

ANNOTATED BIBLIOGRAPHY ON  
JONAH

Abramowitz, Chaim (Jerusalem, Israel) "Maftir yonah." Beth Mikra, 1983, 95, 326-329.

Abstract: Raises question of why the book of Jonah is read as the maftir, the prophetic portion in the Yom Kippur afternoon service. The Torah is also read, Lev 18, which deals with the sin of illicit sexual activity. Finds the common theme between the Torah reading and the prophetic reading in the hint as to what the sin of Nineveh was. While no explicit definition is given, Jonah 1:2 "for their wickedness has come up before me" parallels Gen 18:20, "because the outcry against Sodom and Gomorrah is great." The sin of Sodom was sexual immorality. The lesson of the gourd is one of forgiveness and applicable to the meaning of Yom Kippur. (Hebrew) abstractor NMW

Abramowitz, Chaim (Jerusalem) "Maftir jonah." Dor Le Dor, 1985, 14(1), 3-10.

Abstract: Discusses the Haftarah of Yom Kippur afternoon, the Book of Jonah and the traditional reasons given for its being read. It should be connected with the Torah reading which discusses sexual immorality (Lev 18). The sin of the Ninevites was unnatural sexual connection with animals. The purpose of reading this book is to assure the congregation that their repentance is accepted, even though there are doubts in their minds about its sincerity and acceptability. abstractor NMW

Abramsky, Shula (Jerusalem, Israel) "Jonah's alienation and his repentance." Beth Mikra, 1979, 24(79), 370-395.

Abstract: There are two aspects to the messengership of a prophet, external and internal. The first is the mission imposed upon him, while the second is his acceptance of it. The two must be integrated. Jonah rejected his mission because he could not accept it and remain true to himself. When he did go to Nineveh he was only accepting an external demand, not embracing it internally. He chose death instead of repenting. When he did repent, he returned to himself. The book is a prophet's confession of his error. Contrasts are drawn with 19th cent. concepts of alienation. (Hebrew) abstractor NMW

Abramsky, Shula (Jerusalem, Israel) "On the casting of lots for the apprehension of a sinner." Beth Mikra, 1982, 86, 231-266.

Abstract: Compares three stories involving the casting of lots to discover the identity of a sinner: Achan, Jonathan and Jonah. What these stories have in common are the following elements: suspense, a sin against God, punishment involving many people, death for the sinner, a prophet casts the lots or is identified by them, there is a prayer and a concluding ceremony. The significance of bread and food as symbols of the incompleteness of Saul's kingdom is also traced. (Hebrew) abstractor NMW

Abramson, Sharaga (Jerusalem, Israel) "Chapters concerning rabbi judah hayyuj and rabbi jonah ibn ganah, 1) from the "kitab al-nataf" on the book of judges." Leshonenu, 1979, 43(4), 260-270.

Abstract: The beginning of a commentary on Judges, which was attached to Hayyu's commentary on Joshua, is presented here. Stylistic considerations indicate that its author was the Spaniard Rabbi Isaac the son of Samuel. The second part of the article deals with ibn Ganah's understanding of the root sbb, absent from published manuscripts of his Kitab Al-Mustalhaq. This is coiled from other medieval authors. (Hebrew)

Alexander, T. Desmond. "Jonah and genre." Tyndale Bulletin, 1985, 36, 35-59.

Abstract: Considers various features which have been taken as indicating that the author of Jonah intended to write didactic fiction: historical improbability, exaggeration and surprise, dependence on other works, symmetrical structure, didactic nature. There are, however, a number of factors in favor of the view that the author thought the events underlying Jonah to have actually occurred: historical setting, traditional understanding, and references to God in the book. Concludes that it is probable that the author intended his work to be read as didactic history rather than didactic fiction. abstractor WSS

Aviezer, Nathan (Bar Ilan U., Ramat Gan, Israel) "The book of jonah." Dor Le Dor, 1985, 14(1), 11-15, 50.

Abstract: The main theme of Jonah is confrontation between God and Jonah. Jonah's original conceptions are rejected. He rejects the idea of mercy for sinners. They deserve their punishment. God teaches that human frailty requires Divine mercy. Jonah is caught in contradiction. This man of principle wishes to die when the Ninevites repent and, again, when a gourd plant is destroyed. The first case is one of principle, the second one of personal convenience. There is the ironic quotation from Moses of God's attributes of mercy. abstractor NMW

Avineri, Ido (Jerusalem, Israel) "The peshitta to jonah, chap. 1." Beth Mikra, 1985, 102, 419-421.

Abstract: Various views have been expressed as to the relationship of the Peshitta to the Septuagint, some scholars maintaining that there is a direct dependency. Disagrees and shows that there is a direct dependence upon the Hebrew. This is seen by the choice of verbal roots and the order of the elements in the sentence. The first 11 verses of Jonah 1 are used as evidence. (Hebrew) abstractor NMW

Bacher, Shlomo (Mahanaim, Israel) "The book of jonahan author against his hero." Beth Mikra, 1982, 92, 39-43.

Abstract: The book of Jonah presents a prophet who believes in the strict justice of God, without mercy. In this he resembles Elijah and Nahum. Jonah's withdrawal outside of Nineveh is compared to Elijah's journey to Horeb. Both wished to die. The author of the book, however, reflects another view, that of the supremacy of divine mercy. He invokes as his model Moses, using language suggestive of Exod 36, where the mercy of God is stressed. (Hebrew) abstractor NMW

Badini, Guiseppe. "Reading the prophets osee and jonas in secondary classes." Lumen Vitae, 1966, 21, 91-106 (No. 1).

Abstract: -Using the texts of Hosea and Jonah as examples, a study was made to determine the best method of reading Scripture to secondary classes. The material from Hosea posed more problems. It was concluded that the reading to the pupils should have two stages: (1) a general explanation of the theme quoting Hosea's own words (nearly all the verses of the first three chapters) and (2) the development of some aspects of the prophet's theology (extracts from the remaining eleven chapters as an anthology).

Brenner, Athalia (U. of Haifa, Israel) "The language of the book of jonah as a measure for establishing the date of its composition." Beth Mikra, 1979, 24(79), 396-405.

Abstract: The view of Y. Kaufmann that the book of Jonah is early is generally rejected. Linguistic criteria can be applied to authenticate a later dating. Words which are evidence of a later dating and of Aramaic influence include: sefinah "boat," rab hobel "captain," yitaset "will think," stq "be silent," gara'el = qara al "call unto," I as marker of the direct object; hippil with goralot (in the plural), "cast lots." (Hebrew) abstractor  
NMW

CAMPBELL, THOMAS (Un. Theol. Sem., Twin Cities, Minn.) "Jonah and new forms of the church." Dialog, 1965, 4, 27-31.

Abstract: -Like the postexilic Jews, present-day Christians are tempted into a response of exclusiveness. The minister must withdraw himself from the "plant oriented" church for the sake of the church. The historic doctrine of justification by grace through faith must be reaffirmed as opposed to an "answers-righteousness." The traditional church needs to evolve rituals and symbols appropriate to secular involvement. The structures of secular life must be ingrafted into the churchly structures. We in the church have been rebuffed in our first encounter with the world because we have "stood outside." The new forms of the church will be faithful to the call of the gospel to the extent that they mirror a recognition of our own sin and a recognition of God's graciousness outside the church.

Campbell, Will D. Holloway James Y. "Up to our steeple in politics." Christianity and Crisis, 1969, 29(3), 36-40.

Abstract: -The fundamental crises in our land arise from the obsession with politics, the faith that the political order is the only source and authority to which we can and ought to repair for relief from what ails us as a community and as individuals. God's vicars in denominational social agencies, pulpits and religious journals have merely lined themselves and their constituency, money, and manpower behind Caesar's definition of the issues facing nation and people. The political activism advocated in the seminaries has led us nowhere; Christians can best serve by dropping out of politics and serving in Christ's name, rather than Caesar's. The Christian's complicity in setting the course irrevocably toward the technological police state, in handing the world over to politics is not the sign of Jonah, but the politics of Baal. abstractor WSS

Christensen, Duane R. (Graduate Theol. Union, Berkeley, CA) "Anticipatory pronomasia in jonah 3:7-8 and genesis 37:2." Revue Biblique, 1983, 90(2), 261-263.

Abstract: The phenomenon of polysemy at the center of a chiasmic structure in Jonah 3:7-8 picks up two meanings for the same verb yr'w, one from preceding reference to cattle and sheep, "they shall [not] graze," and the other in the context which follows, "they shall [not] be evil." Another possible example of anticipatory paronomasia is in Gen 37: 2, where `t can be read as "with" and also as the sign of the definite direct object. abstractor SJS

Christensen, Duane L. (American Bap. Sem. of the West) "Andrzej panufnik and the structure of the book of jonah: icons, music and literary art." Journal of the Evangelical Theological Society, 1985, 28(2), 133-140.

Abstract: The circle as a convenient structuring principle is sometimes divided into two equal parts that are mirror images of each other. For both the book of Jonah and Panufnik's eighth symphony, these two major divisions are in turn divided into equal parts that are concentric in nature so that the end result is structural symmetry from almost any point of view. The concentric structure of any of the four chapters of Jonah is similar to the structure of each half of the book, which in turn is but a smaller version of the structure of the whole. abstractor EHM

Christensen, Duane L. (American Bap. Sem. & Grad. Theol. U., Berkeley, CA) "The song of jonah: a metrical analysis." Journal of Biblical Literature, 1985, 104(2), 217-231.

Abstract: If the psalm of Jonah (2:3-10) was inserted into an existing narrative, as the mainstream of critical discussion holds, why did the author not bring the narrative into greater harmony with the psalm? An increasing number of scholars take issue with the consensus because that question is unanswerable. Assesses the relation of the psalm to its immediate prose framework on metrical grounds and concludes that the consensus is wrong. The prose framework of Jonah's psalm is an integral part of the song itself. The metrical structure of the psalm is no different from that of the rest of Jonah. Rejecting the traditional Ley-Sievers approach to Hebrew meter and the currently popular method that emphasizes the length of poetic lines, revives and modifies the Alting-Danz method of counting morae to show that the so-called prose framework is an integral part of the song of Jonah. abstractor LRK

Clines, David J. A. (U. of Sheffield) "Story and poem: the old testament as literature and as scripture." Interpretation, 1980, 34(2), 115-127.

Abstract: The church can properly hear its Bible as scripture only when it reads it as literature. The distinction between the Bible as scripture and the Bible as literature is largely artificial and unfortunate since theologians and literary critics have so much to learn from each other. Discusses not the way biblical literature function as scripture, but how scripture must be allowed to function as literature The Bible contains mostly two types of literature-story and poem. Discusses the literary functions of the stories of Jonah, David, Esther, and the Pentateuch, and of the poems in Ps 42-43, Song of Songs, and Hosea. Describes the need to develop a literary approach that liberates the work to function both theologically and humanistically. abstractor EGW

Daube, David (Berkeley, CA) "Jonah: a reminiscence." Journal of Jewish Studies, 1984, 35(1), 36-43.

Abstract: Presents seven reasons to show the reader why the book of Jonah was perhaps his favorite work in Scripture. These reasons are: (1) its existence as the most universalist piece of literature; (2) the mechanistic ignorance of Nineveh taken into account by God; (3) its structure, economy and wealth of illuminating detail; (4) Jonah's expectation of at least some concessions by God; (5) Jonah's psalm; (6) the implicit understanding of the feminine aspect of the characters; (7) Jonah as the counter-type of the proper prophet who intercedes for the lost sheep. abstractor MJH

Di Marco, Angelico (Messina) "Der chiasmus in der bibel 2. Teil." Linguistica Biblica, 1976, 37, 49-68.

Abstract: Analyzes all cases of chiasmus which have been claimed by scholars. Part 2 covers Jonah to Malachi, Megilloth, Ezra to 2 Chronicles, and Job, Proverbs, as well as Judith, Sirach, and Wisdom. Combines short theoretical reflections with a listing of all proposed chiasms which have come to the attention of Di Marco. (German) abstractor HPS

Emmerson, Grace I. (U. of Birmingham) "Another look at the book of jonah." The Expository Times, 1976, 88(3), 86-88.

Abstract: Whether a parable or allegory the meaning of this book has seemed selfevident. It is a missionary tract on the universal scope of Yahweh's saving grace, say the scholars. Recently R. E. Clements found it to be an assertion to Israel of the possibility of repentance. But that possibility is presupposed rather than demonstrated. Jonah is not anti-gentile; he sacrifices himself for the sailors. Rather it is an exploration of the prophet's freedom, his emotional response to his call, his anger and pity, especially in the loss of face. abstractor RNY

Fredman, Norman (New York) "Jonah and nineveh." Dor Le Dor, 1983, 12(1), 4-14.

Abstract: Reviews the story of Jonah, comparing his anguish with that of Elijah. The imagery of 'fish' suggests the cruelty of Nineveh and Ashur. Compares the cuneiform symbol for Nineveh, which is a combination of the symbols for 'fish' and 'home'. The comparison of a conquering kingdom with a fish is found in Jer 51:34,44. abstractor NMW

Fretheim, Terrence E. (Luther Theol. Sem., St. Paul, MN) "Jonah and theodicy." Zeitschrift fur die Alttestamentliche Wissenschaft, 1978, 90(2), 227-237.

Abstract: The book of Jonah is concerned with the question of theodicy, but puts the question, "Are God's compassionate actions just?" Generally Jonah 4:10-11 are said to demonstrate that compassion is supreme in God's way with his creatures, and it is a universal compassion. However it should be noted that chap. 4 has a heavy ironic cast. There can be no question of injustice in God's taking of the plant from Jonah. The argument of the final question of Jonah moves not from creation to redemption, but from creation to

sovereignty. abstractor HPS

Gerda and Salmon, Rachel (Ben Gurion U. of the Negev, Beersheba) "Eastward and westward: the movement of prophecy and history in the book of yonah." Didascalia, 1984, 13(1), 16-27.

Abstract: There are two contradictory movements in the book of Jonah: west to east and east to west. The first is the mission to Nineveh and the second in the flight of Jonah. Two repentance situations are contrasted: the successful and unsuccessful repentance of Jonah himself. God shows Jonah that human categories are inadequate because he is trying to bring Jonah to true repentance. The uncompleted task of repentance is related to the time when this book is read in the synagogue: Yom Kippur afternoon. abstractor NMW

Gero, Stephen (Brown U., Providence, RI) "Jonah and the patriarch." Viligante Christianae, 1975, 29(2), 141-146.

Abstract: Of the sources for the clash between the patriarch Germanus and the Emperor Leo III at the beginning of the iconoclastic controversy, only Theophanes quotes Germanus as saying, "If I am Jonah, cast me into the sea." Gregory of Nazianzus had made a similar comparison when he resigned as bishop of Constantinople. Theophanes suggested that the patriarch, like Jonah, was offering to retire as a sacrifice to save the ship of the church. abstractor EF

Gevaryahu, Haim (Jerusalem, Israel) "The universalism of the book of jonah." Dor Le Dor, 1981, 10(1), 20-27.

Abstract: The book of Jonah is important for the historical development of universalism in the biblical period. Following Kaufmann (The Religion of Israel) the author of Jonah lived during the time of king Hezekiah. Later views of authorship are rejected. The book of Jonah does not make the claim that the gentiles must abandon idolatry, thus making this book earlier than Isaiah who anticipated this development. The earlier view that God is limited in his reach to the land of Israel is also present in the book. The backdrop of the book is a non-Jewish, universal scene. abstractor NMW

Ginsberg, David (St. U. of New York, Stony Brook) "Ploughboys versus prelates: tyndale and the politics of biblical translation." SCJ, 1988, 19(1), 45-61.

Abstract: Examines Tyndale's use of his vernacular Bible translation as a tool for Protestant Reform both theologically and politically in England. Compares and contrasts the translation and writings of Tyndale with Sir Thomas More and his favored Douay-Rheims translation. Analyzes Tyndale's and More's translations of Jonah with the original Hebrew to display the adherents' respective religious and political views. Provides appendices of Tyndale's translation of Jonah 1 and a comparison of this translation with the Vulgate and the Jerusalem Bible. abstractor MJH

Glombitza, Otta. "Das zeichen des jona (the sign of jonah)." New Testament Studies, 1962, 8, 359-366.

Abstract: -There is no agreement among commentators about the meaning of this formula as it occurs in Matthew 12:38ff. A new look at the evidence suggests that the sign of Jonah refers to the prophetic person, to whom a confirmatory sign is given. In Jonah's case the confirmation is subsequently proclaimed. With the Son of man the confirmation is to be revealed in the future. (German)

Goldberg, Arnold. "Torah aus der untertwelt (torah from the netherworld)." Biblische Zeitschrift, 1970, 14(1), 127-131.

Abstract: In Rom. 10:6-7, Paul takes up both the imagery and polemic tendency of an OT tradition against those who seek salvation only in a direct mystical contact with Christ in the other world. The Palestinian Targum to the Pentateuch (Codex Neofiti) and some fragmentary Targums present halakha in connection with Deut. 30:12-13 and both Jonah and Moses which give the background for Paul's use of the underworld and otherworld images in Rom. (German) abstractor JO

Goodhart, Sandor (U. of Michigan) "Prophecy, sacrifice, and repentance in the story of jonah." Semeia, 1985, 33, 43-63.

Abstract: Argues that the final parable of the gourd reveals that Jonah's reluctance to prophesy to Nineveh is not simply a lack of compassion but is also anti-Jewish, for repentance (the abandonment of sin and the return to God) is the regenerative force par excellence in Judaism. abstractor NH

Hauser, Alan Jon (Appalachian St. U., Boone, NC) "Jonah: in pursuit of the dove." Journal of Biblical Literature, 1985, 104(1), 21-37.

Abstract: The book of Jonah most effectively uses the storyteller's ability to use the element of surprise by deliberate misdirection and ambiguity. Shows how the writer until 3:10-4:1 misdirects the readers to picture Yahweh as a God of wrath and Jonah as a reluctant, passive prophet. The repentance of Nineveh, however, dramatically prepares the way for the author's surprise: God is instead revealed to repent of the evil he had planned on inflicting on Nineveh, and the seemingly passive Jonah becomes the angry, vindictive individual he has always been. In this way the author contrasts the broad vision and love of God with the pettiness of those who would inflict wrath rather than grant forgiveness on a great city. abstractor LRK

Grave, Klaus. "Das zeichen jona (the sign of jonah)." Geist und Leben, 1970, 43(2), 87-90.

Abstract: The "sign of Jonah" mentioned by Christ in the Gospels is widely interpreted as some miraculous deed similar to the saving of Jonah from the fish's belly. But the climax of the book of the Jonah is in Jonah 4 where God manifests himself as the pardoning God of Israel much to the prophet's discomfiture. Perhaps the point of the "sign of Jonah" is the insipidity of man who professes to know better the proper workings of providence than God. (German) abstractor JO

Havazelet, Meir (Yeshiva U.) "Jonah and the prophetic experience" Tradition, 1969, 10(4), 29-32.

Abstract: Jonah is not a prophetic book in the usual sense; rather it is the story of a man's ascent to the level of a prophet. Jonah's prophecy demanded a sacrifice of personality in that he knew he would be rejected. abstractor ENB

Holbert, John C. (S. Meth. U., Dallas, TX) ""deliverance belongs to yahweh!": Satire in the book of jonah." Journal for the Study of the Old Testament, 1981, 21, 59-81.

Abstract: After an analysis of satire, examines the satiric elements in Jonah 1-2. Concludes that the book is an attack on Hebrew prophetic hypocrisy. abstractor NH

Holladay, William L. (Newton Centre, MA) "A fresh look at "source b" and "source c" in jeremiah." Vetus Testamentum, 1975, 25(2a), 394-412.

Abstract: Two recent studies on the composition of the book of Jeremiah have challenged successfully the attribution of "Source B" to Baruch and "Source C" to a Deuteronomistic circle. Wanke concludes that "Source B" is made up of three different cycles: (1) 37:11-437, five parallel pairs of narratives; (2) 26-29 enlarged by 19:1-206 and chapter 36, actions, counteractions and confirmations; (3) 45 and 51: 59-64, pronouncements. H. Weippert made her analysis of "Source C" paying attention to the context of supposed Deuteronomistic phrases. Using both extensive and intensive samples she elicits the existence of a Kunstprosa, a demetrification of prophetic discourse. This accords with a birth date for Jeremiah in the 13th year of Jonah. abstractor SJS

HOWTON, JOHN (Nashdom Abbey). "The sign of jonah." Scottish Journal of Theology, 1962, 15, 288-304.

Abstract: The passages of the 'sign of Jonah' have always presented a difficulty to commentators (Matthew 12:38-42; Luke 11:29-32). It is suggested that perhaps the sign of Jonah' has a deeper meaning than the one which was seized upon by the evangelists and the early church. Two explanations are preserved and it is the inappositenes of these sayings that has troubled commentators. The texts are critically examined in an attempt to recapture the original import of this reference to the prophet Jonah.

HUENEMANN, RUBEN H. (United Theo. Sem.) "Interpreting god's action." Theology and Life, 1962, 5, 195-200.

Abstract: God is a God of action. All the world is a stage. What is God's part in the drama? He examines two divergent interpretations found in contemporary stage productions. "Gideon" shows an autocratic God who raises Gideon from poverty to power, but never gains the allegiance of Gideon or Israel. In the "Sign of Jonah" God is the suffering servant assuming the burden of human guilt. The God of the Scriptures is very closely akin to the God in the "Sign of Jonah."

Jacob, Edmond (Strasbourg) "L'ancien testament et la theologie (the old testament and theology)." ZAW,

1988, 100(Suppl.), 268-278.

Abstract: The question of God dominates any attempt to write an OT theology. God is at once the revealed and the hidden. He shows himself in history and creation through signs, which express his transcendence and his coming into the world. The human answer to this God is faith (defined as a walking with God) and praise (which uses the whole person and the whole world in an attempt to confess the inexpressible God. Books like Job, Qoheleth, and Jonah show how faith in God is able to be preserved. (French) abstractor RWK

Jones, Holland (Christ Sem.-Seminex, St. Louis, MO) "Jonah, joel, and jones." Currents in Theology and Mission, 1982, 9(1), 44-47.

Abstract: Jonah and Joel were not effete prophets, nor were they "minor" prophets. Their free and faithful message of forgiveness and the gift of the Spirit has often been a sizeable thorn in the flesh to their interpreters. Though Israel's prophets offered conflicting prognoses on the end to violence, Christians today need to discard the swords by which they destroy one another. abstractor RWK

Kaplan, Kalman J. "Jonah and narcissus: self-integration versus self-destruction in human development." Studies in Formative Spirituality, 1987, 8(1), 33-54.

Abstract: Comparing biblical and Greek conceptions of human development, analyzes the narratives of Jonah and Narcissus in an attempt to isolate the suicide-preventing elements in the Hebrew Bible and the suicide-promoting elements in Greek tragedy. A multistage-multilevel model of development points to the integration of individuation and attachment in the Book of Jonah and the lack of such integration in the myth of Narcissus. Suggests a covenantal therapy as suicide-preventive. abstractor WSS

Kidner, F.D. "The distribution of divine names in jonah." Tyndale Bulletin, 1970, 21, 126-128.

Abstract: No other divine terms beside Yahweh and Elohim are found (with the exception of EI (4:2 in a quotation from Ex. 34: 6). If some principles are discernible in these usages they could throw a little light on the larger question of their distribution in the Pentateuch. Three things emerge: (1) a preference for `Yahweh' is an Israelite context and `Elohim' elsewhere; (2) limits to this preference; and (3) the author's literary freedom. abstractor WSS

Lacocque, Pierre-E. (Chicago, IL) "Desacralizing life an its mystery: the jonah complex revisited." Journal of Psychology and Theology, 1982, 10(2), 113-119.

Abstract: Reexamines the psychological conditions giving rise to the temptation to run away from social responsibilities and personal growth (the "Jonah complex"). Criticizes Abraham Maslow for his self-actualization theory and narrow interpretation of the Jonah Complex. Maslow sees the latter as a fear of God-like possibilities in ourselves but does not connect it to a rejection of the universal moral imperative to love and respect all that lives. Contends that what lies at the roots of the Jonah Complex are two basic psychological

prods: (1) the fear of death, and (2) the desacralization of life and the trivialization of its meaning. abstractor JCC

Landes, George M. (Union Theol. Sem., NY) "Linguistic criteria and the date of the book of jonah." Eretz-Israel, 1982, 16, 147\*-170\*.

Abstract: A survey of the linguistic features in the book of Jonah which might validly be employed to determine the date of its composition reveals that there is relatively little in the language of the book that supports its composition after the 6th cent. BC. The complete lack of Persian or Greek loan words, together with the paucity of characteristics distinctive of Late Biblical Hebrew, including Aramaisms, suggests that the traditional dating of Jonah in the time of Ezra and Nehemiah or later is in error. DDo abstractor DDo

Landes, George M. (Union Theol. Sem., NY) "The canonical approach to introducing the old testament." Journal for the Study of the Old Testament, 1980, 16, 32-39.

Abstract: Appreciates the value and significance of Childs' approach to OT introduction, but questions whether canonical analysis can be successfully pursued without a properly circumspect application of historical-critical data. A canonical reading of Jonah which fails to discern the central importance of repentance cannot be correct. abstractor NH

LANDES, GEORGE M. (Union Theol. Sem., N. Y.) "The kerygma of the book of jonah." Interpretation, 1967, 21(1), 3-31.

Abstract: Considerations of date, form, language, and Sitz im Leben make it highly probable that the Jonah psalm (Jon. 2:2-9) was not composed by the creator of the book of Jonah especially for his story, but that it was carefully selected for this purpose from some other source. As an insertion, it exhibits certain incongruities in structure, language, and thought with its prose context, but examination of each of these fails to show that they significantly militate against its suitability for the story as a whole. Analysis of the structural symmetry of the book, its content, and the development of its thought show that the psalm as it now stands is in the proper position, of an appropriate type, and agrees quite harmoniously with the situation of Jonah in the narrative, both in terms of his physical and psychological portrayal.

Landman, Leo (Yeshiva U.) "The guilt-offering of the defiled nazrite." Jewish Quarterly Review, 1970, 60(4), 345-352.

Abstract: An attempt to unravel the confusion when R. Simon, the Just, who usually rejected the Nazrites, accepted the guilt-offering of a defiled Nazrite. Reinterprets the explanations of Manah and Jonah in the Talmud, and suggests that R. Simon received the offering as a sincere gesture and the first step on the correct path to God. abstractor EMM

Lawrence, J. N. "Assyrian nobles and the book of jonah." Tyndale Bulletin, 1986, 37, 121-132.

Abstract: Jonah is commonly believed to be a post-exilic composition (5th or 4th cent.). A number of scholars have challenged this position, believing that the reference to the prophet in 2 Kings 14:25 places the prophet and his prophecy immediately before or during the reign of Jeroboam II. This latter view is consistent with two phrases in Jonah 3: 'king of Nineveh' (3:6) and 'by the decree of the king and his nobles' (3:7). abstractor WSS

Levine, Etan (U. of Haifa) "Jonah as a philosophical work." Zeitschrift für die Alttestamentliche Wissenschaft, 1984, 96(2), 235-245.

Abstract: After demonstrating the inadequacies of the traditional explanations concerning the purpose of the book of Jonah (universalism, anti-nationalism, mysticism, etc.) argues that Jonah is a philosophical text, couched in a narrative framework, dealing with the question of the nature of justice. In addition to this position of the book's author, the book also contains Jonah's position (that evil must be punished) and God's position (that repentance itself warrants forgiveness). The book is written in such a way as to keep the issue alive, and not conclude the matter with God's answer. abstractor RWK

Lindsell, Harold (Christianity Today) "After three days and three nights ..." Christianity Today, 1977, 21(13), 742-744.

Abstract: At important turning points in both OT and NT history when God did new things, they were accompanied by visible, corroborating signs. This is particularly true of the resurrection of the Lord Jesus Christ. The resurrection (the sign of Jonah) is the guarantee of both the justification of those who believe and the judgment of those who don't. abstractor WSS

Liptzin, Sol (Jerusalem, Israel) "The literary impact of Jonah." Dor Le Dor, 1978, 7(1), 9-20.

Abstract: The book of Jonah has been an influence on medieval and modern literature. There are significant Indian and Greek parallels to the theme of being swallowed by a fish; compare Heracles and Perseus. To Frances Quarles, Nineveh was London of 1620. Robert Nathan in his *Jonah* (1925) was influenced by the Scopes trial. Dietrich Bonhoeffer wrote a poem on Jonah in 1944, in which the storm-tossed ship is the German state and the sailors are its people. Guenther Rutenborn's play, "The Sign of Jonah" (1955, revised 1960) deals with the guilt of Germans in the Nazi period. Stefan Andres' novel, *Der Mann im Fisch*, raises questions about man's humanity and God's justice. Schalom ben Horin's *Die Antwort des Jona* (1955, republished 1966) seeks reconciliation between Germans and Israel, Christians and Jews. abstractor NMW

Lohfink, Norbert (Frankfurt am Main) "Die gattung der "historischen kurtzgeschichte" in den letzten jahren von juda und in der zeit des babylonischen exils." Zeitschrift für die Alttestamentliche Wissenschaft, 1978, 90(3), 319-347.

Abstract: Analyzes the literary genre "historical short stories" as found in 2 Kgs 22-23; Jer 26, 36; and Jer 37-43. This genre is also represented in the books of Ruth and Jonah. The

historical short stories of 2 Kings and Jeremiah may be dated from shortly before to shortly after the fall of Jerusalem in 587 BC. Although they can be considered independent literary units, they contain a propaganda tendency related to the Shaphan family and the Babylonian Gola. Since contemporaries could check their accuracy, they should be viewed as providing new clues to the sequence of events in that period. (German) abstractor HPS

McCarter, P. Kyle (U. of Virginia) "The river ordeal in israelite literature." Harvard Theological Review, 1973, 66(4), 403-412.

Abstract: The term, identified by Dhorme in Gen. 2:6 with Sumerian id (cosmic river), occurs several times in Psalms, Job, and Jonah, with the explicit meaning of judgment by river ordeal. In the OT, water is so often associated with themes of judgment and deliverance that further study promises to be complex and exciting. abstractor NH

Merrill, Eugene H. (Dallas Theol. Sem.) "The sign of jonah." Journal of the Evangelical Theological Society, 1980, 23(1), 23-30.

Abstract: Jonah himself was in some way such a powerful sign to the people of Nineveh that they repented at his preaching. Their own legends described the city as having been founded by a half-fish, half-man deity. When Jonah appeared, following his experience in the great fish, the people of Nineveh associated him with their legends and were therefore attentive and responsive to the truth of his message concerning Yahweh. Since the Jews of NT times knew of these legends as well they would understand what Jesus meant when he referred to Jonah as a sign. abstractor EHM

Miles, John A., Jr. (Loyola U.) "Laughing at the bible: jonah as parody." Jewish Quarterly Review, 1975, 65(3), 168-181.

Abstract:

McArthur, Harvey K. (Hartford, CT) "'On the third day.'" New Testament Studies, 1971, 18(1), 81-86.

Abstract: "On the third day" of 1 Cor. 15:4b. is also "according to the scriptures," not simply (if at all) a historical reference. The main scripture concerned is Hos. 6:2, which was interpreted by rabbinic sources as (1) concerning the resurrection and (2) concerning the deliverance of the righteous. It is equated in the citations with the Jonah passage cited in Matt. 12:40 ("three days and three nights"). Neither the lack of explicit citation of Hosea nor the post-70 dating of the rabbinic passages is an insuperable problem to this position. abstractor PHD

Nielsen, E. "Le message primitif du livre de jonas." Revue d'Histoire et de Philosophie Religieuse, 1979, 59(3/4), 499-507.

Abstract: There is a diversity of opinion regarding the aim of the book of Jonah, with no satisfying answer to the question in sight. Just why was the prophet of 2 Kgs 14:25 chosen as the principal character of the book of Jonah? Following a detailed analysis of the book,

the core of the narrative may be found in chaps. 3 and 4. The narrative treats a problem linked to the verification prophecy-a problem which faced the post-exilic reader of the books of Kings and of the book of Amos. abstractor HPS

Oporto, Santiago Guijarro (Casa de la Biblia, Madrid Spain) "The sign of jonah." Theology Digest, 1985, 32(1), 49-53.

Abstract: Traces the developing history of the sign of Jonah in Jewish literature and the Synoptic Gospels. Considers (1) the meaning of the genitive tou Ionas, (2) whether the saying in Matt 12:40 or Luke I 130 is more original, and (3) the precise meaning of the "sign of Jonah." In Jewish literature the sign of Jonah refers to the wonders God worked in him. For the Christians Jonah foretold Jesus' death and resurrection and became a symbol of the Christian life awaiting resurrection on the last day. A digest of the Spanish article: El signo de Jonas in Estudio Agustiniano, 1983, 18(1):39-50. abstractor GL

Ovadia, Ruth (Jerusalem) "Jonah in a mosaic pavement at beth guvrin." Israel Exploration Journal, 1974, 24(2/3), 214-215.

Abstract: Representations of Jonah are found in early Christian sculpture, mosaics, minor arts and catacomb paintings in three forms: (1) Jonah is thrown from the ship, often with an open-mouthed sea-monster waiting to swallow him, (2) the sea-monster vomiting Jonah, and (3) Jonah lying beneath a plant. Our description belongs to the third form, but it may be unique if it does indeed depict the worm mentioned in the biblical text. abstractor  
HSM

Payne, David F. (Queen's U., Belfast) "Jonah from the perspective of its audience." Journal for the Study of the Old Testament, 1979, 13, 3-12.

Abstract: Uses the basis of the probable audience-reaction to various facets of the book of Jonah to draw conclusions about the book and its contents. The author appears to be familiar with apocalyptic outlook but mildly sceptical of it. abstractor NH

Prout, Elmer (Roseville, CA) "Beyond jonah to god. Rq, 982, 25(3):139-142. To appreciate the message of the book it is necessary to get around jonah and come face to face with god. The disobedient prophet is a fascinating rascal, beyond jonah to god" Restoration Quarterly, 1982, 25(3), 139-142.

Abstract: To appreciate the message of the book it is necessary to get around Jonah and come face to face with God. The disobedient prophet is a facinating rascal, so easy to expose his hypocrisy and to assign his attitudes to certain people or churches. In doing so, we, like Jonah seek to control the devine mercy on our own terms. But, God's mercy not only includes Ninevah but Honah. God refuse to make a choice. He wants all. abstractor  
SLL

Radday, Yehuda T. "Chiasm in joshua, judges and others." Linguistica Biblica, 1973, 27/28, 6-13.

Abstract: Third of a 4 part inquiry into the structure of Biblical narrative and its

exegetical implications. Shows some chiasmic features in the OT books of Jonah, Ruth, Esther, Joshua, and Judges. In the books of Daniel, Ezra, Nehemiah, and Chronicles these chiasmic features do not occur, because in the time of their composition chiasm was no longer a means of narrative composition. To be concluded with an analysis of the book of Kings.

Recio, Alejandro "El sarcófago romano paleocristiano de martos (espana) (the palaeochristian sarcophagus of martos spain)." Antonianum, 1969, 44(1), 93-136.

Abstract: -Dating from the Constantian period it lies in the ancient Colonia Augusta Gemella. Among the scenes depicted are the three young men in the fiery furnace, the freeing of Jonah, the raising up of the widow of Nain's son, the healing of the man born blind, the scene with the woman who hemorrhaged, Peter and the cock crowing, the multiplication of bread and fishes, the marriage at Cana. It was located in a necropolis which possibly was the site of a basilica with baptistry. (Spanish) abstractor JJOR

Robinson, Bernard P. (St. Mary's Col., Fenham, England) "Peter and his successors: tradition and redaction in matthew 16:17-19." Journal for the Study of the New Testament, 1984, 21, 85-104.

Abstract: The Tu es Petrus text of Matt 16:17-19 had a complex tradition history, some elements in it being dominical, and others not. Jesus spoke of building a new temple (the church), but he did not designate Peter as its foundation-rock. Before his departure he commissioned all his disciples to act as his agents, but the logion conferring the power of the keys and of binding and loosing on Peter alone is not dominical. Matthew's own redactoral contribution was to give to Peter a preeminence of authority among Jesus' representatives, and to make him a spiritual son of Jonah who could withstand the assaults of death. abstractor RAT

Robinson, Bernard P. (Newcastle upon Tyne) "Jonah's qiqayon plant." Zeitschrift fur die Alttestamentliche Wissenschaft, 1985, 97(3), 390-403.

Abstract: Surveys the ways in which the plant under which the prophet Jonah found shelter has been understood. The ricinus or castor-oil tree is, in fact, too small and straggling to be an ideal giver of shade. The gourd tradition has much to commend it, but the word for the tree may be a neologism designed to give an exotic flavor to the story, or it may be an Assyrian loan word. abstractor RWK

ROTH, CECIL (Oxford, England) "Simon-peter." Harvard Theological Review, 1961, 54, 91-97.

Abstract: The designation of only one of the Twelve Apostles is recorded to have been changed, with the result that he became known by a different or a supplementary name. Instead of Simeon bar Jonah, he became "Peter," the Rock. Simon is a very patriotic Jewish name, but its use at the beginning of the Christian era was methodically modified or even eliminated. In the first century and for some time afterwards, the use of the name Simon was deliberately avoided by the Jews from symbolic, patriotic or even sheer nervousness. Thus, in the Apostle's case, the nickname, Aramaic Kaipha (Rock), perhaps referring to his

physical characteristics or firmness of character, remained and displaced Simon. At a later stage, this was naturally given a more elaborate explanation.

Schmidt, Daryl (Grad. Theol. Union, Berkeley, CA) "The lxx gattung "prophetic correlative."" Journal of Biblical Literature, 1977, 96(4), 517-522.

Abstract: Challenges the claim of Richard Edwards in *The Sign of Jonah in the Theology of the Evangelists and Q* (London: SCM, 1971) to have discovered a new gattung which he calls the "eschatological correlative." Concludes that the "eschatological correlative" was not a creation of the early church. Rather, it was adopted by early Christian prophets from an already existing form, the LXX prophetic correlative. abstractor DCG

Shazar, Zalman (Israel, deceased) "Jonah-transition from seer to prophet." Dor Le Dor, 1978, 7(1), 1-8.

Abstract: Jonah is unique as it is an introduction to prophecy. It distinguishes between seer and prophet. The former was connected with sacred sites and predicted the future. In his view the divine decree is forever binding. The latter is concerned to arouse repentance. He is fulfilled when his prediction is not realized. The book of Jonah is a satire on site seer. The author mocks the seer who flees from God, as no classical prophet would have acted in this way. Jonah is to be compared with Job. In both books a man acts in blindness to God's actual purpose. abstractor NMW

Smitten, Wilhelm Th. in der (Bonn) "Zu jona 1 :2 (on jonah 1:2)." Zeitschrift fur die Alttestamentliche Wissenschaft, 1972, 84(1), 95.

Abstract: The Hebrew wqr' should be translated "cry" rather than preach, and l'pny "before my face." (German) abstractor HPS

Sola, Aryeh (Nethaniah, Israel) "The story of the intellectual adventures of jonah." Beth Mikra, 1979, 24(79), 406-420.

Abstract: Presents a structural analysis of ideas and episodes in the book of Jonah. Chap. 1-2 are set on the sea, while 3-4 are set in Nineveh. Repeated words and phrases are noted. Correspondences and parallels are noted, for example, the fear of the sailors of site storm and then their fear of God, their calling to their gods and then to God, site activity of the sailors as contrasted with the passivity of Jonah. The prayer of the sailors can be compared with the fasting of the Ninevites. A schematic diagram summarizes the analysis. (Hebrews) abstractor NMW

STEK, J. H. (Calvin Sem.) "The message of the book of jonah." Calvin Theological Journal, NO D, ATA GIVEN.4(1), 23-50.

Abstract: -The Word of the Lord which Christian proclamation must announce on the basis of the Book of Jonah includes the assurance that God's compassions extend to the whole world. The righteous God takes no delight in judgment, but desires that his salvation be channeled to all creatures. If the elect fail in their mission, the sovereign Lord -will find

his own way to communicate his saving mercies to the lost world. God is at work in history advancing his saving purpose toward the fulness of time in salvation history when he will climax all things in Jesus Christ. abstractor REP

Swetnam, James (Pontifical Bib. Inst., Rome) "Some signs of jonah." Biblica, 1987, 68(1), 74-79.

Abstract: The common denominator of the sayings of the sign of Jonah in Matthew and Luke is that Jesus is preaching the destruction of the temple if his call to repentance is not heeded. In Matthew, the destruction of the temple is involved in the nature of the sign of Jonah, but in Luke the raising up of the new temple. abstractor JTW

Swetnam, James (Pontifical Bib. Inst., Rome) "No sign of jonah." Biblica, 1985, 66(1), 126-130.

Abstract: Unlike Matthew and Luke, Mark does not use the sign of Jonah as a witness to the resurrection of Jesus. Rather, in his Gospel Jesus directly asserts that he is Son of God and Messiah. Matthew and Luke have Jesus do this indirectly and by implication. Thus the absence of any reference to the sign of Jonah in Mark is consistent with Mark's presentation of Jesus throughout his Gospel. abstractor JTW

Walker, Norman. "'after three days.'" Novum Testamentum, 1960, 4, 261-263.

Abstract: It is more plausible to date the three days and three nights from the Rejection on Thursday morning, giving Thursday, Thursday night; Friday, Friday night; Saturday, Saturday night as the three days and three nights, first in Jewish and Roman dungeons and then in Hades. Just as Jonah was rejected, swallowed up by the whale three days and three nights and spued out on the fourth day after his rejection, so Jesus was rejected, swallowed up in the "depths" of prison and death, and was liberated on the fourth day from his Rejection.

Wall, Robert W. (Seattle Pacific U., WA) "Peter, `son' of jonah: the conversion of cornelius in the context of canon." Journal for Study of the New Testament, 1987, 29, 79-90.

Abstract: Argues that the Cornelius narrative of Acts 10 has clear parallels to the Jonah story of the OT. The intent of the evangelist was to place the conversion of Cornelius against the backdrop of Nineveh's conversion. Luke's appeal to Jonah is appropriate in two ways: (1) Jonah's God is the one who forgives the sins even of the Gentiles, and (2) Jonah's God is one who would send his people to the Gentiles. Since conflict remained in Luke's church regarding the Gentile mission, by appeal to Jonah Luke intended to call into question such sectarianism and to reconcile a divided church. abstractor RAT

Walsh, Jerome T. (St. John Provincial Sem., Plymouth, MI) "Jonah 2, 3-10: a rhetorical critical study." Biblica, 1982, 63(2), 219-229.

Abstract: Jonah 2:3-10 is subjected to three investigations assumed to belong to rhetorical criticism: (1) a formal analysis, involving an overview, a close reading of the text, and a determination of the structural pattern, which is chiasmic, viz., A (3), B (4-5), B" (6-8), A"

(9-10); (2) a motif analysis, according to which two motifs emerge as predominant, viz., spatial movement and the presence or absence of Yahweh; and (3) an interpretation on the level of the text and on the level of the reader, in which the reader is drawn into an empathetic relationship with the author, who had been abandoned but later saved by Yahweh. abstractor JTW

Weimar, Peter (Munster, W. Germany) "Jon 2,1-11: jonapsalm und jonaerzahlung." Biblische Zeitschrift, 1984, 28(1), 43-68.

Abstract: Argues that the psalm (Jonah 2) was not an original part of the story yet must not be considered a foreign body within the tale, lacking an internal relationship. On the contrary, Jonah story and psalm are intimately connected (noteworthy is the fact that the psalm is an ad hoc composition of a literary structure), and both levels of transmission for the psalm correspond precisely to both levels of redaction in the tale. (German) abstractor HHPD

West, Mona (S. Bap. Theol. Sem., Louisville, KY) Perspectives in Religious Studies, 1984, 11(3), 233-242.

Abstract: The biblical writers of narrative were just as free as contemporary writers of narrative to choose literary devices that would enhance the message and reception of their writings. The writer of the short story "Jonah" did just this with his use of irony. One of the major characteristics of irony is the author's attempt to correct by means of incongruity and opposition based on his stance in truth. It is through the characterization of Jonah by his actions that the author indicates subtly that Jonah himself is a type for the audience. (Different levels of audience identification with the hero based on forms of expression have been outlined by Northrop Frye, *Anatomy of Criticism*. Hans Robert Jauss shifts the emphasis from author to reader by outlining a similar typology based on modes of reception.) Seeks by means of ironic identification of the audience with Jonah to draw post-exilic Israel's attention away from pitying herself to a greater pity: the love and concern of God for all of humankind.

Wischmeyer, Wolfgang (Heidelberg, W. Germany) "Das beispiel jonas. Zur kirchengeschichtlichen bedeutung von denkmalern fruhchristlicher grabeskunst zwischen theologie und frommigkeit." Zeitschrift fur Kirchengeschichte, 1981, 92(2/3), 161-179.

Abstract: We know little about the piety of the ancient church. Grave art manifests that piety. The most frequent subject of early Christian art was Jonah. The first Jonah representations, from the Roman catacombs ca. AD 230, give the following sequence: (1) Jonah is thrown into the sea; (2) the fish spits him out; (3) he sleeps under a bower on the beach. Iconographically, each of these scenes has a non-Christian provenance, e.g., bucolic, maritime, heroic. Patristic thought about Jonah diverges from that of the pious pictures in two main points: (1) the Fathers are interested in Jonah's preaching of repentance, not in him as a hero; (2) they associate him with the doctrine of the future resurrection and last judgment. Early Christian theology and grave art (piety) appear to have had little connection

with each other. (German) abstractor      EWK

Wischmeyer, Wolfgang (Heidelberg) "Die vorkonstantinische christliche kunst in neuem lichte: die cleveland-statuetten." Viligante Christianae, 1981, 35(3), 253-277.

Abstract: The Cleveland Museum of Art in 1965 acquired a group of eleven statuettes, six portrait busts (three pairs of the same man and woman) and five religious scenes (a good shepherd and four scenes from the Jonah story). The statuettes can be dated to the second half of the 3rd cent. They provide the earliest representatives of Christian art from Asia Minor, the best quality of work in general of pre-Constantinian Christian art, and a whole new perspective on the possibilities of sculpture in the round among early Christians.  
(German) abstractor      EF

Wiseman, Donald J. "Jonah's nineveh." Tyndale Bulletin, 1979, 30, 29-51.

Abstract: Archaeological evidence throws light on a number of aspects of the book of Jonah which have been the subject of some skepticism: (1) the size of the city of Nineveh; (2) the population of the city. This survey supports the tradition that many features in the narrative exhibit an intimate and accurate knowledge of Assyria which could stem from an historical event as early as the 8th cent. BC. The story of Jonah need not be considered as a late story or parable. abstractor      WSS

Wohlgelernter, Devora K. "Death wish in the bible." Tradition, 1981, 19(2), 131-140.

Abstract: The desire for death covers up other feelings: pain, fear, shame, disappointment. If one transcends human weakness and truly appreciates one's position in the cosmos, then endurance, courage, humility and tolerance would follow as corollaries, as we learn from Job, Jeremiah, Elijah and Jonah. abstractor      DB

Woodhouse, John (Moore Theol. Col., Sydney, Australia) "Jesus and jonah." Reformed Theological Review, 1984, 43(2), 33-41.

Abstract: Jonah is the only OT prophet Jesus compares himself to. Examines the significance of this comparison, particularly the "sign of Jonah." The comparison is surprising since Jonah appears to be neither important in the OT nor an example to follow. The sign of Jonah and the book of Jonah as a whole serve as a basis for NT writers for the notion of the descent of Jesus into the heart of the earth. abstractor      KDL

Zmudi, Joseph (Kfar Saba, Israel) "The gourd of jonah." Beth Mikra, 1982, 92, 44-48.

Abstract: The story of Jonah's discussion with God about the saving of Nineveh and about the gourd is a fine presentation of biblical irony. The a fortiore argument, however, which God uses has not been fully understood. It hinges on the dual meaning of the root hus. When applied to Jonah's attitude toward the gourd, it means "to be unwilling to accept a loss." Jonah's attitude is narrow, even selfish. When God uses it with regard to the people of Nineveh, it means "to show compassion," an outflowing of compassion that even ignores

whether or not the Ninevites repented. (Hebrew) abstractor NMW

ZUDKER, M. (Jew. Theol. Sem.) "The problem of `isma-prophetic immunity to sin and error in islamic and jewish literature." Tarbiz, 1965, 35, 149-173.

Abstract: -Jewish theologians of the 10th and 11th centuries rejected the orthodox Islamic view that prophets were infallible due to Divine grace. Committed to the doctrine of man's free will, they rather accepted the Mu'tazillite opinion that no man is immune to sin by nature but God deliberately chose men who be foresaw would act sinlessly. Thus despite the Talmud and Midrash which, in conformance with the literal meaning of the biblical texts, charges Moses, Jonah, etc. with sin, the Medieval authors reinterpret the same passages to acquit the prophets. (Hebrew)

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