

## ~JONAH, BOOK OF (696)

### .. Authenticity

### .. What Sort Of Sea Creature Could Possibly Have Swallowed Jonah

### .. As Genuine

### .. Highlights Of Jonah

- The only book in the Hebrew Scriptures dealing exclusively with the commission of a prophet of Yehowah to proclaim in and for a non-Israelite city a message of doom, and which proclamation resulted in that city's repentance.

- The experiences related in this book were unique to its writer, **Jonah** the son of Amittai. Evidently being the same person as the **Jonah** of;

- He it was that restored the boundary of Israel from the entering in of Hamath clear to the sea of the Arabah, according to the word of Yehowah the God of Israel who spoke by means of his servant Jonah the son of Amittai, the prophet that was from Gath-hepher. (**2 Kings 14:25**)

- He must have prophesied during the reign of Israel's King Jeroboam II, circa **844-804 B.C.E.** It is therefore reasonable to place the events recorded in the book of Jonah in the **Ninth Century B.C.E.**

## See Also JONAH 1

### .. Authenticity

- Because of the supernatural character of many events mentioned in the book of **Jonah**, it has often been attacked by Bible critics. The raising of the tempestuous wind and its quick cessation, the fish swallowing **Jonah** and three days later vomiting the prophet out unharmed, and the sudden growth and death of a gourd plant have all been labeled unhistorical because such things do not happen today.

- This contention might have a basis if the book of **Jonah** claimed that they were ordinary occurrences back then. But it does not do so. It relates events in the life of one who was specially commissioned by God.

- Therefore, those maintaining that these things simply could not have happened must deny either the existence of God or his ability to affect natural forces and plant, animal, and human life in a special way for his purpose.
- Also, great crowds followed him, and he cured them there. (Matthew 19:2)

## • What Sort Of Sea Creature Could Possibly Have Swallowed Jonah

- A favorite contention in the past was that no sea creature could swallow a man. But this argument is not valid. The sperm whale, having a mammoth square-shaped head that constitutes about one third of its length, is fully capable of swallowing a man whole. [Walker's Mammals of the World, revised by R. Nowak and J. Paradiso, 1983, Vol. II, p. 901]
- Interestingly, there is evidence that the seaport of Joppa anciently was a headquarters for whalers. On the other hand, it is possible that the great white shark was the fish that swallowed Jonah. One of these that was caught in 1939 C.E. contained two whole 2-meter-long (6 feet) sharks in its stomach each about the size of a man.
- And the great white sharks have roamed all the seas, including the Mediterranean. [Australian Zoological Handbook, The Fishes of Australia, by G. P. Whitley, Sydney, 1940, Part 1(The Sharks, p. 125)][The Natural History of Sharks, by R. H. Backus and T. H. Lineaweaver III, 1970, pp. 111,113]
- It should be noted, however, that the Bible simply states: Yehowah appointed a great fish to swallow **Jonah**, the kind of fish not being specified.
- Now Yehowah appointed a great fish to swallow **Jonah**, so that Jonah came to be in the inward parts of the fish three days and three nights. (Jonah 1:17)
- So it cannot be determined just what fish might have been involved. In fact, man's knowledge of the creatures inhabiting the seas and oceans is rather incomplete.
- Noted the magazine Scientific American [September 1969, p. 162]: As it has in the past, further exploration of the abyssal realm will undoubtedly reveal undescribed creatures including members of groups thought long extinct.

- Some feel that the authenticity of the book of **Jonah** is in question because there is no confirmation of this prophet's activity in Assyrian records. Actually, though, the absence of such information should not be surprising.
- It was customary for nations of antiquity to extol their successes, not their failures and humiliations, and also to eradicate anything unfavorable to them. Moreover, since not all ancient records have been preserved or found, no one can say with certainty that an account of what happened in **Jonah's** time never existed.
- The lack of certain details, such as the name of the Assyrian king and the exact spot where Jonah was spewed onto dry land, has been cited as yet another proof that the book of **Jonah** is not true history. This objection, however, ignores the fact that all historical narratives are condensed accounts, the historian recording only such information as he deemed important or necessary for his purpose.
- As commentator **C. F. Keil** fittingly observes: **There is not a single one of the ancient historians in whose works such completeness as this can be found: and still less do the biblical historians aim at communicating such things as have no close connection with the main object of their narrative, or with the religious significance of the facts themselves.** [Commentary on the Old Testament, 1973, Vol. X, Introduction to Jonah, p. 381]
- Since archaeological evidence has been interpreted as indicating that the walls surrounding ancient Nineveh were only about 13 kilometers (8 miles) in circumference, it is claimed that the book of **Jonah** exaggerates the size of the city when describing it as being a walking distance of three days.
- At that, **Jonah** got up and went to Nineveh in accord with the word of Yehowah. Now Nineveh herself proved to be a city great to God, with a walking distance of three days. (**Jonah 3:3**)
- This, however, is not a valid reason for questioning the Scriptural reference. Both in Biblical and modern usage the name of a city can include its suburbs. In fact,
- Out of that land he went forth into Assyria and set himself to building Nineveh and Rehoboth Ir and Calah (**Genesis 10:11**)
- And Resen between Nineveh and Calah, this is the great city.

**(Genesis 10:12)**

- Shows that Nineveh, Rehoboth-Ir, Calah, and Resen constituted the great city.
- The fact that **Jonah** did not write in the first person has been used to discredit the book. But this argument does not take into account that it was common for Bible writers to refer to themselves in the third person.
- And to Moses he said; Go up to Yehowah, you and Aaron, Nadab and Abihu and seventy of the older men of Israel, and you must bow down from a distance. (**Exodus 24:1**)
- And Moses by himself must approach Yehowah, but they should not approach, and the people should not go up with him. (**Exodus 24:2**)
- Then Moses came and related to the people all the words of Yehowah and all the judicial decisions, and all the people answered with one voice and said; All the words that Yehowah has spoken we are willing to do. (**Exodus 24:3**)
- Accordingly Moses wrote down all the words of Yehowah. Then he got up early in the morning and built at the foot of the mountain an altar and twelve pillars corresponding with the twelve tribes of Israel. (**Exodus 24:4**)
- After that he sent young men of the sons of Israel and they offered up burnt offerings and sacrificed bulls as sacrifices, as communion sacrifices to Yehowah. (**Exodus 24:5**)
- Then Moses took half the blood and put it in bowls, and half the blood he sprinkled upon the altar. (**Exodus 24:6**)
- Finally he took the book of the covenant and read it in the ears of the people. Then they said; All that Yehowah has spoken we are willing to do and be obedient. (**Exodus 24:7**)
- So Moses took the blood and sprinkled it upon the people and said; Here is the blood of the covenant that Yehowah has concluded with you as respects all these words. (**Exodus 24:8**)
- And Moses and Aaron, Nadab and Abihu and seventy of the older

men of Israel proceeded to go up. ([Exodus 24:9](#))

- And they got to see the God of Israel. And under his feet there was what seemed like a work of sapphire flagstones and like the very heavens for purity. ([Exodus 24:10](#))
- And he did not put out his hand against the distinguished men of the sons of Israel, but they got a vision of the true God and ate and drank. ([Exodus 24:11](#))
- Yehowah now said to Moses; Come up to me in the mountain and stay there, as I want to give you the stone tablets and the Law and the commandment that I must write in order to teach them. ([Exodus 24:12](#))
- So Moses and Joshua his minister got up and Moses went up into the mountain of the true God. ([Exodus 24:13](#))
- But to the older men he had said; You wait for us in this place until we return to you. And, look! Aaron and Hur are with you. Whoever has a case at law, let him approach them. ([Exodus 24:14](#))
- Thus Moses went up into the mountain while the cloud was covering the mountain. ([Exodus 24:15](#))
- And Yehowah's glory continued to reside upon Mount Sinai, and the cloud continued to cover it for six days. At length on the seventh day he called to Moses from the midst of the cloud. ([Exodus 24:16](#))
- And to the eyes of the sons of Israel the sight of Yehowah's glory was like a devouring fire on the mountaintop. ([Exodus 24:17](#))
- Then Moses entered into the midst of the cloud and went on up the mountain. And Moses continued in the mountain forty days and forty nights. ([Exodus 24:18](#))
- And Yehowah proceeded to say to Isaiah; Go out, please, to meet Ahaz, you and Shear-jashub your son, to the end of the conduit of the upper pool by the highway of the laundryman's field. ([Isaiah 7:3](#))
- At that time Yehowah spoke by the hand of Isaiah the son of

**Amoz, saying; Go, and you must loosen the sackcloth from off your hips, and your sandals you should draw from off your feet. And he proceeded to do so, walking about naked and barefoot. (Isaiah 20:2)**

- **Further, he sent Eliakim, who was over the household, and Shebna the secretary and the older men of the priests covered with sackcloth to Isaiah the son of Amoz the prophet. (Isaiah 37:2)**
- **So the servants of King Hezekiah came in to Isaiah. (Isaiah 37:5)**
- **Then Isaiah said to them; This is what you should say to your lord, This is what Yehowah has said; Do not be afraid because of the words that you have heard with which the attendants of the king of Assyria spoke abusively of me. (Isaiah 37:6)**
- **And Isaiah the son of Amoz proceeded to send to Hezekiah, saying; This is what Yehowah the God of Israel has said; Because you have prayed to me concerning Sennacherib the king of Assyria. (Isaiah 37:21)**
- **Now Pashhur the son of Immer, the priest, who was also the leading commissioner in the house of Yehowah, kept listening to Jeremiah while prophesying these words. (Jeremiah 20:1)**
- **Then Pashhur struck Jeremiah the prophet and put him into the stocks that were in the Upper Gate of Benjamin, which was in the house of Yehowah. (Jeremiah 20:2)**
- **And the priests and the prophets and all the people began to hear Jeremiah speaking these words in the house of Yehowah. (Jeremiah 26:7)**
- **So it came about that when Jeremiah had completed speaking all that Yehowah had commanded him to speak to all the people, then the priests and the prophets and all the people laid hold of him, saying; You will positively die. (Jeremiah 26:8)**
- **At that Jeremiah said to all the princes and to all the people; It was Yehowah that sent me to prophesy concerning this house and concerning this city all the words that you have heard. (Jeremiah 26:12)**

- **And he himself and his servants and the people of the land did not listen to the words of Yehowah that he spoke by means of Jeremiah the prophet. (Jeremiah 37:2)**
- **And King Zedekiah proceeded to send Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to Jeremiah the prophet, saying; Pray, please, in our behalf to Yehowah our God. (Jeremiah 37:3)**
- **Have the gods of the nations that my forefathers brought to ruin delivered them, even Gozan and Haran and Rezeph and the sons of Eden that were in Tel-assar? (Isaiah 37:12)**
- **Where is the king of Hamath and the king of Arpad and the king of the city of Sepharvaim, of Hena and of Ivvah? (Isaiah 37:13)**
- **Then Hezekiah took the letters out of the hand of the messengers and read them, after which Hezekiah went up to the house of Yehowah and spread it out before Yehowah. (Isaiah 37:14)**
- **And Hezekiah began to pray to Yehowah, saying; (Isaiah 37:15)**
- **O Yehowah of armies, the God of Israel, sitting upon the cherubs, you alone are the true God of all the kingdoms of the earth. You yourself have made the heavens and the earth. (Isaiah 37:16)**
- **Incline your ear, O Yehowah, and hear. Open your eyes, O Yehowah, and see, and hear all the words of Sennacherib that he has sent to taunt the living God. (Isaiah 37:17)**
- **It is a fact, O Yehowah, that the kings of Assyria have devastated all the lands, and their own land. (Isaiah 37:18)**
- **And there was a consigning of their gods to the fire, because they were no gods, but the workmanship of man's hands, wood and stone, so that they destroyed them. (Isaiah 37:19)**
- **And now, O Yehowah our God, save us out of his hand, that all the kingdoms of the earth may know that you, O Yehowah, are God alone. (Isaiah 37:20)**
- **And Isaiah the son of Amoz proceeded to send to Hezekiah, saying; This is what Yehowah the God of Israel has said; Because you have prayed to me concerning Sennacherib the king**

of Assyria. (**Isaiah 37:21**)

- Now there happened to be among them some of the sons of Judah, Daniel, Hananiah, Mishaël and Azariah. (**Daniel 1:6**)
- And to them the principal court official went assigning names. So he assigned to Daniel the name of Belteshazzar, and to Hananiah, Shadrach, and to Mishaël, Meshach, and to Azariah, Abednego. (**Daniel 1:7**)
- But Daniel determined in his heart that he would not pollute himself with the delicacies of the king and with his drinking wine. And he kept requesting of the principal court official that he might not pollute himself. (**Daniel 1:8**)
- Accordingly the true God gave Daniel over to loving-kindness and to mercy before the principal court official. (**Daniel 1:9**)
- So the principal court official said to Daniel; I am in fear of my lord the king, who has appointed your food and your drink. Why, then, should he see your faces dejected-looking in comparison with the children who are of the same age as yours, and why should you have to make my head guilty to the king? (**Daniel 1:10**)
- But Daniel said to the guardian whom the principal court official had appointed over Daniel, Hananiah, Mishaël and Azariah. (**Daniel 1:11**)
- Please, put your servants to the test for ten days, and let them give us some vegetables that we may eat and water that we may drink. (**Daniel 1:12**)
- And let our countenances and the countenance of the children who are eating the delicacies of the king appear before you, and according to what you see do with your servants. (**Daniel 1:13**)
- And Amaziah proceeded to say to Amos; O visionary, go, run your way off to the land of Judah, and there eat bread, and there you may prophesy. (**Amos 7:12**)
- But at Bethel you must no longer do any further prophesying, for it is the sanctuary of a king and it is the house of a kingdom. (**Amos 7:13**)



- **Then Amos answered and said to Amaziah; I was not a prophet, neither was I the son of a prophet, but I was a herdsman and a nipper of figs of sycamore trees. (Amos 7:14)**
- **In the second year of Darius the king, in the sixth month, on the first day of the month, the word of Yehowah occurred by means of Haggai the prophet to Zerubbabel the son of Shealtiel, the governor of Judah, and to Joshua the son of Jehozadak the High Priest, saying; (Haggai 1:1)**
- **And the word of Yehowah continued to come by means of Haggai the prophet, saying; (Haggai 1:3)**
- **And Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak the High Priest, and all the remaining ones of the people began to listen to the voice of Yehowah their God, and to the words of Haggai the prophet, as Yehowah their God had sent him, and the people began to fear because of Yehowah. (Haggai 1:12)**
- **And Haggai the messenger of Yehowah went on to say to the people according to the messengers commission from Yehowah, saying; I am with you people, is the utterance of Yehowah. (Haggai 1:13)**
- **In the seventh month, on the twenty-first day of the month, the word of Yehowah occurred by means of Haggai the prophet, saying; (Haggai 2:1)**
- **In the twenty-fourth day of the ninth month, in the second year of Darius, the word of Yehowah occurred to Haggai the prophet, saying; (Haggai 2:10)**
- **This is what Yehowah of armies has said; Ask, please, the priests as to the Law, saying; (Haggai 2:11)**
- **If a man carries holy flesh in the skirt of his garment, and he actually touches with his skirt bread or stew or wine or oil or any sort of food, will it become holy? And the priests proceeded to answer and say; No! (Haggai 2:12)**
- **And Haggai went on to say; If someone unclean by a deceased soul touches any of these things, will it become unclean? In turn**

**the priests answered and said; It will become unclean. ([Haggai 2:13](#))**

- **Accordingly Haggai answered and said; That is how this people is, and that is how this nation is before me, is the utterance of Yehowah, and that is how all the work of their hands is, and whatever they present there. It is unclean. ([Haggai 2:14](#))**
- **And the word of Yehowah proceeded to occur a second time to Haggai on the twenty-fourth day of the month, saying; ([Haggai 2:20](#))**
- **Upon turning about Peter saw the disciple whom Jesus used to love following, the one who at the evening meal had also leaned back upon his breast and said; Lord, who is the one betraying you? ([John 21:20](#))**
- **Even ancient secular historians, including Xenophon and Thucydides, did this. Yet it is noteworthy that the genuineness of their accounts has never been called into question on this basis.**
- **By its opening statement, the word of Yehowah began to occur, the book of Jonah lays claim to being from God.**
- **And the word of Yehowah began to occur to Jonah the son of Amittai, saying; ([Jonah 1:1](#))**
- **The Jews have from earliest times accepted this and other prophetic books similarly introduced.**
- **The words of Jeremiah the son of Hilkiyah, one of the priests that were in Anathoth in the land of Benjamin. ([Jeremiah 1:1](#))**
- **To whom the word of Yehowah occurred in the days of Josiah the son of Amon, the king of Judah, in the thirteenth year of his reigning. ([Jeremiah 1:2](#))**
- **The word of Yehowah that occurred to Hosea the son of Beeri in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, the king of Israel. ([Hosea 1:1](#))**
- **The word of Yehowah that occurred to Micah of Moresheth, in the days of Jotham, Ahaz, Hezekiah, kings of Judah, that he visioned**

concerning Samaria and Jerusalem. (**Micah 1:1**)

- The word of Yehowah that occurred to Zephaniah the son of Cushi the son of Gedaliah the son of Amariah the son of Hezekiah in the days of Josiah the son of Amon the king of Judah: (**Zephaniah 1:1**)
- In the second year of Darius the king, in the sixth month, on the first day of the month, the word of Yehowah occurred by means of Haggai the prophet to Zerubbabel the son of Shealtiel, the governor of Judah, and to Joshua the son of Jehozadak the High Priest, saying; (**Haggai 1:1**)
- In the eighth month in the second year of Darius the word of Yehowah occurred to Zechariah the son of Berechiah the son of Iddo the prophet, saying; (**Zechariah 1:1**)
- A pronouncement! The word of Yehowah concerning Israel by means of Malachi. (**Malachi 1:1**)

## • As Genuine

- This in itself provides a good case for its authenticity. As has been noted: **It is in fact inconceivable that the Jewish authorities would have received such a book into the canon of Scripture without the most conclusive evidence of its genuineness and authenticity.** [The Imperial Bible-Dictionary, edited by P. Fairbairn, London, 1874, Vol. I, p. 945]
- Further, this book is in complete harmony with the rest of the Scriptures. It attributes salvation to Yehowah.
- But as for me, with the voice of thanksgiving I will sacrifice to you. What I have vowed, I will pay. Salvation belongs to Yehowah. (**Jonah 2:9**)
- Salvation belongs to Yehowah. Your blessing is upon your people. (**Psalms 3:8**)
- Look! God is my salvation. I shall trust and be in no dread, for Yah Yehowah is my strength and my might, and he came to be the salvation of me. (**Isaiah 12:2**)
- And they keep on crying with a loud voice, saying; Salvation we owe to our God, who is seated on the throne, and to the Lamb.

**(Revelation 7:10)**

- **And the narrative illustrates Yehowah's mercy, long-suffering, patience, and undeserved kindness in dealing with sinful human's.**
- **And the true God got to see their works, that they had turned back from their bad way, and so the true God felt regret over the calamity that he had spoken of causing to them, and he did not cause it. (Jonah 3:10)**
- **Hence he prayed to Yehowah and said; Ah, now, O Yehowah, was not this an affair of mine, while I happened to be on my own ground? That is why I went ahead and ran away to Tarshish, for I knew that you are a God gracious and merciful, slow to anger and abundant in loving-kindness, and feeling regret over the calamity. (Jonah 4:2)**
- **And, for my part, ought I not to feel sorry for Nineveh the great city, in which there exist more than one hundred and twenty thousand men who do not at all know the difference between their right hand and their left, besides many domestic animals? (Jonah 4:11)**
- **If you do look for Yehowah your God from there, you will also certainly find him, because you will inquire for him with all your heart and with all your soul. (Deuteronomy 4:29)**
- **When you are in sore straits and all these words have found you out at the close of the days, then you will have to return to Yehowah your God and to listen to his voice. (Deuteronomy 4:30)**
- **For Yehowah your God is a merciful God. He will not desert you or bring you to ruin or forget the covenant of your forefathers that he swore to them. (Deuteronomy 4:31)**
- **Am I not able to do just like this potter to you people, O house of Israel? Is the utterance of Yehowah. Look! As the clay in the hand of the potter, so you are in my hand, O house of Israel. (Jeremiah 18:6)**
- **At any moment that I may speak against a nation and against a kingdom to uproot it and to pull it down and to destroy it. (Jeremiah 18:7)**

- **And that nation actually turns back from its badness against which I spoke, I will also feel regret over the calamity that I had thought to execute upon it. (Jeremiah 18:8)**
- **But at any moment that I may speak concerning a nation and concerning a kingdom to build it up and to plant it. (Jeremiah 18:9)**
- **And it actually does what is bad in my eyes by not obeying my voice, I will also feel regret over the good that I said to myself to do for its good. (Jeremiah 18:10)**
- **What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use? (Romans 9:21)**
- **If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction. (Romans 9:22)**
- **In order, that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory. (Romans 9:23)**
- **But God, who is rich in mercy, for his great love with which he loved us. (Ephesians 2:4)**
- **Made us alive together with the Christ, even when we were dead in trespasses, by undeserved kindness you have been saved. (Ephesians 2:5)**
- **And he raised us up together and seated us together in the heavenly places in union with Christ Jesus. (Ephesians 2:6)**
- **That in the coming systems of things there might be demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus. (Ephesians 2:7)**
- **Yehowah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance. (2 Peter 3:9)**

- Another evidence testifying to the authenticity of this Bible book is its candor. **Jonah's** improper attitude toward his commission and concerning God's action in sparing the Ninevites is not covered over.
- The most conclusive evidence, though, is provided by the Son of God himself. Said he; No sign will be given this generation except the sign of **Jonah** the prophet.
- For just as **Jonah** was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights.
- Men of Nineveh will rise up in the judgment with this generation and will condemn it, because they repented at what **Jonah** preached, but, look! Something more than **Jonah** is here.
- In reply he said to them; A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jonah the prophet. ([Matthew 12:39](#))
- For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights. ([Matthew 12:40](#))
- Men of Nineveh will rise up in the judgment with this generation and will condemn it, because they repented at what Jonah preached, but, look! Something more than **Jonah** is here. ([Matthew 12:41](#))
- A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of **Jonah**. With that he went away, leaving them behind. ([Matthew 16:4](#))
- The resurrection of Christ Jesus was to be just as real as Jonah's deliverance from the belly of the fish. And the generation that heard Jonah's preaching must have been just as literal as the generation that heard what Christ Jesus said. Mythical men of Nineveh could never rise up in the judgment and condemn an unresponsive generation of Jews.

## •• Highlights Of Jonah

- The experiences of **Jonah** when he was assigned to prophesy to a pagan people, the inhabitants of Nineveh.
- It was written about **844 B.C.E**, some 100 years before Assyria took Israel into exile.
- **Jonah's** flight.
- And the word of Yehowah began to occur to **Jonah** the son of Amittai, saying; (**Jonah 1: 1**)
- In time Yehowah commanded the fish, so that it vomited out Jonah onto the dry land. (**Jonah 2:10**)
- **Jonah** is commissioned to warn the Ninevites of Yehowah's anger but takes passage on a ship bound for Tarshish.
- A tremendous storm arises and rouses fear of shipwreck.
- Fearful mariners cry to their gods, try to lighten the ship, and then cast lots to determine on whose account they face calamity.
- The lot singles out **Jonah**, he tells the mariners to cast him overboard since the tempest is on his account.
- The sailors, unwilling to do this, try to get the vessel back to land, when this fails, they hurl Jonah into the sea, the storm promptly abates.
- In the water, **Jonah** is swallowed by a big fish.
- From inside the fish's belly, he prays to Yehowah and promises to pay what he has vowed.
- Finally, **Jonah** is vomited out onto dry land.
- **Jonah** goes to Nineveh.
- And, for my part, ought I not to feel sorry for Nineveh the great city, in which there exist more than one hundred and twenty thousand men who do not at all know the difference between their right hand and their left, besides many domestic animals? (**Jonah 4:11**)

- Yehowah again instructs **Jonah** to go to Nineveh to proclaim His warning.
- **Jonah** goes to Nineveh and announces that the city will be overthrown in 40 days.
- The Ninevites repent, as directed by the king, they cover their animals and themselves with sackcloth and cry out to God for mercy, Yehowah feels regret over the foretold calamity
- **Jonah** becomes furiously angry that Nineveh is to be spared, he erects a booth outside the city, sits in its shade, and awaits developments.
- Yehowah causes a bottle-gourd plant to spring up and provide **Jonah** with welcome shade, the next day a worm strikes the plant and it dries up, using **Jonah's** reaction to this, Yehowah explains to **Jonah** why He showed mercy to the more than 120,000 inhabitants of Nineveh.