

INTRODUCTION TO JONAH

This book, in the Hebrew copies, is called “Sepher Jonah”, the Book of Jonah; by the Vulgate Latin version “the Prophecy of Jonah”: and in the Syriac version “the Prophecy of the Prophet Jonah”. His name signifies a dove, derived from a root which signifies to oppress; because it is a creature liable to oppression, and to become the prey of others. Hillerus^{f1} derives the word from a root which signifies to be “fair” and “beautiful”, as this creature is. This name is very suitable to a prophet and minister of the Lord, who ought to be wise as serpents, and harmless as doves; and who mourn over their own sins, and the sins of others. Jonah did not always in his conduct answer to his name, particularly when he was so angry at the Lord’s sparing the Ninevites, and so impatient for the loss of his gourd. His father’s name was Amittai, as in (~~3100~~ Jonah 1:1) and in (~~1245~~ 2 Kings 14:25); from whence it also appears that he was of Gathhepher, a town in the tribe of Zebulun, (~~6893~~ Joshua 19:13); and was a part of Galilee, (~~2301~~ Isaiah 9:1); and so R. Jochanan, in Abendana, affirms, that he was of the tribe of Zebulun, and of Gathhepher, which was in that tribe; which confutes that notion of the Pharisees in the times of Christ, that no prophet came out of Galilee, (~~4072~~ John 7:52). The Jews^{f2} have a tradition that his mother was the widow of Sarepta, whose son Elijah raised from the dead, which was this prophet; and who is said to be the son of Amittai, that is, “truth”: because his mother thereby knew and believed that the word of the Lord in the mouth of Elijah was truth, (~~1173~~ 1 Kings 17:23,24); but his being a Hebrew contradicts him, (~~3100~~ Jonah 1:9); for Sarepta was a city of Sidon, and he must have been a Sidonian if born of her, and not a Hebrew: but, be this as it will, it is certain he was a prophet of the Lord; and this book, which bears his name, and very probably was written by him, its divine authority is confirmed by the testimony Christ, of whom Jonah was a type; (see ~~4129~~ Matthew 12:39-41); and indeed the principal design of this book is to set forth in himself the type of the death and resurrection of Christ, by his being three days in the whale’s belly, and then delivered from it; and to declare the grace and mercy of God to repenting sinners, and to signify the calling of the Gentiles after the death and resurrection of Christ; and is a very profitable book to instruct us about the power and goodness of God; the nature of repentance, and the effects of it; the imperfection and infirmities of the best of men in this life;

and the call and mission of the ministers of the word, and the necessity of their conformity and attendance to it. Cyprian the martyr was converted from idolatry by hearing this prophecy read and explained by Caecilius. If this prophet was the son of the widow of Sarepta, or the person Elisha sent to anoint Jehu, according to the tradition of the Jews^{f3} he was born in the times of Ahab, and lived in the reigns of Joram and Jehu; and, according to Bishop Lloyd^{f4} he prophesied in the latter end, of Jehu's reign; where Mr. Whiston^{f5} also places him, about 860 B.C.; or in the beginning of the reign of Jehoahaz, when Israel was greatly oppressed by Hazael king of Syria, (^{<12132>}2 Kings 13:22); at which time he might prophesy of the victories and success of Jeroboam the second, and grandson of Jehoahaz, (^{<12125>}2 Kings 14:25); and, if so, he is more ancient than Isaiah, Hosea, Amos, Joel, and Micah, whose contemporary he is generally thought to be Pseudo-Epiphanius^{f6}, as he gives a wrong account of the place of the birth of this prophet, so of the place of his burial; which he makes to be in the land of Saar, and in the cave of Kenan, the father of Caleb and Othniel; but it is more likely that he died and was buried at Geth, where he was born; and where Jerom^{f7} says his grave was, shown in his time, about two miles from Zippore, in the way to Tiberias; with which account Isidore^{f8} agrees; and so Benjamin Tudelensis^{f9} says, his sepulchre was on a hill near Zippore. Monsieur Thevenot^{f10} says, not far from Nazareth the tomb of Jonah is now to be seen, to which the Turks bear a great respect.

CHAPTER 1

INTRODUCTION TO JONAH 1

This chapter gives an account of the call and mission of Jonah to go to Nineveh, and prophesy there, and the reason of it, (^{<3000>}Jonah 1:1,2); his disobedience to it, (^{<3000>}Jonah 1:3). God's resentment of it, by sending a storm into the sea, where he was, which terrified the mariners, and put the ship in danger of being lost, (^{<3000>}Jonah 1:4,5); The discovery of Jonah and his disobedience as the cause of the tempest, and how it was made, (^{<3000>}Jonah 1:6-10); The casting of him into the sea at his own motion, and with his own consent, though with great reluctance in the mariners, (^{<3000>}Jonah 1:11-16). The preparation of a fish for him, which swallowed him up, and in which he lived three days and three nights, (^{<3000>}Jonah 1:17).

Ver. 1. *Now the word of the Lord came unto Jonah the son of Amittai,* etc.] Or, “and the word of the Lord was”^{f11}; not that this is to be considered as connected with something the prophet had on his mind and in his thoughts when he began to write this book; or as a part detached from a prophecy not now extant; for it is no unusual thing with the Hebrews to begin books after this manner, especially historical ones, of which kind this chiefly is, as the books of Ruth, First and Second Samuel, and Esther; besides, the w, “vau”, is here not copulative, but conversive; doing its office by changing the future tense into the past; which otherwise must have been rendered, “the word of the Lord shall be”, or “shall come”; which would not only give another, but a wrong sense. “The word of the Lord” often signifies a prophecy from the Lord; and so the Targum, renders it,

“the word of prophecy from the Lord;”

and it may be so interpreted, since Jonah, under a spirit of prophecy, foretold that Nineveh should be destroyed within forty days; though the phrase here rather signifies the order and command of the Lord to the prophet to do as is expressed in (^{<3000>}Jonah 1:2); whose name was Jonah “the son of Amittai”; of whom see the introduction to this book. Who his father Amittai was is not known: if the rule of the Jews would hold good,

that when a prophet mentions his own name, and the name of his father, he is a prophet, the son of a prophet, then Amittai was one; but this is not to be depended on. The Syriac version calls him the son of Mathai, or Matthew; though the Arabians have a notion that Mathai is his mother's name; and observe that none are called after their mothers but Jonas and Jesus Christ: but the right name is Amittai, and signifies "my truth"; and to be sons of truth is an agreeable character of the prophets and ministers of the word, who should be given to truth, possessed of it, and publish it:

saying; as follows:

Ver. 2. *Arise, go to Nineveh, that great city*, etc.] That is, arise from the place where he was, and leave the business he was about, and prepare for a long journey to the place mentioned, and be as expeditious in it as possible. Nineveh was the metropolis of the Assyrian empire at this time; it was an ancient city built by Ashur, not by Nimrod; though he by some is said to go into Ashur or Assyria, and build it, (^(~~ORIG~~)Genesis 10:11); and called it after the name of his son Ninus; for it signifies the mansion or palace of Ninus; and by most profane writers is called Ninus; according to Diodorus Siculus^{f12}, and Strabo^{f13}, it was built by Ninus himself in Assyria, in that part of it called by him Adiabena. It is said to be a great city, as it must, to be three days' journey in compass, and to have in it six score thousand infants, besides men and women, (^(~~ORIG~~)Jonah 3:3 4:11). It is allowed by Strabo^{f14} to be larger than Babylon. Diodorus^{f15} says that it was in compass of sixty miles; and had a wall a hundred feet high, and so broad that three chariots or carriages might go abreast upon it; and it had, fifteen hundred towers, two hundred feet high. Aben Ezra calls it the royal city of Assyria, which is at this day destroyed; and the wise men of Israel, in the country of Greece, say it is called Urtia; but, whether so or not, he knew not:

and cry against it; or prophesy against it, as the Targum; he was to lift up his voice, and cry aloud, as he passed along in it, that the inhabitants might hear him; and the more to affect them, and to show that he was in earnest, and what he delivered was interesting to them, and of the greatest moment and importance: what he was to cry, preach, or publish, (see Jon 3:2,4);

for their wickedness is come up before me; it was come to a very great height; it reached to the heavens; it was not only seen and known by the Lord, as all things are; but the cry of it was come up to him; it called aloud for vengeance, for immediate vengeance; the measure of it being filled up, and the inhabitants ripe for destruction; it was committed openly and

boldly, with much impudence, in the sight of the Lord, as well as against him; and was no more to be suffered and connived at: it intends and includes their idolatry, bloodshed, oppression, rapine, fraud, and lying; (see Jon 3:8 Na 3:1).

Ver. 3. *But Jonah rose up to flee unto Tarshish from the presence of the Lord,* etc.] He was not obedient to the heavenly vision; he rose up, but not to go to Nineveh, but to Tarshish, the reverse of it; to the sea, as the Targum, the Mediterranean sea, which lay west, as Nineveh was to the east. Tarshish sometimes is used for the sea; (see ^{<42B>}Psalm 48:7); he determined to go to sea; he did not care where, or to what place he might find a ship bound; or to Tarsus in Cilicia, the birthplace of the Apostle Paul, (^{<42B>}Acts 22:3); so Josephus^{f16} and Saadiah Gaon; or to Tunis in Africa, as R. Melasser in Aben Ezra; or to Carthage, as Theodoret, and others; or Tartessus in Spain, as others. Among this difference of interpreters, it is hard to say what place it was: it seems best to understand it of Tarsus. The prophet had better knowledge of God, and of the perfections of his nature, than to imagine he could flee from his general presence, which is everywhere, and from which there is no fleeing, (^{<42B>}Psalm 139:7); but his view was to flee out of that land where he granted his special presence to his people; and from that place where were the symbols of his presence, the ark, the mercy seat, and cherubim, and in which he stood, and ministered before the Lord; but now upon this order left his post, and deserted his station. The reasons given of his conduct are various. The Jewish writers suppose that he concerned more for the glory of Israel than the glory of God; that he was fearful, should he do as he was bid, the word of the Lord would be carried from Judea into the Gentile world, and there remain; that he was of opinion that the Heathens would repent of their sins at his preaching, though Israel did not, which would turn to the reproach and condemnation of the latter; (see ^{<42B>}Matthew 12:41); and that he knew that the spirit of prophecy did not dwell upon any out of the land of Israel, and therefore got as fast as he could out of it, that he might not be further urged with such a message; which notion is confuted by the instances of Jeremiah, Ezekiel, and Daniel; to this, sense the Targum inclines, which adds,

“lest he should prophesy in the name of the Lord:”

but there is no need to seek for reasons, and which are given by others; such as going out of his own country into a foreign one; the length of the

journey; the opposition and difficulties he might expect to meet with; and the risk he should run of his life, by prophesying in and against the metropolis of the Assyrian empire, where the king's court and palace were; and he not only a Heathen, but a sovereign and arbitrary prince; when the true reasons are suggested by the prophet himself; as that he supposed the people would repent; he knew that God was gracious and merciful, and upon their repentance would not inflict the punishment pronounced; and he should be reckoned a false prophet, (^{301E}Jonah 4:2);

and went down to Joppa; a seaport town in the tribe of Dan, upon the Mediterranean sea, where was a haven of ships, formerly called Japho, (^{409E}Joshua 19:16); at this time Joppa, as it was in the times of the apostles: here Peter raised Dorcas to life, and from hence he was sent for by Cornelius, (^{402E}Acts 9:36 10:5); it is now called Jaffa; of which Monsieur Thevenot^{f17} says,

“it is a town built upon the top of a rock, whereof there remains no more at present but some towers; and the port of it was at the foot of the said rock.--It is at present a place of few inhabitants; and all that is to be seen of it is a little castle with two towers, one round, and another square; and a great tower separate from it on one side. There are no houses by the seaside, but five grottos cut in the rock, of which the fourth is in a place of retreat for Christians.--There is a harbour still in the same place where it was formerly; but there is so little water in it, that none but small barks can enter.”

It was a very ancient city, said^{f18} to be older than the flood; and built on a hill so high, that Strabo says^{f19} Jerusalem might be seen from thence, which was forty miles from it. It had its name from Jope the daughter of Aeolus, the wife of Cepheus, the founder of it^{f20}. Jonah went thither, either from Jerusalem, or from Gathhepher, as Kimchi and Ben Melech observe: if from the former, it was forty miles to Joppa, as Jerom says; and if from the latter, it is supposed to be about fifty: a journey of this length must be some time in performing, which shows with what deliberation and resolution he sinned in disobeying the divine command:

and he found a ship going to Tarshish; just ready to put to sea, and bound for this place: Providence seemed to favour him, and answer to his wishes; from whence it may be observed, that the goodness of an action, and its acceptableness to God, are not to be concluded from its wished for success:

so he paid the fare thereof; the freight of the ship; the whole of it, according to Jarchi; that haste and a quicker dispatch might be made, and no stay for passengers or goods; but that it might be put under, sail directly, and he be the sooner out of the land; which, if true, would show him to be a man of substance; and agrees with a notion of the Jews, and serves to illustrate and confirm it, that the spirit of prophecy does not dwell upon any but a rich man; for which reason the above interpreter catches at it; but Aben Ezra more truly observes, that he paid his part, what came to his share, what was usual to be paid for a passage to such a place: and whereas it might be usual then, as now, not to pay till they were arrived at port, and went out of the ship; he paid his fare at entrance, to secure his passage, lest through any pretence he should not be took in upon sailing; so determined was he to fly from God, and disobey his orders:

and went down into it, to go with them unto Tarshish from the presence of the Lord; having paid his fare, he entered the ship directly, lest he should be left behind; and went down into the cabin perhaps, to go along with the mariners and merchants, all Heathens to Tarshish, whither they were bound, in order to be clear of any fresh order from the Lord, to go and prophesy against Nineveh: here again the Targum adds,

“lest he should prophesy in the name of the Lord.”

Ver. 4. *But the Lord sent out a great wind into the sea*, etc.] He took a wind out of his treasures, and hurled it, as the word^{f21} signifies, into the sea: “into that sea”^{f22}; that part of it where the ship was Jonah was in. Winds are at the command of God, which he raises at his pleasure, and fulfil his will, and are servants of his that obey his orders: this here was sent in pursuit of Jonah, to stop him in his voyage, when he thought he had got clear off, and was safe enough. The Jews say^{f23} this was done when he had been one day’s voyage:

and there was a great tempest in the sea; which caused the waves to rise and roar, and become very tumultuous: this wind was an extraordinary one, like that “laelaps” or storm of wind which came down into the sea when the disciples of Christ were on it in a ship; or like the “Euroclydon”, in which the Apostle Paul was, (^{<4274>}Acts 27:14);

so that the ship was like to be broken; it was in danger of it; it seemed as if it would, the waves of the sea were so strong, and beat so hard upon it. It is in the original text, “the ship thought [it should be] broken”^{f24}; that is,

the men in it; they that had the management of it thought nothing less but that it would be dashed to pieces, and all their goods and lives lost; so great was the hurricane occasioned by the wind the Lord sent. It may be rendered, “that ship^{f25} was like”, etc. The Jews^{f26} have a notion that other ships passed to and fro in great tranquillity, and this only was in distress.

Ver. 5. *Then the mariners were afraid*, etc.] Perceiving that the storm was not an ordinary, but a supernatural one; and that the ship and all in it were in extreme danger, and no probability of being saved. This shows that the storm must be very violent, to frighten such men who were used to the sea, and to storms, and were naturally bold and intrepid. The word used signifies “salters”, so called from the salt sea they used, as they are by us “mariners”, from “mare”, the “sea”; though R. Japhet in Aben Ezra thinks the commodity they carried in their vessel was salt:

and cried every man to his god: to help them, and save them out of their distress. In the ship it seems were men of different nations, and who worshipped different gods. It was a notion of the Jews, and which Jarchi mentions as his own, that there were men of the seventy nations of the earth in it; and as each of them had a different god, they separately called upon them. The polytheism of the Pagans is to be condemned, and shows the great uncertainty of their religion; yet this appears to be agreeable to the light of nature that there is a God, and that God is to be prayed unto, and called upon, especially in time of trouble:

and cast forth the wares that [were] in the ship into the sea, to lighten [it] of them; or, “the vessels”^{f27}, a word the Hebrews use for all sorts of goods, utensils, etc. it includes, with others, their military weapons they had to defend themselves, their provisions, the ship’s stores or goods it was freighted with; finding their prayers to their gods were ineffectual, they betook themselves to this prudential method to lighten the ship, that they might be able to keep its head above water. So the Targum,

“when they saw there was no profit in them;”

that is in the gods they called upon, then they did this; the other was a matter of religion this a point of prudence; such a step the mariners took that belonged to the ship in which the Apostle Paul was, (~~42718~~ Acts 27:18,19,38);

but Jonah was gone down into the sides of the ship; into one of its sides, into a cabin there; the lowest side, as the Targum:

and he lay, and was fast asleep; even snored, as some versions have it: it may seem strange he should when the wind was so strong and boisterous; the sea roaring; the waves beating; the ship rolling about; the mariners hurrying from place to place, and calling to each other to do their duty; and the passengers crying; and, above all, that he should fall into so sound a sleep, and continue in it, when he had such a guilty conscience. This shows that he was asleep in a spiritual as well as in a corporeal sense.

Ver. 6. *So the shipmaster came to him*, etc.] The master of the vessel, who had the command of it; or the governor of it, as Jarchi; though Josephus^{f28} distinguishes between the governor and the shipmaster: “the master of the ropers”^{f29}, as it may be rendered; of the sailors, whose business it was to draw the ropes, to loose or gather the sails, at his command: missing him, very probably, he sought after him, and found him in the hold, in the bottom of the ship, on one side of it, fast asleep:

and said unto him, what meanest thou, O sleeper? this is not a time to sleep, when the ship is like to be broke to pieces, all lives lost, and thine own too: thus the prophet, who was sent to rebuke the greatest monarch in the world, is himself rebuked by a shipmaster, and a Heathen man. Such an expostulation as this is proper enough to be used with professors of religion that are gotten in a spiritual sense into a sleepy and drowsy frame of spirit; it being an aggravation of it, especially when the nation they are of, the church of Christ they belong to, and their own persons also, are in danger; (see ^{<6131>}Romans 13:11) (^{<4064>}Ephesians 5:14);

arise, call upon thy God; the gods of this shipmaster and his men were insufficient to help them; they had ears, but they heard not; nor could they answer them, or relieve them; he is therefore desirous the prophet would pray to his God, though he was unknown to him; or at least it suggests that it would better come him to awake, and be up, and praying to his God, than to lie sleeping there; and the manner in which the words are expressed, without a copulative, show the hurry of his spirit, the ardour of his mind, and the haste he was in to have that done he advises to: every good man has a God to pray unto, a covenant God and Father, and who is a prayer hearing God; is able to help in time of need, and willing to do it; and it is the duty and interest of such to call upon him in a time of trouble; yea, they should arise and stir up themselves to this service; and it may be observed, that the best of men may sometimes be in such a condition and

circumstances as to need to be stirred up to it by others; (see ^{<2246>}Luke 22:46);

if so be that God will think upon us, that we perish not; the supreme God; for the gods they had prayed to they looked upon as mediators with the true God they knew not. The shipmaster saw, that, to all human probability, they were all lost men, just ready to perish; that if they were saved, (as who knew but they might, upon Jonah's praying to his God?) it must be owing to the kind thoughts of God towards them; to the serenity of his countenance, and gracious acceptance of prayer, and his being propitious and merciful through that means; all which seems to be the import of the word used: so the saving of sinners in a lost and perishing condition, in which all men are, though all are not sensible of it, is owing to God's thoughts of peace, to his good will, free favour, and rich grace in Christ Jesus, and through him, as the propitiatory sacrifice. The Targum is,

“if so be mercy may be granted from the Lord, and we perish not.”

Ver. 7. *And they said everyone to his fellow*, etc.] That Jonah awoke and rose up, upon the shipmaster's calling to him, is certain; but whether or no he called upon his God is not; perhaps he did: and when his prayer was over, and the storm still continuing, the sailors said one to another,

come, and let us cast lots, that we may know for whose cause this evil [is] upon us; for, Observing something very uncommon and extraordinary in the tempest, and all means, both natural and religious, failing to help them; and though they might know that they were each one of them sinners, yet they supposed there must be some one notorious sinner among them, that had committed some very enormous crime, which had drawn the divine resentment upon them to such a degree; and therefore they proposed to cast a lot, which was an appeal to the divine Being, in order to find out the guilty person. That the Heathens used the lot upon occasion is not only manifest from profane writers, but from the sacred Scriptures; as Haman, and other enemies of God's people; and the soldiers that attended the cross of Christ, (^{<1024>}Esther 9:24 ^{<988>}Joel 3:3 ^{<1011>}Obidiah 1:11) (Na 3:10 ^{<1075>}Matthew 27:35). Drusius reports, from Xavierus, of some Heathens sailing to Japan, and other places in the East Indies, that they used to carry an idol with them, and by lots inquire of it whither they should go; and whether they should have prosperous winds, etc.

so they cast lots, and the lot fell upon Jonah; through the overruling providence and disposing hand of God, which attended this affair; for, not to inquire whether the use of the lot was lawful or not, or whether performed in that serious and solemn manner as it should be, if used at all; it pleased God to interfere in this matter, to direct it to fall on Jonah, with whom he had a particular concern, being a prophet of his, and having disobeyed his will; (see ^{f163}Proverbs 16:33). The Syriac version renders it, “the lot of Jonah came up”; that is, the piece of paper, or whatever it was, on which his name was written, was taken up first out of the vessel in which the lots were put.

Ver. 8. *Then they said unto him, tell us, we pray thee*, etc.] They did not fall upon him at once in an outrageous manner, and throw him overboard; as it might be thought such men would have done, considering what they had suffered and lost by means of him; but they use him with great respect, tenderness, and lenity: and entreat him to tell them

for whose cause this evil [was] upon them: or rather, as the Targum,

“for what this evil is upon us;”

and so Noldius^{f30} renders the words; for their inquiry was not about the person for whose cause it was; that was determined by the lot; but on what account it was; what sin it was he had been guilty of, which was the cause of it; for they supposed some great sin must be committed, that had brought down the vengeance of God in such a manner:

what [is] thine occupation? trade or business? this question they put, to know whether he had any, or was an idle man; or rather, whether it was an honest and lawful employment; whether it was by fraud or violence, by thieving and stealing, he got his livelihood; or by conjuring, and using the magic art: or else the inquiry was about his present business, what he was going about; what he was to do at Tarshish when he came there; whether he was not upon some ill design, and sent on an unlawful errand, and going to do some ill thing, for which vengeance pursued him, and stopped him:

and whence comest thou? what [is] thy country? and of what people [art] thou? which questions seem to relate to the same thing, what nation he was of; and put by different persons, who were eager to learn what countryman he was, that they might know who was the God he worshipped, and guess at the crime he had been guilty of.

Ver. 9. *And he said unto them, I [am] an Hebrew,* etc.] He does not say a Jew, as the Targum wrongly renders it; for that would have been false, since he was of the tribe of Zebulun, which was in the kingdom of Israel, and not of Judah; nor does he say an Israelite, lest he should be thought to be in the idolatry of that people; but a Hebrew, which was common to both; and, besides, it not only declared what nation he was of, but what religion he professed, and who was his God:

and I fear the Lord, the God of heaven, which hath made the sea and the dry [land]; this answers to the other question, what was his occupation or business? he was one that feared the Lord, that served and worshipped him; a prophet of the great God, as Josephus^{f31} expresses and so Kimchi; the mighty Jehovah, that made the “heavens”, and dwells in them; and from whence that storm of wind came, which had so much distressed the ship, and still continued: and who made the “sea”, which was now so boisterous and raging, and threatened them with ruin; and “the dry land”, where they would be glad to have been at that instant. By this description of God, as the prophet designed to set him forth in his nature and works, so to distinguish him from the gods of Heathens, who had only particular parts of the universe assigned to them, when his Jehovah was Lord of all; but where was the prophet’s fear and reverence of God when he fled from him, and disobeyed him? it was not lost, though not in exercise.

Ver. 10. *Then were the men exceedingly afraid,* etc.] When they found he was a Hebrew, and that it was the God of the Hebrews that was angry; of whom they had heard much, and what great and wonderful things had been done by him, and now had an experience of his power and providence, and that it was for fleeing from his presence that all this was; and therefore, since they had been guilty of greater sins than this, as they might imagine, what would be done to them? and particularly it might fill them with dread and terror, when they heard of the destruction of Nineveh, the prophet was sent to denounce; of which no doubt he had told them, and they might from hence conclude it would certainly be:

and said unto him, why hast thou done this? they wonder he should act such a foolish part as to flee from such a God he had described to them, who was Lord of heaven, earth, and sea; and therefore could meet with him, and seize him, be he where he would; and they reprove him for it, and the rather as it had involved them in so much distress and danger:

for the men knew that he had fled from the presence of the Lord, because he had told them; not when he first entered into the ship, but now, though not before mentioned; for no doubt Jonah told the whole story at length, though the whole is not recorded; how that he was sent by the Lord with a message to Nineveh, to denounce destruction to it; and that he refused to go, and fled from his face; and this was the true reason of the storm.

Ver. 11. *Then said they unto him, what shall we do unto thee*, etc.]

Though, both by the lot and his own confession, they knew he was the guilty person; for whose sake this storm was; yet were unwilling to do anything to him without his will and consent, his counsel and advice; perceiving that he was a prophet of the God of the Hebrews, whom he had offended, and knew the mind and will of his God, and the nature of his offence against him, and what only would appease him they desire him to tell what they ought to do; fearing that, though they had found out the man, they should make a mistake in their manner of dealing with him, and so continue the distress they were in, or increase it; their great concern being to be rid of the storm:

that the sea may be calm unto us? or “silent”^{f32}? for the waves thereof made a hideous roaring, and lifted up themselves so high, as was terrible to behold; and dashed with such vehemence against the ship, as threatened it every moment with destruction:

(for the sea wrought, and was tempestuous); or, “it went and swelled”^{f33}: it was agitated to and fro, and was in a great ferment, and grew ore and more stormy and tempestuous. Jonah’s confession of his sin, and true repentance for it, were not sufficient; more must be one to appease an angry God; and what that was the sailors desired to know. These words are inserted in a parenthesis with us, as if put by the writer of the book, pointing out the reason of the men’s request; but, according to Kimchi: they are their own words, giving a reason why they were so pressing upon him to know what they should do with him, “seeing the sea was going and stormy”^{f34}; or more and more stormy; which seems right.

Ver. 12. *And he said unto them, take me up, and cast me forth into the sea*, etc.] This he said not as choosing rather to die than to go to Nineveh; or as having overheard the men say that they would cast him into the sea, as Aben Ezra suggests, greatly to the prejudice of the prophet’s character; but as being truly sensible of his sin, and that he righteously deserved to die such a death; and in love to the lives of innocent men, that they might be

saved, and not perish, through his default; and as a prophet, knowing this to be the mind and will of God, he cheerfully and in faith submits to it, with a presence of mind and courage suitable to his character. It was not fit he should leap into the sea and destroy himself; but that he should die by the hand of justice, of which the shipmaster and the ship's crew were the proper executioners:

so shall the sea be calm unto you; or "silent", as before; it will cease from its roaring, and do no further hurt and damage:

for I know that for my sake this great tempest [is] upon you; for the sin he had committed in fleeing from God, this storm was raised and continued; nor could it go off till they had done what he had directed them to; there was no other way of being clear of it. In this Jonah was a type of Christ, who willingly gave himself to suffer and die, that he might appease divine wrath, satisfy justice, and save men; only with this difference, Jonah suffered for his own sins, Christ for the sins of others; Jonah to endure a storm he himself had raised by his sins, Christ to endure a storm others had raised by their sins.

Ver. 13. *Nevertheless, the men rowed hard to bring [it] to the land, but they could not*, etc.] Or, "they digged"^{f35}; that is, the waters of the sea with their oars; not by casting anchor, as Abendana; they used all their skill and exerted all their strength; they laboured with all their might and main, as a man digs in a pit; they ploughed the ocean, and furrowed the sea, as the Latins speak, but all in vain; they rowed against wind and tide; God, his purposes and providence, were against them; and it was not possible for them to make land, and get the ship ashore, which they were desirous of, to save the life of Jonah, as well as their own; for, seeing him penitent, they had compassion on him; his character and profession as a prophet, the gravity of the man, the sedateness of his countenance, his openness of mind, and his willingness to die, wrought greatly upon the men, that they would fain have saved him if they could; and perhaps being Heathens, and not knowing thoroughly the nature of his offence, might think he did not deserve to die; but all their endeavours to save him were to no purpose:

for the sea wrought, and was tempestuous against them; it grew more and more so; the storm beat right against them, and drove them back faster than they came; so that it was impossible to stand against it.

Ver. 14. *Wherefore they cried unto the Lord,* etc.] Not unto their gods, but unto the true Jehovah, the God of Jonah, and of the Hebrews; whom they now, by this providence, and Jonah's discourse, had some convictions and knowledge of as the true God; and therefore direct their prayer to him, before they cast the prophet into the sea:

and said, we beseech thee, O Lord, we beseech thee; which repetition shows the ardent, vehemence, and earnestness of their minds in prayer:

let us not perish for this man's life; they were in the utmost perplexity of mind, not knowing well what to do; they saw they must perish by the storm, if they saved his life; and they were afraid they should perish, if they took it away; and which yet they were obliged to do; and therefore had no other way left but to pray to the Lord they might not perish for it; or it be reckoned as their crime, and imputed to them, as follows:

and lay not upon us innocent blood; for so it was to them; he had done no hurt to them since he had been with them, except in being the cause of the storm, whereby they had suffered the loss of their goods; however, had not been guilty of anything worthy of death, as they could observe; and as for his offence against God, they were not sufficient judges of, and must leave it with him: the light of nature teaches men to be tender of the lives of fellow creatures, and to avoid shedding of innocent blood:

for thou, O Lord, hast done as it pleased thee; it appeared to them to be the will of God that he should be cast into the sea; from the storm that was raised on his account; from the determination of the lot; from the confession of Jonah, and his declaration of the will of God in this matter, as a prophet of his: they did not pretend to account for it; it was a secret to them why it should be; but it was no other than what he would have done; and therefore they hoped no blame would be laid on them.

Ver. 15. *So they took up, Jonah, and cast him forth into the sea,* etc.] They took him out of the hold or cabin where he was, and brought him upon deck; they took him, not against his will, but with his full consent, and according to the direction and advice he gave them: "they", for there were more than one employed in this affair; one or more very probably took him by the legs, and others put their hands under his arm holes, and so threw him into the sea:

and the sea ceased from her raging; immediately, and became a calm; and the wind also ceased from blowing, which is supposed; the end being

answered by the storm, and the person found and obtained, what was sought after by it, it was still and quiet. The story the Jews^{f36} tell of his being let down into the sea to his knees, upon which the sea was calm, but became raging again upon his being taken up; and so, at the second time, to his navel; and the third time to his neck; is all fabulous; but he being wholly thrown in, it raged no more.

Ver. 16. *Then the men feared the Lord exceedingly*, etc.] This was not a natural fear, as before, but a religious one; and not a servile fear, or a fear of punishment, but a reverential godly fear; for they feared him, not only because they saw his power in raising and stilling the tempest, but his goodness to them in saving them:

and offered a sacrifice unto the Lord; a spiritual sacrifice; the sacrifice of praise and thanksgiving for a safe deliverance from the storm; for other sort of sacrifice they seemed not to have materials for; since they had thrown overboard what they had in the ship to lighten it, unless there might be anything left fit for this purpose; but rather, if it is to be understood of a ceremonial sacrifice, it was offered when they went out of the ship, according to the gloss of Aben Ezra; or they solemnly declared they would, as soon as they came to land; to which sense is the Targum,

“and they said, they would offer a sacrifice:”

and agreeably to this the words may be rendered, with what follows, thus, “and offered a sacrifice unto the Lord”, that is,

and made vows; they vowed that they would offer a sacrifice^{f37} when arrived in their own country, or should return to Judea, and come to Jerusalem. So the Hebrew ו, “vau”, is often used^{f38}, as exegetical and explanative; though many interpreters understand the vows as distinct from the sacrifice; and that they vowed that the God of the Hebrews should be their God, and that they would for the future serve and worship him only; that they would become proselytes, as Jarchi; or give alms to the poor, as Kimchi; as an evidence of their sense of gratitude to God, the author of their mercies. If these men were truly converted, as it seems as if they were, they were great gainers by this providence; for though they lost their worldly goods, they found what was infinitely better, God to be their God and portion, and all spiritual good thing a with him; and it may be observed of the wise and wonderful providence of God, that though Jonah refused to

go and preach to the Gentiles at Nineveh, for which he was corrected; yet God made this dispensation a means of converting other Gentiles.

Ver. 17. *Now the Lord had prepared a great fish to swallow up Jonah,* etc.] Not from the creation of the world, as say the Jews^{f39}; for this is to be understood, not of the formation or making of it; but of the ordering and disposition of it by the providence of God to be near the ship, and its mouth open to receive Jonah, as soon as he was cast forth from thence: and a great one it must be, to take him at once into its mouth, and swallow him down its throat, and retain him whole in its belly; and such great fishes there are in the sea, particularly the “carcharias”, or dog fish; the same with Triton’s dog, said to swallow Hercules, in which he was three days; and which fable perhaps took its rise from hence. In (⁴¹²⁰Matthew 12:40), it is said to be a “whale”; but then that must be understood, not as the proper name of a fish, but as common to all great fishes; otherwise the whale, properly so called, it is said, has not a swallow large enough to take down a man; though some deny this, and assert they are capable of it. Of the “balaena”, which is one kind of whale, it is reported^{f40}, that when it apprehends its young ones in danger, will take them, and hide them within itself; and then afterwards throw them out again; and certain it is that the whale is a very great fish, if not the greatest. Pliny^{f41} speaks of whales six hundred feet long, and three hundred and sixty broad; and of the bones of a fish, which were brought to Rome from Joppa, and there shown as a miracle, which were forty feet long; and said to be the bones of the monstrous fish to which Andromede at Joppa was exposed^{f42}; which story seems to be hammered out of this history of Jonah; and the same is reported by Solinus^{f43}; however, it is out of doubt that there are fishes capable of swallowing a man. Nierembergius^{f44} speaks of a fish taken near Valencia in Spain, so large that a man on horseback could stand in its mouth; the cavity of the, brain held seven men; its jaw bones, which were kept in the Escorial, were seventeen feet long; and two carcasses were found in its stomach: he says it was called “piscis mularis”; but some learned men took it to be the dog fish before mentioned; and such a large devouring creature is the shark, of which the present bishop of Bergen^{f45}, and others, interpret this fish here; in which sometimes has been found the body of a man, and even of a man in armour, as many writers^{f46} have observed. Some^{f47} think it was a crocodile, which, though a river fish, yet, for the most part, is at the entrance of rivers, and sometimes goes into the sea many miles, and is capable of swallowing a man; some are above thirty

feet long; and in the belly of one of them, in the Indies, was found a woman with all her clothes on^{f48}:

and Jonah was in the belly of the fish three days and three nights: that is, one whole natural day, consisting of twenty four hours, and part of two others; the Jews having no other way of expressing a natural day but by day and night; and to this the antitype answers; namely, our Lord's being so long in the grave; of whose death, burial, and resurrection, this was a type, as appears from (^{<0120>}Matthew 12:40); for which reason Jonah was so miraculously preserved; and a miracle it was that he should not in this time be digested in the stomach of the creature; that he was not suffocated in it, but breathed and lived; and that he was able to bear the stench of the creature's maw; and that he should have his senses, and be in such a frame of mind as both to pray and praise; but what is it that the power of God cannot do? Here some begin the second chapter, and not amiss.

CHAPTER 2

INTRODUCTION TO JONAH 2

This chapter contains the prayer of Jonah, when in the fish's belly; the time when he prayed, the person he prayed unto, and the place where, are suggested in (~~311~~Jonah 2:1); and the latter described as a place of great straitness and distress, and even as hell itself, (~~311~~Jonah 2:2); The condition he was in, when cast into the sea, and when in the belly of the fish, which is observed, the more to heighten the greatness of the deliverance, (~~311~~Jonah 2:3-6). The different frame of mind he was in, sometimes almost in despair, and ready to faint; and presently exercising faith and hope, remembering the goodness of the Lord, and resolving to look again to him, (~~311~~Jonah 2:4,7). The gracious regards of God to him, in receiving, hearing, and answering his prayer, and bringing up his life from corruption, (~~311~~Jonah 2:2,6,7). His resolution, let others do what they would, to praise the Lord, and give him the glory of his salvation, (~~311~~Jonah 2:8,9); and the chapter is concluded with the order for his deliverance, and the manner of it, (~~311~~Jonah 2:10).

Ver. 1. *Then Jonah prayed unto the Lord his God out of the fish's belly.*] Though Jonah had been a praying man, being a good man, and a prophet of the Lord, yet it seems he had not prayed for some time; being disobedient to the will of God, he restrained prayer before him; all the while he was going to Joppa he prayed not; and how indeed could he have the face to pray to him, from whose face he was fleeing? and as soon as he was in the ship he fell asleep, and there lay till he was waked by the shipmaster, who called upon him to arise, and pray to his God; but whether he did or no is not said; and though it is very probable he might, when convicted of his sin, and before he was cast into the sea, and as he was casting into it; his not recorded; but when he was in the fish's belly, "then [he] prayed"; where it is marvellous he should, or could; it was strange he should be able to breathe, and more strange to breathe spiritually; it was very wonderful he should have the exercise of his reason, and more that he should have the exercise of grace, as faith and hope, as it appears by the following prayer he had. Prayer may be performed any where, on a mountain, in a desert, in

the caves and dens of the earth, and in a prison, as it has been; but this is the only time it ever was performed in such a place. Jonah is the only man that ever prayed in a fish's belly: and he prayed unto the Lord as "his God", not merely by creation, and as the God of nature and providence, the God of his life, and of his mercies; but as his covenant God and Father; for though he had sinned against the Lord, and had been sorely chastised by him, yet he did not take his lovingkindness from him, nor suffer his faithfulness to fail, or break his covenant with him; covenant interest and relation still continued; and Jonah had knowledge of it, and faith in it; and as this is an argument the Lord makes use of to engage backsliders to return unto him, it is a great encouragement to them so to do, (^{<2184>}Jeremiah 3:14,22). In this Jonah was a type of Christ, who, amidst his agonies, sorrows, and sufferings, prayed to his Father, and claimed his interest in him as his God, (^{<3807>}Hebrews 5:7 ^{<4274>}Matthew 27:46). What follows contains the sam and substance of the prophet's thoughts, and the ejaculations of his mind, when in the fish's belly; but were not put up in this form, but were reduced by him into it after he was delivered; as many of David's psalms were put into the form and order they are after his deliverance from troubles, suitable to his thoughts of things when he was in them; and indeed the following account is an historical narration of facts, which were before and after his prayer, as well as of that itself.

Ver. 2. *And said*, etc.] Not unto the Lord in prayer, but to others, to whom he communicated what passed between God and him in this time of distress; how he prayed to him, and was heard by him; what a condition he had been in, and how he was delivered out of it; what was his frame of mind while in it, sometimes despairing, and sometimes hoping; and how thankful he was for this salvation, and was determined to praise the Lord for it:

I cried by reason of mine affliction unto the Lord, and he heard me; or, "out of my strait"^{f49}; being straitened in his body, and as it were in a prison in the fish's belly; and straitened in his soul, being between hope and despair, and under the apprehensions of the divine displeasure. A time of affliction is a time for prayer; it brings those to it that have disused it; it made Jonah cry to his God, if not with a loud voice, yet inwardly; and his cry was powerful and piercing, it reached the heavens, and entered into the ears of the Lord of hosts, though out of the depths, and out of the belly of a fish, in the midst of the sea:

out of the belly of hell cried I, [and] thou heardest my voice; or, “out of the belly of the grave”^{f50}; out of the midst of it; that is, out of the belly of the fish, which was as a grave to him, as Jarchi observes; where he lay as out of the land of the living, as one dead, and being given up for dead: and it may also respect the frame of his mind, the horror and terror lie was in, arising from a sense of his sins, and the apprehensions he had of the wrath of God, which were as a hell in his conscience; and amidst all this he cried to God, and he heard him; and not only delivered him from the fish’s belly, but from those dreadful apprehensions he had of his state and condition; and spoke peace and pardon to him. This is a proof that this prayer or thanksgiving be it called which it will, was composed, as to the form and order of it, after his deliverance; and these words are an appeal to God for the truth of what he had said in the preceding clause, and not a repetition of it in prayer; or expressing the same thing in different words.

Ver. 3. *For thou hadst cast me into the deep, in the midst of the seas*, etc.] Though the mariners did this, yet Jonah ascribes it to the Lord; he knew it was he, whom he had sinned against and offended; that he was he that sent the storm after him into the sea; that determined the lot to fall upon him; that it was not only by his permission, but according to his will, that he should be cast into it, and overcame the reluctance of the men to it, and so worked upon them that they did it; and therefore Jonah imputes it to him, and not to them; nor does he complain of it, or murmur at it; or censure it as an unrighteous action, or as hard, cruel, and severe; but rather mentions it to set off the greatness of his deliverance: and by this it appears, that it was far from shore when Jonah was cast into the sea, it was the great deep; and which also is confirmed by the large fish which swallowed him, which could, not swim but in deep waters; and because of the multitude of the waters, called “seas”, and “in the heart”^{f51} of them, as it may be rendered; and agreeably Christ the antitype of Jonah lay in the heart of the earth, (^{<124>}Matthew 12:40);

and the floods compassed me about; all thy billows and thy waves passed over me; which was his case as soon as cast into the sea, before the fish had swallowed him, as well as after: this was literally true of Jonah, what David says figuratively concerning his afflictions, and from whom the prophet seems to borrow the expressions, (^{<141>}Psalm 42:7); and indeed he might use them also in a metaphorical sense, with a view to the afflictions of body, and sorrows of death, that compassed him; and to the billows and

waves of divine wrath, which in his apprehension lay upon him, and rolled over him.

Ver. 4. *Then I said, I am cast out of thy sight*, etc.] Or, “from before thine eyes”^{f52}; the Targum, from before thy Word; as David also said in his distress, (^{<4912>}Psalm 31:22); not but that he knew he was in the reach and under the eye of his omniscience, which saw him in the fish’s belly, in the depths of the sea, for nothing can hide from that; but he thought he was no longer under the eye of his providence; and that he would no more care for him, but leave him in this forlorn condition, and not deliver him; and especially he concluded that he would no more look upon him with an eye of love, grace, and mercy, pity and compassion: these are the words of one in despair, or near unto it; and yet a beam of light, a ray of hope, breaks in, and a holy resolution is formed, as follows:

yet I will look again toward thy holy temple; not the temple at Jerusalem, towards which men used to look when they prayed, being at a distance from it, (^{<1029>}1 Kings 8:29); though there may be an allusion to such a practice; for it can hardly be thought that Jonah, in the fish’s belly, could tell which way the temple stood; and look towards that; but he looked upwards and heavenwards; he looked up to God in his holy temple in heaven; and though he was afraid he would not look down upon him in a way of grace and mercy, he was resolved to look up to God in the way of prayer and supplication; and particularly, for the further encouragement of his faith and hope, he looked to the Messiah, the antitype of the temple, ark, and mercy seat, and for whose sake he might hope his prayers would be heard and answered.

Ver. 5. *The waters compassed me about, [even] to the soul*, etc.] Either when he was first cast into the sea, which almost suffocated him, and just ready to take away his life, could not breathe for them, as is the case of a man drowning; or these were the waters the fish drew into its belly, in such large quantities, that they compassed him about, even to the endangering of his life there. So the Targum,

“the waters surrounded me unto death.”

In this Jonah was a type of Christ in his afflictions and sorrows, which were so many and heavy, that he is said to be “exceeding sorrowful”, or surrounded with sorrow, “even unto death”, (^{<403>}Matthew 26:38); see also (^{<491>}Psalm 69:1);

the depth closed me round about; the great deep, the waters of the sea, both when he fell into it, and while in the belly of the fish: thus also Christ his antitype came into deep waters, where there was no standing, and where floods of sin, and of ungodly men, and of divine wrath, overflowed him; (see ^{f50}Psalm 18:4,5 69:2);

the weeds were wrapped about my head; the sea weeds, of which there are great quantities in it, which grow at the bottom of it, to which Jonah came, and from whence he rose up again, before swallowed by the fish; or these weeds were drawn into the belly of the fish, along with the water which it took in, and were wrapped about the head of the prophet as he lay there; or the fish went down with him into the bottom of the sea, and lay among those weeds; and so they may be said to be wrapped about him, he being there, as follows. The Targum is,

“the sea of Suph being over my head;”

the same with the Red sea, which is so called, (^{f51}Psalm 106:9); and elsewhere, and that from the weeds that were in it; and R. Japhet, as Aben Ezra observes, says the sea of Suph is mixed with the sea of Joppa; that is, as a learned man^{f53} observes, by means of the river Rhinocorura, through which the lake of Sirbon mingles with the great sea; and which lake itself is so called from the weeds in it; yea, was anciently called Suph, and the sea of Suph, or “mare Scirpeum”, hence Sirbon: and the same writer thinks that the father of Andromede, said to be devoured by a whale about Joppa, had his name of Cepheus from hence.

Ver. 6. *I went down to the bottom of the mountains*, etc.] Which are in the midst of the sea, whither the fish carried him, and where the waters are deep; or the bottom of rocks and promontories on the shore of the sea; and such vast rocks hanging over the sea, whose bottoms were in it, it seems are on the shore of Joppa, near to which Jonah was cast into the sea, as Egesippus^{f54} relates:

the earth with her bars [was] about me for ever; that is, the earth with its cliffs and rocks on the seashore, which are as bars to the sea, that it cannot overflow it; these were such bars to Jonah, that could he have got clear of the fish’s belly, and attempted to swim to shore, he could never get to it, or over these bars, the rocks and cliffs, which were so steep and high:

yet hast thou brought up my life from corruption, O Lord my God; notwithstanding these difficulties, which were insuperable by human

power, and these seeming impossibilities of, deliverance; yet the Lord brought him out of the fish's belly, as out of a grave, the pit of corruption, and where he must otherwise have lain and rotted, and freed his soul from those terrors which would have destroyed him; and by this also we learn, that this form of words was composed after he came to dry land: herein likewise he was a type of Christ, who, though laid in the grave, was not left there so long as to see corruption, (^{<91610>}Psalm 16:10).

Ver. 7. *When my soul fainted within me*, etc.] Covered with grief; overwhelmed with sorrow; ready to faint and sink at the sight of his sins; and under a sense of the wrath and displeasure of God, and being forsaken by him:

I remembered the Lord; his covenant and promises, his former mercies and lovingkindness, the gracious experiences he had had of these in times past; he remembered he was a God gracious and merciful, and ready to forgive, healed the backslidings of his people, and still loved them freely, and tenderly received and embraced them, when they returned to him:

and my prayer came in unto thee, into thine holy temple; into heaven itself, the habitation of God's holiness, the temple where he dwells, and is worshipped by holy angels and glorified saints; the prayer the prophet put up in the fish's belly, encouraged to it by remembering the mercy and goodness of God, ascended from thence, and reached the ears of the Lord of hosts in the highest heavens, and met with a kind reception, and had a gracious answer; (see ^{<9106>}Psalm 3:4 22:6).

Ver. 8. *They that observe lying vanities forsake their own mercy.*] They that worship idols, who are nothing, mere vanity and lies, and deceive those that serve them, these forsake the God of their lives, and of their mercies; and so do all such who serve divers lusts and pleasures, and pursue the vanities of this life; and also those who follow the dictates of carnal sense and reason, to the neglect of the will of God, and obedience to his commands; which was Jonah's case, and is, I think, chiefly intended. The Targum, Syriac version, and so Jarchi, and most interpreters, understand it of worshippers of idols in general; and Kimchi of the mariners of the ship Jonah had been in; who promised to relinquish their idols, but did not; and vowed to serve the Lord, and sacrifice to him, but did not perform what they promised. But I rather think Jonah reflects upon himself in particular, as well as leaves this as a general instruction to others; that should they do as he had done, give way to an evil heart of unbelief, and

attend to the suggestions of a vain mind, and consult with flesh and blood, and be directed thereby, to the disregard of God and his will; they will find, as he had done to his cost, that they forsake that God that has been gracious and merciful to them, and who is all goodness and mercy, (^{-1434B}Psalm 144:3); which to do is very ungrateful to him, and injurious to themselves; and now he being sensible of his folly, and influenced by the grace and goodness of God to him, resolves to do as follows:

Ver. 9. *But I will sacrifice unto thee with the voice of thanksgiving*, etc.] Not only offer up a legal sacrifice in a ceremonial way, when he came to Jerusalem; but along with it the spiritual sacrifice of praise, which he knew was more acceptable unto God; and thus Christ, his antitype, upon his deliverance from his enemies, (^{-1422Z}Psalm 22:22,25 69:30,31);

I will pay [that] I vowed; when he was in distress; as that he would sacrifice after the above manner, or behave in a better manner for the future than he had done; and particularly would go to Nineveh, if the Lord thought fit to send him again:

salvation [is] of the Lord; this was the ground of the faith and hope of Jonah when at the worst, and the matter of his present praise find thanksgiving. There is one letter more in the word rendered “salvation”,^{f55} than usual, which increases the sense; and denotes, that all kind of salvation is of the Lord, temporal, spiritual, and eternal; not only this salvation from the devouring waves of the sea, and from the grave of the fish’s belly, was of the Lord; but his deliverance from the terrors of the Lord, and the sense he had of his wrath, and the peace and pardon he now partook of, were from the Lord, as well as eternal salvation in the world to come, and the hope of it. All temporal salvations and deliverances are from the Lord, and to him the glory of them belongs; and his name should be praised on account of them; which Jonah resolved to do for himself: and so is spiritual and eternal salvation; it is of Jehovah the Father, as to the original spring and motive of it, which is his grace, and not men’s works, and is owing to his wisdom, and not men’s, for the plan and form of it; it is of Jehovah the Son, as to the impetration of it, who only has wrought it out; and it is of Jehovah the Spirit, as to the application of it to particular persons; and therefore the glory of it belongs to all the three Persons, and should be given them. This is the epiphonema or conclusion of the prayer or thanksgiving; which shows that it was, as before observed, put into this form or order, after the salvation was wrought; though that is related

afterwards, as it is proper it should, and as the order of the narration required.

Ver. 10. *And the Lord spake unto the fish,* etc.] Or gave orders to it; he that made it could command it; all creatures are the servants of God, and do his will; what he says is done; he so ordered it by his providence, that this fish should come near the shore, and be so wrought upon by his power, that it could not retain Jonah any longer in its belly. It may be rendered^{f56}, “then the Lord spake”, etc. after Jonah had finished his prayer, or put up those ejaculations, the substance of which is contained in the above narrative:

and it vomited out Jonah upon the dry [land]; not upon the shore of the Red sea, as some; much less upon the shore of Nineveh, which was not built upon the seashore, but upon the river Tigris; and the fish must have carried him all round Africa, and part of Asia, to have brought him to the banks of the Tigris; which could not have been done in three days’ time, nor in much greater. Josephus^{f57} says it was upon the shore of the Euxine sea; but the nearest part of it to Nineveh was one thousand six hundred miles from Tarsus, which the whale, very slow in swimming, cannot be thought to go in three days; besides, no very large fish swim in the Euxine sea, because of the straits of the Propontis, through which they cannot pass, as Bochart^{f58} from various writers has proved. It is more likely, as others, that it was on the Syrian shore, or in the bay of Issus, now called the gulf of Lajazzo; or near Alexandria, or Alexandretta, now Scanderoon. But why not on the shore of Palestine? and, indeed, why not near the place from whence they sailed? Huetius^{f59} and others think it probable that this case of Jonah gave rise to the story of Arion, who was cast into the sea by the mariners, took up by a dolphin, and carried to Corinth. Jonah’s deliverance was a type of our Lord’s resurrection from the dead on the third day, (⁽⁴²⁴⁾Matthew 12:40); and a pledge of ours; for, after this instance of divine power, why should it be thought a thing incredible that God should raise the dead?

CHAPTER 3

INTRODUCTION TO JONAH 3

This chapter gives an account of the renewal of Jonah's message to Nineveh, and of his faithful execution of it, (^{<318>}Jonah 3:1-4); and of the fruit and effect of it, the conversion of the Ninevites, their faith in God, repentance of their sins, and reformation from them, (^{<318>}Jonah 3:5-9); and of God's approbation thereof, by revoking the sentence he had pronounced upon them, (^{<318>}Jonah 3:10).

Ver. 1. *And the word of the Lord came unto Jonah the second time*, etc.] Jonah having been scourged by the Lord for his stubbornness and disobedience, and being humbled under the mighty hand of God, is tried a second time, whether he would go on the Lord's errand, and do his business; and his commission is renewed, as it was necessary it should; for it would have been unsafe and dangerous for him to have proceeded upon the former without a fresh warrant; as the Israelites, when they refused entering into the land of Canaan to possess it, upon the report of the spies, and afterwards reflecting upon their sin, would go up without the word of the Lord, and contrary to the advice of Moses, many of them perished in the attempt, being cut off by the Amalekites, (^{<418>}Numbers 14:1,3,40-45); and this renewal of Jonah's commission shows that he was still continued in his office as a prophet, notwithstanding his failings; as the apostles were in theirs, though they all forsook Christ, and Peter denied him, (^{<418>}Matthew 26:56,75 28:19 ^{<4215>}John 21:15-17); and that the Lord had heard his prayer, and graciously received him, and took away his iniquity from him, employing him again in his service, being more fitted for it:

saying; as follows:

Ver. 2. *Arise, go unto Nineveh, that great city*, etc.] So it is called; (see Gill on "Jon 1:2"). The order runs in the same words as before; and the same discouragements are presented to Jonah, taken from the greatness of the city, the number of its inhabitants, its being the metropolis of the Assyrian empire, and the seat of the greatest monarch on earth, to try his faith; but these had not the like effect as before; for he had now another

spirit given him, not of fear, but of a sound mind; he considered he was sent by a greater King, and that more were they that were on his side than the inhabitants of this place, who might possibly be against him:

and preach unto it the preaching that I bid thee; that he had bid him before, declaring and exposing their wickedness, and telling them that in a short time their city would be destroyed. Jonah must not be gratified with any alteration in the message; but he must go with it as it had before been given, or what he now bid, or should bid him; the word of the Lord must be spoken just as it is delivered; nothing must be added to it, or taken from it; the whole counsel of God must be declared; prophets and ministers must preach, not as men bid them, but as God bids them. The Targum is,

“prophesy against it the prophecy which I speak with thee.”

Ver. 3. *So Jonah arose, and went unto Nineveh, according to the word of the Lord*, etc.] He was no longer disobedient to the heavenly vision; being taught by the rod, he acts according to the word; he is now made willing to go on the Lord’s errand, and do his business, under the influence of his power and grace; he stands not consulting with the flesh, but immediately arises and sets forward on his journey, as directed and commanded, being rid of that timorous spirit, and those fears, he was before possessed of; his afflictions had been greatly sanctified to him, to restore his straying soul, and cause him to keep and observe the word of the Lord; and his going to Nineveh, and preaching to a Heathen people, after his deliverance out of the fish’s belly, was a type of the preaching of the Gospel to the Gentiles by the apostles, according to the commission of Christ renewed unto them, after his resurrection from the dead, (⁴⁰²³Acts 26:23); and after many failings of theirs;

now Nineveh was an exceeding great city: or “a city great to God”^{f60}; not dear to him, for it was full of wickedness; not great in his esteem, with whom the whole earth is as nothing; but known by him to be what it was; and the name of God is often used of things, to express the superlative nature and greatness of them, as trees of God, mountains of God, the flame of God, etc. (¹⁹⁰⁷Psalm 36:7 80:10 ²¹⁸⁶Song of Solomon 8:6); it was a greater city than Babylon, of which (see Gill on “Jon 1:2”);

of three days’ journey; in compass, being sixty miles, as Diodorus Siculus^{f61} relates; and allowing twenty miles for a day’s journey on foot, as this was, and which is as much as a man can ordinarily do to hold it, was

just three days journey; and so Herodotus^{f62} reckons a day's journey at an hundred fifty furlongs, which make about nineteen miles; but, according to the Jewish writers, a middling day's journey is ten "parsas"^{f63}, and every "parsa" makes four miles, so that with them it is forty miles: or else it was three days' journey in the length of it, as Kimchi thinks, from end to end. This is observed to show the greatness of the city, which was the greatest in the whole world, as well as to lead on to the following account.

Ver. 4. *And Jonah began to enter into the city a day's journey*, etc.] As soon as he came to it, he did not go into an inn, to refresh himself after his wearisome journey; or spend his time in gazing upon the city, and to observe its structure, and the curiosities of it; but immediately sets about his work, and proclaims what he was bid to do; and before he could finish one day's journey, he had no need to proceed any further, the whole city was alarmed with his preaching, was terrified with it, and brought to repentance by it:

and he cried; as he went along; he lifted up his voice like a trumpet, that everyone might hear; he did not mutter it out, as if afraid to deliver his message, but cried aloud in the hearing of all; and very probably now and then made a stop in the streets, where there was a concourse of people, or where more streets met, and there, as a herald, proclaimed what he had to say:

and said, yet forty days, and Nineveh shall be overthrown; not by a foreign army besieging and taking it, which was not probable to be done in such a space of time, but by the immediate power of God; either by fire from heaven, as he overthrow Sodom and Gomorrah, their works being like theirs, as Kimchi and Ben Melech observe, or by an earthquake; that is, within forty days, or at the end of forty days, as the Targum; not exceeding such a space, which was granted for their repentance, which is implied, though not expressed; and must be understood with this proviso, except it repented, for otherwise why is any time fixed? and why have they warning given them, or the prophet sent to them? and why were they not destroyed at once, as Sodom and Gomorrah, without any notice? doubtless, so it would have been, had not this been the case. The Septuagint version very wrongly reads, "yet three days", etc. and as wrongly does Josephus^{f64} make Jonah to say, that in a short time they would lose the empire of Asia, when only the destruction of Nineveh is threatened; though, indeed, that loss followed upon it.

Ver. 5. *So the people of Nineveh believed God,* etc.] Or “in God”^{f65}: in the word of the Lord, as the Targum; they believed there was a God, and that he, in whose name Jonah came, was the true God; they believed the word the prophet spake was not the word of man, but, the word of God; faith came by hearing the word, which is the spring of true repentance, and the root of all good works. Kimchi and R. Jeshuah, in Aben Ezra, suppose that the men of the ship, in which Jonah had been, were at Nineveh; and these testified that they had cast him into the sea, and declared the whole affair concerning him; and this served greatly to engage their attention to him, and believe what he said: but this is not certain; and, besides, their faith was the effect of the divine power that went along with the preaching of Jonah, and not owing to the persuasion of men;

and proclaimed a fast; not of themselves, but by the order of their king, as follows; though Kimchi thinks this was before that:

and put on sackcloth, from the greatest of them even to the least of them; both, with respect to rank and age, so universal were their fasting and mourning; in token of which they stripped themselves of their common and rich apparel, and clothed themselves with sackcloth; as was usual in extraordinary cases of mourning, not only with the Jews, but other nations.

(Jonah would be a quite a sight to behold. The digestive juices of the fish would have turned his skin to a most unnatural colour and his hair was most like all gone. Indeed, anyone looking like that would attract your attention and give his message more credence, especially after he told you what had happened to him. A God who creates storms, prepares large fish to swallow a man and preserves him in the fish, would not likely have too much trouble destroying your city. Editor)

Ver. 6. *For word came unto the king of Nineveh,* etc.] Who was not Sardanapalus, a very dissolute prince, and abandoned to his lusts; but rather Pul, the same that came against Menahem king of Israel, (¹²⁵⁹2 Kings 15:19), as Bishop Usher^{f66} thinks; to him news were brought that there was such a prophet come into the city, and published such and such things, which met with credit among the people; and that these, of all ranks and degrees, age and sex, were afflicted with it, and thrown into the utmost concern about it; so very swiftly did the ministry of Jonah spread in the city; and what he delivered was so quickly carried from one to another, that in one day’s time it reached the palace, and the royal ear:

and he arose from his throne; where he sat in great majesty and splendour, encircled by his nobles, receiving their caresses and compliments; or, it may be, giving audience to foreign ambassadors, sent to court his friendship and alliance; or hearing causes, and redressing the grievances of his subjects; for he appears to be one that did not indulge himself in hunting, and such like exercises, or in his lusts and pleasures:

and he laid his robe from him; his royal apparel, his imperial robe, and garments of his glory, as the Targum; or his glorious garments, with which he was richly and most magnificently arrayed; he put off these, and left his throne, in token of his concern at hearing such dismal tidings as the overthrow of his capital city, and of his humiliation and abasement:

and covered [him] with sackcloth; which was very rough and coarse, and must be very disagreeable to a person so tender and delicate, and was what the meanest of his subjects wore on this occasion:

and sat in ashes; or “in the” or “that ashes”^{f67}; used in such times of mourning, which were either strewed under him, or put upon his head; and this, with the other, were done to afflict the body, and affect the mind with a sense of sin, and the misery threatened for sin, and to shew deep humiliation for it.

Ver. 7. *And he caused [it] to be proclaimed and published through Nineveh*, etc.] By a herald or heralds, sent into the several parts of the city:

by the decree of the king and his nobles; with whom he consulted, and whose advice he took; and who were equally concerned at this news, and very probably were present when word was brought to the king concerning it:

saying, let neither man nor beast, herd nor flock, taste anything; a very strict and general fast this: abstinence from all food was enjoined; not only men of every rank and age, but the cattle likewise, horses and camels, they used either for their pleasure or business; their oxen, cows, and calves, of their herd; their sheep, goats, lambs, and kids, of their flocks:

let them not feed, nor drink water; no food were to be put into their mangers or folds: nor were they to be suffered to graze in their pastures, or to be allowed the least quantity of food or drink; this was ordered, to make the mourning the greater; thus Virgil^{f68} describes the mourning for the death of Caesar by the oxen not coming to the rivers to drink, nor touching the

grass of the field; and to afflict their minds the more, and for their greater mortification, since these creatures were for their use and pleasure, Fasting was used by the Heathens; as well as the Jews, in some cases; particularly the Egyptians, as Herodotus^{f69} observes, from whom the Assyrians might take it.

Ver. 8. *But let man and beast be covered with sackcloth*, etc.] As the king was, and the people also were; and this order enjoined the same to the beasts, horses, and camels, whose rich trappings were to be taken off, and sackcloth put upon them, for the greater solemnity, of the mourning; as at this day, at the funerals of great persons, not only the horses which draw the hearse and mourning, coaches are covered with black velvet, to make the solemnity more awful: but others are led, clothed in like manner:

and cry mightily unto God; which clause stands so closely connected with the former, as if it respected beasts as well as men, who sometimes are said to cry for food in times of drought and distress, (^{<200>}Joel 1:20); and who here might purposely be kept from food and drink, that they might cry, and so the more affect the minds of the Ninevites, in their humiliation and abasement; but men are principally meant, at least who were to cry unto God intensely and earnestly, with great ardour, fervency, and importunity; not only aloud, and with a strong voice, but with their whole heart, as Kimchi and Ben Melech interpret it; heartily, sincerely, and devoutly, for the averting divine wrath, and the pardon of their sins, and the sparing of their city:

yea, let them turn everyone from his evil way; as well knowing that fasting and prayer would be of no avail, without leaving everyone their sinful courses, and reforming their life and manners:

and from the violence that [is] in their hands: their rapine and oppression, their thefts and robberies, and preying upon the substance of others; which seem to be the reigning vices of this city, in doing which many murders were committed also; (see Na 3:1); the Jewish writers interpret this of making restitution for rapine and violence, which is a genuine fruit of repentance; (see ^{<200>}Luke 19:8). The Septuagint version understands this, not as a direction from the king to the men of Nineveh what they should do, but as a narrative of what they did; and no doubt but they did these things, put on sackcloth, fast, pray, and turn from their evil ways; yet they are the instructions of the king unto them and the orders he gave them.

Ver. 9. *Who can tell*, etc.] The Septuagint and Arabic versions prefix to this the word “saying”, and take them to be, not the words of the king, but of the Ninevites; though very wrongly: or “who is he that knows”; which some connect with the next word, “he will return”: that is, that knows the ways of repentance, he will return, as Kimchi and Ben Melech; or that knows that he has sinned, as Aben Ezra: or that knows the transgressions he is guilty of, will return, as Jarchi; and so the Targum,

“whosoever knows that sins are in his hands, he will return, or let him return, from them:”

but they are the words of the king, with respect to God, encouraging his subjects to the above things, from the consideration of the probability, or at least possibility, of God’s being merciful to them:

[if] God will turn and repent, and turn away from his fierce wrath, that we perish not? he speaks here not as nor as absolutely doubting, but as between hope and fear: for, by the light of nature, it is not certain that God will pardon men upon repentance; it is only probable or possible he may; neither the light of nature nor the law of Moses connect repentance and remission of sins, it is the Gospel does this; and it is only by the Gospel revelation that any can be assured that God will forgive, even penitent sinners; however, this Heathen prince encourages his subjects not to despair of, but to hope for, the mercy of God, though they could not be sure of it; and it may be observed, that he does not put their hope of not perishing, or of salvation, upon their fasting, praying, and reformation, but upon the will, mercy, and goodness of God.

Ver. 10. *And God saw their words, that they turned from their evil way*, etc.] Not their outward works, in putting on sackcloth and ashes, and fasting; but their inward works, their faith in him, and repentance towards him; and which were attended with fruits and works meet for repentance, in that they forsook their former course of life, and refrained from it; and these he saw not barely with his eye of omniscience, as he sees all persons and things, good and bad, but so as to like them, approve of them, and accept them, in which sense the word is used, (~~0000~~Genesis 1:4,31 4:4); and so the repentance of these men is spoken of with commendation by Christ, and as what would rise up in judgment, and condemn the men of that generation, (~~0124~~Matthew 12:41);

and God repented of the evil that he had said that he would do unto them, and he did [it] not; this is spoken after the manner of men, as Aben Ezra observes; and is to be understood, not of any such affection in God as repentance; but of an effect done by him, which carries in it a show of repentance, or resembles what is done by men when they repent; then they change their course and conduct; so, the Lord, though he never changes his will, nor repents of or revokes his decrees, or alters his purposes; yet he sometimes wills a change, and makes an alteration in the dispensations of his providence, according to his unchangeable will. God, in this case, did not repent of his decrees concerning the Ninevites, but of what he had said or threatened respecting the overthrow of Nineveh, in case of their impenitence; it was his will that they should be told of their sin and danger, and by this means be brought to repentance, and the wrath threatened them be averted; so that here was a change, not of his mind and will concerning them, but of his outward dispensations towards them; (see ~~24817~~ Jeremiah 18:7-10).

CHAPTER 4

INTRODUCTION TO JONAH 4

This chapter gives us an account of Jonah's displeasure at the repentance of the Ninevites, and at the Lord's showing mercy unto them, (^{<3041>}Jonah 4:1); the angry prayer of Jonah upon it, (^{<3042>}Jonah 4:2,3); the Lord's gentle reproof of him for it, (^{<3043>}Jonah 4:4); his conduct upon that, (^{<3045>}Jonah 4:5); the gourd prepared for him; its rise, usefulness, and destruction, which raised different passions in Jonah, (^{<3046>}Jonah 4:6-8); the improvement the Lord made of this to rebuke Jonah, for his displicency at the mercy he showed to the Ninevites, and to convict him of his folly, (^{<3049>}Jonah 4:9-11).

Ver. 1. *But it displeased Jonah exceedingly, and he was very angry.*] Jonah was "mirabilis homo", as one calls him, an "amazing man"; the strangest, oddest, and most out of the way man, for a good man and a prophet, as one shall ever hear or read of. Displeased he was at that, which one would have thought he would have exceedingly rejoiced at, the success of his ministry, as all good men, prophets, and ministers of the word, do; nothing grieves them more than the hardness of men's hearts, and the failure of their labours; and nothing more rejoices them than the conversion of sinners by them; but Jonah is displeased at the repentance of the Ninevites through his preaching, and at the mercy of God showed unto them: displeased at that, on account of which there is joy in heaven among the divine Persons, Father, Son, and Spirit, and among the holy angels, even over one repenting sinner; and much more over many thousands, as in this case: displeased at that which is the grudge, the envy, and spite of devils, and which they do all they can to hinder: and the more strange it is that Jonah should act such a part at this time, when he himself had just received mercy of the Lord in so extraordinary a manner as to be delivered out of the fish's belly, even out of the belly of hell; which one would think would have warmed his heart with love, not only to God, but to the souls of men, and caused him to have rejoiced that others were sharers with him in the same grace and mercy, reasons of this strange conduct, if they may be called reasons, are supposed to be these: one reason was, his own

honour, which he thought lay at stake, and that he should be reckoned a false prophet if Nineveh was not destroyed at the time he had fixed; but the proviso implied, though not expressed,

“except ye repent,”

secured his character; which was the sense of the divine Being, and so the Ninevites understood it, or at least hoped this was the case, and therefore repented, and which the mercy shown them confirmed: nor had Jonah any reason to fear they would have reproached him with such an imputation to his character; but, on the contrary, would have caressed him as the most welcome person that ever came to their city, and had been the instrument of showing them their sin and danger, and of bringing them to repentance, and so of saving them from threatened ruin; and they did him honour by believing at once what he said, and by repenting at his preaching; and which is testified by Christ, and stands recorded to his honour, and will be transmitted to the latest posterity: another reason was his prejudice to the Gentiles, which was unreasonable for, though this was the foible of the Jewish nation, begrudging that any favours should be bestowed upon the Gentiles, or prophesied of them; (see ~~4509~~ Romans 10:19,20); yet a prophet should have divested himself of such prejudices, as Isaiah and others did; and, especially when he found his ministry was so blessed among them, he should have been silent, and glorified God for his mercy, and said, as the converted Jews did in Peter’s time, “then God hath granted unto the Gentiles repentance unto life”, (~~4418~~ Acts 11:18); to do otherwise, and as Jonah did, was to act like the unbelieving Jews, who “forbid” the apostles to “preach to the Gentiles, that they might be saved”, (~~5016~~ 1 Thessalonians 2:16). A third reason supposed is the honour of his own countrymen, which he thought would be reflected on, and might issue in their ruin, they not returning from their evil ways, when the Heathens did: a poor weak reason this! with what advantage might he have returned to his own country? with what force of argument might he have accosted them, and upbraided them with their impenitence and unbelief; that Gentiles at one sermon should repent in sackcloth and ashes, when they had the prophets one after another sent them, and without effect? and who knows what might have been the issue of this? lastly, the glory of God might be pretended; that he would be reckoned a liar, and his word a falsehood, and be derided as such by atheists and unbelievers; but here was no danger of this from these penitent ones; and, besides, the proviso before mentioned secured the truth and veracity of God; and who was honoured by these

persons, by their immediate faith in him, and repentance towards him; and his grace and mercy were as much glorified in the salvation of them as his justice would have been in their destruction.

Ver. 2. *And he prayed unto the Lord*, etc.] But in a very different manner from his praying in the fish's belly: this was a very disorderly prayer, put up in the hurry of his spirit, and in the heat of passion: prayer should be fervent indeed, but not like that of a man in a fever; there should be a warmth and ardour of affection in it, but it should be without wrath, as well as without doubting: this is called a prayer, because Jonah thought it to be so, and put it up to the Lord as one. It begins in the form of a prayer; and it ends with a petition, though an unlawful one; and has nothing of true and right prayer in it; no celebration of the divine Being, and his perfections; no confession of sin, ore petition for any blessing of providence or grace; but mere wrangling, contending, and quarrelling with God:

and said, I pray thee, O Lord, [was] not this my saying, when I was yet in my country? in Judea, or in Galilee, at Gathhepher; was not this what I thought and said within myself, and to thee, that this would be the issue and consequence of going to the Ninevites; they would repent of their sins, and thou wouldst forgive them; and so thou wouldst be reckoned a liar, and I a false prophet? and now things are come to pass just as I thought and said they would: and thus he suggests that he had a greater or better foresight of things than God himself; and that it would have been better if his saying had been attended unto, and not the order of him to Nineveh; how audacious and insolent was this!

therefore I fled before unto Tarshish; before he could have a second order to Nineveh: here he justifies his flight to Tarshish, as if he had good reason for it; and that it would have been better if he had not been stopped in his flight, and had gone to Tarshish, and not have gone to Nineveh. This is amazing, after such severe corrections for his flight, and after such success at Nineveh:

for I know that thou [art] a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil; this he knew from his own experience, for which he had reason to be thankful, and from the proclamation of God, in (⁰²³¹⁶Exodus 34:6,7); which he seems to have respect unto; and a glorious one it is, though Jonah seems to twit and upbraid the Lord with his grace and mercy to men, as if it was a weakness and infirmity in him, whereas it is his highest glory, (⁰²³¹⁸Exodus 33:18,19);

he seems to speak of him, and represent him, as if he was all mercy, and nothing else; which is a wrong representation of him; for he is righteous as well as merciful; and in the same place where he proclaims himself to be so, he declares that he will “by no means clear the guilty”, (^{<12317>}Exodus 34:7 ^{<14483>}Numbers 14:18): but here we see that good men, and prophets, and ministers of the word, are men of like passions with others, and some of greater passions; and here we have an instance of the prevailing corruptions of good men, and how they break out again, even after they have been scourged for them; for afflictions, though they are corrections for sin, and do restrain it, and humble for it, and both purge and prevent it, yet do not wholly remove it.

Ver. 3. *Therefore now, O Lord, take, I beseech thee, my life from me,* etc.] Or, “my soul”^{f70}. This, as Drusius remarks, may be observed against those that think the soul is not immortal; for by this it appears that it may be taken from the body, and that it exists separate from it, and does not die with it; and since the body dies upon its removal, for “the body without the spirit is dead”, as James says; death is expressed by this phrase, (^{<18273>}Job 27:8 ^{<14483>}Acts 8:33); here Jonah allows that God is the God of life, the author and giver of it, and is the sole disposer of it; it is in his own power to take it away, and not man’s: so far Jonah was right, that he did not in his passion attempt to take away his own life; only desires the Lord to do it, though in that he is not to be justified; for though it may be lawful for good men to desire to die, with submission to the will of God; that they might be free from sin, and serve him without it, and be with Christ, and in the enjoyment of the divine Presence, as the Apostle Paul and others did, (^{<14816>}2 Corinthians 5:6,8 ^{<30021>}Philippians 1:21,23); but not through discontent, as Elijah, (^{<11194>}1 Kings 19:4); or merely to be rid of troubles, and to be free from pain and afflictions, as Job, (^{<18811>}Job 6:1-3,8,9); and much less in a pet and passion, as Jonah here, giving this reason for it,

for [it is] better for me to die than to live; not being able to bear the reproach of being a false prophet, which he imagined would be cast upon him; or, as Aben Ezra and Kimchi, that he might not see the evil come upon Israel, which he feared the repentance of the Ninevites would be the occasion of, Jonah was in a very poor frame of spirit to die in; this would not have been dying in faith and hope in God; which graces cannot be thought to be in lively exercise in him when he was quarrelling with God; neither in love to God, with whom he was angry; nor in love to men, at whose repentance, and finding mercy with the Lord, he was displeased.

Ver. 4. *Then said the Lord, dost thou well to be angry?*] A mild and gentle reproof this; which shows him to be a God gracious and merciful, and slow to anger; he might have answered Jonah's passionate wish, and struck him dead at once, as Ananias and Sapphira were; but he only puts this question, and leaves it with him to consider of. Some render it, "is doing good displeasing to thee?"^{f71} art thou angry at that, because I do good to whom I will? so R. Japhet, as Aben Ezra observes, though he disapproves of it: according to this the sense is, is doing good to the Ninevites, showing mercy to them upon their repentance, such an eyesore to thee? is thine eye evil, because mine is good? so the Scribes and Pharisees indeed were displeased with Christ for conversing with publicans and sinners, which was for the good of their souls; and the elder brother was angry with his father for receiving the prodigal; and of the same cast Jonah seems to be, at least at this time, being under the power of his corruptions. There seems to be an emphasis upon the word "thou"; dost "thou" well to be angry? what, "thou", a creature, be angry with his Creator; a worm, a potsherd of the earth, with the God of heaven and earth? what, "thou", that hast received mercy thyself in such an extraordinary manner, and so lately, and be angry at mercy shown to others? what, "thou", a prophet of the Lord, that should have at heart the good of immortal souls, and be displeased that thy ministry has been the means of the conversion and repentance of so many thousands? is there any just cause for all this anger? no, it is a causeless one; and this is put to the conscience of Jonah; he himself is made judge in his own cause; and it looks as if, upon self-reflection and reconsideration, when his passions cooled and subsided, that he was self-convicted and self-condemned, since no answer is returned. The Targum is,

"art thou exceeding angry?"

and so other interpreters, Jewish and Christian^{f72}, understand it of the vehemency of his anger.

Ver. 5. *So Jonah went out of the city,* etc.] Had not the inhabitants of it repented, he had done right to go out of it, and shake the dust of his feet against it; or, in such a case, had he gone out of it, as Lot out of Sodom, when just going to be overthrown; but Jonah went out in a sullen fit, because it was to be spared; though some render the words, "now Jonah had gone out of the city"^{f73}; that is, before all this passed, recorded in the preceding verses; and so Aben Ezra observes, that the Scripture returns

here to make mention of the affairs of Jonah, and what happened before the accomplishment of the forty days:

and sat on the east side of the city; where he might have very probably a good sight of it; and which lay the reverse of the road to his own country; that, if the inhabitants should pursue him, they would miss of him; which some suppose he might be in fear of, should their city be destroyed:

and there made him a booth; of the boughs of trees, which he erected, not to continue in, but for a short time, expecting in a few days the issue of his prediction:

and sat under it in the shadow; to shelter him from the heat of the sun:

till he might see what would become of the city; or, “what would be done in” it, or “with” it^{f74}; if this was after he knew that the Lord had repented of the evil he threatened, and was disposed to show mercy to the city; and which, as Kimchi thinks, was revealed to him by the spirit of prophecy; then he sat here, expecting the repentance of the Ninevites would be a short lived one; be like the goodness of Ephraim and Judah, as the morning cloud, and early dew that passes away; and that then God would change his dispensations towards them again, as he had done; or however he might expect, that though the city was not totally overthrown, yet that there would be something done; some lesser judgment fall upon them, as a token of the divine displeasure, and which might save his credit as a prophet

Ver. 6. *And the Lord God prepared a gourd*, etc.] So the Septuagint render the word; but some say that a worm will not touch that; Jerom renders it an ivy; but neither the gourd nor that rise upwards without some props to support them. The Hebrew word is “kikaion”, the same with the “kiki”, or “cici”, of Herodotus^{f75}, Dioscorides^{f76}, Strabo^{f77}, and Pliny^{f78}; a plant frequent in Egypt, of which the Egyptians made an oil; hence the Talmudists^{f79} make mention of the oil of “kik”, which Reshlakish says is the “kikaion” of Jonah; and which is the same that the Arabians call “alcheroa” or “alcherva”, according to Samuel ben Hophni^{f80}, Maimonides^{f81}, Bartenora^{f82}, and Jerom^{f83}; and which is well known to be the “ricinus”, or “palma Christi”; and which, by the description of it, according to all the above writers, bids fairest^{f84} to be here intended; it rising up to the height of a tree, an olive tree, having very large broad leaves, like those of vines, or of plantain; and springing up suddenly, as Pliny says it does in Spain; and Clusius affirms he saw at the straits of Gibraltar a ricinus of the

thickness of a man, and of the height of three men; and Bellonius, who travelled through Syria and Palestine, saw one in Crete of the size of a tree; and Dietericus^{f85}, who relates the above, says he saw himself, in a garden at Leyden, well furnished and enriched with exotic plants, an American ricinus, the stalk of which was hollow, weak, and soft, and the leaves almost a foot and a half; and which Adolphus Vorstius, he adds, took to be the same which Jonah had for a shade; with which agrees what Dioscorides^{f86} says, that there is a sort of it which grows large like a tree, and as high as a fig tree; the leaves of it are like those of a palm tree, though broader, smoother, and blacker; the branches and trunk of it are hollow like a reed: and what may seem more to confirm this is, that a certain number of grains of the seed of the ricinus very much provoke vomiting; which, if true, as Marinus^{f87} observes, the word here used may be derived from *awq*, which signifies to vomit; from whence is the word *ayq*, vomiting; and the first radical being here doubled may increase the signification, and show it to be a great emetic; and the like virtue of the ricinus is observed by others^{f88}. Jerom allegorizes it of the ceremonial law, under the shadow of which Israel dwelt for a while; and then was abrogated by Christ, who says he was a worm, and no man: but it is better to apply it to outward mercies and earthly enjoyments, which like this plant spring out of the earth, and have their root in it, and are of the nature of it, and therefore minded by earthly and carnal men above all others; they are thin, slight, and slender things; there is no solidity and substance in them, like the kiki, whose stalk is hollow as a reed, as Dioscorides says; they are light and empty things, vanity and vexation of spirit; spring up suddenly sometimes, and are gone as soon; some men come to riches and honour at once, and rise up to a very great pitch of both, and quickly fall into poverty and disgrace again; for these are very uncertain perishing things, like this herb or plant, or even as grass, which soon withers away. They are indeed of God, who is the Father of mercies, and are the gifts of his providence, and not the merit of men; they are disposed of according to his will, and “prepared” by him in his purposes, and given forth according to them, and in his covenant to his own special people, and are to them blessings indeed:

and made [it] to come up over Jonah; over his head, as follows; and it may be over the booth he had built, which was become in a manner useless; the leaves of the boughs of which it was made being withered with the heat of the sun; it came over him so as to cover him all over; which may denote both the necessity of outward mercies, as food and raiment, which the

Lord knows his people have need of; and the sufficiency of them he grants, with which they should be content:

that it might be a shadow over his head, to deliver him from his grief; either from the vexation of mind at the repentance of the Ninevites, and the mercy shown them; this being a refreshment unto him, and which he might take as a new token of the Lord's favourable regard to him, after the offence he had given him, and gentle reproof for it; or from the headache, with which he was thought to have been afflicted, through his vexation; or by the heat of the sun; or rather it was to shelter him from the heat of the sun, and the distress that gave him: so outward mercies, like a reviving and refreshing shadow, exhilarate the spirits, and are a defence against the injuries and insults of men, and a preservative from the grief and distress which poverty brings with it:

so Jonah was exceeding glad of the gourd; or, "rejoiced with a great joy"^{f89}; he was excessively and above measure glad of it, because of its usefulness to him: outward mercies are what we should be thankful for; and it is good for men to rejoice in their labours, and enjoy the good of them; to eat their bread with a merry heart and cheerfulness; but should not be elevated with them beyond measure, lifted up with pride, and boast and glory of them, and rejoice in such boastings, which is evil; or rejoice in them as their portion, placing their happiness therein, which is to rejoice in a thing of naught; or to overrate mercies, and show more affection for them than for God himself, the giver of them, who only should be our "exceeding joy"; and, when this is the case, it is much if they are not quickly taken away, as Jonah's gourd was, as follows:

Ver. 7. *But God prepared a worm when the morning rose the next day,* etc.] That God that prepared this plant to rise so suddenly, almost as soon prepared a worm to destroy it; for it rose up one night, continued one whole day, to the great delight of Jonah; and by the morning of the following day this worm or grub was prepared in, it, or sent to it, to the root of it: this shows that God is the Creator of the least as well as the largest of creatures, of worms as well as whales, contrary to the notion of Valentinus, Marcion, and Apelles; who, as Jerom^{f90} says, introduce another creator of ants, worms, fleas, locusts, etc. and another of the heavens, earth, sea, and angels: but it is much that. Arnobius^{f91}, an orthodox ancient Christian father, should deny such creatures to be the work of God, and profess his ignorance of the Maker of them. His words are,

“should we deny flies, beetles, worms, mice, weasels, and moths, to be the work of the King Omnipotent, it does not follow that it should be required of us to say who made and formed them; for we may without blame be ignorant who gave them their original;”

whereas, in the miracle of the lice, the magicians of Egypt themselves owned that the finger of God was there, and were out of their power to effect; and to the Prophet Amos the great God was represented in a vision as making locusts or grasshoppers, (^{<3000>}Amos 7:1); and indeed the smallest insect or reptile is a display of the wisdom and power of God, and not at all below his dignity and greatness to produce; and for which there are wise reasons in nature and providence, as here for the production of this worm: the same God that prepared a great fish to swallow Jonah, and a gourd to shadow him, and an east wind to blow upon him, prepared this worm to destroy his shade, and try his patience:

and it smote the gourd, that it withered; it bit its root, and its moisture dried up, and it withered away at once, and became useless: that same hand that gives mercies can take them away, and that very suddenly, in a trice, in a few hours, as in the case of Job; and sometimes very secretly and invisibly, that men are not aware of; their substance wastes, and they fall to decay, and they can scarcely tell the reason of it; there is a worm at the root of their enjoyments, which kills them; God is as a moth and rottenness unto them; and he does this sometimes by small means, by little instruments, as he plagued Pharaoh and the Egyptians with lice and flies.

Ver. 8. *And it came to pass when the sun did arise*, etc.] After that the gourd was smitten and withered; when it was not only risen, but shone out with great force and heat:

that God prepared a vehement east wind; or, “a deafening east wind”^{f92}; which blew so strong, and so loud, as R. Marinus in Aben Ezra and Kimchi say, made people deaf that heard it: or, “a silencing east wind”; which when it blew, all other winds were silent, as Jarchi: or it made men silent, not being to be heard for it: or, “a silent”^{f93}, that is, a still quiet wind, as the Targum; which blew so gently and slowly, that it increased the heat, instead of lessening it: or rather “a ploughing east wind”^{f94}; such as are frequent^{f95} in the eastern countries, which plough up the dry land, cause the sand to arise and cover men and camels, and bury them in it. Of these winds Monsieur Thevenot^{f96} speaks more than once; in sandy deserts, between Cairo and Suez, he says,

“it blew so furiously, that I thought all the tents would have been carried away with the wind; which drove before it such clouds of sand, that we were almost buried under it; for seeing nobody could stay outside, without having mouth and eyes immediately filled with sand, we lay under the tents, where the wind drove in the sand above a foot deep round about us;”

and in another place he observes^{f97}

“from Suez to Cairo, for a day’s time or more, we had so hot a wind, that we were forced to turn our backs to it, to take a little breath, and so soon as we opened our mouths they were full of sand;”

such an one was here raised, which blew the sand and dust into the face of Jonah, and almost suffocated him; which, with the heat of the sun, was very afflictive to him:

and the sun beat upon the head of Jonah, that he fainted; the boughs of trees, of which the booth was made, being withered, and his gourd, or whatever plant it was, also, he had nothing to shelter him from the heat of the sun; but the beams of it darted directly upon him, so that he was not able to sustain them; they quite overwhelmed him, and caused him to faint, and just ready to die away:

and wished in himself to die; or, “desired his soul might die”^{f98}; not his rational soul, which was immortal; by this animal or sensitive soul, which he had in common with animals; he wished his animal life might be taken from him, because the distress through the wind and sun was intolerable to him:

and said, [it is] better for me to die than to live; in so much pain and misery; (see Jon 4:3).

Ver. 9. *And God said to Jonah, dost thou well to be angry for the gourd?* etc.] Or, “art thou very angry for it?” as the Targum: no mention is made of the blustering wind and scorching sun, because the gourd or plant raised up over him would have protected him from the injuries of both, had it continued; and it was for the loss of that that Jonah was so displeased, and in such a passion. This question is put in order to draw out the following answer, and so give an opportunity of improving this affair to the end for which it was designed:

and he said, I do well to be angry, [even] unto death; or, “I am very angry unto death”, as the Targum; I am so very angry that I cannot live under it for fretting and vexing; and it is right for me to be so, though I die with the passion of it: how ungovernable are the passions of men, and to what insolence do they rise when under the power of them!

Ver. 10. *Then said the Lord, thou hast had pity on the gourd*, etc.] Or, “hast spared it”^{f99}; that is, would have spared it, had it lain in his power, though but a weeds and worthless thing:

for the which thou hast not laboured; in digging the ground, and by sowing or planting it; it being raised up at once by the Lord himself, and not by any, human art and industry; nor by any of his:

neither madest it grow; by dunging the earth about it, or by watering and pruning it:

which came up in a night, and perished in a night; not in the same night; for it sprung up one night, continued a whole any, and then perished the next night. The Targum is more explicit,

“which was in this (or one) night, and perished in another night;”

by all which the Lord suggests to Jonah the vast difference between the gourd he would have spared, and for the loss of which he was so angry, and the city of Nineveh the Lord spared, which so highly displeased him; the one was but an herb, a plant, the other a great city; that a single plant, but the city consisted of thousands of persons; the plant was not the effect of his toil and labour, but the inhabitants of this city were the works of God’s hands. In the building of this city, according to historians^{f100} a million and a half of men were employed eight years together; the plant was liken mushroom, it sprung up in a night, and perished in one; whereas this was a very ancient city, that had stood ever since the days of Nimrod.

Ver. 11. *And should not I spare Nineveh, that great city?* etc.] (see Jon 1:2 3:3); what is such a gourd or plant to that?

wherein are more than sixscore thousand persons; or twelve myriads; that is, twelve times ten thousand, or a hundred and twenty thousand; meaning not all the inhabitants of Nineveh; for then it would not have appeared to be so great a city; but infants only, as next described:

that cannot discern between their right hand and their left hand; do not know one from another; cannot distinguish between good and evil, right and wrong; are not come to years of maturity and discretion; and therefore there were room and reason for pity and sparing mercy; especially since they had not been guilty of actual transgressions, at least not very manifest; and yet must have perished with their parents had Nineveh been overthrown. The number of infants in this city is a proof of the greatness of it, though not so as to render the account incredible; for, admitting these to be a fifth part of its inhabitants, as they usually are of any place, as Bochart^{f101} observes, it makes the number of its inhabitants to be but six or seven hundred thousand; and as many there were in Seleucia and Thebes, as Pliny^{f102} relates of the one, and Tacitus^{f103} of the other:

and [also] much cattle; and these more valuable than goods, as animals are preferable to, and more useful than, vegetables; and yet these must have perished in the common calamity. Jarchi understands by these grown up persons, whose knowledge is like the beasts that know not their Creator. No answer being returned, it may be reasonably supposed Jonah, was convinced of his sin and folly; and, to show his repentance for it, penned this, narrative, which records his infirmities and weaknesses, for the good of the church, and the instruction of saints in succeeding ages.

FOOTNOTES

- Ft1 -- Onomastic. Sacr. p. 429.
- Ft2 -- Hieron. Proem. i Jon.
- Ft3 -- Seder Olam Rabba, c. 18. p. 45,
- Ft4 -- Chronological Tables.
- Ft5 -- Chron. Tables, cent, 7.
- Ft6 -- Deuteronomy Prophet. Vit. c. 16.
- Ft7 -- Ut supra.
- Ft8 -- Deuteronomy Vita & Morte Sanct. c. 45.
- Ft9 -- Itinerar. p. 52.
- Ft10 -- Travels, par 1. B. 2. c. 55. p. 213.
- Ft11 -- **yhyw** “et fuit”, Pagninus, Montanus, Drusius; “factum fuit”,
Piscator.
- Ft12 -- Bibliothec. l 2. p. 92.
- Ft13 -- Geograph. l. 16. p. 507.
- Ft14 -- Ut supra. (Geograph. l. 16. p. 507.)
- Ft15 -- Bibliothec. l. 2. p. 92.
- Ft16 -- Antiqu. l. 9. c. 10. sect. 2.
- Ft17 -- Travels, par. 1. B. 2. c. 52. p. 208.
- Ft18 -- Plin. Nat. Hist. l. 5. c. 13.
- Ft19 -- Geograph. l. 16. p. 522.
- Ft20 -- Stephanus apud Reland. Palestina Illustrata, tom. 2. p. 865.
- Ft21 -- **l yj h** “projecit”, Mercerus, Drusius; “conjecit”, Cocceius.
- Ft22 -- **myb** “in mare illud”, Mercerus.

- Ft23** -- Pirke Eliezer, c. 10. fol. 10. 1.
- Ft24** -- **hbçj** “putabat”, Montanus; “cogitavit”, Vatablus, Burkius; “cogitabat”, Drusius, Cocceius.
- Ft25** -- **hynah** “navem iliam”, Junius & Tremellius, Piscator.
- Ft26** -- Pirke Eliezer, c. 10. fol. 10. 1. So Aben Ezra, Jarchi, Kimchi, and Abendana in loc.
- Ft27** -- **µyl kh ta** “vasa”, V. L. Vatablus, Grotius.
- Ft28** -- Ut supra. (Antiqu. l. 9. c. 10. sect. 2.)
- Ft29** -- **l bj h br** “magister funalis”, Munster; “magister funiculariorum”, so some in ;Mercer; “magister funis”, Calvin.
- Ft30** -- Concordant. Part. Ebr. p. 182. No. 828.
- Ft31** -- Antiqu. l. 9. c. 10. sect. 2.
- Ft32** -- **qtçyw** “ut sileat”, Pagninus, Vatablus, Mercerus, Drusius; “et silebit”, Montanus; “ut conticeseat”, Junius & Tremellius, Piscator, Burkius.
- Ft33** -- **r [sw Æl wh** “ibat et intumescibat”, Pagninus, Vatablus, Drusius.
- Ft34** -- “Vadeus et turbinans”, Montanus; “magis ac magis procellosum erat”, Junius & Tremellius, Piscator; “inhorrescebat”, Cocceius.
- Ft35** -- **wr tj yw** “et fodiebant”, Montanus, Calvin, Piscator, Tarnovius; “foderunt”, Vatablus, Liveleus.
- Ft36** -- Pirke Eliezer, c. 10. fol. 10. 2.
- Ft37** -- So Drusius.
- Ft38** -- Vid. Nold. Ebr. Part. Concord. p. 280.
- Ft39** -- Pirke Eliezer, c. 10. fol. 10. 2.
- Ft40** -- Philostrat. Vit. Apollonii, l. 1. c. 7.
- Ft41** -- Nat. Hist. l. 32, c. 1.
- Ft42** -- Nat. Hist. l. 9. c. 5.

- Ft43** -- Polyhistor. c. 47.
- Ft44** -- Nat. Hist. 1. 2. c. 26. apud Schotti Physics Curiosa, par. 2. 1. 10. c. 10. sect. 9.
- Ft45** -- Pantoppidan's History of Norway, par. 2. p. 114, 116.
- Ft46** -- Vid, Lipen. Jonae Displus, c. 2. th. 6. in Dissert. Theolog. Philol. tom. 1. p. 987.
- Ft47** -- Vid. Texelii Phoenix, l. 3. c. 6. p. 242, 243.
- Ft48** -- Mandelsloe in Harris's Voyages and Travels, vol. 1. B. 1. c. 2. p. 759.
- Ft49** -- **hrxm** "ex angustia mea", Junius & Tremellius, Piscator; "ex arcto mihi", Cocceius.
- Ft50** -- **l waç ^ j bm** "e ventre sepulchri", Calvin, Piscator, Liveleus; "e ventre sepulchrali", Junius & Tremellius.
- Ft51** -- **bbl k** "in corde", V. L. Cocceius; "in cor", Montanus, Drusius.
- Ft52** -- **Æyny[dgnm** "e regione oculorum tuorum", Montanus, Piscator; "a coram oculis tuis", Drusius, Burkius.
- Ft53** -- Texelius, Phoenix, l. 3. c. 6. p. 242, 243, 244, 228, 229.
- Ft54** -- "Deuteronomy excidio", Urb. Hieros. l. 3. c. 20.
- Ft55** -- **ht[wçy**.
- Ft56** -- So **w** is sometimes used, and is so rendered, Psal. lxxviii. 34. Job x. 10. See Noldius, p. 308, 309.
- Ft57** -- Antiqu. l. 9. c. 10. sect. 2.
- Ft58** -- Hierozoic. par. 2. l. 5. c. 12. col. 744.
- Ft59** -- Demonstr. Evangel. prop. 4. p. 294.
- Ft60** -- **µyhl al hl wdg** "magna Deo", Montanus, Vatablus, Tigurine version, Mercerus, Drusius, Cocceius.
- Ft61** -- Bibliothec. l. 2. p. 92.

- Ft62 -- Terpsichore, sive l. 5. c. 53.
- Ft63 -- T. Bab. Pesachim, fol. 94. 1.
- Ft64 -- Antiqu. l. 9. c. 10. sect. 2.
- Ft65 -- **μyhl ab** “in Deum”, V. L.
- Ft66 -- Annales Vet. Test. A. M. 3233. Vid. Rollin’s Ancient History, vol. 2. p. 30.
- Ft67 -- **rpah l** [“in cinere illo”, Vatablus, Tarnovius.
- Ft68 -- “Non ulli pastos, illis egere diebus Frigida Daphni boves, ad flumius, nulla neque amnem Libavit quadrupes, nec graminis attigit herbam”. Bucolic. Eclog. 5. l. 24, etc.
- Ft69 -- L. 2. c. 4. & l. 4. c. 186.
- Ft70 -- **ycpn ta** “animam meam”, V. L. Pagninus, Montanus, Junius & Tremellins, Piscator, Drusius, Cocceius.
- Ft71 -- **Æl hrj bj yhh** “num benefacere ira est tibi?” Montanus.
- Ft72 -- “Nonne vehemens ira est tibi?” Pagninus; “numquid vehementer indignaris, multumne (valdene) iratus est?” Vatablus; so Kimchi and R. Sol. Urbin. Ohel Moed, fol. 47. 2.
- Ft73 -- **axyw** “exicrat autem”, Mercerus; “exivit”, Cocceius.
- Ft74 -- **ry[b hyhy hm** “quid esset futurum in civitate”, Montanus, Junius & Tremellius, Tarnovius; “quid fieret in ea urbe”, Vatablus.
- Ft75 -- Euterpe, sive l. 2. c. 94.
- Ft76 -- L. 4. c. 164.
- Ft77 -- Geograph. l. 17. p. 566.
- Ft78 -- Nat. Hist. l. 15. c. 7.
- Ft79 -- Misa. Sabbat, c. 2. sect. 1. T. Bab. Sabbat, fol. 21. 2.
- Ft80 -- In Kimchi in loc.
- Ft81 -- In Misna Sabbat, c. 2. sect. 1.

Ft82 -- In ib.

Ft83 -- In loc.

Ft84 -- Vid. Weidlingt. Dissert. de Kikaion, apud Thesaur. Theolog. Phil. Dissert. vol. 1. p. 989. & Bochart. Hierozoic. par. 2. l. 2. c. 24. p. 293, 294. & l. 4. c. 27. p. 623. & Geograph. par. 1. col. 918, 919. & Liveleum in loc.

Ft85 -- Antiqu. Bibl. par. 1. p. 82.

Ft86 -- Apud Calmet's Dictionary, in the word "Kikaion".

Ft87 -- Arca Noae, tom. 2. fol. 135.

Ft88 -- Hillerus in Hierophytico, par. 1. p. 453. apud Burkium in loc.

Ft89 -- **hl wdg hj mçj mçyw** "et laetatus est---magna laetitia", Pagninus, Montanus; "et laetabaturque laetitia magna", Junius & Tremellius, Piscator; "gavisus est gaudio magno", Burkius,

Ft90 -- Prooem. in Philemon. ad Paulam & Eustochium.

Ft91 -- Adv. Gentes, l. 2. p. 95.

Ft92 -- **tyçyrj** "surdefacientem", Munster; "ex surdentem", Montanus; "surdum", Drusius.

Ft93 -- "Silentem", Junius & Tremellius, Piscator, Mercerus, Grotius, Tarnovius; so Stockius, p. 397. and Burkius.

Ft94 -- "Aratorium", Hyde.

Ft95 -- Via. Petitsol. Itinera Mundi, p. 146. & Hyde, Not. in ib.

Ft96 -- Travels, par. 1. B. 2. p. 162.

Ft97 -- Travels, par. 1. B. 2. ch. 34. p. 177.

Ft98 -- **wçpn ta** "animae suae", V. L. Pagninus, Montanus, Cocceius; "animam suam", Burkius.

Ft99 -- **tsj** "pepercisiti", Pagninus, Montanus, Mercerus, Burkius; "pepercisses", Piscator.

Ft100 -- Eustathius in Dionys. Perieg. p. 125.

Ft101 -- Phaleg. 1. 4. c. 20. p. 253.

Ft102 -- Nat. Hist. 1. 6. c. 26.

Ft103 -- Annal. 1. 2. c. 60.