

# Jonah in the mouth of the whale

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- The Illuminated Initial. The Walters Art Gallery, Baltimore. 1991-1992.
- Living by the Book: Monks, Nuns, and Their Manuscripts. 2013.

Benedictine abbey of Melk or Seitenstetten [patron saints of Melk - Peter and Paul, and Cholomannus (fol. 212r), liturgy for use in Melk diocese] [made for the abbey]; [textual additions and corrections in 13th-15th century hands]; [rear pastedown is 15th-century breviary folio]; Seitenstetten Stiftsbibliothek, 1913 [date and mode of acquisition unknown] [Ms. 127, described in 1913 Swarzenski publication]; Jacques Rosenthal [bookplate on inside of upper binding] [cat. 90, 1928 no. 167]; Henry Walters, Baltimore [date and mode of acquisition unknown]; Walters Art Museum, 1931, by bequest.

Acquired by Henry Walters

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- [Gottschalk \(12th cent.\)](#) (Artist)
- [Austrian](#) (Artist)

late 12th-early 13th century (Medieval)

ink and pigments on cream-colored parchment of medium thickness

[\(Manuscripts & Rare Books\)](#)

IN DIE SABBATO

DE SURREXI

ET ADHUC

TECV SUM

AE VIA

*PROVISTI SVPER ME ADHUC TVAM  
ANIMA MEMORABILIS SIDA EST FORMATA UT A DEO MEA A CURA  
HOC PHALTI SVR DE COPROVALLI MEI IN SIGMUNDI SESSIONE IN ATRIO*

**D**ominus qui hodierna die per *ORAT.*

unguentum tuum eternitatis nobis  
aditum de uela morte rescisti. uota  
mia que pueniendo aspiras. cura ad  
mundo psequere. *Eccl. Ad Corinthios*

**F**eris. *Eccl. expurgate uetus sermen  
tum. ut sint noua consperio  
sicut estis abim. Et eni pascha*

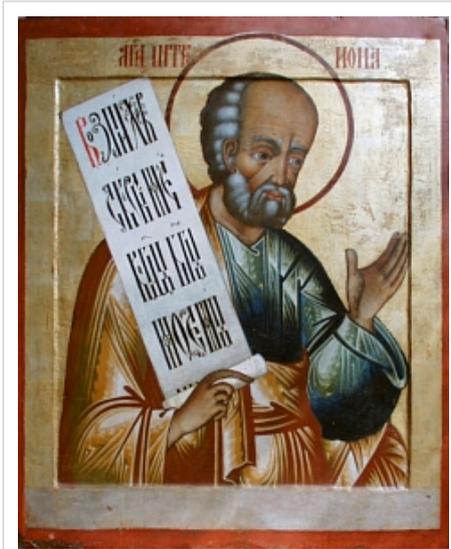
# Jonah

For other uses, see Jonah (disambiguation).

Jonah	
	
Jonah, as depicted by Michelangelo in the Sistine Chapel	
Prophet	
<b>Born</b>	9th Century BC <span>Wikipedia:Citation needed</span>
<b>Died</b>	8th Century BC <span>Wikipedia:Citation needed</span>
<b>Honored in</b>	Judaism Islam Christianity
<b>Major shrine</b>	<i>Tomb of Prophet Jonah</i> , Mosul, Iraq
<b>Feast</b>	September 21 – Roman Catholicism July 31

**Jonah** or **Jonas** (Hebrew: יֹנָתָן, Modern *Yona* Tiberian *Yōnā*; dove; Arabic: يونس *Yūnus*, *Yūnis* or يُونان *Yūnān* ; Greek/Latin: *Jonas*) is the name given in the Hebrew Bible (Tanakh/Old Testament) to a prophet of the northern kingdom of Israel in about the 8th century BC. He is the eponymous central character in the Book of Jonah, famous for being swallowed by a fish or a whale, depending on translation. The Biblical story of Jonah is repeated, with a few notable differences, in the Qur'an.

## Story of Jonah



Russian Orthodox icon of Jonah, 16th century  
(Iconostasis of Kizhi monastery, Karelia, Russia)

Jonah, son of Amittai, appears in 2 Kings as a prophet from Gath-hepher (a few miles north of Nazareth) active during the reign of Jeroboam II (c.786–746 BC), who predicts that Jeroboam will recover certain lost territories.

Jonah is the central character in the Book of Jonah. Commanded by God to go to the city of Nineveh to prophesy against it "for their great wickedness is come up before me," Jonah instead seeks to flee from "the presence of the Lord" by going to Jaffa and sailing to Tarshish, which, geographically, is in the opposite direction. A huge storm arises and the sailors, realizing this is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors try to dump as much cargo as possible before giving up, but feel forced to throw him overboard, at which point the sea calms. The sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish where he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction and commits to

thanksgiving and to paying what he has vowed. God commands the fish to spew Jonah out.

God again commands Jonah to visit Nineveh and prophesy to its inhabitants. This time he goes and enters the city, crying "In forty days Nineveh shall be overthrown." After Jonah has walked across Nineveh, the people of Nineveh begin to believe his word and proclaim a fast. The king of Nineveh puts on sackcloth and sits in ashes, making a proclamation which decrees fasting, sackcloth, prayer, and repentance. God sees their repentant hearts and spares the city at that time. The entire city is humbled and broken with the people (and even the animals) in sackcloth and ashes. Even the king comes off his throne to repent.

Displeased by this, Jonah refers to his earlier flight to Tarshish while asserting that, since God is merciful, it was inevitable that God would turn from the threatened calamities. He then leaves the city and makes himself a shelter, waiting to see whether or not the city will be destroyed. God causes a plant (in Hebrew a *Kikayon*) to grow over Jonah's shelter to give him some shade from the sun. Later, God causes a worm to bite the plant's root and it withers. Jonah, now being exposed to the full force of the sun, becomes faint and desires that God take him out of the world.

And God said to Jonah: "Art thou greatly angry for the Kikayon?" And he said: "I am greatly angry, even unto death."

And the LORD said: "Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow, which came up in a night, and perished in a night; and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"

—Book of Jonah, chapter 4, verses 9-11

## Jonah in Christianity

In the New Testament, Jonah is mentioned in Matthew 12:38–41, 16:4 and Luke 11:29–32

	<p>Oh Jonah!</p> <p>"Oh Jonah!", a Gospel music summary of the Book of Jonah, sung by the Golden Jubilee Quartet.</p>
<p><i>Problems playing this file? See media help.</i></p>	

In the Gospel of Matthew, Jesus makes a reference to Jonah when he is asked for a miraculous sign by the Pharisees and teachers of the Law. Jesus says that the sign will be the sign of Jonah. Jesus implies that Jonah's restoration after three days inside the great whale prefigures His own resurrection.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

—Gospel of Matthew, chapter 12 verses 39–41

Jonah is regarded as a saint by a number of Christian denominations. He is commemorated as a prophet in the Calendar of Saints of the Missouri Synod of the Lutheran Church on September 22. On the Eastern Orthodox liturgical calendar his feast day is also September 22 (for those churches which follow the traditional Julian calendar; September 22 currently falls in October on the modern Gregorian calendar). He is commemorated as one of the Twelve Minor Prophets in the Calendar of saints of the Armenian Apostolic Church on July 31. Jonah's mission to the Ninevites is commemorated by the Fast of Nineveh in Syriac and Oriental Orthodox Churches.

The apocryphal Lives of the Prophets, which may be Jewish or Christian in origin, offers further biographical details about Jonah.

## Jonah in Judaism

See also: Jonah in rabbinic literature

The book of Jonah (Yonah יוֹנָתָן) is one of the twelve minor prophets included in the Tanakh. According to tradition Jonah was the boy brought back to life by Elijah the prophet, and hence shares many of his characteristics (particularly his desire for 'strict judgment'). The book of Jonah is read every year, in its original Hebrew and in its entirety, on Yom Kippur – the Day of Atonement, as the Haftarah at the afternoon mincha prayer.

Teshuva – the ability to repent and be forgiven by God – is a prominent idea in Jewish thought. This concept is developed in the book of Jonah: Jonah, the son of truth, (The name of his father "Amitai" in Hebrew means truth,) refuses to ask the people of Nineveh to repent. He seeks the truth only, and not forgiveness. When forced to go, his call is heard loud and clear. The people of Nineveh repent ecstatically, "fasting, including the sheep", and the Jewish scripts are critical of this.<sup>[1]</sup>

## Jonah in Islam

**Jonah** (Yunus in Arabic, or Yunan for Christian Arabs) is highly important in Islam as a prophet who was faithful to God and delivered His messages. In Islam, Jonah is also called **Dhul-Nun** (Arabic: ذو النون; meaning *The One of the Whale*). Chapter 10 of the Qur'an is named *Jonah*, although in this chapter only verse 98 refers to him directly. It is said in Muslim tradition that Jonah came from the tribe of Benjamin and that his father was Amittai.<sup>[2]</sup> Jonah is the only one of the Twelve Minor Prophets of the Hebrew Bible to be mentioned by name in the Qur'an.

Jonah's Qur'anic narrative is extremely similar to the Hebrew Bible story. The Qur'an describes Jonah as a righteous preacher of the message of God but a messenger who, one day, fled from his mission because of its overwhelming difficulty. The Qur'an says that Jonah made it onto a ship but, because of the powerfully stormy weather, the men aboard the ship suggested casting lots to throw off the individual responsible. When the lots were cast three times and Jonah's name came out each time, he was thrown into the open ocean that night. A gigantic fish came and swallowed him, and Jonah remained in the belly of the fish repenting and glorifying God. As the Qur'an says:

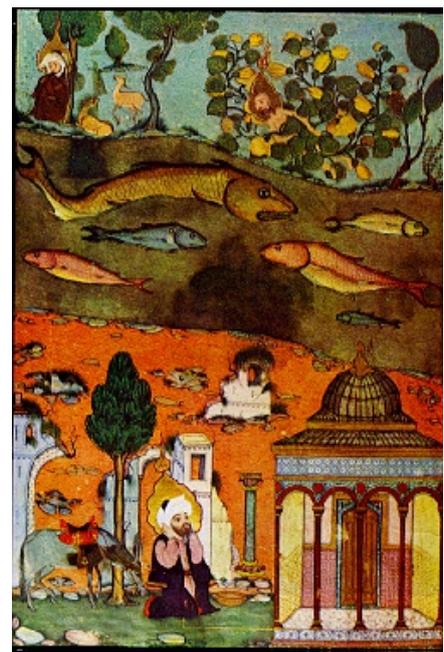
So also was Jonah among those sent (by Us).  
 When he ran away (like a slave from captivity) to the ship (fully) laden,  
 He (agreed to) cast lots, and he was condemned:  
 Then the big Fish did swallow him, and he had done acts worthy of blame.  
 Had it not been that he (repented and) glorified Allah,  
 He would certainly have remained inside the Fish till the Day of Resurrection.

—Qur'an, chapter 37 (As-Saaffat), verse 139–144

God forgave Jonah out of His mercy and kindness for the man, and because he knew that Jonah was, at heart, one of the best of men. Therefore, the fish cast Jonah out onto dry land, with Jonah in a state of sickness. God caused a plant to grow where Jonah was lying to provide shade and comfort for him. After Jonah got up, fresh and well, God told him to go back and preach in his land. As the Qur'an says:

But We cast him forth on the naked shore in a state of sickness,  
 And We caused to grow, over him, a spreading plant of the gourd kind.  
 And We sent him (on a mission) to a hundred thousand (men) or more.  
 And they believed; so We permitted them to enjoy (their life) for a while.

—Qur'an, chapter 37 (As-Saaffat), verse 145–148



Jonah and the fish Jeremiah in wilderness Uzeyr awakened after the destruction of Jerusalem



Jonah and the Whale in the *Jami' al-tawarikh* (c. 1400), Metropolitan Museum of Art

## **Muhammad**

Jonah is also mentioned in a few incidents during the lifetime of Muhammad. In some instances, Jonah's name is spoken of with praise and reverence by Muhammad. According to historical narrations about Muhammad's life, after ten years of receiving revelations, Muhammad went to the city of Ta'if to see if its leaders would allow him to preach his message from there rather than Mecca, but he was cast from the city by the people. He took shelter in the garden of Utbah and Shaybah, two members of the Quraysh tribe. They sent their servant, Addas, to serve him grapes for sustenance. Muhammad asked Addas where he was from and the servant replied Nineveh. "The town of Jonah the just, son of Amittai!" Muhammad exclaimed. Addas was shocked because he knew that the pagan Arabs had no knowledge of the prophet Jonah. He then asked how Muhammad knew of this man. "We are brothers" Muhammad replied. "Jonah was a Prophet of God and I, too, am a Prophet of God." Addas immediately accepted Islam and kissed the hands and feet of Muhammad.<sup>[3]</sup>

One of the sayings of Muhammad, in the collection of Imam Bukhari, says that Muhammad said "One should not say that I am better than Jonah". This is understood by both mainstream Muslims and historians to have been stated by Muhammad to emphasize the notion of equality between all the prophets and the law of making no distinction between any of the messengers. The Arab tribes of the time may have begun to exalt Muhammad above Jonah because of the recent revelation Muhammad received, which recounted the story of Jonah's fleeing from his mission. Muhammad, by saying this, clearly made it a point to the Arabs to not make any distinction between the great apostles of God.

## **Shrine at Nineveh**

See also: Mosques and shrines of Mosul § The Mosque of the Prophet Yunus (Jonah)

At the present time, Nineveh's location is marked by excavations of five gates, parts of walls on four sides, and two large mounds: the hill of Kuyunjik and hill of Nabi Yunus (see map link in footnote).<sup>[4]</sup> On Nabi Yunus there is a Muslim shrine dedicated to the prophet Jonah.

## **Jonah in sailors' superstition**

A long-established expression among sailors uses the term "a Jonah" to mean a person (either a sailor or a passenger) whose presence on board brings bad luck and endangers the ship.<sup>[5]</sup> Later on, this meaning was extended to "a Jonah" referring to "a person who carries a jinx, one who will bring bad luck to any enterprise."<sup>[6]</sup>

## The fish

Interpretations of the "fish" fall into a variety of categories:

1. A big fish or whale (of unspecified species) did indeed swallow Jonah.
2. A special creation (not any fish we know of) of God accomplished the act.
3. There was no fish: the story is an allegory, the fish is a literary device in the story, the story is a vision or a dream.

## Translation

Though it is often called a whale today, the Hebrew, as throughout scripture, refers to no species in particular, simply saying "great fish" or "big fish" (whales are today classified as mammals and not fish, but no such distinction was made in antiquity). While some biblical scholars suggest the size and habits of the great white shark correspond better to the representations given of Jonah's being swallowed, normally an adult human is too large to be swallowed whole.<sup>[7]</sup>

In Jonah 2:1 (1:17 in English translations), the Hebrew text reads *dag gadol* (דג גדול), which means "big fish." The Septuagint translates this phrase into Greek as *ketos mega* (κῆτος μέγα). The term *ketos* means "huge fish," and in Greek mythology was closely associated with sea monsters, including sea serpents.<sup>[8]</sup> Jerome later translated this phrase as *piscis granda* in his Latin Vulgate. He translated *ketos*, however, as *cetus* in Matthew 12:40.

At some point *cetus* became synonymous with "whale" (the study of whales is now called *cetology*). In his 1534 translation, William Tyndale translated the phrase in Jonah 2:1 as "greate fyshe" and the word *ketos* (Greek) or *cetus* (Latin) in Matthew 12:40 as "whale". Tyndale's translation was later incorporated into the Authorized Version of 1611. Since then, the "great fish" in Jonah 2 has been most often interpreted as a whale.

In Turkish, "Jonah fish" (in Turkish *yunus baligi*) is the term used for dolphin, often shortened to just *yunus*.

## Suggested literal interpretations

Some believers claim that God, being omnipotent, altered things as needed and sustained Jonah – the same as in other miraculous accounts in the Hebrew scriptures. Other believers claim that Jonah died in the belly of the great fish, and was resurrected by God since Jesus himself associated this event in Jonah's life with his own death and resurrection. Wikipedia:Citation needed

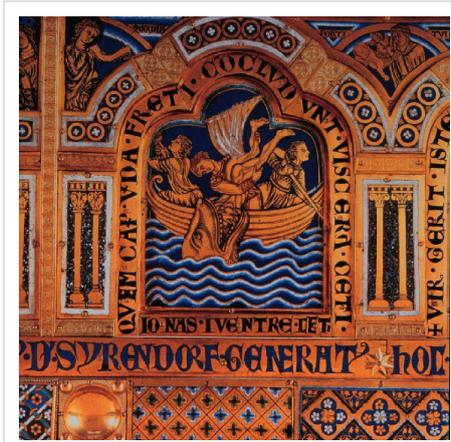
The largest whales—baleen whales, a group which includes the blue whale—eat plankton and "it is commonly said that this species would be choked if it attempted to swallow a herring."<sup>[9]</sup> As for the whale shark, Dr. E. W. Gudger, an Honorary Associate in Ichthyology at the American Museum of Natural History, noted that "while the mouth is cavernous, the throat itself is only four inches wide and has a sharp elbow or bend behind the opening. This gullet would not permit the passage of a man's arm". Wikipedia:Citation needed In another publication he stated that "the whale shark is not the fish that swallowed Jonah."<sup>[10][11]</sup>



Depiction of Jonah and the "great fish" on the south doorway of the Gothic-era Dom St. Peter in Worms, Germany

## Various locations associated with Jonah

- Place of birth: Mentioned in 2 Kings 14:25, the town of Gath-hepher has retained its name to this day. It is near the Gallilean Arab town of Mashhad, where a monument for Nebi Yunes still exists. The Israeli Gath-hepher industrial zone is erected on that mountain.
- Location of landing: In the city of Ashdod the light-tower hill is called Givat-Yonah, on the holy Muslim site of Nebbi Yunes, which according to traditions of the three monotheistic Abrahamic religions, is the site where Jonah was thrown by the large fish. Aerial photos taken by German pilots during WWI clearly show the Nebbi Yunes sanctuary near the British landing site at the beginning of the British 1918 Jerusalem offensive.<sup>[12]</sup>
- The city of Jaffa has a main street named after Jonah. The ancient port of Jaffa is still intact and functional. Archeological diggings found that the port was functioning at this location as early as 300 BC.
- Jonah's burial place according to the Jewish tradition is in the village of his birth, Gath-hepher, in the Galilee region of Israel.
- Another sanctuary and mosque called Nebi Yunes is in the Palestinian West Bank town of Halhul, 5 km (3.1 mi) north of Hebron. Muslim tradition has it that this is the burial site of Jonah the prophet. A sign erected by the Israeli ministry of religions says that this is Jonah's burial site, but according to Jewish traditions this is the location of the burial of the prophets Nathan and Gad Hahozeh.
- The sanctuary of Jama Naballa Jonas is another place that tradition says is Jonah's grave, near the city of Mosul (today in Iraq), near the ancient remnants of Nineveh. On one of the two most prominent mounds of Nineveh's ruins, rises the Mosque of the Prophet Yunus (previously a Nestorian-Assyrian Church). Jonah is believed to be buried there, where King Esarhaddon once built a palace. It is one of the most important mosques in Mosul and one of the few historic mosques that are found on the eastern side of the city.
- Jonah's grave is also said to be near the city of Sarafand (Sarepta) in Lebanon. This is in accordance with several ancient Jewish writings about Jonah being the son of the woman from "Zarephath" (Sarafand) mentioned in the stories of Elijah.



Depiction of Jonah in a champlévé enamel (1181) by Nicholas of Verdun in the Verduner altar at Klosterneuburg abbey, Austria.

## Suggested connections to legends

Joseph Campbell suggested a parallel between the story of Jonah and the epic of Gilgamesh, in which Gilgamesh obtains a plant from the bottom of the sea. In the Book of Jonah a worm (in Hebrew *tola'ath*, "maggot") bites the shade-giving plant's root causing it to wither, while in the epic of Gilgamesh, Gilgamesh plucks his plant from the floor of the sea which he reached by tying stones to his feet. Once he makes it back to the shore, the rejuvenating plant is eaten by a serpent.

Campbell also noted several similarities between the story of Jonah and that of Jason in Greek mythology. The Greek rendering of the name Jonah was *Jonas*, which differs from *Jason* only in the order of sounds—both *os* are omegas suggesting that Jason may have been confused with Jonah. Gildas Hamel, drawing on the Book of Jonah and Greco-Roman sources — including Greek vases and the accounts of Apollonius of Rhodes, Gaius Valerius Flaccus and Orphic Argonautica—<sup>[13]</sup> identifies a number of shared motifs, including the names of the heroes, the presence of a dove, the idea of "fleeing" like the wind and causing a storm, the attitude of the sailors, the presence of a sea-monster or dragon threatening the hero or swallowing him, and the form and the word used for the "gourd"

(kikayon). Hamel takes the view that it was the Hebrew author who reacted to and adapted this mythological material to communicate his own, quite different message. The Greek sources are, however, several centuries later than the Book of Jonah and the form *Jonas* which is similar to Jason is from the Septuagint translation of the book.

Biblical scholars have speculated that Jonah may have been in part the inspiration behind the figure of Oannes in late Babylonian mythology.<sup>[14]</sup> The deity name "Oannes" first occurs in texts from the Library of Ashurbanipal (more than a century after the time of Jonah) as *Uanna* or *Uan* but is assimilated to Adapa, a deity first mentioned on fragments of tablets from the 15th or 14th century B.C. found in Amarna in Egypt.<sup>[15][16]</sup> Oannes is described as dwelling in the Persian Gulf, and rising out of the waters in the daytime and furnishing humanity instruction in writing, the arts and the various sciences. Berossus describes Oannes as having the body of a fish but underneath the figure of a man—a detail that, some biblical scholars Wikipedia:Avoid weasel words suggest, is not derived from Adapa but is perhaps based on a misinterpretation of images of Jonah emerging from the fish. Scholars of Mesopotamian mythology, however, suggest that Adapa was likely associated with fishing and depicted in half-fish form many centuries before the story of Jonah appeared. Nineteenth-century Irish amateur scholar William Betham speculated that worship of Oannes is the origin of the cult of the Roman god Janus.<sup>[17]</sup>

Jonah is mentioned twice in Chapter 14 of the apocryphal Book of Tobit, the conclusion of which finds Tobit's son, Tobias, at the extreme age of one hundred and twenty seven years, rejoicing at the news of Nineveh's destruction by Nebuchadnezzar and Ahasuerus in apparent fulfillment of Jonah's prophecy against the Assyrian capital.

## References

- [1] Babylonian Talmud:Sanhedrin 61a
  - [2] *Encyclopedia of Islam*, *Yunus*, pg. 348
  - [3] Summarized from the book of story of Muhammad by Ibn Hisham Volume 1 pg.419–421
  - [4] Link to Google map with Nineveh markers at gates, wall sections, hills and mosque. (<http://goo.gl/maps/W9dwE>)
  - [5] *The New York Times Afflicted with a Jonah; The Sea Captain's Fear of Parsons Sons* ([http://query.nytimes.com/mem/archive-free/pdf?\\_r=1&res=9404E0D81330E433A25755C0A9659C94649FD7CF](http://query.nytimes.com/mem/archive-free/pdf?_r=1&res=9404E0D81330E433A25755C0A9659C94649FD7CF)) Wednesday, March 6, 1885.
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  - [8] Theoi Project "Ketea" entry (<http://www.theoi.com/Ther/Ketea.html>)
  - [9] Lydekker's New Natural History, Vol, III, p. 6
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## External links

- The Book of Jonah (Hebrew and English) (<http://www.mechon-mamre.org/p/pt/pt1701.htm>)
  - The Book of Jonah (NIV) ([http://www.biblegateway.com/passage/?search=Jonah 1-4;&version=31](http://www.biblegateway.com/passage/?search=Jonah+1-4;&version=31))
  - Jewish Encyclopedia: Jonah (<http://www.jewishencyclopedia.com/view.jsp?artid=389&letter=J&search=jonah>)
  - Catholic Encyclopedia: Jonah (<http://www.newadvent.org/cathen/08497b.htm>)
  - Prophet Jonah (<http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=102696>) Orthodox icon and synaxarion
  - Animated Retelling of the Jonah Story (<http://www.g-dcast.com/yomkippur>)
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Jevanal (ibid) is from **Hebrew** Junah or **Jevanah**, a dove, which like the moon is a symbol of the Holy Spirit of the Western world, the Brahmâ-vâch of the Orient, and the Ruach-hequedosh of the middle ground.\* This word **Jevanah** is no doubt a cognate of the Sanskrit *jivana*—to foster, restore or revive ; hence the accepted characteristic of the Third Person of the Christian orthodoxy, the Restorer. The Greek Holy Spirit is called Juno, the Bride (comp. Sanskrit *Juna*, *juven*, &c., under root *jooṽ*). Juno Lucina was the goddess invoked by the Romans during childbirth. Levahan (note I.) is from **Hebrew** *leben*, whiteness.

[Lucifer, Volume 4](#). Page 409.

**Jevanael, Jareahe** In Mosaic lore, one of the seven princes that stand continually before God and to whom are given the spirit-names of the planets.

<http://www.angelfire.com/journal/cathbodua/Angels/Jangels.html>

# Ιοναήλ

Vetus Testamentum Graecum cum variis lectionibus edidit ...

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1827

... και ἐξέλινε:εν αιιλι; και κινιθια. Και ο-υνηχθησαν, και ηλθοσαν ει; Μασ-σηφα κατέναντι  
Τεζιεσαλιμ, ίπιπτέκο; -πνοσευχη; ει; Μασ-αιοφα τι -ω-μιτεμον τον >Ιοναήλ. Και ...

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GRÆCUM

CUM

VARIIS LECTIIONIBUS.

EDITIONEM

A ROBERTO HOLMES, S. T. P. R. S. S.

DECANO WINTONIENSI,

INCHOATAM

CONTINUAUIT

JACOBUS PARSONS, S. T. B.

TOMUS QUARTUS.



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OXONII:

E TYPOGRAPHEO CLARENDONIANO.

MDCCCXXVII.

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# Jonael

Aus Prophetia

Wechseln zu: [Navigation](#), [Suche](#)

**Jonael** war ein Oberpriester der [Samariter](#) in [Sichar](#). Er hatte eine Frau und sieben Töchter.[1] Er wurde vom Herrn angewiesen, dafür zu sorgen, daß [Seine Lehre](#) in Sichar Wurzeln fassen und dann als ein neuer Lebensbaum viele und gute Früchte tragen konnte.[2]

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## Charakter

Jonael erkannte [Jesus](#) nicht nur als Christus, als [Sohn Gottes](#), sondern auch als [Gott](#) Selbst, verhüllt im [Fleisch](#).[3]

## Leben

### Bekehrung

Nachdem Jonael die [Bergpredigt](#) gehört hatte, ließ er sich vom Herrn belehren und wurde von Ihm als ein tüchtiges Rüstzeug oder getreuer Hirte der Gemeinde bestätigt.[4]

Die vier ältesten der sieben Töchter Jonaels waren von einem ungläubigen [Galiläer](#) verleumdet worden, sich zu [prostituieren](#), weil sie ihn zurückgewiesen hatten, als er eine schlechte Sache mit ihnen haben wollte. Dieser Galiläer belog und belästigte auch [Petrus](#), worauf ihn dieser mithilfe eines [Engels](#) zum Herrn beförderte. Da der Galiläer auch vor Jesus log, überließ Er ihn dem Teufel, damit er von diesem seinen Lohn erhalte. Daraufhin begann ein [böser Geist](#) den Galiläer jämmerlich zu quälen. Der Galiläer gestand schließlich seine [Lügen](#) und bekannte die [Unschuld](#) der Töchter Jonaels, worauf Jesus dem argen Geist zu weichen gebot. Der Galiläer hatte Wiedergutmachung zu leisten, Jonael und Seine Töchter um [Vergebung](#) zu bitten, und überall alles zu widerrufen, wo er Arges über sie geredet hatte.[5]

Der Herr segnete die Frau und die Töchter Jonaels und hieß die sieben Töchter, den ganzen Tag über an Seiner Seite zu gehen. Sie erschienen auf wunderbare Weise neben Ihm mit himmlisch-herrlichen [Kleidern](#) angetan, mit kostbarsten Diademen auf ihren Köpfen, wie die Töchter eines König, was sie kaum zu fassen vermochten. Sie fielen auf Jesus hin, weinten vor [Liebe](#) und [Freude](#) und waren nicht imstande zu reden, wodurch sie dem Herrn große Freude bereiteten.[6]

Als der Herr Sichar wieder verließ, erhielt Jonael eine übersinnliche Macht aus den Himmeln und einen Engel ([Archiel](#)) für eine Zeit beigestellt, der ihm den weisen Gebrauch der himmlischen Macht lehrte, wobei aber keinem Fremden gesagt werden durfte, daß in Jonaels Haus ein Engel aus den Himmeln wohne.[7] Der Engel sah zwar aus wie ein allerzartester [Knabe](#), war aber mit Engelsmacht ausgestattet und konnte beispielsweise mühelos hunderte Menschen versorgen und die Arbeit von Tagen in einem Augenblick verrichten. Der Engel selbst bezeichnete sich als einer der schwächsten, wobei aber dennoch unter der Gewalt seiner Füße die ganze Erde erbeben mußte.[8]

## Vertreibung

Die Erzsamariter stellten in der Folge neben Jonael einen Oberpriester und Besorger des nichtigen, blinden Dienstes auf [Garizim](#) auf. Jonael wurde mitsamt seiner Familie vertrieben und wäre obdachlos geworden, wenn er nicht von [Jairuth](#) aufgenommen worden wäre. Hunderte Anhänger des Herrn wurden von den Erzsamaritern aus dem Land getrieben, mit Stöcken geschlagen und verspottet, und mußten bei den [Heiden](#) Schutz suchen, was nicht anders geschehen konnte, als daß die Vertriebenen selbst Heiden wurden. Viele ließen sich von den tagtäglichen [Drohungen](#) einschüchtern und wendeten sich unter vorgeschriebener Verfluchung von der [Lehre Jesu](#) ab. Die Engel sahen traurigen Gemüts zu und sagten dazu, daß sie ohne den Willen Jesu, dessen Ratschlüsse allzeit unerforschlich und dessen Wege unergründlich seien, nichts tun könnten. Jonael und Jairuth wußten angesichts der zunehmenden [Verfolgung](#) nicht mehr, was sie tun und wo sie leben sollten und suchten mithilfe des Engels Jesus bei [Kisjonah](#) auf, um Ihm ihre Lage zu berichten, sich mit Ihm zu besprechen und bei Ihm [Hilfe](#) zu suchen.[9]

Jesus wußte, daß es in aller Kürze so kommen werde, damit der [Satan](#) sein Werk voll mache. Allerdings die zu den Heiden geflohen waren, hätten auch in [Galiläa](#) ihre Unterkunft gefunden, und die [Seinen Namen](#) verfluchten, um ihre irdische [Habe](#) nicht zu verlieren, hätten besser getan, sich von aller Welt loszumachen, denn an der irdischen Habe haftet der [ewige Tod](#) und jeder Mensch muß einmal denn doch alles verlassen.[10] Jesus erklärte, wer viel habe, dem falle es schwer, sich davon zu trennen; aber jener, der keine Güter aus dem giftigen Schoß der Welt besaß und zudem auch noch um Jesu Namen willen Verfolgung erleidet, der verachtet die Welt und es wird ihm sicher leicht werden, wenn er sie mit klarster Sehe ins Himmelreich verlassen wird. So wie sich das [Gold](#) im [Feuer](#) bewähren muß und erst dadurch seinen hohen Wert erlangt, ist dies auch der Fall bei allen, die wahrhaft Jünger und Nachfolger Jesu sein wollen. Daher gibt der Herr ihnen für diese Welt auch keinen (äußerlichen) [Frieden](#), sondern das Schwert. Denn durch den Kampf mit der Welt und mit allem, was sie einem bietet, muß man sich die Freiheit des ewigen Lebens erringen. Es ist wohl leicht, dem Herrn ein Jünger zu sein in einem eingefriedeten Ort und für sein [irdisches Leben](#) bestens versorgt, die [Lämmer Tugend](#) zu lehren und sie mit reinem [Wasser](#) zu tränken. Aber ganz anders ist es, [Löwen](#), [Tiger](#) und [Panther](#) zu zähmen und sie zu nützlichen [Tieren](#) umzugestalten. Dazu gehört mehr [Klugheit](#), [Mut](#), [Kraft](#) und [Geduld](#).[11] Jonael und Jairuth mußten diese Erscheinung in Sichar so betrachten und nehmen, wie sie ist. Sie mußten mit ihr in einen natürlichen Kampf eingehen, bei dem sie der Herr unterstützen würde. Aber wenn sie über die [Blindheit](#) und [Bosheit](#) der Menschen voller [Ärger](#) und [Zorn](#) gerieten und über die [Frevler](#) nichts als ein verzehrendes Feuer vom Himmel riefen, konnte es ihnen unmöglich anders ergehen, als wie es ihnen ergangen war. Auch können und dürfen die Engel des Herrn in solchen Fällen nicht dienstlich sein, weil das direkt gegen die ewige Ordnung des Herrn wäre. Daraufhin gab

ihnen Jesus Anleitung, wie sie siegreiche [Kämpfer für Sein Reich](#) und erfolgreiche [Missionare](#) sein können.[\[12\]](#)

Jonael und Jairuth sahen ihre Fehler ein und ersuchten Jesus um weiteren Rat, was sie tun sollten mit den vielen, die zu den Heiden gegangen waren, und mit jenen, die den Namen Jesu verflucht hatten. Jesus wies sie an, mit denen, die zu den Heiden gegangen waren, so zu tun, wie Er mit den Heiden verfuhr. Was die Verfluchten Seines Namens betraf, gab Er ihnen den Rat, die Gefallenen aufzuheben und auf einen guten Weg zu bringen und zu führen, damit sie zur Einsicht ihrer Sünde kommen mögen und diese bereuen.[\[13\]](#) Jonael lobte darauf den Herrn so als sei der Geist [Davids](#) in ihn gefahren, was Jesus recht gut gefiel.[\[14\]](#)

## Siehe auch

- [Wirken in Sichar](#)

## Quellenverweise

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4. [↑ Jakob Lorber, Das Große Evangelium Johannes 1.45.10-13](#)
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German-to-English translation:

Jonael

From Prophetia

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Jonael was a high priest of the Samaritans in Sychar. He had a wife and seven daughters. [1] He was instructed by the Lord to make sure that His teaching in Sychar take root and then could carry as a new tree of life and many good fruits. [2]

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1 character

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2.1 conversion

2.2 Expulsion

3 See also

4 Credits

Character

Jonael recognized Jesus not only as the Christ, the Son of God, but as God Himself, veiled in the flesh.

[3]

Living

Conversion

After Jonael had heard the Sermon on the Mount, he allowed himself to be taught by the Lord, and was confirmed by him as a capable armor or faithful shepherd of the community. [4]

The four oldest of seven daughters Jonaels had been slandered by an unbelieving Galileans, to prostitute themselves because they had rejected him, as he wanted to have one bad thing with them. This Galilean lied and harassed Peter, followed him to the Lord using this promoted an angel. Since the Galilean even before Jesus was lying, He gave him the devil, so he get this his reward. Then an evil spirit began to torment the Galilean miserably. The Galilean finally admitted his lies and known the innocence of the daughters Jonaels what Jesus commanded the evil spirit to depart. The Galileans had to make amends to ask Jonael and his daughters for forgiveness, and to revoke all over everything, where he had spoken evil about them. [5]

The Lord blessed the wife and daughters Jonaels and was called the seven daughters to go throughout the day at His side. They appeared miraculously done besides Him with heavenly gorgeous gowns, with precious diadems on their heads, as the daughters of a king, what they were able to hold hardly. They fell to Jesus, crying with love and joy and were unable to speak, so they prepared the Lord great joy. [6]

When the Lord Sychar left again, Jonael received a supernatural power from heaven and an angel (Archiel) beige makes for a time, who taught him the wise use of celestial power, but a stranger could be said that in Jonaels house an angel live from the heavens. [7] Although the angel looked like a allerzartester boy, but was equipped with angel power and could, for example, easily hundreds of people provide and perform the work of days in a moment. The angel described himself as one of the weakest, but still had to shake the whole earth under the force of his feet. [8]

## Expulsion

The Erzsamariter presented to a high priest, and the procurer vain, blind service on Mount Gerizim in the next episode Jonael. Jonael was expelled with his family and would be homeless if he had not been taken up by Jairuth. Hundreds of followers of the Lord were driven by the Erzsamaritern from the land, beaten with sticks and ridiculed, and had to seek protection in the nations that could not happen otherwise than that the Gentiles were displaced themselves. Many were intimidated by the daily threats and used under prescribed curse of the teachings of Jesus from. The angels watched sad mind and said to the fact that they could do without the will of Jesus, whose counsels whose ways are unsearchable and unfathomable always, nothing. Jonael and Jairuth knew the face of increasing persecution no longer what they do and where they should live and searched using the Angel Jesus at Kisjonah on to him to report their position to discuss with him and to look at him aid. [9 ]

Jesus knew that it would come in so brief, so that Satan fully do his work. However, had fled to the Gentiles, would have found in their accommodation Galilee, and his name cursed so as not to lose their earthly possessions, would have done better to free himself from the world, because adheres to the earthly possessions of eternal death and . every man must once for all but abandoned [10] Jesus said, who have much, it falls to the hard to part with it; but those who had no goods from the toxic womb of the world and also suffers even for the sake of Jesus name persecution, who despises the world and it is sure it will be easy if he is left with the clearest Look into the kingdom of heaven. Just as the gold must prove in the fire and only thereby attained its high value, this is also the case for all who want to be truly disciples and followers of Jesus. Therefore the Lord will give them for this world and no (external) peace, but a sword. For through the battle with the world and with all that it offers a, one has to win the

freedom of eternal life. It is probably easy for a disciple to be well taken care of the Lord in an enclosed place and for his earthly life, the lambs

To teach virtue and to soak with pure water. But quite different to tame lions, tigers and panthers and transform it into useful pets. This includes more wisdom, courage, strength and patience.

[11] Jonael and Jairuth had to consider this phenomenon in Sychar so and take it as it is. They had to go with it in a natural struggle, in which they would support the Lord. But when they came over the blindness and wickedness of men full of anger and rage and shouted over the wicked nothing but a consuming fire from heaven, it could not possibly happen to them differently than what had happened to them. Also, can and may the angel of the Lord in such cases not be official, because that would be directly against the eternal order of the Lord. Then Jesus gave them instructions on how they can be victorious fighter for His kingdom and successful missionaries. [12]

Jonael and saw a Jairuth their error and requested Jesus to further advice on what they should do with the many who had gone to the Gentiles, and with those who had cursed the name of Jesus. Jesus instructed them to do with those who had gone to the Gentiles, as He traversed with the Gentiles. What the Cursed His name was concerned, he advised them to pick up the fallen and to bring on a good path and to lead, that they may come to the realization of their sin and repent this. [13] Jonael praised the Lord so as it was the spirit of David into him what Jesus liked quite well. [14]