

NT 615 EXEGETICAL PROCESS NOTEBOOK<sup>1</sup>

NAME: \_\_\_\_\_Priscilla Wong\_\_\_\_\_

PASSAGE: \_\_\_\_\_Jonah\_\_\_\_\_

5.1 STRUCTURE, SYNTAX, AND LOGIC OF ARGUMENT.

Because

1But  
it displeased  
Jonah exceedingly, and  
he was angry.

Dialogue: Jonah spoke to God

2 And he  
prayed to the Lord  
and said,  
"O Lord,  
is not this what  
I said

Jonah confirming his thought by  
asking a question

Explaining his action  
His action

in when I was yet  
That my country?  
I is why  
made haste to flee  
to Tarshish;

Why he did what he did

God's character

for I knew  
that you are  
a gracious God and  
merciful, slow to anger  
and abounding in steadfast love,  
and relenting from  
disaster.

For the reason stated above, he made  
his plea to God  
His wish  
Why the plea?

3 Therefore now,  
O Lord,  
please take my life from me,  
for it is better for me  
to die  
than to live."

Then God spoke to Jonah  
God asked a question based on  
Jonah's reaction  
Jonah's action

4 And the Lord said,  
"Do you do well  
to be angry?"

5 Jonah  
went out of the city  
and sat to

Where?	the east of the city	
What ?	and made a booth for himself there.	
What did he do?	He sat under it	
	in the shade,	
When?	till he should see	
What was he waiting for?	what would	↓ become of the city.
Who	6 Now	↓ the Lord God
Did what?	appointed a	↓ plant[b]
	and made it	
For who?	come up over Jonah,	
For what?	that it might be a shade over his head,	
	to save him from his discomfort.[c]	
	So Jonah	
How did it make Jonah feel -	was exceedingly glad	
contrast from before	because of the plant. 7	
	But when dawn came	↓ up the next day,
Time	God appointed a worm	↓
What did God do?	that attacked the plant,	
What happened then	so that it withered.	
	8 When the sun rose,	
When	God appointed a	↓ scorching east wind,
What did God do?	and the sun beat down on	↓ the head of Jonah
What happened then	so that he was faint.	
How did Jonah feel?	And he asked that	
Jonah's reaction - contrast again	he might die	
	and said, "It is better for me	
His wish	to die than to live."	
Jonah spoke to who?	9 But God said to Jonah,	
	"Do you do well	
What did God say	to be angry	
	for the plant?"	
	And he said, "	
	Yes, I do well	
	to be angry,	
	angry enough to die."	
What was Jonah's emotion?	10 And the Lord said,	↓
	"You pity	
To what extend?	the plant, for which	
What was God's reaction?	you did not labor,	
God's dialogue with Jonah	nor did you make it grow,	
	which came into being	
What was special about the plant?	in a night	←
	and perished in a night.	
How did the plant come about?	<b>11 And should not I</b>	* Main Idea
For how Long?	<b>pity</b>	
Then what happened?	<b>Nineveh, that great city,</b>	
God's argument	<b>in which there are more than 120,000 persons</b>	
Verb	<b>who do not know</b>	
Where?		
What's special about that city?		

***their right hand from their left, and also much cattle?"***

5.1.2 Write a summary of the information you can derive from your structure above. What words, relationships, or other structural indicators are important and why? (See Duvall and Hayes, chap. 4 "How to Read a Paragraph," pp. 57-80 for further help).

The word "pity" in verses 10 and 11, in the main idea should be important. God strategically used a plant to show Jonah that God also pitied a nation full of people who have gone wayward as how Jonah pitied the plant. The relationship between the plant and Jonah and that between the Ninevites and God was similar.

5.1.3 Set out briefly the logic and content of your text (how does the author weigh each step in his argument, etc.) and show the significance of your paragraph in the overall argument/ exhortation/story, etc.? (See Duvall and Hayes, chap. 5, "How to Read the Book—Discourses," pp. 81-106).

The main characters are God and Jonah. Jonah was angry at God because he showed mercy to the Ninevites that Jonah thought didn't deserve God's concern. So God used a plant that shielded Jonah from the scorching sun to teach Jonah why God pitied the Ninevites.

**5.2 RHETORIC.** What "rhetorical features" (hyperbole, questions, commands, irony, parable, allegory, allusion, etc.) does your passage display? Rhetoric is a term we use for persuasion. Certain literary techniques will drive home a point you are trying to make. You must determine how any rhetorical features the human author uses to drive home his point. (It helps to remember that these writing were meant to be heard, so they are written for performance. Most people were illiterate and depended on others to read these biblical texts). How do these rhetorical features help with understanding the passage?

God asked Jonah rhetorical question like "Do you do well to be angry?" And "should I not pity Ninevah?" He was not trying to get an answer but he was making a point, he was trying to explain to Jonah why he did what he did.

### **5.3 GRAMMAR.**

**For Advanced or Tech astute Students:** (You may wish to use a Bible software program that identifies Greek and Hebrew words and grammar behind the English. Then you can look up the

grammatical terms in the helpful resources, *Biblical Hebrew Companion* or *Biblical Greek Companion for Bible Software Users*).

Go verse by verse and identify the conjunctions, subjects, verbs, and direct and indirect objects. Then note their specific grammatical form (e.g., the software will identify this form for you). A sentence will tell you who does what and to whom. So, ask yourself, what insight does this grammar give you? *This section is best done in the original languages; however, by comparing translations you will begin to observe some unusual grammar that needs explanation.*

**For all students:** Make a chart and identify the parts of speech (conjunctions, subjects, verbs, direct and indirect objects. If you have time, note the adjectives and adverbs that give more description)

### 5.3.2 List here any difficult or unusual grammatical features of your text

Verse # Conjunction Subject (noun or noun clause) Verb (action) Direct Object Indirect Object

Verse	Conjunction	Subject	Verb	Direct Object	Indirect Object
3	Therefore	God	Take my life	Jonah	
6		The Lord God	Appointed	A plant	
6	And	God	Made to come up over	Plant	Jonah
6		God	Save from discomfort	Jonah	
7	But	God	Appointed	A worm	
7		Worm	attacked	The plant	
7	So	The plant	Withered		
8		God	Appointed	A scorching east wind	
8	And	Sun	Beat down on	The head of Jonah	
8	And	Jonah	Faint		
8	And	Jonah	Asked	He be dead	
9	But	Jonah	Do well to be angry	For the plant	
10	And	Jonah	Pity	Plant	
10		Jonah	Did lot labor, grow	Plant	
10		Plant	Came into being / perished in a night		
11	And	God	Pity	Nineveh	

Verse	Conjunction	Subject	Verb	Direct Object	Indirect Object
11		120,000 persons	Do not know	Their right hand from their left	

5.3.3 Determine which of the grammatical features need to be investigated further and give your reasons why. Make a list and check with a good exegetical commentary to see if they discuss the grammatical feature. You will want to include the most important features in your paper.

The grammatical features in this verse I want to look into further:

Verse 11, where there were 120,000 persons who do not know their right hand from their left. The reason why I want to further investigate this is what exactly is God describing when he described the people who do not know their right hand from their left. What were the people like? Is the phrase “know their right hand from their left” a literal description or does it imply a condition.

5.4 **WORD STUDIES.** (Note well Duvall and Hayes’ discussion and warnings regarding word studies, chap. 9, pp. 165-192.)

5.4.1 Note any words which are crucial to the passage, repeated, figures of speech, or that are unclear, puzzling, or difficult.

Pity, exceedingly, angry,

5.4.2 For this notebook choose **one of the words** listed in 5.4.1 and determine the possible meanings of the word in the original Greek or Hebrew using The S.T.E.P. program (Scripture Tools for Every Person) available for free at [www.stepbible.org](http://www.stepbible.org).

𐤃𐤏𐤍 (chus) 'to pity' (H2347): to pity, have compassion, spare, look upon with compassion

5.4.3. Determine how the word is used in different contexts (the rest of the Testament you are working in) and by whom.

**Gen 45:20** Have no concern for your goods, for the best of all the land of Egypt is yours.’”

**Deu 7:16** And you shall consume all the peoples that the Lord your God will give over to you. Your eye shall not **pity** them, neither shall you serve their gods, for that would be a snare to you.

**Deu 13:8** you shall not yield to him or listen to him, nor shall your eye **pity** him, nor shall you spare him, nor shall you conceal him.

**Deu 19:13** Your eye shall not **pity** him but you shall purge the guilt of innocent blood from Israel, so that it may be well with you.

**Deu 19:21** Your eye shall not **pity**. It shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

**Deu 25:12** then you shall cut off her hand. Your eye shall have no **pity**.

**1Sa 24:10** Behold, this day your eyes have seen how the Lord gave you today into my hand in the cave. And some told me to kill you, but I **spared** you. I said, 'I will not put out my hand against my lord for he is the Lord's anointed.'

**Neh 13:22** Then I commanded the Levites that they should purify themselves and come and guard the gates, to keep the Sabbath day holy. Remember this also in my favor, O my God, and **spare** me according to the greatness of your steadfast love.

**Psa 72:13** He has **pity** on the weak and the needy, and saves the lives of the needy.

**Isa 13:18** Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not **pity** children.

**Jer 13:14** And I will dash them one against another, fathers and sons together, declares the Lord. I will not **pity** or **spare** or have compassion, that I should not destroy them.'"

**Jer 21:7** Afterward, declares the Lord I will give Zedekiah king of Judah and his servants and the people in this city who survive the pestilence, sword, and famine into the hand of Nebuchadnezzar king of Babylon and into the hand of their enemies, into the hand of those who seek their lives. He shall strike them down with the edge of the sword. He shall not **pity** them or **spare** them or have compassion.'

**Eze 5:11** Therefore as I live, declares the Lord God, surely because you have defiled my sanctuary with all your detestable things and with all your abominations therefore I will withdraw. My eye will not **spare**, and I will have no **pity**.

**Eze 7:4** And my eye will not **spare** you, nor will I have **pity**, but I will punish you for your ways, while your abominations are in your midst. Then you will know that I am the Lord.

**Eze 7:9** And my eye will not **spare**, nor will I have **pity**. I will punish you according to your ways, while your abominations are in your midst. Then you will know that I am the Lord, who strikes.

**Eze 8:18** Therefore I will act in wrath. My eye will not **spare**, nor will I have **pity**. And though they cry in my ears with a loud voice, I will not hear them."

**Eze 9:5** And to the others he said in my hearing, "Pass through the city after him, and strike. Your eye shall **not spare**, and you shall show **no pity**."

**Eze 9:10** As for me, my eye will not **spare**, nor will I have **pity**; I will bring their deeds upon their heads."

**Eze 16:5** No eye **pitied** you, to do any of these things to you out of compassion for you, but you were cast out on the open field, for you were abhorred on the day that you were born.

**Eze 20:17** Nevertheless, my eye **spared** them, and I did not destroy them or make a full end of them in the wilderness.

**Eze 24:14** I am the Lord. I have spoken; it shall come to pass; I will do it. I will not go back; I will not **spare**; I will not relent; according to your ways and your deeds you will be judged, declares the Lord God."

**Joel 2:17** Between the vestibule and the altar let the priests, the ministers of the Lord, weep and say, "Spare your people, O Lord, and make **not** your heritage a reproach, a byword among the nations. Why should they say among the peoples, 'Where is their God?'"

**Jon 4:10** And the Lord said, "You **pity** the plant, for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night.

**Jon 4:11** And should not I **pity** Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?"

5.4.4 What are the ranges of meanings for this word? Does the author vary the meaning or use it in the same way elsewhere? Are any of these usages unique to the OT or NT?

The word **ḥān**, to pity, was used 24 times in the OT and meant "to pity" or "spare"

5.4.5 Which meaning is most likely here and why? (Use the questions suggested by Duvall and Hayes, pp. 181-183 to help you determine the best meaning for your passage).

It most likely means to pity in the context of Jonah 4:10-11.