Angles on Jonah

Five Approaches to the Study of the Text of Jonah

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Introduction

Texts are read through filters and from angles. Filters are mostly subconscious; they are typically comprised of the cultural backgrounds in which readers have been raised that predispose them to understand a text in certain ways and within preset boundaries or presuppositions. Angles on the other hand are intentional and programmatical. They represent a reader's conscious and systematic attempt to understand a text within parameters articulated and defined by the reader. A reading of a text from a pre-defined angle does not mean, however, that the reading occurs entirely without filters. What one actually "sees" from any particular angle is to some extent still subconsciously filtered information. There is always some mixture of filters and angles in varying proportions. This paper investigates five *angles* through which the text of the prophet Jonah can be read and examined. No attempt is made to identify and analyze filters, and each angle presented is only lightly sampled; much additional work could be expended to yield fruitful results for a deeper understanding of the text and context of Jonah.

Some of angles discussed in this paper form fields of biblical *criticism,* a term that refers to the *scientific* or *methodological* investigation of a literary work. Each of the five angles represents a separate discipline for which distinctive tools and approaches are applied. Each delivers unique sets of results that do not necessarily contradict results obtained from the views through the other angles. By way of analogy, a stone may be looked at in the sun, in the rain, or under a microscope; it may be picked up and handled, tasted, smelled, and thrown. It may be thrown against various kinds of objects. We learn lots of different things about the stone by various kinds of interactions with it. We would not say the stone itself changes with each new mode of interaction. In the same way we can learn lots of different things about a text by applying various angles and approaches to its words and message. The text itself remains the same in all cases. Just as there is no primacy of interaction with a stone, so there is no primacy of angle in looking at a text. Each angle or point of view has its own justification independent of the others. The more ways we learn to interact, the more we learn. The five angles presented here represent only a small sample of the many ways one could choose to interact with the words of the prophet Jonah and learn something new about them.

1. Hebrew Manuscript Angle:
Textual Criticism of the Book of Jonah

General Issues

The Problem

For many years New Testament textual scholars have had at their disposal far more tools than Hebrew Bible textual scholars for the text critical study of their respective texts. Even for the mere identification of Biblical Hebrew manuscripts, there still does not exist anything approximating the comprehensiveness, accuracy, and availability of Aland's *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments,* 1994, supplemented and updated in the *Bericht der Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung* (Münster, see website for the years 1995 to 2004). For each of the more than 5,000 Greek manuscripts of the New Testament in all four categories (Papyri, Uncials, Minuscules, Lectionaries) the *List* and its supplement records manuscript siglum, content, date, number of leaves, number of columns, size (format), and current location. There is nothing comparable for Biblical Hebrew manuscripts. The situation is improving, however, and complete data should be available within a few years. For the time being, various sources and personal contacts must be consulted in order to proceed in any scientific way with a text-critical evaluation of any particular text of the Hebrew Bible.[1]

Hebrew Manuscript Categories

For the text of the Hebrew Bible there are two primary categories of textual evidence: (1) Dead Sea Scrolls (DSS), dating from the 2nd cent. B.C.E. to the 1st cent. C.E., and (2) Masoretic Texts (MT) dating from the 9th cent. C.E. and later. There are a couple of early textual witnesses (silver amulets from Jerusalem, ca. 6th cent. B.C.E., and the Nash Papyrus, ca. 2nd–1st cent. B.C.E.), but these represent short popular and

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[1] The situation was partially aggravated by the long delays in publication of the Dead Sea Scrolls documents. In addition, within the last decade over 21,000 Hebrew manuscripts (maybe 10–15% of which are biblical) in Russian archives in St. Petersburg and Moscow have been made available to scholars for microfilming and cataloguing. Analysis of these manuscripts will require several more decades of intense scholarly labor. See Malachi Beit-Arie "The Accessibility of the Russian Manuscript Collections: New Perspectives for Jewish Studies" in *Jewish Studies in a New Europe: Proceedings of the Fifth Congress of Jewish Studies in Copenhagen 1994...,* published in 1998, pp. 82–98.

liturgical texts and are not biblical manuscripts in the strict sense. Documents so far examined from the Cairo Genizah represent masoretic traditions and do not verifiably date before the 9th cent. C.E. There is thus a gap of over nearly a millennium between the two primary manuscript categories for the Hebrew Bible.[2]

Dead Sea Scrolls Publications

With the recent publications of the remaining Dead Sea Scroll materials, scholars now have complete access to this category of Hebrew biblical manuscripts. A handy volume, *The Dead Sea Scrolls Bible* (Abegg, Flint, Ulrich, 1999), has all the biblical fragments identified and translated into English. While there are severe limitations to the scholarly usefulness of this volume, it at least provides for the first time a kind of rough index by biblical book to the Dead Sea Scroll materials. Comprehensive indices of biblical passages in the DSS are now also available[3], along with images of the scrolls themselves.[4]

Masoretic Manuscript Publications

In 1980 the publication of Yeivin's *Introduction to the Tiberian Masorah* included a list of thirty pre-1100 Masoretic manuscripts (pp. 12–29). In late 1994 through personal letter and fax exchange with Professor Malachi Beit-Arie (Professor of Codicology and Palaeography, Hebrew University) many items in Yeivin's list were found to contain inaccurate data. In a personal meeting with Professor Beit-Arie in January 1995 in Claremont, CA, he kindly provided me a printout of a codicological database with updated and corrected, but unpublished, information on pre-1100 C.E. manuscripts. Currently, data are still being entered into this database maintained by the Institute of Microfilmed Hebrew Manuscripts at the Jewish National and University Library, Jerusalem, directed by Benjamin Richler, but the database is in Hebrew and is neither complete nor readily accessible via the internet. It also includes data on *all* Hebrew manuscripts, biblical and non-biblical. There is therefore still no separate source

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[2] See Beit-Arie, *Hebrew Codicology,* 1981, pp. 9–11.

3 DJD 39 (2002), pp. 165–201 and David L. Washburn, *A Catalog of Biblical Passages in the Dead Sea Scrolls* (Society of Biblical Literature, 2003).

[4] E. Tov, S.J. Pfann, eds., *The Dead Sea Scrolls on* Microfiche (Brill, 1997). CD-ROM images are available in *The Dead Sea Scrolls Electronic Reference Library* by the Foundation for Ancient Research and Mormon Studies (Brill, 1999).

for scholars to consult to obtain exclusive and complete information on masoretic biblical manuscripts.

The most recent publications describing the earliest Masoretic texts are two large folio volumes composed in French and Hebrew (with English introductions): (1) For manuscripts dating from 894/5 to 1020: *Codices Hebraicis Litteris Exarati Quo Tempore Scripti Fuerint Exhibentes, Tome I: Jusqu'a 1020* (Brepols, 1997, semi-literal translation of title: "Codices written in Hebrew letters (script) showing from what time they were written"); and (2) for manuscripts from 1021–1079 there is a second volume with the same title (1999).

Access to the Materials of Both Categories

At present access to the best images of the Dead Sea Scrolls[5] and microfilms and/or facsimiles of the earliest masoretic manuscripts is obtained by a visit to the Ancient Biblical Manuscript Center (ABMC) in Claremont, CA. The Center and its staff are most helpful in locating needed materials. Through its generous ILL policies, the ABMC will loan microfilms to scholars so that a trip to Claremont can in some cases be avoided. However, since complete cataloguing information on the majority of masoretic texts is still lacking, it is difficult for a scholar to know *what* microfilm to borrow.

Text-Critical Study of the Book of Jonah

In April 2001 I visited the ABMC for the purpose of identifying and consulting images, microfilms and facsimiles of the most ancient manuscripts of the book of Jonah. Unfortunately, the Dead Sea Scrolls images available to me at that time were extremely difficult to read, partly due to the fragmentary nature of the scroll materials. Ultimately for this category I needed to depend on the publication series *Discoveries in the Judaean Desert* (DJD). For the masoretic category, I was able to consult 5 early manuscripts. The results of the study are as follows:

Manuscript Category 1: Dead Sea Scrolls — 5 manuscripts

> 4Q76 (XIIa)—Col. V: Jon 1:1–5, 7–8; Col. VI: Jon 1:9–2:1; Frg. 21: Jon 2:7; Frg. 22: Jon 3:2. *Discoveries in the Judaean Desert* (DJD) 15 (1997), 229–232, plates XLI–XLII. Dated to 150–125 B.C.E. (DJD 39, pg. 372)

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[5] The ABMC has a private collection of high quality images on CD-ROM.

4Q81 (XIIf)—Col. I: Jon 1:6–8; Col. II: Jon 1:10–16. DJD 15 (1997), 268–269, plate XLVIII. Dated at 50 B.C.E. (DJD 39, pg. 373).

4Q82 (XIIg)—Frgs. 76–78 i, 79–81: Jon 1:1–9; Frgs. 78 ii, 82–87: Jon 2:3–3:3; Frgs. 88–91 i: Jon 4:5–11. DJD 15 (1997), 274,309–313, plates LIX–LX. Dated to 30–1 B.C.E. (DJD 39, pg. 374).

Mur88 (XII)—the most extensive scroll covering the entire book of Jonah with a few lacunae, Col. X: Jon 1:1–3:2; Col. XI: Jon 3:2–end, DJD 2 (1961), 183–184, 190–192, plates LX–LXI. Undated. (DJD 39, pg. 371).

8Hev1 LXX (XIIgr) fragments of the Septuagint of Jonah, Col. 2: Jon 1:5–2:7a; Col. 3: Jon 2:7b–4:5a; Col. 4: Jon 4:5b–end, DJD 8 (1990), 84ff., plates I–III. Dated to 1st century B.C.E. (DJD 39, pg. 371).

Observations:

General: For 4Q76 there are several spacing issues that would indicate a slightly different text here and there, but the text is missing (lacunae).

Jonah 1:3   4Q82, Frg. 76 has non-locative תרשיש for MT תרשישה.

Jonah 1:8   4Q76, Col. V has defective אלו for MT אליו.

Jonah 1:8   4Q76, Col. V has defective and non-cohortative הגד נא for MT הגידה נא.

Jonah 1:8   4Q76, Col. V has an alternative word בשלמי for MT באשר למי.

Jonah 1:8   4Q82, Frg. 81 reads ומה with conjunction: *And what is your occupation?*

Jonah 1:13:   Mur88 has the spelling נקי for MT נקיא.

Jonah 2:6(5)   4Q82, Frg. 78 has defective אפפני for MT אפפוני.

Jonah 2:7(6)   4Q82, Frg. 78 adds the word נפשי after חיי, making 3 words each for the last two phrases, thus:

4Q82 reads:	MT reads:
You brought up from the pit my life,	*You brought up from the pit my life*
My soul, O Yahweh my God.	*O Yahweh my God.*

Jonah 3:2   4Q76, Frg. 22 reads הקרי]אה כזות אשר אנכי ד[בר instead of MT הקריאה אשר אנכי דבר. Frg. 22 is closer to the idea of LXX, but not identical to it.

4Q76 reads:	MT reads:
the proclamation	*the proclamation*
like the one that I spoke	*that I am speaking*

Jonah 3:8   Mur88 has על instead of MT אל.

Jonah 4:6   4Q82, Frg. 89 reads אדוני יהוה *adonai yhwh* instead of MT יהוה אלהים *yhwh 'elohim*

Jonah 4:7   4Q82 has כעלות instead of MT בעלות with no appreciable difference in meaning.

Jonah 4:9   Mur88 has plene היטיב for MT היטב

Jonah 4:10   4Q82 has alternate spelling לילי for MT לילה.

Note: For a list of purely orthographic variants in 4Q82, see DJD 15, pg. 274.

Manuscript Category 2: Early Masoretic — 5 manuscripts

Cairo Codex: 894/95 AD
Firk.II.B.124:   941/1030 AD
Firk.II.B.9:   951/1000 AD
Firk.II.B.225:   10th cent. AD
Firk.II.B.19a: 1008–1010 AD (Leningrad Codex)

[Note: Jonah is entirely missing in the Aleppo Codex, 930 AD]

Jonah 1:3:   The 4 masoretic mss besides L have אֳנִיָּה with the composite qamets under the aleph (see apparatus in BHS "sic L").

Jonah 1:12   In Firk.II.B.124 the reading is יָדַע — written defective.

Jonah 2:1   Scribal correction in Firk.II.B.124: יָמִים is written in small letters in the margin (left of the column).

Jonah 3:2   In the 4 masoretic mss besides L, the reading is וּקְרָא with no chireq point under the waw (see apparatus in BHS "sic L").

Jonah 3:3   In the 4 masoretic mss besides L, the reading is נִינְוֵה with tsere under the waw instead of seghol (see apparatus in BHS "sic L").

Entire Book: The accents in all 5 masoretic mss were identical throughout.

Summary

Most of the textual variants affect only matters of spelling and vocalization. In Mur88 of Jonah 3:8, the sense can hardly be: "And let them call out *against* God with strength…" This variant may rather show the interchangeability in some contexts of על and אל. On this issue, see also sections 2 and 5 following. The most interesting variants affecting the sense are at Jonah 2:7 (vs. 6 in English) and 3:2. The exchange of divine names in 4:6 demonstrates that a substitute for the pronunciation of the tetragrammaton (YHWH) is a very old practice.

A significant observation is the number of times that all other masoretic mss agree in vocalization against L. Since there is no scientific reason for *any* single manuscript to be viewed as the standard, the textual critic should have no problem replacing the pointing of L with that of other mss, especially when they all agree and mostly pre-date

L. The primacy of L is due in large part to its being the oldest complete manuscript of the Hebrew Bible, but that in itself is not sufficient reason to assume it is at the same time the most accurate manuscript in every respect.

2. Ancient Version Angle:
The Septuagint and Vulgate Translations of Jonah

The material for this section is derived from an examination of the parallel texts that form the Appendix of this paper. Translation can be a tricky business. Human beings share enough commonality that individual languages can describe equally many similar experiences, emotions, and objects encountered in human existence. On the other hand, climatic, geographical, technological, religious, cultural, political and a host of other areas are often sufficiently *different* among groups of humans that languages can often differ widely in their modes of expression. Those differences present challenges when experiences expressed in one language (known in translation theory as the *source* language) are transferred to another language (the *target* language).

Two ancient translations of the book of Jonah are examined here in reference to their *differences*. What are some of the causes for those differences, and what might we learn about the *text* itself through those differences? The items presented below are not exhaustive; they are mere samples of many kinds of interesting phenomena that occur in the process of translation. Additional samples may be found in the comments of the parallel texts in the Appendix.

Word Meaning Ranges

Hebrew words translated more broadly *in a target language.*

The Hebrew expression קרא על frequently evokes the feeling of some kind of pronouncement *against* someone or something. It has a *negative* connotation. One anticipates a coming punishment, curse, or some kind of destructive activity. Literally however, קרא by itself means simply *call* or *call out.* Does the addition of the preposition by itself affect the meaning of the verb, or are there also contextual elements at play? How wide does one look to establish that context? For example, what if the end result of the story is known and it turns out that in fact there is no punishment or destruction? Could that possibly influence a translator's decision? Such may be the case with both the LXX and V texts, which apply words of *broader* scope than קרא על would normally suggest. These translations use words typical of the activity of a *herald* or announcer of news, whether that news be *good* or *bad*. The *immediate* context of Jonah 1:2 might

suggest a more negative term. The *broader* context of the book may have suggested to the LXX and V translators a corresponding *broader* choice of vocabulary.

Hebrew words translated more specifically *in a target language.*

In Jonah 1:3 the purpose of Jonah paying the ship's fare is stated simply *to go* (lit. *to come,* but perhaps there is a dialectical use of בוא here.) The LXX chooses to translate with the specific nautical word *to sail*. V mirrors the Hebrew with the general word for *go*.

Words Added to Further Explain or For Some Agenda

Explanatory Additions

Hebrew has a special word for *deep-* or *heavy-sleep* from the root רדם, and it is used of Jonah in 1:5. V translates approximately as one would in English, employing the word *heavy* as a descriptive to *sleep*. LXX goes one step further. It is as though the translator first asked himself the question, "How does one tell if someone is in a deep sleep?", and then came up with the answer, "Why, one *snores* of course!" The verb רדם is thus translated "and he was snoring."

Theological or Literary Agenda?

In Jonah 1:2 the LXX adds a word to the MT phase "their wickedness has come up before me" — "the *cry* of its wickedness has come up before me." (There is also a possessive pronoun change here. MT says *their* taking *city* as a collective but focusing on the individuals that comprise it; LXX maintains grammatical congruence.) What gave rise to the addition of the word *cry* in LXX? Is there something inappropriate about *wickedness* coming up directly before God? Is there some theological block here that says since God is completely righteous, wickedness can't come up to him, only the cry of it can? Or perhaps there a literary point the translator wants to make for parallel image balance — Jonah is to *preach* to Nineveh because the *cry* of Nineveh's wickedness has come before God.

Polysemy

The book of Jonah probably employs both polysemy and paronomasia in its use of the root ירד. What should the translator do when the root is used in a phrase that is idiomatic, such as Jonah 1:3 in reference to embarking a ship? The LXX translators here made a

choice in favor of the idiom, which in Greek is to *go up* (not *down*) into a ship. Of course, the polysemy the Hebrew author may have intended by the use of ירד is missed in the translation.[6]

Poetic Imagery

Poetic imagery is sometimes extremely difficult to translate, and for that reason there is often no attempt to do so.

Jonah 1:4 employs two poetic images, neither of which is captured with parallel vocabulary or poetic devices in LXX or V. For the first, the Hebrew says that Yahwe *hurled* a great wind, an image which conjures a mighty arm in a throwing motion. LXX has *aroused* which doesn't specify the imagery at all. Did the arousal occur through *throwing with the arm,* or *stirring with the hand,* or *blowing with the mouth,* or some other activity? V is even less descriptive, choosing the common, indeed bland word *sent.*

In the second image, the Hebrew uses *personification,* as well as *onomatopoeia* via the sounds imitating the storm, and *paronomasia* in the repetition of those sounds, all in the expression "the ship was *thinking to be (it was going to be) broken.*" Both LXX and V translate "the ship was in danger of being broken," which makes perfect sense, and is certainly objectively correct, but mirrors none of the poetic devises of the Hebrew.

Textual Differences: Typos or Different *Vorlage*?

When asked specific questions relating to his identity, Jonah responds in 1:9 with "I am a Hebrew." LXX has what seems on first inspection a rather puzzling, "I am a servant of the Lord." One possibility is that the translator read the unpointed text עברי to read something like עבד י׳, either mistakenly, or because that's what his *Vorlage* read. Or was there some other reason? Did the translator have and read the consonants we have, but *emend* it for some particular reason? The term *Hebrew* is generally reserved for the mouth of *foreigners* to describe Israelites, though that is not exclusively the case. But perhaps in *this context* and *at this time* the LXX translator chose rather to emend the text in a way that also conveniently parallels the idea of the next line ("and the Lord God of heaven I fear") rather than have Jonah describe himself as a Hebrew, even though to foreigners.

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[6] Polysemy *is* however sometimes captured in LXX. See Scott B. Noegel, "Wordplay and Translation Technique in the Septuagint of Job," *Aula Orientalis* 14 (1996), pp. 33–44.

3. Comparison Angle:
Jonah Among the Prophets—A Stylistic Comparison of the Introductory Headings of the Prophets

Introduction

In his commentary on Isaiah 1–12, Hans Wildberger makes the following comment on the "Form" of Isaiah 1:1:

> Die Überschrift ist geschaffen worden in Anlehnung an eine fest geprägte Tradition für Einführungen in literarische Werke. Die "Normalform" eines Titels über einem Prophetenbuch dürfte in Hos 1:1 vorliegen: "Das Wort Jahwes, das an Hosea, den Sohn Beeris, erging, zur Zeit Ussias…" (pp. 1–2).

> The heading has been produced in keeping with a firmly fixed tradition for introductions to literary works. The "normal" form for a title to a prophetical book may be found in Hosea 1:1: "The word of Yahweh that came to Hosea the son of Beeri in the days of Uzziah…" (pp. 1–2).

Is there such a thing as a "normal" form? If so, how often is it followed? A thorough examination of all the prophetic headings reveals that no two are alike, and that differences among the group are so great that one can dismiss the idea of a "normal" form. Certainly the concept of a "heading" is in itself a common link among these books, but the forms they take are as individual as the messages and personalities of each prophet.

Elements of the Headings

Elements of introductions to prophetic books can be categorized as follows:

A Form of the verb *hayah*
 1. *wayehi*
 2. *(asher) hayah*
 3. *hayoh hayah*
 4. *watehi*

B. Designation of the content
 1. Noun designation of the content
    a. *chazon*
    b. *dibre*
    c. *debar yahwe*
    d. *massa' / hamassa'*
    e. *sepher chazon*

2. Verbal designation of the content or delivery
   a. *chaza*
   b. *lemor*

C. Information about the prophet
   1. Name of the prophet
   2. Name of the father of the prophet
   3. Occupation of the prophet
   4. Place of the prophet
   5. Family of the prophet

D. Prophet as recipient
   1. *el w*ith suffix
   2. *el* (with name of prophet)
   3. *al* with suffix
   4. Expanded description of the prophetic experience
   5. *yad yahwe*
   6. *be-yad* (with name of prophet)

E. Audience of the Prophet
   1. with *al*
   2. Name of recipient
   3. with *el*

F. Time of the Prophecy
   1. Names of Kings
   2. Other Event
   3. Absolute

G. Secondary Introduction

Sequence of Elements for Each of the Prophetic Books:

Isaiah 1:1   B1a / C1 / C2 / B2a / E1 / F1

Jeremiah 1:1–4   B1b / C1 / C2 / C3 / C4 / A2 / D1 / F1 / F2 /
                    GA1 / B1c / D1 / B2b

Ezekiel 1:1–3   A1a / F3 / C4 / D2 / C1 / F2 / A3 / B1c / D2 / C1 / C2 / C3 / C4 /
                    GA4 / D3 / C3 / D5

Hosea 1/1–2a   B1c / A2 / D2 / C1 / C2 / F1 / D4

Joel 1:1   B1c / A2 / D1 / C2

Amos 1:1   B1b / C1 / A2 / C3 / C4 / B2a / Ea / F1 / F2

Obadiah 1:1   B1a / C1

Jonah 1:1   A1a / B1c / D2 / C1 / C2 / B2b

Micah 1:1   B1c / A2 / D2 / C1 / C5 / F1 / B2a / E1

Nahum 1:1   B1d / E2 / B1e / C1 / C5

Habakkuk 1:1   B1d / B2a / C1 / C3

Zephaniah 1:1	B1c / A2 / D2 / C1 / C2-C2-C2-C2 / F1
Haggai 1:1	F1 / A2 / B1c / D6 / C1 / C3 / E3 / B2b
Zechariah 1:1	F1 / A2 / B1c / D2 / C1 / C2-C2 / C3 / B2b
Malachi 1:1	B1d / B1c / E3 / D6 / C1

Discussion

The headings of the prophetical books differ from each other in at least these three points:

(1) in the number of elements

(2) in the order of the elements

(3) in the mode of expression of the elements

Examples of (3) include: (a) different descriptions of the prophetic message, (b) different expressions for the reception of the prophecy, (c) different methods for dating the prophecy.

The only two elements that *all* the headings have in common are items from group B and group C, i.e. designation of the content and information about the prophet. Only one of the headings confines itself to just one element from each of these two groups. A "normal" form for prophetic headings doesn't exist.

4. Grammatical/Literary Angle:
Superlative Contrasts in Jonah

Introduction

Story-telling in both ancient and modern worlds involves the use of numerous literary devices that attract and engage the attention of the reader. Occasionally, stories may highlight one particular device or technique that forms the backbone of the entire narrative. From the beginning to the end of the story of Jonah, the reader is made aware that this is no common storyline. There is something special here, something remarkable, and it is made apparent to the reader throughout the story via frequent contrasts presented in polaristic fashion.

I. Grammatical Superlatives

A. *Determinite Adjective.*

One of the simplest ways to express the superlative degree is to make an adjective determinate by means of the definite article (GKC 133g; Waltke 14.5c)[7]. Occurrences in Jonah are: 1:2, 3:2; 4:11: הָעִיר הַגְּדוֹלָה *the great city = the greatest city.* Nineveh belonged to the first of the great cities established by Nimrod, the mighty hunter before Yahwe (Gen. 10:11). Other superlatives (see later) are associated in Jonah with Nineveh. By contrast, Jonah is the son of Amittai, and although his place of origin is not mentioned in the book of Jonah, we find in 2 Kings 14:25 that he was from Gath-hepher, mentioned only there and (without the article before 'hepher') in Joshua 19:13 as a city belonging to Zebulun, but otherwise of no great significance. This is the introductory contrast in the book of Jonah: a "small town" prophet is instructed to go to the "greatest" city known.

B. *Participle of* הלך *with Additional Participle.*

This construction shows ongoing action and is semantically equivalent to the similar construction with infinitives absolute.

Jonah 1:11,13**:** The sea was הוֹלֵךְ וְסֹעֵר continually storming, in contrast to Jonah's continuing to appear calm and in self-control.

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[7] Gesenius-Kautsch-Cowley, *Hebrew Grammar,* 1910 with many reprints. Waltke-O'Connor, *Biblical Hebrew Syntax* (Eisenbrauns, 1991).

C. Construct Combination of Two Nouns of Similar Meaning

Jonah 2:9: הַבְלֵי־שָׁוְא, *vanities of emptiness* = *utter vanities*

D. Connecting a Word with the Divine Name

Jonah 3:3: עִיר־גְּדוֹלָה לֵאלֹהִים, Nineveh was a great city *even to God.* For similar constructions see examples in Waltke, pg. 268.

E. Construction with the root מות (death, to die)

Jonah 4:3,8: "better is my death than my life," but more directly Jonah 4:9: "It rightly burns to me *unto death.*"

F. Merism

Jonah 3:5: "from their greatest to their smallest"

Jonah 4:11: "who do not know between their right hand and (lit. *to*) their left hand"

II. Superlatives in the Narrative

A. Geographical/Directional

1. Jonah 1:2–3: Nineveh — Tarshish. From Jonah's town, one gets to Nineveh by traveling *northeast* and then *east by land*. To Tarshish one travels *southwest* and then *west by sea.* Though its precise location has not been determined, Tarshish was considered far enough away that ship deliveries to Solomon took place only once every three years (1 Kings 10:22). The inhabited world could be described in Psalm 72:8–10 as "from sea to sea, and from the River to the ends of the earth" the latter associated with Tarshish (vs. 10), and Nineveh in the direction of "the River" (Euphrates).

2. Jonah 1:3: Jonah is fleeing מִלִּפְנֵי יְהוָה *from before Yahwe* (who is always "on high") and he is *going down* (Root: ירד): Jonah 1:3 (2x), 1:5; 2:7. The contrast here is heightened in its *temporal* sense in Jonah 4:2 with the word קִדַּמְתִּי, *I preempted, acted preemptively.*

B. Action of the Plot

1. Jonah 1:3: וַיִּתֵּן שְׂכָרָהּ is generally interpreted as "he paid its fare" referring to the normal passenger fare for a trip to Tarshish. However שְׂכָרָהּ could be taken in the sense

of "the ship's wage" in which case Jonah hired the entire ship and its crew, indicating the extreme to which Jonah was willing to go in fleeing from his assigned task.

2. Jonah 1:5: The action of the sailors is in sharp contrast to that of Jonah. The sailors are afraid, Jonah just "goes down"; the sailors cry out to their gods, Jonah quietly "lies down"; the sailors are up on the deck fully exposed to the elements, Jonah heads for the innermost part of the ship; the sailors frantically throw things off the ship to "make it light", Jonah sleeps a *deep* ("heavy") sleep.

3. Jonah 1:12,15 cp. 1:4: Hiphil of טיל. Yahwe "hurls" the storm to the sea; Jonah must also be "hurled" into the sea to stop the storm. Hurling Jonah overboard was considered such as *extreme* action that the sailors first tried to avoid it by attempting to bring the ship back to dry land. When that became impossible, they prayed to *Jonah's God*, offered sacrifices and vowed vows, all *extreme* actions.

4. Jonah, ch. 1. The entire chapter contrasts Jonah's relationship to Nineveh with that of other foreigners on the ship. Jonah is unwilling to go to Nineveh to *save* the Ninevites from *destruction*, but he is willing to allow himself to *be destroyed* in order to *save* other foreigners who worship other gods.

5. Jonah 3:5: The people of Nineveh believe *immediately* and *universally*. This creates a sharp contrast to God sending his prophets early in the morning and repeatedly to His own people, who do not repent (Jeremiah 44:4 and numerous parallels).

6. Jonah 3:6**:** The king takes off his royal garb and puts on sackcloth.

7. Jonah 3:7–8: Even the animals are included in the call to repentance.

8. Jonah 3:8: The people are to call out to God בְּחָזְקָה, *with strength, force.*

9. Jonah 4:4–5: Jonah is *extremely* brazen and daring when, rather than answering God's question, he simply walks away and goes out of the city.

10. Jonah 4:6ff: The story of the *qiqayon* plant involves extreme behavior: It arises quickly and dies off quickly.

C. *Magnitude by Measure*

1. Jonah 3:3: Nineveh was a "walk of three days." However interpreted, the intent of the idiom is to express in superlative terms the great size of the city.

2. Jonah 4:11: Nineveh was large by virtue of its *population:* 120,000 count only those who "do not know their right hand from their left," an expression limited to those who fall under the juvenile court legislation. The entire population is thus much greater than 120,000.

<div align="center">

**III. Poetic Contrasts and Extremes
("Hyperbole" in Jonah's Prayer)**

</div>

1. Jonah's position is described by words that play on the idea of ירד—he has "gone down" as far as it is possible to go:

    a. Jonah 2:3: מִבֶּטֶן שְׁאוֹל, from the belly of Sheol

    b. Jonah 2:4: מְצוּלָה, to the deep

    c. Jonah 2:4: בִּלְבַב יַמִּים, into the heart of the seas

    d. Jonah 2:4: כָּל־מִשְׁבָּרֶיךָ וְגַלֶּיךָ, *all* Your breakers and waves

    e. Jonah 2:6: עַד־נֶפֶשׁ, up to my life

    f. Jonah 2:6: תְּהוֹם, the *great* deep (same word as in Genesis 1:2)

    g. Jonah 2:7: לְקִצְבֵי הָרִים, to the extremities of the mountains (lowest parts, very foundations of the mountains)

    h. Jonah 2:7: בְּרִחֶיהָ בַעֲדִי לְעוֹלָם, its bars were about me *forever*

    i. Jonah 2:7: מִשַּׁחַת, from the pit

2. Jonah's relationship to God:

    a. On the one hand he is completely cut of from God:

        1) Jonah 2:5: Jonah was "cut off, expelled" from Yahwe's eyes

        2) Jonah 2:8: Jonah was "fainting away" in despair of his life

    b. By contrast, there is great hope for the future:

        1) Jonah 2:3: Yahwe answered him and heard his voice

        2) Jonah 2:5: Jonah will again gaze on the holy temple

        3) Jonah 2:7: Yahwe brought up his life from the pit

4) Jonah 2:8: Jonah's prayer would come to Yahwe's holy temple

5) Jonah 2:10: Salvation belongs to Yahwe

IV. General Vocabulary

1. Use of the word ***great.***

    a. Jonah 1:2; 3:2,3; 4:11: הָעִיר הַגְּדוֹלָה, Nineveh, the great(est) city; even to God!

    b. Jonah 1:4: רוּחַ־גְּדוֹלָה, a great wind, but not just a great wind; this one was "hurled" by Yahwe.

    c. Jonah 1:4,12 (with articles): סַעַר־גָּדוֹל a great storm, but not just a great storm as frequently occurs on the Mediterranean; this one threatened to break up the ship.

    d. Jonah 1:10,16: יִרְאָה גְדוֹלָה, a great fear, but more than that; it was a great fear of Yahwe (v. 16).

    e. Jonah 2:1: דָּג גָּדוֹל, a big fish, but so big that it could swallow a man

    f. Jonah 3:5: מִגְּדוֹלָם וְעַד־קְטַנָּם׃, from their greatest to their smallest, also a merism.

    g. Jonah 3:7: וּגְדֹלָיו, and his (the king's) great ones (referring back to "their greatest" in 3:5)

    h. Jonah 4:1: רָעָה גְדוֹלָה, a great evil, so much that Jonah burned with it.

    i. Jonah 4:6: שִׂמְחָה גְדוֹלָה, a great joy, in sharp contrast to the "great evil" (4:1)

    j. Jonah 4:10: (verb) גִדַּלְתּוֹ, Jonah did not help make the *qiqayon* plant "get large" (i.e. grow).

2. Other vocabulary.

    a. Jonah 4:8: חֲרִישִׁית, a word of doubtful meaning, but likely intended to *intensify* the meaning of "east wind" in some way

    b. Jonah 4:11: וּבְהֵמָה רַבָּה, *much* cattle

V. Concluding Message of the Book

The reader may be surprised and possibly even shocked to find at the end of the book that God does not punish this disobedient, arrogant, defiant prophet Jonah. The book ends with another question placed to the prophet by God, and again, as in 4:4–5, there is no answer from Jonah, just continued sulking silence. So why doesn't God "resolve" the problem with Jonah by removing him from the scene just like he intended to do earlier

with the Ninevites until they repented? One is left to ponder the unstated, final superlative contrast: Even Jonah can still find an opportunity to experience the God who is "gracious and merciful, slow to anger and great in lovingkindness, and relenting concerning the evil matter."

5. Philological Angle:
Search Strategies for Dialectical Phenomena in Jonah

Search Tools

Many advanced Bible software packages now exist that allow various kinds of search routines on both translations and original language versions of Biblical texts. One such package is *Bible Windows* produced by Silver Mountain Software for the PC (current version: 6.0). The package comes with an updated morphologically tagged Hebrew Old Testament based on the analysis of Alan Groves, et al, at Westminster Theological Seminary (2001). A number of sophisticated grammatical searches are possible. The following represents only two samples of the kinds of searches that could prove useful in delineating dialectical forms and constructions, and determining semantic ranges.

Sample Search 1: The Hendiadys קוּם לֵךְ

Search for "Word 1" = imperative of קוּם followed by "Word 2" = imperative of הלך.

Results: 14 occurrences.

Gen 28:2	Jacob told to go to Paddan Aram
Num 22:20	Account of Balaam and Balak
Deut 10:11	Moses repeats God's instructions to him on Sinai
1 Sam 9:3	Saul's father Kish instructs Saul to look for lost donkeys
2 Sam 13:15	Amnon's dismissal of Tamnar after he raped her
1 Kings 14:12	Ahijah the prophet dismissing Jeroboam's wife
1 Kings 17:9	God tells Elijah to go to Zarephath of Sidon
2 Kings 8:1	Elisha sending away the woman of Shunem
Jer 13:4	God tells Jeremiah to go to Perath (Mesopotamia?)
Jer 13:6	God tells Jeremiah to go to Perath (Mesopotamia?)
Jonah 1:2	God tells Jonah to go to Nineveh
Jonah 3:2	God tells Jonah to go to Nineveh
Micah 2:10	God's dismissal of false prophets
Cant 2:13	Beloved inviting his lover to come with him

A large number of these occurrences are connected with events in or to the north of Israel.

Sample Search 2: The "Call Against" קרא על

Search for "Word 1" = any form of קרא followed by "Word 2" = preposition על

Results: 8 occurrences, all prophets and later writings

Isaiah 31:4	a band of shepherds called out *against* him
Jer 25:29	call out a sword *against*
Jer 49:29	they will call out *against* them terror on every side
Ezek 38:21	call out a sword *against*
Jonah 1:2	call out *against* (Nineveh)
Lam 1:15	call an army *against*
Neh 6:7	to make a proclamation *about (concerning)* [not against]
2 Chron 20:3	to proclaim a fast *on* all Judah

(Passages in which God's name is called out upon Jerusalem or the temple are not included above—Jer 7:10,11,14,30; 25:29; 32:34; 2 Chron. 6:33; similarly Ezra 2:61; Neh. 7:63; 1 Chron. 23:14; 2 Chron. 7:14 in reference to being called *by* a name.)

The general usage is to call *against,* but Neh. 6:7 does show an alternate possibility of על meaning *about* or *concerning* after the verb קרא.

Conclusion

Other angles remain to be investigated, such as the *historical angle,* or the *history of interpretation angle,* or various types of *structural analysis angles.* It is intriguing to consider the fact that within *each angle* of examination, there are various *sub-angles* that emerge. For example, there are various approaches to the analysis of the textual criticism angle. The end result is a multi-dimensional matrix of angles of observation, providing a rich experience in extracting ever new ideas from a very ancient source.

Parallel Aligned Texts of Jonah

MT / LXX / V

and their English Translations

Jonah's Call
1:1–2

1 וַיְהִי֙ דְּבַר־יְהוָ֔ה אֶל־יוֹנָ֥ה בֶן־אֲמִתַּ֖י לֵאמֹֽר׃ 2 ק֠וּם לֵ֧ךְ אֶל־נִֽינְוֵ֛ה הָעִ֥יר הַגְּדוֹלָ֖ה וּקְרָ֣א עָלֶ֑יהָ כִּֽי־עָלְתָ֥ה רָעָתָ֖ם לְפָנָֽי׃	1 καὶ ἐγένετο λόγος κυρίου πρὸς Ιωναν τὸν τοῦ Αμαθι λέγων 2 ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ ὅτι ἀνέβη ἡ κραυγὴ τῆς κακίας αὐτῆς πρός με	1 et factum est verbum Domini ad Ionam filium Amathi dicens 2 surge vade in Nineven civitatem grandem et praedica in ea quia ascendit malitia eius coram me
1 And there was the word of Yahwe to Jonah the son of Amittai saying: 2 Arise, go to Nineveh, the great city, and cry against it; for their wickedness has come up before me.	1 And there was the word of the Lord to Jonas the *son* of Amathi saying: 2 Arise, <u>and</u> go to Nineveh, the great city, and <u>preach in it</u>; for <u>the cry of its wickedness</u> has come up before me.	1 And there was the word of the Lord to Jonas the son of Amathi saying: 2 Arise, go to Nineve the great city, and <u>preach in it</u>; for <u>its wickedness</u> has come up before me.

1.2.1 **Cry against it.** The Hebrew phrase implies a negative, sharp rebuke. LXX and V use language typical of the activity of a *herald* or announcer of good *or* bad news. The versions *broaden* the Hebrew meaning.

1.2.2 **Cry of its wickedness** (LXX). LXX adds the word "cry" perhaps for parallel image balance: Jonah is to *preach* to Nineveh because the *cry* of Nineveh's wickedness has come before God.

Jonah Flees
1:3

3 וַיָּ֤קָם יוֹנָה֙ לִבְרֹ֣חַ תַּרְשִׁ֔ישָׁה מִלִּפְנֵ֖י יְהוָ֑ה וַיֵּ֣רֶד יָפ֗וֹ וַיִּמְצָ֥א אָנִיָּ֣ה ׀ בָּאָ֣ה תַרְשִׁ֗ישׁ וַיִּתֵּ֨ן שְׂכָרָהּ֙ וַיֵּ֣רֶד בָּ֔הּ לָב֤וֹא עִמָּהֶם֙ תַּרְשִׁ֔ישָׁה מִלִּפְנֵ֖י יְהוָֽה׃	3 καὶ ἀνέστη Ιωνας τοῦ φυγεῖν εἰς Θαρσις ἐκ προσώπου κυρίου καὶ κατέβη εἰς Ιοππην καὶ εὗρεν πλοῖον βαδίζον εἰς Θαρσις καὶ ἔδωκεν τὸ ναῦλον αὐτοῦ καὶ ἐνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ᾽ αὐτῶν εἰς Θαρσις ἐκ προσώπου κυρίου	3 et surrexit Iona ut fugeret in Tharsis a facie Domini et descendit Ioppen et invenit navem euntem in Tharsis et dedit naulum eius et descendit in eam ut iret cum eis in Tharsis a facie Domini
3 And Jonah rose up to flee to Tarshish from before Yahwe. And he went down to Joppa, and he found a ship going to Tarshish. And he gave <u>its wage</u> [fare], and he went <u>down</u> into it to <u>go</u> with them to Tarshish from before Yahwe.	3 And Jonah rose up to flee to Tarshish from the face of the Lord. And he went down to Joppa, and he found a ship going to Tarshish. And he gave <u>its fare</u>, and he went <u>up</u> into it to <u>sail</u> with them to Tarshish from the face of the Lord.	3 And Jonas rose up to flee to Tharsis from the face of the Lord. And he went down to Joppe, and he found a ship going to Tharsis. And he gave <u>its fare</u>, and he went <u>down</u> into it to <u>go</u> with them to Tharsis from the face of the Lord.

1.3.1 **He went down**. LXX has "he went up," the normal Greek verb used for embarking a ship. The translators made a choice between two alternatives here. They chose (1) to translate into an equivalent idiom for embarking a ship rather than (2) translating literally. In discarding option (2) they demonstrate their lack of awareness that the Hebrew root ירד may play a literary role in the book.

1.3.2 **To sail** (LXX). LXX chooses to *specify* the verb of travel.

A Great Storm
1:4–5

Hebrew	Greek (LXX)	Latin (Vulgate)
4 וַיהוָ֗ה הֵטִ֤יל רֽוּחַ־גְּדוֹלָה֙ אֶל־הַיָּ֔ם וַיְהִ֥י סַֽעַר־גָּד֖וֹל בַּיָּ֑ם וְהָ֣אֳנִיָּ֔ה חִשְּׁבָ֖ה לְהִשָּׁבֵֽר׃ 5 וַיִּֽירְא֣וּ הַמַּלָּחִ֗ים וַֽיִּזְעֲקוּ֮ אִ֣ישׁ אֶל־אֱלֹהָיו֒ וַיָּטִ֣לוּ אֶת־הַכֵּלִ֗ים אֲשֶׁ֤ר בָּֽאֳנִיָּה֙ אֶל־הַיָּ֔ם לְהָקֵ֖ל מֵֽעֲלֵיהֶ֑ם וְיוֹנָ֗ה יָרַד֙ אֶל־יַרְכְּתֵ֣י הַסְּפִינָ֔ה וַיִּשְׁכַּ֖ב וַיֵּרָדַֽם׃	4 καὶ κύριος ἐξήγειρεν πνεῦμα εἰς τὴν θάλασσαν καὶ ἐγένετο κλύδων μέγας ἐν τῇ θαλάσσῃ καὶ τὸ πλοῖον ἐκινδύνευεν συντριβῆναι 5 καὶ ἐφοβήθησαν οἱ ναυτικοὶ καὶ ἀνεβόων ἕκαστος πρὸς τὸν θεὸν αὐτῶν καὶ ἐκβολὴν ἐποιήσαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν τοῦ κουφισθῆναι ἀπ᾽ αὐτῶν Ιωνας δὲ κατέβη εἰς τὴν κοίλην τοῦ πλοίου καὶ ἐκάθευδεν καὶ ἔρρεγχεν	4 Dominus autem misit ventum magnum in mari et facta est tempestas magna in mari et navis periclitabatur conteri 5 et timuerunt nautae et clamaverunt viri ad deum suum et miserunt vasa quae erant in navi in mare ut adleviaretur ab eis et Iona descendit ad interiora navis et dormiebat sopore gravi
4 And Yahwe hurled a great wind to the sea, and there was a great storm in the sea; and the ship was thinking to be broken. 5 And the mariners feared, and they cried, each man to his god; and they hurled the wares that *were* in the ship to the sea to lighten *it* from upon them. And Jonah went down to the inside of the ship, and he lay down, and he fell fast asleep.	4 And the Lord aroused a wind to the sea, and there was a great storm in the sea; and the ship was in danger to be shattered. 5 And the mariners feared, and they cried, each to their god; and they made a casting-out of the wares that *were* in the ship to the sea that it might be lightened from them. And Jonah went down into the hollow of the ship, and he was sleeping, and he was snoring.	4 Now the Lord sent a great wind into the sea, and there was a great tempest in the sea; and the ship was in danger to be broken. 5 And the mariners feared, and they cried, the men to their god; and they cast out the wares that were in the ship into the sea, to lighten it from them. And Jonas went down into the inner part of the ship, and he slept with a deep sleep.

1.4.1 **Hurled**. LXX uses a *different figure,* V uses a *neutral verb*. Neither attempt to translate the Hebrew literally.

1.4.2 **Thinking**. Neither LXX nor V capture the *personification* of the Hebrew.

1.4.3 **Fast asleep**. V provides a most literal match to the Hebrew; LXX uses a *different verb* to capture the idea. (See also 1:6.)

Jonah Reproached for Sleeping
1:6

Hebrew	Greek (LXX)	Latin (Vulgate)
6 וַיִּקְרַ֤ב אֵלָיו֙ רַ֣ב הַחֹבֵ֔ל וַיֹּ֥אמֶר ל֖וֹ מַה־לְּךָ֣ נִרְדָּ֑ם ק֚וּם קְרָ֣א אֶל־אֱלֹהֶ֔יךָ אוּלַ֞י יִתְעַשֵּׁ֧ת הָאֱלֹהִ֛ים לָ֖נוּ וְלֹ֥א נֹאבֵֽד׃	6 καὶ προσῆλθεν πρὸς αὐτὸν ὁ πρωρεὺς καὶ εἶπεν αὐτῷ τί σὺ ῥέγχεις ἀνάστα καὶ ἐπικαλοῦ τὸν θεόν σου ὅπως διασώσῃ ὁ θεὸς ἡμᾶς καὶ μὴ ἀπολώμεθα	6 et accessit ad eum gubernator et dixit ei quid tu sopore deprimeris surge invoca Deum tuum si forte recogitet Deus de nobis et non pereamus
6 And the chief sailor approached him and he said to him: what *is there* to you sleeping? Arise, call to your God. Perhaps God will give thought to us, and we will not perish.	6 And the shipmaster came to him and he said to him: Why are you snoring? Arise, and call upon your God, that God may save us, and we may not perish.	6 And the shipmaster came to him and he said to him: Why are you fast asleep? Arise, call upon your God, if perhaps God will think of us, and we may not perish.

1.6.1 **Give thought.** LXX is *more specific* than the Hebrew.

Lot Falls on Jonah
1:7

7 וַיֹּאמְר֗וּ אִ֣ישׁ אֶל־רֵעֵ֔הוּ לְכוּ֙ וְנַפִּ֣ילָה גֽוֹרָל֔וֹת וְנֵ֣דְעָ֔ה בְּשֶׁלְּמִ֛י הָרָעָ֥ה הַזֹּ֖את לָ֑נוּ וַיַּפִּ֙לוּ֙ גּֽוֹרָל֔וֹת וַיִּפֹּ֥ל הַגּוֹרָ֖ל עַל־יוֹנָֽה׃	7 καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ δεῦτε βάλωμεν κλήρους καὶ ἐπιγνῶμεν τίνος ἕνεκεν ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν καὶ ἔβαλον κλήρους καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ιωναν	7 et dixit vir ad collegam suum venite et mittamus sortes et sciamus quare hoc malum sit nobis et miserunt sortes et cecidit sors super Ionam
7 And they said, each man to his fellow: Come, and let us cast lots, and let us know <u>on whose account</u> this evil is to us. And they cast lots, and the lot fell on Jonah.	7 And he said, each one to his fellow: Come, let us cast lots, and let us know <u>on whose account</u> this evil is to us. And they cast lots, and the lot fell on Jonah.	7 And he said, each man to his fellow: Come, and let us cast lots, that we may know <u>why</u> this evil is upon us. And they cast lots, and the lot fell upon Jonas.

1.7.1   **On whose account.** V is *less specific* than the Hebrew.

Jonah Reveals Himself
1:8–9

8 וַיֹּאמְר֣וּ אֵלָ֔יו הַגִּֽידָה־נָּ֣א לָ֔נוּ בַּאֲשֶׁ֛ר לְמִי־ הָרָעָ֥ה הַזֹּ֖את לָ֑נוּ מַה־מְּלַאכְתְּךָ֙ וּמֵאַ֣יִן תָּב֔וֹא מָ֣ה אַרְצֶ֔ךָ וְאֵֽי־מִזֶּ֥ה עַ֖ם אָֽתָּה׃ 9 וַיֹּ֥אמֶר אֲלֵיהֶ֖ם עִבְרִ֣י אָנֹ֑כִי וְאֶת־יְהוָ֞ה אֱלֹהֵ֤י הַשָּׁמַ֙יִם֙ אֲנִ֣י יָרֵ֔א אֲשֶׁר־עָשָׂ֥ה אֶת־הַיָּ֖ם וְאֶת־הַיַּבָּשָֽׁה׃	8 καὶ εἶπον πρὸς αὐτόν ἀπάγγειλον ἡμῖν τίνος ἕνεκεν ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν τίς σου ἡ ἐργασία ἐστίν καὶ πόθεν ἔρχῃ καὶ ἐκ ποίας χώρας καὶ ἐκ ποίου λαοῦ εἶ σύ 9 καὶ εἶπεν πρὸς αὐτούς δοῦλος κυρίου ἐγώ εἰμι καὶ τὸν κύριον θεὸν τοῦ οὐρανοῦ ἐγὼ σέβομαι ὃς ἐποίησεν τὴν θάλασσαν καὶ τὴν ξηράν	8 et dixerunt ad eum indica nobis cuius causa malum istud sit nobis quod est opus tuum quae terra tua et quo vel ex quo populo es tu 9 et dixit ad eos Hebraeus ego sum et Dominum Deum caeli ego timeo qui fecit mare et aridam
8 And they said to him: Tell now to us on account of whom this evil is to us. What is your work? And from where do you come? What is your land? And from what people are you? 9 And he said to them: I am a <u>Hebrew</u>, and Yahwe the God of heaven I fear, who made the sea and the dry land.	8 And they said to him: Tell us on whose account this evil is to us. What is your work? And from where do you come? And from what land and from what people are you? 9 And he said to them: A <u>servant of the Lord</u> am I, and the Lord God of heaven I fear, who made the sea and the dry land.	8 And they said to him: Tell us for what cause this evil is upon us. What is your work? Of what country are you? And from where or from what people are you? 9 And he said to them: I am a <u>Hebrew</u>, and the Lord the God of heaven I fear, who made the sea and the dry land.

1.8.1   **Hebrew**. LXX apparently read in place of עברי something like עבד י׳, *the servant of Y'(ahwe)*. This is a *textual* difference.

Sailors Ask What to Do
1:10–11

10 וַיִּירְא֤וּ הָֽאֲנָשִׁים֙ יִרְאָ֣ה גְדוֹלָ֔ה וַיֹּאמְר֥וּ אֵלָ֖יו מַה־זֹּ֣את עָשִׂ֑יתָ כִּֽי־יָדְע֣וּ הָאֲנָשִׁ֗ים כִּֽי־מִלִּפְנֵ֤י יְהוָה֙ ה֣וּא בֹרֵ֔חַ כִּ֥י הִגִּ֖יד לָהֶֽם׃ 11 וַיֹּאמְר֤וּ אֵלָיו֙ מַה־נַּ֣עֲשֶׂה לָּ֔ךְ וְיִשְׁתֹּ֥ק הַיָּ֖ם מֵֽעָלֵ֑ינוּ כִּ֥י הַיָּ֖ם הוֹלֵ֥ךְ וְסֹעֵֽר׃	10 καὶ ἐφοβήθησαν οἱ ἄνδρες φόβον μέγαν καὶ εἶπαν πρὸς αὐτόν τί τοῦτο ἐποίησας διότι ἔγνωσαν οἱ ἄνδρες ὅτι ἐκ προσώπου κυρίου ἦν φεύγων ὅτι ἀπήγγειλεν αὐτοῖς 11 καὶ εἶπαν πρὸς αὐτόν τί σοι ποιήσωμεν καὶ κοπάσει ἡ θάλασσα ἀφ᾽ ἡμῶν ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξήγειρεν μᾶλλον κλύδωνα	10 et timuerunt viri timore magno et dixerunt ad eum quid hoc fecisti cognoverunt enim viri quod a facie Domini fugeret quia indicaverat eis 11 et dixerunt ad eum quid faciemus tibi et cessabit mare a nobis quia mare ibat et intumescebat

10 And the men feared a great fear, and they said to him: What is this you have done? For the men knew that from before Yahwe he was fleeing, for he told them. 11 And they said to him: What shall we do to you that the sea will be quiet from upon us? For the sea was going, storming.	10 And the men feared a great fear, and they said to him: What is this you have done? For the men knew that from the face of the Lord he was fleeing, for he told them. 11 And they said to him: What shall we do to you that the sea will abate from us? For the sea was going and lifting up a storm much.	10 And the men feared with a great fear, and they said to him: Why have you done this? For the men knew that from the face of the Lord he fled, for he had told them. 11 And they said to him: What shall we do to you, that the sea may be calm to us? For the sea was going and swelling.

1.11.1 **Going, storming**. The Hebrew idiom implies *continuous* as well as *intensive* action. V translates literally, but LXX captures both aspects of the Hebrew idiom by adding the intensive μᾶλλον to the continuous aspect mirroring the Hebrew with ἐπορεύετο. (See also 1:12.)

Attempt to Avoid Jonah's Solution
1:12–13

12 וַיֹּ֣אמֶר אֲלֵיהֶ֗ם שָׂא֙וּנִי֙ וַהֲטִילֻ֣נִי אֶל־הַיָּ֔ם וְיִשְׁתֹּ֥ק הַיָּ֖ם מֵֽעֲלֵיכֶ֑ם כִּ֚י יוֹדֵ֣עַ אָ֔נִי כִּ֣י בְשֶׁלִּ֔י הַסַּ֧עַר הַגָּד֛וֹל הַזֶּ֖ה עֲלֵיכֶֽם׃ 13 וַיַּחְתְּר֣וּ הָאֲנָשִׁ֗ים לְהָשִׁ֛יב אֶל־הַיַּבָּשָׁ֖ה וְלֹ֣א יָכֹ֑לוּ כִּ֣י הַיָּ֔ם הוֹלֵ֥ךְ וְסֹעֵ֖ר עֲלֵיהֶֽם׃	12 καὶ εἶπεν Ιωνας πρὸς αὐτούς ἄρατέ με καὶ ἐμβάλετέ με εἰς τὴν θάλασσαν καὶ κοπάσει ἡ θάλασσα ἀφ᾽ ὑμῶν διότι ἔγνωκα ἐγὼ ὅτι δι᾽ ἐμὲ ὁ κλύδων ὁ μέγας οὗτος ἐφ᾽ ὑμᾶς ἐστιν 13 καὶ παρεβιάζοντο οἱ ἄνδρες τοῦ ἐπιστρέψαι πρὸς τὴν γῆν καὶ οὐκ ἠδύναντο ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξηγείρετο μᾶλλον ἐπ᾽ αὐτούς	12 et dixit ad eos tollite me et mittite in mare et cessabit mare a vobis scio enim ego quoniam propter me tempestas grandis haec super vos 13 et remigabant viri ut reverterentur ad aridam et non valebant quia mare ibat et intumescebat super eos

12 And he said to them: Lift me up and hurl me to the sea, and the sea will be quiet from upon you; for I know that on account of me this great storm is upon you. 13 And the men <u>dug</u> [with the oars] to return to dry land, and they were not able, for the sea was continually storming upon them.	12 And <u>Jonas</u> said to them: Lift me up and cast me into the sea, and the sea will abate from you; for I know that on account of me this great storm is upon you. 13 And the men <u>used force</u> to return to the land, and they were not able, for the sea was going and lifting up much upon them.	12 And he said to them: Lift me up, and cast me into the sea, and the sea will be calm to you: for I know that on account of me this great tempest is upon you. 13 And the men <u>rowed hard</u> to return to land, and they were not able, because the sea was going and swelling upon them.

1.13.1 **Dug**. The Hebrew *idiom* for rowing hard is *explained* by LXX; V uses a *literal* expression for "row."

Jonah Cast into the Sea
1:14–16

Hebrew	Greek	Latin
14 וַיִּקְרְא֤וּ אֶל־יְהוָה֙ וַיֹּ֣אמְר֔וּ אָנָּ֤ה יְהוָה֙ אַל־נָ֣א נֹאבְדָ֗ה בְּנֶ֙פֶשׁ֙ הָאִ֣ישׁ הַזֶּ֔ה וְאַל־תִּתֵּ֥ן עָלֵ֖ינוּ דָּ֣ם נָקִ֑יא כִּֽי־אַתָּ֣ה יְהוָ֔ה כַּאֲשֶׁ֥ר חָפַ֖צְתָּ עָשִֽׂיתָ׃	14 καὶ ἀνεβόησαν πρὸς κύριον καὶ εἶπαν μηδαμῶς κύριε μὴ ἀπολώμεθα ἕνεκεν τῆς ψυχῆς τοῦ ἀνθρώπου τούτου καὶ μὴ δῷς ἐφ᾽ ἡμᾶς αἷμα δίκαιον ὅτι σύ κύριε ὃν τρόπον ἐβούλου πεποίηκας	14 et clamaverunt ad Dominum et dixerunt quaesumus Domine ne pereamus in anima viri istius et ne des super nos sanguinem innocentem quia tu Domine sicut voluisti fecisti
15 וַיִּשְׂא֙וּ אֶת־יוֹנָ֔ה וַיְטִלֻ֖הוּ אֶל־הַיָּ֑ם וַיַּעֲמֹ֥ד הַיָּ֖ם מִזַּעְפּֽוֹ׃	15 καὶ ἔλαβον τὸν Ιωναν καὶ ἐξέβαλον αὐτὸν εἰς τὴν θάλασσαν καὶ ἔστη ἡ θάλασσα ἐκ τοῦ σάλου αὐτῆς	15 et tulerunt Ionam et miserunt in mare et stetit mare a fervore suo
16 וַיִּֽירְא֧וּ הָאֲנָשִׁ֛ים יִרְאָ֥ה גְדוֹלָ֖ה אֶת־יְהוָ֑ה וַיִּזְבְּחוּ־זֶ֙בַח֙ לַֽיהוָ֔ה וַֽיִּדְּר֖וּ נְדָרִֽים׃	16 καὶ ἐφοβήθησαν οἱ ἄνδρες φόβῳ μεγάλῳ τὸν κύριον καὶ ἔθυσαν θυσίαν τῷ κυρίῳ καὶ εὔξαντο εὐχάς	16 et timuerunt viri timore magno Dominum et immolaverunt hostias Domino et voverunt vota

14 And they cried to Yahwe, and they said: Please, o Yahwe, do not let us perish on account of the life of this man, and do not put upon us <u>clean</u> blood; for you, o Yahwe, as you have pleased, you have done.	14 And they cried to the Lord, and they said: By no means, o Lord; let us not perish on account of the life of this man, and do not put upon us <u>righteous</u> blood; for you, o Lord, as you have willed, you have done.	14 And they cried to the Lord, and they said: We beseech you, o Lord, let us not perish for the life of this man, and do not put upon us <u>innocent</u> blood; for you, o Lord, as you have pleased, you have done.
15 And they lifted up Jonah, and they hurled him to the sea; and the sea stopped from its raging.	15 And they took Jonas and they cast him into the sea, and the sea stopped from its raging.	15 And they took Jonas, and cast him into the sea, and the sea stopped from its raging.
16 And the men feared *with* a great fear Yahwe, and they sacrificed a sacrifice to Yahwe, and they vowed vows.	16 And the men feared with a great fear the Lord, and they sacrificed a sacrifice to the Lord, and they vowed vows.	16 And the men feared with a great fear the Lord, and they sacrificed victims to the Lord, and they vowed vows.

1.14.1 **Clean**. The Hebrew word is *interpreted* by both LXX and V.

A Great Fish Swallows Jonah
2:1

Hebrew	Greek	Latin
1 וַיְמַ֤ן יְהוָה֙ דָּ֣ג גָּד֔וֹל לִבְלֹ֖עַ אֶת־יוֹנָ֑ה וַיְהִ֤י יוֹנָה֙ בִּמְעֵ֣י הַדָּ֔ג שְׁלֹשָׁ֥ה יָמִ֖ים וּשְׁלֹשָׁ֥ה לֵילֽוֹת׃	1 καὶ προσέταξεν κύριος κήτει μεγάλῳ καταπιεῖν τὸν Ιωναν καὶ ἦν Ιωνας ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας	1 et praeparavit Dominus piscem grandem ut degluttiret Ionam et erat Iona in ventre piscis tribus diebus et tribus noctibus

1 And Yahwe appointed a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.	1 And the Lord appointed a great fish to swallow Jonas. And Jonas was in the belly of the fish three days and three nights.	1 And the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of the fish three days and three nights.

Jonah Prays
2:2

2 וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמְּעֵי הַדָּגָה׃	2 καὶ προσηύξατο Ιωνας πρὸς κύριον τὸν θεὸν αὐτοῦ ἐκ τῆς κοιλίας τοῦ κήτους	2 et oravit Iona ad Dominum Deum suum de utero piscis
2 And Jonah prayed to Yahwe his God from the belly of the fish.	2 And Jonas prayed to the Lord his God from the belly of the fish.	2 And Jonas prayed to the Lord his God from the belly of the fish.

Jonah Calls; God Hears
2:3

3 וַיֹּאמֶר קָרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׁאוֹל שִׁוַּעְתִּי שָׁמַעְתָּ קוֹלִי׃	3 καὶ εἶπεν ἐβόησα ἐν θλίψει μου πρὸς κύριον τὸν θεόν μου καὶ εἰσήκουσέν μου ἐκ κοιλίας ᾅδου κραυγῆς μου ἤκουσας φωνῆς μου	3 et dixit clamavi de tribulatione mea ad Dominum et exaudivit me de ventre inferni clamavi et exaudisti vocem meam
3 And he said: I called from my distress to Yahwe, and he answered me. From the body of Sheol I cried for help; you heard my voice.	3 And he said: I called in my affliction to the Lord my God, and he answered me— from the belly of Hades my cry— you heard my voice.	3 And he said: I cried from my affliction to the Lord, and he heard me. From the belly of hell I cried; and you heard my voice.

Hope Remains
2:4–5

4 וַתַּשְׁלִיכֵנִי מְצוּלָה בִּלְבַב יַמִּים וְנָהָר יְסֹבְבֵנִי כָּל־מִשְׁבָּרֶיךָ וְגַלֶּיךָ עָלַי עָבָרוּ׃ 5 וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אַךְ אוֹסִיף לְהַבִּיט אֶל־הֵיכַל קָדְשֶׁךָ׃	4 ἀπέρριψάς με εἰς βάθη καρδίας θαλάσσης καὶ ποταμοί με ἐκύκλωσαν πάντες οἱ μετεωρισμοί σου καὶ τὰ κύματά σου ἐπ᾽ ἐμὲ διῆλθον 5 καὶ ἐγὼ εἶπα ἀπῶσμαι ἐξ ὀφθαλμῶν σου ἆρα προσθήσω τοῦ ἐπιβλέψαι πρὸς τὸν ναὸν τὸν ἅγιόν σου	4 et proiecisti me in profundum in corde maris et flumen circumdedit me omnes gurgites tui et fluctus tui super me transierunt 5 et ego dixi abiectus sum a conspectu oculorum tuorum verumtamen rursus videbo templum sanctum tuum

4 And you cast me into the deep,
in the heart of the seas,
and the river [current] was surrounding me;
all your breakers and your waves
passed by upon me.
 	
5 And I, I said,
I have been cast away
   from before your eyes.
<u>Yet surely</u> I will again gaze
toward your holy temple.
	4 And you cast me into the depths
	of the heart of the sea,
	and rivers surrounded me;
	all your billows and your waves
	passed by upon me.
	
	5 And I, I said,
	I have been cast
	   away from your eyes.
	<u>Shall I indeed</u> again look up
	to your holy temple?
		4 And you cast me into the deep,
		in the heart of the sea,
		and the river surrounded me;
		all your billows and your waves
		have passed by upon me.
		
		5 And I, I said,
		I have been cast away
		   from the sight of your eyes.
		<u>Yet surely</u> I will again see
		your holy temple.

2.5.1   In LXX, the Greek interrogative particle implies anxiety or impatience. In MT and V, the particles are positive and intensive.

6 אֲפָפ֤וּנִי מַ֙יִם֙ עַד־נֶ֔פֶשׁ תְּה֖וֹם יְסֹבְבֵ֑נִי ס֖וּף חָב֥וּשׁ לְרֹאשִֽׁי׃ 7 לְקִצְבֵ֤י הָרִים֙ יָרַ֔דְתִּי הָאָ֛רֶץ בְּרִחֶ֥יהָ בַעֲדִ֖י לְעוֹלָ֑ם וַתַּ֧עַל מִשַּׁ֛חַת חַיַּ֖י יְהוָ֥ה אֱלֹהָֽי׃	6 περιεχύθη ὕδωρ μοι ἕως ψυχῆς ἄβυσσος ἐκύκλωσέν με ἐσχάτη ἔδυ ἡ κεφαλή μου εἰς σχισμὰς ὀρέων 7 κατέβην εἰς γῆν ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι αἰώνιοι καὶ ἀναβήτω φθορὰ ζωῆς μου κύριε ὁ θεός μου	6 circumdederunt me aquae usque ad animam abyssus vallavit me pelagus operuit caput meum 7 ad extrema montium descendi terrae vectes concluserunt me in aeternum et sublevabis de corruptione vitam meam Domine Deus meus

6 Waters encompassed me
up to *my* life;
the great-deep was surrounding me;
<u>reeds</u> were <u>bound</u> to my head.
<u>7 To the extremities of the mountains</u>
<u>I descended;</u>
as for the earth—its bars
were about me forever.
And you brought up my life
   from the pit,
o Yahwe, my God.
	6 Water was poured around me
	up to *my* life;
	the abyss was surrounding me;
	the <u>end</u> <u>plunged</u> my head
	<u>to the clefts of the mountains.</u>
	<u>7 I descended</u>
	<u>to the earth whose bars</u>
	are the everlasting confiners.
	And let be brought up
	   my <u>ruined</u> life,
	o Lord, my God.
		6 The waters compassed me about
		even to *my* life;
		the abyss closed me round about;
		the <u>sea</u> has <u>covered</u> my head.
		<u>7 To the extremities of the mountains</u>
		<u>I descended;</u>
		the earth's bars
		have shut me up for ever.
		And you will bring up my life
		   from <u>corruption</u>,
		o Lord my God.

2.6.1   **Reeds.** LXX apparently read the unvocalized text as סוֹף *end.* It is not clear what V read. Nor is the connection of LXX "plunge" and V "covered" to MT "bound" clear.

2.6.2   **Vv. 6b–7a**. Syntax of LXX differs from MT. Following MT, the semi-major disjunctive accent makes a phrase out of "to the extremities of the mountains I descended" leaving the next phrase to start proleptically in a *casus pendens* with "*as for the* the earth, its bars…" The same sense if followed by V. LXX has in place of "reeds were bound to my head" an entirely different structure and different vocabulary creating a different parallelistic layout:

MT:

A1	Waters encompassed me	up to my life
A2	The great-deep was surrounding me	--
A3	Reeds were bound	to my head
B1	To the extremities of the mountains	I descended
B2	The bars of the earth	were about me forever

LXX:

A1	Water was poured around me	up to my life
A2	The abyss was surrounding me	--
B1	The end plunged my head	to the clefts of the mountains
B2	I descended	to the earth whose bars are the everlasting confiners

Remembering the Lord in Prayer
2:8

8 בְּהִתְעַטֵּ֤ף עָלַי֙ נַפְשִׁ֔י אֶת־יְהוָ֖ה זָכָ֑רְתִּי וַתָּב֤וֹא אֵלֶ֙יךָ֙ תְּפִלָּתִ֔י אֶל־הֵיכַ֖ל קָדְשֶֽׁךָ׃	8 ἐν τῷ ἐκλείπειν ἀπ᾽ ἐμοῦ τὴν ψυχήν μου τοῦ κυρίου ἐμνήσθην καὶ ἔλθοι πρὸς σὲ ἡ προσευχή μου εἰς ναὸν ἅγιόν σου	8 cum angustiaretur in me anima mea Domini recordatus sum ut veniat ad te oratio mea ad templum sanctum tuum

8 In the fainting upon me of my life, I remembered Yahwe; and my prayer will come to you, to your holy temple.	8 In the failing away from me of my life, I rememberd the Lord; and may my prayer come to you, into your holy sanctuary.	9 When my life was in distress within me, I remembered the Lord; that my prayer may come to you, to your holy temple.

Vain Idols vs. Salvation from the Lord
2:9–10

9 מְשַׁמְּרִים הַבְלֵי־שָׁוְא חַסְדָּם יַעֲזֹבוּ׃ 10 וַאֲנִי בְּקוֹל תּוֹדָה אֶזְבְּחָה־לָּךְ אֲשֶׁר נָדַרְתִּי אֲשַׁלֵּמָה יְשׁוּעָתָה לַיהוָה ס	9 φυλασσόμενοι μάταια καὶ ψευδῆ ἔλεος αὐτῶν ἐγκατέλιπον 10 ἐγὼ δὲ μετὰ φωνῆς αἰνέσεως καὶ ἐξομολογήσεως θύσω σοι ὅσα ηὐξάμην ἀποδώσω σοι σωτηρίου τῷ κυρίῳ	9 qui custodiunt vanitates frustra misericordiam suam derelinquunt 10 ego autem in voce laudis immolabo tibi quaecumque vovi reddam pro salute Domino
9 Those who guard vanities of emptiness forsake their *own* mercy. 10 And I, with a voice of <u>thanksgiving</u>, I will sacrifice to you; what I have vowed, I will pay. Salvation *belongs* to Yahwe.	9 Those who guard vanities and lies have forsaken their *own* mercy. 10 But I, with a voice of <u>praise and thanks</u>, I will sacrifice to you; what things I have vowed, I will pay to you, to the Lord of salvation.	9 Those who guard vanities in vain forsake their *own* mercy. 10 But I, with a voice of <u>praise</u>, I will sacrifice to you; Whatever things I have vowed I will pay for salvation to the Lord.

2.10.1 **Thanksgiving**. LXX uses two words to try to capture a broader meaning felt to be inherent in MT.

2.10.2 **Salvation**… LXX and V have constructions that differ both with the MT as well as from each other.

Jonah Vomited on Dry Land
2:11

11 וַיֹּאמֶר יְהוָה לַדָּג וַיָּקֵא אֶת־יוֹנָה אֶל־הַיַּבָּשָׁה פ	11 καὶ προσετάγη τῷ κήτει καὶ ἐξέβαλεν τὸν Ιωναν ἐπὶ τὴν ξηράν	11 et dixit Dominus pisci et evomuit Ionam in aridam
11 And <u>Yahwe said</u> to the fish, and it vomited up Jonah to the dry land.	11 And <u>it was commanded</u> to the fish, and it cast out Jonah onto the dry land.	12 And the <u>Lord spoke</u> to the fish, and it vomited out Jonah to dry land.

2.11. **Yahwe said.** MT construction is awkard. One expects the content of speech after וַיֹּאמֶר. LXX converts the phrase into a passive, but therefore also eliminated the subject. V 'dixit' is not quite as problematic since it can mean simply 'spoke' and doesn't anticipate the speech content to the same degree as אמר.

Second Call to Jonah
3:1–2

1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית לֵאמֹר׃ 2 קוּם לֵךְ אֶל־נִינְוֵה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹּבֵר אֵלֶיךָ׃	1 καὶ ἐγένετο λόγος κυρίου πρὸς Ιωναν ἐκ δευτέρου λέγων 2 ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ κατὰ τὸ κήρυγμα τὸ ἔμπροσθεν ὃ ἐγὼ ἐλάλησα πρὸς σέ	1 et factum est verbum Domini ad Ionam secundo dicens 2 surge vade ad Nineven civitatem magnam et praedica in ea praedicationem quam ego loquor ad te
1 And there was the word of Yahwe to Jonah a second time saying: 2 Arise, go to Nineveh the great city, and proclaim to it the proclamation that I am speaking to you.	1 And there was the word of the Lord to Jonas a second time saying: 2 Arise, and go to Nineveh the great city, and preach in it according to the preaching, <u>the one previously</u> that I spoke to you.	1 And there was the word of the Lord to Jonas a second time saying: 2 Arise, go to Nineve the great city, and preach in it the preaching that I speak to you.

Jonah at Nineveh, the Great City
3:3

Hebrew	Greek (LXX)	Latin (Vulgate)
3 וַיָּקָם יוֹנָ֗ה וַיֵּ֛לֶךְ אֶל־נִֽינְוֶ֖ה כִּדְבַ֣ר יְהוָ֑ה וְנִֽינְוֵ֗ה הָיְתָ֤ה עִיר־גְּדוֹלָה֙ לֵֽאלֹהִ֔ים מַהֲלַ֖ךְ שְׁלֹ֥שֶׁת יָמִֽים׃	3 καὶ ἀνέστη Ιωνας καὶ ἐπορεύθη εἰς Νινευη καθὼς ἐλάλησεν κύριος ἡ δὲ Νινευη ἦν πόλις μεγάλη τῷ θεῷ ὡσεὶ πορείας ὁδοῦ ἡμερῶν τριῶν	3 et surrexit Iona et abiit in Nineven iuxta verbum Domini et Nineve erat civitas magna Dei itinere dierum trium
3 And Jonah arose, and he went to Nineveh as the word of Yahwe. And Nineveh was a great city to God, a walk of three days.	3 And Jonas arose, and he went to Nineveh as the Lord spoke. But Nineveh was a great city to God, as of a journey of a way of three days.	3 And Jonas arose, and he went to Nineve, according to the word of the Lord And Nineve was a great city to God, of a journey of three days.

Jonah Preaches
3:4

Hebrew	Greek (LXX)	Latin (Vulgate)
4 וַיָּ֤חֶל יוֹנָה֙ לָב֣וֹא בָעִ֔יר מַהֲלַ֖ךְ י֣וֹם אֶחָ֑ד וַיִּקְרָא֙ וַיֹּאמַ֔ר ע֚וֹד אַרְבָּעִ֣ים י֔וֹם וְנִֽינְוֵ֖ה נֶהְפָּֽכֶת׃	4 καὶ ἤρξατο Ιωνας τοῦ εἰσελθεῖν εἰς τὴν πόλιν ὡσεὶ πορείαν ἡμέρας μιᾶς καὶ ἐκήρυξεν καὶ εἶπεν ἔτι τρεῖς ἡμέραι καὶ Νινευη καταστραφήσεται	4 et coepit Iona introire in civitatem itinere diei unius et clamavit et dixit adhuc quadraginta dies et Nineve subvertetur
4 And Jonah began to enter into the city a walk of one day. And he called out, and he said: Yet <u>forty</u> days, and Nineveh is being overturned.	4 And Jonas began to enter into the city as a journey of one day. And he preached, and he said: Yet <u>three</u> days, and Nineveh will be overturned.	4 And Jonas began to enter into the city of a journey of one day. And he cried, and he said: Yet <u>forty</u> days, and Ninive will be overturned.

3.4.1 **Forty**. LXX "three" may indicate a different *Vorlage,* or an early *emendation* based on feeling the forty is too high.

People of Nineveh Believe
3:5–6

Hebrew	Greek (LXX)	Latin (Vulgate)
5 וַיַּֽאֲמִ֛ינוּ אַנְשֵׁ֥י נִֽינְוֵ֖ה בֵּֽאלֹהִ֑ים וַיִּקְרְאוּ־צוֹם֙ וַיִּלְבְּשׁ֣וּ שַׂקִּ֔ים מִגְּדוֹלָ֖ם וְעַד־קְטַנָּֽם׃ 6 וַיִּגַּ֤ע הַדָּבָר֙ אֶל־מֶ֣לֶךְ נִֽינְוֵ֔ה וַיָּ֙קָם֙ מִכִּסְא֔וֹ וַיַּעֲבֵ֥ר אַדַּרְתּ֖וֹ מֵֽעָלָ֑יו וַיְכַ֣ס שַׂ֔ק וַיֵּ֖שֶׁב עַל־הָאֵֽפֶר׃	5 καὶ ἐνεπίστευσαν οἱ ἄνδρες Νινευη τῷ θεῷ καὶ ἐκήρυξαν νηστείαν καὶ ἐνεδύσαντο σάκκους ἀπὸ μεγάλου αὐτῶν ἕως μικροῦ αὐτῶν 6 καὶ ἤγγισεν ὁ λόγος πρὸς τὸν βασιλέα τῆς Νινευη καὶ ἐξανέστη ἀπὸ τοῦ θρόνου αὐτοῦ καὶ περιείλατο τὴν στολὴν αὐτοῦ ἀφ᾽ ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ ἐκάθισεν ἐπὶ σποδοῦ	5 et crediderunt viri ninevitae in Deo et praedicaverunt ieiunium et vestiti sunt saccis a maiore usque ad minorem 6 et pervenit verbum ad regem Nineve et surrexit de solio suo et abiecit vestimentum suum a se et indutus est sacco et sedit in cinere
5 And the men of Nineveh believed in God. And they called out a fast; and they put on sackcloths, from their great one and unto their small one. 6 And the word reached to the king of Nineveh. And he arose from his throne, and he took away his mantle from upon him. And he covered *himself with* a sackcloth, and he sat down upon the ashes.	5 And the men of Nineveh believed in God. And they proclaimed a fast; and they put on sackcloths, from their great one unto their small one. 6 And the word reached to the king of Nineveh. And he rose up out from his throne, and he took of his mantle from himself. And he put around *himself* a sackcloth, and he sat down upon ashes.	5 And the men of Ninive believed in God. And they proclaimed a fast, and they put on sackcloths, from the greatest to the least. 6 And the word reached to the king of Nineve. And he rose up out of his throne, and he cast away his robe from himself. And he was clothed with sackcloth, and he sat in ashes.

Proclamation to Repent
3:7–9

Hebrew	Greek (LXX)	Latin (Vulgate)
7 וַיַּזְעֵק וַיֹּאמֶר	7 καὶ ἐκηρύχθη καὶ ἐρρέθη	7 et clamavit et dixit
בְּנִינְוֵה	ἐν τῇ Νινευη	in Nineve
מִטַּעַם הַמֶּלֶךְ	παρὰ τοῦ βασιλέως	ex ore regis
וּגְדֹלָיו לֵאמֹר	καὶ παρὰ τῶν μεγιστάνων αὐτοῦ λέγων	et principum eius dicens
הָאָדָם וְהַבְּהֵמָה	οἱ ἄνθρωποι καὶ τὰ κτήνη	homines et iumenta
הַבָּקָר וְהַצֹּאן	καὶ οἱ βόες καὶ τὰ πρόβατα	et boves et pecora
אַל־יִטְעֲמוּ מְאוּמָה	μὴ γευσάσθωσαν μηδὲν	non gustent quicquam
אַל־יִרְעוּ	μηδὲ νεμέσθωσαν	nec pascantur
וּמַיִם אַל־יִשְׁתּוּ׃	μηδὲ ὕδωρ πιέτωσαν	et aquam non bibant
8 וְיִתְכַּסּוּ שַׂקִּים	8 καὶ περιεβάλοντο σάκκους	8 et operiantur saccis
הָאָדָם וְהַבְּהֵמָה	οἱ ἄνθρωποι καὶ τὰ κτήνη	homines et iumenta
וְיִקְרְאוּ אֶל־אֱלֹהִים בְּחָזְקָה	καὶ ἀνεβόησαν πρὸς τὸν θεὸν ἐκτενῶς	et clament ad Dominum in fortitudine
וְיָשֻׁבוּ אִישׁ מִדַּרְכּוֹ הָרָעָה	καὶ ἀπέστρεψαν ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς	et convertatur vir a via sua mala
וּמִן־הֶחָמָס אֲשֶׁר בְּכַפֵּיהֶם׃	καὶ ἀπὸ τῆς ἀδικίας τῆς ἐν χερσὶν αὐτῶν	et ab iniquitate quae est in manibus
	λέγοντες	eorum
9 מִי־יוֹדֵעַ	9 τίς οἶδεν	9 quis scit
יָשׁוּב וְנִחַם הָאֱלֹהִים	εἰ μετανοήσει ὁ θεὸς	si convertatur et ignoscat Deus
וְשָׁב	καὶ ἀποστρέψει	et revertatur
מֵחֲרוֹן אַפּוֹ	ἐξ ὀργῆς θυμοῦ αὐτοῦ	a furore irae suae
וְלֹא נֹאבֵד׃	καὶ οὐ μὴ ἀπολώμεθα	et non peribimus

7 And he had *it* cried out, and one said in Nineveh:	7 And it was proclaimed and it was said in Nineveh:	7 And he cried out and he said in Ninive:
From the decree of the king and his great ones, saying:	From the king and from his great ones, saying:	From the mouth of the king and of his princes, saying:
Man and beast, herd and flock, do not let them taste anything; do not let them feed, and water do not let them drink.	Men and beasts, and oxen and sheep, do not let them taste anything; do not let them feed, and water do not let them drink.	Men and beasts, and oxen nor sheep, do not let them taste anything; do not let them feed, and water do not let them drink.
8 And <u>let them</u> cover themselves with sackcloths, man and beast; and <u>let them</u> call out to God with strength. And <u>let them</u> return each from his evil way, and from the violence that is in their hands.	8 And <u>they put</u> around themselves sackcloths, men and beasts; and <u>they cried</u> to God earnestly. And <u>they returned</u> each from his evil way and from the unjustness that is in their hands, saying:	8 And <u>let them</u> be covered with sackcloths, men and beasts; and <u>let them</u> cry to the Lord with strength. And <u>let them</u> turn each from his evil way, and from the iniquity that is in their hands.
9 Who knows, God may turn back and relent; and he may turn back from the burning of his anger, and we will not perish.	9 Who knows if God will repent; and will turn back from the wrath of his anger, and we may in no way perish?	9 Who knows if God will turn and forgive; and will turn away from his fierce anger, and we will not perish?

3.8.1   MT and V use jussive constructions as admonitions to perform what is not yet accomplished. LXX uses aorists to indicate completed aciton. The unvocalized MT would not be clear as to whether waw-consecutives or waw-copulatives were intended.

God Relents
3:10

Hebrew	Greek	Latin
10 וַיַּ֤רְא הָֽאֱלֹהִים֙ אֶֽת־מַ֣עֲשֵׂיהֶ֔ם כִּי־שָׁ֖בוּ מִדַּרְכָּ֣ם הָרָעָ֑ה וַיִּנָּ֣חֶם הָאֱלֹהִ֗ים עַל־הָרָעָ֛ה אֲשֶׁר־דִּבֶּ֥ר לַעֲשׂוֹת־לָהֶ֖ם וְלֹ֥א עָשָֽׂה׃	10 καὶ εἶδεν ὁ θεὸς τὰ ἔργα αὐτῶν ὅτι ἀπέστρεψαν ἀπὸ τῶν ὁδῶν αὐτῶν τῶν πονηρῶν καὶ μετενόησεν ὁ θεὸς ἐπὶ τῇ κακίᾳ ᾗ ἐλάλησεν τοῦ ποιῆσαι αὐτοῖς καὶ οὐκ ἐποίησεν	10 et vidit Deus opera eorum quia conversi sunt a via sua mala et misertus est Deus super malitiam quam locutus fuerat ut faceret eis et non fecit

10 And God saw their deeds, that they turned back from their evil way. And God relented concerning the evil that he had spoken to do to them; and he did not do *it*.	10 And God saw their deeds, that they turned back from their evil ways. And God repented concerning the evil that he had spoken to do to them; and he did not do *it*.	10 And God saw their deeds, that they were turned from their evil way. And God had mercy concerning the evil that he had said that he would do to them; and he did not *do it*.

Jonah's Prayer of Displeasure
4:1–3

Hebrew	Greek	Latin
1 וַיֵּ֥רַע אֶל־יוֹנָ֖ה רָעָ֣ה גְדוֹלָ֑ה וַיִּ֖חַר לֽוֹ׃ 2 וַיִּתְפַּלֵּ֨ל אֶל־יְהוָ֜ה וַיֹּאמַ֗ר אָנָּ֤ה יְהוָה֙ הֲלוֹא־זֶ֣ה דְבָרִ֗י עַד־הֱיוֹתִי֙ עַל־אַדְמָתִ֔י עַל־כֵּ֥ן קִדַּ֖מְתִּי לִבְרֹ֣חַ תַּרְשִׁ֑ישָׁה כִּ֣י יָדַ֗עְתִּי כִּ֤י אַתָּה֙ אֵֽל־חַנּ֣וּן וְרַח֔וּם אֶ֤רֶךְ אַפַּ֙יִם֙ וְרַב־חֶ֔סֶד וְנִחָ֖ם עַל־הָרָעָֽה׃ 3 וְעַתָּ֣ה יְהוָ֔ה קַח־נָ֥א אֶת־נַפְשִׁ֖י מִמֶּ֑נִּי כִּ֛י ט֥וֹב מוֹתִ֖י מֵחַיָּֽי ס	1 καὶ ἐλυπήθη Ιωνας λύπην μεγάλην καὶ συνεχύθη 2 καὶ προσεύξατο πρὸς κύριον καὶ εἶπεν ὦ κύριε οὐχ οὗτοι οἱ λόγοι μου ἔτι ὄντος μου ἐν τῇ γῇ μου διὰ τοῦτο προέφθασα τοῦ φυγεῖν εἰς Θαρσις διότι ἔγνων ὅτι σὺ ἐλεήμων καὶ οἰκτίρμων μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις 3 καὶ νῦν δέσποτα κύριε λαβὲ τὴν ψυχήν μου ἀπ᾽ ἐμοῦ ὅτι καλὸν τὸ ἀποθανεῖν με ἢ ζῆν με	1 et adflictus est Iona adflictione magna et iratus est 2 et oravit ad Dominum et dixit obsecro Domine numquid non hoc est verbum meum cum adhuc essem in terra mea propter hoc praeoccupavi ut fugerem in Tharsis scio enim quia tu Deus clemens et misericors es patiens et multae miserationis et ignoscens super malitia 3 et nunc Domine tolle quaeso animam meam a me quia melior est mihi mors quam vita

1 And it was evil to Jonah, a great evil, and it burned to him.	1 And Jonas was distressed with a great distress, and he was confounded.	1 And Jonas was afflicted with a great affliction, and was angry.
2 And he prayed to Yahwe, and he said: Please, Yahwe, was this not my word while I was still on my land? Therefore I went before [was quick] to flee to Tarshish, for I knew that you are a gracious and compassionate God, slow of anger and great of kindness, and one relenting concerning evil.	2 And he prayed to the Lord, and he said: O Lord, were these not my words while I was still in my land? Therefore I went before [was quick] to flee to Tarsis, for I knew that you are gracious and compassionate, long-suffering and of great mercy, and one repenting concerning evils.	2 And he prayed to the Lord, and he said: I beseech, O Lord, was this not my word while I was still in my own land? Therefore I went before [was quick] to flee into Tharsis, for I know that you are a gracious and merciful God, patient and of much compassion, and one forgiving concerning evils.
3 And now, Lord, take now my life from me; for my death is better than my life.	3 And now, Master Lord, take my life from me; for my dying is better than my life.	3 And now, O Lord, take, I beseech, my life from me; for death is better for me than life.

God's Response; Jonah's Reaction
4:4–5

Hebrew	Greek (LXX)	Latin
4 וַיֹּ֣אמֶר יְהֹוָ֔ה	4 καὶ εἶπεν κύριος πρὸς Ιωναν	4 et dixit Dominus
הַהֵיטֵ֖ב חָ֥רָה לָֽךְ׃	εἰ σφόδρα λελύπησαι σύ	putasne bene irasceris tu
5 וַיֵּצֵ֤א יוֹנָה֙ מִן־הָעִ֔יר	5 καὶ ἐξῆλθεν Ιωνας ἐκ τῆς πόλεως	5 et egressus est Iona de civitate
וַיֵּ֖שֶׁב מִקֶּ֣דֶם לָעִ֑יר	καὶ ἐκάθισεν ἀπέναντι τῆς πόλεως	et sedit contra orientem civitatis
וַיַּעַשׂ֩ ל֨וֹ שָׁ֜ם סֻכָּ֗ה	καὶ ἐποίησεν ἑαυτῷ ἐκεῖ σκηνὴν	et fecit sibimet ibi umbraculum
וַיֵּ֤שֶׁב תַּחְתֶּ֙יהָ֙ בַּצֵּ֔ל	καὶ ἐκάθητο ὑποκάτω αὐτῆς ἐν σκιᾷ	et sedebat subter eum in umbra
עַ֚ד אֲשֶׁ֣ר יִרְאֶ֔ה	ἕως οὗ ἀπίδη	donec videret
מַה־יִּהְיֶ֖ה בָּעִֽיר׃	τί ἔσται τῇ πόλει	quid accideret civitati

4 And Yahwe said:	4 And the Lord said to Jonas:	4 And the Lord said:
Does it <u>rightly</u> burn to you?	Are you <u>exceedingly</u> distressed?	Do you think you are <u>rightly</u> angry?
5 And Jonah went out from the city,	5 And Jonas went out from the city,	5 And Jonas went out from the city,
and he sat down east of the city.	and he sat down over against the city.	and he sat down against the east of the city.
And he made for himself there a shelter,	And he made for himself there a shelter,	And he made himself there a shelter,
and he sat down under it in the shade,	and he sat down under it in shade,	and he sat down under it in the shade,
until he could see	until he could view	until he could see
what would be in the city.	what will be to the city.	what would happen to the city.

4.4.1 **Rightly**. LXX *interprets* the adverbial use of the infinitive absolute as an intensive. (See also 4:9.)

God Grows a Plant for Jonah
4:6

Hebrew	Greek (LXX)	Latin
6 וַיְמַ֣ן יְהֹוָֽה־אֱלֹהִ֗ים	6 καὶ προσέταξεν κύριος ὁ θεὸς	6 et praeparavit Dominus Deus
קִיקָי֞וֹן	κολοκύνθη	hederam
וַיַּ֣עַל ׀ מֵעַ֣ל לְיוֹנָ֗ה	καὶ ἀνέβη ὑπὲρ κεφαλῆς τοῦ Ιωνα	et ascendit super caput Ionae
לִהְי֥וֹת צֵל֙ עַל־רֹאשׁ֔וֹ	τοῦ εἶναι σκιὰν ὑπεράνω τῆς κεφαλῆς αὐτοῦ	ut esset umbra super caput eius
לְהַצִּ֥יל ל֖וֹ מֵרָעָת֑וֹ	τοῦ σκιάζειν αὐτῷ ἀπὸ τῶν κακῶν αὐτοῦ	et protegeret eum laboraverat enim
וַיִּשְׂמַ֥ח יוֹנָ֛ה עַל־הַקִּיקָי֖וֹן	καὶ ἐχάρη Ιωνας ἐπὶ τῇ κολοκύνθῃ	et laetatus est Iona super hedera
שִׂמְחָ֥ה גְדוֹלָֽה׃	χαρὰν μεγάλην	laetitia magna

6 And Yahwe God appointed	6 And the Lord God appointed	6 And the Lord God prepared
a <u>qiqayon-plant</u>,	a <u>gourd</u>,	an <u>ivy</u>,
and it came up <u>over Jonah</u>	and it came up <u>over the head of Jonas</u>	and it came up <u>over the head of Jonas</u>,
to be a shade over his head,	to be a shade over his head,	to be a shade over his head,
to <u>deliver</u> him from his evil.	to <u>shade</u> for him from his evils.	and to <u>cover</u> him (for he was fatigued).
And Jonah rejoiced over the qiqayon-plant	And Jonas rejoiced over the gourd	And Jonas rejoiced over the ivy
with a great joy.	*with* a great joy.	with a great joy.

4.6.1 **Qiqayon**. MT and LXX (?) words possibly related to Akkadian *kukānītu*, a gourd used in magical incantations.

4.6.2 **Over Jonah**. LXX add "the head of" and thus have two instances of "head" in the phrase.

4.6.3 **Deliver**. LXX sees the verb from the root צלל Hi. *to give shade,* rather than from נצל Hi. *to rescue, deliver*.

Plant Removed
4:7–8

Hebrew	Greek (LXX)	Latin
7 וַיְמַ֤ן הָֽאֱלֹהִים֙ תּוֹלַ֔עַת	7 καὶ προσέταξεν ὁ θεὸς σκώληκι	7 et paravit Deus vermem
בַּעֲל֥וֹת הַשַּׁ֖חַר לַֽמָּחֳרָ֑ת	ἑωθινῇ τῇ ἐπαύριον	ascensu diluculo in crastinum
וַתַּ֥ךְ אֶת־הַקִּיקָי֖וֹן וַיִּיבָֽשׁ׃	καὶ ἐπάταξεν τὴν κολόκυνθαν καὶ ἀπεξηράνθη	et percussit hederam et exaruit
8 וַיְהִ֣י ׀ כִּזְרֹ֣חַ הַשֶּׁ֗מֶשׁ	8 καὶ ἐγένετο ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον	8 et cum ortus fuisset sol
וַיְמַ֨ן אֱלֹהִ֜ים	καὶ προσέταξεν ὁ θεὸς	praecepit Dominus
ר֤וּחַ קָדִים֙ חֲרִישִׁ֔ית	πνεύματι καύσωνος συγκαίοντι	vento calido et urenti
וַתַּ֥ךְ הַשֶּׁ֛מֶשׁ עַל־רֹ֥אשׁ יוֹנָ֖ה	καὶ ἐπάταξεν ὁ ἥλιος ἐπὶ τὴν κεφαλὴν Ιωνα	et percussit sol super caput Ionae

Hebrew	Greek (LXX)	Latin (V)
וַיִּתְעַלָּף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב מוֹתִי מֵחַיָּי׃	καὶ ὠλιγοψύχησεν καὶ ἀπελέγετο τὴν ψυχὴν αὐτοῦ καὶ εἶπεν καλόν μοι ἀποθανεῖν με ἢ ζῆν	et aestuabat et petivit animae suae ut moreretur et dixit melius est mihi mori quam vivere
7 And God appointed a worm in the rising up of the dawn on the next day, and it struck the qiqayon-plant, and it dried up. 8 And it was as the rising of the sun, and God appointed an east wind __ [?]. And the sun struck on the head of Jonah, and he became faint. And he asked his life to die; and he said: Better is my death than my life.	7 And God appointed a worm early in the morning on the next day, and it attacked the gourd, and it dried up. 8 And it was with the rising of the sun, and God appointed a burning hot wind, and the sun attacked on the head of Jonas, and he became faint. And he gave up on his life, and he said: Better for me to die than to live.	7 And God prepared a worm at the rising of the dawn on the next day; and it struck the ivy, and it dried up. 8 And when the sun had risen, the Lord commanded a hot and burning wind, and the sun struck on the head of Jonas, and he was very hot. And he asked for his life that he might die; and he said: It is better for me to die than to live.

4.8.1   MT חֲרִישִׁית is not well enough attested to translate. LXX and V conjecture the meaning from context.

Jonah Justifies His Anger
4:9

Hebrew	Greek (LXX)	Latin (V)
9 וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הַהֵיטֵב חָרָה־לְךָ עַל־הַקִּיקָיוֹן וַיֹּאמֶר הֵיטֵב חָרָה־לִי עַד־מָוֶת׃	9 καὶ εἶπεν ὁ θεὸς πρὸς Ιωναν εἰ σφόδρα λελύπησαι σὺ ἐπὶ τῇ κολοκύνθῃ καὶ εἶπεν σφόδρα λελύπημαι ἐγὼ ἕως θανάτου	9 et dixit Dominus ad Ionam putasne bene irasceris tu super hederam et dixit bene irascor ego usque ad mortem
9 And God said to Jonah: Does it rightly burn to you over the qiqayon-plant? And he said: Rightly it burns to me unto death.	9 And God said to Jonas: Are you exceedingly distressed over the gourd? And he said: I am exceedingly distressed unto death.	9 And the Lord said to Jonas: Do you think you are rightly angry, over the ivy? And he said: I am rightly angry even unto death.

God Justifies His Compassion
4:10–11

Hebrew	Greek (LXX)	Latin (V)
10 וַיֹּאמֶר יְהוָה אַתָּה חַסְתָּ עַל־הַקִּיקָיוֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ שֶׁבִּן־לַיְלָה הָיָה וּבִן־לַיְלָה אָבָד׃ 11 וַאֲנִי לֹא אָחוּס עַל־נִינְוֵה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֶשׁ־בָּהּ הַרְבֵּה מִשְׁתֵּים־עֶשְׂרֵה רִבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לִשְׂמֹאלוֹ וּבְהֵמָה רַבָּה׃	10 καὶ εἶπεν κύριος σὺ ἐφείσω ὑπὲρ τῆς κολοκύνθης ὑπὲρ ἧς οὐκ ἐκακοπάθησας ἐπ᾽ αὐτὴν καὶ οὐκ ἐξέθρεψας αὐτήν ἣ ἐγενήθη ὑπὸ νύκτα καὶ ὑπὸ νύκτα ἀπώλετο 11 ἐγὼ δὲ οὐ φείσομαι ὑπὲρ Νινευη τῆς πόλεως τῆς μεγάλης ἐν ᾗ κατοικοῦσιν πλείους ἢ δώδεκα μυριάδες ἀνθρώπων οἵτινες οὐκ ἔγνωσαν δεξιὰν αὐτῶν ἢ ἀριστερὰν αὐτῶν καὶ κτήν	10 et dixit Dominus tu doles super hederam in qua non laborasti neque fecisti ut cresceret quae sub una nocte nata est et una nocte periit 11 et ego non parcam Nineve civitati magnae in qua sunt plus quam centum viginti milia hominum qui nesciunt quid sit inter dexteram et sinistram suam et iumenta multa
10 And Yahwe said: You had compassion on the qiqayon-plant, for which you did not labor, and you did not cause it to grow; which was a son of a night, and as a son of a night perished.	10 And the Lord said: You had mercy on the gourd, on which you have not suffered, and you did not raise it up; which came under a night and under a night perished.	10 And the Lord said: You are grieved over the ivy, on which you did not labor, nor did you make it grow; which under one night came up, and in one night perished.

11 And shall I not have compassion on Nineveh, the great city in which there are more than twelve-ten thousand people, who do not know between their right hand and their left hand, and much cattle?	11 But shall I not have mercy on Nineveh, the great city in which dwell more than twelve-ten thousands of people, who do not know their right hand or their left hand, and much cattle?	11 And shall I not spare Ninive, the great city in which there are more than a hundred twenty thousand people who do not know what is between their right hand and their left hand, and many beasts?

4.10.1 **Son of…** An idiom that is translated according to the sense of the context in both LXX and V.