

The Book of Jonah

from the book

Minor Prophets: Major Messages

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Contents

How To Use This Study Guide.....	4
Introduction.....	5
The Author.....	8
Chapter Two.....	11
Jonah 1:1-3.....	11
Jonah 1:4-6.....	15
Jonah 1:7-9.....	19
Jonah 1:10-13.....	26
Jonah 1:14-16.....	32
Chapter Two.....	38
Jonah 1:17.....	38
Jonah 2:1-10.....	38
Chapter Three.....	47
Jonah 3:1-10.....	47
Chapter Four.....	54
Jonah 4:1-11.....	54
Epilogue: A Summary of the Four Chapters of Jonah.....	60
Chapter One.....	60
Chapter Two.....	60
Chapter Three.....	60
Chapter Four.....	60

How To Use This Study Guide

1. A slow unhurried reading of Jonah is essential. Reading the chapter before looking at the notes, while working with the notes, and after finishing with the notes will give each researcher a powerful sense of the series of meanings within each chapter. It is important to be comfortable with all the names and places in the prophecy and to understand the announcements the prophet makes on behalf of the Lord. When possible, historical information will be included in the notes to increase reading comprehension and enhance application.
2. Our study of each chapter of Jonah will begin with quotes from a work of the Writings called Summary Exposition of the Prophets and Psalms. This work includes a verse-by-verse overview of all four chapters of Jonah that provide general information about the internal sense. Our research will help move us from the generals to the particulars of the internal sense.
3. Another important reference tool is Searle's General Index to Swedenborg's Scripture Quotations. This reference is used to find passages in the Writings where a verse(s) from the Word is either explained specifically or used to illustrate a doctrinal point that we can use in our study. There is also another use of this work. As we study, each researcher will be led by the Lord's Providence in myriad ways, according to specific needs or states. Knowing how to use this book will help each of us to explore relevant topics and look up related passages to increase our knowledge of the three-fold Word.
4. You will soon discover that not every verse, word, name, etc. is directly quoted in the Writings. But there are often other references to the same name, place, or thing in the explanation of a different verse of the Word. The hope is that reflection on these other doctrinal explanations will help us see possible applications to our study of Jonah. We will need to use "derived doctrine" often. Please don't run away from this maligned term. If we use it properly and admit openly that it is derived doctrine, we bring no harm to the internal sense.
5. Keep some kind of notebook handy during your study times. Write out insights, questions, and any summaries you find helpful in organizing your thoughts about each chapter. The goal of this study guide is not to give a detailed summary of the internal sense but to start each researcher's quest for deeper insight.
6. At the end of each chapter in the study guide, you will find a study review. The review includes a summary of each section to help you reinforce and build on your understanding of several of the key points.
7. Begin each study unit with a devotional prayer asking the Lord to guide and direct your thoughts. Certainly beginning in this sphere has the power to inspire and open our minds with a higher spiritual priority that will keep us in the company of the Lord's angels. As the Writings teach, we must seek to love truth for truth's sake. Such an approach will free each reader from

preconceived ideas that might limit his or her ability to "see" the intent and message of the Lord's Word.

Introduction

Say the name Jonah and what other word quickly comes to mind?

The number one answer would most likely be **whale**. Sunday school materials, children's movies, and cartoons show a whale rescuing the drowning Jonah. But in the adult world outside the New Church, many articles stoutly urge us to eliminate the word "whale" and substitute the words "sea creature," "special fish," or "special leviathan monster." To the authors of these articles, holding onto the word "whale" is not only laughable but reduces the Word to absurdity and makes its message vulnerable to other scientific difficulties. For instance, critics ask, how could Jonah have survived three days and three nights in the belly of a whale? Would he not have been severely "bleached" by the digestive juices of the whale, fish, or sea monster? Wouldn't his air supply have been severely threatened if not eliminated in the belly of the whale? With the great feeding cycle of whales and the repeated intake of water, how could Jonah have had time to compose a reflective and repentant prayer to the Lord?

If we were to research denominational beliefs regarding Jonah being swallowed by a whale, we would soon discover that this was, and is, a hot doctrinal issue. For the fundamentalist, it is one of the litmus tests used to expose dangerously liberal biblical scholarship. One denomination (the Lutheran Missouri Synod) suffered a painful schism within its membership over the whale question. Those holding the fundamental view insisted it was a whale. The Word says it happened, and Jesus referenced Jonah in the belly of the whale, so there should be no question about its accuracy. Proponents of the liberal view could not tolerate or support that doctrinal insistence. The result was a split in their organization.

George Adam Smith, considered a liberal Biblical scholar, offers this cautionary argument: "We sin against the spirit of the book [Jonah] in trying to take it as real history." Another writer, R.H. Pfeiffer, states, "It is fiction—a short story with a moral—like the book of Ruth...or the stories about Daniel...[Jonah] is a perfectly good short story—with a beginning, a middle, and an end...[the author of Jonah] composed a charming story intended to teach a lesson...that Jehovah's loving-kindness and compassion are not restricted to the Jews but [are offered] to the heathen as well." (*Introduction to the Old Testament*, pages 587-588.)

J.M.P. Smith is quoted in the *Encyclopedia of Religion* as saying: "...Jonah is religious fiction, with the key happenings historically impossible...This book is allegory... [Jonah's] three days [in the belly of the whale] symbolize the three [Jewish] exiles... This satire on prevalent beliefs is one of the greatest, yet one of the most misunderstood books in the Bible."

Raymond Calkins in his book, *The Modern Message of the Minor Prophets*, writes: "[Jonah]...is not literal history—it is not a short story but an allegory, similar to the Parables of Jesus." Calkins, on page 168 of his book, illustrates this with his list of allegorical meanings:

- Jonah represents the people of Israel.
- Nineveh represents the whole heathen world.
- The stormy sea represents the confusion in the Hebrew mind.
- The tossing sea represents, or illustrates, the threat that the heathen world was ready to engulf Israel.
- The sea monster swallowing Jonah represents the misfortunes that would befall the disobedient people of God.
- The whale disgorging Jonah describes the disaster of the Babylonian exile and the subsequent return of the people to Jerusalem.

Do we have any helpful doctrinal teachings in the New Church that might clear up the controversial "whale" question? As we might expect, the first three passages cited below highlight the need to pay attention to the spiritual sense (internal sense) of the word "whale."

- "'Fishes,'...signify memory knowledges, now animated by faith from the Lord, and thus alive. 'Whales' signify their general principles, in subordination to which, and from which, are the particulars; for there is nothing in the universe that is not under some general principle, as a means that it may exist and subsist. 'Whales,' or 'great fishes,' are sometimes mentioned by the Prophets, and they signify the generals of memory-knowledges." (*Arcana Coelestia [AC] 42*)
- "...that Jonah's being in the whale three days and three nights represented that the Lord would thus be in the heart of the earth; and thus these words of Jonah describe the Lord's direful temptations." (More of this passage will be cited when we look at *Jonah 2:2-3, 5-6.*) (*Apocalypse Explained [AE] 538 [11]*)
- "...particulars [in the book of Jonah] are historical, and yet prophetical, involving and representing such arcana, as do all the other historicals of the Word." (*AC 1188 [2]*)

But then we find a startling, thought-provoking passage in the work called *Spiritual Experiences (SE)* that brings us full circle to the literal sense of the "whale" swallowing Jonah. Consider the impact of this quote:

- "...as that Jonah was swallowed by a whale, which **actually happened in the world**; as also did the miracles of Egypt, and many other [necessary effects] called miracles." (*SE 1391, written March 15, 1748*)

For effect, let me highlight that passage once again so we get the crux of what is said in *SE 1391*:

"Jonah WAS swallowed by a whale, which ACTUALLY happened in the world; AS ALSO DID THE MIRACLES OF EGYPT, and many other [necessary effects] called miracles."

What is this passage calling us to look at before making up our minds about the reality of a whale swallowing Jonah? As you look over the list of miracles below, ask yourself this question: Why do we find it easy to believe some miracles in the Word and yet doubtfully question others? Do we get to pick and choose what the Lord can and cannot do? Divine miracles don't seem to follow fixed order so they are called into question. But we must allow that what is order to the Lord goes infinitely beyond our finite comprehension of order. He knows things we will never know. So let's look at some of the miracles the children of Israel benefited from while in Egypt and on the way to the Promised Land:

- Moses saw the burning bush, and the fire did not consume the bush.
- Aaron's rod cast before Pharaoh turned into a snake.
- Aaron's snake (rod) ate the snakes produced by Pharaoh's sorcerers.
- The waters of the Nile turned into blood.
- Egypt suffered plagues of frogs, flies, murrain, boils, hail, locusts, darkness, and death of the firstborn.
- The Israelites were saved by the parting of the Red Sea.
- The Lord allowed Moses to heal the bitter waters of Marah.
- The Lord sent manna and quail. (Please note that these gifts were miraculously given for forty years.) See Exodus 16:35.
- The Israelites wore clothes and sandals that did not wear out for forty years. See Deuteronomy 8:4.
- The Lord allowed Moses to bring water from a smitten rock.
- Aaron's rod grew buds like a living tree.
- The Lord used a brazen serpent to heal the people.

How many more miracles might we cite from Genesis to Revelation? Can we verify the Lord walking on water or turning water into wine? How did He take five loaves and two fish and multiply them so that 5,000 were fed with twelve full baskets left over? Can we validate something as simple as the cruse of oil that never ran out or as amazing as the fantastic healing of the blind, sick, palsied, deaf, and dumb, and the raising of the dead? Do we risk trivializing or making the Word laughable if we believe that any, or all, of these things ACTUALLY happened? Do we fear the ridicule of science because miracles seem beyond the reach of logical scientific explanation? If the Lord could furnish manna and quail for forty years; if the Lord could keep clothing from wearing out for forty years, could He not cause a whale, or a special fish, to swallow Jonah? Are any of these miracles beyond His power?

Finding a "whale" answer in *Spiritual Experiences* will cause some New Church people to doubt its appropriateness as a doctrine. But before dismissing it, let its powerful perspective work for a few minutes in your mind. It seems to put the

"Jonah was swallowed by a whale" question into a positive framework for us to find an answer. What do you think? Does *SE 1391* resolve the whale issue for you?

Maybe using the words "special fish" or "great fish" would be a better translation of the original Hebrew word than "whale." But to dismiss the possibility of Jonah being miraculously swallowed by a special fish seems to be an error that leads to falsity. To deny God's power to actually perform this miracle makes Him small and limits His Infinite Power and Knowledge. *Matthew 19:26* states well what needs to be our attitude toward miracles: "**...with God all things are possible.**"

As we leave the question of Jonah and the whale, please note how *AC 1188 [2]* states that the book of Jonah deals with both actual history and correspondential (allegorical) meanings. Let's say it again: The Book of Jonah is both historical and prophetical. The Book of Jonah is not the creative story of a human author. It is a Divine lesson plan of the Lord's that holds infinite truths to be studied forever. These truths will never be exhausted. Angels will thrill with the story of the whale, special fish, or great fish, forever. To them, the book of Jonah will not be laughable or absurd. Nor will they worry about scientific difficulties or objections. They don't see or read the natural names and places. Instead, they see the spiritual meaning with its important illustrations and applications to their lives and uses. They see the Word of the Lord as a resplendent array of colors and beauty. The truths of the Word are like shining stars in the heavens.

THE AUTHOR

What do we know about a man named Jonah? In *II Kings 14:25*, we read: "He restored the territory of Israel from the entrance of Hamath to the Sea of the Arabah, according to the word of the Lord God of Israel, which He had spoken through His servant Jonah the son of Amittai, the prophet who was from Gath Hopher."

- Not much is known about this obscure Galilean prophet named Jonah. The Word identifies him as a counselor for King Jeroboam II. This would place him in the 786-746 BC time period.
- Scholars set the date for the Book of Jonah much later, in the postexilic timetable of Israel's history, because he (the unknown author) appears to be influenced by teachings found in Jeremiah and Isaiah. The real Jonah would not have been alive at the time of Jeremiah and Isaiah.
- Based on this logic, many believe the author of Jonah is an unknown author who chose to adopt the voice of this obscure prophet to champion his opposition to Israel's "racial exclusiveness, narrow nationalism, and religious intolerance..." (*The Interpreter's Dictionary of the Bible*, page 964.)
- The prophet Jonah is different from other prophets in that he is never called a prophet in the book attributed to him. Unlike other prophets, there are almost no "oracles" given through him.

- Unlike other prophets, Jonah is sent to preach to a foreign people. The other prophets preached against foreign nations; they were always sent to preach to Israel.

Should we agree with scholars that the book of Jonah had to be written by an unknown author? Are we to agree that if words or phrases cited in the book of Jonah sound as if they were borrowed from Jeremiah or Isaiah that this conclusively proves Jonah had to be written during postexilic times?

Truth is not the creation of human prudence. All truth originates in the Lord. We have no "original" thoughts. The prophets were inspired to deliver the words of the Lord, not their own words. Why do we have to assume Jonah was influenced by Jeremiah or Isaiah? Couldn't the Lord have given Jonah a similar view of His truth? It seems foolish to limit teachings to people, dates, and world events. Nor does it seem prudent to ascribe ownership of any of the Lord's truths to a specific prophet. Things written in the Psalms by David were repeated verbatim by the Lord. Do we bother ourselves by who "said it first"?

As for saying Jonah could not have been alive during Jeremiah and Isaiah's times, are we on solid ground with this assumption? Have we forgotten the longevity of Methuselah, Abraham, Moses, and other Biblical patriarchs? Scholarship is a wonderful tool, but scholarly researchers must remain humble and open to what the Lord can and will do with His servants. If the Divine chose to extend the longevity of Jonah, it would have been done regardless of research findings. Let's close this whole question of "whale," "laughable," "embarrassing conclusion," and all other doubts of the historical and prophetic debate with this quote from the *Arcana*:

"What a man believes from authority belongs to others in himself, and is not his own; and what is merely believed from this source by virtue of confirmation appears after confirmation as truth, even although it is false; as can be very plainly seen from the faith of every religion, and from the variety of this in the whole world." (*AC 10124 [3]*)

The point of this quote seems to be that we should keep an open mind to the spiritual sense, in this case while reading the Book of Jonah. Paul, in *II Corinthians 3:6*, reminded his readers that the written letter of the Word kills but the spirit gives life. This is the message of the New Church, too. Don't get pulled into the debates of liberal versus conservative theology. Instead, we need to remain deeply committed to the Lord's guiding influx. We need to supplicate and rely on the Lord's help to find and see the spiritual sense. This is what the Lord intends for angels and humanity: To be in His truth, to be lead by His truth, and to strive to work for His truth.

With this dedication in mind, let's turn now to the historical and prophetic sense of the Book of Jonah and read with a degree of inspired awe and excitement. Like the angels, we need to look beyond the limitations of the literal sense so we can walk among the vast applications of the Lord's spiritual sense. After all, the Word is a

story about the life of the Lord and it is a story about our regeneration. Every letter, comma, period, and every jot and tittle holds this invitation: "**O taste and see that the Lord is good!**" (*Psalm 34:8*)

Chapter Two

JONAH 1:1-3

"Now the word of the Lord came to Jonah the son of Amittai, saying, 'Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me.' But Jonah arose to flee to Tarshish from the presence of the Lord. He went down to Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to Tarshish from the presence of the Lord."

Passages From The Writings

P&P

- "Those who were of the Jewish nation were commanded to teach the Word to the nations round about, but they would not, and thus they kept the Word among themselves alone."

Derived Doctrine

"Now the word of the Lord came..."

- "Now" carries the meaning of presently, today, as soon as possible, and immediately. In some instances, it is used in a sentence as an admonition. *AC 2838* informs us that "now" or "this day" signifies the "perpetuity and eternity of a state." The Word of the Lord is not for a passing moment. The Word is given for eternal uses.
- This phrase also calls our attention to the true Source of the prophecy—the Lord. His word signifies communication and confirmation. (*AC 7406*) His words signify a unity of doctrine (a unity of good and truth). (*AC 1288*)
- To "come" (came) signifies to perceive or receive the Lord into the intellect. (*AC 2513*) It also signifies judgment (*AC 1311*) and a progression from what is external to what is internal. (*AC 5202*)

"...Jonah the son of Amittai..."

- The name Jonah means "dove." A "dove" represents the truths and goods of faith with one who is to be regenerated. (*AC 870*) Also recall that a "dove" descended at the Lord's baptism, and these words were heard: "This is My beloved Son, in whom I am well pleased." (*Matthew 3:17*)
- Jonah signifies his nation in its self-love and falsities and reflects its unwillingness to share the spiritual things of the Lord. (*AE 401 [36]*)

- Jonah "prophetically" describes the Lord's temptations against the hells. (AC 1691 [5] and AE 538 [11])
- Jonah signifies the complete glorification of the Lord's humanity. (AE 706 [6])
- Amittai's lineage can be traced to the tribe of Zebulon. His name means "truth." Let's follow a bit of derived doctrine with the following teachings:
- Zebulon signifies, in the highest sense, the Lord's Divine Human and in the spiritual sense the heavenly marriage of good and truth. (AC 3960-61)
- Can we safely bring these teachings with us when we consider the words "son of Amittai" to mean that Jonah represents the "spiritual progeny" of such truths?

"Arise, go to Nineveh, that great city, and cry out against it..."

- AC 3050 and AC 5605 explain that "arise and go" signifies a call to elevate the external thoughts to be in harmony with more interior things.
- AC 1612 describes the idea of arising to mean surveying the heavenly kingdom. Such an elevation would bring one into a state of affection and charity for the Lord and the neighbor. (AC 2326)
- "Nineveh" signifies the falsities of doctrinal things derived from reasoning that contrives and lead to an unenlightened understanding. (AC 1184 and AC 1188 [2])
- "...the great city" signifies looking at everything doctrinal or heretical. (AC 402) In Nineveh's case, it would appear they had a "great" number of things that were leading them to destruction. Nota Bene: Think for a moment about the layout of a city. All its streets are organized so that they will lead to some house, business, library, hospital, church, etc. Therefore, this passage illustrates the great devastation or errors the inhabitants of this "spiritual" city were following. Human doctrinal errors were powerfully influencing and misleading them in every aspect of their spiritual lives.
- "...cry out against it..." makes sense in light of the above concept. Nineveh's way of thinking from doctrine was misleading the people, and they had to change to allow repentance, reformation, and regeneration to come into their hearts.
- "...for their wickedness has come up before Me." Without enlightenment, one might think this "coming up before Me" was like a sudden or unexpected revelation to the Lord. The Lord saw it and knew that it would happen before they falsified the truth. His Providence sought to bend and moderate all things to good. In reality, it was now time for Nineveh to come up before Him to see what falsity they were following.

"But Jonah arose to flee to Tarshish from the presence of the Lord."

- Tarshish signifies doctrinal ritual. It represents external worship. (AC 1152) Are we to picture Jonah justifying his flight from the call of the Lord by the precedence of traditional "chosen race" thinking? Certainly, passages

(fallaciously understood) from the literal sense must have come to his mind as a validation for running away.

- *Apocalypse Revealed (AR)* 796 defines what "from the presence of the Lord" might mean. Let's note "presence" in the positive sense. "The acknowledgment and worship of the Lord, and the reading of the Word, **cause** the presence of the Lord... these two together with a life according to His commandments effect conjunction with Him." This teaching opens a way for us to see what Jonah's flight from the presence of the Lord meant regarding the Word and his acknowledgment of the Lord.

"He went down to Joppa, and found a ship going to Tarshish..."

- We have no direct teaching to help us with the representation of Joppa. We do know the word "Joppa" means "beauty" or "beautiful." Joppa is located thirty-five miles northwest of Jerusalem.
- In biblical times, Joppa was a small, attractive seaport with a natural breakwater of rocks that were parallel to the coastline, somewhat like a cape. We make mention of this because it created a kind of haven for the boats to enter and drop anchor in security.
- We do have a correspondence for "sea." It represents a collection of knowledges and scientifics. (*AC 28*)
- "To go toward the sea" signifies the choice to follow scientifics because a sea represents a collection of them. (*AC 2702 [15]*)
- A port is a haven for ships. The Writings teach that a haven signifies the state where memory-knowledges terminate and begin, and where there are doctrinal things from the Word. (*AC 6384 and 6385*)
- To find a ship in the positive sense signifies looking for knowledges of good and truth from the Word that will serve for the uses of life. (*AR 406*)
- Jonah was headed for Tarshish so we get the hint that he wanted to be in a place where "external worship prevailed..." (*AC 1152*) Joppa, the beautiful, seems to imply that Jonah wanted something of external reasoning to appear attractive and acceptable to him and his peers. The interests and mission of the Lord were not part of his search for a ship.

"... so he paid the fare, and went down into [the ship]..."

- To "pay" in the negative sense signifies to offer a substitute in place of the former. (*AC 9186*)
- The word "pay" in Swedenborg's *Concordance* is identified with the word "hang." We read that hanging is an attempt to remain between evil and good. (*AC 2410*)
- "Went" is the past tense of "go." Can we take from this (past tense) a hint that what is happening in the present is a result of how Jonah **lived, progressed,** and **thought** in the past?

- Jonah's going down into the ship seems to indicate that a spiritual downfall or calamitous state was overtaking him.

"...to go with them to Tarshish from the presence of the Lord."

- The "them" in this verse means the ship's crew, a group of men, we will see later, who worshiped all sorts of gods. It seems interesting to note that Jonah was called to go save Nineveh. This call he deemed to be contrary to his faith. Nineveh was full of gentiles. On the other hand, he used "them" (gentiles) to save himself from the Lord. Isn't life full of inconsistencies and paradoxes?
- Going toward Tarshish remember is a movement toward a place where external worship prevails. Such an external worship leads one away from the "presence of the Lord."

Putting It All Together

"Those who were of the Jewish nation were commanded to teach the Word to the nations round about, **but they would not**, and thus they **kept the Word among themselves alone.**" (*P&P*)

With this guiding doctrine, we can pull the meaning of Jonah's flight from "the presence of the Lord" to a finer point. Jonah, or the people of Israel, felt they knew better than the Lord what was to be done with the Word and who should have it. This is a pretty heavy point to mull over in our hearts and minds. The Lord loves everyone. He has no favorites. He wants the "good news" of His Word to reach all people. The care for souls and a life that leads to charity is a "mission statement" the church needs to have as its collective goal. Exclusiveness is not a right of birth or the merit of a chosen people.

Certainly, the New Church has a mission to perform. We need to not only live the life of our doctrines but also to share our gifts with the "nations round about." The message here is that we should not seek out a beautiful (Joppa) "safe haven" to avoid "presence." Please consider again that passage from *AR 796* regarding the meaning of "presence." How do we stay in the presence of the Lord? "...the acknowledgment and worship of the Lord and the reading of the Word, [such spiritual values] cause the presence of the Lord..."

To do less than this is an attempt to "pay" a fare that leads to making substitutions or trying to walk a fine line between good and evil. Such a philosophy of life will indeed have us "go to the very bottom" of the ship of scientific reasoning and out of the light of the Lord's sun.

Read and Review

Read the selection from *P&P*.

Read Jonah 1:1-3.

Questions to Stimulate Reflection

1. How do you think we, as a church, can profit from this lesson about withholding the Word from the nations round about?
2. Do you see any signs that we try to seek beautiful "safe havens" when it comes to telling the story of the Lord's Second Coming?
3. What "excuses" can you recall that Jonah might have used to run away from his mission? Try to pick or mention those that might have appeared valid to Israel.
4. How are we doing with the task of keeping the Lord's "presence" in the church? This question is not a chance to criticize so much as a chance to take inventory.
5. What new insights were you able to glean from this section of study?
6. Paradoxes are interesting to consider. Jonah's rejection of the gentiles and then his personal use of the gentiles seem interestingly inconsistent, and yet I am sure we do similar things all the time. How can we reflect on this paradox and learn from it?
7. Jonah fleeing toward Tarshish indicated that he elected to pursue "external forms of ritual." There seems to be a lively debate within our church regarding "traditional" versus "contemporary" worship, or a service that combines elements of both. What is useful about the various types of worship services? When is this debate healthy or unhealthy? In some cases, it seems to foster an "us" against "them" feeling. What might resolve this in a way that keeps us from pulling away from one another or keeping the Word from anyone?

JONAH 1:4-6

"But the Lord sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken up. Then the mariners were afraid; and every man cried out to his god, and threw the cargo that was in the ship into the sea, to lighten the load. But Jonah had gone down into the lowest parts of the ship, had lain down, and was fast asleep. So the captain came to him, and said to him, 'what do you mean, sleeper? Arise, call on your God; perhaps your God will consider us, so that we may not perish.'"

Passages From The Writings

P&P

- "Knowledges (cognitions) began to perish with them, and yet they lived unconcernedly."

Derived Doctrine

"...the Lord sent out a great wind on the sea..."

- "Great" signifies the things of affection and love, and of thought and faith. (*AR 656*)
- "Wind" signifies the dispersion of falsities. (*AC 842, 7682*) "Wind" signifies the emptiness of mere (lifeless or useless) doctrine. (*AE 811*)
- The Lord sending the wind on the sea is not an act of vindictiveness but an act of love. He wants to clear the mind and our memory-knowledges of falsities and misconceptions. We need to hold this picture in our hearts because the hells try to convince us that the Lord is aloof or indifferent to our spiritual state or welfare.

"...there was a mighty tempest on the sea..."

- "Mighty" in the positive sense signifies the omnipotence of the Lord and His Divine Human. (*AC 6425*)
- "Mighty" in the opposite sense signifies those who are consumed by self-love. (*AC 583*)
- "Tempest" signifies the dispersion of truths with the evil. (*AE 419 [22]*) "Tempest" also signifies the dispersion of falsities and evils, which destroy all the truths of the church. (*AE 578 [17]*)
- Once again, we need to correct the appearance that the Lord is out of control and angry. Instead, it is a plan of love and wisdom to free the church and its resources so the church can effectively lead and protect those in the church.

"...so that the ship was about to be broken up."

- *AE 514 [1-2]* gives us information that we can use in this verse and others to follow. Ships signify doctrinal things; they represent the Word and doctrine from the Word. "A ship's 'planks', 'oars' and 'mast' signify the various things of which doctrine consists.
- Those who teach, lead, and rule, are meant by "'pilot' 'ship-masters,' 'rowers,' and 'mariners,' and the doctrinals themselves by its 'wares,'..."
- "...the ship was about to be broken up." This breaking of the ship had to happen. The Jewish Church was using the literal sense of the Word to favor its external loves and tenets. Such a ship carried dangerous cargo. (*AC 10492*)

"Then the mariners were afraid; and every man cried out to his god..."

- "Mariners" represent those who are leaders or teachers in the church.
- Being afraid can mean several things. It can represent a "holy fear," being afraid to do anything that would offend or hurt the Lord. In the opposite sense, fear can represent a fear of losing control. The Pharisees had this kind of fear when the Lord taught. They feared losing control over the people. In this context, I think we can assume that those in control of the church feared losing their place of authority and power.
- Crying out is a common theme in the Word, and it applies to any annoyance, noise, and occasion of disturbance. It can also signify accusation. (AC 375) Every man crying "to his god" seems to represent that they turned to the reasoning of falsities and evils that resided in their selfhood. They had no clear vision of the Lord, so where else could these "mariners" turn but to their lifeless, errant, idolatrous prudence?

"... and they threw the cargo that was in the ship into the sea, to lighten the load."

- Do we need much help in seeing what is represented here?
- Cargo or wares signify the doctrinal things of the church. The mariners tried everything to lighten the load. The mariners made some choices as to what doctrines in their ship were expendable.
- Did their choices ease the problem?

"But Jonah had gone down into the lowest parts of the ship, had lain down, and was fast asleep."

- Sleeping signifies being in an obscure state. (AC 5210) It is a state when inattentiveness allows an individual to be unaware of subtle falsities from hell entering the mind. Think about the parable the Lord gave about the enemy sowing seeds in the wheat field while the owner slept. (Matthew 13:25)
- The lowest parts of the ship communicate something of the corporeal or worldly nature of people and their doctrine. One can almost picture the stagnant water swishing around between the supporting beams, fallen pieces of cargo mixed in the water, and a stench of decaying debris. Are these things representative of what is meant by the "lowest parts of the ship"?
- The literal sense also conveys a lack of knowledge and concern about the great wind and tempest going on above the lowest parts of the ship. Could Jonah have been so unaware of the roll and pitching of the boat?

"So the captain came to [Jonah]..."

- A "captain" signifies memory-knowledges serving a person's rational and disposed to make faith the essential of the church. (AC 2719) A captain is an

officer. *AC 8141* illustrates the point that falsities both in general and in particular need to be "reduced into order under generals." This is a subtle point that requires some thought. Are general evils easier to amend than particular evils?

"What do you mean, sleeper?"

- Jonah is being asked what he thinks he is doing to be sleeping at such a time. The Lord uses questions to get the process of reflection working. *AC 1913* and *2693* teach us that the Lord questions us so that comfort might come and give relief from trouble.
- The problem first must be identified. Sleeping has to be replaced with wakefulness. Darkness cannot continue. Bring the Lord into your life, and light comes to show what "you mean."

"Arise, call on your God; perhaps your God will consider us, so that we may not perish."

- A call to reconnect with the Lord. A call for reconciliation. A hope that the Lord's mercy will save. As the "gentile" sailor said these words, there was doubt in his mind about the outcome. We don't know how these words affected Jonah's heart, but we can evaluate and discuss how they affect our hearts.
- Arising is the best way of sharing. Elevation of state is primary. Keeping our eyes on the Lord's way gives a clearer perception of help and rescue from peril.

Putting It All Together

"Knowledges began to perish with them, and yet they lived unconcernedly." (*P&P*)

Human beings are unaware of the decline of truth. They are unconcerned about the inferior quality of their truth, but the Lord begins the process of dispersion and restoration. His wind, an act of love, comes with a great force and blows away the smog and deadly encircling falsity within the church. The Lord wants to cause the "mariners," the teachers and leaders, to feel fear. They need the Divine challenge to see clearly. They need to jettison the wares of falsity to lighten the load. How did the Lord say it? "Come to Me, all you who labor and are heavy laden ...take my yoke...and learn from Me...My yoke is easy and My burden is light." (*Matthew 11:28-30*)

The Lord gives us the mirror of His Word to look at Jonah's apathy. He gives us a contrast to illustrate this matter of sleeping while the ship is near its breaking point. The phrase "they lived unconcernedly" elicits a question that must be answered: Am I so lethargic that I don't care about the well being of my doctrinal ship? Is my ship of doctrine sound, or is it at the point of breaking up?

The mariners did their best to lighten the load. Jonah slept through the beginning phase of the spiritual restoration. The Divine questions come to help and comfort. Sleeper, what do you think? Did your plan to escape the mission of the Lord work? Look at the disorder it brought. Turn to prayer. Petition your God. Can we attain "presence" with the Lord again?

Read and Review

Read the selection from *P&P*.

Read Jonah 1:4-6.

Questions to Stimulate Reflections

Many of the questions we need to consider may be found in the above summary section. Please consider them, and then ask yourself a question: Am I like or unlike Jonah with my choices in developing a presence with the Lord? Can you look back and see some tumultuous turning point in your life where you woke up in "the lowest parts of the ship"?

Please consider this point in your discussion. Over the years, actions that once shocked people have ceased to evoke the same concern. For example, look at the progression of adultery. In earlier times, it brought public disgrace. The word "adultery" sent shivers down people's spines. Offenders were stoned, put in stocks, or branded for life. Today, we use softer words to describe adultery such as "an affair," "a tryst," or "a moment of intimacy between two consenting adults." Something seems to be lost. National indignation is no longer aroused by this offense. We carry many "wares" in the boat of scientific cognitions. Should any of them be jettisoned from the boat? Is the Lord's mighty wind going to shake and break such a boat? Our church has a high incidence of divorces. I have no idea how many of these can be traced to adultery. In the courts, a "no fault" divorce is possible. In contrast, the church can appear insensitive and behind the times when it does not condone divorce. Do we go to safe havens to avoid issues? Do we "pay" to find substitutions? How will we help our children in our church schools so they can read and listen to *Conjugal Love* or discuss related issues without feeling a judgment is being made on a parent or family member?

JONAH 1:7-9

"And they said to one another, 'come, let us cast lots, that we may know for whose cause this trouble has come upon us.' So they cast lots, and the lot fell on Jonah. Then they said to him, 'Please tell us! For whose cause is this trouble upon us? What is your occupation? And where do you come from? What is your country? And of what people are you? So he said to them, 'I am a Hebrew; and I fear the Lord, the God of heaven, who made the sea and the dry land.'"

Passages From The Writings

P&P

- "The nations perceived that the state of the church was perverted among themselves, because of the loss of knowledges (cognitions) among the Jews, and that the latter were unwilling to impart them to others outside of themselves."
- "...nations were distinguished by the gods on whose name they called, and the Hebrew nation by Jehovah...." *Jonah 1:9* is cited as an example of this teaching. See *AC 1343 [2-4]* for a fuller explanation.

Derived Doctrine

"And they said to one another..."

- "They" refers to the "mariners" or "sailors" who represent those who teach, lead, and rule, or govern and are like "pilots" of a ship of doctrine. (*AE 514 [2]*)
- "Sailors" also signify those in the church, who contribute and are called laymen. (*AR 767*)
- Saying "one to another" signifies a desire for mutuality. (*AC 8461*) What does that mean? They were seeking an explanation that made sense of why the sudden wind and tumultuous seas were beating upon their ship.

"Come let us cast lots, that we may know for whose cause this trouble has come upon us."

- In the Old Testament, drawing lots was a common method among the nations of solving exceptional problems. In *Numbers 26:55* and *Joshua 14:2*, "lots" were used to apportion newly conquered land among the tribes of Israel. Lots were also drawn to detect a guilty person who broke laws (*Joshua 7:14* and *I Samuel 14:42*) and to determine which goat should be sacrificed on the Day of Atonement as the sin offering (*Leviticus 16:7-10*) Lots were cast to choose the first king of Israel. (*I Samuel 10:20-21*) Priests, singers, and gatekeepers to serve in the temple were assigned or chosen by lot. (*I Chronicles 24:5; 25:8, and 26:13*) Casting lots also settled who would provide wood for the temple.
 - **Nota Bene:** The use of lots was not considered magic. It was seen as a way to cast things "before the Lord our God" so that He could reveal the way choices should be made.
- In the New Testament, lots appear in several important places. Roman soldiers cast lots for the Lord's garments. (*Matthew 27:35; Mark 15:24; Luke 23:34, and John 19:24*) When the disciples sought a replacement for Judas, they cast lots and the "lot of succession" fell on Matthias. *Acts 1:26* reports the results of that "lot."

- Therefore, it should not surprise us that this method was used to determine who among the people on board the ship had transgressed against the will of the Lord.
- *AC 376 [24]* gives a clue to the meaning of "casting lots" upon people. It means or signifies "to dissipate the truths of the church, 'to cast a lot'...on people signifies the church in relations to truths, thus...the truths of the church..." This quote seems to agree with the description of the internal sense in *P&P*.
- New Church history has a "drawing of lots" story as well. For an interesting account of the selection of the first New Church ministers, read C.T. Odhner's book *Robert Hindmarsh*, pages 17-24. The basis for believing in "lots" is drawn from *True Christian Religion (TCR) 696 [5]* and *SE 4008*. Here is a summary of their reasoning: Use of lots appeared to be supported by the disciples use of them "...to fill the vacant place of Judas; and by the teaching in the *True Christian Religion*, n. 696, concerning the immediate guidance of the Divine Providence in the drawing of lots."

"...the lot fell on Jonah."

- Do these words convey something of the hope that there would be "immediate guidance of the Divine Providence" in the calming of the great storm?

The Five Questions Posed to Jonah

- The mariners asked Jonah five questions. Let us consider them, one at a time.

Question One

"Then they said to [Jonah], 'Please tell us! For whose cause is this trouble upon us?'"

- This question deals with many issues: Blame, responsibility, identifying the root of the problem, and seeking to find a remedy.
- To the evil, it appears that the Lord and His truth cause the trouble. (*AR 696*) When temptation enters our lives, a degree of labor and strife disturbs us. The Lord allows the pain and discomfort of temptation so that we will spend some "quality time" attempting to find answers that will give us a sense of "the power of conquering." (*AC 8670*)
- At first, we tend to deny our involvement in bringing any of this trouble on ourselves. It is always someone else who caused our spiritual affliction. This question, posed by the ship's crew, seems to focus our thinking on "for whose cause is this trouble upon us?"

Question Two

"What is your occupation?"

- Occupation, toil, work, labor, deeds, uses, ways, and practices are all words we might research for help with our derived doctrinal study.
- Pharaoh's question to Joseph's brothers, "What are your works?", signified an inquiry about their "goods," "services," and "uses": all of these are works (goods) for "the neighbor, for our country, for the church, for the Lord's kingdom." (AC 6073)
- "All good things that take form in act are called uses; and all evil things that take form in act are also called uses...all good things are from the Lord and all evil things from hell..." (DLW 336) Can we hear a Divine question being posed here for the purpose of stimulating reflection on the source of our "occupation"?

Question Three

"And where do you come from?"

- Would it be accurate to assume they wanted to know something of his "habitation"?
- AC 4651 lists names of people. Following the list of names, we have this explanation: "...according to their families, according to their places, in their names,' signifies the doctrinal things of good from them, and their rise, state, and quality; ...[names] signify the principal doctrinal things; 'according to their habitations in their land'...[their] truths and goods..."
- Can we apply the above quote to the mariners' question? Were they seeking insight into the "rise," "state," and "quality" of Jonah's doctrinal good and truth? In more modern terms, were they trying to see what he was "made of"?

Question Four

"...and what is your country?"

- "One's own country is the neighbor according to its goods, spiritual, moral, and civil." (Doctrine of Charity 83)
- AC 4651 teachings apply to this question when we focus on the meaning of "places."

Question Five

"And of what people are you?"

- In the Word, when "a 'city' is mentioned instead of a family, and 'people' instead of nation, truth is signified which is of faith." (AC 2943 [2])
- Were they asking Jonah this question to see what truths he followed or practiced in matters of faith?

Jonah's Answers to the Five Questions

"So [Jonah] said to them, 'I am a Hebrew; and I fear the Lord, the God of heaven, who made the sea and the dry land.'"

- Why did Jonah say he was a Hebrew? Why not "I am Jewish"?
- Jonah's response to the mariners, on the surface, seems historically self-evident. **He was telling them that his background could be traced to Eber or Heber.** But from the internal sense, one discovers that this simple statement carries a depth of meaning that requires some background knowledge of the Word and a degree of concentration and organization to fully understand. Following is an attempt to bring **some** of the facts to the forefront.
- When other nations were worshipping many gods, Eber and those who made up that Hebrew nation "with unanimity acknowledged the Lord, and called Him Jehovah..." (AC 1343)
- In the Word, we find numerous passages where this quote is used: "The Lord God of the Hebrews sent me to you..." (Exodus 3:18; Exodus 7:16; Exodus 9:1, 13; and Exodus 10:3 are but a few examples of the use of this phrase.)
- Why would Moses announce this to the Egyptians? "...the descendants of Jacob in Egypt lost [their unanimous acknowledgment of the Lord. Moses himself was called to] instruct first of all that Jehovah was the God of the Hebrews, and the God of Abraham, of Isaac, and of Jacob...[and]...the second essential of the worship of the Hebrew nation consisted in sacrifices..." (AC 1343 [4-5])
- AC 1702 and 1703 repeat a phrase we must pay attention to: "'Hebrews' are mentioned in the Word when anything of service [servitude] is signified, of whatever nature it may be..."
- AC 8974 states that "Hebrew is predicated of those things which are of the church, and of those things which are of some service..."
- Servitude needs to be adjoined with affection: "...[he who] does good from obedience only and not from affection which is of love, cannot be regenerated..." (AC 8974)
- The opening paragraph of the above number begins with this teaching: "...'a Hebrew servant,' signifies those within the church who are in the truths of doctrine and not in good of life according to them..."

- Can we go back and draw some "general" ideas to provide a basis for deeper "particulars"? Heber as a church had unanimity about the Lord. With the passing of time, that unanimity and love for the Lord dissolved. The descendants of Jacob forgot. Moses did not know who the great "I Am" was. The Lord taught Moses again. Moses received two lessons to teach to the people: the identity of the Lord God of the Hebrews and the sacrifices that were to be offered to Him. Before these things were completed, the Hebrews had to serve the Egyptians. They were called out of that bondage.
- Jonah, on the other hand, seems to represent, once again, a period of regression in the Jewish church. As a "Hebrew" in servitude to the Lord, he was going through the motions of serving. His refusal to answer the Lord's call to help Nineveh clearly shows that he did not serve from affection or love for the Lord. Instead, he offered greater service to self-prudence than to the Lord's will. Jonah, in common with the people of his church, felt he knew best who should hear and have the Word. In light of this lesson, his identification with his Hebrew heritage seems strikingly shallow and in immediate need of review and rededication.

"And I fear the Lord, the God of heaven, who made the sea and the dry land.

- *AC 2826* tells us that what "fearing God" signifies "may be seen from a great many passages" in the Word. "The 'fear of God' signifies worship, and indeed worship either from fear, or from the good of faith, or from the good of love; worship from fear when the non-regenerate, worship from the good of faith when the spiritual regenerate, and worship from the good of love when the celestial regenerate are treated of." Without making a spiritual judgment, it would appear that Jonah's remark probably illustrates the fear of God as illustrated by the "non-regenerate."
- "...the God of heaven..." "In the Word the Lord is sometimes called 'Jehovah,' and sometimes 'God,' **and always for a secret reason in the internal sense.** Where love or good, and the celestial church, are treated of, He is called 'Jehovah;' but when faith or truth, and the spiritual church, are treated of, He is called 'God,' and this constantly..." (*AC 2001, emphasis added*)
- "...who made the sea and dry land." "It is a very common thing in the Word for 'waters' to signify knowledges, and consequently for 'seas' to signify a collection of knowledges. (*AC 28*) "Dry land" signifies "the external man". (*AC 27*)

Putting It All Together

P&P points us to the essence of this section. The children of Israel were experiencing the "loss of knowledges." They were forgetting the Lord, His teachings, His mission. The Lord of the Hebrews was becoming "invisible." What is invisible does not fall into an idea of thought. It is quite difficult to love that which is invisible to us. Consider this teaching in *Heaven and Hell (H&H) 82*: "Those [who extinguish the

divine light from heaven] by self-intelligence prefer an invisible God; while those that have extinguished it by a life of evil prefer no God."

Things that we don't love soon pass from our care and attention. The goal or mission of the New Church is to make that which is invisible visible once again. How will we go about cooperating with this vital spiritual process?

When we lose something, how do we go about finding the lost article? We usually begin by retracing (literally or mentally) our steps. We ask ourselves where we last had, used, or saw the missing thing. Asking the right questions sometimes can help us go back and find the thing that's missing.

We see a similar process happening in the story of Jonah, and the questions the mariners ask contribute to this reflective process. The five questions start out with "who," "what," "where," "what," and "what."

Jonah's responses to the questions are true. He is a Hebrew. His God is the God of heaven, the sea, and the dry land. He claims that he "fears" the Lord, but it all seems so superficial and rote. If he really feared the Lord, he would have taken the missionary journey to Nineveh. If he really feared God, he would never have imagined he could go in the opposite direction of his use.

Let this feeling about Jonah expand, not in a self-righteous vein but to the end that we might look for and resist the same tendencies in ourselves. If we see them, we confront ourselves and learn how these tendencies fail to meet our standards of acceptable thought and action. When we talk about shunning evils as sins, we need some specifics to consider. Do we lightly assume our New Church heritage and talk a good line but lack enthusiasm for the uniqueness of the Divine tasks laid before us?

Read and Review

Read the selection from *P&P*.

Read Jonah 1:7-9.

Questions to Stimulate Reflection

1. How would you go about checking up on yourself to see what kind of "loss of knowledges" you have had? More to the point, what kind of teachings help make the Lord visible to you and bring Him nearer to your heart? How do the Writings make the invisible visible again?
2. Recall the quote from *H&H 82*. What thoughts do you have about it? What makes the Lord seem invisible or absent to some people?

3. Consider the five questions posed to Jonah: What issues did they help you focus on?
4. What about casting lots? Were you aware of their use in the Old and New Testaments? Were you aware of their use in the ordination of our first New Church ministers? That story about Hindmarsh is quite interesting. Have you ever read it?
5. How far might we trust or follow the use of lots today? What is your point of view about playing the lottery? Could Divine Providence be involved in "games of chance"? How might this be used or abused?
6. "I am a Hebrew" has many passages and applications to consider. A book could be written on just these words. We tried to shorten the overview so as to not overwhelm the mind. It is all there for someone to explore and research. There are many secrets to be unfolded. Anyone interested in picking up the challenge to go forward with this research?

JONAH 1:10-13

"Then the men were exceedingly afraid, and said to him, 'Why have you done this?' For the men knew that he fled from the presence of the Lord, because he had told them. Then they said to him, 'What shall we do to you that the sea may be calm for us?'—for the sea was growing more tempestuous. And he said to them, 'Pick me up and throw me into the sea; then the sea will become calm for you. For I know that this great tempest is because of me.' Nevertheless the men rowed hard to return to land, but they could not, for the sea continued to grow more tempestuous against them."

Passages From The Writings

P&P

- "[The gentiles] should reject those things which were from the Jewish nation, because they were falsified, so that [the gentiles] might be saved."

Derived Doctrine

"Then the men were exceedingly afraid, and said to [Jonah]..."

- AC 2543 explains a passage from *Genesis 20:9* regarding the meaning of the words "the men feared greatly." "'Fearing,' or 'fear,' like all emotions, though in appearance simple, involves in itself many things, namely, in worldly matters the loss of life, of reputation, of honor, and of gain; and in heavenly matters the loss of what is good and true, and of the life thence derived. As fear

involves these things it also involves aversion to whatever endeavors to destroy them; and this the more in proportion as the man is in affection of what is good and true."

- That same passage has a wonderful quote about the Lord's aversion for the contrary things he sought to put in His way. The Lord had a "zeal" for doctrine that it might "be free from contamination..."
- This same number explains that "men signify rational things and memory-knowledges, or all intellectual things whatever..."
- To understand the phrase "...and said to Jonah," we need a brief reminder of the problem to which that "fear" or "zeal" held an aversion. Jonah (the object of the aversion) signifies the unwilling attitude of his nation to spread, or share, the faith of the Lord. (*AE 401 [36]*)
- The mariners asked Jonah two more questions: "Why have you done this?" and "What shall we do to you that the sea may be calm for us?"
- These two questions stimulated Jonah to think, to soul search and reflect on his misguided actions. A passage in *SE 734* offers an insight into the importance of such moments of self-reflection from the Word, as opposed to allowing others to do the reflecting for us. When others reflect for us, "[we] remain in [our] phantasies...and [then we] consider truth to be falsities, because [we] judge from [our] phantasies..." The first question is direct and personal. "Why have you done this?" Such a question moved Jonah away from tradition and what others said or believed. He had to become accountable for his own decisions.
- The first question posed by the mariners seems to go to **motive**. They wanted to know his reasons, his principles, or his intentions. Truly, they wanted to know what was in his heart. "I have seen many who place all worship in oral and outward piety, while in their actual life they gave no thought to the Lord's commandments in the Word, believing that what is sincere and right, just and equitable, must be done not from regard to religion, thus from a spiritual motive, but merely from regard to civil law and also to moral law, that they might appear sincere and just for the sake of reputation...believing that this would take them into heaven before others." (*AE 325 [5]*)
- The second question posed by the mariners seems to go to the issue of **consequences**. They wanted Jonah to get help from the Lord so the Lord's corrective action would overcome the "stormy" nature of his consequences. He especially needed to make amends for his poor decision to turn away from the calling of the Lord.
- Let's look at several teachings in the Writings that speak to this point. "Every smallest fraction of a moment of a person's life entails a chain of consequences extending into eternity...and since the Lord foresaw from eternity what man was going to be like in the future and even into eternity it is clear that providence is present in the smallest individual things, and...is governing him and diverting him so that he may be such, this being achieved by constant re-shaping of his freedom." (*AC 3854 [3]*) In *SE 4091*, we read "... consequences are never removed except through the bond of conscience, and

thus by a thorough repentance...in order to the receiving of faith from the Lord."

"For the [mariners] knew that [Jonah] fled from the presence of the Lord, because [Jonah] had told them."

- "Fleeing" has several meanings. AC 4114 uses the word "separation." It is an attempt to distance oneself from someone or something.
- "Fleeing" as described in AC 4537 indicates a purposeful decision to place truth over good.
- When Moses "fled" from Pharaoh, it represented the Word separating itself from falsities. (AC 6770)
- We then have to consider what Jonah's fleeing from the presence of the Lord means. He indeed separated himself from the Lord. Jonah's mind was set, closed to the influx of the Lord. He placed the tradition-derived truths or concepts of the church above the Lord's love for all people. Jonah's flight illustrated how active falsity was in separating itself from the Word of the Lord.
- A plus, if you can call it that, was that Jonah was "up front" about what he was doing. Jonah told the mariners.

"What shall we do to you that the sea may be calm for us?—for the sea was growing more tempestuous."

- These words carry some exciting meanings and applications. To follow all of the points would necessitate a fuller text than we can offer in this study guide format. We could turn to *Psalm 107:25 and 29* and read, "For [the Lord] commands and raises the stormy wind...He calms the storm, so that the waves are calm." We could turn our thoughts to *Mark 4:39* and read, "Jesus awoke and rebuked the wind, and said unto the sea, 'Be quiet, be still.' And the wind ceased, and there was a great calm."
- AC 5725 gives us an insight as to why "deluges" occur in our lives. "When a person who has led a good life is taken back into his own selfhood, and so into the sphere that emanates from the life properly his own, it seems like a deluge. Caught in this deluge he is annoyed and angry, has unpeaceful thoughts and wildly evil desires...But when a person is kept within the sphere emanating from the life he has received through regeneration from the Lord...he is, so to speak, in a calm and sunny, cheerful and happy place, and so is far removed from annoyance, anger, unpeacefulness, evil desires, and the like."
- AC 3696 describes the inevitability of "storms" in our life. As a person "advances in years or grows up," he or she often relinquishes trust in the Lord, and life consequently moves into states that are not serene. Evils and falsities will "emerge and show themselves, and these trouble [the person],

so much so at length that he undergoes temptations and trials from the devil's crew who try all the time to destroy...his...state of life."

- "The sea was growing more tempestuous..." *AE 514 [22-23]* helps us understand the meaning of the tempestuous seas. "...lusts of every kind rise up therefrom into the natural man, these...are signified by 'the wind and the waves of the sea,' and hell itself is signified by the 'sea' in the spiritual sense....This [the Lord's calming of the wind and sea] could not have been said to the wind and the sea unless hell had been meant thereby, from which arise the tempestuous emotions of the mind from various cupidities."

"And [Jonah] said to them, 'Pick me up and throw me into the sea; then the sea will become calm for you."

- The key to understanding the spiritual sense of this passage seems to appear when we note that to lift up signifies to "gather together." (*AR 707*) To pick up or lift signifies to elevate the intelligence and to think from higher principles. (*AC 2789*) In short, Jonah's words represent a call to the gentile state to gather together the falsities (in this instance, the falsities of the Jewish Church) so they might be rejected. Falsities have to be removed from the ship of doctrine. When that task is accomplished, the seas once again will become calm, serene, and peaceful.

"For I know that this great tempest is because of me."

- Is this confession of Jonah's (Israel's) commendable? Is he finally coming to his senses and admitting that he was wrong and he now is ready to change? Or is it a "forced" confession based on the hard and dangerous facts at hand? The boat was nearing the breaking point. He was cornered and questioned by the seamen who had an idea he was the one responsible for the tempestuous waves. Was he sorry for what he had caused or was he sorry that he got caught in the act of rebellion? Is Jonah truly ready to sacrifice himself for the safety of these gentile seamen?
- Jonah represents the Jewish church. Is there a change occurring here that will bring them to a point of joyfully sharing the Word of the Lord with Gentile nations?

"Nevertheless the men rowed hard to return to land, but they could not, for the sea continued to grow more tempestuous against them."

- *AE 514 [2]* teaches us that those who are "pilots," "ship-masters," "rowers," and "mariners" represent those who teach, lead, and rule. With this insight, we can see that the mariners rowing hard to return to land indicates that they tried to solve the problems of the tempestuous sea on the merit of their own prudence.

- *TCR 68* announces that people who think that they can fight against evil on their own are as helpless as "a fish against the ocean, then a flea against a whale...then a locust...against an elephant, or a fly against a camel." A lone person has no chance of being on solid ground to fight against evil. Unless people approach the Lord, they will "be driven about by evils, one after another, as a skiff at sea is driven by the storms." (*TCR 68*)

Putting It All Together

P&P summarizes this section with this admonition: "[The gentiles] should reject those things which were from the Jewish nation, because they were falsified..."

Can you, in your heart and mind, picture something of the magnitude of the Lord's zeal to preserve and protect the purity and correctness of His doctrine? When the Lord sees His church in harm's way, He doesn't respond with an impetuous "rush to judgment" attitude. Instead, His eyes look to eternal uses and salvation. When the Lord speaks to us, He does so in measured and accommodated ways so we can grasp and use His truth. He misses nothing. An amazing amount of zeal flows from Him into the smallest particles of creation. Like little listening threads, they lead us to the Lord and the vitality of eternal life.

How important are we to the Lord? Let's consider this reflection offered in *TCR 766*: "The Lord is present with every man, **urging and pressing to be received...**"

He came to stop and correct the effects of the gross falsities of hell. He came to bring light to all who were lost in the darkness of spiritual ignorance. He came to clear away the lifeless forms of boring and useless tradition. He admonished the Scribes and the Pharisees for substituting their tradition for the Lord's teachings, or holding their own laws to be more important than the Word of the Lord. So His work involved saying to them: "You have it heard that it was said to those of old...but I say to you..." (*Matthew 5:21-22*) He told them they strained out gnats but swallowed camels. (*Matthew 23:24*)

Let's begin reflecting on why the Lord would urge the gentile mariners to "reject those things which were from the Jewish nation..." Are these words a historical condemnation of Judaism? That is not likely. Instead, they are a condemnation of spiritual attitudes that permeate attitudes of all nations and churches that turn away from Him. Consider this teaching from *AE 412 [14]*:

- "...the Jewish nation...was such that it looked to externals only, and to internals not at all; and to look at externals and not at the same time internals, or at externals without internals, is like looking at the image of a man that is without life; but to look at externals and at the same time internals...is like looking at a living man..."

AC 10566 summarizes the things a church, or individual, has to correct or overcome to become a living vessel that is worthy to serve the Lord:

- Holding the church in low regard. "Israel thought nothing of the church."
- Thinking "only of the possessions of the land..."
- Desiring "eminence over others."
- Believing that "there were many gods."
- Worshiping "Jehovah merely on account of the miracles, and not because He alone was God."

Jonah, therefore, is a representative of **all** stubborn and unwilling spiritual attitudes that pervade a heart and mind unwilling to serve the Lord. Jonah's life is a correspondential story of the danger and foolishness of a self-made fantasy world. To break the mold of that fantasy, we have the recorded words of the mariners asking questions: "Why have you done this?" "What shall we do to you...?" The heading of *TCR 525* begins with these words (emphasis added): "Recognition of sin and the discovery of some sin in oneself is **the beginning of repentance.**" *TCR 528* expands on the process of repentance:

- Examine yourself.
- Recognize and acknowledge sins; make a true confession apart from moroseness and blaming others.
- Pray to the Lord (supplicate the Lord's help).
- Begin a new life.

Jonah begins the process of repentance by confessing his transgressions. He admitted that the tempestuous seas were due to him. Will he follow through with the rest of the steps of repentance?

Read and Review

Read the selection from *P&P*.

Read Jonah 1:10-13.

Questions to Stimulate Reflection

1. The mariners experienced fear. What kind of fear? Was it merely for their lives, or were they fearful of losing their "affection of what is good and true"?
2. What would you say we fear the most: other people's opinion of us, or the Lord's opinion of us?
3. Self-evaluation is hard work. *SE 734* reminds us that we have to do it for ourselves. If others think for us, we "remain in our phantasies" and "consider

truth to be falsities." Hell tries to think for us. Hell pushes its morose qualities into reflection. It tends to "muddy" the water with the great blame game. Hell encourages us to trace the fault to others and excuse ourselves as helpless pawns in an unfair life. How can we do a fair self-examination in a constructive way?

4. Can we see that "the Jewish nation" is not just the Jewish nation? The faults, the mistakes they made have to be shunned in the New Church, too. We cannot afford to be an external church without an internal. Why? *AE 412 [14]* gives us our answer.
5. What "listening threads" do you have reaching out in all directions, like a spider's web, so you can with great sensitivity feel and respond to the Lord's zeal for doctrine?
6. Active participation in the process of spiritual growth is so much healthier than passively resisting the Lord. When do you feel a positive push to be more active in the ways of the Lord?
7. One last question to consider. Did the rowing of the mariners to save Jonah touch some kind of responsive chord? They tried to clear up the problem with their own prudence. Ever done that? How did the quote (in the Derived Doctrine section) from *TCR 68* help you rethink the role of human prudence in repentance?

JONAH 1:14-16

"Therefore they cried out to the Lord and said, 'We pray, O Lord, please do not let us perish for this man's life, and do not charge us with innocent blood; for You, O Lord, have done as it pleased You.'

So they picked up Jonah and threw him into the sea, and the sea ceased from its raging. Then the men feared the Lord exceedingly, and offered a sacrifice to the Lord and took vows."

Passages From the Writings

P&P

- "They prayed unto the Lord for salvation, which was effected for them, when the falsities from the Jewish nation had been removed."

Derived Doctrine

"Therefore [the mariners] cried out to the Lord..."

- AR 885 offers us this insight into the meaning of crying out: "...be it known, that 'a cry,' in the Word, is said in reference to every affection that breaks forth from the heart, wherefore it is a voice of lamentation, of imploring, of supplication from grief, of entreaty, of indignation, of confession, yea of exultation."
- AC 7119 indicates that "crying" signifies "strong thought...with full intention of doing..." a worship that is worthy and honoring to the Lord.

"We pray, O Lord, please do not let us perish for [Jonah's] life..."

- It is a self-evident truth that purposeful wrongs cannot be committed with impunity. Redress is necessary. In the minds of many, Divine forgiveness is not gratuitous. There must be some penalty. For the children of Israel, a sin against God especially had to be atoned for by offering a "sacrificial lamb." The blood of the spotless animal had to be sprinkled on "holy vestments" with the hope that this would secure the Lord's forgiveness. In the Old Testament, **propitiation** was meticulously offered by the priest in order to win, or secure, divine favor. Many other nations at that time also believed in the concept of propitiation.
- In the epistles of the New Testament, there is a great emphasis on teachings that the Lord, as God's Son, came to offer Himself as the great **Propitiation** to appease God's wrath. The epistles are used to support a fervent belief that a penalty for the sin of Adam (original sin) had to be paid. Unless propitiation was made, no one had a chance of being saved. Jesus paid the penalty for our sins and thus secured our salvation. Without the Lord taking on the sins of the world, no one could have been saved.
 - **Nota Bene:** Such teachings are not supported by New Church doctrines.
- Is the fear of the mariners justified in light of the long history and acceptance of propitiation? Did they see themselves as possible sacrifices to appease the wrath of the Lord? Did they see themselves as hapless victims necessary to secure Divine favor and atonement for Jonah's sin?

"...do not charge us with innocent blood; for You, O Lord, have done as it pleased You."

- Can we hear their argument? We are innocent. We had no part in this turbulent storm of trouble. You, meaning the Lord, started all of this. This pleased You. Please leave us out of it. They leave out of their prayerful argument Jonah's transgressions. Isn't this typical? It's always the Lord's fault when human prudence examines culpability.

"So they picked up Jonah and threw him into the sea, and the sea ceased from its raging."

- "'To be lifted up' or 'to be elevated' is to advance toward the interior things; for what is elevated or high is predicated of...interior things...for heaven is in the interior things." (AC 5124)
- When Abraham "cast out" Hagar and Ishmael from his presence, AC 2657 explains, the "casting out" signifies that the "things of the merely human rational should be banished..." With every person being regenerated, there are two rationals: one before regeneration and one after regeneration.
- "...they threw [Jonah] into the sea, and the sea ceased from its raging." To bring this passage into our understanding, let's first focus on the raging sea. AC 2832 [2] describes surging seas as representative of heresies and controversies in an uproar. Could this derived teaching be representative of Jonah's thinking? He imagined that the church and its knowledge were exclusively for the Jewish people. He resisted carrying the Word to the gentiles. So the roaring of the waves signified the heresies within the externals of the church. AR 402 and AE 511 describe the "sea" as being knowledges in general that were lacking any internal foundation.
- Any and all controversies and heresies have to be cast out of the church for it to come to any state of peace or calmness. Heresy in the New Church will be subdued by the Lord. When the "first rational" was cast out, the "second rational" had a chance to be formed. This is described in the words "the sea ceased from its raging."

"Then the men feared the Lord exceedingly, and offered a sacrifice to the Lord and took vows."

- This fear of the Lord has a positive spiritual meaning. In the spiritual sense, this pictures the human understanding coming to have a great affection (positive fear) for the Lord's truth. (AE 328 [15])
- Offering a sacrifice to the Lord represents the following things: AC 4210 says it signifies worship coming from the good of love. AC 5998 teaches us that a sacrifice represents worshiping the Lord from charity. AC 8088 says that sacrificing is to see that real faith of charity is from the Lord. Sacrifice involves a willingness to give up one's proprium to be obedient to the Lord.
- To take vows represents a willingness to rely on the Lord and to have a heart that acknowledges the necessity of the Lord's Providence directing our life. Please read all of AC 3732. This number has much more on the meaning of "taking a vow."

Putting It All Together

P&P sums this section up with the teaching that salvation comes through prayer and the shunning of evils and falsities as sins against the Lord. Other passages from the

Writings extol the virtue of periodic, wholesome, and realistic self-examination. Self-examination is best when it is free from self-pity and a morose attitude. When an evil or sin is found, we need to make a confession of our guilt, supplicating the Lord for help with a desire to live a new life in harmony with Divine order.

Let's consider for a moment the thoughts that are present in the first rational: There is a desire there to blame the Lord for our turmoil; we feel as though the Lord is picking on us unfairly; and we look for the easy (propitiatory) way to appease the "wrath of the Lord." Casting all of our sins on the Lord and walking away with little or no regenerative struggle on our part sounds good. Doctrine does not support this attitude. Until we elevate our minds to higher truths and fight with the Lord's spiritual truths, we will miss the essence of repentance, reformation, and regeneration. The Lord wants us to seek out His truth and do battle against our proprial inclinations.

The second rational, when freed of heresies and controversies in the proprium, experiences an inner calm. How do we get to the second rational? We pray for help. We turn over to the Lord our resistive nature. The second rational flourishes when our thinking is based on the ways of the Lord. Instead of allowing historical tradition to think for us, we turn to the Word for guidance. With these intentions, we will take a "vow" to rely on, obey, and implement the eternal ends of the Lord. With a song in our heart, we promise "all that the Lord has spoken we will do and hear." The second rational is lifted up, and higher goals and priorities inflow when the resistive Jonah nature is thrown overboard.

Doesn't the goal of the lifted "second rational" sound stronger and more dynamically cooperative with the Lord than "dumping" (propitiatory idea) all our sins on the Lord and walking away with little or no responsibility?

Read and Review

Read the selection from *P&P*.

Read Jonah 1:14-16.

Questions to Stimulate Reflection

1. Our lesson from *P&P* claims "Salvation comes through prayer." Are you clear on how we are to pray and what prayer is? The Lord's disciples asked Him to teach them how to pray. They were taught the Lord's Prayer. Is that prayer to be our model? Are prayers to be well thought out or can spontaneous prayers be as effective when we call out in a moment of need? How many kinds of prayers are there?

- Prayers taken from the Word. (The prayers of the Psalms, for instance.)
 - Prayers for spiritual ends as described in *Divine Providence (DP) 214, 215, and 219.*
 - Prayers for the spiritual good of others.
 - Prayers for the church.
 - Prayers for what we need.
 - Prayers for revelation.
 - Prayers during and after the shunning of evils.
 - Prayers to help us carry out a Use.
 - Perpetual prayers "when we are in the life of charity, although not with the mouth, but of the heart." (*AE 325*)
 - Prayers to help us through periods of temptations.
 - Prayers while we read and acquire truths from the Word.
 - Note we have left prayers of intercession off the list. Why? Do these kinds of prayers need to be included in our list? Does the Lord wait for us to band together to hold up a name before He acts to heal, comfort, or change something in someone's life? Are our prayers effective in the removal of drug addiction, cancer, alcohol, or mental problems?
2. The steps of repentance are: self-examination, make ourselves guilty for our sins, supplicate the Lord for help, and seek to begin a new life. Do these steps involve making sacrifices? Do we have to offer up a "propitiatory" sacrifice to appease the Lord?
 3. Does "casting our sins upon the Lord" sound appealing? Fighting to change our lives seems threatening and painfully time consuming. The Lord knows our sins. He knows where and how to remove them from our lives. Why not let Him do it all for us?
 4. The first rational and second rational—can you think of ways to illustrate the difference between them? How about this natural idea (from I Corinthians 13) as a starter: "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Carry this imagery along now in spiritual matters.

Chapter Two

JONAH 1:17

(Note: *P&P* reminds us that the *English Bible* has verse 17 of chapter 1 as verse 1 of chapter 2. Consequently, the quote from *P&P* will apply to both Jonah 1:17 and Jonah 2:1-10 as given in the *New King James Version*.)

"Now the Lord had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights."

JONAH 2:1-10

"Then Jonah prayed to the Lord his God from the fish's belly. And he said: 'I cried out to the Lord because of my affliction, and He answered me. Out of the belly of Sheol I cried, and You heard my voice. For You cast me into the deep, into the heart of the seas, and the floods surrounded me; all Your billows and Your waves passed over me.' Then I said, 'I have been cast out of Your sight; Yet I will look again toward Your holy temple.' The waters surrounded me, even to my soul; the deep closed around me; weeds were wrapped around my head. I went down to the moorings of the mountains; the earth with its bars closed behind me forever; yet You have brought up my life from the pit, O Lord, my God.

When my soul fainted within me, I remembered the Lord; and my prayer went up to You, into Your holy temple. Those who regard worthless idols forsake their own Mercy. But I will sacrifice to You with the voice of thanksgiving; I will pay what I have vowed. Salvation is of the Lord.'

So the Lord spoke to the fish, and it vomited Jonah onto dry land."

Passages From the Writings

P&P

- "[This is a] Prophecy concerning the Lord's combats with the hells, and concerning His most grievous temptations at the time, and concerning His state at the time; the 'three days and nights during which Jonah was in the bowels of the fish,' signify the entire duration of the combat with the hells."

AC 901 [4]

- "That Jonah was three days and three nights in the bowels of the fish, manifestly represented the burial and resurrection of the Lord on the third day." (*This refers to Jonah 1:17.*)

AC 2788 [2]

- "...the 'third day' denotes the Lord's coming, and His resurrection. And from Jonah, that he 'was in the belly of the fish three days and three nights'..." (*Jonah 1:17*)

AC 4495 [3]

- "...it may be seen that there was some mystery in the number 'three,' and that therefore this number...signifies an entire period of the church and of the things in the church, whether great or small...that it consequently signifies what is complete and also continuous to the end..." (*Jonah 1:17*)

Doctrine of Sacred Scripture (DSS) 29

- "...by 'three,' in the Word, in the spiritual sense, is meant what is complete and perfect; and also the whole simultaneously. And as this is the signification of the number three, it is employed in the Word whenever any such thing is marked out for notice." (*Jonah 1:17*)

AR 505

- "That 'three' signifies what is complete, thus to the end, may be seen from these passages in the Word..." *Jonah 1:17* is cited.

TCR 211

- "[There are] many other passages where the number three is mentioned; and it is mentioned where a finished and perfect work is treated of, because this is what that number signifies." *Jonah 1:17* is cited.

AE 532 [5]

- "As the number three signified what is complete even to the end, that number was adopted and employed in the representative church, whenever something complete was to be represented, as can be seen from these things in the Word ..." *Jonah 1:17* is cited.

AE 622 [9]

- In *Jonah 1:17*, "...‘the bowels of the whale’...signifies the hells where there are most direful falsities, with which he was encompassed, consequently grievous temptations..."

AC 247

- "...when man averts himself from the face of Jehovah, he ‘cleaves by his belly to the dust and to the earth.’ In *Jonah* likewise, by the ‘belly’ of the great fish, into which he was cast, are signified the lower parts of the earth..." *Jonah 2:2* is cited.

AE 538 [11]

- "The Lord teaches in *Matthew 12:39, 40; 16:4; Luke 11:29,30*, that *Jonah*’s being in the whale three days and three nights represented that the Lord would thus be in the heart of the earth; and these words of *Jonah* describe the Lord’s direful temptations. And because it is by the overflow of evils and falsities that come up out of hell, and as it were overwhelm, that temptations exist, it is said that ‘out of the belly of hell he cried,’ and that ‘he was cast into the depth, even into the heart of the seas,’ which signifies hell; ‘the river and waters that enclosed him,’ and ‘the billows and waves that passed over,’ signify the evils and falsities from hell; ‘the abyss that encompassed round about,’ signifies the hells where and from which are the falsities; ‘the cuttings off of the mountains to which he went down,’ signify the hells where and from which are evils; that the Lord was as it were bound by these is signified by ‘the sedge wrapped about the head,’ and ‘the bars of the earth that were upon him,’ ‘wrapped by sedge’ signifying to be bound as it were by falsities, and ‘the bars of the earth’ signifying to be bound as it were by evils; victory over these from His own power is signified by ‘yet hast Thou made my life to come up out of the pit.’ It is said, ‘Thou hast made to come up,’ but in reference to the Lord this means that He made Himself to come up by His Divine, that is, by His own power." *Jonah 2:2-3, 5-6* are cited.

AE 518 [38]

- "As all spiritual temptations come through falsities that break into the thoughts and infest the interior mind, thus through reasonings from falsities, so temptations are signified by the inundations of waters and by the irruptions of rivers and torrents." *Jonah 2:3* is cited.

AR 191

- "‘The temple of holiness of Jehovah,’ or the Lord, is His Divine Human, for that is bowed down to, looked to, and prayed to, and not to the temple only, for the temple in itself is not holy. It is called ‘the temple of holiness,’ because holiness is predicated of the Divine truth." *Jonah 2:4,7* are cited.

AE 220 [6]

- "In the passages that follow ‘temple’ signifies the Lord’s Divine Human, and at the same time heaven and the church." *Jonah 2:4, 7* are cited.

AC 756

- "In *Jonah 2:5*...the ‘waters’ and the ‘deep’ denote the extreme of temptation."

AC 6726

- "...‘sedge’ denotes memory-knowledge; the sedge that is at the bank of a river signifies memory-knowledge of low value...‘sedge’ denotes false memory-knowledges in *Jonah 2:5*...in this prophetic utterance is described a state of temptations; ‘the waters which compassed even the soul’ denotes falsities...‘inundations of waters’ denotes temptations and desolations...‘the deep round about’ is the evil of falsity; ‘the seaweed bound about the head’ denotes false memory-knowledges besetting truth and good, as is the case in a state of desolation."

AC 8278 [3]

- "...temptations are effected by means of falsities and evils that are injected by the hells. In this sense ‘abyss’ is used in these passages..." *Jonah 2:5* is cited.

AC 9050 [10]

- "In these passages [*Jonah 2:5* is cited among others] ‘waters’ denote falsities, and also temptations which are caused by injected falsities..."

AE 750 [5]

- "That ‘soul’ signifies the life of man’s spirit, which is called his spiritual life, is evident from the following passages." *Jonah 2:5* is listed in a long series of examples.

AC 1691 [5]

- "In Jonah 2:5, 6...the Lord's temptations against the hells are thus prophetically described by Jonah, when in the belly of the great fish. So likewise in other passages of the Word, especially in David. He who is in temptations is in the hells; place has nothing to do with being in the hells, but state."

AC 4728 [5]

- "In Jonah 2:6...where the subject treated of is the Lord's temptations, and deliverance from them. The 'cuttings off of the mountains' are where the most damned are, the dark clouds which appear about them being the 'mountains.'"

AE 750 [14]

- "In Jonah 2:7...This treats of temptations; and that 'his soul fainted upon him' signifies that the truth fainted (or ceased) in the faith and understanding."

AC 3880 [10]

- "...in Jonah 2:9...confession...in the supreme sense signifies the Lord and the Divine of love; in the internal sense, the Word and also the Lord's celestial kingdom; and in the exterior sense, the doctrine from the Word which is of the celestial church."

Derived Doctrine

Our derived doctrine section will focus on the three verses not covered in our doctrinal exposition. We will seek help with derived doctrine for *Jonah 2:1, 8, and 10*.

"Then Jonah prayed to the Lord his God from the fish's belly."

- "'Fishes' in the Word signify memory-knowledges, which spring from things of the sense. For memory-knowledges (scientifica) are of three kinds: intellectual, rational, and sensuous. All of these are planted in the memory, or rather memories, and in the regenerate man are called forth thence by the Lord, through the internal man...and that a 'whale' or 'sea monster' signifies the generals of these knowledges." (AC 991)
- Recall the first mention of the fish. "...the Lord prepared a great fish to swallow Jonah." Our best source for deriving an understanding of this passage comes when we study AC 42 (*emphasis added*): "...'fish' means facts, here facts quickened and brought to life through faith from the Lord. 'Sea monsters' means those facts' general sources, below which and from which

details derive... In the Prophets sea monsters or whales are mentioned several times, and in those places they mean those general sources of facts. Pharaoh, the king of Egypt, who represents human wisdom or intelligence—that is, knowledge in general—is called ‘a great sea monster’...This stands for the fact that **mankind did swallow cognitions of faith...just as the sea monster swallowed up Jonah. In that story the sea monster stands for people who treat general cognitions of faith as mere facts, and behave accordingly.** (This is the Elliot translation of AC 42)

- "Then Jonah prayed to the Lord his God from the fish's belly." Please note the two direct teachings cited above (*AC 247* and *AE 622 [9]*) about the meaning of Jonah being in the "belly" of the whale. We must add some derived doctrinal thinking, or application, to this passage. The Word is exposing the inner world of the Lord's spiritual state. The hells tempted His sensuous mind to lead Him away from spiritual uses, hoping to distract His sensual mind from any heavenly inspiration and guidance. These temptations were far more grievous than we can imagine. Each love within Him was assaulted and subjected to ridicule and constant attack. Therefore, the Word illustrates this "downward" pull and His need to be lifted up with Jonah's prayer to the Lord from the "belly" of the whale.
- Prayer is nothing else but communication with the Lord. (*AC 3285*)
- Praying is talking with God. (*AC 3535*)
- In the universal sense, a person prays with all the truth he or she thinks and speaks. (*AE 695*)
- Praying effects a kind of opening of the interiors toward the Lord. This opening is according to the state of the person praying. Praying signifies to be in worship of the Lord. (*AE 325 [8]*)
- A person is continually praying when he or she is in the life of charity, although not with the mouth, nevertheless with the heart. For that which is of love is always in the thought, whether a person knows it or not. (*AE 325*)
- See *AC 247* regarding the meaning of the "belly of the great fish." From this passage, we can see that fish correspond to the affection for thinking from the senses, and the knowledge thus acquired. Some water animals are not fish. For example, a whale breathes through lungs and not gills. The whale is a warm-blooded animal. Fish are cold-blooded creatures of the sea. The whale roams great distances in the ocean and consumes large quantities of fish, krill, and plankton. A whale corresponds to a warm affection (desire) for general knowledge of truths and facts. The amount of sea creatures whales consume illustrates the magnitude of their "fact-finding" search.
- But when whales are used in the negative sense, they represent the corruption or abuse of fact finding. Is the whale the one who corrupts the facts? In this case, it was Jonah's state being illustrated. He took facts from the "belly of the whale" and corrupted and made useless the general knowledges and truths of the Lord's Word.

"Those who regard worthless idols forsake their own mercy."

- To comprehend the negative context of "worthless idols," we need to understand the positive correspondence of "worthy." The word "worthy" means a person who is in truths from the Lord or people who will live from the Lord through knowledges of truth and good from the Word. (AR 167) It also signifies acknowledgment from the heart that everything divine is from the Divine Human. (AE 337)
- Idols signify the falsities of religion, and their doctrinals. (AE 827[3]) Idols signify falsities of religion and worship that come to be called truths and goods. (AE 585[9]) Idols of gold, silver, brass, stone, and wood signify worship from falsities of every kind. (AR 457)
- To "forsake" signifies the withdrawal of the Lord on account of the iniquities and sins of false worship. (AE 412[19])
- Forsaking their mercy signifies a rejection of the inflowing of love. (AC 3063) In the positive sense, mercy signifies a cleansing process from evils with a forgiveness of sins and an attention to all the elements of worship from the good of love. (AC 9505)

"So the Lord spoke to the fish and it vomited Jonah onto dry land."

- The Lord speaking to the fish seems to best understood with this thought in mind: speaking signifies influx and compliance from faith and love; or living as the Lord has taught us in the Word. (AC 9312)
- Vomiting signifies a casting out of falsified things. (AE 235[5])
- Dry land signifies a state where there is no longer anything spiritual, much less celestial. (AC 806) Dry signifies the external person lacking in truths. (AC 27) Land signifies the church and its perception of truth. Dry land therefore indicates a kind of barrenness that existed with the church represented by Jonah.
- It seems that when vomiting is mentioned in the Word, it is pointing us to something akin to vastations. It is an emptying out of falsity so that a new beginning may occur, a beginning directed by the Lord.

Putting It All Together

To pull this section together, we must focus and rely on the help we get from *P&P*. The internal sense is a story about the Lord and not about a person named Jonah. Jonah's choices and his resistance to the call of Divine Love represent the type of temptations the hells laid out as a trap to defeat the Lord while He was on earth. Jonah's experiences give us an overview of the things the hells hoped would overcome the Lord. We can see something of the magnitude of temptations the Lord faced, but we will never fully know how devious the hells were in their attempt to defeat Him. Every love He had was attacked. Every truth He had was challenged. The

purity of His love intensified hell's maniacal fury and hatred of Him. Read again the summary of the internal sense as given in *P&P*:

"[This is a] Prophecy concerning the Lord's combats with the hells, and concerning His most grievous temptations at the time, and concerning His state at the time; the 'three days and nights during which Jonah was in the bowels of the fish,' signify the entire duration of the combat with the hells."

Through the dialogue of Jonah, the hells cited authoritatively the opposing traditional beliefs the Jewish church adopted, venerated, and followed blindly regarding gentiles—all people outside of the Jewish Church. The hells quoted (misquoted) passages from the Word. The hells burned to interrupt His mission. Their plan was to catch Him off guard. If He had relaxed for even the smallest moment, they would have rushed in to destroy His soul. Their maniacal plan, like the man possessed with a legion of demons, seemed strong enough to break any restricting chains put around them. The hells perceived themselves to be invincible. Hell's name was "legion" and each unclean spirit was nefariously deadly. They wanted the Lord to concentrate on His natural/sensual mind, seeking a smoke screen of minutiae they hoped would keep Him from concentrating on spiritual and celestial issues. The weeds they wrapped around His head (the sedge of memory-knowledges) tried to blind and choke the spiritual reality of His Divine essence. The Lord cast off each layer of sedge and resisted every decayed tactic. Through it all, He remained steadfast and true to the mission of salvation. The Lord emptied out (vomited) the idols of their thoughts. He faced the "belly of the whale" experience. He saved the church. Dry as the land was and empty as the church was, the Lord came to bring new growth and "living water" for all who thirsted. He restored mercy to the church. He quieted the fierce turbulent seas, and when those who had tried to weather the storm with their as-of-self, hard, and frantic rowing, saw little or no progress, they cried out to the Lord for help. He heard their voices. He rescued His beloved and gave them a new song of hope: "I will look again toward Your holy temple." (*Jonah 2:4*)

Read and Review

Read the selection from *P&P*.

Read Jonah 2:1-10.

Questions to Stimulate Reflection

1. When you read the story of Jonah, remember that it is a lesson about the Lord's battle against hell. The hells didn't want Him to reach out and bring the message of repentance to all people. What reasons did the hells use to argue their case? Think of the life of the Lord. At the beginning of His ministry, He was taken up into a mountain and shown the "world." He was

told it could all be His if He would do what? Please note the nature and scope of the three temptations that He underwent on the mountain.

2. The Writings teach us temptation is an assault on some spiritual love given to us by the Lord. The greater the love, the more severe the temptation. Consider the degree and level of temptation the Lord faced. "Most grievous" captures some of the severity but falls far short in our comprehension. He is all Love. He is all Truth. The attacks against His "all" must have been horrific. How do we think about our relationship to the Lord in light of this?
3. Think about some severe temptation in your life. What can you learn about the Lord's experiences by thinking about your own?
4. The hells tried to use all kinds of memory-knowledges, traditional minutiae to confuse the Lord. The Scribes and Pharisees used many traditions against Him. Remember Pilate's conversation with the Lord; Pilate had the power to release Him, but he failed to do so because the crowd influenced him. He asked the Lord if He was the king of the Jews. The Lord replied that He was and that He had come to bear witness to the truth. Everyone who is of the truth "hears My voice." Pilate resorted to a word game. "What is truth?" That ended the dialogue. Have you seen a similar behavior in yourself or other people? What causes it?
5. We all need to have a hero. Can you recall some of your childhood heroes? Is the Lord still one of your Heroes? Looking at the severity of His fight against the Hell's always reminds me what a loving Hero He is.
6. If you have access to "Stairs" or "Word Search," look up Isaiah 9:6 and compare the wording of this verse in the Writings with that in other Bible versions. See how consistently "Hero" appears in the Writings translation of that verse. Why isn't the word "hero" listed in all the other translations? You might not have an answer, but it is amazing that "Hero" is one of the names for the Lord.

Chapter Three

JONAH 3:1-10

"Now the word of the Lord came to Jonah the second time, saying, 'Arise, go to Nineveh, that great city, and preach to it the message that I tell you.' So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, a three-day journey in extent. And Jonah began to enter the city on the first day's walk. Then he cried out and said, 'Yet forty days, and Nineveh shall be overthrown!' So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them. Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes. And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, 'Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water. But let man and beast be covered with sackcloth, and cry mightily to God; yes, let every one turn from his evil way and from the violence that is in his hands. Who can tell if God will turn away from His fierce anger, so that we may not perish?' Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it."

Passages From the Writings

P&P

- "The nations, hearing from the Word of God about their sins, and that they would perish, were converted after repenting, and were heard by the Lord, and saved."

AC 9437 [2]

- "As 'forty' signified what is full or complete...forty signifies what is complete in respect to instruction and influx...for this reason it was said by Jonah to the Ninevites that 'the city would be overthrown after forty days' (*Jonah 3:4*)"

AR 492

- "By being clothed in sackcloth is signified mourning on account of the vastated truth in the church; for garments signify truths; and therefore, to be clothed in sackcloth, which is not a garment, signifies mourning that there is no truth; and where there is no truth, there is no church." *Jonah 3:5-6* is cited.

AE 637 [6]

- "...in the Jewish and Israelitish church mourning was represented by 'rending the clothes and being clothed in sackcloth;' and this because grief of mind and mourning of heart, which are interior things, were represented at that time by external things, which because of their correspondences with spiritual things were significative." *Jonah 3:5, 6, and 8* are cited among the examples from the Word.

AC 4779 [2]

- "...the rite of putting sackcloth on the loins to testify...mourning may be seen from the historic and prophetic parts of the Word, as in...*Jonah 3:5-8*...for a sign representative of mourning over the evil on account of which Nineveh was to perish; thus over destroyed good."

AR 166

- "From the signification of garments it is also manifest why they rent their garments, when any one spoke against the Divine truth of the Word...and why, on account of transgressions against Divine truths, they put off their garments, and put on sackcloth." *Jonah 3:5, 6, and 8* are cited.

AE 195 [17]

- "That in mourning for transgression against Divine truths they should put off their garments and put on sackcloth." *Jonah 3:5, 6, and 8* are cited.

AC 7520

- "That 'ashes' denote falsity, may be confirmed from passages where another word for 'ashes (cinis)' is used, for these ashes have a like origin..." *Jonah 3:6* is cited.

AC 9723

- "...by 'ashes' in the opposite sense, namely, what is condemned that remains after the burning from the fire of self love. This is signified by 'the ashes' which they carried on the head, and in which they rolled themselves when bewailing their sins." *Jonah 3:6* is cited.

AR 337

- "In the spiritual sense by kings those who are in truths are signified, by the great ones those who are in goods, by the rich those that are in the

knowledge of good, by the mighty they that are in erudition, by servants they that are in such things from others, and thus from memory, and by freemen they that are in such things from themselves..." *Jonah 3:7* is cited.

AE 408 [3]

- "Internal goods are signified by 'great ones,' because these four, namely, 'great ones,' 'the rich,' 'the commanders of thousands' and 'the mighty' signify all the goods and truths that are with man, thus the goods and truths both of the internal or spiritual man and of the external or natural man...Like things are signified by the 'great ones' elsewhere in the Word (namely in...*Jonah 3:7*)."

AC 7523

- "The interior good and also the interior evil...are signified by 'man,' are those which are of the intention or end, for the intention or end is the inmost of man; but the exterior good and also the exterior evil which are signified by 'beast,' are those which are of the thought, and of the consequent action when nothing stands in the way...By 'beast,'...in respect to the external or natural man, a man is nothing else than a beast, for he takes delight in the like cupidities and pleasures, as also in the like appetites and sense...Therefore... from a holy rite it was commanded by the king of Nineveh, that both man and beast were to fast, and were to be covered with sackcloth (*Jonah 3:7, 8*)."

AR 567

- "...in the spiritual world a man's affections appear at a distance like beasts... and beasts, viewed in themselves, are nothing but forms of natural affections...By man and beasts together is signified man as to spiritual and natural affection, in the following passages...*Jonah 3:7, 8*..."

AE 650 [21]

- "...'man' signifies the internal spiritual man, and 'beast' signifies the external or natural..." *Jonah 3:7-8* are cited as an example.

AC 623 [2]

- "Here 'webs' and 'garments' are predicated of things of the understanding, that is, of the thought; 'iniquity' and 'violence,' of things of the will, that is, of works. In *Jonah 3:8*...the 'evil way' is predicated of falsities, which are of the understanding; and 'violence,' which are of the will."

AC 588 [2]

- "...the 'wrath of anger' is attributed to Jehovah, and consequently 'repentance.' In Jonah ...[3:9]."

DSS 51 [2]

- "...the Word is such in the sense of the letter, it may be evident that it cannot be understood without doctrine. But let examples illustrate this. It is said that Jehovah repenteth (Jonah 3:9; 4:2), and it is also said that Jehovah repenteth not (Num. 23:19...): without doctrine these statements do not agree."

TCR 226 [2]

- Please note that this reference has the same wording and sources as cited in the quote above.

AC 10441 [2-4]

- "In these passages (Jonah 3:9,10) Jehovah is said to have 'repented,' when yet it cannot be that He repents, because He knows all things before He does them; from which it is evident that by 'repenting' is signified mercy."

Derived Doctrine

"Now the word of the Lord came to Jonah the second time..."

- The word of the Lord coming to Jonah for the second time seems to convey a restoration—an opening again—of a covenant between heaven and earth. "The conjunction of heaven with man is by means of the Word, and the Word is called a covenant, because a covenant signifies a conjunction." (*White Horse 10*)
- A second time, perhaps, signifies an acknowledgment that a conjunction would involve "labor and combat." See *AC 755* regarding the correspondence of "second." Two, or second, signifies conjunction. *AC 5194* explains that two or twain represent the conjunction of the external natural with the things of the internal natural. Two also represents the conjunction of the will and understanding.

"Arise, go to Nineveh, that great city, and preach to it the message that I tell you..."

- *AC 1612* teaches that to "arise" signifies a Divine edict to survey the heavenly kingdom.
- *AC 2326* teaches that arising represents acknowledgment from the elevation of the mind, or a state of affection from charity.

- AC 3050 and 5605 add to the meanings of the word "go" this thought: it is to elevate one's mind within to more interior things.
- Nineveh signifies falsities of doctrinal things from reasoning and contrived by the proprium (selfhood). (AC 1184) Nineveh signifies falsities from the fallacies of the senses in the obscurity of an unenlightened understanding, or ignorance. (AC 1188 [2])
- To preach signifies about the same thing spiritually as naturally, but to teach rather than exhort. (AE 612)
- The "message I tell you..." directs us to the true source of mercy and salvation.

"So Jonah arose and went to Nineveh, according to the word of the Lord.

- Nota bene how well this verse repeats and ties together the derived teachings we turned to above.

"Jonah began to enter the city on the first day's walk."

- The city was a three-day journey in extent. This is the first day. "Day" signifies the successive states of a person's regeneration. (AC 6) "Three" signifies what is holy; Father, Son, and Holy Spirit; Love, Wisdom, and Use.
- That which is "first" sets the tone or theme for all that is to follow: Repentance, Reformation, and Regeneration.

"To enter the city..."

- To enter in, when predicated of the Lord, signifies to conjoin Himself to man. (AE 251)
- A city denotes the order and organization of the interiors of the mind, specifically as to good and truth. (AC 3538)

"Forty days"

- Forty signifies the duration of temptation and likewise its vastation. (AC 730 [2], AC 862, and AC 1963)

The people of Nineveh believed God, proclaimed a fast..."

- A fast signifies to mourn because of a lack of good and truth. (AE 1189 [2]) A fasting signifies to be in an unhappy state when good is no longer conjoined with truths. (AC 9182 [10])

Putting It All Together

The great city of Nineveh has many spiritual representations. The world saw Nineveh as a mighty nation, but in the eyes of the Lord, it represented the shallowness and weakness (death) of false doctrines, contrived beliefs confirmed by the proprium (self love), the fallacies of the senses, and the unenlightened understanding that spawns spiritual ignorance. The Lord's mercy and love for all prompted Him not only to send His message to Nineveh, but to ensure that it would be preserved for eternity.

Jonah's call to "arise and go" preach to Nineveh what the Lord told him is a call for spiritual renewal. It is a call for repentance. Thus, the fasting, sackcloth, and ashes symbolize a call to be aware that "where there is no truth, there is no church." Where the Word is closed and not loved, there is a loss of conjunction with the Divine resources. The fasting of man and beast symbolizes a need for the spiritual and natural appetites to come to the Lord for that "bread which comes down from heaven." The Ninevites giving up their natural food and drink represents their turning away from the "as-of-self" concepts and reminds all who read and hear the Word of the Lord to rely on heavenly manna. "Why do you spend money for what is not bread, and your wages for what does not satisfy? Listen carefully to Me and eat what is good, and let your soul delight itself in abundance..." (*Isaiah 55:2*)

The king sitting in ashes and mourning represents a sorrowful attitude toward "the remains of the fire of self-love." Repentance involves: self-examination, making oneself guilty for the sins and evils committed, asking the Lord for His help, and desiring to attain a new life.

As we mull over this concept, think about the Lord's preaching on earth. As He went about His mission, He often used these words: "You have heard it said of old...but I say unto you..." Putting aside human traditions and taking on the Lord's teachings is an ongoing effort. Jonah was told to preach the words of the Lord. He was not to make things up from his memory. He was to be a true and faithful prophet of the Lord's ways.

***P&P* tells us of the results of Jonah's mission: "The nations, hearing from the Word of God about their sins, and that they would perish, were converted after repenting, and were heard by the Lord, and saved."**

Read and Review

Read the selection from *P&P*.

Read Jonah 3:1-10.

Questions to Stimulate Reflection

1. Where there is no truth, there is no church. Can you imagine any society where there is a total absence of truth? Could there be situations where truth is present but empty because people ascribe it to themselves and deny the Lord?
2. How did the Lord's words to Jonah strike you when He said "...preach...the message that I tell you"? For me, those words carry power. Sermons, doctrinal classes need to be carefully worked to keep the focus on the words of the Lord. Jokes, humor, have their place in the proper setting. Is the church or worship a proper setting?
3. Were you struck with the quickness of Nineveh's repentance? First, the people of the city responded, and then the king did so with his call for national observance of fasting.
4. Was the literal sense of the king sitting on ashes to mourn clear enough that you can now make some application to a life situation? Ashes represent the remains from the fire of self-love. Can you recall some project or cause that carried you away and in spite of advice or a warning from the conscience you pressed on? Looking back you clearly see that your motives grew out of self-love. In retrospect you now see what a waste of time it was. Instead of doing it for the good of the Lord or neighbor it was "all about ourselves." An unhealthy self-love leaves us with a burnt out useless pile of residue. What had appeared at the time a momentous cause really ended up a little thing that sadly was limited in eternal uses. Is this your insight of this king on the ashes scene? One last doctrinal thought: A king represents ruling loves. Is this passage giving us a picture of the Lord as the mourning king or is it a picture of ourselves as a repentant king?
5. The Lord's love for us is a major theme in this chapter. The impossible happening ought to give us cause to be thankful. What emotions usually accompany gratitude to the Lord? How do we associate gratitude and repentance, or do we? Should we?
6. Preaching should teach and not exhort. I'm still mulling over that quote from the Writings. Effective preaching, if it involves opening the spiritual sense of the Word, eventually brings some kind of exhortation. Could this be a reminder to teach and then let the Lord do the exhorting? Does teaching inspire self-exhortation? How and when?

Chapter Four

JONAH 4:1-11

"But it displeased Jonah exceedingly, and he became angry. So he prayed to the Lord, and said, 'Ah, Lord, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that You are a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm. Therefore now, O Lord, please take my life from me, for it is better for me to die than live!' Then the Lord said, 'Is it right for you to be angry?' So Jonah went out of the city and sat on the east side of the city. There he made for himself a shelter and sat under it in the shade, till he might see what would become of the city. And the Lord God prepared a plant and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant. But as morning dawned the next day God prepared a worm, and it so damaged the plant that it withered. And it happened, when the sun arose, that God prepared a vehement east wind; and the sun beat on Jonah's head, so he grew faint. Then he wished death for himself, and said, 'It is better for me to die than to live.' Then God said to Jonah, 'Is it right for you to be angry about the plant?' And he said, 'It is right for me to be angry, even to death!' But the Lord said, 'You have pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night. And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left – and much livestock."

Passages From the Writings

P&P

- "The Jewish nation became very angry at the salvation of the nations. A representation of their being inflamed thereat."

AE 401 [36]

- "It is written in Jonah that 'the gourd that came up over him withered, and that the sun beat upon his head, so that he fell sick.' As this cannot be understood without explanation by the internal sense, it shall be explained in a few words...This is a description of the genius of the Jewish nation, that they are in the love of self and in falsities therefrom. Jonah was of that nation, and therefore also was sent to Nineveh; for the Jewish nation had the Word, and was therefore able to teach those who were outside of the church and who are called gentiles; these are signified by 'Nineveh.' Because the Jewish nation was, above others, in love of self and in falsities from that love, they did not wish well to any but themselves, thus not to the gentiles, but these they

hated. Because that nation was such, and Jonah represented it, he was very angry that Jehovah should spare Nineveh... This evil in that nation is signified by the gourd which the worm smote so it dried up. 'The sun that smote upon the head of Jonah' signifies the love of self which was in that nation; and 'the scorching east wind' the falsity therefrom; and 'the worm that smote the gourd' signifies the destruction of this evil and the falsity thence. That this is the signification of 'the gourd' is evident from its being said in this description that Jonah at first 'was glad over the gourd,' and after the gourd had been smitten by the worm and had dried up that 'he was angry over it, even unto death,' and also from its being said that 'he had pity over the gourd.' That the Jewish nation, because it was in such a love and in such falsity...was liable to damnation is meant by these words to Jonah, 'thou didst not cause it to grow up, because thou didst become a son of night, and a son of night perisheth.' (*Jonah 4:1, 3, 6-11*)

AC 10441

- "...'repenting' when said of Jehovah, denotes mercy, is plain [in *Jonah 4:2*]."

DSS 51 [2]

- "It is said that Jehovah repenteth...and also that Jehovah repenteth not... without doctrine these statements do not agree." (*Jonah 4:2*)

TCR 226 [2]

- Please note that this passage uses the same wording as the above passage and also refers to *Jonah 4:2*.

AE 419 [26]

- "...by the wind coming from the east, which is called 'the east wind,' namely, that with the evil it disperses all the goods and truths which they presented in external form before the world, and all the truths which they talked about for the sake of appearances..." *Jonah 4:8* is cited as an example.

Derived Doctrine

"Jonah became angry..."

- Anger signifies a grievous turning away from good. (*AC 6358*) A hot anger signifies repugnance and aversion. (*AC 7791*)

"...when I was still in my country, was not this what I said..."

- This passage indicates that Jonah, although he did the preaching for the Lord, never really did so from a changed heart. A country signifies the genius of each, in particular and general. (AC 1215) So it would appear that Jonah (the Jewish nation) was of the same mind, in generals and particulars, as when he tried to run the first time. Jonah mentions his fleeing to Tarshish.

The great platitudes regarding the gracious and merciful God, slow to anger and abundant in loving kindness.

- One might do well to remember Balaam when reading these words. He was hired to speak a curse on Israel, but the words of condemnation couldn't be uttered.
- AE 140 teaches that Balaam signifies those whose understandings have been enlightened, and so teach truths, but who would yet love to destroy the church by craft. Jonah seems conflicted and yet hardened. He hates Nineveh and is in disbelief that the Lord would act contrary to his assumed spiritual correctness; he feels justified in excluding gentiles from the benefits of the Word and church.

"Is it right for you to be angry?"

- The Divine question is the Lord's way of opening internal reflection. The Lord knows the answer. Jonah needs to dig deeper to find the Lord's answer.
- Jonah wished to end his life. Hellish states burn with a desire to destroy others. Are we seeing the influence of hell wanting to destroy Jonah and make him ashamed of what he had done in the name of the Lord?

"Jonah went out of the city and sat on the east side of the city."

- Jonah left the city. In the positive sense, a city reflects the organization and protection of truth. Truth, like a physical city, offers homes, places of business, places of worship, protection, libraries, hospitals, etc. In the opposite sense, a city represents the falsification of truth. It would be like living in caves, bogs, and makeshift housing. It seems that Jonah left the doctrinal city. He had to find ways to justify his opposition to what the Lord had done for Nineveh.
- Sitting on the east side of the city sounds like a case of justification. East is where the ancients believed the Lord resided. They faced east to worship Him. Was Jonah fabricating his reasons for wanting and waiting for Nineveh to have a fiery ending? Was he constructing "spiritual" reasons why the destruction should happen?

"There he made for himself a shelter and sat under it in the shade."

- Jonah made shelter so as to have shade for his comfort. In the good sense, this represents having a defense against evil and falsity. (AE 298 [5]) In the opposite sense, shade or shadow represents the mind darkening itself with reasoning from memory-knowledges. (AC 6723)
- Sitting signifies a state of thought. (AC 2684) We are left with an idea that Jonah was reflecting on knowledges from his memory.

The gourd (the plant) and the worm

- A gourd represents love of self. A worm signifies the torment of internal pain. (AR 763) A worm signifies falsities that destroy. (AC 8481)

"God prepared a vehement east wind..."

- East wind signifies a state of temptation and vastation. (AC 7679 [3]) It also signifies providing the means to dissipate falsity (AC 8201) and influx from heaven. (AE 538 [10])

"The sun beat on his head, so that he grew faint."

- Faintness signifies the failure of external good. (AR 381)
- The sun beating on his head illustrates how troubling the light of the Lord (the sun) was to his thoughts of dominion. The Jewish church's belief that the Lord favored them over all nations was a great contributor to its self-love. (AC 250)

"Is it right for you to be angry about the plant?"

- This Divine question was put to Jonah with his best interests in mind. The Lord's question goes to the heart of Jonah's compassion. Do you care more for the gourd and your comfort than for the people of Nineveh?
- Sadly, the answer comes back, "It is right for me to be angry, even to death!"

The Lord recounts that Nineveh had more than 120,000 inhabitants who could not "discern between their right hand and their left—and much livestock."

- I cannot find a correspondence for 120,000. AE 430 gives quite a detailed explanation of simple numbers multiplied with greater numbers. If you have a gift for math and numerology, please give this reference a try.
- For the meaning of right hand and left hand, see AC 10,061 [4]: "As most things in the Word have an opposite sense, so also have the right and left... 'the right' signifies the evil from which is falsity, and 'the left' the falsity through which is evil..."

- A hand signifies ability, power, and therefore confidence. (*AC 878*)
- Putting these things together, one can see how desperately the Ninevites needed the Lord's rescue. They were confused and unable to discriminate with power and confidence the degree of evil around them.

Putting It All Together

The Jewish Church would not reconsider its belief in its "favored nation status." The people, as represented by Jonah, could not and would not share the Word with other nations. They challenged the Lord. They could not believe that He wanted to save a worthless and cruel Nineveh. In this chapter, Jonah gives us a sense that he thinks he knows better than the Lord. His statements about the Lord seem to imply that He is a soft and loving God, with a forgiving side, who needed to come around to Jonah's tougher view on the plight of the gentiles.

The Jewish Church was going to hold fast to those things in its memory-knowledges about gentiles. Jonah was going to be angry. He believed he had a right to be angry. Jonah preferred death than seeing the Lord's way save more than 120,000 people. Self love wanted shade, protection for its concepts. The Lord needed to bring such thinking to an end. The worm brought about death to the gourd from within. The Lord sent a vehement east wind to represent a blowing away of the stagnant thinking of the church. His heavenly sun shone upon them, but they felt faint. Their insistence on their own troubling view of things made them uncomfortable with the Lord's view. The Divine questions offered them a way to learn to enjoy the success of their neighbor as their own, but they would not.

Jonah as a representation of the Jewish church cared most for his own comfort, and he awaited the death and destruction of the gentiles. How sad for him. How wonderful for those who listened and repented because they heard the Word of the Lord.

Read and Review

Read the Selection from *P & P*.

Read Jonah 4:1-11

Questions to Stimulate Reflection

1. Is there a Jonah-like spirit still among us today? Do we have a smug sense of being a favored church? Are there still people who believe in ethnic purity?
2. Have you ever chosen your way over the Lord's way? How do we resist the Lord's enlightenment—choosing death, choosing to be angry instead of happy?

3. What little shelter have we built to protect us from the sun of heaven? How do we know when we are feeling faint or dizzy about spiritual things? What can we do about it?
4. What Divine questions can you recall hearing in your life that helped you reflect on a deeper level?
5. Do you feel a sense of sadness for Jonah? He went to preach the message of repentance. In spite of his half-hearted efforts, the Lord's Word was powerfully effective. Jonah seems to have been ashamed of his work. Sound familiar?
6. How has this study changed your understanding of the story of Jonah and its meaning?
7. This study had us thinking about the mistakes of self-love within the Jewish Church. We also needed to see Jonah as being representative of the Lord and all that He had to fight against. Were you able to keep the two in mind as you read? When Jonah failed, it showed what maternal inherited tendencies the Lord overcame. The story of Jonah shows us the states of exinanition the Lord overcame on His way to the Glorification of the His Divine Human. What is exinanition? It is the emptying out of all inherited tendencies from His mother Mary.

Epilogue: A Summary of the Four Chapters of Jonah

The following summaries are drawn from and expand on the outline given in Summary Exposition of the Prophets and Psalms.

CHAPTER ONE

Those who were of the Jewish nation were commanded to teach the Word to the nations round about, but they would not, and thus they kept the Word among themselves alone.

Because of this decision, knowledges began to perish with them, and yet they lived unconcernedly.

The nations round about them perceived that the state of the Jewish church was perverted because of the loss of knowledges among the Jews, and that the Jews were unwilling to impart any knowledge to people outside their own church.

The nations were shown that they should reject the falsified things of the Jewish nation so that they might be saved.

They prayed unto the Lord for salvation, which was effected for them, when the falsities from the Jewish nation had been removed.

CHAPTER TWO

This chapter deals with the prophecy concerning the Lord's combats with the hells, concerning His most grievous temptations at the time, and concerning His state at the time; "the three days and nights during which Jonah was in the bowels of the fish" signify the entire duration of His combat with the hells.

CHAPTER THREE

The nations, hearing from the Word of God about their sins, and that they would perish, were converted after repenting, and were heard by the Lord, and saved.

CHAPTER FOUR

The Jewish nation became very angry at the salvation of the gentile nations. Jonah sitting on the east side of the city awaiting Nineveh's destruction represents this anger. He enjoyed the shade of the gourd for a brief time. A worm came and destroyed the gourd. A vehement east wind blew upon him. He felt faint from the

sun on his head. Jonah's anger at his inconvenience made him chose death over seeing Nineveh saved. To help him see the good of the Lord's work, Jonah was asked several questions by the Lord. These questions did not help Jonah repent. He remained very angry regarding Nineveh's repentance and the Lord's salvation of gentile nations.