioned in each? And how different the meaning! Neither the myth of Perseus and Andromeda, nor the fully corresponding myth of Hercules and Hesione, can serve either to confirm the truth of the miracles in the Book of Jonah” (as though the truth needed support from a fable), “nor to explain it as a popular pagan tradition, inasmuch as the analogy is too distant and indefinite to explain the whole. Unsatisfactory as such parallels are as soon as we look, not merely at incidental and secondary points but at the central point to be compared,” etc. Baur (in *Illgen Zeitschr.* 1837 p. 101.) followed by Hitzig. Winer also rejects it.

ft294 “In classical philology we should simply add, ‘to think this in earnest were ludicrous;’ ‘but not the less frivolous and irreverent,’ we may well add in the criticism of Scripture.” Bunsen, *Gott. in d. Gesch.* i. 354. Eichhorn would not decide which was taken from the other. *Einl.* 577. ed. 1.

ft295 Eichhorn, DeWette, Rosenmuller, Bertholdt, Hitzig, Maurer, etc. (Eichhorn admits the beauty of the Psalms employed.)

ft296 Pliny (iii. 3) speaks of Carteia as so called by the Greeks; in iv. 36, he identifies Gades, the Carthaginian Gadir, with the Roman Tartesus. Strabo says, “some call the present Karteia, Tartessus.” (*loc cit.*)

ft297 B. J. iii. 9. 3. In the *Ant.* xv. 9. 6. he says that Herod made the port of Caesarea: “between Dora (in Manasseh) and Joppa, small towns on the sea shore, with bad harborage, on account of the strong blasts from the

southwest, which, accumulating the sea-sand on the shore, admit of no quiet moorage, but merchants must mostly ride at anchor out at sea.”

- ft298 Id. quoting Augustine de doctr. Xt. i. 28. “If any have a superfluity which ought to be given to such as have not, and cannot be given to two, and two come to you, of whom neither is to be preferred to the other from want or any urgent necessity, you cannot do anything more just than choose by lot, to which that should be given which cannot be given to both.” also in Aquinas, loc cit.
- ft299 “The road is very dangerous, for the bottom is a mere bank of rocks, which extend the whole length of the coast. It is thought that the sharp rocks which pierce to the surface of the sea are the remains of the Isle Paria, mentioned by Pithy v. 31.” Mislin, Les saints Lieux, 11. 137.
- ft300 Aristotle, Polit. iii. 2. “You cannot judge whether a city is one or not by there being walls. For it would be possible to carry one wall around Peloponnesus; and perhaps Babylon is something of this sort, and every city which had the circumference of a nation rather than of a city, at the taking of which they say that some parts of the city did not hear of it for three days.”
- ft301 **hwḅy**^{h3068}, occurs once only in this chapter, of God speaking to Jonah, ~~<300>~~Jonah 3:1
- ft302 Dionysius suggests that this was a conjecture. Aben Ezra quotes the same from Rabbi Jesua. Kimchi says the same.
- ft303 See Lexicons of the Old or New Testament v. **rbḅ**^{sh1ḡ7}, **επος** ^{<2031>}, **ρημα** ^{<4487>}. So in Arabic, Aramaic, Aethiopic. Gesenius adds Persian and German, “Sache” from “sagen,” “Ding.”
- ft304 **trḅa1**^{<h155>}. It expresses size, not magnificence, since a wide garment of hair, such as the prophets afterward wore, (~~<300>~~Zechariah 13:4; ~~<100>~~2 Kings 2:13,14) was so called, ~~<025>~~Genesis 25:25.
- ft305 In that both words, **wnj ḡw j r**, although adjectives, partake of the passive form.)
- ft306 **bf1y**^{sh3190}, “do well,” is used almost adverbially of “‘doing’ a thing very perfectly,” and by a deep irony in one place of doing evil very perfectly (see ~~<300>~~Micah 7:3), but it is nowhere used, of a passion or quality “existing” (passively in a strong degree. The English Revised Version

then is right. The English margin has: “art thou greatly angry” (the rendering of the Septuagint) is against the language.

ft307 The root **vr1j** ; ^{<h2790>} signifying to “cut,” then to “cut into,” “plow,” then, passive, to be “cut off” from hearing or conversation, “deaf,” “mute,” (as in the Arabic and **κωφος** ^{<2974>} from **κοπτω** ^{<2875>}) and thence “silent,” (as we speak of one voluntarily “dumb,” i.e., silent), the meaning “silent” has been derived from this last sense; that of “vehement” comes either directly from the root, (as we speak of a “cutting” wind, although our cutting winds are cold), or from “deafening” (Kimchi), as we speak of “a deafening noise,” and as strong winds do hinder hearing; or, as matter of fact, from the strong dry winds in Autumn, in which way [**yvrj** ^{<h2759>} is derived directly from **vyrj** ; ^{<h2758>} “earing” (i.e., plowing) “time,” ^{<h2801>} Exodus 34:21. The English Version “vehement,” lies more in the direct meaning of the root, than “silent,” and agrees with the description, although not What one, unacquainted with Eastern nature, would expect. Next to this, the harvest or autumn wind seems perhaps the most probable.

ft308 Rich’s Kurdistan, i. 125, add 133. “Just as the moon rose about 10, an intolerable puff of wind came from the northeast. All were immediately silent as if they had felt an earthquake, and then exclaimed in a dismal tone, ‘the Sherki is come.’ This was indeed the so much dreaded Sherki, and it has continued blowing ever since with great violence from the east and northeast, the wind being heated like our Bagdad Saum, but I think softer and more relaxing. This wind is the terror of these parts.” Ibid. 165. “The extraordinary prevalence of the Sherki or easterly wind this year, renders this season intolerably hot and relaxing. They had not had 3 days together free from this wind since the beginning of the summer.” Ibid. 271. “In the summer the climate is pleasant, except when the easterly wind blows, which it does with prodigious violence sometimes for 8 or 10 days successively. The wind is hot and relaxing in summer, and what is very curious, is it not felt at the distance of 2 or 3 hours.” Ibid. 113. “This is asserted by every one in the country.” Ibid. 125.