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Annotated Translations of
the Commentaries of Ibn Ezra,
Radak, St. Ephraem, and
Ishodadh of Merv

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fulfillment of the requirements
for ordination.

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"ושננתם לבניך, אלו תלמידיו, מכאן לתלמידים שהם קרויים בנים וכשם
שהתלמידים קרויים בנים כך הרב קרוי אב, (ספרי ואתחנן לד.)"

את העבודה הזאת אני מקדיש לרבי ומורי הרב מלמן שבלעדיו
לא הייתי עומד לקבל סמיכה להיות רב. האהבה העמוקה שלי
לעם היהודי ולכל הקשור ליהדות ובמיוחד ללשון הקודש
נובעת ממאמציו של רבי. הוא הכניס בי את הערכים שלהם אני
משתדל להקדיש את חיי, אך אפילו יותר חשוב מהקשרים שהוא
טפח ביני לבין היהדות ולימודה, הוא לימד אותי "שבמקום
שאינן אנשים השתדל להיות איש". לא רק בחכמתו הרבה, אלא
גם באנושותו העמוקה הרב מלמן העשיר את רוחי. כל ימי חיי
אזכור את כל מה שהרב מלמן ומשפחתו עשו למעני.

Digest

The major part of this thesis is the presentation of four commentaries to the Book of Jonah in English translation. Of the four commentaries, two are by Jewish commentators - Ibn Ezra and Radak - and two are by Christians - St. Ephraem and Ishodadh of Merv.

In addition to the translations, I have provided notes for each commentary which help to make the comments more lucid. I have attempted to indicate in the notes if there is an earlier source for individual comments. And I have attempted to find parallel material, both in other writings of our authors and in the works of others.

I have also prepared an introduction in which I cover the following three subjects:

- 1) The importance of the Book of Jonah in both the Jewish and Christian traditions.
- 2) Speculations concerning the interrelationship of the two traditions in connection with the interpretation of the Book of Jonah. Here, I presented three possible examples of where the two traditions influenced each other.
- 3) A very brief introduction to each of the four commentaries. I included in these minimal biographical information and indicated the texts I used for the preparation of the translations.

I have also provided an extensive bibliography in English and Hebrew of works which relate to all the various

areas touched upon in this thesis.

In addition, there is an appendix which contains the Syriac text of the section on Jonah of *The Lives of the Prophets*. This work is an important source for the Syriac commentaries.

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לאשתי פנינה, אני חייב הרבה. במשך ארבע שנים, היא סבלה ועברה אתי כל הנסיונות
והחוויות של סטודנט לרבנות. היא היתה לי ידי בכל. כאשר לא היה לי כח או חשק, היא
ישבה לידי ועודדה את רוחי ונתנה לי מכחה. כל מה שעשיתי, לזכותה ייחשב. בטכס
ההסמכה, אע"פ ששתי ידי של הנשיא תהיינה על ראשי, בדמיוני אחת מהן תהיה על
ראשה של רעיתי. בהרבה הרבה אהבה אני מודה, אפילו שכל דברי לא יספיקו, לאשתי
האהובה.

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I N T R O D U C T I O N

INTRODUCTION

Jonah in the Jewish and Christian Traditions

The Book of Jonah is unique among the prophetic books of the Bible. Unlike the books of all the other prophets, Jonah is entirely a narrative. The prophetic utterance of Jonah constitutes one sentence out of the whole book of four chapters, the rest being an account of a particular episode in the life of this prophet.¹

However, the uniqueness of the Book of Jonah is not limited to its form, it is also distinguished by its content. So much so, that Midrash Numbers Rabbah (XVIII, 21) states that the Book of Jonah is a *book by itself*, and not part of the *תרי עשר* (the twelve minor prophets).² As Radak points out in his commentary, *It is entirely concerned with the gentile city, Nineveh, having no mention of Israel, and there is none other like it among the prophetic books.*

The fact that it is concerned exclusively with a gentile city is essential to the Book of Jonah. Its message is founded on this peculiarity. In the opinion of Harry M. Orlinsky, both Ruth and Jonah were written in the post-exilic period as a reply to the view of the priestly establishment in power at that time (the view represented in the books of Ezra and Nehemiah). Both Ruth and Jonah are reactions to the extreme nationalism which followed the restoration of Judah. They both take a friendly position vis-a-vis *the nations*. Orlinsky states, *...one can assert*

*with some confidence that the primary purpose of the author of Jonah was to demonstrate that the entire world, man and beast, is God's creation and concern.*³

It is this favorable view of the nations which makes the Book of Jonah an interesting focal point for a comparison of Jewish and Christian exegesis. For Christianity, Jonah's preaching to the Gentiles makes him a kind of forerunner to its Messiah. The fact that God sent a prophet to bring a gentile city repentance was a sign that His special relationship with Israel was being abrogated and, in the future, the Gentiles would be the *true Israel*. The speedy acceptance by the people of Nineveh of his prophetic message was a reproach of the stiff-necked Jews, who do not repent despite all the prophets who had been sent to them. The Book of Jonah is a foreshadowing of the acceptance of Jesus by the Gentiles and his rejection by the Jews. This view is alluded to already in the New Testament. In the Gospel of Luke, Jesus says to the crowds, *This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah. For as Jonah became a sign to the men of Nineveh, so will the Son of man be to this generation...* The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here (Luke 11:29,30,32).

From the Christian point of view, the Book of Jonah is more akin to its own views than perhaps any other Old

Testament book. In no book of the O.T., remarks Bleek, is the all-embracing fatherly love of God, which has no respect for person or nation, but is moved to mercy on all who turn to Him, exhibited with equal impressiveness, or in a manner so nearly approaching the spirit of Christianity.^{4, 5}

From the perspective of the Jewish tradition, the primary importance of the Book of Jonah is its illustration of the efficacy of true repentance. God will revoke even an already decreed punishment, if the evil-doers sincerely change their ways. The story of Jonah is well-known to Jews, of course, because it is the *Haftarah* reading for Yom Kippur afternoon.⁶ The example of the Ninevites is meant to spur us on to repent before the close of the Day of Atonement. In the Mishnah, already, it is recorded that the Ninevites were held up as an example of true repenters. As part of the procedure for public fast days which were enjoined upon the community in order to bring needed rain, the Mishnah prescribes that, *The eldest among them uttered before them words of admonition: Brethren, it is not said of the people of Nineveh, And God saw their sackcloth and their fasting, but, And God saw their deeds that they turned from their evil way...*⁷ The Babylonian Talmud amplifies the sincerity of the Ninevites, *What is the meaning of, From the violence that is in their hands (Jon. 3:8)? Samuel said: Even if one had stolen a beam and built it into his castle, he should raze the entire castle to the ground and return the beam to its owner.*⁸

In the Mishnah, the admonition to the people to follow

the example of the Ninevites makes no mention of the fact that it is the example of a non-Jewish city. However, in other sources⁹ the fact that the Ninevites were Gentiles is considered detrimental to the Jews. One of the reasons given in the midrashic literature for Jonah's flight is his desire to protect Israel from being unfavorably compared to the Ninevites; *Jonah argued with himself saying, I know that the nations are nigh to repentance, now they will repent and the Holy One, blessed be He, will direct His anger against Israel.*¹⁰ According to the Mekilta, *Jonah insisted upon the honor due the son but did not insist upon the honor due the Father.*¹¹ That is to say, that he disregarded God's honor by disobeying Him, in order to protect the honor of Israel.¹²

The aggadah even uses the Ninevites to rebuke Israel, *Oppressing (Yonah) city: ought she not have learnt from the city of Jonah, viz. Nineveh? One prophet I sent to Nineveh and she turned in penitence; but to Israel in Jerusalem I sent many prophets...*¹³

It is interesting to note that Ibn Ezra attempts to nullify the significance of Jonah's mission to the gentile city. He explains that the Ninevites, though not Jews, were also not pagans. They were a people who already believed in God, but had gone astray in the time of Jonah. Had they not been already devotees of God, He would not have sent a prophet to them, according to Ibn Ezra.

In the next section, I will discuss a less prominent

view found in traditional sources which attempts to tarnish the image of the Ninevites as true penitents.

The Aggadah on Jonah and the Christian Tradition

It is my intention in this section to note a few aspects of the aggadic literature on Jonah which might be indicative of some interaction between the Jewish and Christian traditions. The speculations of which I make mention here have been gleaned from the literature I have used in the preparation of the annotated translations, and they need (and I think deserve) a much closer examination.

I. The only real research I have found on this subject is an article by Ephraim Urbach entitled, תשובת אנשי נינוה (The Repentance of the Ninevites and the Jewish-Christian Argument).¹⁴ Urbach specifically attempts to show Christian borrowing of Jewish material on the repentance of the Ninevites, and, in turn, Christian influence on subsequent Jewish sources. He points out that the Palestinian Jewish sources contain an antagonistic view towards the repentance of Nineveh which is in opposition to both the Mishnah and the Babylonian sources.

In the Jerusalem Talmud (Taanith Ch.2 halachah 1, 65b)¹⁵ we find the following remarks:

Resh Lakish said, *The Ninevites repented fraudulently. How did they do so? R. Huna said in the name of R. Simeon ben Halafta, They put the calves on one side and their mothers on the other, the foals on one side and their mothers on the other, so that these (the offspring) would low from here*

and these [the mothers] from here. They said, If You do not show mercy to us, then we shall not have mercy on them. So it is written, How the beasts groan! The herds of cattle are bewildered, etc. (Joel 1:18). R. Aha said, Thus they do in Arabia.¹⁶

And they shall be covered with sackcloth, man and beast, and shall cry mightily to God (Jon. 3:8). What is mightily? R. Simeon ben Halafta said, He who cries out most demandingly can prevail over the hardheartedness of a wicked man,¹⁷ and this being so, can all the more easily win over Him who is the Gentleness of the world.¹⁸

Let everyone turn back from his evil ways and from the injustice which is in his hands. R. Johanan said, What [robbery] they had in their hands, they returned. That which they had in the safe, chest, or closet, they did not return.

Urbach accounts for this difference in the aggadic traditions by pointing out that Christian writers were using the Book of Jonah and even Jewish aggadic sources against the Jews. He particularly cites St. Ephraem's sermon, *The Repentance of Nineveh*. Ephraem, who is noted for his unreserved hatred of the Jews (*In passionate hatred of the Jews, in contempt and active hostility towards the people of the covenant, Ephraem of Syria surpasses all the Church Fathers who came before and all those who went after him.*¹⁹), was eager to show that even before the advent of the Messiah, the Gentiles in ancient Nineveh, which was not far from his birth place, Nisibis, surpassed the proud and stubborn Jews.²⁰ In his sermon, St. Ephraem goes to great lengths to cast disparagement at the Jews. After the conclusion of the events in Nineveh, he describes how the Ninevites escorted Jonah back to his land. Embarrassed by his peo-

ple's misconduct, he fabricates an excuse so that they were dissuaded from crossing the border with him. But, they found a mountain from which they could view the whole country. After enumerating all the abominations upon which they cast their gaze, Ephraem has the Ninevites say:

They think they are righteous children,
On account of their father Abraham;
But that they have on them the name of Israel,
Is but the pride of words.
Their whole boast is this,
That they are circumcised, although they are
sinners;
But their manner of life does not resemble
That of the true children of Abraham.
The name of Abraham is greater in their esteem,
And his circumcision is far greater
Than the faith which he possessed.
The Sabbath which God gave them,
Is exalted by them above God. (*The Repentance
of Nineveh*, pp. 123-124.)

Turning away in disgust, the Ninevites say to one another:

Come let us escape from this place,
Lest we be swallowed up with its evil deeds,
For this is a rebellious people.
In Nineveh we may have good confidence,
But here there is great peril.
Perhaps this people is about to be extirpated
In place of Nineveh which has not been over-
thrown;
But in truth it is already
A nation plucked up by the roots;
For these are not the once fair people,
Since they have arrayed themselves in our abomi-
nations.
As to this blessed prophet,
His memorial shall be great among us;
For he was the cause of our salvation,
And obtained for us all this benefit.
Having said this where they stood,
They turned and descended with fear;
Those happy men departed thence,
And returned home rejoicing. (*The Repentance
of Nineveh*, p. 133.)

Urbach maintains that Ephraem drew heavily on Jewish

aggadic sources in his effort to indict the Jews. *The bulk of Ephraem Syrus' material is found in the various versions of Midrash Jonah which we have and it is even likely that motifs which have not been preserved in our sources, are derived from rabbinic midrashim.*²¹ I agree with Urbach that motifs derived from rabbinic sources are to be found in *The Repentance of Nineveh*. However, I can find no support for his statement that, *we find whole sections from Jewish aggadah in this sermon.*^{22, 23}

Urbach, therefore, accounts for the disparaging of the Ninevites as a reaction by the Palestinian sources to the Christian polemic. Due to historical circumstances, the Palestinian Jewish community was under pressure to respond to the Christian writers, whereas, their Babylonian colleagues were not. Thus, the latter continued undaunted in their praise of the Ninevites and their rebuke of Israel, despite the fact that their views were being *picked up* and turned into anti-Jewish polemics.

II. There are certain references in the aggadic sources which suggest a messianic role for Jonah. This role is nowhere described in a straight-forward manner, instead, we must depend on a remark here and there and then piece things together. For this reason, any speculation about Jonah as a kind of messianic figure is very tentative, but still worthy of consideration.

First, several of the midrashic sources contain an elaboration on the biblical account of Jonah's stay in the

belly of the fish. Pirke d'Rabbi Eliezer (ch.10) states:

The fish said to Jonah, *Do you not know that my day has arrived to be devoured in Leviathan's mouth?* Jonah replied, *Take me beside it.* Jonah said to the Leviathan, *On your account I have descended to see your abode. For, in the future, I will tie a rope about your tongue, and I will bring you up and sacrifice you for the great feast of the righteous.*

In the Talmud, it is stated that the meat of Leviathan will be served to the righteous in the world to come. *Rabbah said in the name of R. Johanan: The Holy One, blessed be He, will in time to come make a banquet for the righteous from the flesh of Leviathan... (Baba Bathra 75a).* Leviathan is often mentioned in the aggadic sources in connection with the advent of the Messiah. The Talmud assigns to Gabriel the task of arranging the hunt for Leviathan in the time to come.²⁴ Thus, this future task, as the hunter of Leviathan suggests a part in the world to come for Jonah. Gerald Friedlander, in his translation of Pirke d'Rabbi Eliezer, makes the following comment; *Our book ascribes certain Messianic functions to Jonah in connection with the Leviathan and the Day of Israel's salvation. Perhaps he is a type of the Messiah ben Joseph who is to overcome the Anti-Christ or Satan (i.e. the Leviathan).*²⁵

The Messiah, son of Joseph, is a messianic figure mentioned in rabbinic literature. Although first mentioned in the Babylonian Talmud Succah 52a,b, it is the later rabbinic writings which describe his role in some detail. According to these sources, the Messiah ben Joseph will ap-

pear prior to Messiah ben David. He will gather the children of Israel and march to Jerusalem. There, after defeating hostile powers, he will reestablish the Temple worship. Thereupon, the Messiah ben Joseph will be slain. There is some justification for making a connection between Jonah and the Messiah ben Joseph. Jonah is identified in several sources as the son of the widow of Zarephat whom Elijah revived according to the account in I Kings chapter 17.²⁶ Midrash Tehillim states, *...the son of the widow of Zarephat, that is to say Jonah the son of Amittai, was a completely righteous man. He was tried when the fish swallowed him and was tried again in the depths of the sea, but he did not die: The Lord spoke to the fish and it vomitted out Jonah upon the dry land (Jon. 2:11), so that Jonah, while still alive entered into his glory, in the Garden of Eden.*²⁷ This is of interest because there is also a tradition that the son of the widow of Zarephat is the Messiah ben Joseph.²⁸ Nowhere in the aggadah is the connection explicitly made between Jonah and the Messiah ben Joseph. However, there are aggadic references to Jonah as the son of the widow of Zarephat and others to this personage as the Messiah ben Joseph. The statement in Midrash Tehillim does mention that Jonah entered paradise alive²⁹ in addition to identifying him with the widow's son.

Louis Ginzberg in *The Legends of the Jews* (Vol. VI, p.351, note 38), remarks, *It is, however, possible that the Messianic part attributed to Jonah (= the son of the*

widow of Zarephat) is a Jewish adaptation of the Christian view which considers him a prototype of Jesus; The article on Jonah in the Jewish Encyclopedia (Vol.VII, p.227) states: *In the assumption that Jonah is identical with the Messiah, the son of Joseph, the influence of Christian thought is discernible.*

Therefore, the aggadic sources do suggest a messianic role for Jonah. We see this in references connecting him with Leviathan and with the Messiah ben Joseph. Given the fact that the Christian tradition has seen in Jonah a forerunner of its Messiah, it may be that the Jewish tradition has been influenced by this view.

III. Pirke d'Rabbi Eliezer (ch.10) states:

Why did he [Jonah] flee? Because the first time, [God] sent him to restore the border of Israel and his words were fulfilled, as it is said, *And he restored the territory of Israel from Lebo-hamath (II Kings 14:25).* The second time, [God] sent him to Jerusalem to [prophecy that He would] destroy it. But, since they repented, the Holy One, blessed be He, did according to the abundance of His mercy and relented of the punishment, and He did not destroy it. Therefore, Israel called him a lying prophet. The third time, [God] sent him to Nineveh. Jonah argued with himself, saying, *I know that this nation is nigh to repentance. Now they will repent and the Holy One, blessed be He, will direct His anger against Israel. And is it not enough for me that Israel should call me a lying prophet, but shall also the nations of the world [do likewise]? Therefore, behold, I will flee to a place where His glory is not declared.*

According to this explanation, Jonah was sent on three missions; 1) Regarding the restoration of Israel's border,

2)To proclaim destruction against Jerusalem, and 3)To proclaim destruction against Nineveh.³⁰ The last of these is, of course, the subject of the Book of Jonah. The first is found in II Kings 14:25. However, the second of these lacks any scriptural basis. Gerald Friedlander, in his translation of Pirke d'Rabbi Eliezer (p.65, note 6) comments, *It is assumed by our Midrash that this prophecy is referred to by Jonah (IV, 2), Was this not my saying when I was yet in my country... for I knew that thou art a gracious God... and repentest thee of the evil.* This is an excellent midrashic explanation, but it does not appear in the sources. The statement that Jonah was sent to Jerusalem is nowhere given any foundation.

Elias Bickerman suggests an explanation similar to Urbach's, that is to say, that it was a reaction to Christian writers who used the repentance of the Ninevites as a basis for their denegration of the Jews. Bickerman says, *Thus taunted, the Jews tried to rebut the charge. They imagined that Jerusalem also, even before Nineveh had once returned to God after admonition by Jonah.*³¹

This would, therefore, be another example of how the Jewish aggadic tradition was influenced by the Christian use of the Book of Jonah.

The Commentaries

The two Jewish commentators which I have selected to translate are the two most prominent representatives of the Sephardic tradition of biblical exegesis. It was among the

Sephardim that the study of the Bible, based on a sound understanding of Hebrew grammar and against the background of a rational, scientific, world view, reached its apex.

Abraham Ibn Ezra (1089-1164) was born in Tudela, Spain. He travelled widely, living the life of a wandering scholar. He was a poet, grammarian, philosopher, astronomer, and physician. He is reported to have written over a hundred works, though most of these are no longer extant.

In his commentary to Jonah, we find the characteristic features of Ibn Ezra's exegetical method. His overriding interest is in determining the literal meaning of the text. He explains the meaning of words, dealing with etymological and grammatical problems. He does not quote the midrashic literature extensively, however, he does discuss the views of other scholars. Much of the presentation is in the form of reasoned arguments, where he attempts to reach an understanding of the events which accords well with the critical mind. He also includes a long esoteric discourse which discusses some aspects of prophecy in general, intended for an elite readership. Thus, it can be said, that Ibn Ezra's commentary is a commentary for scholars. It is difficult, demanding a reasoned approach. It reviews the scholarly literature and even goes off on a philosophical discourse.

The text which I have used as the basis for the translation of Ibn Ezra's commentary to Jonah is that of the 1524 edition of the rabbinic Bible printed by Daniel Bomberg in Venice. I have also used, for comparative purposes,

the text which is printed in *Jonas Illustratus*, which was vocalized by Johanne Leusden. I have two editions of this work, one dated 1656 and the other 1692. This book also contains a Latin translation of the commentary.

Rabbi David Kimhi (RaDaK) was born in Narbonne around 1160, his father, Joseph Kimhi, having migrated to there from Spain. Provence was the meeting point of the two very different Jewish centers located in northern France and in Spain. Therefore, the scholars of Provence were a mixture of the *traditional* type of learning which dominated the north and of the *scientific* learning of Spanish Jewry. We see in Radak's commentary this blend. He, too, comments extensively on grammatical and linguistic features. He attempts to explain things in a logical fashion. Yet, his commentary contains much more midrashic material than does Ibn Ezra's. He quotes long passages from the aggadah.

Radak's commentaries were very popular, which is shown by the large number of manuscripts which are still in existence. In addition, he was also a great Hebrew grammarian, as was his father and brother. The three of them made an enormous contribution to the study of the Hebrew Language.

The text upon which my translation is based is the Soncino edition of 1486. This was the second printing of Radak's commentary to the later prophets. I have also referred to the edition in *Jonas Illustratus* (1656 and 1692), which also contains a Latin translation.

In the notes to these commentaries, in addition to ex-

plaining difficult comments, I have attempted, as far as possible, to indicate the sources of individual comments. To this end, I have searched the traditional sources (Talmud and midrash) and the works of other mediaeval commentators and grammarians. I have also made an attempt to find sources and explanations in other works by our two commentators.

The two Christian commentaries which I have translated were both written in Syriac, the language of the Syrian Church.

St. Ephraem (306 - 373) was born in Nisibis. He is the most prominent Father of the Syrian Church. His parents may have been pagans, however, he was reared in a Christian environment. He came under the influence of three well-known bishops of Nisibis, Jacob, Babu, and Walagash. Nisibis was ceded to the Persians by Jovian in 363 and the Christian population was allowed to leave. Ephraem settled in Edessa. He refused advancement to high ecclesiastical office, and, according to legend, he worked as a bath attendant. Nevertheless, he was an active preacher and acted as an adviser to the leaders of the Church of Edessa. Living the life of a hermit, he was a prolific writer. He wrote many metrical hymns and homilies, commentaries and polemics. His works were translated into Greek, Armenian, Coptic, Arabic, Ethiopic, and Latin. His influence spread beyond the Syrian Church to all of Christendom.

In his commentary to Jonah, Ephraem concentrates on indi-

cating those points in the Book of Jonah which can be seen as *types* or symbols for aspects of the New Testament. He also goes into a long discussion of a variant reading in the Septuagint.

Duval, notes that some are of the opinion that this commentary of St. Ephraem is not authentic.³² As mentioned above, St. Ephraem also wrote a sermon on *The Repentance of Nineveh*.

The text which I have used for the basis of my translation is that found in *Sancti Ephraem Syri Hymni et Sermones*, edited by Thomas Josephus Lamy, Volume II. This book also contains a Latin translation. I have also used the edition in *Bibliotheca Orientalis* by Joseph Simonius Assemanus, Rome, 1719.

Ishodadh of Merv (9th century) was a Nestorian bishop. Not much is known about his life. He was born at Maru or Merv in Khurasan in north-eastern Persia and became bishop of Hedhatha on the Tigris. He is known for his commentaries in which he attempted to reconcile the allegorical method of the Monophysites with the more scientific approach of Theodore of Mopsuestia and the Nestorians.

Ishodadh is interested both in the Christological references and in the literal meaning of the text. His commentary owes much to Theodore of Mopsuestia.

In the notes to these two commentaries, I have given some of the sources. I was particularly interested in comparing them with *The Lives of the Prophets* and with St.

Ephraem's sermon *The Repentance of Nineveh*. I have also indicated where there are parallels with rabbinic literature. This is not an attempt to show that this was the source for the comment, but only to allow for a comparison.

The text upon which I based the translation of Ishodadh's commentary is that found in *Isodadh's Stellung in der Auslegungsgeschichte des Alten Testamentes*, edited by G. Dietrich, Giessen, 1902. The commentary also appears in *Commentaire d'Isodad de Merv sur l'Ancien Testament. IV Isaie et les Douze*, edited by Ceslas Van Den Eynde, Louvain, 1969.

NOTES TO THE INTRODUCTION

1. For commentaries on the Book of Jonah, see the ICC on Jonah and M.M. Kalisch, *Bible Studies, Part II The Book of Jonah* (which frequently mentions the traditional commentaries).

2. See the Soncino translation of Midrash Rabbah, Numbers, p.734, note 4. Also, see *The Legends of the Jews*, Vol. VI, p.351, note 38.

3. Harry M. Orlinsky, *Essays in Biblical Culture and Bible Translation*, p.108.

4. S.R. Driver, *An Introduction to the Literature of the Old Testament*, p.324.

5. For more on Jonah in Christianity see, Duval, *Le Livre de Jonas dans la Littérature Chrétienne Grecque et Latine*.

6. T.B. Megilah 31a.

7. Mishnah Taanith 2:1.

8. B.T. Taanith 16a.

9. For summaries of the aggadic material on Jonah and for the references for finding it in the traditional sources, see the following: Louis Ginzberg, *The Legends of the Jews*, Vol. IV, pp.246-253, and Vol. VI, 348-352; Otto Komlos, *Jonah Legends in Etudes Orientales*, pp.41-61; Strack and Billerbeck, *Kommentar Zum Neuen Testament aus Talmud und Midrasch*, Vol. I, pp.642-651.

10. Pirke d'Rabbi Eliezer, ch.10. This idea appears also in Mekilta p.3, Tanhuma Vayikra 'n, T.J. Sanhedrin ch.1 halachah 2.

11. Mekilta p.4.

12. The Mekilta speaks of three prophets; Jeremiah insisted upon the honor due the Father and the honor due the son (meaning both the honor of God and Israel), Elijah insisted upon the honor due the Father, but did not insist upon the honor due the son (the honor due God, but not that due Israel), and Jonah, who insisted upon the honor due the son, but did not insist upon the honor due the Father (the honor of Israel, but not the honor of God). (Mekilta p.4)

13. Lamentations Rabbah, Proem 31.

14. In תרביץ, Vol. 20, 1949.

15. Pesikta de Rab Kahana (ed. Buber) 161a.

16. See Braude, *Pesikta de Rab Kahana*, p.374, note 23.

17. Following the reading in Pesikta de Rab Kahana.
18. For this quotation, I have relied on the translation by William Braude of Pesikta de Rab Kahana, p.374.
19. S. Krauss, *The Jews in the Works of the Church Fathers* in JQR, Vol. 6, 1884, p.88-89.
20. Urbach, p.120.
21. Ibid., pp.121.
22. Ibid., 119-120.
23. On the matter of the relationship of St. Ephraem to aggadah see, Lengerke, *De Ephraemi Syri Arte Hermeneutica*; Gerson, *Die Commentarien des Ephraem Syrus im Verhältniss zur jüdischen Exegese*; Gratz, *Hagadische Elemente bei den Kirchenvatern*; Ginzberg, *Die Haggada bei den Kirchenvatern und in der apokryphischen Literatur*; Krauss, *The Jews in the Works of the Church Fathers*.
24. See T.B. Baba Bathra 75a.
25. Pirke d'Rabbi Eliezer, transl. by Gerald Friedlander, p.73, note 1.
26. See T.J. Succah 5, 55a; Gen. Rabbah XCVIII, 11; Midrash on Psalms, p.220; Pirke d'Rabbi Eliezer, ch.33. See also *The Lives of the Prophets* and the commentary of Ishodadh of Merv. (The references in Genesis Rabbah and T.J. Succah are primarily concerned with Jonah's tribal affiliation.)
27. *Midrash on Psalms*, transl. by Braude, p.363.
28. See Exxlesiastes Rabbah VIII, 10; and Seder Eliahu Rabbah ch.18, pp.97-98.
29. ... the statement that Jonah was permitted to enter paradise alive is very likely to be understood in the sense that he awaits there the end of times to start on his Messianic mission. The Messiah, the son of David likewise entered paradise alive, and awaits there his time. (L.Ginzberg, *The Legends of the Jews*, Vol. VI, p.351, note 38.)
30. This same explanation is found in Midrash Jonah and Midrash Tanhuma, Vayikra 'n.
31. Elias Bickerman, *Four Strange Books of the Bible*, p.17.
32. Yves-Marie Duval, *Le Livre de Jonas dans la Littérature Chrétienne Grecque et Latine*, Vol. II, p.488.

THE COMMENTARY
OF
ABRAHAM IBN EZRA

CHAPTER ONE

1. This prophet prophesied concerning Jeroboam son of Joash, and so it is written, *Which the Lord had spoken through His servant Jonah son of Amittai from Gath-hepher (II Kings 14:25).*¹

One must wonder how it could occur to an intelligent man who knows God and His deeds to think of fleeing from Him, since he is in His power and everything is full of His glory.² And how could someone who disobeys God act as a prophet? Yet, it is written that indeed he is *the prophet*.³ The Gaon⁴ said that he did go to Nineveh and proclaimed to it, but the text did not mention it, just like, *Invite him to break bread (Ex. 2:20).*⁵ However, I maintain that the two are not the same, for there is no reason to mention whether he ate or not. If they did not invite him, [then] he [Reuell] just met him and spoke with him.⁶ And moreover, if Jonah had fulfilled the command of God, why would he have fled, since he did say, *That is why I fled beforehand to Tarshish (Jon. 4:2)?*⁷ Now, we have seen that Moses did not want to go on God's mission to lead His people out, and all the more so, Jonah did not want to go to lead Nineveh to repentance. That is why our sages said, that *he sought the honor due the son (Mekilta p.4).*⁸ And now, I will hint to you an esoteric explanation. Some may write poetry naturally, without instruction, while others require instruction, and upon receiving it, they still may not accept it. And

the latter is easier than the former. And all the prophets, except for Moses after the glory of God passed before him,⁹ all of their prophecies were by means of visions or dreams. Therefore, I said concerning Abraham, our father, God's test was in respect to prophecy; *He picked up the knife* (Gen. 22:10), while inclining his ear to hear quickly.¹⁰ And when I searched the entire scriptures, I found the word *fleeing* always attached to the word from [מפני], such as, *I flee from Your presence* [מפניך] (Ps. 139:7); *So Jephthah fled from his brothers* [מפני אחיו] (Jud. 11:3). However, in the prophecy of Jonah, I do not find that he fled from [מפני] the Lord, but rather, from before [מלפני] the Lord. And it is written, *As the Lord of Hosts lives before whom I stand* (II Kings 3:14). Whenever he is receiving [prophecy], he is מלפני, before God. Thus, *Cain went away from before the Lord* (Gen. 4:16). Therefore, *And from You I will be concealed* (Gen. 4:14),¹¹ for the face of the earth (Gen. 4:14) is before the Lord. And moreover, it is written, *They shall enter the clefts in the rocks and the crevices in the cliffs, from the terror of the Lord* [מפני פחד ה'] (Is. 2:21). But, it is written, *To go with them to Tarshish from before the Lord* [מלפני ה'] (Jon. 1:3). And the intellectuals will understand.^{12, 13}

2. קום... נינוה The capital of Assyria, however, today it is destroyed. And the Jewish scholars of Greece maintain that it is that which is called Urtia, but I do not know.

And at this point, He did not command him to say, *Forty days more (Jon. 3:4)*,¹⁴ but only, *For their wickedness has come before Me*. And the commentator who explained that he was apprehensive of being called a false prophet when God would relent of the evil, has not stated the case correctly.¹⁵ For this is the reason that He told him [the proclamation] only the second time, since there it is written, *The proclamation which I tell you (Jon. 3:2)*, which is, *Forty days more... (Jon. 3:4)*.¹⁶ And furthermore, how could the prophet disobey God on account of his apprehension that the Ninevites would call him a false prophet? For how would this harm him, since he would not continue to live among them? And moreover, the Ninevites were not fools, for why did God send His prophet to them other than that they should turn to God? But, if they would not repent, the decree would be carried out against them. And so, unless they knew this to be true, that if they would turn to God, He would relent of the evil, [why would He have sent a prophet to them?] So, how could they call him a false prophet?¹⁷ Thus, the correct [interpretation] is what our predecessors, their memory be for a blessing, stated; that it grieved him that they would be saved on account of Israel.^{18, 19}

But, we find it written, *A large city of God* [עיר-גדולה] (Jon. 3:3), that is, they were God-fearing from of old. However, any commentator who explains that it was too great and glorious a city in the sight of God to destroy,

misses the correct linguistic usage. For it is written, *May the Lord value my life*²⁰ (I Sam. 26:24), [בעיני השם] and not לשם. But here it is written, לאלהים.²¹ And it is written, *All the nations are as naught in His sight* (Is. 40:17), so He does not care if they are a multitude.²² So the meaning of לאלהים is that they were God fearing in former times, but only now, in the time of Jonah, they began to do evil. Were it not for this, that they were originally Godly, He would not have sent His prophet to them! And, indeed, we see that they did turn in unparalleled complete repentance, yet you will not find it written that they broke the altars of the *b'alim* or cut down idols. And from this we deduce that they were not idol-worshippers.²³

3. ויקם... וירד יפו The Gaon²⁴ said that Tarshish is Tarsus,²⁵ while Rabbi Mevasser²⁶ says that it is the city Tunis in Africa.²⁷

ויתן שכרה Not the fare for the whole ship, just what he had to pay for his share.²⁸

4. וי' הטיל He threw it in a figurative sense. And the meaning is that He thrust it from the shore. That is why they were not able to *regain the shore* (Jon. 1:13),²⁹ for this was exactly at the point where the sea and the river merge, close to the shore, which is always a rough spot for ships. And the proof is that he said thus, *You cast me into the depths, into the heart of the sea, the river engulfed me* (Jon. 2:4).

והאניה חשבה Similar to, *If a land were to sin against*

me (Ez. 14:13).³⁰

5. מלחין The ship's navigators, like, ויראו המלחים
 וחבלין³¹ (Ez. 27:27). And Japhet³² said that they were
 transporting salt.³³

אל ירכתי הספינה To one of the lower parts³⁴ of the
 ship, similar to, *And he was buried in one of the towns of
 Gilead (Jud. 12:7).*³⁵

וישכב וירדם Because of the distress of the sea and
 its raging. Perhaps he had never been aboard a ship before.

6. חובלים The chief of those who were ויקרב... רב החובל,
 that is, those who raise up the ropes[חבליים], the ropes of
 the mast. But, Rabbi Moses³⁶ said, [the word חבל] is der-
 ived from תחבלות (Prov. 1:5)³⁷, 38

יחעשה Like, *His plans came to nothing (Ps. 146:4).*
 And similar to it, *Eleventh (Num. 7:72)*, because this num-
 ber is like two calculations, general [10] and particular [11]³⁹
 And similar to it, *May God devise [deliverance] for me (Ps.
 40:18).*⁴⁰

7. ויאמרו Some say that there were other ships which
 were able to go, and this one alone was in peril.⁴¹ There-
 fore they said, *Let us cast lots.*

בשלמי⁴² Because of whom. And similar to it, על השל
 (II Sam. 6:7).⁴³

8. ויאמרו Any commentator who explains that they tried
 to ascertain his people and his country, because perhaps
 death had been decreed against them by heaven, is incor-
 rect.⁴⁴ For if God decreed [something] against a people,

if one of them, who was under the decree, was not in the city, but was somewhere else among other people, why should the others fear that they might be involved in the decree of death which was against him alone? But, the rule among the majority of men is to live from their occupation. And a man's occupation is instructive of his affairs and why he would embark to go to another place.⁴⁵ And there are countries where the majority of the people are good, as is well known even today.⁴⁶

9. ויאמר He answered the last one⁴⁷ for them, [saying] that he is a Hebrew [מִבְּנֵי עֵבֶר] (so called because they follow the faith of the first Eber [עֵבֶר], *ancestor of all the descendants of Eber (Gen. 10:21)*) and that he fears only God from before whom he fled. And he mentioned heaven, the earth, and the sea, the meaning of which is, *I know that He is responsible, for He rules over everything.*
10. וייראו Since he had said, *I fear* [אֲנִי יִרָא] (*verse 9*).
ויהאמר לוֹ⁴⁸ מה-זאת Their intention being, *How could you do this, to flee from before God? For he had revealed his secret to them.*
11. ויאמרו... מה נעשה The meaning is, *Give us advice as to what we should do.*
- ויהאמר וישתוק הים Like, *They rejoiced when all was quiet*⁴⁹
(*Ps. 107:30*).
12. ויאמר He was desirous of and asked to die so that Nineveh would not return to God. But, he would not have said so⁵⁰ to them if he had not heard them say that they

would throw him over.

13. ויחתרו Its meaning is *they had rowed*. And the word ויחתרו is because the oarsmen resemble *diggers*.⁵¹

14. ויקראו All of them believed in God and then they implored Him.

 בנפש [The *Bet* stands for] on account of [בעבור], as in the case of, *So Jacob served seven years for Rachel* [ברחל] (Gen. 29:20).

 כאשר חפצה For it had become clear to them that because of Him the sea was storming.

15. וישאו... מזעפר Figuratively, like, *distraught* [זועפים] (Gen. 40:6).

16. וייראו... ויזבחו After they had left [the ship].

CHAPTER TWO

1. *לִיכּוֹן* Like, *appointing*.

וְיָהִי יוֹצֵא A human cannot stay alive in the belly of a fish for even an hour, how much the more so is this number⁵² miraculous.

2. *וַיַּחַפֵּל* The commentators wanted to devise an original explanation. Ignoring the literal meaning, [they said] that Jonah prayed only after reaching the dry land, since they found *from the belly* instead of it saying *in the belly*. But did they not notice that further on it is written *From the belly... I cried out* (verse 3)? And similarly, *Out of the depths I call You, O Lord* (Ps. 130:1). Furthermore, the word *I cried out* is an indication that he had prayed and had cried out to God before the fish spewed him out. And, likewise, *And my prayer came before You* (verse 8). Otherwise, why would it not have been written, *Jonah prayed after leaving the belly of the fish*? Also, it is after his prayer that it is stated, *The Lord commanded the fish... (verse 11)*.⁵³ And He brought them into this peril for the sake of *You brought [my life] up from the pit* (verse 7); *And my prayer came before You* (verse 8).

Now, notice that every prayer or blessing of a prophet is in the spirit of prophecy. So Jacob said, *Which I wrested from the Amorites... (Gen. 48:22)*.⁵⁴ For something which has been decreed to be is spoken about in the past tense.⁵⁵ And, likewise, *He bent his shoulder to the burden*

(Gen. 49:15);⁵⁶ A star rose from Jacob (Num. 24:17);⁵⁷ So Jeshurun grew fat and kicked (Deut. 32:15); The Lord saw and was vexed (Deut. 32:19); Thus Israel dwelt in safety (Deut. 33:28). And in the prayer of David, When he fled (Ps. 3:1)⁵⁸ and He answered me from His holy mountain. Selah (Ps. 3:5). For the text says When he fled and not after he fled. And in his [Jonah's] prayer, But, I will again look upon Your holy sanctuary (verse 5),⁵⁹ (which refers to heaven; The Lord is in His holy palace (Ps. 11:4)⁶⁰) And many others.⁶¹

And there it is written, Deliverance is the Lord's (verse 10), for so he was hoping, as if [he said] To ask the Lord's deliverance.

And it is said that a female fish swallowed the male fish.⁶² But this is not necessary since דגה and דג are the name of the species, like צדק and צדקה.⁶³

3. ויִאמַר... שְׁאוּל A deep place. The opposite of heaven which is on high.
4. וְחַשְׁלֵיכְנִי... יָמִים Like, Over its river [יִאֹרֵיהֶם] (Ex. 7:19).⁶⁴ And Japhet said that the Reed Sea mixes with the Joppa Sea.⁶⁵ And סוּף (verse 6) is like, She placed him in the reeds (Ex. 2:3), because of its being close.⁶⁶
5. וְאֵנִי... נִגְרַשְׁתִּי מִנִּגְדַּי עֵינַיִךְ They [עֵינַיִךְ] are the heavens.
6. אֶפְפֹּרְנִי... עַד מוֹתִי Until my life [נַפְשִׁי] had reached its death.
7. לְקַצְבִּי The places where the mountains are cut off. From the root, And he cut off a stick [וַיִּקְצַב-עֵץ] (II Kings

6:6).

And the earth closed its bars upon me, so that I will not be able to reach land.

8. בהתעטף Like, *When he is faint* (Ps. 102:1).

 ותעל משחת חייו Used figuratively for his soul, which is truly his vital power.

9. משמרים A causative verb⁶⁷ with reference to the men of the ship who were calling out and encouraging one another.⁶⁸

 And the word חסד [is used] because they thought that they were doing goodness. Or, its meaning is like, *It is a disgrace* (Lev. 20:17).⁶⁹

10. ואני... אשר נדרתי In the belly of the fish.

11. ויאמר Used figuratively [to mean] that they forced him to do God's will.

CHAPTER THREE

1. ויהי *A second time.*
2. קום This indicates that he did not go further away from Nineveh, so if He would send him again, he would go.
3. ויקם R. Jeshuah⁷⁰ said that the men of the ship had gone to Nineveh and told Jonah's story. That is why they believed.⁷¹

And I have already explained the word לאֱלֹהִים.⁷²

*A three days' walk, around the city, but it is a One day's walk from end to end. Or, he only went a distance of One day's walk in order to make the proclamation, and therefore, [it says] Started out.*⁷³
4. Some say that *Overthrown* means that it was overturned by its evil deeds. However, this homiletical interpretation is not correct. Rather, the matter is like, *One moment I may decree...*(Jer. 18:7).⁷⁴
5. ויאמינו Like, *And the people were convinced* (Ex. 4:31). And the intention is, [They believed] the word of God.
6. וינע This preceded the wearing of sackcloth.⁷⁵

ויעבר Removed.

Covered, his flesh [with] sackcloth, since it is a transitive verb. ⁷⁶
7. ומעט ... ויזעק By his counsel, knowledge and intelligence, just as, *When he disguised his judgment* (Ps. 34:1).^{77, 78}
8. ויתכסר ... ויקראו Man.⁷⁹
9. Whoever is knowledgable, or, whoever knows that he has

done evil, or, it is like *perhaps*, with the word *turn back* said with reference to God.⁸⁰

10. ⁸¹וַיֵּרָא אֱלֹהִים That they would believe in Him. And, likewise, with regard to Jethro, *Before God* (Ex. 18:12).⁸²
- וַיִּנָּחֵם The Torah spoke in human language.⁸³

CHAPTER FOUR

1. וירע That God had renounced the punishment.

2. ויתפלל I have explained it.

נחם A participle, which is why it is vocalized with a *Qamatz* according to the rule of the entire Niphal conjugation.⁸⁴

3. ועתה Since he saw that Israel did not repent, he feared that evil would come upon them. Therefore, he prayed, *Take my life*, similar to, *Erase me* (Ex. 32:32);⁸⁵ and just as Elijah did regarding the anointing of Hazael.⁸⁶

4. והיטב ויאמר ... Like, *I broke it to bits and ground it thoroughly...* (Deut. 9:21). That it is ground completely and totally. And the meaning is, *Why are you grieved so much?* And Japhet⁸⁷ said, *Are you grieved because I do good to whom I please?*⁸⁸ But this is nonsense.

5. ויצא [Scripture] returns to state Jonah's speech and what happened to him prior to the end of the forty days, as in the case of, *He came upon a certain place* (Gen. 28:10); and also, *Joseph took the two of them* (Gen. 48:13).^{89, 90}

6. קקיון⁹¹ וימן ... The scholars of Spain maintain that it is a cucumber or a pumpkin. But, there is no way to know what it is.⁹²

להציל לו מרעתו From the intense heat of the sun. And some claim that because he had remained in the belly of the fish a long time, his skin was tender and he was unable to tolerate the heat.

7. למחרת ... וימן [After] his day of happiness with the
gourd.

8. ויחי ... רוח קדים From the east.
 חרישית R. Marinus⁹³ said that it was strong and pro-
duced such a noise that the ears were deafened.

 ויחעלה Like, *Shall faint* (Am. 8:13); *Covered her face*
with a veil and wrapping herself up... (Gen. 38:14).⁹⁴ For
he wrapped himself in his clothes.⁹⁵

9. ויאמר God made a parable for his prophet since he was
grieved, because God had renounced the punishment.

10. ויאמר Scripture spoke in such a way so that its list-
eners would understand. For God does not labor over all His
creatures.⁹⁶ But the meaning is, *You cared about something which*
you did not make, so how will I not care about My creations?

 The word בן is with a *Hirik*, like, *Bin-Nun* (Deut. 34:9
and others); *If the guilty one to be flogged...* (Deut. 25:2).
He enjoyed the gourd only one day from morning till evening.
It grew from the beginning of the night till the morning,
and towards evening it began to dry up. And about dawn, it
was entirely dry. Therefore, it said, *Which appeared over-*
night and perished overnight.

11. ואני ... שחיים עשרה רבוא Who have not sinned, also cat-
tle. We may conjecture that *Overthrown* (Jon. 3:4) is *Like*
the overturning of Sodom (Deut. 29:22), for this thing was
known throughout the world.⁹⁷

NOTES TO IBN EZRA'S COMMENTARY

1. This is a paraphrase.
2. See Pirke d'Rabbi Eliezer Ch.10, הריני בורח לי למקום שלא נאמר ... כבודו שם. Ibn Ezra says here, והכל מלא כבודו.
3. So it says in II Kings 14:25, אשר דבר ביד עבדו יונה בן אמתי, This word is missing from Ibn Ezra's quotation of this verse above (see note one).
4. Saadia Gaon.
5. Saadia, in *The Book of Beliefs and Opinions*, (translated by Samuel Rosenblatt pp. 153-4.) argued that Jonah did indeed fulfill his first mission, since nowhere does it state explicitly that he did not. And, even though it also does not state explicitly that he did, this would not be uncommon in Scripture. *I find Scripture saying constantly, And the Lord spoke unto Moses, saying: Speak unto the children of Israel. Yet, it is only in a few instances that the command is made that the command was carried out, as it is done (in the statement): And Moses spoke so unto the children of Israel (Ex. 6:9).*
Invite him to break bread, is analogous to, *Speak unto the children of Israel*, because it is not stated in the text that they invited him, nor is it stated that he ate with them. On this verse, Ibn Ezra explains that the text is elliptical and leaves out *ותקראנה לו*, since it is to be assumed by the reader as a logical progression. According to Saadia's point of view, the case of Jonah is analogous. God commanded him, *Go at once to Nineveh*, and even though it is not stated that he went, this is the logical assumption of the reader, thus the text does not include it. Ibn Ezra's objection to this line of reasoning is that the two cases are not analogous, in that the missing action in the first case is of no real consequence.
6. It is to be assumed that Moses was invited to eat. If not by the daughters, then Reuel invited him personally.
7. Saadia's position is that Jonah fled from the possibility of being sent a second time. The first mission he considered to be a warning, but the second would be a threat. And if the Ninevites repented, then the threat would not be carried out, resulting in their saying that Jonah had lied.
8. He disobeyed God (the Father) in order that the repentance of the Ninevites would not make Israel (the son) guilty since they do not repent.
9. See Ex. 34:6
10. Ibn Ezra is saying that the *Akeda* (Gen. 22) was in order to test whether Abraham would accept prophecy or not.

11. On Gen. 4:14, Ibn Ezra states, שיש מקומות, אסתר, וטעם ומפניך אסתר, See also his comment on Gen. 28:16, ואם הכל מלא כבודו. אכך יש ה', הטעם בעבור שימצאו מקומות ראו שם נסים, ולא, אוכל לפרש למה זה כי עוד מופלא הוא

12. The *סוד* seems to be that the Land of Israel was particularly suitable for prophecy (see note 11) and that Jonah fled because he hoped to escape the call to prophesy in חו"ל. See *ספר אור לנתיבה*, p. 153. Radak states the same thing without a *סוד* (see his commentary to 1:3; also see, Talmage, *The Rationalist Tradition II: Literary Sources*, p. 459).

13. This entire comment is difficult and open to different interpretations. See M. Friedlander, *Essays on the Writings of Abraham Ibn Ezra*, p.56, where he translates a large part of this comment.

In my view, the passage is to be understood as follows: Ibn Ezra poses two related questions; How could Jonah have thought he could flee from God? And how could someone who disobeys God be a prophet? He gives Saadia Gaon's view and refutes it. He then reminds us that even Moses tried to avoid obeying God's command to him to lead the Israelites out of Egypt. How much the more understandable is Jonah's reluctance to go on a mission to the Ninevites. Ibn Ezra goes on to make a comparison between prophecy and writing poetry. There are people who possess a natural gift, and for these it is not a matter of choice whether to have the gift or not. But most poets need instruction in order to obtain the ability, and these may refuse the gift. We learn from this comparison that the prophets (except for Moses after Ex. 34:6) were able to accept or not accept prophecy, since they are all of the type who need instruction. The *Akeda* was a test of whether Abraham would accept prophecy. Ibn Ezra proceeds with an argument to show that Jonah did not flee from God, but rather from prophesying. Since the Land of Israel is particularly adapted to prophecy, he thought that by leaving it he would avoid receiving the prophecy to go to Nineveh.

14. *Forty days more, and Nineveh shall be overthrown.*

15. See *Pirke d'Rabbi Eliezer* Ch.10.

16. Ibn Ezra's first point against the view that Jonah fled so as not to be called a false prophet, is that Jonah was not informed of the decree of destruction in 1:2. It was on the second time (3:2) that he was told that the proclamation is, *Forty days more and Nineveh shall be overthrown* (3:4). Therefore, Jonah could not possibly have fled out of fear that the decree of destruction would not be fulfilled and that he would be labelled a liar, since he did not know of this proclamation at the time of his flight.

17. Ibn Ezra's second point is that it would be illogical for Jonah to think that the Ninevites would call him a false prophet if the decree were not carried out. First, because he was not going to remain with them, so why should he be so concerned about what they think? Second, because the Ninevites knew that if they repented God would not destroy them. If this were not the case, it would have been pointless

to send a prophet to them.

18. See Mekilta p.3; T.J. Sanhedrin Ch.11, halachah 7, 30b; Pirke d'Rabbi Eliezer Ch.10; Tanhuma VaYikra ח'.

19. In the aggadah, there are two explanations given for Jonah's flight. 1) Jonah knew that the Ninevites would repent and as a result, God would not destroy the city as he had decreed. Thus, he would be called a lying prophet. 2) Jonah believed that if the Ninevites repented, it would cause God to be angry at Israel, since they do not repent.

20. תגדל נפשי בעיני יהוה Literally, *May my life be great in the Lord's sight*.

21. I Sam. 26:24 has, לעיני יהוה and not בעיני יהוה, whereas, our passage has עיר גדולה לאלהים.

22. Ibn Ezra has two points in his argument against the view that עיר גדולה לאלהים means, *A great city in God's sight*. First, לאלהים is not the way Hebrew would express this idea. From the example in I Sam. 26:24, תגדל נפשי בעיני יהוה, it is understood that the preposition ב' would be used. But, here, it says לאלהים which would indicate possession, of God. Second, language aside, the size of the city is of no consequence to God since it is stated in Is. 40:17, *All the nations are as naught in His sight*.

23. Ibn Ezra eliminates any discussion of why God sent Jonah to a gentile nation. For, even though non-Jewish, they had originally been believers in God. This is indicated by the phrase עיר גדולה לאלהים and also by the lack of a report that in their repentance they destroyed their idols and altars. So, Jonah was not sent to convert Gentiles, nor does it mean to imply that *God has pity on those who repent from whatever people they be* (Radak on Jon.1:1), but that God sent a prophet to this people of believers to return them to their former goodness.

24. Saadia Gaon.

25. See Saadia's translation of the Pentateuch, Gen. 10:4, where he translates תרשיש by טרסוס.

26. Rav Mevasser Halevi. See, עמ' סח, חוברת ה', חוברת א'.

27. The identity of the biblical Tarshish is an old problem which is still unsolved (see The Encyclopedia Judaica, Vol. 15, p.825). Here the Targum renders *Tarshish* by *sea*. Elsewhere, the Targum translates אפריקא. See Tarshish in the Jewish Encyclopedia, Vol. 12, p.65.

28. Against the view in B.T. Nedarim 38a.

29. Since the storm stood between them and the shore.

30. Where *land* refers to the people who occupy the land, so *ship* refers to those on board the ship.

31. The new JPS translation has, *Your sailors and your pilots*; The RSV has, *Your mariners and you pilots*. Ibn Ezra would reverse the order, making מלחין *Your pilots*.

32. Japhet ben Ali the Karaite. Not having access to the original of Japhet's commentary, I have relied on the work ספר העשר (edited by Firkovich). The ספר העשר was composed in the second half of the eleventh century or the first half of the twelfth century by Jacob ben Reuben. According to Philip Birnbaum, *The Arabic Commentary of Yefet Ben Ali the Karaite On the Book of Hosea*, p. XXXIX, *Of the numerous compilers of Yefet, the best known is Jacob b. Reuben... His work entitled ספר העשר is a Hebrew compilation of Yefet's commentary. He reproduces the latter in a very condensed form... Also Samuel Poznanski in the Jewish Encyclopedia, Vol. 7, p. 41, It is, in fact, chiefly an extract of Jefet b. Ali's work from whom Jacob borrowed most of his explanations... But Jacob also drew upon later Karaite authors, the last of whom is Jeshua b. Judah...*

Japhet himself was an eclectic, so his commentaries are a treasury of interpretations, many of which are no longer extant. Japhet's influence on Ibn Ezra seems to have been significant. Ibn Ezra cites Japhet more frequently than any other exegete. In his commentary on the Minor Prophets, Ibn Ezra quotes Japhet forty-four times, whereas he mentions Saadia Gaon only five times (see Birnbaum XLIII).

33. מלח and therefore they are called מלחים. This explanation is not in ספר העשר.

Concerning the word מלחים, Rashi in his commentary to Ex. 30:35, says that the expression ממלח means *mixed* and מלחים are called thus, *Because they churn the water with the oars when they guide the ship like one who turns over with a spoon beaten eggs to mix them with water*. The Ramban, on the same verse comments, *In my opinion, the skilled among sailors are called מלחים because they know the taste of the sea, as if they feel its saltiness or sweetness, that is to say, they know when it is sweet and suitable for sea travellers or when it is bad and bitter for them. But the oarsmen are not called מלחים for it is written concerning Tyre, The inhabitants of Sidon and Arvad were your rowers... Gibal's elders and craftsmen were within you, making your repairs. All the ships of the sea, with their מלחים were in you (Ez. 27:8-9). Because the elder sailors who know the sea, they are מלחים*. The Ramban's understanding of מלחים is in accord with Ibn Ezra's comment.

34. The problem is that ירכתי is in the plural.

35. יקבר בערי גלעד, where ערי is plural even though he can only be buried in one of them.

36. Moses ben Samuel Ha-Kohen Gikatilla.

37. Also Prov. 11:14 and 12:5.

38. See Poznanski, *Ibn Chiquitilla nebst den Fragmenten seiner Schriften*, p. 103, רב חבל מגזרת תחבולות. On p. 154 Poznanski explains the derivation of חבל from תחבולות which is taken to mean decisions and hence

רב החבל is a decision maker. He traces this etymology back to Ibn Janah. See his ספר השרשים, under חבל, p. 140, where he states, רב החובל (Jon. 1:6) לקול צעקת חבליך (Ez. 27:28) מלחיק וחבליך (Ez. 27:27) הם מנהיגי הספינות בים והוא נגזר מן ונביך תחבולות יקנה (Pr. 1:5) בתחבולות תעשה לך מלחמה (Pr. 24:6) והם עצות ומחשבות. ותחבולות ומחשבות שוים בענין כמו שנאמר מחשבות צדיקים משפט תחבולות רשעים מרמה (Pr. 12:5). והראיה על כי חובליך נגזר מתחבולות אמרו חכמיך צור היו בך המה חובליך (Ez. 27:8).

39. See Num. 7:72. There Ibn Ezra comments, עשתי עשר וטעם עשתי כמו עשנותיו, מה שיולידו מחשבותיו, כאלו העשר הוליד והוא סוד גדול ומלת עשתי לפי דעתי מגזרת יתעשת האלהים, ספר צחות ב, מ"א ב, he states, אולי פירושו מה שיולידו המחשבות, ואנחנו ידענו דעת ברורה כי במספ' תשעה ישלם כל החשבון, והנה עשרה כמו אחד, ועשרים כמו שנים כי הם שני עשרות, ושלושים מגזירת שלושה, וככה עד תשעים, ובעבור כי סך חשבון הוא עשרה, כי לא נוכל לומר אחד עד השלמת עשרה, ונאמר אחד עשר יום, והנה העשרה הולידו זה החשבון

40. Ibn Ezra is saying that יתעשת has the same meaning as יחשב in Ps. 40:18. אדני יחשב לי. See Num. 7:72. There Ibn Ezra comments, עשתי עשר וטעם עשתי כמו עשנותיו, מה שיולידו מחשבותיו, כאלו העשר הוליד והוא סוד גדול ומלת עשתי לפי דעתי מגזרת יתעשת האלהים, ספר צחות ב, מ"א ב, he states, אולי פירושו מה שיולידו המחשבות, ואנחנו ידענו דעת ברורה כי במספ' תשעה ישלם כל החשבון, והנה עשרה כמו אחד, ועשרים כמו שנים כי הם שני עשרות, ושלושים מגזירת שלושה, וככה עד תשעים, ובעבור כי סך חשבון הוא עשרה, כי לא נוכל לומר אחד עד השלמת עשרה, ונאמר אחד עשר יום, והנה העשרה הולידו זה החשבון

41. Pirke d'Rabbi Eliezer Ch. 10.

42. בשלמי is problematic in Hebrew. It is an Aramaic formation.

43. See ספר אור לנתיבה, p.153, אולי יפרש הרב שם מלת השל כמו בעבור רי"ל, בעבור שהרג אביר את עשהאל אחיו

44. See Rashi's comment.

45. Explaining why they enquired of his occupation.

46. Explaining why they asked him his country.

47. *Of what people are you?*

48. The masoretic text has אליו.

49. The text is problematic. This edition of Ibn Ezra has וישמחו וישתקו, whereas Ps. 107:30 has, וישמחו כי ישתקו. *Jonas Illustratus* (1656) has the quote correctly.

50. *Heave me overboard.*

51. The literal meaning of the Hebrew word here translated row is dig.

52. *Three days and three nights.*

53. *The Lord commanded the fish and it spewed Jonah out upon dry land.*

54. There, Ibn Ezra comments, וטעם אשר לקחת אשר יקחו ירשאל

55. Even if the matter has not yet been accomplished.

56. There Ibn Ezra comments, וזה הטעם על יששכר שלא היו גבורים, ולא

ירצו לצאת למלחמה לעזוב מקומם, ... והי' נותנים מס למלך ישראל שלא יצאו או לגוים שלא יבואו להלחם עליהם.

57. There, Ibn Ezra comments, Targum Onkelos has, כי זאת הנבואה על דוד, כד יקום מלכא מיעקב...

58. Ibn Ezra says there, ומזמור בדרך נבואה שהתנבא שהוא ינצח על ויענני, מהר קדשו כתפילת יונה ותבא אליך תפילתי

59. Which is stated in the future tense, indicating that the prayer was uttered while Jonah was in the belly of the fish.

60. Ibn Ezra has, והי' בהיכל קדשו, which would be an exact quotation of Hab. 2:20. However, this verse does not prove his point. Most likely the reference is to Ps. 11:4, יהוה בהיכל קדשו, יהוה בשמים כסאו

61. In verse 9, יעזבו, and in verse 10, אשלמה, אזבחה.

62. Since in 2:1 it says, וימן יהוה דג גדול, and in verse 2 it says, ממעי הדגה. See Midrash Yonah, p.98.

63. See Wilhelm Bacher, *Abraham Ibn Ezra als Grammatiker*, p.83.

64. Like ימים, in Ex. 7:19 יאוריהם is in the plural, even though Ibn Ezra understands it to refer to one river. In his commentary there, he states, *Used in the plural since the river is in many places.*

65. See סוף חבוש כי ים סוף יריקו מימיו אל ים יפו, עמי ט"ז, ספר העשר. The merging of the two seas would explain why ימים is in the plural.

66. And Japhet... being close. In *Jonas Illustratus* (1656), this comes in the comment to verse six where the word סוף occurs in the text. Yet, the comment might belong here as an explanation of why ימים is in the plural, namely, there are two seas - the Reed Sea and the Joppa Sea.

67. Literally, *transitive*. See Radak's commentary note 53.

68. See Friedlander, *The Commentary of Ibn Ezra on Isaiah*, Vol. 1, p.284, note 4.

69. There the usage is an Aramaism; ^ו_ו^ו_ו^ו_ו, a shameful thing. This usage also occurs in Prov. 14:34, 25:10. See Ibn Janah, ספר השרשים, under חסד.

70. Jeshuah ben Judah. A Karaite exegete.

71. See יאמינו והגרמת זו האמונה כי שמעו והוגד להם, ספר העשר, עמי ט"ז האות: ויכשר כי הם בעיר נינוה מן המלחים והסוחרים והגידו האות

72. See his comment on 1:2.

73. Ibn Ezra is explaining why verse three says, מהלך שלשת ימים, while

verse four says, ויחל יונה לבוא בעיר מהלך יום אחד. He offers two possible explanations. First, *Three day's walk* refers to the circumference of the city and *One day's walk* to the diameter. Second, the diameter of the city is *Three days' walk*, but Jonah only walked into the city a distance of *One day's walk*. This would also explain why the verse says ויחל יונה לבוא בעיר

74. The whole verse is, *At one moment I may decree that a nation or a kingdom shall be uprooted and pulled down and destroyed; but if that nation against whom I made the decree turns back from its wickedness, I change My mind concerning the punishment I planned to bring on it.*

75. The story is somewhat problematic since verse five states that the people of Nineveh put on sackcloth, while the king learns of the proclamation in verse six and orders the wearing of sackcloth in verse eight. Ibn Ezra indicates that the king learned of the proclamation prior to the wearing of sackcloth. Perhaps the explanation is similar to that in 4:5.

76. Since ויכס is a transitive verb, it must have an object. It is not stated here, but the object is *his flesh* according to Ibn Ezra.

77. This verse is based on the account in I Sam. 21:11-16.

78. עט as a decree is an Aramaism. It is used only here in the Hebrew Bible, but is common in Ezra and Daniel. Ibn Ezra is explaining the meaning of the phrase here according to the more common usage of עט in Hebrew.

79. The verse says, ויתכסו שקים האדם והבהמה ויקראו אל אלהים בחזקה. Ibn Ezra is clarifying that ויקראו only refers to the people and not to the beast.

80. The subject of the verb ישוב is ambiguous. If either of the first two explanations of מי יודע is allowed, then the subject of ישוב is מי. But, if מי יודע means *perhaps*, then האלהים is the subject of ישוב.

81. The masoretic text has האלהים.

82. וככה (בפי') יתרו לפני האלהים, הה"א הדעת, שהאמינו בו, ספר אור לנתיבה ה.

83. See his comment to Ex. 32:14, חלילה להנחם השם, רק דברה תורה כלשון בני אדם, כמו ויעל (Gen. 35:13), וירד (Gen. 11:5), ישמח ד' במעשיו (Ps. 104:31). ויתעצב אל לבו (Gen. 6:6).

84. See *Sefer Sahot de Abraham Ibn Ezra*, p. 166, וכן עשו במלח נשבר, שהעין לעולם אם לא היה באתנח או בסוף פסוק יהיה פתוח בפתח גדול כמשפט, ואם היה שם התואר יהיה קמוץ כדרך ופחד זקב לבבך (Isa. 60:5), כפרץ זקב יאתיו (Job. 30:14).

85. *Moses went back to the Lord and said, Alas, this people is guilty of a great sin in making for themselves a god of gold. Now, if You will forgive their sin [well and good]; but if not, erase me from the record which You have written! (verses 31-32).*

וכן תמצא האבות והנביאים היו נותנים עצמם על ישראל; See Mekilta p. 4; במשה מה הוא אומר ועתה אם תשא חטאתם ואם איך מחני נא מספרך אשר כתבת (שמות 32:35)

86. See II Kings 8:11.

87. See note 32.

88. This explanation does not appear in ספר העשר.

89. Ibn Ezra states on this verse, וכבר לקח *He had taken*, (in verse 10).

90. The chronology of the events is explained by Ibn Ezra and Radak according to differing understandings. Radak takes verses 4:1 and 4:5 as being prior to the end of the forty days (see verse 3:4, *Forty days more, and Nineveh shall be overthrown*). Ibn Ezra sees verse 4:1 as stating the situation at the end of the forty days and 4:5 as a *flash-back* to the events prior to the end of the forty days.

91. The masoretic text has קיקיון.

92. In editions of מקראות גדולות, *There is no need to know which it is*.

93. This quotation of R. Marinus is problematic. R. Marinus is in all likelihood R. Jonah Ibn Janah (see M. Friedlaender, *Essays on the Writings of Abraham Ibn Ezra*, p. 169; Also, פירושי התורה, אשר וייזר, P. 63 (לרבינו אברהם אבן עזרא, P. 63). Yet, in ספר השורשים, under חרש, Ibn Janah states, שניחם אותה אל הפרק אשר יהיה בו החריש והוא פרק קר ויבש והיתה הרוח ההוא קרה ויבשה והוסיפה בנזקו

Not only is this not what Ibn Ezra cited, the two are mutually exclusive. The root חרש has two distinct meanings; 1) cut in, engrave, plough, Ar. حرث; 2) be silent, dumb, speechless, or to be deaf, Ar. خرس. The various attempts to explain חרישית connect it to one of these two. See the discussion in B.T. Gittin 31b. Radak derived it from the meaning *to be deaf*. According to Ibn Ezra, R. Marinus derives it from this meaning of חרש as well. However, from what Ibn Janah states in ספר חרש, he connects it with the first meaning of חרש.

94. Ibn Ezra comments there, (Jon. 4:8) ויתעלף, וכן ויתעלף, טעמו שהסתירה פניה, הסתיר פניו בבגדיו

95. The root עלף means both wrap and faint. Here, Ibn Ezra takes ויתעלף to mean, *wrapped himself*, just like the meaning of ויתעלף in Gen. 38:14. His comment on Amos 8:13 does not indicate specifically how he understands the usage of the word there.

96. From verses 10-11, one might think that God puts forth effort to create His creatures. God says to Jonah, *You had mercy on the gourd for which you did not labor, and which you did not grow, which appeared overnight and perished overnight. And should I not care about Nineveh that great city, in which there are more than a hundred and twenty*

thousand persons... The conclusion would seem to be, *For which I did labor.* Ibn Ezra wants to point out that the Bible spoke in a manner of speech so that its point would be clear, but one must not think that God actually labors in making His creatures.

97. Indicating that what had indeed happened to Sodom is that which had been intended for Nineveh. The Ninevites understood the full meaning of Jonah's decree because they knew what God had done to Sodom.

THE COMMENTARY
OF
RABBI DAVID KIMHI (RADAK)

CHAPTER ONE

1. וַיְהִי דְבַר ה' אֶל יוֹנָה בֶן אֲמִיטַי לֵאמֹר We have no written prophecy by this prophet other than this one which he prophesied concerning Nineveh. However, we do find an unwritten prophecy by him recorded in the Book of Kings, *It was he who restored the territory of Israel from Lebo-hamath to the sea of the Arabah, in accordance with the promise that the Lord, the God of Israel, had spoken through His servant, the prophet Jonah son of Amittai from Gath-hepher (II Kings 14:25).*

And there is, concerning this matter,¹ a disagreement among the statements of our sages.² They said, *Jonah insisted upon the honor due the son, but he did not insist upon the honor due the Father (Mekilta p.4).* That is to say, he feared for the honor of Israel and therefore fled outside the Land [of Israel] (which is not a place of prophecy) in order that God, blessed be He, would not send him to Nineveh. For he knew that they would be likely to repent and there would be in this [their repentence] punishment for Israel.³ But, he did not fear for the honor of God, blessed be He, and this is why it says of him, *The word of the Lord came to Jonah a second time (Jon. 3:1), He spoke with him a second time but not a third (Mekilta p.4)*⁴. And they [the sages] asked, but is it not written, *had spoken through His servant, the prophet Jonah son of Amittai (II Kings 14:25)?* However, they explained that concerning the affairs of Nineveh He spoke with him only *a second time, but not a third.* But some of them said that He did not speak with

him regarding Nineveh, nor regarding any other matter, other than twice. And as to the fact that it said, *had made through His servant Jonah son of Amittai (II Kings 14:25)*, it means to convey that just as for those in Nineveh calamity was changed to good fortune, so in the time of Jereboam son of Joash calamity was changed for them to good fortune.^{5, 6}

And this prophet was apparently from the tribe of Zebulun. For Gath-hepher was the name of his city which was in the portion of Zebulun, as it is written, *to Gath-hepher, to Eth-kazin (Josh. 19:13)*^{7, 8}

One might ask, why was this prophecy written in the holy scriptures since it is concerned entirely with Nineveh (which is gentile), having no mention of Israel and there is none other like it among the prophetic books? But it is possible to explain that it was written to be a reproof of Israel, since a foreign non-Jewish nation was likely to repent and, the first time the prophet rebuked them, they returned in complete repentance from their evil, whereas Israel, which the prophets rebuke morning and evening, do not turn from their wickedness.⁹ Also, to make known the great wonder which God, blessed be He, did with the prophet, for he was in the bowels of the fish three days and three nights and yet lived. And also that the fish spewed him up. And also to teach that God, blessed be He, has pity on those who repent from whatever people they be and pardons them, and all the more so when they are a multitude.

2. קום לך אל נינוה... וקרא עליה כי עלתה רעתם לפני But

He did not write down what he should proclaim to it. However, from what he proclaimed to it in the end, *and Nineveh shall be overthrown (Jon. 3:4)*,¹⁰ we learn that this is the proclamation which He told him to proclaim to it.¹¹

For their evil has come before Me, teaches us that God, blessed be He, takes notice even of the Gentiles when their evil doing is increasingly violent, and so it was with the generation of the flood and with the people of Sodom, *for the earth is filled with violence (Gen. 6:13)*.¹² For violence decreases the population while God, blessed be He, takes delight in the population of the world. However, with regard to the rest of the transgressions they [the Gentiles] are not important enough to Him that He should take notice of them, but [He takes notice] only of Israel, as He said, *You alone have I singled out of all the families of the earth... (Amos 3:2)*, as I explained in the prophecy of Amos.¹³

3. וַיִּקַּם יוֹנָה לְבָרוּחַ חַרְשִׁישָׁה מִלִּפְנֵי ה' But how could he be able to flee, for David said, *Where can I flee from*¹⁴ *Your presence (Psalm 139:7)?*¹⁵ However, *from before* [מִלִּפְנֵי] is not like *from* [מִפְנֵי], for the prophet was full of wisdom and knowledge, so how could he think of fleeing from God? Rather, he thought [to flee] *from before God*, for the meaning of *from before* is, *from something which is before God*, namely, the prophetic spirit. For he thought that if he left the Land of Israel [and went] outside the Land [of Israel], the prophetic spirit would not rest on him. And he refused to go on this mission, for Jonah thought, *the Gentiles are likely to*

repent and if I go to them on God's mission, blessed be He, they will turn from their evil ways and they will make Israel guilty, since I and the other prophets are constantly going to them [Israel] on God's mission, blessed be He, yet they do not turn from their evil way. That is why he refused to go on this mission. And thus did our sages explain, because of this he avoided [the mission]; for he thought that the Divine Presence does not rest outside the Land of Israel, and because the Gentiles are likely to repent, so in order not to make Israel guilty, he fled. The Holy One Blessed Be He said to him, I have [others] like you, But the Lord cast a mighty wind upon the sea... (Jon. 1:4).¹⁶

R. Berechia said, Someone who tries to escape should escape to where he can stand firm. Would anyone escape to another escapee? The sea escaped, since it is said, The sea saw them and fled... (Ps. 114:3), and you escaped to the sea!

And Jonathan translated, from before the Lord as before he would prophesy in the name of the Lord.

יָפֹךְ עִירוֹ Either from his city, which is Gath-hepher, or from Jerusalem, he went down to Joppa which is on the seashore and is a port.¹⁷ And one who goes to sea is called one who goes down, as it is said, Others go down to the sea in ships (Ps. 107:23). For the seashore is a low place relative to the dry land. And my father, of blessed memory,¹⁸ explained that he is called one who goes down in relation to the ship which is deep, so he goes down in it, as it says, And found a ship... and went down in it¹⁹ (Jon. 1:3). And so it says, Jonah had gone down into the hold of the vessel (Jon. 1:5), and similarly,

Others go down to the sea in ships (Ps. 107:23).

וימצא אניה באה תרשיש The accent of באה is on the last syllable,²⁰ that is to say it was ready to leave to go to Tarshish.

ויתן שכרה The proper fare for him to pay for it [the ship], either he thought to give it or did give it in advance.²¹ And in a midrashic interpretation, he paid the fare for the whole ship²² so that it would hasten to leave and not wait for the merchants and merchandise, since he wanted to flee quickly. And this is their scriptural support [for the statement] that prophecy rests only on the wealthy.²³

4. וידוע הטיל... חשבה להשבר Using the words figuratively.

It means to say that the ship's men thought the ship would break.

5. וייראו המלחים These are the oarsmen.

אל ירכתי הספינה To one of the inner parts²⁴ of the ship. And similarly, *And he was buried in the towns of Gilead*²⁵ (Jud. 12:7); *And on a donkey foaled by a she-ass*²⁶ (Zech. 9:9).

6. ויקרב אליו רב החובל The master of the sailors. The sailors are called חובלים because they pull and release the ropes [חבלים] of the mast according to their skill; and חובל is a collective noun for חובלים. And thus Jonathan translated, *chief of the sailors*.²⁷ It is a noun in the pattern of, ואת היותר החרמנו,²⁸ and also it is a collective noun for חובלים. And he is the chief who steers the ship. On his command the sailors pull and release the ropes.

יִתְעַשֶּׂה He will be reconciled, and so, *his plans* [עֲשֵׂתוֹ] *came to nothing* (Ps. 146:4). The plans of his will. And so in Aramaic, *And the king considered* [עָשִׂיתָ] *promoting him* (Dan. 6:4), it means to say plans [מַחְשָׁב].²⁹ And Jonathan translated, *will have mercy*.

7. לָכֵן וְנִפְּלָה גּוֹרְלוֹת It is a curious thing that they thought that there was a great storm at sea because of the men of this particular ship, for were there not other ships at sea? Do the men of all ships which are in a storm at sea cast lots to see who is responsible for the misfortune? But I found in *Pirke d'Rabbi Eliezer*;³⁰ *A great storm came upon them at sea, but to their right and to their left all the ships were going and coming peacefully and in quiet seas,*³¹ *whereas, the ship which Jonah boarded was in such great peril, that it was in danger of breaking up* (Jon. 1:4).

They said, *on whose account this misfortune has come upon us - who has brought this misfortune upon us (verse 8) - Let us find out... who has brought this misfortune upon us, [which means] who is responsible for it.*³²

8. וְיֹאמְרוּ... הַגִּידָה נָא לָנוּ בְּאֵשֶׁר לָמִי הָרַעָה You who are responsible for this peril having come upon us.

מָה מִלֹּאכַתְךָ הַגִּידָה... For what crime have you been caught? What is your business? Perhaps it is a dishonest and violent occupation and for this you are guilty.

וּמֵאֵיךְ תָּבֵא Perhaps you fled because of some evil which you did there.

מָה אֶרְצְךָ Perhaps your countrymen are wicked.

וְאֵי-מִזֶּה עִם אֲתָה The formative *mem* seems to be inverted, as if it said, וְמֵאִיזֶה עִם אֲתָה, or, it can be explained without this inversion, *the people that you come from, which is it? Is it a people despised by God, blessed be He, because of their evil deeds?*

9. וַיֹּאמֶר He answered their question³³ with two phrases; when he said to them, *I am a Hebrew*, they knew his people and his land, and when he said, *I worship the Lord, the God of heaven...*, he answered their question, *What is your business*. Since his could not be a dishonest business, rather he is God-fearing and does no wrong.

And as for his having said, *who made both sea and land*, this is because they had a storm at sea. He said that, *God, blessed be He, made the storm and He will calm it when He wills it and will take us to shore*. And in connection with the heavens, he said, *God of*, because He is their leader and their judge. But, in connection with the land he said, *which He made*, its meaning being, *set up*, for at the outset, it was not created arranged for the needs of living things, until the waters were gathered into one place.³⁴

10. וַיֹּאמְרוּ... כִּי הַגִּיד לָהֶם³⁵ When he said to them, *I worship the Lord, the God of heaven...* (verse 9), they said to him, *if so, how can you be responsible for this storm?* He told them, *I am a prophet and God, blessed be He, would have sent me to Nineveh, but it grieved me to go to them. So I ran away because of this and left the Land of Israel which is the place of prophecy*.

11. וַיֹּאמְרוּ... כִּי הֵימ הוּלֵךְ וְסוֹעֵר For we have no hope that the

sea will calm, for behold, it is growing more stormy.

And the sea will calm, [referring to] the place of the roaring of the waves, and so, *They rejoiced when all was quiet*³⁶ (Ps. 107:30).

12. ויאמר ... בשלי Because of me, that is to say, because of my sin.

13. ויחזרו They took hold of the oars to take the boat back to shore. For he who rows and drives it [the ship] in the sea resembles someone digging in the sea. And Jonathan translated, *rowed*.³⁷

And it said, להשיב, because the boat sailed from the shore and when it goes back to the shore it is returning to it.³⁸

14. ויקרא It is clear.

אנה With a *hē*.³⁹

נקיא With an *aleph*, on the pattern of final *aleph* stems, [such as] נביא, נשיא.⁴⁰

15. וישא It is clear.

16. וייראו ... ויזבחו זבח How could they offer a sacrifice on a ship? Rather, its meaning is as its [Aramaic] translation, *And they decided to offer a sacrifice before the Lord*.

וידרו נדרים The other vows besides sacrifice, such as to give *tsedaka* to the poor.

CHAPTER TWO

1. וַיִּמָּן The meaning is *appointing*, as in, *who appointed your food* (Dan. 1:10). And God, blessed be He, appointed it [the fish] for the urgency of the moment. For the moment Jonah was thrown into the sea, He appointed the fish which swallowed him and so he did not drown in the sea. And this was one of the miracles. And in *Pirke d'Rabbi Eliezer*,⁴¹ Rabbi Tarfon said, *The fish was appointed from the six days of creation to swallow Jonah.*

2. וַיִּתְפַּלֵּל יוֹנָה It was a great miracle that he remained alive in the belly of the fish three days and three nights. And it was another miracle that he was not in shock, but maintained his presence of mind and rationality and prayed.

 וְהָדָג Just like, וְהָדָג.⁴² And it occurs in both masculine and feminine gender, like, *And the fish in the Nile died* (Ex. 7:21). However, there is a homiletical explanation that it was female.⁴³

 And the *Mem* of *from the belly* is not in place of a *Bet*, rather, it intends to say that from the midst of the peril he prayed, and likewise, *from the belly of Sheol I cried out* (verse 3); *Out of the depths I call You, O Lord* (Ps. 130:1); *In distress I called on the Lord* (Ps. 118:5).⁴⁴

3. וַיֵּצֵא וַיֵּצֵא Since he had remained alive,⁴⁵ he knew that he would leave the belly of the fish safely.⁴⁶

4. וַיִּשְׁלַח וַיִּשְׁלַח The river which enters into the sea. And Rabbi Abraham Ibn Ezra explained that

this was at the point where the sea and the river merge.⁴⁷

כל משברִיך וּגְלִיך Due to the breaking of the waves of the sea during the raging storm, they [the waves] are called *breakers*.

5. ואֲנִי אָמַרְתִּי נִגְרַשְׁתִּי For I thought when they threw me into the sea that I was going to die and [that] *I was driven away from your sight*, that is to say, *from Your providence over me, even to thinking that You had concealed Your face and Your eyes from me. But, now that You have done this great miracle with me and I am still alive in the belly of the fish, I know that I will again, gaze upon You holy sanctuary, in the Temple, and that You will yet return me to the place of prophecy and the place of Your providence, even though I fled from it. And the meaning of to gaze is to pray before the sanctuary.*

6. אֶפְרוֹנֵי מַיִם עַד נַפְשִׁי The waters surrounded me to the point that I almost expired, until the fish swallowed me. And, likewise, for the waters have reached my neck [עַד נַפְשִׁי] (Ps. 69:2).

סוּף חֲבוּשׁ לְרֹאשִׁי The *reed* [סוּף] is the bulrush. And some of it grows along the edge of the Nile or of the sea. Therefore, it is called the Sea of Reeds [יָם סוּף], because much *reed* grows along its edge. And some of it grows in the sea bed at the mountain bases and it is this which is called *algae* in the vernacular. And it is thin and long and it clings to the heads of fish. So this is what is meant by *reeds twined around my head*. And the meaning of *my head* is *the head of the fish which swallowed me*, for it was like his head all the while he was in the belly of the fish. And there

are those who identify *reeds* with the Sea of Reeds⁴⁸ and they say that the Sea of Reeds enters into the Joppa Sea.⁴⁹ And along these lines Jonathan translated, *The Sea of Reeds was wrapped around my head.*

7. לקצבי הרים ירדתי To the end of the mountains which is in the sea, that is to say, to their bases which are the sea bed. And קצב and קץ are the same. And as Jonathan translated, *I descended to the roots of the mountains.*

הארץ בריחיה בעדי לעולם At first I thought that the earth (which is the dry land), its bars were about me [בריחיה], that is to say that it was fleeing from me [בורחה בעדי], so that I would never reach it again, that the sea would be my grave. But, after I have remained alive in the belly of the fish, I know that You have brought my life up from the pit (and the pit is the grave), and I will yet return to the dry land.

O Lord my God, who judged me rightly.

And Jonathan translated, ...the earth powerfully pulled over me forever, yet You are about to raise my life from destruction.

8. בהחטא עלי נפשי This phrase is said concerning most peril which man is unable to endure. And so, *Their spirit failed* (Ps. 107:5). He said, *When my life was in peril, because the fish had swallowed me, at first I thought that I was going to die. But, nonetheless, I remembered the Lord, blessed be He, and I prayed to Him.*

ורחבא אליך תפילתי And since I have remained alive in the belly of the fish, I know that my prayer has come to you.⁵⁰

אל היכל קדשך Namely, the heavens. And, likewise, it is written, *The Lord is in His holy palace, the Lord -His throne is in heaven (Ps. 11:4).*⁵¹ And along this line it is written, *And their prayer went up to His holy abode, to heaven (II Chron. 30:27).*

9. מַשְׁמְרִים הַבְּלִי שׁוֹא The men of the boat who were worshipping idols and they *cling to empty folly*. I know that after they have escaped from the peril, they will forsake *their faithfulness* - that they revered the Lord and cried out unto Him and made vows - and they will not keep what they vowed, but they will return to their pagan worship. But I am not so, for *in loud thanksgiving I will sacrifice to You.*

מַשְׁמְרִים is not a causative verb,⁵² rather it is like שׁוֹמְרִים.⁵³ And there are those⁵⁴ who explain יְעֻזְבוּ חֶסֶד from *it is a disgrace* [חֶסֶד הוּא] (Lev. 20:17).⁵⁵ That is to say, they will forsake their idols which are a disgrace and a disgraceful folly. And so it is in *Pirke d'Rabbi Eliezer*,⁵⁶ *Since the sailors saw, when they arrived at Nineveh, all the miracles which the Holy One, blessed be He, did for Jonah, they stood up and each one threw his god into the sea, as it is written, They who cling to empty folly forsake their disgrace, (in the sense of it is a disgrace).*⁵⁷ They returned to Joppa and went up to Jerusalem and circumcised the flesh of their foreskin, as it is written, *The men feared the Lord greatly and they offered a sacrifice... (Jon. 1:16).* Did they offer a sacrifice? Rather, this is the blood of circumcision which is like the blood of sacrifice. And they vowed

each to bring his wife and children and all that he possessed to revere the Lord, the Gbd of Jonah. They vowed and kept their promise. And about them it says, Upon the proselytes, the proselytes of righteousness.⁵⁸ And Jonathan translated, Not as the nations who worship idols, who do not understand the source of their well-being.

10. ראני בקול תודה I will thank You in loud thanksgiving in the midst of a congregation and I will sacrifice to You a sacrifice of thanksgiving as I vowed.

 ישועתה לה' Its explanation is, And I will say that deliverance is the Lord's alone, who saved me by a great wonder which He did for me.

11. ויאמר ה' לדג He aroused its will so that it would spew him [Jonah] out onto the dry land.⁵⁹

CHAPTER THREE

1. ויהי דבר ה' אל יונה שנית We already explained above the meaning of a *second time*.
2. קום... אשר אנכי דובר For I already spoke to you⁶⁰ and now again I am telling you to proclaim to it [Nineveh] that it will be overthrown⁶¹ because of their wickedness.⁶²
3. ויקם... עיר גדולה לאלהים Anything that it [scripture] wants to magnify, it attaches to אל.⁶³ [It is] a way of [expressing] magnification, such as, like the high mountains [כהררי-אל] (Ps. 36:7); mighty cedars [ארזי-אל] (Ps. 80:11); a blazing fire [שלהבתיה] (Song of Songs 8:6); of deep gloom [מאפליה] (Jer. 2:31).
4. ויחל יונה For the city was a three days' walk across (verse 3) from end to end. And Jonah made his way into the city a distance of one day's journey and as he walked in the city, he would proclaim, *Forty days more and Nineveh shall be overthrown*. That is to say, like the overthrowing of Sodom and Gomorrah,⁶⁴ since its deeds were like theirs.
5. ויאמינו Because the men of the ship were in the city and they testified about him [Jonah]; that they had thrown him into the sea and all his story as it happened, therefore, they [the Ninevites] believed his prophecy and returned in complete repentance.⁶⁵

ויקראו צום They did repentance from themselves and afflicted themselves and wore sackcloth, prior to the king's warning [in verse seven].

6. ויגַע הדבר The news which the prophet had spoken and proclaimed concerning the city.

אדרתו The robe which was upon him. And Jonathan translated, *his precious garb*.

7. ויזַעק He had a herald circulate in the city concerning the repentance, even though the people had heeded the warning on their own,⁶⁶ he added still the affliction of the cattle and the returning of stolen goods.

מטעם המלך That is to say, by his counsel and his wisdom. He *and his nobles* all concurred in this. And likewise, *And takes away the reason of elders (Job 12:20); When he disguised his judgment (Ps. 34:1),*⁶⁷ and others similar to these.⁶⁸ And Jonathan translated, *By decree of the king*.

8. ויתכסו... בחזקה With a whole heart.

מדרכו הרעה The rest of the transgressions.⁶⁹

ומן החמס It is equal to all of them, on account of which the edict was declared against them.

9. מי יודע Maybe God may turn and relent, when we repent from our evil deeds. Or, its explanation is: He who knows the ways of repentance, let him repent and God, blessed be He, will relent. And Jonathan translated, *Whoever knows that he has sins, let him repent from them and we may be pitied by the Lord.*⁷⁰

ונחם [Vocalized with] a *patah* because it is a verb in the past tense changed to the future because of the *Waw*. And it is from the Niphal conjugation.⁷¹

10. וירא... מדרכם הרעה Including all the evil things.

They returned in complete repentance from the injustice, just as our Rabbis of blessed memory said, *Someone who had stolen a beam and built it into a great castle, he should raze the entire castle to the ground and return the beam to its owner (T.B. Taanith 16a).*⁷²

וַיִּנָּחֵם ה' אֱלֹהֵינוּ For everything He says that He will do to harm mankind is on condition that they do not repent. However, if they do repent, He will forgive [them]. And this is one of His attributes, blessed be He, as He said in the Torah.⁷³ And so Jeremiah said, *At one moment I may decree, etc (Jer. 18:7).*⁷⁴ And, likewise, Ezekiel, *And if a wicked man turns back from the wickedness, etc (Ez. 18:27).*⁷⁵

CHAPTER FOUR

1. וירע Its root is וירע, and so, *Was displeasing* [וירע] *to the Lord* (Gen. 38:10); *Shall be too mean* [וחרע] (Deut. 28:54); and likewise, all verbs of this pattern. But not in accordance with Rabbi Judah.⁷⁶

But how did Jonah know while the forty days had not yet passed?⁷⁷ God, blessed be He, told him through the spirit of prophecy that He had turned back from what He had decreed against them, since they had turned from their evil way.

 ויהר לו As we explained,⁷⁸ on account of Israel who had not turned from their evil way.

2. ויתפלל יונה Jonah prayed, *Please take my life* (verse 3). At the beginning of his prayer, he said, *O Lord! Isn't this just what I said...., what I was pondering and saying to myself,*⁷⁹ *for I was apprehensive that they would repent and You would relent of the evil and their repentance would cause harm to Israel.*

 אנה Written with a *Heh*.⁸⁰

 עד היותי While I was still [בְּעוֹד הַיּוֹתִי], and so, *This one was still*⁸¹ *speaking...* (Job 1:18).

 קדמתי לברוך *Before Your prophecy concerning this would come to me a second time.*

 ונחם [Vocalized with] a *qamatz* because it is a participle from the *Niphal* conjugation.⁸²

3. קח נא את נפשי ועתה... *So that I will not see Israel harmed.*
Just as Moses our Rabbi, peace be upon him, said, *Erase me*

from the record (Ex. 32:32);⁸³ and likewise, he said, *Kill me* (Num. 11:15).⁸⁴

4. ויאמר ה' ההיטב חרה לך He did not say more to him, but He meant to say, *still I will show you a sign that it is illogical that you should be angry at My forgiving repenters.*

And היטב is for emphasis, and so, *I broke it to bits and ground it thoroughly* [טחון היטב] (Deut. 9:21); *Smashed to bits* [שברו היטב] (II Kings 11:18). But there are those who explain it, *Does the good which I do for them grieve you?* And Jonathan translated it lie *very - very.*

5. ויצא... מקדם לעיר He sat in a spot which was east of the city *until he should see*, perhaps they would not persist in their repentance so that the decree would be reinstated against them.

6. וימן He made it sprout for the need of the moment, even though he had made a booth for shade.⁸⁵ Perhaps the branches of the booth had dried up, for he had sat there until the forty days were completed. And He performed this sign for him to make him understand⁸⁶ the decree of the Lord and [to make him understand] that *His mercies are on all His creations* (Ps. 145:9).

And קיקיון is a plant whose branches are long and tall and it makes shade. And in the Mishnah (Shabbat 2,1), *And not with kik oil* [שמן קיק]... And it said in the Gemara (Shabbat 21a),⁸⁷ *What is kik oil?.... Resh Lakish said: Oil from Jonah's kikayon. Rabbah bar bar Hanah said: I myself have seen Jonah's kikayon, it resembles the ricinus tree*

[צלוליבא] and grows in ditches;⁸⁸ The explanation is, Between the dikes of the water it grows.⁸⁹ It is set up at the entrance of shops;⁹⁰ The explanation is, At the entrances of stores they raise it up for shade.⁹¹ From its kernels oil is made; The explanation is, From its seeds they make oil.⁹² And R. Samuel ben Hophni explained that it is a plant which is called *elkirwa*^e in Arabic.⁹³ And the meaning of צלוליבא I found,⁹⁴ in the responses of the geonim, a shade tree [אילן סרק]. And there are many in our area, and it produces seeds and they make oil from it. And anyone who suffers much from cold, drinks it and its name in Arabic is *elkirwa*^e.⁹⁵

מרעהו From the heat of the sun which was beating on him, because the branches of the booth, which had shaded him, dried up.

7. וימן He appointed the worm for the need of the moment at the spot of the gourd.

בעלור With a Bet.⁹⁶

ותך את הקיקיון Worm is a word of feminine gender,⁹⁷ and so in, For the worm shall devour them [תאכלנו החלעת] (Deut. 28:39).

ותך It means to say, it cut it at the bottom, so that after the moisture of the earth was cut off and it was severed, its leaves (which served him for shade) dried up. He had happiness one day, but the next day, at dawn, it was smitten and dried up.

8. ויהי... וימן He appointed the wind for the need of the moment to add to his distress with the heat of the sun.

And the explanation of חרישית is *strong*, for people are deafened when it blows.⁹⁸ And Jonathan translated, *silent*. And an *east wind* must be hot.

והשמש ותך השמש The wind and the sun.

ויחעלה He was exhausted and greatly dismayed to the point that he was unable to stand it because of the intense heat and he almost expired, like I explained *shall faint* in the Book of Amos.⁹⁹ And, likewise, in rabbinic usage, *Lest he faint* (*Shabbat 9b, Nidda 69b*).¹⁰⁰

9. ויאמר It is clear.¹⁰¹
10. ויאמר ה' אתה חסדתה על הקיקיון Even though he cared about the gourd only because of his own suffering, so God, blessed be He, cared about Nineveh because of His glory. For His creations are His glory, as it is written, *His glory fills all the earth* (*Isa. 6:3*). And all the more so is humankind, as it is written, *And for My glory I created him* (*Isa. 43:7*). Even though we explained this regarding Israel, He is speaking, at any rate, about humankind, as He said, *I formed him, I made him* (*Isa. 43:7*). But, because Israel recognizes God's glory, blessed be He, more than the rest of humankind (except for the sages among them), the verse speaks about Israel.¹⁰²

אשר לא עמלה בו ולא גדלתו Because the loss of something for which man toils is more saddening. And even though God, blessed be He, did not toil with the creation of His creatures, the Torah spoke in human terms to teach its listeners.

שביין לילה היה וביין לילה אבר ¹⁰³ביין is like בן, and thus, *son of Nun* [בן-נון] (*Deut. 31:23*). And ביין לילה is like בן לילה, as in *a month-old* [בן-חדש] (*Num. 3:15 and others*); *twenty years-old* [בן עשרים שנה] (*Lev. 27:3 and others*). And the meaning of בן לילה is that in one night it sprouted and the next night it perished at the end of the night, for at dawn, it was smitten and dried up.¹⁰⁴

11. [יותר מ] More than ואני לא אחוס... הרבה מי"ב רבוא אדם one hundred and twenty thousand persons. And רבוא is ten thousand. And in the word משתים, the *Mem* has a *metheg* and the *Shin* is without a *dagesh*.

אדם Including men and women.

אשר לא ידע For there were minors who did not know *their right hand from their left*. And they had no sin and were not deserving of punishment other than because of their parents, and since their parents repented, they were not culpable. And likewise the *many beasts* which were in the city. And beasts are not culpable nor meritorious, and upon these it is fitting to pity and to have mercy, and the more so upon a multitude.

NOTES TO RADAK'S COMMENTARY

1. The question is whether the prophecy in II Kings is accounted to Jonah or not.

2. See T.B. Yebamoth 98a.

3. See T.J. Sanhedrin Ch.11, halachah 7, 30b; Pirke d'Rabbi Eliezer Ch. 10; Mekilta p.3; Tanhuma, Vayikra 'n.

4. See Rabbi Akiba's statement, T.B. Yebamoth 98a.

5. *The word of the Lord...* to good fortune. See T.B. Yebamoth 98a.

6. In Jonah 3:1, after he was spewn out of the fish, God again commanded Jonah to go to Nineveh. Jonah 3:1 say, *The word of the Lord came to Jonah a second time*. This is the second time since in 1:1-2, God commanded Jonah for the first time to go to Nineveh. However, II Kings 14:25 reports that God had spoken to the prophet Jonah son of Amittai. If this be the case, then God spoke to Jonah three times altogether; First, in II Kings 14:25, second, in Jonah 1:1, and third, in Jonah 3:1. If so, why does Jonah 3:1 say, *The word of the Lord came to Jonah a second time*? The question is discussed in T.B. Yebamoth 98a. One solution is that Jonah 3:1 is referring only to God's communication with Jonah concerning Nineveh. An opposing solution is that God only spoke to Jonah regarding Nineveh and the mention of his name in II Kings 14:25 is only to draw an analogy between the events in Nineveh and those described in II Kings. Radak does not seem to agree with this latter view since he had commented above, *we do find an unwritten prophecy by him recorded in the Book of Kings*. He does not comment on the Talmudic discussion, however.

7. See verses 10-16.

8. See T.J. Succah Ch.5, halachah 1, 55a.

9. See Tanhuma, Vayikra 'n.

10. *Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: Forty days more, and Nineveh shall be overthrown.*

11. Rashi, in his commentary to Genesis 22:2, cites this as another example of how God delays telling the righteous specifically what they must do. This is not Radak's point, but only that the content of the proclamation was not included in the text.

12. Referring to the generation of the flood.

13. Radak states elsewhere his position that God concerns Himself with the nations only on account of Israel or when their misdeeds are

violent. He states (Amos 1:3), *Behold, He does not look after the nations of the world, for good or for evil, except on account of Israel, unless there be great violence involved such as in the case of the generation of the flood and of Sodom and Gomorrah. For violence decreases the population, whereas God, blessed be He, desires the population of the world.* In his comment on Amos 3:2 (which he alludes to here), Radak states, *Because I singled you out and chose you of every nation, therefore will I visit upon you all your iniquities. For you have seen and known all My signs and portents which I have done for you. And I have favored you, therefore it is appropriate that I will visit your iniquities upon you. For a king will be angrier at his servants who are near to him if they transgress his commands than at those who are more removed from him. So, He does not worry about whether idolaters will do good or evil, unless it involves great violence, like the case of the generation of the flood..... But, Israel, since they are close to Me, I will punish them for their iniquity...*

The reason for God's concern for Israel is spelled out in the commentary to Isaiah 43:7 (see Jonah 4:10 where he mentions this comment), *And for My glory I created him. Like He said, Your creator O Jacob, and your maker Israel, for they recognize and know that God created them and created the world. And they are witnesses concerning this. And they were created for the glory of God for they confess His existence and make known that God created man ex nihilo. Not from actual nothingness, for he was created from dust, but since he was not created from his own material (which is flesh), it was as if he was created from nothing. The creating [יצרתיו] refers to the affixing of his limbs, the making [עשיתיו] to arranging for his nourishment and his bodily needs. Therefore He said, I made him. Thus man ought to observe closely the form of the body and how his limbs were formed in wisdom and how his sustenance is provided from birth. And this wisdom brings man to recognize his creator and to praise Him and thank Him... Therefore He said, Israel whom I created for My glory. For they observe My deeds and confess My unity...*

Talmage states in his article "David Kimhi and the Rationalist Tradition", *Briefly stated, his view concerning this question [of providence for Gentiles] follows his understanding of providence in general. In other words, while there is generally no special providence for gentiles, it exists for the sages among them. Thus the fact of special providence for Israel is due to their being a nation of sages and not to any arbitrary decision on God's part. (Also see Talmage's article "R. David Kimhi as Polemicist".) See Radak's commentary to Jonah 4:10.*

14. מלפני ה', whereas Jonah has מפניך.

15. See Mekilta p.3, lines 10-11.

16. See Mekilta p.3, line 18 - p.4 line 1.

17. See Yalkut Shimoni ת"ל תק"ן.

18. Joseph Kimhi.

19. The meaning is *and went aboard*.

20. Therefore it is a participle.

21. See Pirke d'Rabbi Eliezer Ch.10.

22. B.T. Nedarim 38a.

23. Ibid.

24. The problem is that ירכתי is in the plural. Radak brings similar instances.

25. *Towns* is in the plural even though he could only be buried in one place.

26. *She ass* is in the plural even though a donkey is foaled only by one.

27. Using the plural, *sailors*, whereas the Hebrew has the noun in the singular.

28. I Samuel 15:15. Both Radak and Ibn Janah made a point of stating that היותר is not a Qal participle but rather a noun, apparently in response to Yehudah Hayyuj. See *Sefer Mikhlol* (Lyck edition) p.22a and *Sefer Rikmah* p.133. (See Chomsky's translation of the *Mikhlol* p.197, note 116.) The point here is that החבל is a noun of the פועל pattern.

29. The verb יתעשת is an Aramaism. It means *to think* or *to plan*. Its use here is like יחשב-לי in Ps. 40:18.

30. Ch. 10.

31. In Pirke d'Rabbi Eliezer, *A mighty tempest on the sea arose against them on their right hand and on their left hand, but the movement of all the ships passing to and fro was peaceful in a quiet sea...*

32. אמרו: בשלמי הרעה הזאת לנו באשר למי הרעה הזאת לנו, נדעה באשר למי הרעה הזאת לנו, בעבור מי הוא.

Radak, by juxtaposing verses seven and eight, is indicating the equivalence of the two phrases בשלמי and באשר למי. בשלמי is problematic in Hebrew (it is an Aramaic formation). After making the equivalence, he substitutes באשר למי for בשלמי in a restating of verse seven and then further says that באשר למי means מי בעבור. In his comment on verse eight, Radak also explains באשר למי as שבעבורו. Also, see the note in the ICC volume on Jonah, p.37, באשר למי is the Heb. equivalent of בשלמי, but it is so singular and clumsy that it can only be regarded as an explanation of בשלמי, and since the whole sentence באשר למי הרעה הזאת is merely a repetition of v. 7, we may be sure that we have to do with a marg. n. which found its way into the text.

33. Their question had four parts: What is your business? Where have you come from? What is your country? Of what people are you?

34. Gen. 1:9.

35. Our text of Radak has וִירָאוּ, the masoretic text has וַיִּירָאוּ.
36. יִשְׁתַּקְרוּ (in the plural) is taken to mean that it is the waves which were quieted, and see verse 29.
37. The literal meaning of both the Hebrew and Aramaic words, here translated *row*, is *dig*. The explanation here is that the action of rowing resembles digging in the water.
38. לַהֲשִׁיב is used instead of יָשׁוּב because it is the sailors who return it.
39. According to the *Masorah* אנה with a *Heh* occurs only six times. See the *Sefer Mikhlol* 189b.
40. נָקִי occurs here and in Joel 4:19 with an *Aleph*.
41. Pirke d'Rabbi Eliezer Ch.10.
42. In verse one דָּג is used, while here we find דָּגָה. Only here is the feminine form used to signify a single fish. Elsewhere it is used collectively. Radak misses this distinction in his comment.
43. See Midrash Yonah p.98.
44. Radak is disputing those who argued (on the basis that it is written *from the belly* and not *in the belly*) that this prayer of Jonah's was said afterwards and not while he was inside the fish.
45. After having been thrown in the sea and swallowed by a fish.
46. and He answered me would seem to indicate that the prayer of Jonah was *post factum*. Radak attempts to show that this is not the case, but that Jonah was certain of his rescue because of his already miraculous survival, and therefore spoke as if the fact were already accomplished.
47. See Ibn Ezra's comment on 1:4.
48. In Pirke d'Rabbi Eliezer it says, וְהִרְאִהוּ יָם סוּף שֶׁעָבְרוּ בְּתוֹכוֹ יִשְׂרָאֵל, שֶׁנֶּאֱמַר סוּף חֲבוּשׁ לְרֹאשִׁי. See also Rashi.
49. See Ibn Ezra on verse 4, ... יָפֶת אָמַר כִּי יָם סוּף מִתְעַרֵּב עִם יָם יָפוֹ.
50. And my prayer came to You would seem to indicate that the prayer of Jonah was *post factum*. See note 46.
51. The text in Radak is, הִ' בְּהִיכַל קִדְשׁוֹ הִ' בְּשָׁמַיִם הַכִּיָּן כְּסָאוֹ. The second part of Ps. 11:4 is, הִ' בְּשָׁמַיִם כְּסָאוֹ. The phrase הִ' בְּשָׁמַיִם כְּסָאוֹ is from Ps. 103:19. Since Radak is attempting to prove that the meaning of הִיכָל is שָׁמַיִם, it is logical that he would quote Ps. 11:4 which mentions both. Ps. 103:19 does not refer to הִיכָל. It appears then, that

there is a slight error in the quotation of Ps. 11:4 due to its similarity with Ps. 103:19.

52. Literally *a transitive verb*.

53. In *Sefer Mikhlol*, Radak states that verbs which are intransitive in the Qal become transitive in Piel and Hiphil. וכאשר יהיה עומד הטור הזה שהוא בנין הקל כמו עמד הלך וחביריהם שהם פעלים עומדים תוציא פעל הדגש ... And verbs which are transitive in Qal become causative in Piel and Hiphil. וכאשר יהיה בנין הקל יוצא כמו אכל פעל וחביריהם ... (Sefer Mikhlol 20b). Radak, therefore, is indicating that משמרים is not causative, but is merely transitive in the same way as שומרים. Ibn Ezra, on the other hand, says, פועל יוצא והטעם על אנשי הספינה שהיו קוראים אליו, ויוכיח זה את זה, that is that the sailors were encouraging each other. In the edition of Radak in *Jonas Illustratus* (1656), the text is, ... משמרים אינו פעל יוצא לשלישי

54. So, Ibn Janah in ספר השרשים, under the root חסד. Like Radak, Ibn Ezra gives this as a possible alternative.

55. There, the usage is an Aramaism; ⁹חמיו, a shameful thing. This usage also occurs in Prov. 14:34 and 25:10.

56. Ch.10. This quotation varies slightly from the standard text of Pirke d'Rabbi Eliezer.

57. Indicating that Pirke d'Rabbi Eliezer understands חסד as it is used in Lev. 20:17.

58. The Eighteen Benedictions, number 13, על הצדיקים ועל החסידים ועל זקני עמך בית ישראל ועל פליטת סופריהם ועל גרי הצדק ועלינו ...

59. See Maimonides, *Moreh Nebukim* 11, 48, ויאמר ה' לדג ויקא את יונה, ... From the similarity of expression it seems clear that Radak is following Maimonides. The point of the *Moreh* is that, *The Lord commanded* is the Bible's way of expressing that God is the cause of volition in animals. It does not mean that, *He turned the fish into a prophet and sent it a prophetic revelation*.

60. See 1:2.

61. This is the proclamation which Jonah proclaims in verse four.

62. The reason for the proclamation is given in verse 1:2, *Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me*.

63. The use of divine names as superlatives is well attested, see *Psalms* 1-50 in the Anchor Bible, p.220.

64. Deut. 29:22.

65. Ibn Ezra attributes this view to R. Yeshuah. See his commentary on 3:3.

66. See verse five.

67. This verse is based on the account in I Sam. 21:11-16.

68. טעם as a *decree* is an Aramaism. It is used only here in the Hebrew Bible, but is common in Ezra and Daniel. Radak is explaining the meaning of the phrase here according to the more common Hebrew usage of טעם.

69. Other than חמס, since it is mentioned separately.

70. There are three possible ways of construing this phrase mentioned by Radak; 1) *Who knows? Maybe God may turn and relent.* 2) *He who knows the way of repentance, let him repent and God will relent.* 3) *He who knows he has sinned, let him repent and God will relent.* The third seems to be the traditional understanding. So, Rashi, Targum, Tanhuma Vayikra ח'. Also, *The Kuzari*, 4, 5 has, יודע ישוב ונחם, ויקרא אלהים מי יודע ישוב ונחם, האלהים.

71. See note 82.

72. The beginning of the quotation varies slightly from the Talmud. In the Talmud, the statement is intended to explain the phrase, *From the injustice that is in their hands.*

73. Perhaps referring to Ex. 34:6.

74. *At one moment I may decree that a nation or a kingdom shall be uprooted and pulled down and destroyed; but if that nation against which I made the decree turns back from its wickedness, I change My mind concerning the punishment I planned to bring on it.*

75. *And if a wicked man turns back from the wickedness that he practiced and does what is just and right, such a man shall save his life.*

76. In ספר השרשים, under ירע, Radak gives citations of ירעו, וירע, ירע, and תרע. He states there, *But Rabbi Judah included under this root only נפשו ירעה לו (Is. 15:4). And his opinion concerning these [others] is that they are from the root רוע as exceptions. However, they should be put with נפשו ירעה לו.* Judah Hayyuj in ספר אותיות הנה, under ירע, cites (as Radak said) only נפשו ירעה לו. Under the entry צור, Hayyuj states that ולא ארע לך (Deut. 15:10), ולא ירע לבבך (Deut. 15:10), and מדוע לא ירעו פני (Neh. 2:3) are from the root רוע.

Modern grammarians give the root as רעע.

77. Since Jonah's displeasure was due to the reversal of the decree, it seems that he was aware of God's decision. The forty days, at the end of which the decree was to be fulfilled, however, had not yet passed, nor is it reported that God told him, so Radak offers an explanation of how Jonah was made aware that the decree was reversed.

78. In the commentary on 1:3.
79. Radak says this because nowhere is it reported that Jonah had *said* this.
80. This is a masoretic note. In the *Sefer Mikhlol*, Radak notes that אנה appears in the form אנה six times according to the *Masorah*.
81. Radak has עוד זה מדבר, yet the masoretic text of Job 1:18 is עד זה מדבר. The *Biblia Hebraica* notes that many manuscripts have עד in place of עד, or Radak could have been quoting verse 16 or 17, which have עוד זה מדבר. However, he is attempting to explain the usage of the word עד, so it would make sense that he would want to cite another verse with עד. Perhaps our text of Radak should therefore be emended.
82. In ספר השרשים, Radak makes clear that נחם with a *Patah* is Niphal past tense, but נחם with a *Qamatz* is a participle. See verse 3:9.
83. See Ex. 32:30-32. And see Mekilta p.4.
84. See Num. 11:10-15.
85. Radak is explaining why the gourd was needed for shade, since verse five said that Jonah had made a booth for shade.
86. Our text has להשפילו. However, here I have followed the text found in *Jonas Illustratus* and in editions of מקראות גדולות, which is להשכילו. The *Pe* and the *Kaf* can be easily mistaken.
87. Radak quotes the *gemara* with Rashi's commentary.
88. There is apparently a variation in the manuscript editions of the Talmud. Radak has אבי פשקי רבי, while the printed edition of the Talmud has ומדפשקי רבי.
89. The quotation is not exactly the same as the printed text of Rashi.
90. In the Talmud, the singular חנות is used.
91. Rashi has על פום החנויות מדלין אותו לצל ולריח טוב. Radak seems to be following this, על פתחי החנויות מדלין אותו לצל.
92. Rashi just has, *from seeds*.
93. الخروج
94. See the *Arukh* under צלליבא. It is possible that Radak is quoting from here.
95. And in the Mishnah.... *elkirwa*^e, is found with a slight variance in arrangement in ספר השרשים, under קיק.

96. In *Sefer Mikhlol*, והבית תשמע להראות מקום הדבר או הזמן וקורין לה, ביית הכלי.

97. To explain ותן.

98. Radak is linking חרישית with חרש. It is so strong that it is deafening.

99. Amos 8:13. The explanation is the same as here.

100. See Rashi on Hullin 3b.

101. The difficult element of this verse was explained in 4:4.

102. See note 13.

103. Radak perhaps had a manuscript which read בִּין. The masoretic text has בן.

104. See verse 7.

THE COMMENTARY
OF
ST. EPHRAEM

St. Ephraem's literal and, in places, spiritual¹ commentary on the Prophet Jonah. (

Jonah was from Kiriath-jearim.² But upon his return from his mission to the Ninevites,³ he took his mother and left for the land of the Hernah tribe, that is Tyre. For he thought, *In this way I will avoid my disgrace, since I lied in the proclamation to the Ninevites.*⁴

CHAPTER ONE

1-2. *The word of the Lord came to Jonah son of Amittai: Go at once to Nineveh, that great city...* Now⁵ Jonah had prophesied in the time of Hezekiah, before the House of Senacherib came up and attacked Jerusalem.

2. *Go at once to Nineveh.* The Lord wanted to send him to Nineveh for two [reasons]. First, by means of his proclamation He would convert them to His worship, even though they were pagans who did not recognize God. But, when they heard of their and their city's utter destruction, they were terrified by the dread of what was prepared [for them] and converted to the worship of God. Second, He would put Israel to shame by this, since Gentiles, who did not recognize Him and who had not heard the Law of Moses and who had not even seen mighty acts as they had, repented at the proclamation of Jonah and recognized God.^{6, 7} Furthermore, the city of Nineveh is a *type*⁸ for this world.⁹

3. *The prophet Jonah, however, fled to Tarshish.* Jonah's

flight to Tarshish was because he thought, in his *naïvete*, that the holy place of God is in Jerusalem.¹⁰ And furthermore, his unwillingness to go to Nineveh to proclaim repentance has a hidden meaning;¹¹ for prophets had not been sent to the Gentiles, so it hurt him and he was vexed because he perceived that the blessing of prophecy was shifting to the Gentiles, as if Israel was driven away from its special familiarity.¹²

4. *And there was a storm in the sea. And the ship reached the point of breaking.... Jonah had gone down into the ship and fell asleep. The sailors saw that the sea was at once agitated and peaceful - agitated for them, but peaceful for the ships around them.*¹³

7-16. ¹⁴*They cast lots and the lot of Jonah came up... for the sea is growing more stormy against us. Thus the sailors said among themselves, Come let us cast lots that we may know on whose account this evil has come upon us. They cast lots and because it came to Jonah, he said to them, Take me and throw me into the sea and the sea will be quieted. And the men feared... and offered sacrifices... and made vows. And the sailors called upon the Lord and said, Lord, let us not perish because of the life of this man. The fact that the sailors called upon God and asked that they not perish on account of Jonah and that they not be held responsible for his death, is a symbol for the holy prophets, who, while they were prophesying the passion and death of the Messiah, made petition that they not be considered as persecutors, since they had*

portrayed the death of God. And as to Jonah's saying, *Take me and throw me (verse 12)*, this is a great symbol. It teaches us that suffering came to Immanuel by His own will. And the fact that the sea was quieted from its raging after Jonah was thrown in it, describes this world from which the evil spirit was silenced after the death of Immanuel.

CHAPTER TWO

1. The *huge fish* which swallowed Jonah is a *type* for the death which swallowed our Lord. And the passage, *Jonah was in the belly of the fish three days...* refers to our Lord who was in the nether world three days and three nights.¹⁵ The fact that Jonah remained alive in the belly of the fish, refers to our Lord who remained alive even when He was placed in the Holy Sepulcher.
2. And the passage that *he prayed in the belly of the fish* is a symbol that the Messiah, too, continued speaking with His Father. Even though He was confined in the nether-world, He was alive, strong and risen up.

And the passage that says that Nineveh was a *three days' journey across (Jon. 3:3)* does not mean that the city was three days' journey wide, but rather that in three days the entire city heard Jonah's proclamation.¹⁶ On the first day, the people heard; on the second, the nobles; and on the third, the king and all his attendants. Or, alternatively, on the first day, the perfect ones

heard; and on the second, the righteous; and on the third, the penitents were convinced. And Nineveh is a *type* for this world and Jonah represents for us the son of God who came to reconcile the world to His father and to proclaim, through Himself and His disciples, salvation to the world. And the perfect ones, who are not attached to worldly things, were the first to heed His Gospel and to fully observe His commandments and they crucified themselves for the world and followed Him. The second category are those who were bound by worldly occupations and by the guardianship of wives and children. When the Gospel of the Messiah descended upon them, they accepted it and believed in it, they worked righteousness by fasting and by prayer and by alms from their labors. And the third category are the pagans and the Jews and the rest of the other peoples who believed in the Messiah, but [continued] to live simply and innocently in this world.

3. *In my trouble I called to the Lord. This is the prayer which Jonah prayed inside the fish. The prayer was together with a prophecy. And He answered me; And He¹⁷ heard my voice, this is a prayer. However, I will gaze again upon Your holy Temple (verse 5), this is a prophecy.*

CHAPTER THREE

4. *Jonah started out and made his way into Nineveh a distance of three¹⁸ days' walk and proclaimed, Within forty*

days, Nineveh shall be overthrown. However, in the Septuagint it says, *Within three days, Nineveh shall be overthrown.* And both [versions] are truthful. Thus, it is written in the Hebrew, *Jonah started out and made his way into Nineveh, the city, forty days.*¹⁹ It is obvious that it was impossible that this city would be a distance of forty days' walk. It is not even possible that Jonah would remain there forty days, *until he would see what happened,*²⁰ because where would Jonah be staying? And since the sun beat down on his head hotly, so a gourd rose up over his head which provided shade for him; if he remained for forty days, how would it provide shade for him from the heat? Why, then, did it say, *In one night it sprang up and in one [night] it withered (Jon. 4:10),*²¹ if he endured forty days to see what would come to pass?²² Therefore, the translation of the Septuagint is preferable, *Three days more and Nineveh shall be overthrown.*²³ While the [referencel] to forty days informs us of [the time span] from when Jonah was spewn from the fish and the duration of the journey until he arrived in Nineveh. The reference, *Within three days Nineveh shall be overthrown,* indicates to us the [three days] of his proclamation in the city, and are a time limit, that is to say, the limit of time that was given to them to repent. Thus, both of them are substantiated; That of forty, refers to the journey, and that of three, refers to the proclamation and to [His] patience. And, so, *Within forty days and Nineveh shall be overthrown,* is said in prophetic style, so

... *for I would rather die than live.* The prophet said this since he knew that he would proclaim ruin and overthrowing to the repenting Ninevites, while the Lord, because of His mercy, would accept their penitence and forgive them. *And I will be considered a false prophet,*²⁹ and therefore he thought, *I will flee to Tarshish, for I prefer to die rather than proclaim falsely.*³⁰

6-8. *The Lord ordered a gourd to sprout up over Jonah...*
But the next day, at dawn, the Lord God ordered a worm which attacked the gourd and cut it. And the sun beat down on Jonah's head... After Jonah had proclaimed the overthrowing of Nineveh, he left it and sat outside the city to observe the destruction of the devastating overthrowing which would suddenly overtake the city. The city, however, by penitence, made the decree null and void and God was reconciled to them. O divine kindness! When He saw Jonah who was grieved because of the delay of the overthrowing, He perceived his mind which wanted the Ninevites to perish so that his decree not be discredited. He first prepared opportunities for his consolation and He commanded a certain young gourd plant and it sprouted up immediately and it provided shade over the prophet's head so that he would not suffer from the heat of the sun. And Jonah was exceedingly happy with it. But, forthwith, the same day, the Lord commanded a worm to cut the roots of the young plant. Immediately, a sultry wind dried it and its beauty was extinguished and it withered. And Jonah's happiness with the

that they would turn from evil.

*Until he should see what happened (Jon. 4:5).*²⁴ Those of the school of Aquilla and Symmachus²⁵ translated, *Forty days more and Nineveh shall be overthrown*. Where, therefore, was Jonah staying? How did he know that it would not be overthrown? And since the sun beat down on his head hotly, so a gourd rose up over his head and provided shade for him; if he remained for forty days, how would it provide shade for him from the heat? Why did it say, *In one night it sprang up and in one [night] it withered*, if he endured forty days to see what would come to pass? The translation of the Septuagint²⁶ is preferable; *Three days more and Nineveh shall be overthrown*.²⁷ They cleared the confusion with the forty [days], [indicating] that it was said with reference to the journey, (as is our view).²⁸ And as they explained it by the duration of the length of the journey, they untangled the knot of words and clarified the *three days*.

6. The king of Nineveh who took off his crown and put on sackcloth, describes for us a *type* of mind that, through the Gospel of our Lord, comes down from its pride and puts on humility on account of the original sin.

CHAPTER FOUR

- 2-3. *O Lord! Isn't this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish.*

shade of the young plant changed to sadness since the sun shone extraordinarily hotly above his head. The Lord now made an inquiry and entered into discussion with Jonah. *Now you, O Jonah, you are deeply grieving over the destruction of this worthless young plant, which did not sprout up from your labor or attention, but all at once sprouted and now it is withered; but I, who in My goodness, created human kind, and watched over [them] in My providence, and sustained [them] by the nourishment which comes from My care, ought I not have pity on them when they repent? Or, when they sin, should I not be patient with them and wait until one day they would repent? Therefore, how could it seem proper for Me to destroy this populous city! Behold, by means of your proclamation, it did forsake its evil behavior and put on garments of penitence. And you ought to be happy that through your proclamation, they did turn away from error, while were they to perish, nothing would have been gained.*³¹ With these and similar [words] the Lord consoled the prophet who was grieved because his proclamation had proved false.

The booth which the prophet Jonah made for himself outside the city represents for us, spiritually, the symbol of the Synagogue which is outside of the Church. Isaiah bears witness that the Synagogue is called a booth, *And the daughter of Zion is left behind, like a booth in a vineyard* (Is. 1:8).³²

The young gourd is a symbol of the people among whom the prophets lived and prospered.³³

NOTES TO ST. EPHRAEM'S COMMENTARY

1. Ephraem often comments with the intention of explaining the typological or symbolic meaning of the words and events in the Book of Jonah, as opposed to their literal sense.

2. Our text has ענרין. It should be corrected to נערין, in line with the Latin translation *Narin*. This is the Syriac equivalent of קרית יערים. See *The Lives of the Prophets*, (the edition of Torrey p.27, note 41; and Chabot, Vol. 1, p.76, note 8) where קרית יערים is a variant reading. On Jonah's place of birth in *The Lives*, see קליין ש., *Prophetarum Vitae*, in ספר קלזנר, p.199.

Both the commentaries of St. Ephraem and Isodadh of Merv contain material from *The Lives of the Prophets*. Here, this introductory paragraph (which perhaps does not belong to St. Ephraem) is entirely based on *The Lives*. I have found Syriac editions of *The Lives* in the following: E. Nestle, *Syriac Grammar with Bibliography, Chrestomathy and Glossary*, pp. פ"יו-ק"י; J.B. Chabot, *Chronique de Michel le Syrien*. The Syriac of the section on Jonah is in Vol. IV, pp.44-45, and a French translation is in Vol. I, pp. 76-77; Ernest A. Wallis Budge, ed., *The Book of the Bee*. The Syriac text on Jonah is on p. ע"ו, the English translation is on pp.70-71; There is an English translation of a Syriac manuscript of *The Lives* by Isaac H. Hall in the *Journal of the Society of Biblical Literature and Exegesis*, 1887, pp.28-40. For further bibliography on *The Lives*, see James Charlesworth, *The Pseudopigrapha and Modern Research With a Supplement*, pp.175-177. In Appendix I, I have provided the Syriac text of Torrey with an English translation.

3. Jonah's return from Nineveh is mentioned in III Maccabees 6:8 and in *The Lives of the Prophets*, but it is nowhere mentioned in rabbinic literature.

4. Compare *The Lives of the Prophets*. This paragraph, with some differences, appears at the conclusion of Ishodadh's commentary.

5. In the Syriac, the quotation of the verse is followed by א which stands for אָ. This introduces the commentary.

6. Compare with the statement in Tanhuma, VaYikra, ח', לפיכך אמר יונה, 'הגוים מיד יעשו תשובה ויהיה רגזו של הקדוש-ברוך-הוא על ישראל. שיאמר הקדוש-ברוך-הוא, הגוים שלא נתתי להם חקים ומשפטים, בעת שאני גוזר עליהם גזירה והם יודעים, מיד הם שבים. וישראל לא כן שבכל עת אני שולח להם נביאי, אלא אמר יונה אלך לי בחוצה. Also, see the Mekilta, p.3, והם קשיי ערף. לארץ מקום שאין השכינה נגלית שהגוים קרובי תשובה הן שלא לחייב את ישראל.

7. In *The Repentance of Nineveh*, St. Ephraem states,

Then they all sang distinctly,
While sincerely rejoicing,
This song of praise to God,
Who was reproving His people by the heathen,

Who were justified from their sins.

8. τύπος. See the article on *Typology* in *The Interpreters Dictionary of the Bible*, Supplementary volume, pp.926-927; and see J.N.D. Kelly, *Early Christian Doctrines*, pp.69-75.

9. It is a *type* for the rejection of Jesus by the Jews and his acceptance by the Gentiles.

10. Compare Mekilta, p.3, *אלא אמר יונה אלך לי בחוצה לארץ מקום שאין השכינה בגלית...*

11. רֶאָז is difficult to translate by a single word. Its basic meaning is a *secret*. Ephraem uses it to connote a *symbol*, a meaning that is under the surface, or a clue to the understanding of something in connection with Jesus.

12. This is the hidden meaning; Jonah was unwilling to go to Nineveh because he realized that his mission to the Gentiles, being the first of its kind, was an indication that Israel was being supplanted by the Gentiles.

13. Compare with Pirke d'Rabbi Eliezer, ch. 10, *פרשו מהלך יום אחד ועמד עליהם סערה בים מימינם ומשמאלם ודרך כל האניות עוברות ושבות בשלום בשתיקות הים והאניה שירד בה יונה היתה בצרה גדולה*

14. This is to a large extent a paraphrase.

15. See Matthew 12:40. See also, *The International Critical Commentary*, the volume on Matthew, pp.138-139.

16. Following the text in Assemani, *כרוזותה דיונן*.

17. The biblical text has, *You heard my voice*.

18. The biblical text has, *One*.

19. This is not the Hebrew text as we have it. The masoretic text has, *Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: Forty days more and Nineveh shall be overthrown*.

20. The text of St. Ephraem is, *עדמא דחזאהי דהויא*. However, the Peshitta has, *דנחזא מנא גדש לה למדינחא*.

21. The text of St. Ephraem is, *בחד לליא שוח ובחד יבש*, whereas the Peshitta has, *דבר לליה יעא ובר לליה יבש*

22. The text of St. Ephraem is, *דחאר להי דהויא*. See note 21.

23. In *The Repentance of Nineveh*, St. Ephraem refers many times to Jonah staying in Nineveh for forty days. Not once does he mention three days. See; p.72, lines 5-7; p.86, line 7; p.87, line 26 and 42;

and p.90, line 122.

24. The text of St. Ephraem is, עדמא דחזא הוא הי דהויא. See note 21.

25. Two minor Greek versions. Aquilla produced a Jewish translation of the Bible in Greek so that Jews would not have to use the Septuagint which had been adopted by Christianity. This translation follows the Hebrew text closely. It is, therefore, not surprising that it has *forty days*. Symmachus was an Ebionite who produced a Greek version.

26. שבעין ותריין. Above, in the commentary to 3:4, the text read, שבעין.

27. Here, St. Ephraem quotes the Septuagint, ונינוא יומתא ותלחא דתוב תלחא. In verse 3:4, he quoted it thus, ונינוא מתהפכא, דתוב תלחא יומין

28. See his comment on 3:4.

29. Compare Pirke d'Rabbi Eliezer, ch. 10, ולא די שישראל קורין אותי, נביא השקר אלא אף עו"ג הריני בורח לי למקום שלא נאמר כבודו שם

30. St. Ephraem links the statement in verse three with his flight to Tarshish mentioned in verse two. However, this does not take into account the use of the perfect in verse two, קדמתי לברח (in the Syriac, (קדמת הוית ערקת לי. And then verse three begins, ועתה יהוה קח-נא, (in the Syriac, (מכיל מרי טב. Indicating that whereas the flight to Tarshish was in the past, the request to die is happening in the present.

But, see the Mekilta, p.4, רבי נתן אומר, לא הלך יונה אלא לאבד, עצמו בים שנאמר ויאמר אליהם שאוני והטילוני אל הים

31. In *The Repentance of Nineveh*, p.89, lines 86-91, St. Ephraem has the Ninevites say to Jonah:

For in thy hand we discovered
The key of repentance,
So that from among the divine treasures
A good hope has been given to us.
What would it have profited thee, O Hebrew,
If all of us had perished?

Also, see p.92, lines 174-175.

32. Compare the Targum, ואשת ארת כנשתא דציון כמטללתא...

33. The intention seems to be, that just as the gourd arose for a specific purpose and with that purpose accomplished, it withered, so the Jews existed to produce the prophets and with this purpose accomplished, their existence is of no importance.

THE COMMENTARY
OF
ISHODADH OF MERV

CHAPTER ONE

Now the commentary on the prophecy of Jonah the prophet.

These [things] which took place in connection with Jonah are a *type* for and a culmination¹ of all the *types* which are in the Law and of those which were to be fulfilled in the Messiah, to manifest that the Guide of the old [testament] and the new [testament] is the same and that their affair looks toward the same goal.² In that, whereas, all the prophets prophesied within the people [the Jews], he [Jonah] alone was commanded to go out to the Gentiles. His going was an indication; first, that the Gentiles will come to be the intimates of the true religion in the teaching of the One who rose from the grave after three days (for which Jonah's being in the belly of the fish three days is the *type*).³ Second, it makes known the arrogance of the Jews. For, whereas, they persecute their prophets, the Gentiles accept them with joy and reverence, as the Assyrians were persuaded by the utterance of Jonah, stripped and bare of signs.⁴ Likewise, it makes known the rejection of the Jews from divine intimacy.⁵ Therefore, the prophet fled from being the initiator and servant of these⁶ as if he himself perceived that something hidden was coming in his mission to the Gentiles.⁷ [He fled] not because he thought that God is not everywhere,⁸ but he thought in accordance with the opinions of the Jews, that even though by His nature He is everywhere, His activity is not everywhere.

Only in the promised land does He reveal Himself and declare His revelations.⁹ Therefore, he took himself to where he thought there was no religion.¹⁰

According to the tradition of the Greeks and of Mar Ephraem, Jonah was the son of that Zarephite widow, whom Elijah revived.¹¹ When Elijah declared a famine on account of Ehab, he fled to Zarephat and met the widow and her son Jonah who was a small child. Jonah was not living among the uncircumcised.¹² And when Jonah died, he revived him. God wished to revive him so that he would not be able to flee from God.¹³ And following the famine, he returned to Judah. And when his mother died, he buried her by the date-palm of Deborah.^{14, 15} And three times he tasted death; first, providentially,¹⁶ second, to serve as a *type*,¹⁷ and third, naturally.¹⁸

He went to Nineveh in the second year of King Uzziah of Judah, when Sardanapalus¹⁹ was king of Nineveh and of Babel. Subsequently, Arbaq the Mede made war with Sardanapalus and when he was defeated by Arbaq,²⁰ he set himself on fire with a torch. Arbaq reigned for twenty-eight years. After that, Pul, son of Sardanapalus, reigned and he put an end to the kingdom of the Medes, and went to war against Samaria. He took from King Menahem of Israel a thousand talents of silver.²¹ And he departed and returned to Babel. After Pul, Tiglathpileser²² reigned.

3. Tarshish, to which Jonah wanted to flee, people say that it is Tarsus because of the similarity of name. And

it is clear also from the statement, *And he found a ship going to Tarshish*. However, it is not likely that it is Tarsus, considering the fact that Tarsus is not very far from Jerusalem, whereas, concerning Tarshish it is said in the Book of Kings, *Once every three years ships from²³ Tarshish came in bearing ivory and apes...*²⁴ (*I Kings 10:22*).²⁵ *And Jehoshaphat made Tarshish ships to go to Ophir for gold, but he did not sail (I Kings 22:49)*. Therefore, [the opinion] of the commentator²⁶ is correct, that there is no city by the name Tarshish on the coastlands, rather Scripture is wont to call all coastal cities by the name Tarshish. Like, *The ships of Tarshish were wrecked in a strong wind (Ps. 48:8)*. That is to say, [ships] of coastal cities which have ships nearby them.

5. *Jonah had gone down into the hold of the vessel and fell asleep*. This was not subsequent to the storm, since it would be ridiculous if, while there was a tempest at sea, such as this, he would go to sleep. Rather, he did this as soon as he boarded the ship, out of his distress.²⁷
28
7. From the lots which they cast it is clear that the storm was not in the entire sea, but only alongside this ship. Since the rest of the ships were travelling peacefully.²⁹

The question can be raised as to how they knew that he had fled from God. However, it is clear that Jonah informed them, as the Hebrew and the Greek [versions] say,

For the men knew that he was fleeing from before the presence of the Lord, because he had told them (Jon. 1:10).³⁰

16. *They offered a sacrifice to the Lord and they made vows, not at that very moment in the middle of the sea,³¹ however, they did indeed vow and promise not to worship idols again, but only God, Lord of the sea and the dry land.³²*

CHAPTER TWO

1. Jonah was for a long time floating on top of the water. Thereupon, God commanded *a huge fish* to swallow him. God made for him a space in the belly of the fish so that he could stand and turn around and even pray. It is traditional that this fish was a whale.
3. *From the belly of Sheol...* It is a prophecy, since he was still in the belly [of the fish] when he prayed.³³ As if he knew spiritually that He would bring him out, he said, *When I was in the belly of the fish, it was like [being in] the depth of Sheol. I called You and You answered me.*
- 7-8. *You brought out my life from... My prayer came...* The Septuagint has, *May my life rise up from destruction, and, May my prayer come before You.*³⁴
7. *I sank to the base of the mountains.* That is, I was concealed among the mountains which are in the sea, as if swallowed up into the mountains. And the mountains gathered in heaps above him, such that he was buried in three graves; in the heart of the sea, and at the base of the mountains, and in the belly of the fish.

It can be asked, where did the fish spew Jonah out and how did he go to Nineveh. Some [claim] that the depths of the sea are under the land and the fish transported Jonah in it [the sea] and vomitted him into the city of Balad. And on account of this, it is called Balad - that is Palat [He let escape].³⁵ And its name was changed in the course

of time; like Istakhar comes from Esther and Beth Lafet, etc. Others [claim] that it vomitted him in Lake Shigar. Others [claim] that it took him around in the sea until [they came] to Baṣra and from there it took him up the Tigris to Nineveh and there vomitted him. The commentator³⁶ decided that where it swallowed him, there it ejected him. Just as the tradition of the Greeks, [that] near the town of Acco, which is Ptolemais, it spewed him out. It is clear that in that place where it swallowed him, there it ejected him, from the verse which says, *The word of the Lord came to Jonah a second time: Go at once to Nineveh...* (Jon. 3:1-2) It did not say, *Enter at once to Nineveh*, but rather, *Go at once*.³⁷ Therefore, the view of the commentator is the most accurate.

CHAPTER THREE

3. *Nineveh was an enormously large city...*³⁸ It is because of divine providence that it achieved greatness and numerous inhabitants.

A three days' walk. It is not stating the measure of the city's length, but rather, if someone desired to go about in all of it and proclaim in all of its streets, it would take three days to go about in all of it, and he would know how big it is.

4. The Septuagint has, *And proclaimed: Three days more and Nineveh shall be overthrown.*³⁹ When he had completed one day's walk in it, he began to proclaim. For they did not simply believe this foreigner who was making a proclamation, but signs appeared⁴⁰ in support of his proclamation;⁴¹ tempest-tossed wind and earthquakes and thunder and lightning. And with their cessation, Jonah and the Ninevites understood that they had obtained mercy from God and were saved from the overthrowing of their city.⁴²

9. *Who knows but that God may turn.* Observe their faith and trust in God, since the prophet had threatened them without setting any condition for it.⁴³ They were defiant and did not despair. *Who knows but that [God]⁴⁴ may turn and be merciful to us.* There are those, including the commentator,⁴⁵ who claim that he [Jonah] appended to the threat of the overthrowing of the city also some hope for them, that if they repent, they would be redeemed. However,

this is not likely, considering the fact that the Ninevites said questioningly, *Who knows but that God may turn?* And also considering the fact that it hurt Jonah, since he was found to be false in connection with them. For while he was threatening them with punishment, God was reversing it and showing mercy to them. And from the fact that Jonah said to God, *For I know that You are a compassionate God... reversing punishment (Jon. 4:2).* (Or, *repenting of punishment*, according to the Septuagint.⁴⁶) It is clear from these [words] that God absolutely⁴⁷ commanded him to proclaim the overthrowing of the city. Furthermore, one of the reasons for his flight was that he knew that his mission and proclamation were superfluous, since in any case He would overthrow the city. And it would be presumptuous of him to add on [to the proclamation anything suggesting] their redemption would follow repentance, since it was decreed by God.⁴⁸ Therefore, since he was tempest-tossed in these uncertainties, he took refuge in flight.

CHAPTER FOUR

4. *Are you that deeply grieved?* Shamingly He rebuked the prophet because he did not welcome penitents.

5. *He went and sat outside the city,*⁴⁹ waiting, perchance he might see something happening, like a portion of it [Nineveh] being overthrown, or [at least] a wall collapsing.

6. *God commanded a gourd.* Just as [He had commanded] the whale. And it arose luxuriantly and gloriously and provided shade.

*Jonah was glad and rejoiced greatly in it,*⁵⁰ as if in a great thing. Notice his tendency to simplicity. It grieved him greatly because the words of his prophecy were not brought to fulfillment and, on the other hand, he was very glad because of an insignificant plant. It is easy for a childish mind to turn so quickly to sadness or joy. It seems, then, that God made the gourd very lovable to Jonah in order that by means of the analogy He could rebuke him concerning the Ninevites.⁵¹ For he rightly deemed them worthy of mercy.

8. *The sun beat down on his head... and he became faint.* *He begged for death.* This indicates that it [the heat] was unusual, or [that] this sultry heat was by chance. Rather, God directed the rays of the sun so that its heat did not scatter, but all of its blaze was let loose suddenly and powerfully, making him boil.

11. *Who do not know their right hand...* Infants who had not yet learnt the difference between good and evil, that is to say, who were innocent of wrong doing, nor defiled by sin.

And many cattle. Even these deserved to be saved along with the infants, for, like them, they were innocent of wrong doing.

These [things] which took place in connection with Jonah are very amazing. Whereas, in every one of the prophets, those [things] which were to be fulfilled in the economy⁵² of our Savior are symbolically indicated, we find them, however, manifestly present in Jonah,⁵³ not by words, but through deed. As our Savior said, *An evil and adulterous generation seeks for a sign, but no sign...* (Matt. 12:39).⁵⁴

It is clear that Jonah described only a part of the prefiguring of those [events] which were to take place in connection with the Ninevites from the fact that those who now converted at his word, a short time later, made war with God and with His people, etc.^{55, 56}

When Jonah returned from Nineveh, he took his mother and dwelt in Tyre which was gentile. He thought, *Thus, I will avoid my disgrace since I lied concerning the Ninevites, etc.*⁵⁷

NOTES TO ISHODADH OF MERV'S COMMENTARY

1. חותמא. Literally *seal*. The book of Jonah is the seal of biblical prophecies, meaning the ultimate, the highest form. Much as Muhammed is the *seal of the prophets*, خاتم الانبياء.

2. The assumption underlying typological exegesis is that there is a correspondence between the Old and the New Testaments owing to their both being of divine origin. J.N.D. Kelly states in *Early Christian Doctrines*, (p.71):

The typologist took history seriously; it was the scene of the progressive unfolding of God's consistent redemptive purpose. Hence he assumed that, from the creation to the judgement, the same unwavering plan could be discerned in the sacred story, the earlier stages being shadows or, to vary the metaphor, preliminary sketches of the later. Christ and His Church were the climax; and since in all His dealings with mankind God was leading up to the Christian revelation, it was reasonable to discover pointers to it in the great experiences of His chosen people.

3. See Matthew 12:40. See also the volume on St. Matthew in *The International Critical Commentary*, pp.138-139.

4. See Matthew 12:38-39 (and Luke 11:29), *Then some of the scribes and Pharisees said to him, Teacher, we wish to see a sign from you. But he answered them, An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the prophet Jonah. The acceptance, by the Ninevites of Jonah's word without any signs also is to the disgrace of the Jews in light of this passage.*

5. ביתיותא - *intimacy*. This is an abstract noun from the word ביתי, *belonging to the household*. Above, Ishodadh used the word ביתאי - *one who participates in this special relationship*. One also finds this usage in Islam, اهل البيت.

6. The purposes of his mission as given above.

7. Jonah fled because he realized the negative implications of his mission for Israel; 1) It implied that the Gentiles would supplant Israel as the divine favorite, and 2) The acceptance of Jonah's prophetic mission by the Gentiles implied a rebuke of Israel for their rejection of the prophets.

הגוים שלא נחתי להם חקים ומשפטים בעת שאני ח', See Tanhuma, VaYikra, גוזר עליהם גזרה והם יודעים מיד הם שבים וישראל לא כן שבכל עת אני שולח להם נביאי והם קשה ערף ולפיכך ויהי קצף-גדול.

8. And he could therefore flee from God.

9. See Mekilta p.3 and Mekilta d'Rabbi Simon b. Jochai p.5.
10. In order to flee from receiving the prophecy. See Mekilta p.3,
...אלא אמר יונה אלך לי בחוצה לארץ מקום שאין שכינה בגלית...
11. See I Kings ch.17. See *The Lives of the Prophets*. Also, see Pirke d'Rabbi Eliezer ch.33, T.J. Sanhedrin 5, 55a, Gen. Rabbah XCVIII, 11, Midrash Tehillim (Buber edition) p.220.
12. See the *Lives of the Prophets*, where it is clear from the context that this refers to Elijah and not to Jonah.
13. See *The Lives of the Prophets*, where it says, צבא הוא גיר דנחוא, לה דלא משכח דנערוק מן קדם אלהא *He wished to revive him in order to show him that he is not able to flee from God.*
14. See Judges 4:5.
15. Jonah was the son... date-palm of Deborah. See *The Lives of the Prophets*, Appendix I. Also, see St. Ephraem's commentary, note 2.
16. Referring to the episode in I Kings ch.17.
17. Referring to the episode with the fish.
18. Referring to his death at the end of his life.
19. A Greek rendering of the name Ashurbanipal, see *The Cambridge Ancient History*, Vol. III, part 3, p.21. It is curious to note the tradition found in the Yalkut to Jonah and in Midrash Jonah, p.100, באותה שעה הגיע הדבר לאסנפר מלך נינוה That אסנפר is also a corruption of Ashurbanipal, see 481, עמ' א' עמ'.
20. This information can be found in the edition of *The Lives* found in the translation by Isaac Hall, *Journal of the S.B.L.E.*, 1887, p.33. Also, see Chabot, Vol. IV, p.45 and Vol. I, p.77.
21. Based on Kings 15:19.
22. Pul and Tiglath-pileser refer to the same person. Assyrian kings who also ruled over Babylonia often possessed two names, one as king of Assyria and one as king of Babylonia. Tiglath-pileser was known as Pul in Babylonia. It seems that in the Bible, too, they were incorrectly identified as two separate kings. For the occurrences of these names in the Bible see II Kings 15:19,29; 16:7,10; I Chron. 5:26.
23. The Syriac has, ספינתא מן תרשיש. The Hebrew is, אני תרשיש.
24. I Kings 10:22 has, ... gold and silver, ivory, apes, and peacocks.
25. This verse serves as a proof that Tarshish was very distant from Jerusalem, since the ships came only once every three years.

26. Theodore of Mopsuestia. See Hans Norbert Sprenger, *Theodori Mopsuesteni Commentarius in XII Prophetas*, p.55.

27. Compare Pirke d'Rabbi Eliezer ch.10, ויונה בצרת נפשו נרדם ולישן
ל

28. The statement that Jonah went to sleep is in verse 5 and follows the report that there was a storm. Ishodadh takes, יונן דין נחת לה to mean, *Jonah had gone down* (after boarding the ship).

29. Compare Pirke d'Rabbi Eliezer ch.10, ודרך כל האניות עוברות ושבות בשלום בשתיקות הים והאניה שירד בה יונה היתה בצרה גדולה...

30. The Hebrew is, כי ידעו האנשים כי-מלפני יהוה הוא ברח כי הגיד להם, The Peshitta takes the כי as *when* instead of *because* and has it as a subordinate clause in verse 11, וכד חוי אנון אמרין לה מנא נעבד לך...

31. They did not make the sacrifice on the boat. Compare the Targum.

32. Based on verse 9.

33. Since the prayer is stated largely in the past tense, *In my trouble I called to the Lord and He answered me*, some explanation showing that the prayer was said while Jonah was still in the fish is required. Ishodadh says that it is a prophecy. He says further down, *as if he knew spiritually that He would bring him out*. Compare Ibn Ezra's comment, *Now, notice that every prayer or blessing of a prophet is in the spirit of prophecy*.

34. The Septuagint has a jussive (optative),

35. Balad could be etymologically related to Palat since the *B* and the *P* can interchange, and the *D* and the *T* also.

36. This does not appear in Theodore.

37. Indicating that he still had to travel in order to reach Nineveh.

38. עיר גדולה לאלהים

39. The Hebrew and the Peshitta have, *Forty days more and Nineveh shall be overthrown*.

40. This contradicts the earlier statement that they were persuaded by Jonah's utterance without any signs.

41. Perhaps he did not begin to proclaim until after one day in order to allow for the signs to appear first.

42. Compare St. Ephraem's *The Repentance of Nineveh*, p.87, lines 28-39:

Jonah stood afar off,
And feared lest he should be a deceiver,

For the earthquake and the trembling ceased.
At the moment when hope was cut off,
The good news of mercy were afforded,
For they looked upon a token of grace.
By this sign they were made glad
That the earth ceased from quaking;
The lightnings and thunders became silent,
The ear and the eye were refreshed.
The Good, who had looked upon their tears,
Had pity on their lives

See also, p.88, lines 60-67.

43. He left them no reason to hope or to think that if they repented, they would be saved.

44. The word *God* is missing from this quotation even though he had correctly quoted it above.

45. This does not seem to be the view of Theodore.

46. The Hebrew here is ונחם. The Septuagint is in agreement. However, the Peshitta has ומחפך. Note the Targum, ומתיב מימריה מלאיתאה בישתא.

47. Without any suggestion of hope.

48. The view that Jonah's proclamation included something to the effect that if the Ninevites repented, they would be redeemed, is countered by five arguments: 1) The question, *Who knows but that God may turn?* indicates that they had no knowledge that this was the case, but were only hoping so. 2) Jonah was disturbed by the fact that his proclamation proved false. If it had included a condition for their release from it, then he would not have been false. 3) Given Jonah's statement, *For I know that You are a compassionate God... reversing punishment*, he could not have been surprised by the renouncing of the punishment unless the original decree told him by God was absolutely unequivocal. 4) One of the reasons for his flight was the realization that his mission was pointless since he knew the unequivocal nature of the decree. 5) Jonah would not have added anything to God's decree.

49. A paraphrase.

50. A paraphrase.

51. Ishodadh is bothered by the fact that the analogy between Jonah's grief over the loss of the gourd and God's grief over the destruction of Nineveh seems inadequate. How could Jonah possibly be so moved by the growth of this gourd? Only a child could be moved to happiness by such a trivial thing after having suffered depression because of something of great importance. He concludes that apparently God intervened to make the gourd have such an effect on Jonah.

52. מדברנותא J. Payne Smith, *A Compendious Syriac Dictionary*, p.252, states, *Often used of our Lord's whole doings with mankind esp. His incarnation and life on earth...*

53. The distinction is between רזנאית *symbolically*, and מבהקאית *manifestly*. The point is that Jonah makes explicit what is only indicated through symbolic references in the other prophets.

54. The rest of the verse (including verse 40) is, *...shall be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth.*

55. Referring to the invasion of Pul. See above.

56. The point is that the Book of Jonah does not inform us as to the fate of the Ninevites in subsequent times. Compare Pirke d'Rabbi Eliezer ch. 43, ארבעים שנה האריך להם אפו, כנגד ארבעים יום ששלח את יונה לנינוה. ולאחר, ארבעים שנה שבו למעשיהם הראשונים הרבה עד מאד. ונבלעו כמתים בשאול תחתית...

57. See *The Lives of the Prophets* and also St. Ephraem's commentary.

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APPENDIX I: The Lives of the Prophets.

The text from Nestle's Syriac Grammar and
an English translation.

Jonah was from the land of Quryatim, a city adjacent to the heathen city Ekron, which is by the sea. And he was spewn out of the mouth of the fish. And after he had gone to Nineveh and returned, he did not remain in his country, rather he took his mother and dwelt in Sherub, the region of Tyre and Sidon. He said, Thus I will avoid my disgrace, since I lied when I prophesied against the great city of Nineveh.

Elijah was now rebuking the House of Ahab, and since he had proclaimed a famine on the land, he fled. He came and found the widow with her son, for it was not possible for him to stay with the uncircumcised. And he blessed her and her son, Jonah. And after he died, God raised him up from among the dead through Elijah. He wanted to show him that he is not able to flee from God. After the famine, he came to the land of Judah. And after his mother died, on the way, he buried her alongside the date-palm of Deborah. He dwelt in the land of Seir. When he died, he was buried in the tomb of Kenaz, who was a judge of a tribe during the time when there was no king.

And he gave a sign to Jerusalem and to the whole country, that when they see a stone suddenly crying out, the end would be near. And when they see all the Gentiles in Jerusalem, the whole city would be destroyed to the ground.

APPENDIX II: The texts upon which the translations were based.

אבן עזרא

וְכִתְּבוּ יוֹכָבֶד וְכֹסֶם וְהַתְּלָקִי אֶת־הַשְׂכָּנָה וְהַלֵּקִים וְהַדְּשֻׁעַ. וְכִתְּבוּ יוֹכָבֶד וְכֹסֶם אֶת־סֵדְהָ וְכֹסֶם אֶת־שֵׁדָה
בְּקִבְיָתָם. וְהָיָה וְהָיָה אֶת־הַדְּשֻׁעַ. וְהָיָה לְךָ וְלִמְנוּחֶיךָ וְלִמְנוּחֵי כָל־הָעָם. וְהָיָה לְךָ וְלִמְנוּחֶיךָ
אֶת־הַדְּשֻׁעַ. וְהָיָה לְךָ וְלִמְנוּחֶיךָ וְלִמְנוּחֵי כָל־הָעָם. וְהָיָה לְךָ וְלִמְנוּחֶיךָ וְלִמְנוּחֵי כָל־הָעָם.

כאשר סתיתת כל הרקס.
כמה דחדיתון על מחתטורא
דחקסיו ולסו כתרס
והתלכמוז לסון מהמה וסמח
והרוק דסת איסטודיסון
בלעז: חת תורסיהס.
עמחא דהוטחכין להון.

כאשר סתתב על הר דפי.
כמה דחדיתין על מחת טורח ד
דחיק דפי. ולפי כתרמו
והכלבמון לסוף חתמה ומחמו
והיחידע אפסא דיריכין ב
בלעז. את מרסיסה. ובפי
מחמא רהו מחסין להון.
כי יורד. והיכדבר
יחד מיבקב והאבד סדר וגו'
ויסמו הגב. יסרל סה
יחבן ברומה סל ארץ
יסרל דפו את הר כפו סמוא
במבר דרוס ובניהפלה יסו
את ארץ בלסמס ואת הר אבר
ואת הר סמורין. ובית מ
הגלב. וכי מחסס סהיה
ארץ גלב סהס יספסו להס מ
מהלחה לבסותיה סל ארץ יסר
סמוריה. וגלות החל הזה.
דברס וחתק מרס הרין. החל
לסוף חל כתרמא ארץ סמלסיה
סזיל ככר ררב סקה חלל סזה
סמר יד וספד למר החל הזה
בלת הלא הזה. לבסויסרל
אמר כנשס עד דרסתי.
סל סה חבני סרמל. סגלו
מי הסכסס לאלף כנשס עד
דרסתי. וגלות ירוסלס אסר
בספרד. ססה ובניהיהרד אסר
גלו לבסדר סהס וסמו חסרי
הגב סכר דרמה סל ארץ יסרל
והאורס הפקורס דרסר חול
המלכות סקורח סלגא בלעז.
ספרד תרנבס וינתן אסמסיה.
וגלו. מי יסרלל מוסרסס סרד
ציון. לספטל הר עסון.
רסרמרה עסו אסר ספס לסר
לספט ויסרד סרד בלעז. והיתה
לזיהמלכות. ליסרד סאל
מלכות סלמה סספסרעכסו
הססר חרסו ית כרסא רסו
רססו חרמו.

וקרא עליה • את
היואחז לבנוח

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רבים ומירו' לאלהים כיהן ירואים
סעט תשובה גמורה אין כמורה ול

אֲרִי כָּפַח וְדִדְיָתוֹן עַל סִמֵּת טוֹרָא
 קְדוּשָׁתִּי וְיִשְׁדֵּעוֹן כָּל עֲסָפִיָּה כֶּסֶם
 פּוֹרֵעַט מִתְּהוֹן דְּרִירָא וְיִשְׁתָּחֶן ז'
 וְיִסְמַל עֲסוֹן וְיִדּוֹן כְּדָלָא הוּא
 וְיִבְטוֹרָא דְּרִיצוֹן תְּהִי פִּסְטוֹן בְּמִתְּוִיחִין
 קוֹרְשִׁין וְיִחְסֵנוֹן דְּבִית נִכְסֵי עֲסָפִי
 דְּתוֹן מִתְּכִינִין לִתּוֹן : (וְהוּן דְּבִית
 עֵלְקָב תְּקִיפִין בְּאִשְׁתֵּי וְרִבִּית יוֹסֵף
 חֲסִינִין כְּשֵׁל הוֹבִיחָא וְרִבִּית עֲשׂו
 תִּלְשִׁין כְּעֲסָפִי וְיִשְׁלִטוֹן בְּתוֹן ז'
 וְיִקְטֹלוֹן טוֹנוֹן וְלֹא יִמֵּי שׂוֹכָא לְבִית
 עֲשׂו אֲרִינֵי גִיד בֶּן ז' וְיִחְסֵנוֹן יִתְּבִי
 דְּרִפְּפִי יִתְּבִי כְּרִפְּפִי וְעֲשׂו וְיִתְּבִי
 סְפִילִתֵּי יִתְּבִי אֲרֵעָא פִּלְשְׁתֵּי
 וְיִחְסֵנוֹן יִתְּבִי קִירוֹי אֲפִרִיסִין וְיִתְּבִי
 קִירוֹי שְׂכִרְזוֹן וְרִבִּית בְּנִיסִין יִתְּבִי
 אֲרֵעָא גִלְעָד : וְגִלּוֹת עֲמַל הִרִין
 דְּבִי תִרְזָאֵל וְדִבְאֲרֵעָא בְּנֵעֲנֵי עֵד
 צִרְפָּת וְגִלּוֹת יְרוּשָׁלַם דְּבִכְפִּסְתֵּי
 יִחְסֵנוֹן יִתְּבִי קִירוֹי אֲרֵעָא דְּרִפְּפִי ז'
 וְיִסְקֹן כְּשִׁינִין בְּטוֹרָא דְּרִיצוֹן ל'
 לִסְרָא יִתְּבִי כְּרִפְּפִי דְּעֲשׂו וְהִתְּגִלִי
 סְלִכּוּתֵי יִתְּבִי עַל כָּל יִתְּבִי אֲרֵעָא ז'

פְּתוּחִים וְנִבְרָאָה מִן
קִדְשׁ הַיָּם עִם יִצְחָק
מִיִּסְרָאֵל קוֹם אֲזוּל
אֶרְבֶּתָּהּ וְאֶתְנִיבֶיהָ

אָרײַ קליקת ביטתהוּן קרמיו
ונתרת ליפו וצא

כִּי בְאֵשׁ שְׁתִּיתָם עַל־הַר קְדִישׁ
יִשְׁתּוּ כָל־הַגּוֹיִם תִּמְדִּיר וְשָׂרְתוּ וְלָעוּ
וְהָיוּ בְלֹא־הָיוּ : וּבְהָרֵי צִיּוֹן תִּהְיֶה
פְּלִטָה וְהִיא קְדִישׁ וְשָׂרְתוּ בֵּית יַעֲקֹב
אֶת מִכֻּשֵׁיהֶם : וְהִיא בֵּית יַעֲקֹב אֵשׁ
וּבֵית יוֹסֵף לֵהֲבִיר : וּבֵית עֶשָׂו לִקְשׁ
וְדִלְקוּ בָהֶם וּבְלוּם וְלֹא־יִהְיֶה שְׂרִיר
לְבֵית עֶשָׂו כִּי יִהְיֶה דְבָר : וְיִרְשׁוּ
הַנִּגְבִּי אֶת־הָר עֶשָׂו וְהַשְׁפִּילֵה אֶת־
כָּל־שְׂתִים וְיִרְשׁוּ אֶת־שִׁדְהָ אֲפִלְרוֹס
וְאֶת־שִׁדְהָ שִׁמְרוֹן וּבְכִימֹן אֶת־הַגִּלְעָד
וְנָלַת הָהָר לְהָאֱלֹהִים יִשְׂרָאֵל :
אֲשֶׁר־בְּנֵעֲנִים עַד־צַרְפַּת וְנָלַת
יְרוּשָׁלַם אֲשֶׁר בְּסִפְרֵי יִשְׂרָאֵל עָרֵי
הַנִּגְבִּי : וְעָלוּ בְּשִׁיעִים בְּהָרֵי צִיּוֹן
לִשְׁפֹט אֶת־הָר עֶשָׂו וְהִיתָה לִּיהוּדָה
הַמְּלוּכָה :

וַיְהִי דְּבַר יְהוָה אֶל יוֹנָתָן בֶּן-אֲמִתַּי לֵאמֹר קוֹם לֵךְ אֶל-בִּינְיָמִן הָעִיר הַגְּדוֹלָה וְקִרְא עָלֶיהָ **בִּי** עֲלֹתָהּ רַעְתָּם לָפָּנַי וַיִּקַּם יוֹנָתָן לַבָּרֶכַת תְּרִשָׁה מִלִּפְנֵי יְהוָה וַיִּרְדּוּ יְפֹרְיָמָא אֲבִירָא בְּאֶרֶץ תְּרִשִׁישׁ

וְכָסִימָה לְמִשְׁעָרָא לִימָא סָן קִדְמָא דְאַתְנָבִי בְּטַמְאָה רַחֵם
בְּכַח אֲדַמָּה דְאַזְלִיל לִימָא

· ספר יונה ·

זה הנביא הדקבל
על ירבעם בן
יואם ובן בתו
הוא אשר דיבר ה' ביד

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ותן סברה. לא כל סברה רחוקה מהא חייב לתקן בחלקו. והטעם. המלך דרך מלך והטעם מהלכו מהיבשה על כן לא יכלו להסב אל היבשה כי לא היה זה דרך בתקום התחברות הסעס והנה הוא סמוך אל היבשה כי לשלם הוא קשה על הכפיות והעם סבכה היה סמוך ומסלכו כמנהגו בלב ימים נהר וכוכביו והאדם חספה. כמו חרץ בכתובתו ויראו המלחים. ונצחו הספינה כמו מלחיה וחובליה. ופת אמר כי מלח היו מוליכום. אל ידכתי הכפינה. הלל אחת ודכתי הכפינה כמו ויקרב בערי גלש. ויפסק וירד. מנעם הם ומנעו אולי לא כנכס הקורס זה בכפינה ויקרב. רב החובל. הגדול. סמוך ויחולל הוא מרימי החבלים חבלי הקרן ורבי תפס את תגורת תחבולות. יתעצת. כמו אסר בספינותיו וכמוהו כשתי כטרב בעבור סזה המספר הוא כמו ספי חסבנות כלל ופרט וכמוהו אל חלשים וחסוב לו.

דשי

ותן סברה. הקדש לתת סברה ואף דרך מריהם לתת סבר הכפינה כד שעת התיאור והוא חולה. חספה הכפינה. כמו כאלו היא כספית. מלחים בני אדם המנהגות את הכפיל. איש אל אלהיו. מן סכסס אומות היו סס. רב החובל. סר המלחים סוף הם יקראום חובלי הם וכלל גלגל. מה לך נדס. מה לך להיות כדל אח פתה כד רכס יתעצת. לסון מחספה וכן כפינה. ומלחא כפינה דכיל. לכו ונכיל. גורלות. רואים היו סר ספיות הולכות ברכ כפלות. מה מן סתברת אחרו כפלות אחר ממנו הוא כן מנינו דבר דרס חליצתו. כפתי. כפסיו. מיתמט. הגדה לא נא באשר למי. למי. למי חטאת אחר כפסל כן הרע הזאת למי. מיתמט. סמאל אל חכמי חזקו מקו בגזרה גזירה. ואלו מה כס אה. סמאלמך חטאיו. מה זאת עפית. לתת עפית כן לכוזר כפס מוסל כן ויחזקו האמל. יענו ויכסו כחזקו במחזקתו. כפס האים הזה. כפס כפסל. יד בכפסו. וירדו נדרים. סתקניו. רג גדול. זכר היה ויהי שתרד ברוח ולא יתן לב להחלל לרמוז הקדש לרמוזו ואחר לחזק פיה סל קבה סתיה מ מלאה סכרים ויהיה סכ ברוח ותכלל סס סמאל ממשי הדנה מכסן

סכר

ונדעה נדעה דעת. ופסוקן ואת את ואת וסכ והקריב בובח השלם אשה ליהלבו. ואת כל חלכר. ואת האלי יעשה. ואת כל שללה תקבון. ואסגבלו בכל אשר. ואסר אליהם עכרי. ואח עשו סנאחיו. ולא יכלו בקרא וסס להצא את הבנים חליליו. להבקע אל כלך ארס. ויתורו וסס להצא את הבנים אל היבשה. כאשר רבטעו דסכל אשר בקרא וסס סס נגד ידך אשר תתן כאשר חטא רסאק. הסבר כנע הערעת. אחרי כאשר יצאו ורדפים. עכו ורדאבו ורדו לקרע נחלים הניצא דפסוק. בגורל נחלים דקדים להוצאה אשר נחלו בני ישראל. והסכס להסכ עס שמי. וחטאיו עשך נניח סכ. כאשר ילכו אפרו ערלים רשתי. כאשר חפצת ערלי. וסכע ורובל כן סאלהאלו

ויקרב ויחזקו וסכ ויקרב ארץ אל הכוב. ותקרא אשה חכבה כן העיר. וההיכוס ופולשתי. ויקרב וכלך. ורסכ. אלו רב החובל. ונעמה בקרא וסכ להצא אליו ונדעה אוחס. ינסו ויעזרו לו. תיזו ויחזקו ויחזקו. מדעה בסלס דרעה האת. ונדעה ויעזרו דרכו וסכ סכ. וחד מלוגא

ותב אגר הונתה בה לסל עמחון בוסא מן קדם דארגני בשפסא דיו ויו ארים דורב על ופא ונתו נחשול רב בוסא ואילפא בעא לאתקרא. ודחלו כפניא ובעו גבר מן דחלמיה ונתו גברי ליה בוזן ארץ ורסו יד סניא דכאלפא לוסא דאקלא כנהון וינה נחיה לארעיה שידא דאקלא וסביב ורסוך. וקרב לנחיה רב כפניא ואסר ליה כה אחר דסוך קום צל קדם אלתך סמא יתקדם מן קדם יעלנא ולא נבדו ואסרו גבר לחבריה איתו ונרמי ערבין ונדע ברל מר בישתא דאלנא ורסו ערבין ופול ערבא על וינה. ואסרו ליה קען לנא ברל מה בישתא תנא לנא סר עידיך וסן את איתו יא היא סריתך ויא סרין עפא את ואסר להון ויתנא אצא וסן קדם ית אלתא דשפסא אצא דחלו דעבר ית ופא וית בישתא ודחלו גברנא דחלא דכא ואסרו ליה סר דא עכריתא ארי ידעו עברנא ארי מן קדם הווא ערין גברי חיו לדחון. ואסרו ליה סר נעבד לך ויטח וסא סניא ארי וסא אול ונחשוליה מקוף ו אסר להון סלוגי ורסו לוסא ויניח ופא מעליכו ארי ידע אצא ארי ברלי נחשולא רבא דחון ערליכו. ושיטין גברנא לאתבא לבישתא ולא יכלו ארי ופא אול ונחשוליה מקוף עליהון. וצליאו קדם ית ואסרו קבל בעותנא ונא דען יתר בחובר נפס דגברא דחון ולא תתן עלנא חובר דס ופא ארי את ופסא דרענא ק דסך עכריתא. ונסיבו ית יונה ורסוהי לוסא ונחשוליה סנחשוליה ודחלו גברנא דחלא רבא מן קל ונאסרו לרבנא דכא קל יונגרי דרין ופסין ונאסר רבא דסבילע ית יונה ותוה יונה כפניא דנענא תלתא יוסין ותלתא לילון

ותב אגר הונתה בה לסל עמחון בוסא מן קדם דארגני בשפסא דיו ויו ארים דורב על ופא ונתו נחשול רב בוסא ואילפא בעא לאתקרא. ודחלו כפניא ובעו גבר מן דחלמיה ונתו גברי ליה בוזן ארץ ורסו יד סניא דכאלפא לוסא דאקלא כנהון וינה נחיה לארעיה שידא דאקלא וסביב ורסוך. וקרב לנחיה רב כפניא ואסר ליה כה אחר דסוך קום צל קדם אלתך סמא יתקדם מן קדם יעלנא ולא נבדו ואסרו גבר לחבריה איתו ונרמי ערבין ונדע ברל מר בישתא דאלנא ורסו ערבין ופול ערבא על וינה. ואסרו ליה קען לנא ברל מה בישתא תנא לנא סר עידיך וסן את איתו יא היא סריתך ויא סרין עפא את ואסר להון ויתנא אצא וסן קדם ית אלתא דשפסא אצא דחלו דעבר ית ופא וית בישתא ודחלו גברנא דחלא דכא ואסרו ליה סר דא עכריתא ארי ידעו עברנא ארי מן קדם הווא ערין גברי חיו לדחון. ואסרו ליה סר נעבד לך ויטח וסא סניא ארי וסא אול ונחשוליה מקוף ו אסר להון סלוגי ורסו לוסא ויניח ופא מעליכו ארי ידע אצא ארי ברלי נחשולא רבא דחון ערליכו. ושיטין גברנא לאתבא לבישתא ולא יכלו ארי ופא אול ונחשוליה מקוף עליהון. וצליאו קדם ית ואסרו קבל בעותנא ונא דען יתר בחובר נפס דגברא דחון ולא תתן עלנא חובר דס ופא ארי את ופסא דרענא ק דסך עכריתא. ונסיבו ית יונה ורסוהי לוסא ונחשוליה סנחשוליה ודחלו גברנא דחלא רבא מן קל ונאסרו לרבנא דכא קל יונגרי דרין ופסין ונאסר רבא דסבילע ית יונה ותוה יונה כפניא דנענא תלתא יוסין ותלתא לילון

בטור כמו וסכ וקבנחלו. כאשר חפצת. סתקנר להם כי טעבורו סכסר. וסאיו. מעמסו. ויראו. וזכרו. אחרי נחאס. ומן. כמו זמון. והייתה. און כח בארס לחיות במשך הדנה כפי סתיה ואף כי זה המקבר רק במעשה נס

תא
לח
לח
לח

אבן עזרה:

והנחלת דוד בברית
והבטחה דקדוש סלה
כי הכתר יאמר בברית

וַיִּתְּפֹל לַיהוָה אֱלֹהֵי אֱלֹהָיו מִמַּעַי.

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ויהי דבר ה' אל יונה בן אמיתי לאמר : זה הנביא
לא ראינו כבואה כתובה לו אלא זו טיבא על
טיבה אבל מנא לנו כבואה אכל לא ככתבה סתתו כס
בספר מלכים הוא הטיב את גבול ישראל מלבא חת
חמת עד יום הערבה כדבר ה' אלהי ישראל אשר דבר
בדבר עבדו יונה בן אמיתי הנביא אשר נגזר החסר ויט
בדבר זה מחלוקת בדבר ר"ל חמת יונה תבע ככו
כבוד הכן ולא תבע כבוד האב . ל"ל חסס לכבוד ישר
לפיכך ברח לחוצה לארץ מאינה מקום כבואה כדי ש
טלא יטלחא האל ית לנינוה שדע טיהא קרובי תשובה
ויהיה בזה עונש למשאל . ולא חסס לכבוד האל ית וזהו
מה שכתבנו כי יהי דבר ה' אל יונה סנית . סנית דבר ע
עמו ולא טליטת . והקשו ולא . והא כתי אשר דבר ביד
עבדו יונה בן אמיתי הנביא . ותקנו על עסקי טיבה ל
לא דבר עמו אלא פעם סנית ולא טליטת . ומזה אמ
אמר לא דבר עמו אלא בדבר טיבה ולא בדבר אחר אלא פעם סנית . ומה שכתבנו אשר דבר ביד עבדו יונה בן אמ
אמיתי ל"ל כמו סתתהך להם בטיבה תרעה לטובה כן . בימי ירבעם בן יואש כתיבה להם מרעה לטובה . ונביא זה
היה מעבדו וכולן מן הנביאים כי גת החסר היה טס עירו וכלהן היה כמו סתתו גת החסר עת הקצין : ויט
למשאל למה ככתבה כבואה זו סתתו הקדש וכולה על טיבה שדיתה מאמות העולם ואין בו זכר למשאל ואין בכל ה
הנביאים זולתה כמותה וכולל לפרש כי ככתבה להיות מוסר לישראל שחרי עס ככר מאינס ומשאל היה קרוב לתשוב
וכפעם הראשונה שהנביאים הנבי טבו בתשובה טלמה מרעתס . וישר מוכיחים אותם הנביאים הטכס והערב ואינס
טבים מרעס . ועוד להודיע הפלא הגדול שעשה האל ית עס הנביא טהיה במעי הדג ג' ימים וג' לילות וחי ועוד טח
טהקראו הדג ועוד ללמד טהאל ית חומל על בעלי תשובה מאיזה עס טהיה ומחל להם וכס כטסה רבים :
קוט לך אל טיבה וקרא עליה . כי עלתה רעתס לפני . ולא כתב מה יקרא עליה אלא מהה מקרא עליה בסוף זכ
וטיבה כטסת למדנו כי זאת הקריאה אחר לו מקרא עליה כי עלתה רעתס לפני . למד כי האל ית מאנח
אף באמות העולם כטתגל רעתס בחמס . וכך בדור המבול ובאנשי סדום כי מלכה הארץ חמס . והחמס מפיסר
היטוב והאל ית רצה בייטוב העולם אבל כמאר עבירות אינס חטובים לפני טישנח עליהם אלא בישראל לבדס
כמו שכתב ר"ל חתס ידעת מכל ומטפחות הארמה . כמו טפי בכבואת עמוס : ויקם יונה לברוח תרטיטה
מלפני ה' ואף היה יכול לברוח . ויוד אמר אנה מפניך אברח . אלא אין מל . פטי כמו משני . כי הכ
הנביא היה מלא חכמה ודעת ואף היה חושב לברוח מפני ה' . אלא מלפני ה' היה חושב כי שי מלפני מדבר טהוא ל
לפני ה' והוא רוח הנבואה . כי חשב טאס יכא מארץ ישראל לחוצה לארץ לא תצרה עליו רוח כבואה והיה ממלא ללכת
בזה השליחות . כי אמר יונה הנביא קרובים לתשובה הם ואס אלך אליהם בשליחות האל ית וטובו מדרכיהם הרעי
ומחיבו ישראל בזה טאטו והנביאים אחרים הולכים אליהם תמיד בשליחות האל ית ואינס טבים מדרכס הרעה לפי
כך היה ממלא ללכת בשליחות זה . וכך שי ר"ל כי בעבור זה היה נמנע כי אמר אין הסכינה טורה בחוצה לארץ ובע
ובעבור טהגיס קרובי תשובה וטלא לחייב את ישראל ברח . אמר לו הק"ה יס לי טיבא כך והטיל רוח גדולה אל
הים . אמר ר' ברכיה אדס מבקש לברוח ובוחא אכל טהוא יכול לעמד . יס לך אדס טבורח אכל בורח . הים ברחמ
משני טכ . הים ראה וינס . ואתה ברחמ אל הים . נתן מלפני ה' . מן קדס דאתנבי בשמא דה' . וירד ינו . משירי טהי
גת החסר . אן מירטלס ירד אל ינו טהיה על טפת הים והוא חוף אטיות והנכנס בים יקרא יורד כמו טכ וירד הים
באטיות . כי טפת הים הוא מקום נמוך כנגד טאר היבשה . ואאלו שי כי יקרא יורד כנגד האטיה טהיה עמוקה ויורד
בה כמו שכתב וימנע אטיה וירד בה . וכך אמר יונה ירד אל ירשתי השטינה . וכך ירדו הים באטיות . וימנע אטיה באה
תרטיט . באה טעמו מלרע ל"ל שדיתה מוכסת ללכת ולבא תרטיטה . ויתן טכיה : טכר הדאנו לו לתת לה אמר לתת
אז כתינו מתחלה . וכדרע נתן טכר כל השטינה בעבור טתמהר ללכת ולא תמתן לסוחרים ולסוחרות בעבור טהיה
רצה לברוח מהר . וטמנו מזה טאין הנבואה טורה אלא על אדס עטיר : וידוע הטיל חסכה להטבר . על ד
דרך הרחבת הלשון ל"ל אנשי האטיה חטבו טתטבר האטיה : ויירא המלכים . הים תפטי המע
המטוטס . אל ירשתי השטינה . אל אחת מן הירשתיס וכך

דבר ידוע אל יונה בן אמיתי לאמר : קום לך אל
נינוה העיר הגדולה וקרא עליה כי עלתה רעתס ל
לפני : ויקם יונה לברוח תרטיטה מלפני ידוע וירד
יפוימנע אטיה באה תרטיטותן שכרה וירד ב
בה לבא עמוס תרטיטה מלפני ידוע : וידוע הט
הטיל רוח גדולה אל הים והי סער גדול בים ה
והאטיה חטבה להטבר : ויירא המלכים ויזעקו א
איש אל אלקיו ויטלו את הבלים אשר באטיה אל
הים להקל מעליהם וימנע ירד אל ירשתי הספינה
וישוב וירדס :

ויקרב אליו רב החובל ואמר לו מה לך נדרם קן
קום קרא אל אלקיך אולי יתעשה האלקים לנו ול
ולא נאבד : ויאמרו איש אל רעהו לכו ונפלה גור
גורלות ונרעה בשלמי הרעה הזאת לנו ונפלו גור
גורלות ונפלה גורלת על יונה : ויאמרו אליו הגידה
נא לנו מה מלאכתך ומאין תבא ומה ארצך ואי
מוזה עם אתה : ויאמר אלהם עברי אנבי ואתי
ידוע אלקי השמים אני ירא אשר עשה את הים וא
ואת היבשה : ויראו האנשים יראה גדולה ויאמרו
אליו מה זאת עשית כי ידעו האנשים כי מלפני י
ידוע הוא ברוח כי הגיד להם : ויאמרו אליו מה נ
נעשה לך ושתוק הים מעלינו כי הים הולך וסוער
: ויאמרו אליהם שאנוי והמלכנו אל הים ושתוק ה
הים מעליכם כי יודע אני כי בשלי הסער הגדול
הזה עליכם : ויחתרו האנשים להשיב אל היבשה
ולא יכלו כי הים הולך וסוער עליהם : ויקראו אל
יהוה ויאמרו אנה ידוע אל נא נאבדה בנפש האיש
הזה ואל תתן עלינו דם נקיא כי אתה ידוע כאשר
חפצת עשית : וישאו את יונה וישלכוה אל ה
הים ויעמד הים מועפו : ויראו האנשים יראה גדו
גדולה את ידוע ויזבחו ויזכו לידוע וידרו נדרים :
וימן ידוע דג גדול לבלוע את יונה והי יונה במעי
הדג שלשה ימים ושלשה לילות : ויתפלל יונה אל
ידוע אלקיו במועי הדגה :

ויקרב אליו רב החובל : הגדול שבספינים כי הספ
הספינים נקראים חובלים לפי שמועטין ו
ומתירין חבלי התורן כשי חכמתם וחובל הוא שם כלל
לחובלים וכן תן רב ספינא : הוא שם בשקל ואת היתר
החרמנו וגם כן יהיה שם כלל לחובלים והוא הגדול ש
המנהיג הספינה : על טו יומעכו ויתירו הספינים את
החבלים : יתעשת : יתרבס וכן אבדו עשתנותיו מח
מחשבות רצונו : וכן בארמית ומלכא עשית לקדמוניה
לל מחשב : וית יתרסם : ויאמרו

לכו ונפילה גורלות : יש לתמונה בזה
הענין ואך השבנו כי בעבור אכסי האסיה הזאת היה ש
סער גדול בים וכי לא היו אניות אחרות בים וכי כל הא
האניות שיש להם סער בים משילים אכסיה גורלות כ
בשל מי הרעה : ומצאתי בפרק ר' אליעזר בן עזריה
סער גדול בים וימימם ומשמאלם כל האניות עוברו
ושבות בשלום בשתיקות הים והאסיה טורד בה ויטה כ
בצרה גדולה שחשב להסביר אחרת בשל מי הרעה הזאת
לכן באשר למי הרעה הוא לנו כדעה באשר למי הרעה
הזאת לנו בעבור מי הוא : ויאמרו הגידה נא
לנו באשר למי הרעה זאת : הוא מי ש
סעעבורנו באה אלינו הצרה הזאת הצדה מה מלאכתך
על איזה עון כתפסת מה היא מלאכתך אולי היא מלאכ
רמאות וחמס ובעבור זה אתה חייב : ומאין תבא : א
אולי ברחת מפני רעה מעשית שם : ומה ארצך אולי כ
בני ארצך הם בני רשעים : ואי מזה עם אתה : מס

השמוע כמו הסך כאלו אמר ומאין עם אתה אז יתפרס בלי הפוך זה העם שאותה תומנו איזה הוא אם הוא עם טעני
מאל ית תרע מעשהים : ויאמרו : בשני דברים השיב להם תשובה על שאלתם כיון שאמר להם עברי אכ
אכסי ידענו עמו וארצו : וכיון
כי איך מלאכתו מלאכת מרמה אבל הוא ירא ה' ולא עושה כל עול : ומה שאמר אשר עשה את הים ואת היבשה בע
בעבור טהיה להם סער בים אמר כי האל ית' עשה הים והוא הטול רוח סערה בו והוא יסקטנו כסערה וינציאנו אל
היבשה : ואמר על השמים אלקי : כי הוא מנהיגם ושופטם : ואמר על הארץ אשר עשה שפירן תקן כי לא כבדאת מ
מתחלה מתקנת לצורך הכרואים עד הקונת המים : ויראו כי הגיד להם כשאמר להם ואתה אלקי השמים
אני ירא : אמר לו אם כן איך היה זה הסער בעבור
לטינה והיה קשה בעיני לבתי אליהם וברחתי לי מפני זה ויצאתי מארץ ישראל טהיה מקום הכבואה : ויאמרו

כי הים הולך וסוער כי איך לנו תחלת טענתך הים : כי הנה הולך וסוער יותר וישתוק הים : מקום
טאון גליונך את וישמחו כי ישתוק : ויאמרו : בשלי בעבור כלומר בחטא אשר לי : ויחתרו החזיקו
במשמות לחצוא הספינה אל היב
שים : וית ושיטון : ומה שאמר להשיב לפי מההיבשה כסעה הספינה וכשתבא אל היבשה הנה היא טבה אליה :

ויקרא : מבוא הוא : אכה : בהא : יקיא באלף כדרך בעלי האלף כביא נשיא : וישאו : מבואר הוא :
וייראו : ויזבחו זבח : איך זבחו זבח בספינה : אלא שירמזו כתרנו וא
קדם ה' : וידרו נדרים : שאר נדרים זולתי זבח כמו לתת כדקה לעניים : וימן : הענין זמן כח
אשר תנה את מאלככם : והאל ית' חומנו לפי טעה שבטעה טהוטל יונה בים הזמן הדג
בים חת היה אחר מן הספי : ובפרק ר' אליעזר בן עזריה טרשן אומר תמונה היה הדג משעת ימי בראשית לבלוע את יונה :
ויתפלל : יטה : כס גדול היה טהיה במעי הדג טלעה ימים ושלשה לילות והוא חי ועוד כס אחר טלא כדחם אלא ע
עמד כרעתי ובעטלן והתפלל : הדגה כמו הדג ויבא בלעז זכר נקבה כמו והדגה אשר ביאר ה' ב

ויאמר קראתי מצרחה לי אל ידוה וענני מבטן ש
שאלו שיעניו שמעתי קולי ונתשליכני מצולה כל
בלבב ימים ונהר יסובבני כל משברין וגלדי עלי
עברו ואני אמרתי נגרשתי מנגד עיניך אך אוסיף
להביט אל היכל קדשך : אפפוני מים עד נפש ת
תחום יסובבני סוף חבוש לראשי : לקצבי הרים י
ירדתי וחרצתי בעדי לעולם ותעל משחת
חיי ידוד אלהי : בהתעטף עלי נפשי את ידוה זכ
זכרתי ונתבא אליך תפילתי אל היכל קדשך : מש
משגרים חבלי שוא חסדם יעזובו : ואני בקול תו
תורה אובחח לך אשר נדרתי אשלמה ישועתה ל
לידוה : ואמר ידוה לדג ומקא את יונה אל היבשה
: ויהי דבר ידוה אל
יונה שנית לאמר : קום לך אל ניונה העיר הגד
הגדולה וקרא אליה את חקריאזה אשר אנכי דבר
אליך : וקם יונה חלץ אל ניונה בדבר ידוה וניונה
היתה עיר גדולה לאלקים מחדך שלשת ימים :

מתה : ויוש דרש כי נקבה היתה : ויוס מתה : אינה במקום
בית אלא לל כי מתוך הצרה התפלל : וכן מבטן שאלו ש
שיעניו : מתעמקים קראתיך ה : מתן המצר קראתי :
ויאמר ויעכבי : כיון שעמד בחיותו ידע שיצא מת
מתה : ויוס הדנה בסלס : ותשליכני יונה

מתולה : ונהר יסובבני הנהר הכב : כס ביט :
והכס ר' אברהם א"ע פ"י כי במקום התחברות הים ע
עם הנהר היה זה : כל משברין וגלדי : בהשבר גלי הים
בעת הזנף יקראו משברין : ואני חמירי כגר
נגרשתי מחסבתי כשהטילו : כי כים שאני
מת ונגרשתי מנגד עיניך : כלומר מהשגחתך עלי : עד
שחשבתי שהסתרת פניך ועיניך ממני אך עתה טעמתי
עמי הנם הגדול הזה ועודני חי במעי הדג ידעתי שא
שאיני עוד להביט אל היכל קדשך בבית המקדש ומקום
הכבוד והמקום השגחתך עוד תשיבני אליו ונאס אני ב
ברחתי ממנו : ופי' להביט : להתפלל כגד הייכל :

אפפוני מים עד נפש : סבבני מים עד טכמנט
יצאה ממני נפשי עד טכלעני הדג : וכן כי

כאן מים עד נפש : סוף חבוש לראשי הסוף הוא הגומא

והם ממנו גדל על שפת היאור או הים : לשיכך נקרא ים סוף טגדל על שפתו סוף רב : ויוס ממנו טגדל בקרקע הים ב
בעיקרי הים והוא מקורו לן בלעז אלגא והוא דק וארוך וכדרך בראשי הדגים וזהו שאמר סוף חבוש לראשי ופי' ל
לראשי לראש הדג טכלעני כי הוא היה כמו ראשו כל זמן שהיה במעי הדג : ויוס סוף ים סוף ואלו מים כי ים סוף הוא
נכנס בים יסור ועל הדרך הזה תי' ויאל דסוף תלי עיל מן רישי : לקצבי הרים ירדתי לסוף ההרים אשר בים
כלומר לעיקריהם שהוא קרקע הים וקצב יקץ יחד הוא וכתנ
לבולס : מתחילה חשבתי שהארץ שהיא היבשה היו ברחיה בעדי כלומר שהיתה בורחת בעדי : שלא אצא אליה לעולם
שהיה הים קבר : ואחר שאני חי במעי הדג ידעתי שהעלית משחת חיי : והשחת הוא הקבר ואצא עוד אל היבשה : ה'
אלהי : טפטפת אותי בדין : וית' ארעא כגרת בתקפהא עיל מכא עלמין ואתקייב קדמך לאסקא ממחבלא חיי :

בהתעטף עלי נפשי : זה הלשון כאמר על רוב הצרה שתקצר נפשי האדם בו : וכן נפשי בהם תתענוף : אמר
כשהיתה בצרה נפשי טכלעני הדג מתחילה חשבתי כאלו אני מת : ונעם כל זה את הית' זכרתי והתפללתי
אליו ותבא אליך תפילתי : וכיון שנסארתני כל כך חי במעי הדג ידעתי שבאה אליך תפילתי : אל היכל קדשך : הוא השמי'
: וכן כאמרה הייכל קדשו ה' בשמי הכין כסא ויעל הדרך הזה כאמר ותבא תפילתם למעון קדשו השמי' : בשומרי

הבלי שאלו אכסי הספינה שהיו עובדי אלילי נהם משמרי הבלי שאלו ידעתי שאחר טכמנט מן הצרה יעזבו
חסדם שמרו את ה' ונשקן אליו וכדור נדרי לא יקיימו מה טכדורו ויטובו לעבודת אלהיה אבל לא כן כי בקול תורה
אובחח לך : משמרי אינו פעל יוצא אלא הוא כמו שומרים : וית' חסדם יעזוב מן חסד הוא כלומר יעזבו אליליה שהם
חסד ונבלה וכן הוא בשרק ר' אליעזר כיון שאין המלחים כשהגיעו אל כינוה את כל הכסים טעשה הקב"ה עם יונה
עמרו והסליכו איש אליו בים טכ' משמרים הבלי שאלו חסדם יעזובו מן חסד הוא חזרו ליטו ועלנו לירושלם וימלו את
בשר ערלתם טכ' ויאלו האנשים יראה גדולה את ה' ויזבחו זבח : וכי זבח זבחו אלא זה דם ברית מילה שהוא כדס זבח
וכדורו להביא חס את אשתו ואת בתי ואת כל אשר לו ליראה את ה' אלהי יונה וכדורו ושלמו ועליהם הוא אומר על הגרי'
גרי הדק : וית' לא כעממיא פלחי טענותא למאתר דמיתוט להון לית חכון ידעין : ואני בקול תורה : שאורך
בקול תורה בתוך קהל ואובחח לך זבח תורה כאמר כדדתי : וישועתה לה' : פי' ואני טי היוםועה לה לבד
שהוסיפני בפלא גדול טעשה לי : ויאמר ה' לדג העיר את רכונך וסיקאכנו אל היבשה : ויהי דבר ה' אל
יונה שנית : כבר פירשנו למעלה : טעם שנית : קים : אשר אנכי דבר : טעם שנית : ויהי דבר ה' אל
אלוהי : כבר נגס עתה אני דובר אליך : שתקרא אליה מתידיה נה : טעם שנית : ויהי דבר ה' אל
לאלהים כל דבר שמונה להגדילו שומך אותי לחל דרך הגדלה כמו כהררי אל ארץ אל טלהבת : יהי מאכליה :

ויהי יונה לבא בעיר מוֹדֵד יום אחד ויקרא ויאמר
 עוד ארבעים יום ויניח נהפכת : ויאמינו אנשי נִינְוֶה
 באֱלֹקִים ויקרא צום וילבשו שקים מגדולם ועד
 קטנם : ויגע הדבר אל מוֹדֵד נִינְוֶה ויקם מבסאו וי
 ויעבר אדרתו מעליו ויבס שק וישב על האפר : ויו
 ויזעק ויאמר בניניו מטעם המוֹדֵד וגדוליו לאמר
 האדם והבהמה הבקר והצאן אל יטעמו מאכזה
 אל ירעו ומים אל ישתו : ויתבסו שקים האדם והב
 והבהמה ויקראו אל אֱלֹקִים בחזקה וישבו איש
 מדרבו הרעה ומן החמס אשר בכפיהם : כי יודע
 ישוב ונחם האֱלֹקִים ושב מחרונו אפו ולא נאבד : ו
 וירא האֱלֹקִים את מעשיהם כי שבו מדרבם הרע
 ונחם האֱלֹקִים על הרעה אשר דבר לעשת להם
 ולא עשה : וירע אל יונה דעה גדולה ויחר לו : וית
 ויתפלל אל יְהוָה ויאמר אנה ידוה הלא זה דברי ע
 עד היותי על אדמתי על כן קדמתי לברך תרשיש
 כי ידעתי כי אתה אל חנון ורחום ארך אפים ורב
 חסד ונחם על הרעה : ועתה ידוה קח נא את גפ
 נפשי מבני כי טוב מותי בחי : ויאמר יְהוָה חזוי
 דחוישב חרה לך : ויצא יונה מן העיר וישב מקדם
 לעיר ויעש לו שם סוכה וישב תחתיה בגל עד א
 אשר יראה מה ידוה בעיר : ומן ידוה אֱלֹקִים קו
 קיקיון ועל מעל ליונה לחיות צל על ראשו להציל
 לו מרעתו וישמחו יונה על הקיקיון שמוחה גדולה :

ויהי יונה כי העיר היתה מהלך ג' ימים מן הקצה
 אל הקצה והחל יונה להכנס בעיר עד מהלך
 יום ובלכתו בעיר היה קורא ויאמר עוד ארבעים יום
 ויניח נהפכת לך כמהפכת סדום ועמורה כי מעשה הי
 הין כמעשיהם : ויאמינו כי אנשי האניה היו ב
 בעיר והעירו ע לו כי הטילהו אל הי
 וכל ענינו כמו שהיה לפיכך האמינו בבנואתו ושבנו ב
 בתשובה שלמה : ויקראו צום : קודם ואחרת המוֹדֵד ע
 עשו תשובה ונעצמו והתענו ולבשו שקים : ויגע
 הדבר הדבר אשר דבר הכביר וקרא על
 העיר : אחרת : אחרת המלכה טעליו : וית לבוש יקר :
 ויזעק העביר כרח בעיר על התשובה ואע"פ שהעם
 היו כזהרים מאליה הוסיף עוד עניו הבהמ
 והשבת הגל : מטעם המוֹדֵד לל מעצתו וסכלו הו
 וגדוליו כלם הסכימו בזה : וכן טעם זקנים יקח ב
 בשנותיו את טעמו והדומים להם : ותי מגזרת מלכא :
 ויתבסו בחזקה : ככל לב : מדרבו הרעה : שאר ע
 עבירותיו ומן החמס הוא כנגד כלם ועליו כ
 כגוריה גזרתם : בוי ידע : אולי ישוב וכחש הא
 האֱלֹקִים בשן : כינוי מעשינו הרעים : או
 פי יו שורע דרכי התשובה יסג : והאֱלֹקִים ית יונחם י
 ותי מאן ידע דלית ביה חובין יתוב מנהון ויתרחם ע
 עלכא מן קדם ה' : ונחם סתח כי הוא פעל עבר מוסב
 לעתיד מפני היותו והוא מבטן כפעל : וירא
 מחדשם הרעה : כלל כל הרעות ומן

החמס שבו בתשובה שלמה : כמו שאמר ר"ל מי סגל מרשם ונכחל בבורה גדולה מקעקע כל הבירה כלה ומחזיר מר
 מרשם לבעליו : וינחם האֱלֹקִים : כי כל דבריו שאמר להרע לבני אדם בתנאי אס לא ישובו אבל אס ישובו יסלחו ו
 מן המדה היא מתנותיו ית כמו שאמר בתורה : וכן אמר ירמיהו רגע אדבר וג' : וכן יחזקאל ובסוב רשע מרשעתו
 וג' : וירע טרשן ידע : וכן יירע בעיני ה' : תרע עינו : וכן כל אשר במשקלם ולא כדבר ר' יהודה : ואף ידע
 יונה : ועדיין לא הניחו מ' יום : אמר לו האל ית ברחם כבואה כי שם ממה שגור עליהם כיון ששבנו מדרס
 הרעה : ויחר לו : כמו שפרשנו בעבור ישראל טלא שבו מדרסם הרעה : ויתפלל יונה התפלל קח נא את
 כפטי : ואמר בתחלת תפילתו אנה ה' : הלא זה דברי : מה שהייתי חושב
 ונשחך שישובו ונתחם על הרעה ונתהיה תשובתם גורמת רעה לישראל : אנה כתיב בהא : עד היותי בעוד היותי : וכן
 עוד זה מדבר : קדמתי לברוח : קודם שתבא אלי כבואתך בזה פעם סנית : ונחם קחץ כי הוא בינוני מבטן כפעל :
 ועתה קח נא את כפטי : טלא אראה ברעת ישר כמו שאמר משה רבינו ע"ה : מחני נא משפך : וכן אמר הרבני נא
 הרב : ויאמר ה' ההיטב חרה לך : אס חרה לך מאד ולא אמר לו עוד אלא לל עוד אלא לל אונת שאינו
 מן הדיו שיוח : לך על סלחתך לשבים : והיטב ענינו חוזק הענין : וכן ואכות יאותן טחון היטב שבת
 היטב : וימי אס היטב שאני עושה להם חרה לך : וית כמו מאד הלחרא : ויצא : מקדם לעיר : ישב לו במקום
 שהוא מרחק לעיר עד אשר יראה אולי לא יעמוד בתפלתו ויתשוב הגו
 הזמיתו לפי שעה וחצ'ם טעמה לו סוכה לכל אולי יבטו ע"ה הסוכה כי ישוב שם עד ותלאת לו ארבעי
 יום ועשה עמו אונת זה להשפילו בגזרת ה' כי רחמיו על כל מעשיו : ויקיון הוא עשם שתארכנה פארתיו ותגבהנה
 ויגושה כל : ובמסנה ולא בשמן קיק : ואמר במהרא מ' קיק קרם לקדם אונת קיקיון דיונה : אונתה בר בר חנה לרוד
 חזי לי קיקיון דיונה ולכלוליה דמי ואבי פסקי רבי : פי' ב' כצעי היום הוא גל : ועל פון הכמן מדלן יתיה : פי' על
 סתני החכמות מדלן אונת לכל ומפרסמה עבדין משחא פי' וערשיו עושי טמן ופי' רבי שמואל בן חסני שהו עטב
 הכקר בלשון ערבי אלכרש ופי' כלוליה מ' אונת בתפלתו הגאונת אלן סרק נס במקומו הרבה ועושה גרשיו : ד' ג

וענין מהם שכן וכל מי שיש לו צנה הרבה שנתה
ממנו נשמו כלשון ערבי אלכרוע .. מרעתי .. מחוס
השמש שהכהו שיכשו עני הסוכה שהיו לו כל ..
ויבן הזמין התולעת לשי טעה במקום הקיקיון
בעלות בבית .. נתך את הקיקיון .. תולעת
לשון נקבה .. וכך כי תאכלנו התולעת .. נתך לל שח
שחתכו למטה ואחר סכססן ממנו לחות הארץ וכ
נכתך יכשו עליו שהיו לו לכל והנה יום אחד היתה
לו השמחה ולמחרת בעלות השחר הוכה ויבש :
ויחי וימן .. הזמין הרמח לפי טעה להוסיף לו צ
צרה על צרתו כחוס השמש .. ופי חרישית
חוקה מנעמו בני אדם כחרטים בנטיבתה ונתן שתי
סתיקתא .. ורמח קדים היא חמה .. נתך השמש .. הרמח והשמש .. ויתעלף .. יגעה נקטנו ונבהלה מאד עד שלא
יכול לעמוד על עצמו מרוב החוס וכמעט יצאה רוחו .. כמו שפי' תתעלסנה בספר עמוס .. וכך בדברי רז"ל ש
סמא יתעלסה : ויאמר תבואר הוא : ויאמר האלה חסדה על הקיקיון .. ואע"פ שהוא לא חס ע
על הקיקיון אלא מפני צעריו .. כן האל ית' חס על כינוה מפני כבודו .. כי הנברא
הם כבודו כמו שכתב מלא כל הארץ כבודו .. וכ"כ מין האדם כמו שכתב ולכבודי בראתינו .. ואע"פ שפירשנו
זה על ישראל על מין האדם מדבר כמנ סמא יצרתיו אף עשיתני .. אלא לפי שישראל מכירים בכבוד האל יו
יותר משאר מין האדם וזאתי החכמה שבהם את הפסוק על ישראל .. אשר לא עמלת בו ולא גדלת .. כי הדבר
שיעמוד בו האדם הוא עצב יותר באכדו ואע"פ שהאל ית' לא עמל ביצירת הנבראים דברה תורה כלשון בני
אדם להבין השומעים .. שבין לילה היה וכין לילה אכד .. בין כמו כן .. וכך כן נון .. ובין לילה כמו כן לילה
כמו כן חטט כן עשרים נפי' כן לילה כי כלילה אחת צמח וכלילה האחר אכד בסוף הלילה כי בעלות השחר
הוכה ויבש : ואני לא אחוס הרבה מי' רבוא אדם יותר מי' רבוא אדם .. ורבוא הוא עשרת אלפים
נמלת מסתים במאריך המס והשין איננה דגושה .. אדם כולל זכרים ונקבות .. אשר לא ידע .. ש
טחם קטנים ולא ידעו בין ימינם לסמאלס ואין בהם חטא ואין להם עונש אלא בעבור האבות .. וכיון שה
טהאבות טבו הנה הם בלא עונש וכך בהמה רבה שיש בעיר והבהמה אין לה עונש וזכות ועל כל אלה ראוי
לחוס ולחמול וכל שכן על רבים :

ויבן האלקים תולעת בעלות השחר למחרת ונתך
את הקיקיון ותיבש : ויחי ברוח השמש ויבן אלקי
רוח קדים חרישית ונתך השמש על ראש יונה וחתע
ויתעלף וישאל את נפשו למות ויאמר טוב מותי כן
מחי : ויאמר אלקים אל יונה ההיטב חרדו לך על
הקיקיון ויאמר היטב חרדו לי עד מות : ויאמר ידו
ידוה אתה חסתה על הקיקיון אשר לא עמלת בו
ולא גדלתו שבין לילה היה ובין לילה אכד : ואני
לא אחוס על נעוה העיר הגדולה אשר יש בה חח
הרבה משתים עשרה ריבוא אדם אשר לא ידע
בין ימינו לשמאלו ובחמה רבה :

דבר האשר היה אל מיכה המורשתי בימי יותם
זה הכביא תצאכיהו בספר ירמיהו מיכה
המורשתי היה כבא בימי חזקיהו מלך יהודה ונקרא
מורשתי על שם עירי מרשה .. כמו שנתן דמין מרשה
והוא עיר בעיר יהודה והתנבא בימי שלמה המלכי
האלה יותם אחי יחזקיהו ובימי מלכי ישראל שהיו
בימים ההם ואם לא זכרם הרי אמר אשר חזה על
סמרון וירושלם והרי הוא כאלו זכרם : שמעו
עמי כלם .. את שמענו לנכח ואמר כלם סלא
לנכח כי כן מנהג הכתי' במקומות רבי' כמו ואלול
כלם תשובו וכלו כא' לכלם ולסריכס .. כי יבואו
מאלים אשר חמדתם .. וכך אמר מיכה בן ימלה ש
שמעו עמים כלם וכך אמר מיכה המורשתי שמעו עמים כלם .. וכנגד ישר' אשר וירבוי עמים כנגד הטבטי'
וכן עמים הר יקראו : ארץ ומלכה .. ארץ ישר' והעם אשר בה ובאמרו לארץ הקשיבי הוא דרך משל שהרי א
אמר ומלכה : ויהי ה' בכס לעד .. כי כבר הזהרתי אתכם בשמן .. מהיכל קדשן מן השמים : בי הנה
ה' יוצא ממקומו .. משל לגורו היצאת תלפטנו כאלו הוא יוצא ויורד ודורך על ב

ידוה אשר חזה אל מיכה המורשתי בימי יותם א
אחז יחזקיהו מלכי יהודה אשר חזה על שמרון וי
ירושלם : שמעו עמים כלם הקשיבי ארץ ומלוא
ויהי אדגי ידוה בבס לעד אדגי בחיבל קדשו : כי
דגה ידוה יוצא ממקומו וירד ודרך על במותי א א
ארץ :

ג'נמ יב לאנעם יום נחל מעב . יא .
 יום נח יסכל ג'נמ מעב לאנעם . לא
 ופ'נ: יום חסד-מסל-ים וד'סנעלר ל'א
 מ'נעל ל'סס-ים ו'ל'סל . סלס יום ו'לא
 נ'ח יום ו'לא ל'סל * נ'ח ל'סל .
 ו'ר יום ו'לא נ'ב ח'נעל ל'סס-ים נ'חל .
 ס'נל יום ל'סס-מ'נעם . נ'חל יום
 ו'ל'סל ו'ל'סל מ'נעל ל'סס-ים ח'נעל .
 ס'ב יום ו'סל-ים ל'סס-ים ל'סל-ים
 ח'סל *

יום ס'נעל ח'סל . ס'ל'ל מ'סל-ים
 יום ל'סס-ים . מעב יב . ס'ס ל'סס
 ל'ל'ל ס'נעל . יא : ס'ס : מ'סל
 ח'סל ו'ל'סל ח'סל ס'נעל . ו'ל'סל יום
 ח'סל : ס'ס . ס'נעל ח'ל ל'ל'ל
 ס'ס-ים *

ס'נעם ח'סל ס'ס-ים ח'סל יום .
 מ'סל יום ח'ל ל'סס-ים ח'סל *
 ל'סס יום ח'סל מ'סל ח'סל . יום נ'ח
 ח'סל . ס'ב ח'סל יום ח'סל נח ל'ל'ל
 ח'סל * ס'נעם ח'סל . ס'ב ח'סל .
 ח'סל . ל'סס יום ס'ס-ים ס'ס-ים
 ח'סל יום ל'ל'ל יום ח'סל . ס'ס-ים
 ל'סל יום ס'ס-ים ו'סל . ס'ס-ים נ'ח .
 ס'ס-ים ח'סל ח'סל . ס'ס-ים . מ'סל לא נ'ח
 ח'סל ו'סל . יא . יא . יום נח ו'סל
 מ'סל ח'סל . ס'ס-ים . ס'ס-ים ח'סל
 יום ס'ס-ים ח'סל ח'סל יום ו'סל
 מ'נעל ח'סל ח'סל יום ח'סל ח'סל
 ס'ס-ים ו'סל ח'סל ח'סל יום ו'סל
 ח'סל ח'סל . ח'סל . ח'סל ח'סל
 ח'סל ח'סל ח'סל * ס'ס-ים ו'סל מעב

3. *Fugit autem in Tharsis propheta Jonas.* Fugiebat Jonas in Tharsis, quia in simplicitate sua putabat sanctum Dei habitaculum esse in Jerusalem (et non alibi), et quia nolebat ire in Niniven ad prædicandam pœnitentiam, ut hac ratione significaret prophetas ad gentes missos non esse. Dolebat autem et moleste ferebat quod videret gratiam prophetiæ transire ad gentes Israëlque quasi e domo expelli.

4. *Et facta est tempestas in mare, et navis jactabatur ut contereretur, Jonas autem descendit ad interiora navis et dormivit.* Viderunt autem nautæ mare turbatum simul et tranquillum, turbatum pro eis, tranquillum pro ceteris in circuitu navibus.

7-14. *Et miserunt sortes et exivit sors Jonæ... Ecce mare it et turbatur contra nos. Dixerunt igitur nautæ ad invicem: mittamus sortes ut sciamus propter quemnam hoc malum venit super nos¹. Et miserunt sortes. Quum autem sors in Jonam cecedisset, dixit eis: Tollite me et mittite in mare. Et sedatum est mare. Et timuerunt viri illi et immolaverunt hostias et roverunt vota. Et clamaverunt nautæ ad Dominum et dixerunt: Quæsumus, Domine, ne pereamus in anima viri hujus. Quod invocant nautæ Dominum et rogarunt ut non perirent propter Jonam et rei non traducerentur propter mortem ejus, figura est prophetarum san-*

¹ Scriba ordinem textus perturbavit.

ctorum. Hi quippe, ubi propheta-
bant super passionem et mortem
Christi, rogabant ut contemptores
non reputarentur quia super mor-
tem Dei scribebant. Quod autem
dixit Jonas: *Tollite me et mittite in
mare* mysterium est magnum. Do-
cet quippe Emmanuelem sua vo-
luntate passiones in se suscepisse.
Quod denique quievit mare a fer-
vore suo, postquam in illud pro-
jectus est Jonas, significat in mundo
siluisse Spiritum nequam post mor-
tem Emmanuelis.

CAPUT II.

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[illegible][illegible]

CAPUT II.

1. *Piscis magnus qui deglutivit Jonam figura est mortis quæ absorbit Dominum nostrum. Fuit Jonas in visceribus piscis tribus diebus; hac re significatur Dominum nostrum tribus diebus et tribus noctibus fuisse in inferioribus terræ partibus*¹. *Vivus perstitit Jonas in visceribus piscis et vivus permansit Dominus noster etiam postquam in sancto sepulchro conditus fuit.*

2. Jonas in ventre piscis preces fundebat ; hac re significatur Christum, etiam quum esset in inferis inclusus, cum Patre suo locutum fuisse ; vivus quippe, fortis et potestate resuscitandi etiam tunc præditus erat.

Quum dicit Niniven itinere trium dierum fuisse², non significat civitatem itinere trium dierum longam fuisse, sed spatio trium dierum

¹ Cfr. *Matth.* XII, 40.

* *Infra* III, 3.

^a Cod. 2009. — ^b Assem. 2009. 20.

[illegible]

مہندہ لکھنا حصہ سہیب . ۱۵۱/۱۵۲
 ۱۵۱/۱۵۲ حصہ سہیب . ۱۵۱/۱۵۲
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 ۱۵۱/۱۵۲ حصہ سہیب . ۱۵۱/۱۵۲

totam civitatem audivisse prædicationem Jonæ¹. Primo die audivit populus; secundo primores civitatis; tertio rex cum toto suo exercitu. *Aliter*: primo die audierunt perfecti; secundo justī; tertio pœnitentes. Niniṽe figura est mundi et Jonas repræsentat nobis Filium Dei, qui venit ut reconciliaret mundum cum Patre suo, salutemque mundo annuntiavit per se et per discipulos suos. Itaque primo omnium audierunt Evangelium ejus præceptaque adimpleverunt perfecti qui rebus terrenis non fuerant adstricti, nec animam suam mundo addixerant, nec ejus voluptates seculi erant. Ordo secundus eos complectitur qui negotiis sæcularibus implicati sunt per uxoris et liberorum curam. Quum eis allatum est Evangelium Christi, fide illud acceperunt et justitiam operati sunt in oratione, jejunio, et eleemosynis quas eorum labor peperit. Ordo tertius eorum est hominum sive ethnicorum sive Judæorum sive aliorum qui crediderunt in Christum et simplices ac rudes in hoc mundo vixerunt.

3-5. *Invocavi Dominum in tribulatione mea et exaudivit me.* Hæc oratio quam adhibuit Jonas in ventre piscis oratio erat simul et prophetia. *Et exaudivit me, et audivit vocem meam.* Talis erat oratio. Verba autem: « *Ego rursus videbo templum sanctum tuum* » prophetia sunt.

¹ Idem ex Ephræmo scribit Gregorius Barhebræus

in *Horreo mysteriorum* apud J. S. Assemanum,
Bibl. Orient 1, 70.

CAPUT III.

4. Et cepit Jonas introire in
 Niniven itinere trium dierum, et
 prædicavit et dixit: Adhuc qua-
 draginta dies, Ninive subvertetur.
 In græco autem dixit: Adhuc tres
 dies, Ninive subvertetur. Utrum-
 que verum est. Sic enim scriptum
 est in hebræis exemplaribus: Cæpit
 Jonas introire in Niniven civitatem
 diebus quadraginta¹. Sciendum est
 impossibile esse ut ista civitas iti-
 neris esset quadraginta dierum et ut
 Jonas apud eam maneret quadra-
 ginta diebus, donec videret quid
 fieret. Ubinam enim Jonas mansis-
 set? Præterea, dum solis æstus per-
 cutiebat caput prophetæ, cucurbita
 ascendit super caput ejus obum-
 brans eum; si igitur per quadra-
 ginta dies cucurbita mansisset ut
 umbra sua Jonam ab æstu prote-
 geret, quomodo dicere potuisset
 cucurbitam una nocte exortam
 esse et uno die exaruisse, si per

¹ Non ita habetur in hebræo. Quare suspicatur
 J. S. Assemanus, *Bibl. or.* I, 71, vel Ephræmum
 hebræico exemplari parem accurato usum fuisse, vel
 librarii incuria factum ut « quadraginta dies » cum
 introitu Jonæ in Niniven civitatem conjungeretur.
 Nam in textu legitur sic: « Et cepit Jonas introire
 in civitatem itinere diei unius et clamavit: Adhuc
 quadraginta dies et Ninive subvertetur. »

S. Ephræmus sequitur textum græcum cique ad-
 hæret. In sermone autem de *Penitentia Ninivitarum*
 adhæret versionis simplicis et docet Ninivitas pœni-
 tentiam egisse per « quadraginta dies. » Sic enim
 loquitur (*Opp. Syr. lat.* II, 373): « Jonas numerabat
 dies, et Ninivitis sua delicta; supputabat Jonas noc-
 tes, Ninive sua deplorabat mala; laboravit Ninive
 per sex Hebdomadas in fletu, vigilia et gemitibus.
 In umbraculo interim Jonas sedebat, dum Ninivitis
 flerent in urbe. » Similia pluries habet in decursu
 carminis.

Ex præsentī loco sequi videtur Ephræmum græce

² Cod. Vat. apud Assem. B. O. I, 70: ח.

CAPUT III.

doctum fuisse. At si attente consideretur nulla talis
 conclusio erui potest, ut ipse J. S. Assemanus, *Bibl.*
or. I, 71 fatetur: « Ex quibus, inquit, discimus
 Ephræmum græci sermonis haud ignarum fuisse:
 nam versionis LXX interpretum meminit, vel saltem
 versionem illam in syriacum versam fuisse. » Utique
 nihil improbabile habet quod versio septuagintavira-
 lis, quam multi Patres antiqui divinitus inspiratam
 esse docuerunt, jam sæculo IV cum aliis scriptis
 græcis syriacæ translata fuerit. Alia conjectura est
 quod Ephræmus aliquo versionis syriacæ codice usus
 sit, in quo ad marginem variae lectiones et glos-
 semata ex græco (ܦܪܫܐ) et ex hebræo (ܦܪܫܐ)
 appositæ erant. Quam conjecturam post Crednerum
 suam facit Caesar a Lenkerke, *Commentatio critica*
de Ephræmo Syro S. Scripture interprete, Halis,
 1828, p. 48, sqq. Utique labores Origenis circa
 textum veteris Testamenti in Hexaplis non fuerint
 incogniti Syris qui Scholam Edessenam tempore
 Ephræmi florentissimam frequentabant.

[illegible]

quadraginta dies propheta expectavit ut videret quid fieret? Recte igitur septuaginta viri interpretati sunt: *Adhuc tres dies et Ninive subvertetur*; cum illud « quadraginta dies » notet spatium itineris, a quo Jonas e pisce evomitur fuit usque dum ad Niniven pervenit. Illud autem « adhuc tres dies et Ninive subvertetur » prædicationem ejus in eadem urbe nobis indicat et præfinitum Ninivitis pœnitentiæ tempus declarat. Et sic utrumque comprobatur: illud « quadraginta » de spatio itineris, illud autem « tres » de prædicatione, et de longanimitate. Et rursus: *Adhuc quadraginta dies et Ninive subvertetur*, velut in prophetia dicit eam a malis convertendam esse.

Donec videret quid fieret!. Aquilæ et Symmachi sequaces interpretantur : *Adhuc quadraginta dies et Ninive subvertetur*. Ubi nam igitur Jonas remanebat ? Quomodo sciebat Niniven non fore subvertendam ? Dum autem sol æstu percutiebat caput ejus, dum cucurbita ascendeabat et umbram præbebat, si per quadraginta dies permansisset ita ut umbra ei ab æstu præberetur, cur dixit cucurbitam una nocte exortam esse et uno die exaruisse, si per quadraginta dies sustinuit expectans quid fieret ? Recte igitur illi septuaginta duo interpretati sunt : *Adhuc tres dies*

quæ immediate sequuntur et in hoc alinea habentur
revera sint S. Ephræmo adjudicanda. Ceterum verba :
« ubinam » et quæ sequuntur repetitionem continent.

[illegible]

¹ *Jon.* IV, 6. Ante ista verba citantur verba quædam S. Athanasii et alia ex Epiphanii libro *de pond. et mens.* Vitium autem quod occurrit in membrana post duo illa citata dubium me reddit an

^a Cod. vat. ح , — ^b Cod. vat. حهههه .

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CAPUT IV.

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וְהָיָה אִתְּחִיב אִתְּחִיב .

Karoa respondet Arabico El-Kera plantae
e genere cucurbitarum. De hac planta haec habet
Niebuhr, *Description de l'Arabie* I, 430-434 : « Je
vis pour la première fois à Basra la plante El-
Kherroa. Elle a la figure d'un arbre. Chaque branche
n'a qu'une grande feuille à 6, 7 ou 8 échancrures.
Cette plante était près d'un ruisseau qui l'humectait

TOM. II.

et Ninive subvertetur. Definiverunt enim, ut opinamur, illud « quadraginta » de via dictum esse, et, dum implexum illud de spatio et longitudine itineris interpretati sunt, nodum verborum solverunt et lucem locutioni « tres dies » attulerunt.

Rex autem Ninivis qui deposuit coronam suam et saccum induit, figuram nobis exprimit mentis, quæ per Evangelium Domini nostri ab elatione recedit et induit humilitatem propter mala sua priora.

CAPUT IV.

2-3. *O Domine, nonne hoc erat verbum meum, quum adhuc essem in terra mea? Propter hoc prius fugi in Tharsis, quia expedit mihi mori potius quam vivere.* Hæc dicit propheta quia sciebat, post exitium et subversionem ab ipso Ninivitis annuntiatam, Ninivitas pœnitentiam acturos et Deum propter suam misericordiam accepturum esse eorum pœnitentiam et ipsis condonaturum esse. « Ego, inquit, ero mihi propheta mendax et idcirco fugiebam in Tharsis; oportet quippe me potius mori quam prædicare mendacium. »

6-7. *Præcepit porro Dominus palmiti Karoæ¹, quæ crescens ascendit super Jonam. Altero autem*

suffisamment A la fin d'octobre 1765 elle était montée en 5 mois d'environ huit pieds et portait à la fois des fleurs, des fruits verts et des murs. Les feuilles et les fleurs que j'en cueillis se flétrirent en peu de minutes comme font toutes les plantes qui croissent vite. Il y a apparence, que cet arbre est connu depuis longtemps des botanistes, car on

[illegible]

die præcepit Dominus vermi in ascensu diluculi et percussit Karioe palmitem quæ exaruit, et incluit sol super caput Jonæ. Ex quo igitur prædicavit Jonas subversionem Ninivis exivit, et sedit extra civitatem, expectans exitum excidii terribilis quod contra civitatem comminatus fuerat. Civitas autem sua pœnitentia latum judicium solvit irritumque reddidit Deumque sibi reconciliavit. O Dei mansuetudo ! Quum vidit Jonam ægre ferentem excidii dilationem, et animadvertit mentem ejus expetere Ninivitarum perditionem, ut ejus prophetia mendax non fieret, præoccupavit ei consolatoria præbere, præcepto dato ut palmes cucurbitæ germinaret et cito exoriretur umbraculumque præberet super caput prophetæ, ut ille ab æstu solis non læderetur. Quum autem propheta magno gaudio afficeretur, illico eodem die præcepit Dominus vermi qui radicem virgulti corrosit, et statim ventus urens attigit virgultum, destructaque ejus pulchritudine, illud arefecit. Lætitia autem quam Jonas ab umbra virgulti perceperat, exorto sole et solito acrius super caput prophetæ urente, versa est in mœrorem. Dominus autem exinde occasionem sumpsit ut in judicium intraret cum Jona : Tu, o Jona, propter destructionem vilis virgulti, quod absque tuo labore aut cura germinavit et exortum

le nomme à *Haleb* « *palma Christi*. » On en fait une huile appelée *oleum de Kerva*, *oleum cicinum*, *oleum ficus infernalis*. Les chrétiens et les Juifs de *Mossoul* et de *Haleb* veulent que la *Kherroa* ne soit point

la plante dont l'ombre couvrit Jonas, mais ils disent que c'était une sorte de citrouille, *El-Kerra'* qui a de très grandes feuilles, porte un fruit très gros et qui d'ailleurs ne dure qu'environ quatre mois. »

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est, quod tam cito aruit quam cre-
verat, hæc omnia patieris, ego vero
qui mea bonitate creavi homines
eosque mea providentia servo ac
mea sollicitudine eis vitæ alimo-
niam præsto, annon oportebat ut
pœnitentibus eis condonarem, et
in peccantes longanimum me præ-
starem de die in diem ut pœniterent
expectans. Quomodo igitur opor-
teret me civitatem destruere multo
populo plenam, quæ ad tuam præ-
dicationem malos suos mores cor-
rexit et pœnitentiæ habitum induit?
Oportebat vero te lætari quod ad
tuam prædicationem Ninivitæ re-
cessissent ab errore, quum ex eorum
perditione nihil utilitatis exorire-
tur¹. His aliisque hujusmodi conso-
labatur Dominus prophetam mœ-
rore affectum quod mendax evasisset
ejus prædicatio.

Umbraculum illud quod fecit
sibi propheta Jonas extra civitatem
spiritualiter nobis exprimit figu-
ram synagogæ. Synagogam quippe
umbraculum vocari testatur Isaias²:
*Derelicta est filia Sion sicut um-
braculum in vinea*. Palmes, autem
Karoo (cucurbitæ) figura est populi
in cujus medio prophetæ cum
gaudio sedebant.

Explicit commentarium in Jo-
nam.

¹ Similia habet in carmine de pœnitentia Ninivi-
tarum. Opp. Syr. lat. II, 378.

² Is. I, 8 juxta vers. simpl.

III, 10: „Brechet (schmiedet) eure Pflugschaaren um (zu Schwertern)“ d. h. Verwandelt eure Ackergeräte in Kriegsgeräte,¹ — deshalb weil sie, als sie aus der Gefangenschaft heimkehrten, arm waren. Es waren aber reich die vom Hause Gog.²

III, 14: „Thal der Entscheidungen“ nennt er das Thal Josaphat, wegen der Gerichtsentscheidung, die über das Haus Gog darin stattfinden sollte.³

III, 13: „Geht hinein, zertretet“ d. h. die Scythen, die zum Hause Gog gehören.

III, 18: „(Es werden triefen) die Berge von Süßigkeit“, denn wenn es viel regnet, lassen die Berge hervorsprossen und es giebt viel Honig etc. „Eine Quelle vom Hause des Herrn soll ausgehen etc.“ d. h. die Versöhnung und Belehrung wie eine Quelle, die durch die Priester herabfließt und sich ergießt über alle Bewohner der Stadt.

III, 2: „Sie werden die Stadt . . . in Besitz nehmen“ d. h. die Edomiter.

Zu Ende ist die Auslegung des Joel.

Ferner die Auslegung der Prophetie des Propheten Jona.

(Hierzu sind verglichen die Kommentare von Theodor, Theodoret, Cyrill, Ephraem, Gregorius Barhebraeus, ausserdem Ephraems Aussagen über 1 reg. 17 und 2 reg. 14 und seine Rede über Jon. 3, 2 f.)

Das, was Jona begegnete, ist ein Typus und Siegel aller Typen, die im Gesetz sind und derer, die durch Christus erfüllt werden sollten, zur Darlegung dessen, dass der Heilsverwalter des alten und neuen (Testamentes) einer

¹ Derselbe Wortlaut bei Theodor col. 237 A: Τὰ τῆς γεωργίας ὄργανα εἰς ὀπλῶν μετέθετε χρῆσιν.

² Auch Barhebraeus pag. 10, Zeile 4 deutet auf Gog (und Magog).

מלפנים. וְהָיָה מִתְּחִיל וְעַתָּה. וְהָיָה יָדָם. מִלְּפָנֶיךָ מִלְּפָנֶיךָ.
לְפָנֶיךָ. חֲסִידֵיךָ יִשְׂרָאֵל חַלְּלֵךְ מִן הַיָּם. מִן הַיָּם. מִן הַיָּם.
חֲסִידֵיךָ יִשְׂרָאֵל. חֲסִידֵיךָ יִשְׂרָאֵל. חֲסִידֵיךָ יִשְׂרָאֵל. חֲסִידֵיךָ יִשְׂרָאֵל.
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עַתָּה יִשְׂרָאֵל יִשְׂרָאֵל.

אֵלֶּיךָ יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל.

אֵלֶּיךָ יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל fol. 218b, 16

אֵלֶּיךָ יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל. אֵלֶּיךָ יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל.
אֵלֶּיךָ יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל. אֵלֶּיךָ יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל.
אֵלֶּיךָ יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל. אֵלֶּיךָ יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל.

¹ So L, dagegen I & für יָדָם.

² So I, dagegen L 'עד.

³ Dies steht weder in I, noch in L, ist also von mir ergänzt.

⁴ So I, dagegen L hat dies Wort überklebt.

⁵ So I und L, dagegen bei Lee ist diese Stelle überhaupt nicht zu finden.

³ Fast bis auf den Wortlaut, so bei Theodor col. 237 D: Κουλάδα γὰρ δίκης τὴν τοῦ Ἰωσαφὰ ἐκάλεσεν, ἀπὸ τῆς τιμωρίας τῆς αὐτοῦ μελλούσης ἐπάγειν ἐκείνους παρὰ τοῦ θεοῦ.

Auffassung) des Auslegers (Theodor) richtig¹, dass es eine Stadt, deren Name Tarsis ist, am Meeresufer nicht giebt, dass es vielmehr Sprachgebrauch der heiligen Schrift ist, alle Städte, die am Meeresufer liegen, Tarsis zu nennen, cfr. (Psalm 48, 7:) „durch starken Wind sollen die Tarsisschiffe gebrochen werden, d. h. die der Städte am Meeresufer, die da Schiffe zur Seite haben.

I, 5: „Jona stieg in den untersten Schiffsraum und schlief“. Nicht nachdem der Sturm (sich erhoben hatte). Denn das wäre lächerlich, wenn er, während ein derartiger Sturm auf dem Meere stattfindet, sich dem Schläfe hingeben wollte. Vielmehr that er es unmittelbar nachdem er das Schiff aus Angst betreten hatte.²

I, 7: Aus „den Loosen, die sie werfen“ geht hervor, dass nicht auf dem ganzen Meere Sturm war, sondern nur um jenes Schiff herum,³ indem die übrigen Schiffe ruhig dahinfuhren.

I, 10: Und man erhebt die Frage, woher sie wussten, dass er vom Herrn hinweggeflohen war. Aber es ist klar, dass Jona (es) ihnen gesagt hatte, wie ja auch der Hebräer und der Grieche also sagen: „Denn es wussten jene

¹ Von hier an fast derselbe Wortlaut bei Theodor, col. 329 C: Ταρσός μὲν γὰρ παραθαλάσσια πόλις οὐκ ἔστιν, τὴν δὲ προσηγορίαν ταύτην εἰς δῆλῳαῖν παραθαλάσσιων πόλεων εἰσάγει ἡ θεία λέγειν Γραφή ὡς παρὰ τῷ μακαρίῳ Δαυιδ τὸν Ἐν πνεύματι βίαιῳ συντρίψει πλοία θαρσεῖς· ὅπου οὐν ἐπὶ μεν τῆς παραθαλάσσιων πόλεως καὶ παρ' αὐτὴν ἐχούσης ἑστώτα τὰ πλοία λέγεσθαι δυνατόν.

² Diese ganze Erklärung von I, 5 fast wörtlich bei Theodor, col. 332 D: Οὐχ ὅτι μετὰ τὸ ἐκεῖνα γενέσθαι εἰς τὸ πλοῖον κατελθὼν ἐκά-
θευδεν· γελοῖον γὰρ εἰ ταραχῆς τοσαύτης γενομένης εἰς ἕκνον
ἑαυτὸν ἐκεῖνος ἐδίδου· Ἀλλὰ γὰρ τοῦτο μὲν εὐθὺς ἐπιβάς πεποιήκε
τοῦ πλοίου.

³ Bis hierher derselbe Wortlaut bei Theodor, col. 333 B: Τοῦτο δὲ ἐδήλου μὴ κοινὸν κατὰ πάσης θαλάσσης εἶναι τὸν χειμῶνα, ἀλλὰ περὶ αὐτὸ γε μόνον τὸ πλοῖον Sachlich ebenso Ephraem, cfr. Lamy col. 231.

حذرا فملا أمرك بالحكمة. انعم به وحدا من
 حيدم الحظ. انعم ضم انعم اس ومع ومنه انعم وعمل
 وبوب وبه فنههم. مبحا حم لاد مع وب وبه انعم وانعم
 القلا وحالا حانعم. الا لا منلا فنههم وب. حوب
 فنههم له هي نسبا مع انعم. حلا انعم انعم
 حمن صلقا. وب حلا حمن الال همنلا مع انعم
 هحلا فتلا همنلا همن. همن حمن ححب القلا
 حانعم² حطرا لاهن حلا وبلا هلا اربلا. صبح عننا
 وب همنلا منبلا حم همن انعم همن صحت صلا
 حلا. الا حمن صحتا همن صحت صلا صلا
 حمن حمن انعم. اس وب حمن حم حمن³ بلاح
 القلا انعم. حانعم منبلا همن صحت صلا وقتي القلا
 حلا⁴ حوب وب همن نبلا⁵ لاهن والقلا همن. حه
 حلا همنلا. حمن⁶ حمن حمن. ا ح صمنلا وب
 حلا صمنلا. حمن نبلا همن حمنلا. الا ححب حمن
 حمن همن لاهن مع حمن. مع فزا حمن وانعم ببحلا
 حله حمن صلا حمن⁷ همنلا. الا حلا حمن وب القلا

* So I und L, dagegen Lee fügt hinzu $\int_{\mathbb{R}^n} f(x) dx$.

² So I und L, dagegen Lee **حليم**.

3 So I und Lee, dagegen L mit Sěyâmê.

4 So I, dagegen L وحيه.

5 So I und L₂ dagegen Lee fügt hinzu $\alpha\Delta$.

⁶ So d. h. mit dem griech. Text übereinstimmend I, dagegen L *hanc*.

indem dass er gleichsam in drei Gräbern verborgen war: Im Herzen des Meeres, in den Gründen der Berge und im Leibe des Meerungeheuers.

Cap. III.

III, 1: Und man erhebt die Frage: Wo spie der Fisch den Jona aus und wie ging er nach Ninive? Einige (sagen): Die Tiefe ist unter der Erde. Und in ihr brachte der Fisch den Jonas herbei und spie ihn bei der Stadt Balad¹ aus. Und deshalb, so sagt man, ward sie Balad genannt, d. h. „er ist entronnen“. Und es änderte sich ihr Name im Verlauf der Zeit wie Istakhr aus Esther und Beth Lephat etc.² Andere: In jenem Meere von ^{Landsee}Šigar³ hat er ihn ausgespieen. Andere: Er führte ihn im Meere bis Basra und von dort führte er ihn im Tigris nach Ninive und dort spie er ihn aus. Der Ausleger (Theodor) aber hat entschieden: Wo er ihn verschlungen hat, da hat er ihn auch ausgespieen.⁴ Und nach der Überlieferung der Griechen: In der Nähe der Stadt Akko d. i. Ptolemais hat er ihn ausgespieen. — Und es ist bekannt, dass er ihn an dem Orte, wo er ihn verschlang, auch ausspie, aus der Schrift, die da sagt:

III, 2: „Es geschah das Wort des Herrn zu Jona zum zweiten Male: Auf, gehe nach Ninive“. Nicht sagt sie nämlich „auf, gehe hinein nach Ninive“, sondern „auf, geh“.⁵ Also ist jene Auffassung des Auslegers wahr (als die der Andern).

III, 3: „Ninive war eine grosse Stadt vor Gott“ d. h. infolge der göttlichen Fürsorge kam sie zu Ehren und zu einer Menge ihrer Bewohner.⁶ „Ein Weg von drei Tagen“ sagt nicht, dass die Länge der Stadt so gross war, sondern, wenn ein Mensch versuchte ganz um sie herumzugehen und auf allen ihren Plätzen zu predigen, so konnte

מִבְּטֵן רִחְבֵּי אֶרֶץ. הַלְּמַעְלָה, וְהֵתָּא בִּנְיָן. וְ. אֲנִשְׁמָה
 חֵטֶה לְהֵתָּא וְיָחִי עַל. הַיָּם אִתָּא וְיִשְׁחַלֵּק יָחִי לְהֵתָּא.
 הַיָּם לְהֵתָּא מִמֶּנּוּ לְחַלֵּל מִיָּם. דָּבָר הַיָּם וְיִשְׁחַלֵּק מִיָּם
 מִשְׁעָר וְיָחִי. חֲכִימָה וְיִשְׁמַע מִלְּמַעְלָה, וְהֵתָּא. מִחֲכִימָה
 וְיִשְׁמַע. מִלְּמַעְלָה וְיִשְׁמַע מִיָּם לְחֵטֶה לְהֵתָּא לְחֵטֶה אֲרָם
 חֲכִימָה. אֲנִי וְיִשְׁמַע לְחֵטֶה לְחֵטֶה אֲרָם. מִיָּם אֲרָם
 לְחֵטֶה לְחֵטֶה מִיָּם לְחֵטֶה מִיָּם. מִיָּם לְחֵטֶה לְחֵטֶה
 אֲרָם לְחֵטֶה לְחֵטֶה. מִיָּם לְחֵטֶה לְחֵטֶה. מִיָּם לְחֵטֶה לְחֵטֶה
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 אֲרָם לְחֵטֶה לְחֵטֶה. מִיָּם לְחֵטֶה לְחֵטֶה. מִיָּם לְחֵטֶה לְחֵטֶה

¹ So I und L, dagegen Syr. hex. יִשְׁחַלֵּק מִיָּם לְחֵטֶה.

² So L, dagegen I יִשְׁחַלֵּק.

³ Bekanntster Ort am Tigris einige Meilen oberhalb Mosul, jetzt Eski Mausil = Alt-Mosul.

⁴ Dass diese etymologischen Spielereien wertlos sind, braucht wohl kaum erwähnt zu werden.

⁵ Einen Landsee von Šigar kenne ich allerdings nicht.

⁶ Diese Äusserung Theodor's kann ich in seinem Kommentar nicht finden. Oder hat er sie in einer andern Schrift gethan? Barhebraeus pag. 13, Zeile 14 f. bietet fast denselben Wortlaut und da er dabei die unmittelbar vorher genannte Anschauung zurückweist, so wird sie wohl auch in seiner Vorlage kurz vorher angeführt gewesen sein.

⁷ Diese letzten Worte, die ohne Frage Išō'dādh's eigene Begründung der Theodorischen Ansicht wiedergeben, finden sich zum Teil wörtlich bei Barhebr. pag. 13, Zeile 16.

⁸ Fast wörtlich so Theodor, col. 340 B: λέγει δὲ ὅτι „ἡ πόλις ἣν μεγίστη τῶ θεῷ“ ἵνα εἴπῃ ὅτι τῇ θεῷ προνοίᾳ εἰς μέγεθος αὐξήθεισα.

fügte er ihnen auch die Hoffnung hinzu, dass sie, wenn sie Busse thun würden, gerettet werden würden. Aber das ist nicht wahrscheinlich. Vielmehr, daraus, dass die Niniviten zweifelnd sprachen: „Vielleicht lenkt Gott ein“ und daraus dass (IV, 1) „Jona betrübt war“, sintemal er von ihnen gleichsam als Lügner erfunden wurde, weil Gott, obgleich er (Jona) das Böse ihnen gedroht hatte, dennoch es abwandte und sich ihrer erbarmte¹,

Cap. IV.

IV, 2: und daraus, dass Jona zu Gott sprach: „Ich wusste von dir, dass du ein gnädiger Gott bist und das Böse abwendest“ oder wie der Grieche sagt, „das Böse bereust“, daraus geht hervor, dass Gott ihn bestimmt beauftragt hatte, dass er die Zerstörung der Stadt verkündigen sollte. Denn eine von den Ursachen seiner Flucht bestand darin, dass er wusste, dass, wenn Gott überhaupt die Stadt zerstören werde, seine Sendung und Predigt überflüssig sein werde. Und da es ihm für eine Kühnheit galt anzunehmen, dass (Gott) ihre Errettung nach der Busse hinzufügen werde, obgleich ihm (die Hoffnung darauf) von Gott nicht abgeschnitten war, so nahm er seine Zuflucht zur Flucht, nachdem er mit diesen Erwägungen Schiffbruch gelitten.

IV, 4: Denn mit jenem: „Bist du sehr betrübt?“ schalt er in beschämender Weise den Propheten,² dass er sich nicht über die Bussfertigen freute.

¹ So fast wörtlich Theodor col. 341 C: διαταράττετο γὰρ ὡς ἀπατεῶνος καὶ ψεύστου δόξαν μέλλων ἀποφέρεσθαι παρ' αὐτοῖς, ὅτι ὁ μὲν εἰσω τριῶν ἡμερῶν ἡπειλήσεν ἔσεσθαι τὴν καταστροφὴν· ἐγένετο δὲ οὐδέν.

² Wörtlich so Theodor col. 341 D: 'Ο μὲν οὖν θεὸς..... ἐν τρεπτικῶς ἐπιτιμῶν τῷ προφήτῃ φησὶν.

וְאֵלֶּה רַחֲמֵהוּ בְּעֵינֵי הָעָם. וְנִבְּרָה לִי מִלִּפְנֵי הָאֱלֹהִים.
 שֶׁבְּעֵינֵי הָעָם הָיוּ מִלִּפְנֵי הָאֱלֹהִים. כִּי הָיָה לָהֶם נִסִּים.
 וְלֵב חָלוּשׁ הָיָה לָהֶם. אֲבִישֶׁהוּ בְּעֵינֵי הָעָם וְלֹא יִפְתְּמוּ מִכֵּן.
 וְנִבְּרָה לִי מִלִּפְנֵי הָאֱלֹהִים. וְנִבְּרָה לִי מִלִּפְנֵי הָאֱלֹהִים.
 וְנִבְּרָה לִי מִלִּפְנֵי הָאֱלֹהִים. וְנִבְּרָה לִי מִלִּפְנֵי הָאֱלֹהִים.
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¹ So I und L, dagegen Lee lässt **ה** ausfallen.

² So I, dagegen L **וְנִבְּרָה** und Lee nur **וְנִבְּרָה**.

³ So I und L, dagegen Lee lässt **ל** ausfallen.

⁴ So I und L, dagegen Syr. hex. **וְנִבְּרָה לִי מִלִּפְנֵי הָאֱלֹהִים**.

