Notes on Jonah 1:1

1:1

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶּן־אֲמִיתַי

This is a common irregular form. Memorize its parsing.

This is usually not translated. Instead, it indicates that what follows is in the past tense.

דְבַר

The lexical (absolute) form is דְבַר.

In the construct state, a Qamets in the penult becomes a reduced vowel, and a Qamets in the ultima becomes a Pathach.

יְהוָה

Genitives are explained in WHS §36–49.

Subjective genitive (WHS §37) fits the context: The word that YHWH spoke.

לֵאמֶר

This is a common irregular form. Memorize its parsing

This is usually not translated. Instead, it indicates that what follows is a quotation.

The word of YHWH was to Jonah, the son of Amitai, saying,

YHWH said to Jonah, the son of Amitai,
Notes on Jonah 1:2

- קה = קה QM2ms
- Q∞ is possible, but doesn’t fit the context
- For biconsonantal verbs, the lexical vowel shows up in the QI, QM, and Q∞
- Imperatives are covered in WHS §188–91.

- הלך = הלך QM2ms
- הלך thinks it is a 1Yod verb in the Qal and Hiphil.
- 1Yod and 1Nun verbs drop R1 in the Qal imperative.
- The coordination of two verbs is discussed in WHS §223–6. As suggested in WHS §223, it is often best to translate the first verb as an adverb: ‘go quickly’.

- נוֹם
- The article is discussed in WHS §82–93
- This may be the ‘distinctive’ use of the article (WHS §88) because Nineveh was the capital of the neo-Assyrian empire and the most powerful city in the world at that time.

- הַגְדוֹל
- This adjective is functioning attributively, since it is after the noun and has the article.

- קְרָא = קְרָא QM2ms+
- The strong verb is קְרָא, but the 3א in קְרָא changes Vס to Qamets

- עָלָה = עָלָה+3fs type 2
- The antecedent of the pronominal suffix is the FS noun עיר
- The pronoun is type 2 just because עָלָה takes a type 2 pronominal suffix.

- כִי
- Clauses are discussed in WHS §482–569.
- If כִי means ‘that’ here, then כִי introduces a direct object clause (WHS §490) because it functions as the direct object of the verb קְרָא
- If כִי means ‘because’ here, then כִי introduces a causal clause (WHS §533) because it explains why Jonah should קְרָא.

- עָלָה = עָלָה QP3fs
- 3ר verbs take the sufformative רל in the P3fs. That distinguishes it from the P3ms, which took the רע sufformative. However, it does make it look like the P3fs of a 3ר verb.
- Perfect verbs are discussed in WHS §161–6. Since it describes a present state resulting from a previously completed action, it is a complete-action perfect (WHS §162(2)).
- Rise! Go to Nineveh, the great city, and cry out against her because/that their evil has gone up before me!
- Go immediately to the great city Nineveh, and announce judgement against it, because [or ‘that’] their wickedness has come to my attention.
Notes on Jonah 1:3

• נִקְם וַיִּקְם יְהוֹ הָמִלְפָּי לִבְרַח תַּרְשִׁיש הָמִלְפָּי יְהוֹ ה׃

1:3 Jonah rose in order to go to Tarshish.

• זהל = Qlwc3ms
• V_P = Qamets, which usually indicates a biconsonantal verb in either the Qal or the Hiphil.
• Vs (the vowel with ⃞) is Qamets Hatuf (short O) because it is in a closed unaccented syllable. So the verb can’t be Hiphil, because the Hiphil would have V_s = Hireq Yod or Tsere.
• We expect Vs to be the lexical vowel for biconsonantal verbs in the Qal Imperfect, but in the Qlwc and QI, it often shortens (♀ → Qamets Hatuf, ⃞ → ⃞) and the accent moves up to V_P, as it does here.

• לִבְרַח = מִלְפָּי
• The vowel pattern could be Q∞ or QM2ms, but the only verb types that can come after a prefixed preposition are participles and infinitive constructs.
• Uses of an infinitive construct are discussed in WHS §192–200.
• In this context, the ∞ seems to indicate the purpose (WHS §197) of the preceding verb. Jonah rose in order to go.

• וַיִּמְצַּא = מִלְפָּי
• The unaccented ⃞ is the directional ending, which is discussed in WHS §61–64a.
• Since Tarshish is the destination of the ship, this is the directive/terminative/directional use of the directional ⃞ (WHS §62).

• אֲנִי = מִלְפָּי
• The accent is on the FS ending, not V_S, so this is not a finite verb. Therefore it is QPtFS not QP3fs.
• This is an attributive participle modifying אֲנִי because it is indefinite. Jonah found ‘a ship’, not ‘the ship’.

• וַיִּתְנֶן = מִלְפָּי
• Because it begins ⃞, we know that it is an Iwc and that the Yod is the imperfect preformative.
• Preformative Yod and no sufformative mark this as 3ms.
• V_P = Tsere, so this is probably the Qal of a 1Yod verb.

• וַיָּרֶד = מִלְפָּי
• Accusative nouns are discussed in WHS §50–60.
• This is Jonah’s destination, so it is a ‘directive accusative’ (WHS §54a).
• With a directive accusative, one typically must add the word ‘to’ in English.
For biconsonantal verbs, the lexical vowel shows up in the QI, QM, and Q∞.

Uses of an infinitive construct are discussed in WHS §192–200.

In this context, the ∞ seems to indicate the purpose (WHS §197) of the preceding verb. Jonah paid the fare and went down into the boat in order to go to Tarshish.

But Jonah rose to flee to Tarshish from the presence of YHWH. And he went down Joppa and he found a ship entering Tarshish and he gave its wage and he went down in it to enter with them to Tarshish from before YHWH.

But instead, Jonah rose to flee to Tarshish to get away from YHWH. He went down to Joppa and found a ship that was going to Tashish. He paid the fare and went down into it to go with them to Tashish away from YHWH.
The Waw on a non-verb at the front of a clause indicates a break of some kind. In this case, it indicates a strong contrast. "Jonah did this, but YHWH did that." It also indicates a shift of scene and actor; YHWH steps into action.

The preformative indicates a Hiphil or Hophal.

Tsere is a lengthened Hireq, so V₁ Tsere indicates a Hiphil perfect (Hiphil-Haphil).

By the process of elimination, the root must be biconsonantal. 1Yod would have V₁ P = ו. 1Nun would have a Dagesh Forte in ל. 3Nun would end in מ. And a Geminate would have V₁ S = Tsere.

The Perfect (WHS §161–6) is a complete-action perfect referring to the past (§162(2)).

It is the direct object of הָֽעִנִּיס, but lacks אֶת־/אֵת because it is indefinite: 'a wind'.

This adjective modifies רוּחַ attributively because it follows the noun and matches it in definiteness. Since it lacks the article, one might think that it could be predicate, but there is already a verb in the clause, so it cannot be predicate.

This is a common irregular form. Memorize its parsing.

This usually indicates that what follows is in the past tense, so it is usually untranslated. But in this case, it is followed by a noun and there is no verb in the clause, so it does mean "and there was."

This is the subject of the verb רוּחַ, so literally, it reads, 'and a great gale was'.

The only verb types that can come after a prefixed preposition are participles and infinitive constructs.

The beginning רָגַל can be a Niphal Imperative, infinitive construct, or infinitive absolute, but the prefixed preposition ל indicates that it must be an infinitive construct.

But YHWH hurled a great wind to the sea. And there was a great gale in the sea. And the ship was thinking to be broken up.

But YHWH hurled a great wind upon the sea. There was a great windstorm on the sea so that the ship threatened to break up!
Notes on Jonah 1:5

1:5

וַיִּרְאֵו הַמַּלְּחָם וַיָּזְעֲקוּ אִישׁ אֶל־אֱלֹהִים וַיִּטְלִ֑ו אֶת־הַכְּלִים אֲשֶׁר בַּאֲנִי אֶל־הַיָּם
לְהִֽקָּלוֹן מֵעֲלֵיהֶם וְיוֹנָה יָרַד אֶל־יַרְךֵּת הַסְּפִינָה וַיִּשֵּׁב וַיִּרְדֵּֽם׃

- וַיִּרְאֵו = נרוא QIwc3mp
- V_P = Haireq Yod indicates that this is a 1Yod verb in the QI.
- וַיָּזְעֲקוּ = תזעק QIwc3mp
  - 'man' means 'each one'. WHS §131.
- אֱלֹהִים = אלים +3ms type 2 = 'his gods'
- אֲנִי = בן Hlw+3ms

- † indicates that this is an Iwc and that the Yod is the imperfect preformative, not a root consonant.
- V_P = Qamets in the imperfect indicates a biconsonantal verb in either the QI or the HI.
- V_S = Haireq indicates that it is HI.
- V_S Haireq is a defectively written Haireq Yod because it did not reduce before the finite verb sufformative.
- In verse 4 YHWH hurls a storm. In verse 5, the sailors hurl the cargo.

אֲנִי ה֙
- The direct object is preceded by אֲנִי because it is definite (since it has the article).

לְהִֽקָּלוֹן
- The vowel pattern looks like there is no article, since ח can be explained by the rule of Shewa. But the Metheg indicates that לא has Qamets, not Qamets Hatuf, so it does have the article.
- לְהִֽקָּלוֹן = לְהִֽקָּלוֹן H∞+ל

- Process of elimination:
  - The לא indicates that this is eitherSHIP or Pt.
  - The vowel pattern doesn’t work for QSHIP, QPt, or QPp, so it can’t be a Qal.
  - The vowel pattern doesn’t work for DSHIP or DP, so the לא must be a preformative.
  - All Pt other than Q have a preformative, and the preformative is never לא, so it can’t be a participle. It must beSHIP.
  - The only בא preformative on ש is N, H, Hp, and Ht.
  - NSHIP begins שא, so it can’t be that.
  - HPSHIP begins שא or שא, so it looks like a Hophal, except the Hophal שא is Qamets Hatuf, not Qamets, so it would have to be followed by שא or שא, so it can’t be Hophal.
  - Ht would need a לא, so it can’t be that.
  - So it must be Hiphil. V_P = וה indicates like a biconsonantal in the Hiphil, but geminate verbs pretend to be other kinds of verbs, often 1Yod or biconsonantal verbs.
  - The uses of the Hiphil are discussed in WHS §147–51. Because the verb is stative in the Qal (לְהִֽקָּלוֹן = 'to be light'), the Hiphil is factitive 'to cause to be light' (WHS §149).

יָרַד = ירד QP3ms
- The clause is disjunctive because it begins with Waw+non-verb.
- This disjunctive clause is functioning synchronically (Jonah went to sleep while the sailors were working and praying desperately), contrastive (Jonah’s sleep is in contrast to the sailors’ work and praying), and dramatic (shifting the scene to Jonah).

יָרַד = ירד QP3ms
- The perfect is a complete-action perfect (WHS §162), either in the past (§162(1), ‘Jonah went down’ while the storm was raging), or in the pluperfect (§162(3), ‘Jonah had gone down’ before the storm hit).
The Tsere-Yod ending indicates that it is a construct form.

\[ \text{יַרְכְתֵָ֣י} \]

\[ \text{וַיִשְכַַ֖ב} = \text{שָב} \]

\[ \text{וַיֵרְדַֽם} = \text{רדם} \]

\[ V_P = \text{Tsere does not fit any strong-verb pattern, and because we have all three root consonants, it is not Qal 1Yod. But since it is 1Resh, the Tsere may be due to compensatory lengthing when Resh rejected Dagesh Forte. Tsere from compensatory lengthening was Hireq, so the beginning would have been } \text{יִ
\nonbreakdash-}, \text{ which is a Niphal Imperfect.} \]

And the sailors were afraid and they cried out, a man to his gods. And they threw the vessels which in the ship to the sea to lighten from on them. But Jonah went down to the rear parts of the ship and lay down and was fast asleep.

The sailors became afraid and each one cried out to his gods. And they threw the cargo which was in the ship into the sea to lighten it for them. But Jonah had gone down into the ship’s hold, lain down, and fallen fast asleep.
The chief of the sailor approached to him and said to him, “What to you sleeping? Get up! Call to your gods. Perhaps the god will take notice to us and we will not perish!”

The captain came and said to him, “What are you doing sleeping! Get up and call on your god! Perhaps he will take notice of us so that we don’t perish!”
Notes on Jonah 1:7

וַי אִָֽרְמַ֞ו אִֵֽיש אֶל־רֵעִֵׁ֗הוּ לְָוּ֙ וְנַפִָ֣יל ה ג וֹר לָ֔וֹת וְנֵָָּ֣֤דְע ָ֔ה בְשֶלְמִֵ֛י ה ר ע ָ֥ה הַז ַּ֖את ל ֶ֑נוּ  וַיַפִ֙לוּ֙ ג וֹר לָ֔וֹת וַיִפ ָ֥ל

וַּ֞וְלָכָה קֶֽמֶר יָֽאָֽרְמַ֞ו וְלָכָה קֶֽמֶר יָֽאָֽרְמַ֞ו אִֵֽיש אֶל־רֵעִֵׁ֗הוּ לְָוּ֙ וְנַפִָ֣יל ה ג וֹר לָ֔וֹת וְנֵָָּ֣֤דְע ָ֔ה בְשֶלְמִֵ֛י ה ר ע ָ֥ה הַז ַּ֖את ל ֶ֑נוּ  וַיַפִ֙לוּ֙ ג וֹר לָ֔וֹת וַיִפ ָ֥ל

וַֽוְלָכָה קֶֽמֶר יָֽאָֽרְמַ֞ו וְלָכָה קֶֽמֶר יָֽאָֽרְמַ֞ו אִֵֽיש אֶל־רֵעִֵׁ֗הוּ לְָוּ֙ וְנַפִָ֣יל ה ג וֹר לָ֔וֹת וְנֵָָּ֣֤דְע ָ֔ה בְשֶלְמִֵ֛י ה ר ע ָ֥ה הַז ַּ֖את ל ֶ֑נוּ  וַיַפִ֙לוּ֙ ג וֹר לָ֔וֹת וַיִפ ָ֥ל

This is the subject of the preceding verb וַּפִּלְיוּ הלֹל. As usual, the subject comes immediately after the verb.

And they (a man to his friend) said, “Come! Let’s throw down lots so that we will know by which to whom this disaster to us.” So they threw down lots, and the lot fell on Jonah.

And they said to each other, “Come, let’s cast lots so that we will know on whose account this disaster [has fallen] upon us.” So they cast lots, and the lot fell on Jonah.
Notes on Jonah 1:8

• This is Hiphil because V S = Hireq Yod, and the preformative is ה.
• The Dagesh Forte in the Gimel is an assimilated Nun, so replace it with Nun+Shewa: הַנְגִיד ה. Thus the verbal root is גיד.
• V P = Pathach, so this can’t be HP. (Hiphil-Haphil).
• The א after the verb indicates that it is a Volitive verb (Imperative, Jussive, or Cohortative).
• The ending on the verb is the paragogic ה that shows up sometimes on the M2ms.

• מַה־מְלַאְתְך֙ is a predicate nominative. The subject is the interrogative pronoun מ ה.
• The Dagesh in the Mem is a conjunctive Dagesh due to being connected to מ ה with a Maqef.

• אַרְצֶּך֙ is a predicate nominative. The subject is the interrogative pronoun אֶ֫רֶץ.

• Imperfect V P = Qamets in the Qal and Hiphil, but Hiphil would have V S = Hireq Yod.
• Biconsonantal verbs keep their lexical vowel in the QI, QM, and Q∞.
• Since Jonah is in motion, this is an incomplete-action imperfect referring to a present situation (WHS §167(1)).

• And they said to him, “Tell us in which to who this evil to us? What your work? And from where you come? What your land? And where from this people you?”
• They said to him, “Tell us on whose account this disaster has come upon us! What is your occupation? Where do you come from? What is your country? And from what people are you?”
Notes on Jonah 1:9

• יָאָמֵר 3mp = אמר QIwc3ms
• אֲלֵיהֶם 3mp (type 2) = אל + 3mp (type 2)
  • The noun אֱלֹהִים with a 3mp type 2 pronominal suffix would have 2 Hay’s and would keep the Holem with the Lamed, so it would be spelled אֱלֹהֵיהֶם.
• עִבְרִי is a gentilic marker: “a Hebrew person”
• יַחְשֵׁה = יָחַשׁ QP3ms
• יַרְא is a MS adjective.
  • יַרְא is one of a few stative verbs that take V1= Qamets in the QPt, so this could actually be יַרְא QPtMS. But since participles are adjectives made out of verbs, the parsing makes no difference to the syntax, and since the verb יַרְא is stative, the participle and adjective have the same meaning, so both parsings have the same meaning.
  • By its spelling, it could also be יַרְא QP3ms (Tsere stative verb), but a 3ms verb does not fit the context.
  • The adjective is acting as a predicate adjective, with the subject אֲנִי.
• וַיִּאמֶר 3mp = אמר QIwc3ms
• אֲלֵיהֶם 3mp (type 2) = אל + 3mp (type 2)
  • The noun אֱלֹהִים with a 3mp type 2 pronominal suffix would have 2 Hay’s and would keep the Holem with the Lamed, so it would be spelled אֱלֹהֵיהֶם.
• עִבְרִי is a gentilic marker: “a Hebrew person”
• יַחְשֵׁה = יָחַשׁ QP3ms
• יַרְא is a MS adjective.
  • יַרְא is one of a few stative verbs that take V1= Qamets in the QPt, so this could actually be יַרְא QPtMS. But since participles are adjectives made out of verbs, the parsing makes no difference to the syntax, and since the verb יַרְא is stative, the participle and adjective have the same meaning, so both parsings have the same meaning.
  • By its spelling, it could also be יַרְא QP3ms (Tsere stative verb), but a 3ms verb does not fit the context.
  • The adjective is acting as a predicate adjective, with the subject אֲנִי.
• And he said to them, “A Hebrew I. And YHWH the God of the heavens I fear, who made the sea and the dry land.”
• And he said to them, “I’m a Hebrew, and I worship YHWH, the God of heaven, who made the sea and the dry land.”
Notes on Jonah 1:10

- יִרְאָה = QIwc3mp
  - קַֽיִּרְאָה indicates that this is Iwc and that the Yod with the Dagesh is the imperfect preformative.
  - Preformative Yod and Sufformative Shureq, so this is Iwc3mp.
  - Vp = Hireq-Yod, so this is QI of a 1Yod verb.

- יִרְאָה functions as the subject of the preceding verb יִרְאָה.
  - As usual, the subject comes immediately after the verb.

- יִרְאָה This is a noun, ‘a fear’. It can’t be a verb because the vowels do not fit a verb.
  - It functions as a cognate accusative. See WHS §51.
  - The cognate accusative itself may or may not be emphatic, but the attributive adjective גְדוֹל ָ֔ה indicates that the sailors were very afraid.

- גְדוֹל ָ֔ה immediately follows the noun יִרְאָה and matches it in gender, number, and definiteness, so it can be an attributive adjective (‘a great fear’). Since it lacks the article, it could be a predicate adjective, except that the clause already has a verb (דרי). so a predicate adjective doesn’t fit.

- מַה־ז ָ֣את is literally ‘what this?’ It is a rhetorical question, an exclamation, since they are not seeking information.

- עְׂה = QP2ms
  - Vowel+Yod before a finite verb sufformative that begins with a consonant usually indicates a 3ל verb.
  - A ‘perfect’ complete-action perfect (WHS §162(2)) fits the context here; the sailors are asking about the present state resulting from a previously completed action: ‘what have you done!’

- כִּיָּ֣הְמֹרַעְמָהּ is literally ‘what this?’. It is a rhetorical question, an exclamation, since they are not seeking information.

- כִּיָּ֣הְמֹרַעְמָהּ = QIwc3mp
  - This clause begins with כִּי and search the section on כִּי (WHS §444-52).
  - This is the causal use of כִּי (WHS §444), so the clause is a causal clause (WHS §533). It explains why the men said to him, “What have you done!” (כִּיָּ֣הְמֹרַעְמָהּ).

- בְּרָחַֽ֣ת is literally ‘what this?’. It is a rhetorical question, an exclamation, since they are not seeking information.

- בְּרָחַֽ֣ת = QP3mp
  - Clauses are explained in WHS §482-598, but that is too much to search through. Instead, notice that the clause begins with בְּרָחַֽ֣ת and search the section on בְּרָחַֽ֣ת (WHS §444-52).
  - This is the nominalizing use of בְּרָחַֽ֣ת (WHS §451a), meaning that the clause is a substantival clause (WHS §483-93). In particular, it is a direct object clause (WHS §490) because it explains what the sailors knew בְּרָחַֽ֣ת.

- בְּרָחַֽ֣ת = QPtMS
  - This participle is acting predicately, since it lacks the article even though it modifies בְּרָחַֽ֣ת, which is intrinsically definite (since it is a pronoun).
  - The participle has a nuance of continuous action “fleeing”.
  - The participle has a present-tense nuance (within the time frame of the story): in the time line of the story, Jonah is currently fleeing from YHWH. From our time frame, it has a past-tense nuance.
- כִָ֥י הִגִַּ֖יד ל הֶ ‏ם
  - This is the causal use of כִי (WHS §444), so the clause is a causal clause (WHS §533). It explains why the men knew that he was fleeing from YHWH (כִי דְעָ֣וּ ה אֲנ שִּׂ֗ים).
- הִגִַּ֖יד = הִנְגִיד HP3ms
  - This is Hiphil because Vₚ = Hireq Yod, and the preformative is ה.
  - The Dagesh Forte in the Gimel is an assimilated Nun, so replace it with Nun+Shewa: הַנְגִיד. Thus the verbal root is הַנִּגֵד.
  - Vₚ = Hireq, so this is Perfect. (Hiphil-Haphil).
  - The Perfect refers to a past state referring to a previously completed action: the sailors knew because they were in the (past) state of Jonah having previously told them. This is a pluperfect complete-action perfect (WHS §162(3)).
- ל הֶ ‏ם = ל + 3mp
  - And the men feared a great fear. And they said to him, “What this you did?” For the men knew that from before YHWH he fleeing, for he had told to them.
  - Then the men were terrified and said to him, “What is this you have done!” For the men knew that he was fleeing from YHWH, because he had told them.
Notes on Jonah 1:11

1:11

וַי אֱמַר יְהֹוָוהּ, מַה־נַעֲהָ לָךְ וְיִשֹּׁק הַיָּם מֵעָלִינוּ כִּי הַיָם הוֹלֵךְ וְסֶעֶר׃

• יְהֹוָוהּ = QIwc3mp
• נַעֲהָ = 3ms + אֶל
  • ‘my God’ is the only form of אֶל ‘God’ with a pronominal suffix in the Bible. Everything else is אֶל ‘to’

• נַעֲהָ = QI1cp
  • The ending יָּ֛הוָ֥ is indicative that this is the Imperfect or Cohortative of a יָּ֛הוָ verb.
  • A Cohortative meaning does not fit, so this is Imperfect.
  • Nun Preformative indicates that it is I1cp.
  • Vp = Pathach, so it could be Hiphil, but the root is 1G, so it could be Qal. Usually Vs allows one to distinguish between QI and HI for 1G verbs, but the יָּ֛הוָ wipes out Vs, so context is the only way to decide if it is Qal or Hiphil. The Qal meaning ‘What should we do to you?’ makes sense in context, whereas a Hiphil meaning (which never occurs for the verb יָּ֛הוָ) ‘What should we cause (someone) to do to you?’ does not fit the context, since there is no ‘someone’ to be caused to do the action.
  • The meaning is ‘what should we do’ rather than ‘what will we do’, so it is an obligative imperfect (WHS §172).

• יִשֹּׁק = QJ3ms+
  • Parse it as Jussive because a jussive meaning (i.e., purpose) fits. Also, it is first in its clause.
  • A jussive, cohortative, or imperfect with a regular waw usually indicates purpose (WHS §180, 181a, 187).
  • הַיָּם is the subject of the verb. As is typical, the subject comes immediately after the verb.

• מֵעָלִינוּ = 1cp ‘from on us’
• כִּי introduces a causal clause (WHS §533).
• הוֹלֵךְ = QPtMS
• סֶעֶר = QPtMS

• When the QPt of הֲלֹךְ is followed by another participle or adjective with Waw, it is an idiom that means ‘to continue’ or ‘to increase’.
• If the participles are part of the quotation, then the nuance is present time from the point of view of the sailors within the narrative, “because the sea is becoming increasingly stormy.” If the participles are not part of the quotation, then the time is past, from the point of the narrator who is telling a story about the past, “because the sea was becoming increasingly stormy.”

• And they said to him, “What will we do to you and the sea will grow calm from on us?” For the sea was going and blowing.
• They said to him, “What should we do to you so that the sea will calm down for us?” For the sea was becoming increasingly stormy.
And he said to them, “Pick me up and throw me to the sea and the sea will grow calm from on you. For I know that in-which-to-me this great storm on you.”

He replied, “Pick me up and throw me into the sea so that the sea will grow calm for you. For I know that this great storm [has come] upon you because of me.”
Notes on Jonah 1:13

1:13

וַיַחְתְרָו ה אֲנ שִׁ֗ים לְה שִֵ֛יב אֶל־הַיַב ש ַ֖ה וְל ָ֣א י ָ ֶ֑לוּ כִָ֣י הַי ָ֔ם הוֹלֵָ֥ךְ וְס עֵַּ֖ר עֲלֵיהֶ ם׃

- ה = QIwc3mp
  - ◀ indicates that this is Iwc, so the following consonant with the Dagesh (Yod) is the preformative.
  - ◗ = Pathach, so this looks like a Hiphil, but it is 1G, so it could also be Qal.
  - Vs reduced, so it can’t be Hiphil. Therefore it is Qal.
- לְה שִֵ֛יב = QP3mp
  - ל is a Holem Stative verb, so Vs = Holem in the QP.
- The infinitive construct indicates the purpose (WHS §197) for the preceding verb וַיַחְתְר.
- Since 1 is followed by ◗, it is the adversative use of Waw (WHS §432)
- כִי introduces a causal clause (WHS §533).
- הָלַח = QPtMS
- גֶל = QPtMS
- ◗意思是
- When the QPt of ◗ is followed by another participle or adjective with Waw, it is an idiom that means ‘to continue’ or ‘to increase’.
- Since this a comment by the narrator and this is a past-tense narrative, the time frame of the participles is past time.
- וְלָ֣א = ◗+3mp
- And the men dug in to bring back to the dry land, but they were not able, for the sea was going and storming on them.
- But instead, the men dug in [their oars] to bring [the ship] back to dry land, but they could not, for the storm was growing worse.
Notes on Jonah 1:14

And they called out to YHWH and they said, “O please, YHWH, not we will perish in the blood of this man and do not give on us innocent blood, for you, YHWH, as you desired, you did.”

So they called out to YHWH, “Please, O YHWH, let us not perish on account of this man’s life and do not lay on us [the blame] for innocent blood, for you, O YHWH, have done as you pleased.”
Notes on Jonah 1:15

1:15

וַיְְִׂאוּ אֶת יוֹנָה וַיְטִיל֥וּ אֶל־הַיָּם \( \text{וַיְִּעֲמ֥ד הַיָּם מִזַּעֲפ \( \text{וֹ} \) \) \)".

- \( \text{וַיְְִׂאוּ} \) indicates that this is Iwc, so the Yod is the imperfect preformative, not a root consonant.
- By its spelling, this could be from יָהּ, since the י would remove all evidence of the כ, but יָהּ does not exist as a Hebrew verb.
- יָהּ is a SQiN eM LeVY consonant with a Shewa, so it could have dropped a Dagesh Forte, which would indicate a 1Nun verb in the QI: יָהּ \( \text{וְיָהָּ} \) \( \text{וְיָהָּ} \) \( \text{וְיָהָּ} \).
- \( \text{וַיְְִׂא} \) = טול HIwc3mp+3ms
  - י indicates that it is Iwc because י cannot be explained by the Rule of Shewa. The Iwc normally has a Dagesh Forte in the Imperfect preformative, but we can explain its absence by the fact that Yod is a SQiN eM LeVY consonant and has a Shewa.
  - Because it is Iwc, the Yod is the imperfect preformative.
  - The Qibbuts in י is a defectively written Shureq, so the Iwc is 3mp.
  - The רַז at the end is a 3ms pronominal suffix. It is the direct object
  - \( V_S = \text{Hireq} \). Since there is no verb type that has \( V_S = \text{Hireq} \), this is a defectively written Hireq-Yod, so the verb is Hiphil.
  - We expect \( V_P = \text{Pathach} \) for the Hiphil, but because it is a biconsonantal verb, there is no Shewa after \( V_P \), so \( V_P \) is an open propretic syllable, so it reduces.
- \( \text{וַיְְִׂא} \) = קינן QIwc3ms
  - \( V_P = \text{Pathach} \) looks like a Hiphil, but since it is 1G, it could also be Qal.
  - \( V_S = \text{Holem} \), so it is Qal.
- \( \text{וַיְְִׂא} \) = קינן Q∞+3ms+3ms
  - י at the front is the prefixed preposition י
  - י at the end is the 3ms pronominal suffix
  - Because it has a prefixed preposition, it must be an Infinitive Construct or a Participle.
    - Since there is no preformative, if it is a Participle, it is Qal, but there is no way to explain \( V_1 = \text{Pathach} \) instead of Holem if it is QP. So it is not a participle.
    - Since there is no preformative, if it is an Infinitive Construct, it is Qal, Piel, or Pual. \( V_1 = \text{Pathach} \), which can’t be Pual. It could be Piel if there was no compensatory lengthening when the Ayin rejected the Dagesh Forte (sometimes there is, sometimes there isn’t). But יָּהָּ never occurs in the Piel. That leaves us with Qal. Although we expect Q∞ to be spelled יָּהָּ, it turns out that when we add a pronominal suffix to the Q∞ of a י verb and \( V_S \) reduces, \( V_1 \) turns into Pathach. You can think of this as the rule of Shewa (יָּהָּ \( \text{וְיָּהָּ} \) \( \text{וְיָּהָּ} \) \( \text{וְיָּהָּ} \)) where the Hateph vowel switched back to Shewa, but you would not be expected to figure out this parsing on your own.
- And they lifted up Jonah and threw him to the sea. And the sea stood from its raging.
- Then they picked up Jonah and threw him into the sea, and the sea stopped its raging.
Notes on Jonah 1:16

1:16

וַיִּירְאֵ֧ו ה אֲנ שִׁים יִרְא ָ֥ה גְדוֹל ַּ֖ה אֶת־יְהוּ֑דָה וַיִּזְבְּחֻ־זֶ֙בַח֙ לַ יְהוּ֔דָה וַ ַֽיִדְרַּ֖ו נְדָר יִרְיָם׃

- יִירְאֵ֧וּ = QIwu3mp
  - V = Imperfect, root consonant.
  - יִירְא ָ֥ה = Yod with a Dagesh, imperfect preformative, not a root consonant.
  - V = Hireq Yod, so it is a Yod verb in the QI.
- גְדוֹל ַּ֖ה is a noun. Because it is from the same root as the verb, it is a cognate accusative (WHS §51).
  - A cognate accusative is often left untranslated.
- אֶת־יְהוּ֑דָה is an adjective.
  - It follows the noun יִירְא ָ֥ה and matches it in gender, number, and definiteness, so it is attributive. It cannot be predicate because the clause has a verb (וֵּ֧וַיִּירְא ָ֥ה).
- יִרְא ָ֥ה is the direct object of the verb וֵּ֧וַיִּירְא ָ֥ה.
- נְדָר יִרְיָם is a noun. Because it is from the same root as the verb, it is a cognate accusative (WHS §51).
  - The dagesh forte in the Dalet indicates an assimilated Nun.
  - נְדָר יִרְיָם is a noun. Because it is from the same root as the verb, it is a cognate accusative (WHS §51).

Since the men are on board a ship and already thrown everything overboard, it seems unlikely that they offered sacrifices to YHWH right then on the ship. Instead, the two verbs probably form a verbal hendiadys (WHS §224): they vowed to offer sacrifices to YHWH.

The men feared YHWH a great fear. And they sacrificed a sacrifice to YHWH. And they vowed vows.

Then the men greatly feared YHWH and vowed to offer sacrifices to YHWH.
Notes on Jonah 2:1

• וַיְמַן יְהוֹ דָּגֹ דָ֔וֹל לִבְלַֹּ֖עַ אֶת־יוֹנָ֑ה וַיְהִ יְוֹנָ֖ה בִּמְעֵָ֣י הַדָ֔ג שְׁלֹשָׁ֖ה יָמִ֣ים וּשְׁלֹשָׁ֗ה לֵיִּֽי׃

• וַיְמַן = DIwc3ms
  - indicates that it is Iwc because it cannot be explained by the Rule of Shewa. The Iwc normally has a Dagesh Forte in the Imperfect preformative, but we can explain its absence by the fact that Yod is a SQiN eM LeVY consonant and has a Shewa.
  - V_p = Shewa and V_1 = Pathach, so the Iwc is Piel.
  - Although 37h verbs add ה in the imperfect when there is no sufformative, they add nothing in the Jussive and Imperfect Waw Consecutive.
  - The Piel lost the Dagesh Forte in R_2 (Nun) because a Dagesh Forte must be followed by a vowel.

• לִבְלַֹּ֖עַ = בלע Q∞+
  - The infinitive construct indicates the purpose (WHS §197) to which YHWH appointed it.

• וַיְהִ י = היה QIwc3ms

• בִּמְעֵָ֣י = בְּ+מֵעֶה masculine plural construct ‘in bowels of’
  - The ending כ indicates that it is a construct, probably masculine plural (and definitely not singular).
  - YHWH appointed a big fish to swallow Jonah, and Jonah was in the bowels of the fish three days and three nights.

The English text puts the chapter break one verse later, so this is Jonah 1:17 in the English.
Notes on Jonah 2:2

- Then Jonah prayed to YHWH his God from the belly of the fish.

Notes on Jonah 2:3

- He said, “I called from distress to me to YHWH and he answered me. From belly of Sheol I cried for help.
  You heard my voice.”
- He said, “I called out to YHWH in my distress, and he answered me. From the belly of Sheol I cried for help, and you heard my voice.”
Notes on Jonah 2:4

You threw me [the] deep in heart of seas. And river surrounding me. All your breakers and your waves passing over on me.

You cast me into the deep, into the heart of the seas. The ocean current engulfed me. All your breakers and your waves swept over me.

You cast me into the deep \ into the heart of the seas
The ocean current engulfed me \ All your breakers and your waves swept over me.
Notes on Jonah 2:5

2:5

וַאֲנִי אָמַרְתִי נִגְרַשְתִי מִנֶגֶד עֵינֶך אַךְ אוֹסִיף לְהַבִיט אֶל־הֵיַל ק דְשֶך׃

• לֶאַנִי
  • The pronoun is not grammatically necessary.
  • The Waw is disjunctive, since it occurs on a non-verb. Here the Waw indicates a shift in focus: the preceding verses described what God and the waves did, now it shifts to what Jonah is doing.

• אָמַרְתִי  = QP1cs
• נִגְרַשְתִי  = NP1cs
  • The תִי sufformative indicates that it is a P1cs.
  • The נִ preformative indicates that the Perfect is a Niphal.
  • The Perfect verb indicates a present condition (‘being banished’) that results from a previously completed action, so this is a perfective complete-action perfect (WHS §162(2)).

• אוֹסִיף  = HI1cs
  • Vs = Hireq Yod, so this is a Hiphil.
  • Vp = Holom Waw, so this is a 1Yod verb in the HI.

• לְהַבִיט  =  חַבִיט H∞+
  • It has a prefixed preposition, so it must be an Infinitive Construct or a Participle.
  • Vs = Hireq Yod, so it is a Hiphil.
  • A Hiphil Participle has preformative מ, but the preformative here is ה, so the Hiphil must be ∞
  • The Dagesh Forte in the ה is an assimilated 1Nun: לְהַבִיט ← לְהַנְבִיט

• הֵיַל ק דְשֶך
  • This is a construct chain.
  • The vowel under the ק in ק דְשֶך is Qamets Hatuf.
  • A wooden translation is “the temple of your holiness,” but the noun ק דְשֶך describes the head noun קדש as holy, acting as an adjective, so it is an attributive genitive (WHS §41). As an attributive genitive, it should be translated ‘your holy temple’.

• And I, I said, I am driven from before your eyes. However I will add to look to temple of your holiness.
• I said, “I am banished from your sight, yet I will look upon your holy temple again.”

I said, “I am banished from your sight \ yet I will look upon your holy temple again.”
Notes on Jonah 2:6

- אֲפַפֵּי = QP3cp+1cs
  - There is no preformative and no Dagesh in R2, so it is Qal.
  - There is no preformative, and the sufformative is Shureq, so it is either QP3cp+1cs or QM2mp+1cs.
  - V1 is reduced and V2 is Qamets, so with a pronominal suffix, it is QP3cp+1cs. That vowel pattern is not used with QM+suffix unless QI V3 is Pathach (usually with 2G, 3G, and stative verbs, but stative verbs rarely take a pronominal suffix).
  - The pronominal suffix is the direct object of the verb.
- יְסַבְבֵּי = Polel I3ms+1cs
- חַבְשֶׁי = QPpMS
  - This passive participle modifies the noun סוּף as a predicate adjective, so the noun סַוּף is functioning as the subject of the verbal action of the participle, even though, strictly speaking, a participle does not have a subject.
- לְר אשִׁי = ל+ר אש+1cs (type 1) pronominal suffix
  - Waters engulfed me up to [the] neck.
  - [The] deep surrounded me.
  - Seaweed was wrapped around my head.

Notes on Jonah 2:7

- יְרַדְתֵּי = QP1cs
- וַתֵּעַל = HIwc2ms
  - Because עָלָה is 1G, Vp could indicate either a Hiphil or a Qal. Normally, Vs distinguishes the Hiphil and Qal of 1G verbs in the Imperfect, but because the verb is 3ה, Vs is set by 3ה rather than by the stem, so we have to rely on context. The verb has a direct object (לי), so it is Hiphil ('you brought up') rather than Qal ('you went up').
  - 3ה verbs in the imperfect without a sufformative normally end in ה, but in the Iw and the Jussive, there is no ה at the end.
- בְּרִיחַ = בְּרִיחַ+3fs type 2
  - The pronominal suffix is type 2 because it begins with vowel + Yod that is not Hireq-Yod.
  - The noun is plural because the pronominal suffix is type 2.
- מִשִַׁחת = ל+מִשִַׁחת+3ms type 2
  - If it were definite, it would have the ה of the definite article (הַשַּׁחתָה or הַמִּשַּׁחתָה). ב, כ, and ל eliminate the ה of the definite article when they are attached to a noun, but מ does not.
  - To extremities of mountains I went down. The earth her bars over me to forever. And you brought my life up from pit YHWH my God.
  - To the roots of the mountains I went down
    - The earth – its bars [were] over me forever
    - But you brought my life up from the pit, O YHWH, my God.
Notes on Jonah 2:8

2:8

• The preformative ה makes this clearly the Ht stem.
• הבְּהִתְעַטֵף usually begins a temporal clause (‘when’ or ‘while’) (WHS §503, 504).
• הִתְרָתִי = זָר QP1cs
• V_s = Qamets instead of Pathach because this is a pausal form (note the Athnach accent).
• והִתְעַטֵף = מְשַמְרִים QIwc3fs
• When my life was fainting itself on me, I remembered YHWH. And my prayer came to you (ms), to the temple of your holiness.

2:9

• מְשַמְרִים = מְשַמְרִים DPtMP
  • The preformative ה indicates that it is a participle, and V_p = Shewa indicates that it is D or Dp.
  • The participle is acting substantivally: ‘those who keep’
• והִתְעַטֵף = נְשׁוֹעַ QI3mp
  • The Tsere-Yod at the end of the word indicate that it is in the construct state, and probably MP.
  • The Maqqef ~ at the end of a noun also indicates that the noun is in the construct state.
• This is in a construct chain because the preceding word is in the construct state, as described above.
• This noun is functioning as a genitive because it is in a construct chain and is not the first word in the chain.
• The genitive is functioning as an attributive genitive (WHS §41) because it describes the preceding noun like an attributive adjective (‘worthless nothings’). Since the two words are synonyms, it is like a superlative genitive (WHS §46), although the Hebrew indicates a strong degree of worthlessness, but a sense of comparison is not evident, so ‘superlative’ is not quite right.
• והִתְעַטֵף = וּיַעֲז ב QI3mp
  • V_r = Pathach usually indicates a Hiphil verb, but for 1G verbs in the imperfect, it could also be Qal.
  • V_s = Holem, so this is Qal, not Hiphil.
  • The perfect describes the action as an incomplete action in the present (WHS §167(1)).
• Ones who keep nothings of worthlessness, their loyalty they forsake.
• Those who cling to worthless nothings forsake their loyalty.
Notes on Jonah 2:10

• This is in a construct chain because (1) it is preceded by another noun without anything in between, (2) the spelling of the previous word could be either construct or absolute, and (3) a construct chain makes sense in this context: ‘a sound of thanksgiving’
• This is genitive because it is in a construct chain and is not the first word in the chain.
• The genitive is functioning as an attributive genitive (WHS §41) because it describes the preceding noun like an attributive adjective (‘a thankful sound’)

אֶזְבְח ה = זבח QC1cs
• Even though it is not first in its clause, it should be parsed as a cohortative because (1) a meaning of personal resolve fits the context, and (2) it has the ה ending that is common in the cohortative.

אֲשַלֵֶ֑מ ה = שלם DC1cs
• Even though it is not first in its clause, it should be parsed as cohortative because (1) a meaning of personal resolve fits the context, and (2) it has the ה ending that is common in the cohortative.
• The verb is Piel because V_P = a reduced vowel, V_1 = Pathach, and there is a Dagesh Forte in R_2.

יְשוּע ה = יְשיָע ה + paragogic ה
• Literally, this is “to YHWH.” When the object of the preposition ל is a person, the preposition often means “belongs to” or “possesses.”
• But I, with voice of thanksgiving I will sacrifice to you (ms). What I vowed I shall pay. Salvation to YHWH.
• But as for me, with a declaration of praise I shall sacrifice to you.
  \ What I have vowed, I will pay.
  \ Salvation belongs to YHWH!

Notes on Jonah 2:11

• יְאוֹם יָדָה לַיהוָה = יאום ידה ליהוה QIwc3ms
• נֵאָמֶר = אמר H1wc3ms
• The ◀ indicates that it is an Iwc and that the ◀ is the imperfect preformative.
• Preformative ◀ and no sufformative indicate that this is Iwc3ms
• V_P = Qamets indicates that this is a biconsonantal verb in either the Qal or Hiphil.
• V_S = Tsere is unusual for a biconsonantal verb in either the Qal or Hiphil Iwc3ms. The unusual vowel is probably due to the fact that the accent stayed on V_S; normally it moves to V_P in this form.
• Since both the Qal and the Hiphil mean vomit, and since both can take a direct object, syntactically either the Qal or Hiphil is possible.
• Holladay’s lexicon parses this as a Hiphil, perhaps because the Hiphil is more common than the Qal for this verb, and perhaps because V_S = Tsere is a little easier to explain if it is a Hiphil, since V_S = Tsere for strong verbs in the H1wc3ms.
• YHWH said to the fish. And it vomited Jonah to the dry ground.
• YHWH spoke to the fish, and it vomited Jonah onto the dry ground.
And the word of YHWH was to Jonah second to say
YHWH spoke to Jonah a second time,
Jonah began to go in the city, one day’s journey. And he proclaimed and said, “Still forty day and Nineveh overthrown!”

Jonah began to enter the city, [going] a day’s journey, and he proclaimed, “Forty more days and Nineveh will be overthrown!”
Notes on Jonah 3:5

3:5

The men of Nineveh believed in God, and they called a fast and clothed sackcloth from their great and unto their small.

The people of Nineveh believed in God, and they called for a fast and put on sackcloth, from the greatest of them to the least.

3:6

And the word reached to the king of Nineveh, and he arose from his throne and caused his robe to pass over from on him and covered sackcloth and sat on the dust.

When the word reached the king of Nineveh, he got up from his throne, took off his robe, put on sackcloth, and sat on the ashes.
Notes on Jonah 3:7

And he caused to cry out and said in Nineveh from decree of the king and his great ones, saying, “The man and the beast, the cattle and the flock, let them not taste anything, not grace and water not drink.”

And he issued a proclamation that said, “In Nineveh, by the decree of the king and his nobles: Man and beast, cattle and sheep must not taste anything; they must not eat and they must not drink water.

And let man and beast clothe themselves sackcloth, and let them cry out to God in strength. And let them return a man from his evil way and from violence which in their hands.

Both man and beast must clothe themselves with sackcloth and cry out to God earnestly. Everyone must repent of his evil way and from the violence which is in their hands.
Notes on Jonah 3:9

3:9 מִ י־יוֹדֵָ֣עַ י שָ֔וּב וְנִחַַּ֖ם ה אֱלֹהִֶ֑ים וְש ֵ֛ב מֵחֲרָ֥וֹן אַפַּ֖וֹ וְל ָ֥א נ אבֵ ד׃

- יֱוֹדֵָ֣עַ = ידע
- נִשְׁוָ֣ב = שוב
- וְנִחַַּ֖ם = חנאם
- וְש ֵ֛ב = שב
- נאֵב = איב

- The paradigm spelling is ק טֵל, but in this verb, V₁ is written plene as ׀ instead of ◊, and there is a furtive Pathach due to the word ending in י
- V₁ = Qamets and V₂ = Shureq, so this is a Shureq biconsonantal in the QI.
- V₁ = Hireq and R₂ is guttural, so it could have dropped a Dagesh Forte. So this fits a DP.
- Because it comes right after an Imperfect and fits closely with it (‘he may turn and relent’), it is Pw instead of P+Waw.
- There is no preformative, so this cannot be Imperfect.
- V₁ = Qamets and we are missing a root consonant but have no sufformative, so this looks like a biconsonantal verb in the QP.
- This is an Angry Baker 1K verb in the QI, so V₁ = Holem, and R₁ is quiescent Aleph.
- Who knows the God will turn and relent and turn from the burning of his nose and we will not perish."
- Who knows? The God may turn and relent and turn from his burning anger so that we won’t perish."

3:10 • וַיַּרְא ה אֱלֹהִים אֶ ת־מַָ֣עְֲֵׂיהֶָ֔ם כִּי־ש ַּ֖בוּ מִדַרְכָּם ה ר ע ֶ֑ה וַיִּנְחֵ֖ם ה אֱלֹהִִׁ֗ים עַל־ה ר ע ֵ֛ה אֲשֶׂר־דִּ֥בֶר לַעְֲׂוֹת־ ל הֶַּ֖ם וְלֵא עֲֽׂ ה׃

- וַיַּרְא = ראה
- וַיִּנְחֵ֖ם = נחם
- וַּיִּדְבֶּר = דבר
- לַעְֲׂוֹת = עוה

3:10 And God saw their deeds that they turned from their evil way. And God relented concerning the disaster that he said to do to them and he did not.
- When God saw their deeds, that they turned from their evil ways, God relented from the disaster that he said he would do to them, and he did not do.
Notes on Jonah 4:1

• יַּֽלְמוּ = רָעָשׁ Qlwc3ms
  • יַֽלְמוּ indicates that this is Iwc and that the ג is the imperfect preformative.
  • V_P = Tsere looks like IYod in the QI, but the verb יַּֽלְמוּ only occurs once, and this isn’t it.
  • Geminate verbs imitate other verb types, so they often take V_P = Tsere or Qamets in the QI.

• חַֽרְּבָּ = חַּרְּבָּ Qlwc3ms
  • חַֽרְּבָּ indicates that this is Iwc and that the ג is the imperfect preformative.
  • V_P = Hireq indicates that this is QI. If it were NI, it would have יֵרֵבּ → יֵרֵבּ.
  • V_1 is normally Shewa in the QI, but if V_1 were Shewa, the last syllable would be Resh without any vowel, so V_1 shifted.
  • We are missing a root consonant. This is Iwc, so we can explain the missing consonant as ב, since ב verbs ‘shorten’ in the Iwc and J, meaning that they drop the ב that they have in the Imperfect when there is no sufformative.
  • And it was evil to Jonah, a great evil. And he burned to him.
  • But this greatly displeased Jonah, and he was angry.
And he prayed to YHWH and said, “Please, YHWH, not this my word until I was on my land? Therefore I went in front to flee Tarshish-direction, for I know that you God gracious and compassionate, long of nostrils and numerous of loyalty, and relenting concerning the disaster.

He prayed to YHWH, “Oh YHWH, is not this what I said [would happen] when I was in my own land? Therefore I pre-empted it by fleeing to Tarshish, because I know that you are a merciful and compassionate God, slow to anger, abounding in loyalty, and relenting of disaster.

And now, YHWH, take my life from me, for good my death from my life.

So now, YHWH, take my life from me, for death is better for me than life.
Notes on Jonah 4:4

• יָ֣מֶר יְהוֹ ֹ֣ה הַהֵיטְּבִּ֖ס חַר ה לֵ֣ךְ׃
  • וַיָּ֣מֶר = אמר QIwc3ms
  • הַהֵיטְּבִּ֖ס = interrogative ה
  • The only verb type that can take the article is a participle, and this does not have the right spelling for any participle, so the ה must be the interrogative.
  • We learned that the HA of 1Yod verbs has $V_P = י$, but that is because most 1Yod verbs used to be 1Waw. There are seven 1Yod verbs that started out as 1Yod instead of as 1Waw, and those verbs take $V_P = י$ in the Hiphil. We didn’t learn this in first-year Hebrew because it is so rare, so I would expect you to need to look up this parsing.
  • $V_S =$ Tsere, just as we expect for the HA.
• חַר ה = חרה QP3ms
• And YHWH said, “Making things go well it is angry to you?”
• YHWH replied, “Do you do well to be angry?”
And Jonah went out from the city and he sat from east to the city. And he made for himself there a hut and he sat under it in the shade until that he would see what would happen in the city.

Then Jonah left the city and sat to the east of it. He made for himself a shelter and sat under it in the shade until he saw what would happen in the city.
Notes on Jonah 4:6

YHWH God appointed a plant and (it went up/he caused it to go up) from over to Jonah shade on his head to rescue him from his evil/disaster. And Jonah rejoiced great joy concerning the plant.

- **וַיְמַָ֣ן** = DIwc3ms
- **יְְִׂמַָ֥ח** = QIwc3ms
- **לִ הְיָ֥וֹת** = Q∞+ל
- **לְהַצִָ֥יל** = H∞+ל
- **וֶֹ֑מֵר  ע ת** = מין + רע + ה + 3ms (type 1) ‘from his evil’
- **וַ** = QIwc3ms
- **שִׁמְתּוּה** = Shemath 3ms

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- **The Pathach under Waw indicates that this is Iwc and that the Yod is the preformative, not a root consonant.**
- **We are used to Iwc starting וְ, but the Yod dropped the Dagesh because it is a SQiN eM LeVY consonant with a Shewa.**
- **V₁ = Pathach, so this is Piel. We lost the Dagesh Forte in R₂ because it does not have a vowel. This happens when a Dagesh Forte is in the last consonant of a word (if there is no vowel after it).**
- **3ה verbs don’t add anything in the Iwc and Jussive.**
- **וַ ּ** = Q/H)Iwc3ms
- **V₁ = Pathach, so it could be Hiphil, but the root is 1G, so it could be Qal. Usually Vs allows one to distinguish between QI and HI for 1G verbs, but the 3ה wipes out Vs, so context is the only way to decide if it is Qal or Hiphil.**
- **The Qal meaning ‘It went up over Jonah’ makes sense in context, describing the plant’s growth.**
- **The Hiphil meaning ‘He caused [it] to go up’ also makes sense in context, describing how God caused it to grow.**
- **The workbook says that ‘syntax requires the Qal here … rather than the Hiphil.’ But it does not explain why. The Hiphil seems syntactically possible here, because it is possible for the direct object to be omitted (WHS §589). So either parsing is possible.**
- **לְהַנְצִיל** = H∞+ל
- **A verb that is the object of a preposition is either a participle or an ∞.**
- **V₁ is reduced and there is no preformative, so the spelling is right for Q∞.**
- **וַיְְִׂמַָ֥ח** = QIwc3ms
- **Because it is the object of a verb with the same root שלמה, this is a cognate accusative (WHS §51).**
- **YHWH God appointed a plant and (it went up/he caused it to go up) from over to Jonah shade on his head to rescue him from his evil/disaster. And Jonah rejoiced great joy concerning the plant.**
- **YHWH God appointed a plant and caused it to grow up over Jonah to shade his head to rescue him from his evil. And Jonah was very happy about the plant.**
Notes on Jonah 4:7

תַּנְתָּן אֱלֹהִים תּוֹלַעְת בַּעֲלָ֥וֹת הַשַַּ֖חַר לַ מ חֳרֶ֑ת וַתַָ֥ךְ אֶת־הַקִּיק

- לַּֽנְּחָֽוֹן = DIwc3ms
  - The Pathach under Waw indicates that this is Iwc and that the Yod is the preformative, not a root consonant.
  - We are used to Iwc starting י, but the Yod dropped the Dagesh because it is a SQiN eM LeVY consonant with a Shewa.
  - $V_p = $Shewa and $V_1 = $Pathach, so this is Piel. We lost the Dagesh Forte in R$_2$ because it does not have a vowel. This happens when a Dagesh Forte is in the last consonant of a word (if there is no vowel after it).
  - 3ָּ verbs don’t add anything in the Iwc and Jussive.
- בַּעֲלָ֥וֹת = עָלָ֥ה Q∞+ב
  - The verb ends in ה, so it is either a FP participle or a 3ָּ verb in the ∞.
  - A verb that is the object of a preposition is either a participle or an ∞.
  - This can’t be a participle, because the vowels are wrong. (QPtFP+ב would be בַּעֲלָ֥וֹת)
  - $V_1$ is reduced and there is no preformative, so the spelling is right for Q∞
  - An infinitive construct with prefixed ב or ב often begins a temporal clause (WHS §503, 504).
- כִּיקוֹ = H1wc3fs
  - י indicates that this is Iwc and that the Taw is the Imperfect preformative, not a root consonant.
  - $V_p =$Pathach and this is not 1G, so it has to be Hiphil.
  - We have lost 2 root consonants without a trace. R$_3$ is lost as usual for 3ָּ verbs in Iwc.
  - R$_1$ is lost because it is 1N, so it gets Shewa in the HIwc. Nun with Shewa assimilates to Dagesh Forte in the following consonant (Kaf). But then the Dagesh Forte is lost in the Kaf because it lacks a vowel. The last consonant of a word often lacks a vowel, so the last consonant of a word often loses its Dagesh Forte.
  - The FS of the verb is חָלְלָֽוָּה ‘worm’.
- אֲרֶ֥ם = QIwc3ms
  - י indicates that this is Iwc and that the first Yod is the Imperfect preformative, not a root consonant.
  - $V_p =$Hireq Yod, so this is a 1Yod verb in the QI.
  - Then God appointed a worm when the dawn arose the next day, and it smote the plant, and it withered.
  - Then God appointed a worm when dawn came up the next day, and it attacked the plant so that it withered.
And it happened when the sun rose, and God appointed a scorching east wind, and the sun struck on head of Jonah, and he was faint. And he asked his life to die. And he said, “Good my death from my life.”
Notes on Jonah 4:9

4:9

And God said to Jonah, “Making things go well it is angry to you about the plant?” And he said, “Making things go well it is angry to me unto death.”

Then God said to Jonah, “Is it right for you to be angry [or “are you that angry”] about the plant?” And Jonah said, “I am right to be angry – angry enough to die!”

تعַד־מִית may be an idiom meaning ‘extremely’ or ‘to the highest degree’. But since he has twice asked for death, a literal meaning also fits. So this may be an intentional play on words.

4:10

And YHWH said, “You had pity on the plant which you did not labor in it and you did not cause it to grow, which son of a night it was and son of a night it perished.

And YHWH said, “You care about the plant, for which you did not labor and which you did not cause to grow. It came into being overnight and perished overnight.
Notes on Jonah 4:11

בִּיְרֵיהּ לְשָׁמַעְתָּךְ וְכֻלָּהּ רֶבֶךְ:

11: And I, not I will have pity concerning Nineveh, the great city, which there are in it more than 120,000 people who do not know the difference between their right and their left, as well as many animals.”

- **חוּס** = QI1cs
  - Biconsonantal verbs keep their lexical vowel in the QI, QM, and Q∞. The prefix א indicates that it is QI1cs.
  - V_P = Qamets for biconsonantal verbs in the QI and the HI.
  - The imperfect here means ‘should’ (WHS §172).
- **רַבֶּה** = HA
  - The ה ending indicates a 3י verb in the Infinitive Absolute.
  - The preformative א indicates that the Infinitive Absolute is Hiphil (Hiphil-Haphil).
  - Although this is HA by its spelling, it is used adverbially so often that the lexicon lists it as an adverb.
- **רַדרָם** = QP3ms
  - This is an a fortiori argument from the lesser to the greater. If Jonah has the right to be concerned about a plant, God has more right to be concerned about a huge city with lots of people and animals.