

## Dr. Marv Wilson, Prophets, Session 9, Jonah, Part 2

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This is Dr. Marv Wilson in his teaching on the Prophets. This is session 9 on Jonah, Part 2.

Another day, you've kept us through the night and we anticipate walking with you today, getting our minds stretched in new ways, learning how to rejoice more, struggle more, forgive more, learn more about humanity, the world, and how we fit into that agenda item we call the plan of God.

We confess we all feel like Jonah at times, and we want to evade responsibility. We want to go in a different direction. Give us the guts and the courage to be men and women of God for our generation.

We know that's no easy task, but we thank you that one person, plus the Almighty, is always a majority. Help us realize that the accomplishments that happen in this life are because of you and not because of us and that we rejoice. Through Christ our Lord, we pray. Amen.

I'd like to begin by making some comments on the story of Jonah today. I want to make some exegetical comments, some theological comments, some historical comments, some geographical comments.

I want to talk about the impact of this book, which is really the only one of the Minor Prophets that, in any sense, tells more about the details of the life of this character, Jonah, from this little town in Galilee. It also, I suspect, reveals to us that not all the characters in scripture that God seemed to use the most were always 100% obedient. That's not to excuse our disobedience, but it is to point out you don't have to be perfect all the time for God to use you.

You look at three of the first four women in the New Testament. All of them were women of questionable reputation in the Old Testament. We look at Moses, the greatest prophet, who committed murder, killed an Egyptian, and stuffed him in the sand. We look at other characters like David, who committed a double sin of adultery and murder.

In the Bible, we see 73 Psalms attributed to David, some of which are some of the deepest examples of spirituality we have. Jonah is one of those prophets who struggled between obeying God and following God because he had many personal agendas that he really had to submit to God. And that's not always an easy task.

For instance, Jonah was a fierce patriot, and he could not in any way see himself going to the bad guys of the Ancient Near East at that time, the Ninevites. And yet, that was God's design. Each of the chapters in a one-word sort of gives a description of what the story of Jonah is about.

In chapter one, it's the fleeing prophet. In chapter two, it is a prophet who is the praying prophet. And there, of course, we turn from straightforward narrative to poetry.

It's a prayer that's being reconstructed that was rendered from his entombment in the fish. In the third chapter, God gives him a second chance. So, instead of the fleeing prophet and the praying prophet, now he gets to the point of obedience.

And so, we have an obedient prophet. But, even though he's obedient, in the last chapter, he's the sulking prophet, he's the angry prophet, you know, he, in terms of his own personal, complains bitterly. He wants to die.

And God starts questioning his attitude. So, we see a lot of humans coming out in the personal struggles of what it means to be a prophet. In the opening verse, we have an example of hendiadys, which we will see many times in the prophets, hendiadys. Hen is the neuter form of the word one in Greek. Dia means by or through. And dys, of course, or dy means two, one by two.

And hendiadys is an expression of one idea using two words typically connected with an. In English, we could use one word. But, all the way through the New Testament, using that Semitic style, it says, Jesus answered and said.

If you're writing a paper today, you don't need answered and said. Two for one. We can reduce that very nicely to one word.

Hendiadys is to take two words. And where do you see that in Jonah? Well, right off, arise, go to Nineveh. We'd say, go to Nineveh, not arise, go.

This is a style you see in many places in the Bible—literary type. And we meet it right off the bat.

The book opens with the words in 1.1, the word of the Lord came to Jonah. Now, in some of the prophets of Israel, the word came big, dramatic, burning bushes, very powerful vision. Look at Ezekiel.

He flips out for a long period of time, overcome with this UFO-type chariot descending. It was very overcoming and overpowering. On the other hand, as I've said, the other prophets very often just quietly say, God spoke to me, or the word of the Lord came to me.

And the expression here, the word of the Lord, is very frequently found in the prophets. It's how Joel begins. It's how Micah 1:1 begins.

It's how Hosea begins. Now, the word of the Lord comes. The word of the Lord, though you're familiar with that expression, particularly from the Logos in John 1. Logos meaning word.

In Aramaic, it's Memra. Another word. In Hebrew, it's Davar.

And the word Davar occurs hundreds of times in the Old Testament and can be used all the way from Scripture itself to the word that is the revelation that God is giving to the prophet. And the expression, word of God, indicates the source of the prophet. I've said it before and I'll say it again, there are two ways you can begin your reading of Scripture.

You can read it as Scripture, as the word of God, and then examine its literary expression and genre and look at how it's constructed. Or you can start your study of Scripture by looking at it as simply a literary source. I think when you look at the prophets, it requires presuppositional acceptance that as far as the prophet was concerned, this is how he's telling it.

There's something supernatural about this that the word of the Lord came to him. Again, going back to our opening lecture, who is a prophet? A spokesperson for God. And so there was that certainty somehow, whether it was big and dramatic or simply quiet certitude inside of the prophet that he was speaking the word of God.

And indeed, after resisting his first commissioning to service and getting a second one there in chapter 3, you have to believe he was sensitive to something greater than himself. It says the word of the Lord came to Jonah saying, rise, go to Nineveh, the great city, and cry against it. Or preach against it, as in 1-2 the NIV puts it.

Here's the whole notion of the Kerygma, which is one of your most important words from studying the New Testament. Kerygma means proclamation or preaching, from a Greek verb *kerruso*, meaning to proclaim, to preach, to give an announcement. The New Testament's Kerygma is particularly contained in what we might call the Gospel in a nutshell, how Christ died, was buried, and rose again on the third day.

That's the Kerygma, what was heralded, what was proclaimed in the early church. It was a proclamation. So, this idea of proclamation or preaching is not something you find in the New Testament.

The proclamation of a message has an Old Testament counterpart. And God had a message to give concerning this great city of Nineveh. Okay, Jonah, first half of the 8th century BC.

I said by 700 BC, Nineveh had become the capital of one of the rising superstars in the ancient Near East. That was Sennacherib. Remember, by 700, Sennacherib had made that city his capital, and it remained the capital of the Assyrian Empire until its fall in 612.

I mentioned last time, Nahum describes that fall in 612 of the city of Nineveh. It says its wickedness has come up. Now, if you read the book of Nahum, you will find a more specific list of things that gave this city a reputation of being a wicked city.

One, two. Or, later in 310, it talks about the Ninevites repenting of their evil ways. Now, Jonah is no more specific than that.

This word *rasha* means to simply be ethically loose, to be wicked, and to be untied from anything, as it's used in Isaiah. So, therefore, always in a state of flux, probably in reference to morality and ethics. But when you look at the book of Nahum in chapter 2, 12, and 13, and also in chapter 3, you will find in those chapters it includes prostitution, witchcraft, cruelty for plundering in war.

Don't forget the Romans, as Heschel will bring out in your textbook, got this idea of impalement of conquered subjects, sticking a stake in them, and putting them on display outside a city wall, particularly the leaders of the city. And so, that crucifixion concept of the Romans is actually borrowed from the Assyrians, some of whom, whose monarchs boasted that they had died all over the mountains with the blood of their enemies. Nineveh may also have been cited for commercial extravagance, as chapter 3, verse 16 of Nahum indicates.

But again, we learn early on in our study of the prophets that there is such a thing as international morality that the Bible upholds. It's not that God's covenant people are accountable, ethically and morally, but the message that we're picking up in the prophets is there are messages to foreign nations. And again, this will very powerfully be driven home to us when we examine those eight nations in Amos 1 and 2, and why they are being faulted for their acts of inhumanity and cruelty, particularly.

Human rights violations are very, very big. So, if you support human rights in the world today, and I think every Christian should, and we should speak out against cruelty and inhumanity. There's a biblical basis for all of this.

Social justice is not something invented by Christianity, take care of widows, pass a collection plate for the poor in Jerusalem. No, it's foundational to all the teaching in

Scripture in the law of Moses. All you're getting here is the prophets reflecting on what had already come out of the Torah as foundational.

And that's why, though Christians must always remain Christocentric, there's a sense if we're not Torah-centric, we will try to make the Bible novel. And the Bible, in the New Testament at least, is not novel. That is, it had to come up with new ideas. That's why we call it the New Testament.

No, unless every idea in the New Testament can be validated, established, find that antecedent already in the law of the prophets and the writings, it didn't get into the New Testament, because they only had one Bible. And they weren't quoting the Apocrypha, by the way. Though many of the Apocryphal writings were already established, like Sirach, or the wisdom of Jesus, Ben Sirach, or Ecclesiasticus, as we call it.

That was written in the beginning of the 2nd century BC, even before the revolt of the Maccabees. In 168-165 BC. 1st and 2nd Maccabees, also written many, many, many decades before the New Testament.

Those scriptures were around, and they were available. In fact, some of them were found at Qumran in the library, when the Dead Sea Scrolls were all unpacked and sorted through. But they are not appealed to the same way as the Old Testament scriptures and the prophets.

Jonah arose to head to Tarshish. And if you will notice there, that word Tarshish, T-A-R-S-H-I-S-H, the Hebrew text says Tarshishah, which is an ending on the word, which means in the direction towards something. Probably, this is the city of Tartessus in southwest Spain, close to the Rock of Gibraltar, which happened to be a Phoenician mining colony.

At this particular time, the Phoenicians controlled the high seas. Even in Solomon's day, which was several centuries earlier, when Solomon needed to come up with a fleet of ships for all his trading, his ships are referred to as ships of Tarshish, 1 Kings 10:22. So, the Phoenicians rode the Mediterranean. And one of the special things you see at the Bible Ants Museum in Jerusalem today is a very unique piece.

It's monkeys. Monkeys always rode the ships when you went out in the Mediterranean. And they would always climb the mast because monkeys had the best eyesight.

They were always the first to be able to see land. They were your radar in the Mediterranean during Bible times. And when they started chattering, then the sailors below knew that they had gotten the first sight of land.

And in this Jerusalem museum, we can see these monkeys. And it's a very interesting display case, pointing out the importance of monkeys when you were riding the Mediterranean on one of these ships. Well, the Phoenicians could go 2,000 miles to the west, all the way to Spain from Joppa.

And it was a mining colony there. Probably, that is what Tartus is. But on the other hand, there's another option to understand that word, and that is Tarshish.

Tarshishah in Hebrew refers to the open sea. The ships, typically associated with the word Tarshish, Professor Cyrus Gordon points out in one of his scholarly articles, are linked to the open sea. That is, they are trading ships, large trading vessels.

And so Tarshish may be synonymous with the open sea. When you say ship of Tarshish, it might be like saying an intercontinental or global cargo ship, that kind of expression. Not necessarily then implying a location, but rather its capability to ply the seas.

One of my classmates in graduate school, after he took his PhD, spent a number of years going underwater in the Mediterranean looking for sunken ships. And particularly this time of year, going through March is the time you get the shipwrecks in that part of the world, where the bigger storms tend to come up in late winter. And you remember Paul the Apostle got shipwrecked and ended up on what island? Malta.

Good. On the Isle of Malta. And it talks about how the 250-plus prisoners that were riding on that ship toward Rome ended up clinging to pieces of driftwood until they came up to shore.

One of the greatest statements in the Bible of what it means to be a servant is found in that text at the very last part of the book of Acts. It says the prisoners were cold and hungry, so Paul gathered sticks for the fire. Here's the mighty Apostle Paul riding to Rome with prisoners.

He could have said, okay, number 114 over there, gather sticks for the fire. Paul becomes a servant even among prisoners on that shipwreck. All right, so the Phoenicians were those most likely to be running this ship.

And the Phoenicians, as you probably know, are the ones that invented the alphabet. The Phoenicians came from this territory just north of Mount Carmel, Tyre and Sidon being two of their more important cities. And, of course, today, this is the land of Lebanon.

The Phoenicians are Canaanites, as they're also called because the Canaanites settled all along the eastern coast of the Mediterranean. They invented the consonantal

text, Aleph, Bet, Gimel, Dalet. And they, because it was a Semitic people, they passed that on to the Hebrews.

So you have in Psalm 119 Aleph, Bet, Gimel, Dalet. They passed it on to the Greeks, Alpha, Beta, Gamma, and Delta. The Greeks then eventually passed it on to the Etruscans and Romans and eventually to us.

So, the Phoenicians had some very important contributions to make. And we start picking up God's control of the situation. Do you believe in the providence of God? You don't believe in the providence of God because the Bible dictionary tells you there is a concept called the providence of God.

One of the reasons we study scripture is to see how God has worked historically throughout time. One of the main principles I again and again emphasize in our Father Abraham is the basic principle for building a world and life view, namely that everything is theological. From the Old Testament point of view, God has His finger in the pie of every dimension of life.

Of He's involved with everything. He's the author, controller, designer, person who guides, the person who is moving and showing His presence throughout history as He takes history somewhere. So, since a Christian and Jewish view of history is not we're spinning our wheels, where is this thing going to end up? Are the bad guys going to win, or are the good guys going to win? That's not even an option for one who understands what the Bible teaches about history.

The Bible teaches that Heschel is correct when he says that God guides and directs history and nations. And He's doing this in a linear and a durative, progressive fashion until we move to the vision of the prophets, the age of peace, righteousness, and justice on this earth. So, it's not repetitious cycles like nature so often illustrates.

And while Heschel recognizes that, Heschel is very quick to point out, and again correctly so, that everything that happens on earth is not the will of God. In other words, the actions of men are not all synonymous with the will of God. And although God permits human freedom, not everything that happens on earth is the will of God.

In Heschel's words, every single action in Bible times or today either enhances the will of God in the world or retards and hinders the will of God in the world. And so, therefore, individuals and nations can make choices that are in accord with God's plan in the world to further advance that. Or conversely, the other is the case.

In other words, God does not intervene and make man a marionette and manipulate everything in the world. So, the big grand design is controlled by God. That's what we mean by Providence as the capital of Rhode Island.

Divine Providence. Roger Williams, remembered at the first Baptist Church of America. He was a pastor in the city of Providence.

It was a very important teaching. God is controlling, so what's happening? Verse 4, the Lord sent a great wind. Now, you and I have a choice to define that as scientists, as meteorologists, or look at it the way the Bible does.

Since God controls everything, God sends the wind. On the other hand, you can explain that as a certain front is developing, moving west from the west toward the east of the Mediterranean. And there are certain meteorological factors that brought on this time of year, the windy time of the year, that resulted in this ship about to be torn apart.

So, the Lord, that's from a biblical point of view. God sovereignly controls the natural order. And you're going to hear that mantra again in this little book.

In 117, the Lord provided a great fish. He controls nature. 210, the Lord commanded the fish, and it vomited out Jonah.

God controls nature. 467 and 8, then the Lord provided a vine and made it grow. 47, the Lord provided a worm which chewed the vine.

48, God provided a scorching east wind, a hamsin, which we'll talk about. Again, through all the narrative here God is controlling nature. I point that out because among the Phoenicians or the Canaanites, remember, nature and God were one.

It was a natural religion. Baal was a weather god. Baal was worshipped big time up on the Phoenician coast.

Where did Ahab's wife come from, and what was her name? Jezebel. And whose daughter was Jezebel? Jezebel, the daughter of the king of Tyre. And she brought this fanaticism for nature worship into the northern kingdom.

It came from Phoenicia. When the Bible does not equate God with nature but says God is over nature, He's not synonymous with nature. It's making a statement. The Bible does not support pantheism, nature, and God is one.

But there's always a distinction between the creator and the creature. So, in part, I think theologically, there's a message going on here within the text. The Lord sends this great wind and so what happens? All the sailors were afraid.

The word for a sailor is a fascinating word in Hebrew. Sailor is literally salty one. And this Hebrew word for salt, the salty ones being the sailors who are afraid, probably as they plied the Mediterranean and experienced getting many baths with salt water.

They are the salty ones. So, you have in the Bible then, the Malachiam, the salt sea, which was called the Dead Sea by Jerome in 420 and we've called it the Dead Sea since then. But the Bible calls it the Malachiam, the salt sea.

The sailors then cry out to their own deities and probably each of them. It is a polytheistic natural world, and the people on board the ship were worshipping deities such as Baal, the weather God, who brought the rain, made the land fertile, and the crops grow. In this hour of crisis, the sailors figured that there probably was a guilty person on board because it was a close connection between if your God is angry with you, that's probably why you're having such a bad time. If you're being blessed, your barns are bursting with grain; your wife is getting pregnant, and your crops are not experiencing blight and mildew and drought because everything is going good in terms of the natural world around you, it must be that the God of nature is pleased with you.

Again, keep in mind quid pro quo was the way in which you approached religion in the ancient world. You brought gifts to your God to appease your God so they will look favorably to you. That's why Micah 6.8 is a crescendo.

We'll look at it later in the course. But even the suggestion is made there: if I give the fruit of my own womb for the sin of my soul, is this what you want, Lord? Will this appease you? Human sacrifice, my very, very best. Micah, of course, says, no, what the Lord wants is Mishpat, hesed, and ziniyot.

And we will talk about justice, steadfast love, kindness as it's sometimes translated, and walking with humility before God. He doesn't want the ritual because Yahweh's love cannot be bought with ritual. And it's a danger that Christianity has always been exposed to.

And many have fallen prey to the quid pro quo, something for something. Lord, I put \$30 in the plate today; therefore, you are entitled to kick back to me because of what I invested. These are good things that will happen to me today.

God is not a cosmic machine into which we pay so much to get so much back. We serve him out of pure love. 1 Samuel 12 gives you the answer for Christians.

Samuel is about to die. He was a great prophet. And he says, serve him because of considering the great things he has done for you.

In Christianity, we pick up on that motif. We love him because he first loved us, says 1 John. But there's an Old Testament antecedent, you see, from the prophets.

We don't give in order to get. A lot of Christians come to Christianity out of love. We don't give in order to get.

That's the Canaanite religion. I got to appease God. I got to placate God.

He might be angry. I got to get him off my back so I will indulge in ritual to pay him off or buy his, get on his good side. And that's faulty thinking.

So, in this hour of crisis, the sailors reckoned since the sea was all stirred up, somebody had to have the finger pointed. You're the guilty one. Your God must be angry with you.

And if this ship is to be saved, we have to appease that God. Where's Jonah? Verse 6, down in the sea. Underneath the deck, sacked out.

In fact, if we read the Septuagint, which is a little expansive in this particular place, it says it was the loud snoring of Jonah that called attention to the fact that he was under the deck, sleeping deeply, almost a hypnotic sleep the sense of the word which is used here. So, what do you mean you sleep? Arise, call upon your God so that we will not perish. So, it says they cast lots.

Now, the casting of lots was widely practiced apparently in Bible times. I don't recommend it today. You have better GPSs for the Christian life than what might appear at first sight to be a rather random, haphazard way of receiving guidance.

What was casting lots? Apparently, it involved either sticks or pebbles that might have been marked and were drawn from some kind of a receptacle into which they had been cast. One version of this later in the Greek world is the origin of our word ostracize, where you would take an ostrakon, which is a piece of pottery, ostraca, plural, pieces of pottery, and people within a community or a village politically could cast a vote that way. So, the casting of the lots to determine the identity of the culprit was widely practiced, not just in Israel but throughout the ancient Near East.

Actually, the Bible says the tribes of Israel got their appropriate territories in the promised land by the casting of lots. That's what the book of Numbers says. And if you think this is strictly an Old Testament practice, not at all.

Where does casting of the lots come into the New Testament? Good, there's one place casting lots for Jesus close. Excellent. The replacement of Judas and the early apostles cast lots to determine who the replacement of one of the twelve was going to be.

So, there was still the belief that God guided this process that may appear to us to be somewhat random. But Proverbs 16.33 says God actually guided the way the lot fell. So, as Proverbs 16.33 says, the decision was from the Lord.

In any case, the divine finger now points to the prophet Jonah, and immediately, he's hit with a barrage of questions in verses 8 through 10. What do you do? Where do you come from? What's your country? It's almost like when you go through customs in Canada. The first three questions typically.

Where do you come from? Where are you going? And what are you carrying with you? So, in this international context here, the Hebrew prophet among the sailors wants to know the name, rank, and serial number. So, he gets hit with these. And here we have the first of three confessions of faith in the book, which is interesting.

Jonah says, I'm a Hebrew, and I worship the Lord God of heaven who made the sea and the dry land. He threw the three-decker universe. Now, your cosmological understanding is the three-decker universe widely in the ancient Near East as reflected, not just in the Old Testament but in the New Testament, where Paul talks about things in heaven, things on earth, things under the sea.

So, he confesses that he worships the Lord, and he ties this to creation. We'd be pretty impoverished as Christians to develop the theological doctrine of creation if we only had the New Testament. Not only the early chapters of Genesis, but this is a confessional statement of the one he worships whose power is expressed as in Genesis 1.1. Barashit bara.

The first two words in the Bible start with the B letter in Hebrew. In the beginning, bara created Elohim, God. In the beginning, God created.

The first statement in scripture about God deals with creation and his power. Bara means to bring something totally new into existence: creative power. And here, this God of Jonah is the God of the Mediterranean.

He's the God of the land as well as the God of the heaven. The second confession he's going to make when he comes out of the fish, in 2.9, he says salvation comes from the Lord. God delivered him.

His third confession of faith is in 4.3. When God spears a city, he says, I know you're a gracious and compassionate God, slow to anger and abounding in love, a God who backs off or relents. Jonah comes to know this God by experience. One of the sub-themes of this course is that theology is not static, solely contained in creedal statements written on paper and ink.

But theology is also living. It is dynamic. It is subjective.

God is alive, and people are learning about Him as they experience his ways in the world. The first theology, certainly of the New Testament, is existential.

It's personal. Let me tell you about a man who changed my life. Then, only later did the church write it up and reflect on it.

We experience God in different ways. Jonah here is experiencing God's delivering hand. The name Jesus comes from this interesting word that Jonah uses in 2.9, Yeshua, deliverance or salvation.

So, in verse 9, Jonah makes his first confessional statement, I worship the Lord. This is probably the equivalency for what the Old Testament would mean by, I'm a God-fearer. I worship the God, who is the creator God.

Subtle dig. Baal, sorry, maybe the nature, God. But I worship the God who created all of these things and is above them and distinct from them.

Now, they continue to press him. What have you done? They knew he was running away from the Lord because he had told them. So, he instructs them to pick him up and throw him into the sea because mea culpa, I'm guilty.

That's why the storm has come upon you. Now, in verse 13, you have a very graphic word. There were two ways in the Mediterranean in Jonah's day that ships were propelled.

One, of course, was by sails. These ships had masts. The other was they rowed.

Now, the second method is really alluded to here in verse 13. While the text says the men did their best to row back to land, the Hebrew word picture for row is to dig in. That's literally what the word means.

So, they dug their oars in. The same verb, by the way, is used in Amos 9.2. So, they really dug in with the storm around them. They did their best to row back to land.

They end up taking Jonah and throwing him overboard. The raging sea grew calm, and the men greatly feared the Lord.

You've heard the old expression, and there are no atheists in foxholes. This was an indication of throwing him overboard, and immediately, there was a calm. They were probably very impressed, at least at this moment, with the God of Israel.

And perhaps here there's a spontaneous announcement that in this situation, the God of Israel proved to be the true God. He was the one that calmed the storm. To talk about permanent conversions of these people as a result of their acknowledgment of this God, what does it say? They even offered sacrifices to Yod-Heh-Vav-Heh, to the God of Israel, and to Yahweh.

So, I think we can say minimally that there was a spontaneous acknowledgment in this situation that He was the true God. Remember the story of the Old Testament, the battle of the gods. And whenever I teach the Old Testament, I always have to talk about one of these major sub-themes it runs.

Anything your God can do, my God can do better. And Yahweh was carving out a reputation for himself in the midst of the pagan deities, that He is alive and He delivers. The God who delivers is the true God.

And so, here's an example of, put one in the column of Yahweh. The soldiers had to be, or sailors had to be impressed with this nature miracle, just as Jesus walked this earth and performed nature miracles as testimonies that indeed God was indeed living within Him. Now one other thing here is the great fish.

I'm not for fish stories. And I do think we get sidetracked if we don't listen to the fact that the story of the book is really about a great God and not about a great fish. But I do want to read one account since it's been out there for such a long time and often read.

It's found in the Princeton Theological Review. And it dates way back to 1927. And it cites a case of a man named James Bartley.

Could a human being be engulfed by a huge fish and live to tell the story? This is what the Princeton Theological Review says. It relates the story from February 1891. The whale ship Star of the East was in the vicinity of the Falkland Islands.

And the lookout sighted a large sperm whale three miles away. Two boats were lowered and in a short time, one of the harpooners was enabled to spear the fish. The second boat attacked the whale, but it was upset by a lash of its tail.

And the men thrown into the sea, one being drowned and another, James Bartley, having disappeared, could not be found. The whale was killed, and in a few hours, the great body was lying by the ship's side. And the crew was busy with ax and spades, removing the blubber.

They worked all day and part of the night. The next day, they attached some tackle to the stomach, which was hoisted on deck. The sailors were startled by spasmodic signs of life.

And inside was found the missing sailor, doubled up and unconscious. He was laid on the deck and treated to a bath of seawater, which soon revived him. But his mind was not clear.

He was placed in the captain's quarters, where he remained for two weeks a raving lunatic. He was kindly and carefully treated by the captain and by the officers of the ship and gradually gained possession of his senses. At the end of the third week, he had entirely recovered from the shock and resumed his duties.

During his sojourn in the whale's stomach, James Bartley's skin, where exposed to the action of the gastric juice, underwent a striking change. His face, neck, and hands were bleached to a deadly whiteness, which took on the appearance of parchment.

Bartley affirms that he would probably have lived inside his house of flesh until he starved, for he lost his senses through fright and not from lack of air. Interesting. Not too many people tell that story.

Anyway, that's one of a number of stories, but that one you'll find in the Princeton Theological Review of 1927. Okay. Next time I want to talk about this dog, which is not a whale.

The Hebrew language doesn't have a word for whale. It's just a dag gadol, which means a huge or large fish. You go to Israel today, in order to fish on the menu, you ask for a dog.

So dog is a generic word for a fish, and it's described here as a dag gadol, a large fish. No species. Dolphin, haddock, whale, whatever it is.

It's some kind of a sea monster the way it's described. Okay, that will be it for today.

This is Dr. Marv Wilson in his teaching on the Prophets. This is session 9 on Jonah, Part 2.