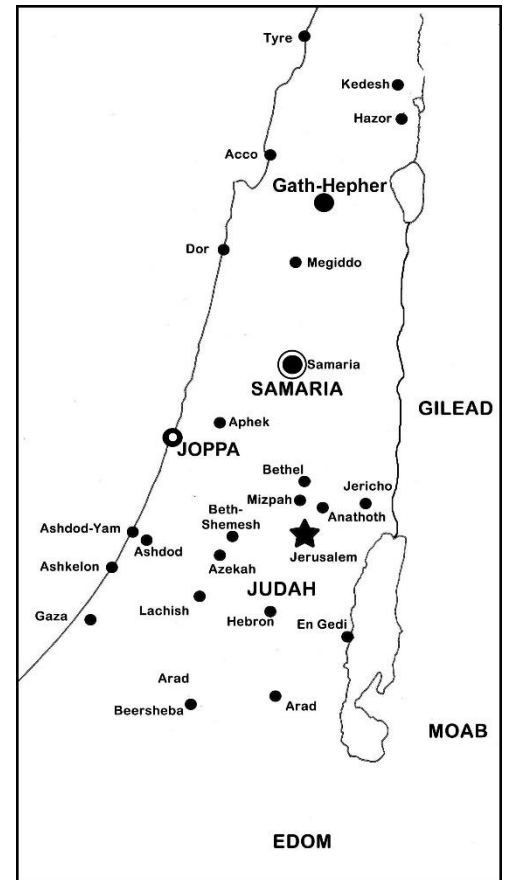


Jonah 1:1-17

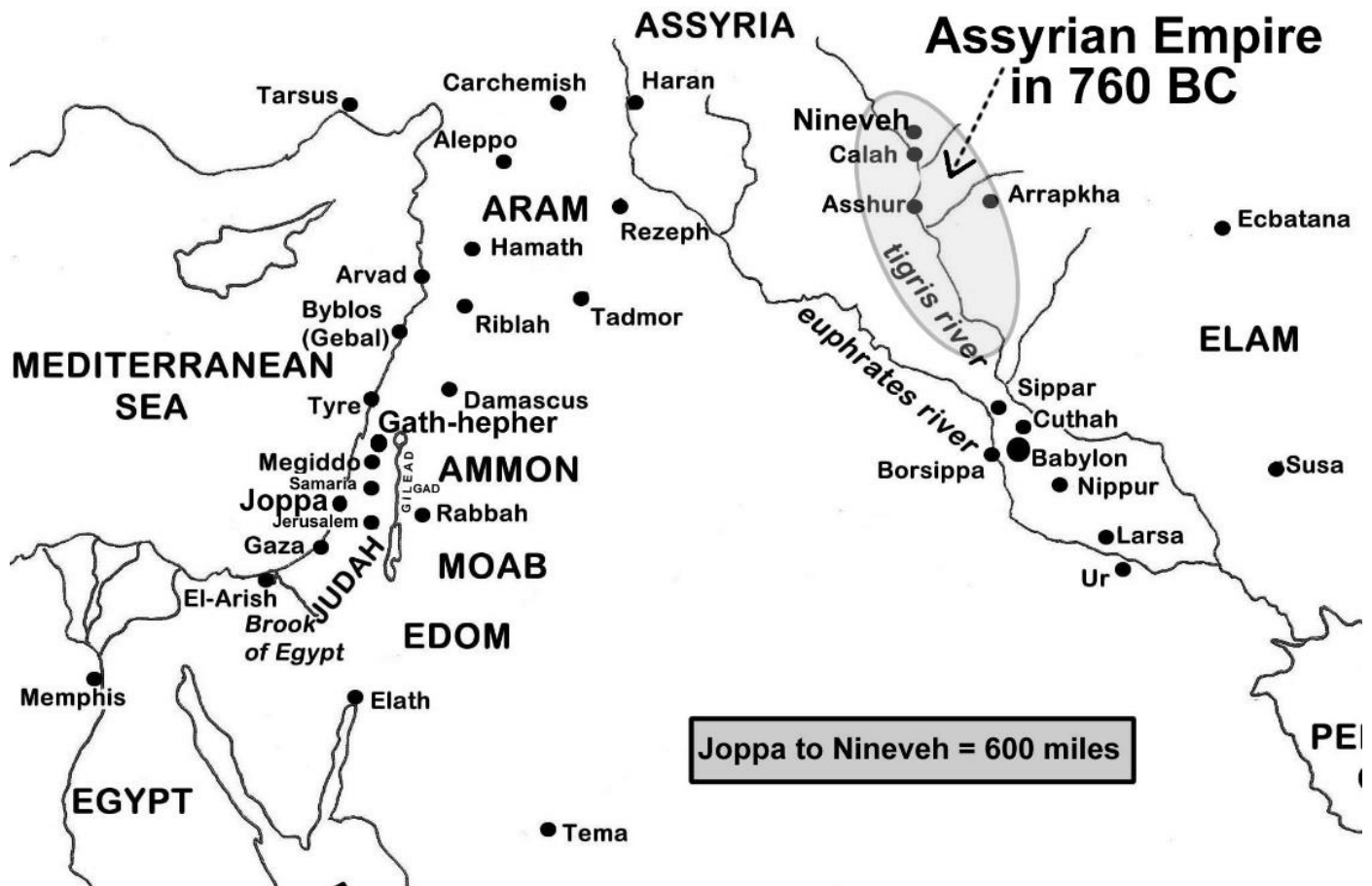
Jonah 1:1 – “**Now the word of the Lord came to Jonah the son of Amittai, saying,**”

1. “the word of the Lord came”
 - a. indicates this is a prophetic book since similar openings are in the titles of Hosea, Joel, Micah and Zephaniah also.
 - b. The wording or variations of it are used 112 times in the OT to refer to a prophet receiving a divine oracle
2. “Jonah the son of Amittai”
 - a. Mentioned in 2 Kings 14:25 where it says that Jeroboam “restored the border of Israel from Lebo-hamath as far as the Sea of the Arabah, according to the word of the Lord, the God of Israel, which he spoke by his servant Jonah the son of Amittai, the prophet, who was from Gath-hepher.”
 - b. Jonah was likely honored by Jeroboam II and was at some level a nationalistic prophet who was loyal to Israel and enjoyed the years of prosperity that Amos denounced



Jonah 1:2 – “**Arise, go to Nineveh, that great city, and call out against it, for their evil has come up before me.**”

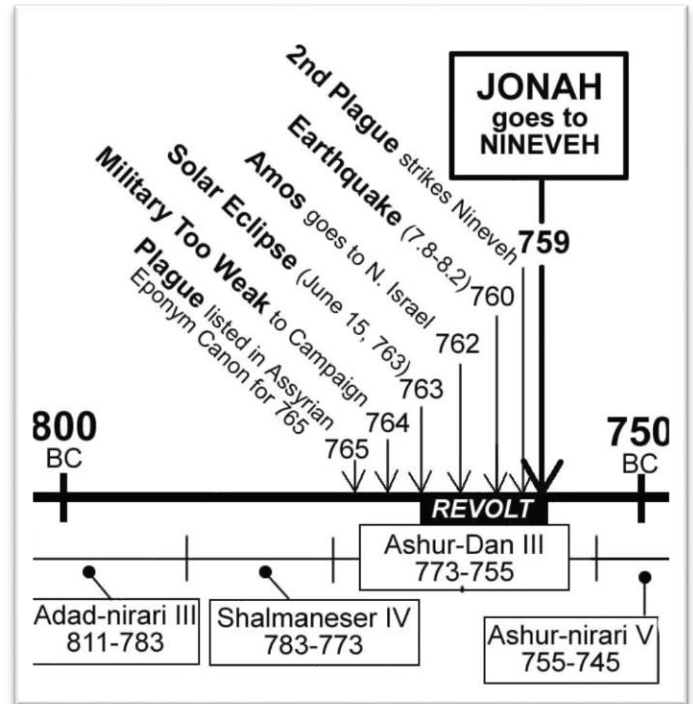
1. Jonah is given two imperatives “Go to Nineveh” and “Call out against Nineveh”. Along with that comes two pieces of information identifying the Lord’s motive – Nineveh is “that great city” and “their evil has come up before me”
 - a. “Go to Nineveh” – this is literally in the Hebrew “Get up and go to Nineveh”
 - i. “Get up and go to Zaraephath” is an imperative to Elijah (1 Kings 17:9)
 - ii. “Get up and go to the Euphrates” is an imperative to Jeremiah (Jer. 13:6)
 - iii. Elisha went to Damascus
 - iv. Ezekiel and Daniel prophesied in Babylon and spoke to several nations
 - v. Jonah will receive the same directions in 3:2
 - vi. Jonah will have to travel 600 miles to Nineveh
 - vii. Yahweh’s sovereignty is again demonstrated to be worldwide
 - b. “Call out against it”
 - i. Basically, this is a warning, a heads up, an explanation of what God is doing
 - ii. This definitely has within it an offer to repent.
 - iii. Sodom did not get a prophet to call out against it in the Biblical account. They got massive meteor explosion about 3-6 miles above the earth’s surface



- c. "Nineveh, that great city"
- i. Nineveh is said to be a great city or "the important city" 3x (3:2 and 4:11)
 - ii. The focus is on the significance of Nineveh to the Lord rather than on the size of Nineveh in Jonah's day. In the past the focus has been on the size of the city which will become Sennacherib's capital during his first year in 705 BC when it will be built to a great size
 - iii. The Hebrew word translated "great" can also mean "important, chief, leading". Since there are Assyrian words used in places like Hosea 5:13 and 10:6 it is possible that Nineveh is being identified with an Assyrian term or a Hebrew calque (pronounced "kalk") which means this was an "important city" or "capital" in Assyria. This is seen in referring to the "great" king of Assyria:
 1. 2 Kings 18:19 – "And the Rabshakeh said to them, "Say to Hezekiah, 'Thus says the **great** king, the king of Assyria: On what do you rest this trust of yours?'"
 2. 2 Kings 18: 28
 3. Isaiah 36: 4 and 13
 - iv. Best translation may be "important city"
 - v. And, this is an important city to God
- d. "their evil has come up before me"
- i. "evil" has a two sided meaning:

1. “evil” or “wickedness” in a moral sense. This means the people are morally corrupt
2. “trouble”, “calamity” or “difficulty”. This is likely what Jonah understands this word to be referring to. Nineveh was in the midst of a serious “trouble” and Jonah had the answer for their deliverance.

ii. Jonah may not have known if the Lord meant “morally evil” people or a people who were in the midst of “calamity”. It is possible that both meanings are included. The “evil” people of Nineveh were facing the judgment of God, but the Lord saw their “calamity” and was willing to show them mercy if they turned back. So, the society of Nineveh could have been both morally “evil” and in an “evil” situation because of their “evil” behavior.



iii. Nineveh was an evil city that was suffering calamity.

iv. “has come up before me” is literally the Hebrew which is often translated “is of concern to me. In the OT this refers to the fact that the situation is extreme enough that God is going to pay special attention to it. A few similar examples:

1. Genesis 4:10 – Abel’s blood
2. Genesis 11:5 and 7 – “And the LORD came down to see the city and the tower, which the children of man had built... Come, let us go down and there confuse their language, so that they may not understand one another’s speech.”
3. Genesis 18:21 – “I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know.”
4. Lamentation 1:22 – “Let all their evildoing come before you, and deal with them...”

2. Nineveh is now the city of Mosul.

- a. Nineveh is part of the greater city of Mosul, in Iraq.
- b. Jonah’s Tomb in Mosul was destroyed on July 24, 2014 by ISIS



Jonah 1:3 – **“But Jonah rose to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish. So he paid the fare and went down into it, to go with them to Tarshish, away from the presence of the Lord.”**

3381 [e] way·yê·red	3068 [e] Yah·weh;	6440 [e] mil·lip·nê	8659 [e] tar·šî·šāh,	1272 [e] lib·rō·ah	3124 [e] yō·w·nāh	6965 [e] way·yā·qām
וַיֵּרֵד	יְהוָה	מִלִּפְנֵי	תַּרְשִׁישָׁה	לִבְרֹחַ	יוֹנָה	וַיִּקָּם 3
and He went down	of Yahweh	from the presence	to Tarshish	to flee	Jonah	But arose
Conj-w V-Qal-Conseclmpf-3ms	N-proper-ms	Prep-m, Prep-l N-cpc	N-proper-fs 3fs	Prep-l V-Qal-Inf	N-proper-ms	Conj-w V-Qal-Conseclmpf-3ms

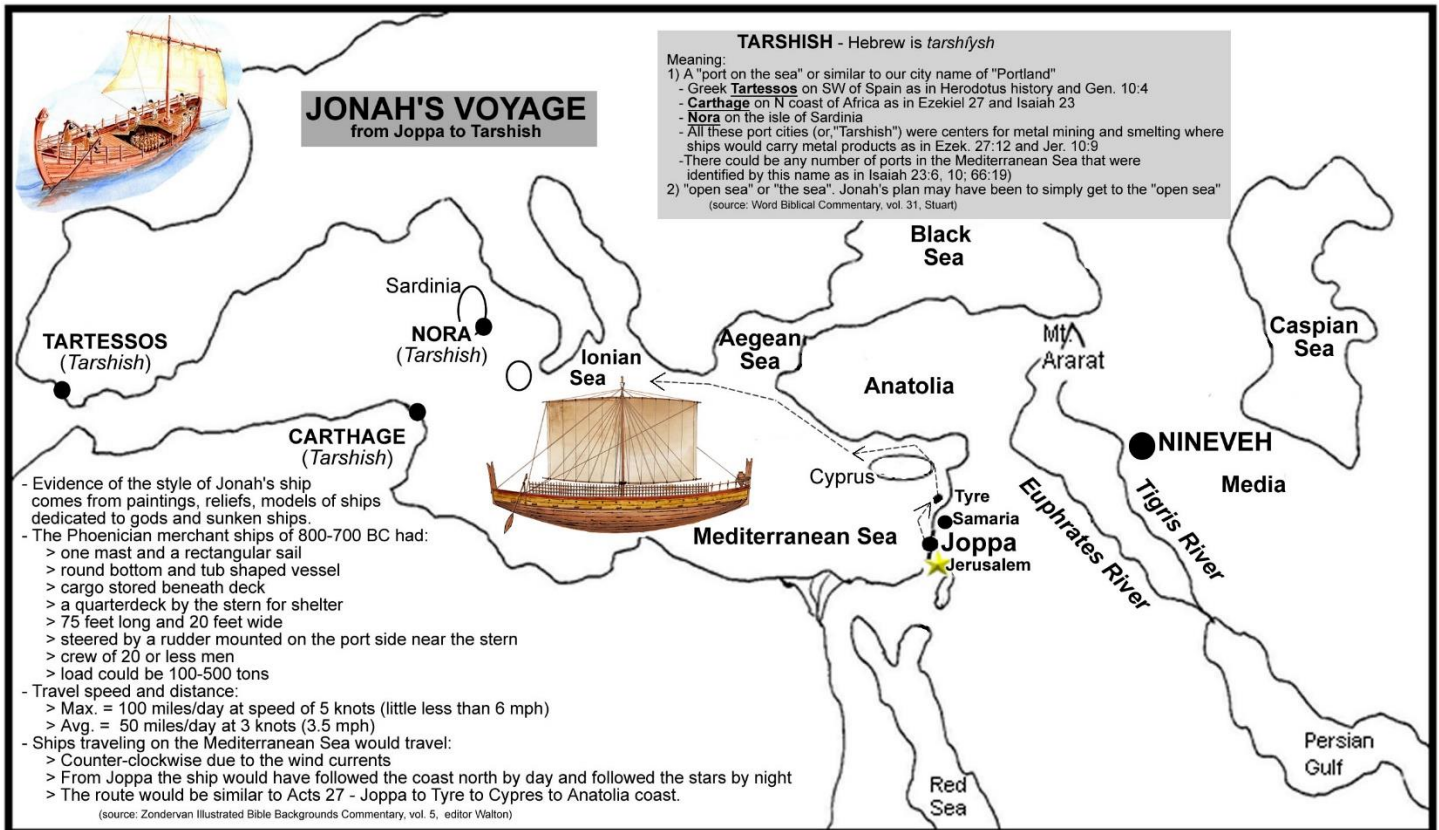
7939 [e] šə·kā·rāh	5414 [e] way·yit·tên	8659 [e] tar·šîš,	935 [e] bā·'āh	591 [e] 'ā·nî·yāh	4672 [e] way·yim·šā	3305 [e] yā·pōw
שְׂכָרָה	וַיִּתֵּן	תַּרְשִׁישִׁים	בָּאָה	אֶנְיָהּ	וַיִּמְצָא	יָפוֹ
the fare	so he paid	to Tarshish	going	a ship	and found	to Joppa
N-msc 3fs	Conj-w V-Qal-Conseclmpf-3ms	N-proper-fs	V-Qal-Prtcpl-fs	N-fs	Conj-w V-Qal-Conseclmpf-3ms	N-proper-fs

3068 [e] Yah·weh.	6440 [e] mil·lip·nê	8659 [e] tar·šî·šāh,	5973 [e] 'im·mā·hem	935 [e] lā·bō·w	bāh	3381 [e] way·yê·red
יְהוָה:	מִלִּפְנֵי	תַּרְשִׁישָׁה	עִמָּהֶם	לָבוֹא	בָּהּ	וַיֵּרֵד
of Yahweh	from the presence	to Tarshish	with them	to go	into it	and went down
N-proper-ms	Prep-m, Prep-l N-cpc	N-proper-fs 3fs	Prep 3mp	Prep-l V-Qal-Inf	Prep 3fs	Conj-w V-Qal-Conseclmpf-3ms

1. Why does Jonah run in chapter one? We are given the answer finally in chapter four.
2. Jonah admits the Lord is the God who created the land and the sea, so Jonah knows he is not going to get away from God. Jonah does not tell the sailors to throw him into the sea because Jonah wants to help save his new pagan friends, but because Jonah thinks he has forced the Lord's hand in two ways:
 - a. One, the sailors commit a sin by killing Jonah and killing the Lord's prophet. This should secure judgment on the sailors.
 - b. Two, now Jonah will die without completing his ministry. (Similar to Elijah.) **Jonah's Tomb in Nineveh (which is now in the center of Mosul) was in a Mosque that was destroyed by ISIS on July 24, 2014**
3. The only ports along the Mediterranean coast of Israel were Joppa, Dor and Acco.
 - a. Acco was on Israel's extreme northern border and was often under Phoenician control.
 - b. Joppa (modern Tel Aviv) is referred to in many sources besides the Bible as a seaport
 - i. Thutmose III even used it as a stronghold around 1450 BC in the Amarna letters.
 - ii. According to Assyrian texts at the time of Jonah Joppa was under the control of the Philistine city of Ashkelon.
 - iii. Assyrian King Sennacherib would conquer Joppa in 701 BC.
 - c. "paid a fare" refers to Jonah hiring out the ship which would have been a more expensive option than finding a passenger ship transporting people. We do not know what the cost would have been, but it was likely paid in silver.
4. "presence of the Lord" would seem to link Yahweh to the land of Israel.
 - a. Clearly, Jonah knows the Lord is the God of the land and the sea. Jonah even says this to the sailors in verse 1:9: "And he said to them, "I am a Hebrew, and I fear the **LORD**, the **God of heaven**, who **made the sea** and the **dry land**."
 - b. Yahweh's presence is in the land of Israel. Jonah then is fleeing the land of Israel and all its prosperity of his day.

5. "open sea" is the literal translation of the Hebrew ***tar-sis***. The word has two meanings:
 - a. A place name which derives from the basic meaning of the word *tar-sis* which is "sea". This could be applied to several places on the coasts of the Mediterranean world similar to our word "Portland"
 - i. Tartessos (or, Tarshish) on the southwest coast of Spain as used by Herodotus and Genesis 10:4
 - ii. Carthage on the north coast of Africa as used by Ezekiel 27 and Isaiah 23
 - iii. Sardinia where the port would have been Nora (There is an inscription from the 800's found in Nora in Sardinia written by the Phoenician's mentioning Tarshish. This is likely the Phoenicians referring to Nora as "Tarshish".)
 - iv. Any other distant Mediterranean coastland (Isaiah 23:6, 10 and 66:19) or distant lands reached by the sea.
 - v. The places mentioned were all centers of metal mining or metal smelting
 - b. The second meaning is the basic "open sea"
 - i. The Aramaic of the OT (or, the Targum) always translates Jonah 1:3 as "Jonah paid the fair for a ship going in/on the sea"
 - ii. Jerome commented in his Jonah commentary that this word seemed to refer to the "sea"
6. "Joppa" a small harbor town
 - a. Referred to by Egyptians and Assyrian inscriptions
 - b. Joppa never belonged to Israel and never was annexed to Israel territory until after the days of the Maccabean Revolt when the Hasmonean king Jonathan was ruling in 148 BC
 - c. Joppa was controlled by the Philistines and was operated by Gentiles shipping to Gentile lands in 660 BC
 - d. The people of Joppa and the sailors coming in and out of Joppa would culturally NOT be worshippers of Yahweh.

- e. Jonah went directly to a Pagan city with Pagan people to get on a Pagan ship with a Pagan crew sailing to a distant Pagan port.



7. The wording of this verse is focused on Jonah's deliberate haste in "going" and acting against God's command. There are seven acting verbs in this one verse or sentence: run, went, found, going, paid, went, go. A literal translation could look like this:

"Jonah rose to RUN away to Tarshish from Yahweh's presence
 and he WENT down to Joppa
 and he FOUND a ship
GOING to Tarshish
 and he PAID its fare
 and he WENT down into it
 to GO with them to Tarshish from Yahweh's presence"

Jonah 1:4 – "But the Lord hurled a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship threatened to break up.

1419 [e]	5591 [e]	1961 [e]	3220 [e]	413 [e]	1419 [e]	7307 [e]	2904 [e]	3068 [e]
gā·dō·wl	sa·'ar-	way·hî	hay·yām,	'el-	gə·dō·w·lāh	rū·ah-	hē·tîl	Yah·weh
גְּדוֹל	סַעַר-	וַיְהִי	וְהַיָּם	עַל-	גְּדוֹלָהּ	רוּחַ	הֵטִיל	וַיַּהֲוֶה 4
mighty	a tempest	and there was	the sea	on	great	a wind	sent out	But Yahweh
Adj-ms	N-ms	Conj-w V-Qal-Conseclmperf-3ms	Art N-ms	Prep	Adj-fs	N-cs	V-Hifil-Perf-3ms	Conj-w N-proper-ms

7665 [e]	2803 [e]	591 [e]	3220 [e]
le·hiš·šā·bēr.	hiš·šə·bāh	wə·hā·'o·nî·yāh,	bay·yām;
וַיִּשָּׁבֵר	הִשָּׁבַח	וְהָאֱלֹהִים	בַּיָּם
to be broken up	was about	so that the ship	on the sea
Prep-l V-Nifal-Inf	V-Piel-Perf-3fs	Conj-w, Art N-fs	Prep-b, Art N-ms

1. This storm seems to have come on suddenly and early into the voyage.
2. With a crew of up to 20 men it is likely that most, if not all, of them were well acquainted with life at sea and had lived through many storms. But, this one is very serious.
3. Literal Hebrew: God picked up a “great wind and hurled it to the sea.”

Jonah 1:5 – “Then the mariners were afraid, and each cried out to his god. And they hurled the cargo that was in the ship into the sea to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down and was fast asleep.

2904 [e]	430 [e]	413 [e]	376 [e]	2199 [e]	4419 [e]	3372 [e]
way·yā·tî·lū	'ē·lō·hāw	'el-	'iš	way·yiz·'ā·qū	ham·mal·lā·hîm,	way·yî·rə·'ū
וַיִּטְלוּ	אֱלֹהֵי	עַל-	אִישׁ	וַיִּזְעֻקוּ	הַמַּלְחִים	וַיִּירָאוּ 5
and threw	his god	to	every man	and cried out	the mariners	And were afraid
Conj-w V-Hifil-Conseclmperf-3mp	N-mpc 3ms	Prep	N-ms	Conj-w V-Qal-Conseclmperf-3mp	Art N-mp	Conj-w V-Qal-Conseclmperf-3mp

3381 [e]	3124 [e]	5921 [e]	7043 [e]	3220 [e]	413 [e]	591 [e]	834 [e]	3627 [e]	853 [e]
yā·rad	wə·yō·w·nāh,	mē·'ā·lō·hem;	le·hā·qél	hay·yām,	'el-	bā·'o·nî·yāh	'ā·šer	hak·kē·lîm	'et-
יָרַד	וַיּוֹנֶה	מֵעֲלֵיהֶם	לְהַקֵּל	וְהַיָּם	עַל-	בְּאֵנִיָּהּ	אֲשֶׁר	הַכְּלִים	אֶת-
had gone down	but Jonah	of	to lighten the load	the sea	into	in the ship	that [was]	the cargo	-
V-Qal-Perf-3ms	Conj-w N-proper-ms	Prep-m 3mp	Prep-l V-Hifil-Inf	Art N-ms	Prep	Prep-b, Art N-fs	Pro-r	Art N-mp	DirObjM

7290 [e]	7901 [e]	5600 [e]	3411 [e]	413 [e]
way·yê·rā·dam.	way·yiš·kab	has·sə·pî·nāh,	yar·kə·tê	'el-
וַיִּרְדָּם	וַיִּשְׁכַּב	הַסְּפִינָה	יִרְכְּתֵי	עַל-
and was fast asleep	and had lain down	of the ship	the lowest parts	into
Conj-w V-Nifal-Conseclmperf-3ms	Conj-w V-Qal-Conseclmperf-3ms	Art N-fs	N-fdc	Prep

1. The sailors can see this is not the typical, ordinary storm. They ascribe the cause to the gods.
2. “Cargo” is the Hebrew hak-ke-lim
 - a. Meaning an article, utensil
 - b. Translated this was in the NAS: **armor** (24), armory (1), **article** (10), **articles** (30), bag (2), **baggage** (12), bags (2), basket (1), bowls* (1), cargo (1), clothing (1), earthenware* (1), equipment (6), everything* (1), **furnishings** (10), furniture (4), gear (1), goods (6), implements (2), **instruments** (14), items (1), jar (2), jars (1), jars* (1), jewels (3), jewels*

- (1), object (3), pots (1), pottery (1), sack (1), something* (1), thing (5), things (3), tool (1), **utensils** (66), **vessel** (28), **vessels** (37), vessels of kinds (1), water (1), weapon (5), **weapons** (22), weapons of and equipment (1), yokes (1)
- c. Most likely what the sailors threw overboard was their supply of food and water and the ship's equipment.
 - i. This word used for cargo is usually used for equipment and containers
 - ii. There are different words in the Hebrew to refer to trade goods on a ship.
 - iii. This ship has one (unusual) passenger, but the rest are sailors
 3. "each cried out to his own god"
 - a. in the Canaanite and Phoenician religious system would mean there were many gods:
 - i. Hadad – god of the sky and storm
 - ii. Yamm – the god of the sea and of chaos
 - iii. Baal Shamem – a patron god of sailors according to Assyrian king Esarhaddon's treaty with Tyre
 - iv. Baal Malage - a patron god of sailors according to Assyrian king Esarhaddon's treaty with Tyre
 - v. Baal Zaphon - a patron god of sailors according to Assyrian king Esarhaddon's treaty with Tyre
 - b. Most people formed a relationship with an ancestral god, a patron god or a personal deity.
 - c. Several gods could be worshipped by the same person. A person may worship a national god, a patron god for their profession or city and a personal god of their own choosing.
 - d. It is likely the sailors are calling for assistance and not confessing sin.
 4. Following the pattern of the book we see again that what we expect is not what happens. In the midst of the chaos Jonah is asleep. This is just like the other surprises we did not expect:
 - a. we did not expect Jonah the prophet to disobey God
 - b. we did not expect Jonah to go west when God told him to go east
 - c. we did not expect the pagan sailors to be the ones to repent and keep their vows to Yahweh
 - d. ...and, so it will continue through the book
 5. "their own god"
 6. Jonah had gone below to the "inaccessible, innermost part" of the ship.
 7. Jonah's "sleep" is **way-ye-ra-dam** in Hebrew. It means "to be in or to fall into heavy sleep". This word is used 7x in the Hebrew. (2x are here in Jonah chapter 1.)
 - a. Judges 4:21, the sleep of the Canaanite General Sisera, "Jael the wife of Heber took a tent peg, and took a hammer in her hand. Then she went softly to him and drove the peg into his temple until it went down into the ground while he was lying fast asleep from weariness. So he died."
 - b. Psalm 76:6, the enemies horses, "At your rebuke, O God of Jacob, both rider and horse lay stunned."
 - c. Proverbs 10:5, "He who gathers in summer is a prudent son, but he who sleeps in harvest is a son who brings shame."
 - d. Daniel 8:18, again, Daniel during a vision and visit from an angel, " "And when he had spoken to me, I fell into a deep sleep with my face to the ground. But he touched me and made me stand up."

- e. Daniel 10:9, again, Daniel during a vision and visit from an angel, “Then I heard the sound of his words, and as I heard the sound of his words, I fell on my face in deep sleep with my face to the ground.”

Jonah 1:6 – “**So the captain came and said to him, “What do you mean, you sleeper? Arise, call out to your god! Perhaps the god will give a thought to us, that we may not perish.”**”

7290 [e]	4100 [e]	559 [e]	2259 [e]	7227 [e]	413 [e]	7126 [e]			
nir-dām;	le-kā mah-	lōw	way-yō-mer	ha-ḥō-bēl,	rab	'ê-lāw	way-yiq-rab		
נִרְדָּם	לָךְ מַה-	לוֹ	וַיֹּאמֶר	הַחֹבֵל	רַב	אֵלָיו	וַיִּקְרַב 6		
sleeper	do you mean	what	to him	and said	the captain	the captain	to him	So came	
V-Nifal-Prtcp1-ms	Prep 2ms	Interrog	Prep 3ms	Conj-w V-Qal-ConsecImperf-3ms	Art N-ms	N-msc	Prep 3ms	Conj-w V-Qal-ConsecImperf-3ms	
6 [e]	3808 [e]	430 [e]	6245 [e]	194 [e]	430 [e]	413 [e]	7121 [e]	6965 [e]	
nō-bēd.	we-lō	lā-nū	hā-’ē-lō-hīm	yit-’aš-šēt	’ū-lay	’ē-lō-he-kā,	’el-	qə-rā	qūm
נֹאבֵד:	וְלֹא	לָנוּ	הָאֱלֹהִים	יִתְעַשֶּׂת	אוּלַי	אֱלֹהֶיךָ	אֶל-	קִרְא	קוּם
we may perish	so that not	us	your God	will consider	perhaps	your God	on	call	Arise
V-Qal-Imperf-1cp	Conj-w Adv-NegPrt	Prep 1cp	Art N-mp	V-Hitpael-Imperf-3ms	Adv	N-mpc 2ms	Prep	V-Qal-Imp-ms	V-Qal-Imp-ms

1. The captain of the ship is amazed and annoyed with a sleeper on his ship in the midst of this disaster. All of the crew is busy trying to save the ship, throwing overboard their cargo and equipment and seeking favor from their god. But, in the midst of this boat’s crisis Jonah is sleeping.
2. “Captain” is literally in the Hebrew “the great one of the ropes”
3. “What do you mean, Sleeper!” could be said, “What’s wrong with you! Irresponsible bum!”
4. The captain’s words, “**Get up** and call” (*qum ge-ra el eloheka*, “**arise** call on your-God”) begin with exactly the same word spoken to Jonah by God in 1:2, “**Get up** go to Nineveh” (*qum lek el nineweh*, “**arise** go to Nineveh”). God is now speaking to his prophet through this pagan ship captain.
5. Another twist of roles and stereotypes: The pagan captain calls Yahweh’s prophet to prayer!

Jonah 1:7 – “**And they said to one another, “Come, let us cast lots, that we may know on whose account this evil has come upon us.” So they cast lots, and the lot fell on Jonah.**”

1. On the deck of the ship the sailors have moved on to pursue an additional course of action to find deliverance from the storm. They will cast lots and identify the person responsible for what is now a hidden sin or offensive violation against one of the gods that had not been confessed.
2. Casting lots in the ancient Near East was a form of divination to seek a god’s desire or for making a decision.
 - a. Each individual would place some marker into a container
 - b. Homer says the markers (sometimes knuckle bones) would be placed in a container and shaken up and down (not side to side) until one of the lots came out (not drawn out by hand)
 - c. The choosing of Jonah’s lot did not immediately mean he was guilty, but that he contained some information that could help the sailors.
3. The sailors are re-working and re-thinking through every step that led to this situation. So, they begin with finding the person who has offended their god and resolving the conflict somehow.

Maybe a sacrifice by the offender to their god? Maybe restoration for the offense by the sinner? Maybe anything? But, first,

- a. find out who is the offender
 - b. which god did they offend
 - c. what was the misdeed
 - d. how does this god want the problem resolved
4. To find out who offended, which god is angry and what was the sin they will cast lots to discover the non-confessing sinner that is aboard their ship.

Jonah 1:8 – **“Then they said to him, “Tell us on whose account this evil has come upon us. What is your occupation? And where do you come from? What is your country? And of what people are you?”**

1. Once the lot falls to Jonah the sailors a quick to confirm the selection. They want confirmation that the choice of the lots is verifiable. Of course, Jonah knows that he himself is to blame.
2. The sailors quickly rattle of a series of questions hoping to gain insight on how they can obtain deliverance:
 - a. Tell us the account?
 - b. What is your occupation?
 - c. Where do you come from?
 - d. What is your country?
 - e. What people are you?

Jonah 1:9 – **“And he said to them, “I am a Hebrew, and I fear the Lord, the God of heaven, who made the sea and the dry land.”**

1. Verses 9 and 10 are the center of this section (4-16). The events leading up (4-8) to verses 9-10 are countered with the verses leading to the end (11-16).
2. Jonah answers the last question first: “What people are you?” Answer: “I am a Hebrew”
3. “I fear” is the literal translation, but it is sometimes translated “I worship”. It seems the sailors and the captain have more “fear of Yahweh” than does Yahweh’s prophet who claims to “fear Yahweh.”
4. Yahweh is described as:
 - a. “the God of heaven”
 - i. This title “the God of heaven” is as old as Genesis 24:3, 7, but becomes popular among the Jews during the Persian period after the exile (2 Chronicles, Ezra, Nehemiah, Psalm 136 and Daniel) when they have to distinguish their Lord from the gods they were exposed to in foreign lands.
 - ii. “the God of heaven” may have been used by Jews when communicating with Gentiles. In contrast when they spoke among themselves they might use “the Lord, the God of our fathers.”
 - b. Maker of “the sea and the dry land”
 - i. Psalm 95:5 – “The sea is his, for he made it, and his hands formed the dry land.”
 1. Jonah will continue to get much of his text and context in his speaking and praying from the Psalms as will be seen in chapter 2.
 - ii. Jonah’s own doctrine indicates that he understands who he is rebelling against and the impossibility of lifting his own will above the Lord’s will. Yet he tries.
 1. God is NOT going to look for another prophet.

2. Jonah has been chosen. Jonah will do this one way or the other. In obedience or in rebellion, but Jonah will do this.
3. Just as pharaoh was the one chosen to let the Hebrews leave Egypt. Pharaoh could have cooperated (like Cyrus did), or he could rebel. But, pharaoh was the one chosen by the Lord. Pharaoh and Jonah had the freedom to obey and be blessed, or disobey and suffer. Sovereignty of the Lord working with his prize creation man with free will.

5. “the God of heaven, who made the sea and dry land”

- a. Not the normal way a Hebrew would identify the Lord since they would usually include a connection to the patriarchs, the Exodus, the Covenant, the Temple, ect.
- b. This was a specific title used to identify the Lord to the Gentiles, especially the sailors who lived under the “heaven” and spent their life on either “the sea” or “the land”, which is the way sailors identified their general location.

Jonah 1:10 – **“Then the men were exceedingly afraid and said to him, “What is this that you have done!” For the men knew that he was fleeing from the presence of the Lord, because he had told them.**

2063 [e]	4100 [e]	413 [e]		559 [e]	1419 [e]	3373 [e]	582 [e]		3372 [e]
zōt̄	mah-	'ê-lāw		way-yō-mə-rū	gē-dō-w-lāh,	yir-'āh	hā-'ā-nā-šīm		way-yī-rē-'ū
?	זֹאת	מַה-	אֵלָיו	וַיֹּאמְרוּ	גְּדוֹלָהּ	יִרְאַהּ	הָאֲנָשִׁים	וַיִּירְאוּ	10
	this	why	to him	and said	exceedingly	afraid	the men	And were afraid	
	Pro-fs	Interrog	Prep 3ms	Conj-w V-Qal-Conseclmpf-3mp		Adj-fs	N-fs	Art N-mp	Conj-w V-Qal-Conseclmpf-3mp

5046 [e]	3588 [e]	1272 [e]	1931 [e]	3069 [e]	6440 [e]	3588 [e]	582 [e]	3045 [e]	3588 [e]	6213 [e]
hig-gīd	kī	bō-rē-ah,	hū	Yah-weh	mil-lip-nē	kī-	hā-'ā-nā-šīm,	yā-də-'ū	kī-	'ā-šif-tā;
הִגִּיד	כִּי	בָרַח	הוּא	יְהוָה	מִלִּפְנֵי	כִּי	הָאֲנָשִׁים	יָדְעוּ	כִּי	עָשִׂיתָ
he had told	because	fled	he	of Yahweh	from the presence	that	the men	knew	for	have you done
V-Hifil-Perf-3ms	Conj	V-Qal-PrtcpI-ms	Pro-3ms	N-proper-ms	Prep-m, Prep-I N-cpc	Conj	Art N-mp	V-Qal-Perf-3cp	Conj	V-Qal-Perf-2ms

1. The Gentile sailors were stunned with Jonah’s blatant rebellion against his own God, the God of his people, who Jonah admitted was the creator of the sea. They wonder, “Why would you do such a thing? How angry is your God?”
2. The men (not called sailors here) “feared a great fear” literally. Thus, the sailors “were exceedingly afraid?”The sailors recognize the much more greater danger they are in since:
 - a. the sin is so pointed and
 - b. God’s punishment is so sudden, so specific and so severe.
3. Jonah had told them that “Yahweh, from his presence Jonah was fleeing.”
4. Again, we see the opposite of what is expected. The godless heathen are recognizing the presence and power of the Creator God, yet the prophet from northern Israel feels he has the right to choose his own destiny and run away from the Creator of both the land and the sea.

Jonah 1:11 – **“Then they said to him, “What shall we do to you, that the sea may quiet down for us?” For the sea grew more and more tempestuous.**

3220 [e]	8367 [e]	6213 [e]	4100 [e]	413 [e]	559 [e]
hay·yām	wə·yiš·tōq	lāk,	na·‘ā·śeh	mah-	‘ê·lāw
הַיָּם	וַיִּשְׁתַּק	לָךְ	נַעֲשֶׂה	מֶה	אֵלָיו
the sea	that may be calm	to you	shall we do	what	to him
Art N-ms	Conj-w V-Qal-ConjImperf-3ms	Prep 2fs	V-Qal-Imperf-1cp	Interrog	Prep 3ms

וַיֹּאמְרוּ 11

And they said

Conj-w | V-Qal-ConseclImperf-3mp

5590 [e]	1980 [e]	3220 [e]	3588 [e]	5921 [e]
wə·sō·‘êr.	hō·w·lêk	hay·yām	kî	mê·‘ā·lê·nū;
וְסַעַר:	הוֹלֵךְ	הַיָּם	כִּי	מֵעַלֵינוּ
and more tempestuous	was growing	the sea	for	for us
Conj-w V-Qal-Prtcpl-ms	V-Qal-Prtcpl-ms	Art N-ms	Conj	Prep-m 1cp

1. The whole line of questioning was to find out this one thing: “What shall we do to quiet down the sea?”
2. Since Jonah knows this God and knows what made him angry enough to strike them with a storm the sailors beg Jonah to tell them how this God of the Hebrews can be propitiated.
3. While all of this rapid conversation was taking place the storm and “the sea grew more and more tempestuous”
 - a. “tempestuous” means “to storm”, “to rage”.
 - b. It is translated like this throughout the NASB: blown away (1), enraged (1), scattered them with a storm wind (1), storm-tossed (1), stormed (1), stormier (1), stormy (1).

Jonah 1:12 – **“He said to them, “Pick me up and hurl me into the sea; then the sea will quiet down for you, for I know it is because of me that this great tempest has come upon you.”**

1. This seems like a logical Pagan answer to those who look down on the Gentiles and an answer that Jonah assumed the hard hearted Gentiles would understand and be willing to follow through on.
 - a. The god of the sea was mad, so appease him with the one who made him mad
 - b. But, the Gentiles were more aware of humanity and kindness than Jonah expected. They rejected the idea as barbaric and instead tried to save Jonah along with themselves by rowing.
2. Jonah does not suggest rowing back to the shore where he will be able to leave the ship and do what God originally told him to do. Jonah would rather die?

Jonah 1:13 – **“Nevertheless, the men rowed hard to get back to dry land, but they could not, for the sea grew more and more tempestuous against them.**

1. The fact the narrator points out the ship was within rowing distance of the shore means:
 - a. The ship was following the normal course north along the coast of Phoenicia towards Cyprus.
 - b. The ship had just left the Joppa port and was hit instantly with an unusually sudden storm. (This would mean Jonah had fell asleep while the ship was still docked. Jonah’s deep sleep may be a sign of his depression from rebelling against the Lord.)
2. The sailors have Jonah’s answer and his willingness to be sacrificed to the sea,

- a. the sailors are concerned about themselves becoming guilty in the eyes of this awesome, powerful God of Jonah's!
- b. the sailors try to reach the shore so they can remove this man Jonah from their ship!
3. They try one more time to overcome the storm of Yahweh instead of risking becoming guilty of killing an innocent man or a prophet of Yahweh.
4. If Yahweh can send this kind of a storm for merely not going to the city he commanded then what more serious form of punishment would the sailors face if they willingly killed an innocent man.
5. The sailors are caught between two bad situations: Face God's terrifying punishment or face God's more severe punishment.

Jonah 1:14 – **“Therefore they called out to the Lord, “O Lord, let us not perish for this man’s life, and lay not on us innocent blood, for you, O Lord, have done as it pleased you.”**

1. Realizing the last hope of saving themselves is Jonah's suggestion to throw him into the sea, the sailors beg Yahweh for mercy and explain that their deed is to be considered an act of obedience to Yahweh's will.
2. It would seem that Jonah should have been the one to pray to Yahweh, confessing his sins and taking a vow of obedience. Instead, it is the sailors who pray, confessing their deed and promising to fulfill vows and make sacrifices to Yahweh (as is seen in 1:16)
3. Jonah never prays to Yahweh. Jonah stubbornly holds to his course of rebellion preferring assisted suicide to repentance and obedience.
4. Notice the Gentiles pursuit of a righteous religious answer (something Jonah was not interested in):
 - a. The sailors called out to their gods in prayer
 - b. The sailors sought God's will through lots
 - c. The sailors tried to get Jonah to pray to his God
 - d. They are praying to Jonah's God in 1:14 for Jonah!
 - e. They feared Jonah's God.
 - f. They do not want to further upset Jonah's God
 - g. They are concerned that Jonah might be “innocent blood”
 - h. They submissively accept that the Lord's will is for them to act as his instruments of righteous judgment and throw Jonah into the sea. But, not because they desired to do so, but because they understood this is what the Lord wanted.
 - i. When the storm stopped the sailors:
 - i. Feared Yahweh more
 - ii. Promised and made sacrifices to Yahweh
 - iii. Took vows and fulfilled vows made to Yahweh
 - j. The sailors went from fear of Yahweh to awe of Yahweh to respect of Yahweh to worship of Yahweh. (Nineveh would do the same when Jonah finally got there.)

Jonah 1:15 – **“So they picked up Jonah and hurled him into the sea, and the sea ceased from its raging.**

1. The sudden calming of the sea indicated to the sailors their action was correct and that Jonah's rebellion was the issue.
2. There was no punishment for the sailors. In fact, they were delivered from the Lord's raging storm and rewarded with a calm sea with no threat of danger.

3. Just as the sailors could recognize the supernatural element of the storm sent by the Lord, they also recognized the supernatural element of the suddenly calm sea. They knew the natural conditions of a storm and the aftermath, so they could all easily identify that this was not natural.

Jonah 1:16 – **“Then the men feared the Lord exceedingly, and they offered a sacrifice to the Lord and made vows.**

1. The sailors did not offer sacrifices and fulfill their vows on the deck of the ship. They likely visited a high place of Yahweh near the port of Joppa (or, some other port that had a Hebrew influence) or left Joppa to go to Temple of Yahweh in Jerusalem 40 miles away.
 - a. As Douglas Stuart states in his commentary, “It is unlikely that the narrator expected the audience to believe that after throwing both cargo and a passenger overboard, the sailors had carefully saved out some animals to sacrifice to Yahweh. Accordingly v 16 may be best understood as an internal postscript confirming that the sailors genuinely believed in Yahweh (though hardly in a monotheistic manner) as a result of the miraculous, sudden appearance and subsidence of the storm. They demonstrated the belief by sacrifices and vows somewhere at a Yahwistic temple or shrine on shore, such as Jerusalem, after returning to port.”
2. One of the key lessons of this story is to upset that religious, stereotype held to by the people of Israel (namely the kingdom of Judah for whom this account might have been written after the fall of northern Israel.) The prophet, like the people of God, had used God for their own benefit and considered themselves favored by the Lord and the Gentiles rejected by the Lord because of some innate flaw. But, here the prophet of Israel is a fool, but the Gentiles are responsive and pious. How could this be? Israel was going to have to rethink their theology.
3. The Lord’s will is done:
 - a. This chapter began with God sending Jonah to the East to a pagan city so that Gentiles might be spared and worship Yahweh.
 - b. Jonah rebels.
 - c. So, the story ends with Jonah going West on a pagan ship where the Gentiles are spared and worship Yahweh.
4. The sacrifices could have been done on the ship. Not all sacrifices were burnt offerings. Sailors would have carried with them religious provisions to offer the gods in times of trouble such as a grain offering or a poured offering of oil or pure water.
5. The vows could have been a gift to the deity such as silver or grain made in a temple dedicated to the deity. Some example from ancient texts:
 - a. Ugaritic (Amorite):

“A bull, O Baal, we will consecrate,
What is vowed, Baal, we will pay.
A first-born, Baal, we will consecrate,
The booty, Baal, we will pay.”
 - b. Babylonian:

“You are the one who saved them,
surrounded by mighty waves,
you accept from them in return their fine, clear libations.
You drink their sweet beer and brew.”

Jonah 1:17 – **“And the Lord appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.**