NOTES ON THE STRUCTURE OF JONAH (PAGE 1246).

For the Canonical order and place of the Prophets, see Ap. 1, and p. 1206.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Formula of prophetic utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206-7.

The clue to the date is given in 1. 1: which, by comparison with 2 Kings 14. 25, falls within the time of Jeroboam II and the earlier years of Uzziah: therefore about 690 B.C. (see Ap. 50, p. 59).

Modern critics are practically unanimous in declaring that the book is a “combination of allegory and myth”. But the fact that Jonah the prophet was a historic personage is settled by 2 Kings 14. 25. And the fact that the prophecy, with its great miracle, was referred to by Christ as a type of Himself, places the book in an high a position as any other prophecy.

The Century Bible says that “we are not to conclude that the literal validity of the history of Jonah is established by this reference” (note on Matt. 12. 40). But, apart from the fact that the Lord referred to the Queen of Sheba in the very next sentence, and thus places Jonah on the same level of “literal validity”, the question is placed beyond all controversy by the further fact that seven times in John’s Gospel the Lord declared that every one of His words that He uttered was given Him to speak by the Father (see below). Those who strike at these words of Christ are striking at God Himself, and are making the whole of Divine Revelation of none effect. All the puerile and fanciful assumptions used for arguments are swept away with one stroke, and are overwhelmed by this decisive and conclusive fact. Modern critics must now perforce find the answers to their own objections. We need not be at the pains to repeat the refutation of their assumption, that, because certain words have not been required or necessitated by the subjects of the earlier Scriptures, therefore such words did not exist before, and are thus evidences of the book’s being written at a later period of time. Only a mind already hostile could invent such a proposition, and only those who are ignorant of “the laws of evidence” could make use of it.

The prophecy of Jonah is literal history, and is besides a twofold type.

(1) He was a type of the death, burial, and resurrection of our Lord: see Matt. 12. 40, where the “as” and the “so” are sufficient to show us that a man’s being miraculously kept alive for a particular period can be no type of another’s being dead and buried for the same period.

As our Lord was raised from the dead at the end of that period (see Ap. 156), so Jonah must have been, as miraculously, raised from the dead.

Jonah’s prayer could have been uttered in the last few moments of life. In any case the words of the prayer were not written down till after he had been vomited up alive (Jonah 2. 1-10).

(2) “As Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation” (Luke 11. 30).

That generation were as grieved and angry at the faith and repentance of those to whom the resurrection of our Lord was proclaimed, as Jonah was at the repentance of the Ninevites.

Both these types were hidden in the history by the One Who knew the end from the beginning, and are declared to be so by Him Whom Jehovah said, “I will put My words in His mouth”.

Seven times in John’s Gospel our Lord testified to the fulfilment of that promise:

“My doctrine (i.e. teaching) is not Mine, but His that sent Me” (7. 16).

“As My Father hath taught Me, I speak these things” (8. 28).

“Why do ye not believe Me? He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God” (8. 46, 47).

“I have not spoken of (or from) Myself; but the Father which sent Me, He gave me a commandment, what I should say, and what I should speak” (12. 49).

“The words that I speak unto you I speak not of (i.e. from) Myself: but the Father which sent Me, He gaveth Me a commandment, what I should say, and what I should speak” (14. 10).

“The word which ye hear is not Mine, but the Father’s Which sent Me” (14. 24).

“I have given unto them the words which Thou [the Father] gavest Me” (17. 8).

The Century Bible (Jonah; Introduction, p. 200) says: “It is humiliating for a commentator to collect doubtful stories of sailors swallowed by sharks and vomited out alive.” There is truth in this. But if we recognize the fact that the word “alive”, includes the thought of resurrection, then we have ample evidence that this is conveyed and taught by the “as” and “so” in Matt. 12. 40. In any case we have to remember the words of Jehovah in Deut. 18. 18, 19: “I will put My words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken to My words which He shall speak in My name, I will require it of him.” We leave the question with these solemn words: “I will require it of him.”

The notes will show us Jonah, not as a wayward, thoughtless child, but as a “man of God”, willing to sacrifice himself (mistakenly, or of course) in order to save his nation. He knew that Assyria at that time was in great difficulties. There is a silence of eighteen years in Assyrian history at that time, and the surrounding nations were beginning to assert themselves. Jonah had just been commissioned to encourage Israel to a restored position (2 Kings 14. 25, 26). He must have known also that Nineveh (Assyria) was to be Jehovah’s rod of judgment for Israel. He knew the well-known character of Jehovah, and feared that if he made Jehovah’s proclamation Nineveh might repent, and her overthrow be averted. See Jehovah’s words (4. 2).

If, however, for the sake of his nation, he did not make the proclamation at all, Nineveh might be overthrown and Israel saved. He was mistaken, and had to be corrected (ch. 4. 4-11).

The great lesson of the book is—not “Jehovah’s care for children and cattle”, &c., but that the devices of man shall not frustrate His purpose, and that what He hath said shall surely come to pass.

That is the lesson which gives to the book a dignity and importance which is worthy of it, and of its place in the Word of God.
### Jonah

1. **NOW** o the word of o the LORD came unto o Jonah *the son of Amittai, saying,**

2. **Arise, go to o Nineveh, that great city,** and **cry against it; for o their o wickedness is come up before Me.**

3. **But 1 Jonah o rose up to flee unto o Tarshish from the presence of 1 the LORD, and went down to o Joppa; and he found a o ship going to o Tarshish: so  he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of 1 the LORD.**

4. **But if the LORD sent out a great o wind into the sea,** and there was a mighty tempest in the sea, **so that the o ship was like to be broken.**

5. **Then the o mariners were afraid, and o cried every man unto his god, and cast forth the o wares that were in the o ship into the sea, to lighten it of them.** But Jonah was gone down into the sides of the o ship; and he lay, and was fast asleep.

6. **So the o shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy o God, if so be that o God will think upon us, that we perish not.**

3 rose up to flee. Jonah knew that Assyria was to be God's sword of judgment against Israel. If Nineveh perished, Israel might be saved. God's mercy might arrest this overthrow of Nineveh. Was this why Jonah would sacrifice himself to save his nation? This would explain his flight here, and his displeasure, as clearly stated in 4. 1-5. When he said (v. 1), "Take me up", &c., he had counted the cost. He confesses to the men (vv. 9, 10), but not to God. He gave his life to save his People. The type of Christ may have begun in the presence of the Tigris. Called first Nina, from the patron goddess of the city; of Babylonian origin; founded by a colony from Ninia in South Babylonia. Nineveh was noted for violence and cruelty of all kinds, recorded in its own bas-reliefs, &c. (see Nah. 2. 8-13). Ref. to Pent. (Gen. 19. 20, 21), wickedness. Heb. pl. of ra'a. Ap. 44. viii.

### 1. 4-20 (D, p. 1246). CONSEQUENCES. RESURRECTION OF JONAH. (Extended Alternation.)


| C | 1. 17. The Fish. Preparation and Reception.
| B | 2. 8, 9. Sacrifice and Vow.
| C | 2. 10. The Fish. Ejection.

#### 1. 4-18 (A, above). JONAH’S PUNISHMENT. (Alternation and Intercision.)

| D | 4-7. The Tempest. 
| G | 4-7. Danger. 
| E | H | 5, 6. Prayer of Mariners.


7. 7-12 (J, p. 1248). JONAH. SELF-SACRIFICE. (Repeated Alternation.)

   a1 | 7-8. Jonah taken.
   a3 | 10, 11. Mariners. Fear.
   b2 | 12. Determination.

8 for whose cause, &c. = for what cause. The lot had told them the person, but not the “cause”. So they appeal to Jonah.
9 he said, &c. He does not tell them all. We find the real reason in 4. 1-3.
 Hebrews. Referring to the language spoken. A title used in relation to foreigners (Gen. 40. 16. Ex. 3. 16, &c.). The God of heaven. The title is used relation to the Creator’s creatures. See note on 2 Chron. 6. 23.
 Which hath made, &c. Ref. to Pent. (Gen. 1. 1, 10).
 exceedingly afraid. Fig. Polyptoton (Ap. 6) = feared with great fear.
Why? ...? They knew the fact of his flight, but not the reason, which is not revealed till 4. 1-3. This is not therefore “a later addition”, as alleged.
11 wrought, &c. = grew more and more tempestuous.
Heb. “was going on and raging”.
12 Take me up ...3. He had counted the cost.
13 rowed hard. The tackling had gone. See note on “wares”, v. 5. bring 15 = bring it back. 
15 took up = took up with reverence or care: as in Gen. 47. 30. Ex. 28. 12, 29, &c. Heb. me’ot.
 set him, &c. Why are we to assume that the result was different in this case from that in every other, unless so stated? It must have been death. See note on p. 1247.
16 offered, &c. = sacrificed. I.e. they vowed that they would offer [when they landed]. Heb. zebach. Ap. 43. I, iv, and II. xii.
17 prepared = appointed, or assigned. From Heb. minidh, to number. Hence, to appoint, as in Job 7. 3. Dan. 1. 5, 10, 11; and Chald. vetuah (Dan. 5. 24, 25). Cp. 4. 6-8. Never means to create.
 swallow up ... belly. Not therefore kept alive in the fish’s mouth, as some imagine. When thus swallowed up, Jonah must have died, and thus became a type of Christ. The “as” and “so” in Matt. 12. 40 require Jonah’s death. He would have been no type if he had been miraculously kept alive. See further notes below.
wass = came to be. belly = bowels.
3 days and three nights. The Heb. idiom “three days” can be used for parts of three days (and even of years): but not when the word “nights” is added. See Matt. 12. 40, and note the force of “as”. See App. 144, and 156.

2. 1-7 (For Structure see next page).

J a1 (p. 1250)

2. Then Jonah prayed unto the Lord his God out of the fish’s belly.

2. 2. cried = cried out. Not the same word as in next clause, or in L. 5; but the same as in L. 2, 4, 14. heard
Pa. 18. 5; 116. 3. cried = cried for help in distress. Not the same word as in preceding clause, or in
L. 2, 5, 14. heardest = gavest heed to. Heb. shama’. Not the same word as in preceding clause.
3 For Thou hast cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me.

4 Yet I will look again toward Thy holy temple.

5 The waters compassed me about, even unto the soul: the deep closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains: the earth with her bars was about me for ever:

7 But I said, I will arise, go unto Nineveh, that great city, and preach unto it the preaching that is bids thee.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that I have vowed: salvation is of the Lord.

10 And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

1 And the word of the Lord came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that is bids thee:

3 For I have seen that it is utterly腐败.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he cried; and said, yet I will look again toward Thy holy temple.

7 When my soul was faint within me I remembered the Lord, and my prayer came in unto Thee, into Thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that I have vowed: salvation is of the Lord.

10 And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

1 And the word of the Lord came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that is bids thee:

3 For I have seen that it is utterly corrupt.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh,
3. 6.

JONAH.

3. 7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 And who knoweth if God will turn and repent, and turn away from His fierce anger, that we perish not?"

10 And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not.

M N

4 But it displeased Jonah exceedingly, and he was very angry.

P Q

2 And he prayed unto the Lord, and said, "I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repented thee of the evil.

3 Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live."

O

4 Then said the Lord, "Doest thou well to be angry?"

P Q O

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

P

6 And the Lord prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief.

R

So Jonah was exceeding glad of the gourd.

P Q P

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

O

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted,

R

and wished in himself to die, and said, "It is better for me to die than to live."

O

9 And God said to Jonah, "Doest thou well to be angry for the gourd?"

N

And he said, "Ah! I do well to be angry, even unto death."

N m

10 Then said the Lord, "But I will not.

7 worm. Put by Fig. Symeodoch (of the Part), Ap. 6, for a blight of such: as in Deut. 28. 99. They were appointed during the night, and came at sunrise or morning. Not a "lata" word, but not required to be used before this. See Ap. 8. vehement = silent, still. Hence, sultry. Occurs in Joel 3. 18. and Num. 14. 19. Here it is in Egypt, both words referring to heat. East wind not the same kind as in western climes. Ref. to Pent. (Ex. 10. 13, 14). Ap. 92. wind. Heb. rúach. Ap. 9. in himself= in his soul. Heb. nephesh. Ap. 13. 9 I do well. Supply "I do well [it is right]", 10 hast had pity on: or, would have spared: same word as in v. 11.
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E. W. Bullinger

690

4. 10. JONAH. 4. 11.

pit on the gourd, for which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not spare Nineveh, that great city, wherein \( \textit{are more than sixscore thousand persons} \) that cannot discern between their right hand and their left hand; and also much cattle?

MICAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Alternation.)

A | 1. 2-3. 12. THREATENING.

B | 4. 1-5. 15. CONSOLATION.

A | 6. 1-7. 10. THREATENING.

B | 7. 11-20. CONSOLATION.

For the Canonical order and place of the Prophets, see Ap. 1, and p. 1206-7.
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For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.

The Prophecy of Micah began, apparently, a year or two before the end of Jotham's reign. Isaiah, in that case, had already been prophesying some seventeen or eighteen years.

By comparing 4. 10 with Isaiah 39. 6, we have another case of similar words occurring in two different prophets; and some, having concluded that one prophet copied from the other, have built upon this, certain theories as to dates, &c. But no valid argument can be based on such coincidences: for the simple reason that we are not dealing with the words of the Prophets, but with the words which God spake by them (Heb. 1. 1, &c.). Surely God may speak the same message, even in identical words, by two, three, or more of His prophets. If the need were the same, why should not the words be the same? 1

In this case, the period covered by Micah and Isaiah was almost exactly the same (cp. Mic. 1. 1 with Isa. 1. 1; and see Ap. 77). It is no wonder that the circumstances did call for similar utterances, constituting a confirmation of the Word of Jehovah "by the mouth of two or three witnesses". Both were independent, without any idea of "copying" one from the other, as is alleged by the writer in the Encyclopaedia Britannica, eleventh (Cambridge) edition, 1910, 1911, vol. xlviii, p. 587, who says: "it is impossible that much, if any, of these chapters (Mic. 4-7) can be ascribed to Micah himself". This is said in face of the fact that Jeremiah (26. 18-19) definitely quotes and refers to Micah.

Having regard to Mic. 1. 1, we see he must have been a contemporary of Isaiah for nine-and-twenty, or thirty years (Isaiah continuing for another seventeen or eighteen years if he died in the Manassean persecution, See Ap. 69, p. 68, and Ap. 77). We may thus date Micah as from 632 to 603 B.C.

1 In connection with this we may well compare other passages as follows:

Mic. 1. 9-16. Isa. 10. 28-32.

Mic. 3. 12. Isa. 82. 14.

Mic. 4. 1. 2. 2.

Mic. 5. 6. 14. 25.

Mic. 6. 6. 8. 11. 7. 17.

Mic. 7. 19. 11. 11.

Mic. 8. 10. 13. 5. 2-4.

In. 9. 10. 20-23.

Mic. 10. 29. 9-12.

In. 11. 9. 7.

In. 12. 29. 7.

In. 13. 10. 29. 6.


In. 15. 8. 17.

In. 16. 11. 11.

Mic. 17. 20-23.

Mic. 18. 29. 9-12.

Mic. 19. 29. 7.

Mic. 20. 29. 6.

Mic. 21. 7. 14.