

The Repeated Word "Yarad" In the Book of Jonah: Points, Pattern, And Purpose

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Digital Object Identifier (DOI): <https://doi.org/10.33856/kerugma.v7i1.372>

Article history

Received	Revised	Accepted	Published
25 March 2024	17 April 2024	22 April 2024	22 April 2024

ABSTRACT

The Book of Jonah contains the word 'yarad' four times, which constitutes one of the recurring motifs in the text. Its usage is often interpreted as indicative of multidimensional degradation and is even associated with foreshadowing Christ's redemptive work. However, a critical question arises: What was the author of the Book of Jonah attempting to underscore through the repeated inclusion of the word 'yarad'? This study aims to delve into the occurrences of 'yarad' in the Book of Jonah through stylistic analysis to discern patterns, thereby elucidating the author's intent in employing these repetitions throughout the narrative. The methodology employed is stylistic analysis, with particular attention paid to the repetitive element. Consequently, discernible patterns emerge in 1:3b, 1:3c, 1:5b, and 2:6a, which exhibit a tendency towards diminishment yet encompass contrasts and pivotal moments. Consequently, it becomes evident that the author of the Book of Jonah strategically employs the word 'yarad' four times to accentuate contrasts, degradation, and pivotal shifts.

Keywords: repetition; yarad; book of jonah; stylistic analysis

Citation Style (APA): Prabowo, P. (2024). The Repeated Word "Yarad" In the Book of Jonah: Points, Pattern, And Purpose. *Theological Journal Kerugma*, 7(1), 1-11. <https://doi.org/10.33856/kerugma.v7i1.372>

INTRODUCTION

One of the most remembered names among the twelve minor prophets is Jonah. His story is unique and captivating, differing from the typical narratives of other prophets of the LORD. Even his book itself is unique and intriguing. The Book of Jonah is rich in rhetorical devices used to convey its theological message. One prominent rhetorical device in the narrative of Jonah is repetition or the repeating of words. Repetition is a rhetorical device that serves to indicate the necessary logical emphasis to capture the reader's attention through the repetition of words (Kemertelidze & Manjavidze, 2013, p. 2). Robson lists several notable word repetitions in the Book of Jonah, including gadol (great), ra'ah (evil), qara' (cried out), yare' (afraid), and suv (turned) (Robson, 2013, p. 193). However, one word is overlooked, namely the word yarad (went down), which appears four times in Jonah 1:3 (twice), 1:5, and 2:6 in various forms. The word appears when Jonah flees from the presence of the LORD (1:3), when a great storm strikes the ship Jonah boards (1:5), and when Jonah finds himself in the belly of the fish recounting his experience of sinking to the depths of the sea (2:6). The uniqueness of the word yarad in the narrative lies in Jonah's

involvement as its subject (Rees, 2016, p. 41). The verb is only attributed to Jonah. In line with the function of repetition as a means of emphasizing to capture the reader's attention, the appearance of the word *yarad* undoubtedly holds significance that readers should pay attention to. The question that arises is, what does the author of the Book of Jonah intend to emphasize through the repeated use of the word *yarad* four times?

Several scholars and writers have expressed their opinions regarding the purpose of using the word '*yarad*'. Magonet observes that its usage signifies both physical expression and spiritual dimension (Magonet, 1983, p. 17). Physically, Jonah is indeed descending, but at the same time, he also reveals his spiritual condition. Perry suggests that the continuous use of '*yarad*' moves Jonah's escape from merely geographical idea to a metaphor of will (Perry, 2014, p. 6). The text indeed shows geographical shifts from Joppa, the ship, the bottom of the ship, to the depths of the sea, but each of Jonah's movements is driven by specific motifs. Oancea, on a broader scale, sees '*yarad*' indicating a surprising geographical, physical, mental, and spiritual descent (Oancea, 2018, p. 47). Jonah's activities are seen as representing his integrated overall condition. Scott adopts a different lens, suggesting that Jonah's descent culminating in 2:6 foreshadows Jesus' descent into the realm of the dead for redemption (Scott, 2014, p. 170). This approach is typological or christological because Jesus himself uses the story of Jonah as a sign of his death and resurrection, prompting Scott to delve deeper into the entire book of Jonah. Previous observations have at least linked '*yarad*' as a symptom of multidimensional descent and as a portrayal of Christ's work. Narrative and christological approaches have been utilized. However, these works do not specifically and focusedly discuss the word '*yarad*' in their writings.

In fact, there is no article specifically elaborating on the word '*yarad*' yet. This article aims to answer the question: what does the author of the Book of Jonah intend to emphasize through the repeated use of the word '*yarad*' four times? Although previous research has seen '*yarad*' as a symptom of multidimensional degradation such as geography, physicality, psychology, spirituality, and as a portrayal of Christ's work, the author believes that the use of '*yarad*' four times in the Book of Jonah aims to demonstrate contrast, degradation, and turning points. Its novelty lies in the more varied findings and the research method used, which is stylistic analysis. The purpose of this research is to elaborate on the appearance of the four instances of '*yarad*' in the Book of Jonah through stylistic analysis to identify patterns which, in turn, will reveal the author's intent in using the word repeatedly in his book.

RESEARCH METHOD

This article is qualitative research with a descriptive-analytical approach. The method used is stylistic analysis. According to Osborne, stylistic analysis is the process of identifying various literary devices used to present material such as chiasmus, inclusio, repetition, and other literary features to deepen the structure of an idea unit (Osborne, 2018, pp. 252–253). The main focus is on repetition analysis, although chiasmus structural analysis will also be involved in some sections as a supporting element. The research object in this article is the word '*yarad*' in the Book of Jonah in the Masoretic Hebrew version of the *Biblia Hebraica Stuttgartensia*.

The Indonesian version of the Bible, the *Terjemahan Baru* edition by LAI, and the Septuagint will also be used for comparison. Several steps taken include: (1) inventory, listing the occurrences of the word '*yarad*' throughout the Book of Jonah; (2) investigation, conducting research on the word '*yarad*' in Jonah 1:3, 1:5, and 2:6 covering grammatical, historical, and contextual aspects to understand its meaning in each section; (3) interaction, discussing the findings and presenting patterns shown through the occurrences of the word '*yarad*', ultimately able to answer the author's intent in mentioning the word '*yarad*' four times in the Book of Jonah.

RESULTS AND DISCUSSION

The Points of the Use of the Word 'Yarad' in the Book of Jonah

Jonah was a prophet who, according to 2 Kings 14:25, came from Gat-Hepher in northern Israel and served during the time of Jeroboam II, son of Joash. The unique verb closely associated with the prophet in the Book of Jonah is "to go down" or יָרַד (yarad). The word יָרַד (yarad) appears four times in the Book of Jonah: twice in 1:3 with the form יָרַד (yered), once in 1:5b with the form יָרַד (yarad), and once in 2:6a with the form יָרַדְתִּי (yaradeti). The author of the book systematically and purposefully arranges each word's appearance.

Jonah Went Down (Yarad) to Joppa (1:3b)

This section begins with the Lord's command to Jonah son of Amittai in verses 1-2. There are three qal imperatives that function as three consecutive commands in verse 2:

Arise (qom) Go or walk (lek) Proclaim (qera') The city of Nineveh is the intended destination. Nineveh was the capital of the Assyrian Empire, Israel's archenemy, which destroyed the northern kingdom of Israel in 721 BC and invaded Judah under Sennacherib around 701 BC (Igbo, 2021, p. 26).

The reason behind Jonah's mission was the wickedness of Nineveh, which had already ascended (alta) before the Lord. Nineveh, as the capital of Assyria, was known for its barbarity. They are recorded to have enjoyed torturing their victims by cutting out their tongues, flaying their skin to be displayed on walls, burning women and children alive, and creating monuments from human heads (Baxter, 2010, pp. 369-370). This note indicates how barbaric the Assyrian empire centered in Nineveh was, the location Jonah was to go to.

Jonah's response is explained starting in verse 3. Verse 3 begins with the word "wayyaqom," which shows two unique features. First, the command "qom" in verse 2 is followed by Jonah through the word "wayyaqom," which is the qal imperfect waw consecutive form of the root verb "qom." Second, the waw consecutive at the beginning of verse 3 indicates a contrast (Brown et al., 2011, p. 251). This means that Jonah did indeed get up according to the first command, but he got up for a contrasting purpose. He ignored the second and third commands to go to Nineveh and proclaim to them. Instead, he fled to Tarshish, far from the presence of the Lord (v. 3a).

It is from here that the word "yarad" first appears in verse 3b in the sentence "he went down to Joppa." The Hebrew text is יָרַד יָפוֹ (wayyered yafo), so it is appropriately translated as "he went down to Joppa." The word יָרַד (yered) uses the qal imperfect form in the context of waw consecutive.

The first occurrence of 'yarad' is associated with Joppa. Joppa has always been closely connected to the Mediterranean Sea as a significant port city located along a mostly long, straight coastline, devoid of suitable bays for use as a natural harbor (Wachsmann et al., 2022, p. 2). This information indicates that Joppa has international reach as a natural port city. According to historical records, Joppa was a city owned by King Sidqia of Askelon around 700 BC, then seized by Sennacherib of Assyria in his military campaign against Hezekiah, and only became part of Judea during the Maccabean period around 148 BC (Jenson, 2008, p. 45). Thus, in the context of Jonah's story, the city of Joppa is a territory outside of Israel, indicating that he had already reached the territory of another nation in the Southern area during his flight to Tarshish. Jonah himself hailed from Gat-Hefer, a hilly region 6 km northeast of Nazareth and within the territory of the tribe of Zebulun (Feig, 2021, p. 1). The distance between Gat-Hefer and Joppa is approximately 90 km (Stutz, 2020, p. 8). Jonah had time to change his mind during the journey, but he remained adamant about avoiding his duty. The use of the word 'yarad' is supported by topographical and geographical factors.

Topographically, Jonah descended from the highland area of Gat-Hefer to the lower Joppa. Geographically, Jonah descended from the north to the south. This action was an attempt to distance himself from the presence of the LORD.

Jonah Went Down (Yarad) into the Ship (1:3c)

Verse 3 not only explains that Jonah went down (yarad) to Joppa. The following part states 'and went aboard it.' The Indonesian translation uses the word 'naik' ('went aboard') which is the opposite translation of the original language. The Hebrew text of the phrase 'and went aboard it' is *וַיֵּרַד בָּהּ* (wayyered bah), so it is more fittingly translated as 'then he went down into it.' After reaching Joppa and finding a ship to Tarshish, Jonah went down (yarad) into the ship. In this part, the use of the word 'yarad' is still in the form of wayyered, which is the qal imperfect waw consecutive verb. The use of qal imperfect waw consecutive is commonly found in narrative texts and serves to express actions, events, or states that are considered as a temporary or logical sequence from the actions, events, or states mentioned before (Gesenius et al., 2006, p. 326). According to Wachsmann, the ship used by Jonah was Tarsis ships as mentioned in 1 Kings 22:49 and 2 Chronicles 9:21, namely ships carrying precious metals and animals (Wachsmann et al., 2022, p. 5). It means that the ship carrying Jonah and the crew was a large-sized ship. In Jonah's time, ships included cedar planks, cedar masts, pine decks, linen sails, and powered by oak oars (Jenson, 2008, p. 48). For the ancient world, these materials were considered strong enough for a cargo ship. Referring to the Tarsis ships in 2 Chronicles 9:21, these ships sailed every three years. Two possibilities arise from this data. First, Jonah may have waited for some time before being able to sail. Second, Jonah planned not to return to Israel for at least three years. Whatever the possibilities, it is clear that Jonah was willing to do anything to avoid the task assigned to him.

The uniqueness of verse 3 lies not only in the mention of the word 'yarad' twice but also in the mention of Tarsis three times. The placement of these two words forms a chiasmus structure as follows:

- A But Jonah set out to flee to Tarshish, away from the presence of the Lord
- B he went down (yarad) to Joppa and found a ship there
- C that was bound for Tarshish
- B' he paid the fare, and went down (yarad) into it
- A' to go with them to Tarshish, away from the presence of the Lord

The above chiasmus indicates that the use of 'yarad' is associated with the voyage to Tarshish. The voyage to Tarshish is an attempt to be 'away from the presence of the Lord.' Parts AB represent the preparation for the voyage while parts B'A' represent the execution of the voyage. Generally, Tarsis is considered to be ancient Tartessus, a region in southwestern Spain, as believed by Herodotus and Eusebius (D. J. Gibson, 2011, p. 7). Ancient Israelites regarded Tarsis as the farthest western boundary at that time (Igbo, 2021, p. 20). Geographically, the Tarsis area is located furthest west beyond the Mediterranean Sea. Tarsis is considered as the edge of the earth or the edge of the land. The location of Tarsis to the west and Nineveh to the east indicates Jonah's deliberate action against the will of the Lord. Jonah's seriousness in rejecting the will of the Lord can also be seen from his effort not only to travel 90 km down to Joppa but also to pay the fare to go down into the ship. He is willing not only to sacrifice distance but also money. The use of the word 'yarad' in verse 3c indicates a descent in location, from descending to the city (Joppa) to descending into the ship, getting closer to the sea. There is a shift in location from 'the edge of the sea' to 'on the sea.'

Jonah Went Down (Yarad) into the Hold of the Ship (1:5b)

This section is preceded by verse 4 concerning the action of the LORD sending a great wind (ruakh gedolah) upon the sea, causing a great storm (sa'ar gadol) so that the ship carrying Jonah was about to break apart. This is the LORD's response to Jonah's disobedience. The image of God sending wind upon the water evokes the creation tradition, with YHWH portrayed as the master of storms who defeats the ancient sea, as often depicted in the Psalms (Kelsey, 2020, p. 129). In 1:9, it is evident that Jonah understands this concept as he acknowledges the LORD as the God of heaven, who made the sea and the dry land. Wind is viewed as one of the weapons from God's arsenal (Jer. 10:13) and used as an instrument of His judgment (Jer. 49:37), also believed in Enuma Elish mythology where Marduk uses wind as a weapon to combat Tiamat (Jenson, 2008, p. 48; Noegel, 2015, p. 244). Therefore, the LORD's action of sending the wind is a response to Jonah's behavior. The wind triggers a great storm 'on the sea' (bayyom) not 'over the sea' (al-hayyom). This possibility suggests an unusual natural event. Verse 5a explains the reaction and actions of the sailors, who became afraid, cried out to their respective gods, and threw the cargo overboard.

A surprising twist unfolds in verse 5b. In contrast to the pagan sailors who make both spiritual and physical efforts for collective safety, Jonah instead goes down (yarad) to the lowest part of the ship and falls sound asleep. The Hebrew text for the phrase 'but Jonah had gone down into the inner part of the ship' is וַיֵּוָדָה יוֹנָה אֶל־יַרְכֵתִי הַסְּפִינָה (weyonah yarad el-yarkete hassefinah). The sentence begins with the subject Jonah to emphasize Jonah's contrasting personality with the sailors who do not know the LORD. The verb yarad is written in the qal perfect form. Some English Bibles such as NAS, NET, and NIV translate it as 'had gone down.' This translation implies that Jonah's action of going down to the lower part of the ship had occurred before the storm came. The LXX uses the word katebe, the same word used in LXX in verse 3b when Jonah went down to Joppa. Therefore, its translation should be consistently 'went down.' Syntax-wise, Jonah's action of going down to the lower part of the ship occurs after the storm comes and the sailors show their reaction. His intentionality and indifference are highlighted in this passage. Jonah's purpose in going down to the lower part of the ship is to lie down and fall into a deep sleep. The Hebrew phrase is wayyishkav wayyeradam.

There is a paronomasia between the words yarad and yeradam, indicating that Jonah went down (yarad) to the lower part of the ship to sleep soundly (yeradam). However, there also appears to be a paronomasia between yarad and yara', indicating the contrast in Jonah's and the sailors' responses to the storm. The contrast between the actions of the sailors is shown as follows:

Table of Contrasting Actions of the Ship's Crew and Jonah During the Storm

Ship's Crew (verse 5a)		Jonah (verse 5b)	
וַיִּירָאוּ (wayyirau)	: afraid	וַיֵּוָדָה (yarad)	: went down
וַיִּזְעֻקוּ (wayyiz'au)	: cried out	וַיִּשְׁכַּב (wayyishkav)	: lay down
וַיַּטְלוּ (wayyatilu)	: threw	וַיֵּוָדָה (wayyeradam)	: fell asleep

Each subject performs three actions. The ship's crew, afraid, cried out to their gods, and threw cargo. Meanwhile, Jonah chose to descend, lie down, and sleep soundly. The occurrence of "yarad" the third time is related to Jonah's contrasting response with the unbelievers. While they engage in religious efforts, Jonah tends to be apathetic. Rachita refers to Jonah's actions as negligence (Rächitā, 2017, p. 78). The use of "yarad" in verse 5 not only indicates a progression of descent in location but also his indifference.

Jonah Went Down (Yarad) to the Roots of the Mountains (2:6a)

This section begins with Jonah's request to be thrown into the sea (1:12) and its execution (1:15). The word "yarad" appears for the first time in 2:6a, which in the LAI version reads 'at the bottom of the mountains. I sank to the bottom of the earth.' The implication is that Jonah descended to the bottom of the earth. However, the Hebrew text writes לְקַצְבֵי הָרִים יָרַדְתִּי (leqitsve harim yaradeti), which is better translated as 'To the roots of the mountains I went down.' The term 'roots of the mountains' is not unfamiliar to the ancient Israelites. In the view of ancient Hebrews, the world was shaped like a snowball on a pillar, also called 'roots of the mountains' (Neal, 2011, p. 28). The term 'roots of the mountains' has the same meaning as the underworld (sheol), the center of the ocean, the bottom of the earth, and the grave, explaining Jonah's sinking into the depths (Kozlova, 2021, pp. 4–6). David uses the words 'underworld' and 'grave' in his psalms (Ps. 18:5, 30:4, 86:13) without literal connotations of death. The use of these terms in poetry is often interpreted as suffering. The word "yaradeti" is a qal perfect verb with a first-person singular persona. There is no difference in lexical meaning between the first three occurrences of the word "yarad," which are written with a singular masculine third-person persona.

Jonah Chapter 2 employs a poetic form. The poetic genre in this chapter is still debated, at least in terms of determining whether it is a psalm of lament or a psalm of thanksgiving (Vaillancourt, 2015, pp. 175–178). However, based on structural and lexical considerations, Jonah Chapter 2 falls into the category of a psalm of thanksgiving (Hendel, 2019, pp. 1–2). In it, Jonah expresses gratitude for being saved by the LORD. The problem he experiences is descending to the depths of the sea and facing death. The great fish that the LORD sends is the means of Jonah's salvation. The people of Israel are familiar with both individual and collective psalms of thanksgiving (Prabowo, 2022, p. 19). In the context of Jonah, his psalm of thanksgiving is individual. With precision and symmetry, Christensen demonstrates the chiasmic structure of Chapter 2 as follows (Christensen, 1985, p. 226):

A YHWH sends the great fish to swallow Jonah (1:17 – 2:1)

B Jonah's Prayer from Sheol: a lament (2:2)

C Though cast out from the presence of YHWH,

Jonah continues to look toward His holy temple (2:3-4)

D Jonah descends to the roots of the mountains (2:5-6b)

D' Jonah ascends from the grave (2:6c)

C' Though his soul is fainting,

Jonah turns to YHWH in His holy temple (2:7)

B' Jonah's Prayer at the Temple of YHWH: a thanksgiving (2:8-9)

A' YHWH commands the great fish to vomit out Jonah (2:10)

According to this structure, the word 'descend' (yarad) appears in section D as the center of the chiasmus together with section D'. Sections D-D' indicate Jonah's transition from 'descending' (yarad) to the depths of the mountains to 'ascending' ('alah) from the grave. This means the fourth occurrence of the word 'yarad' is final, where Jonah descends to the deepest part of the sea and faces death. In her dissertation, Tribble also argues that this final 'yarad' indicates the nadir of misfortune as well as a dramatic reversal (Tribble, 1963, p. 506). The word 'yarad' in 2:6 marks the turning point in Jonah's life. After his rescue by the LORD (2:6c), he expresses his gratitude, and in Chapter 3, Jonah obeys God's command to go to Nineveh. The fourth occurrence of the word 'yarad' illustrates the final point in the progression of its usage from Joppa, the ship, the lowermost part of the ship, and now at the bottom of the sea.

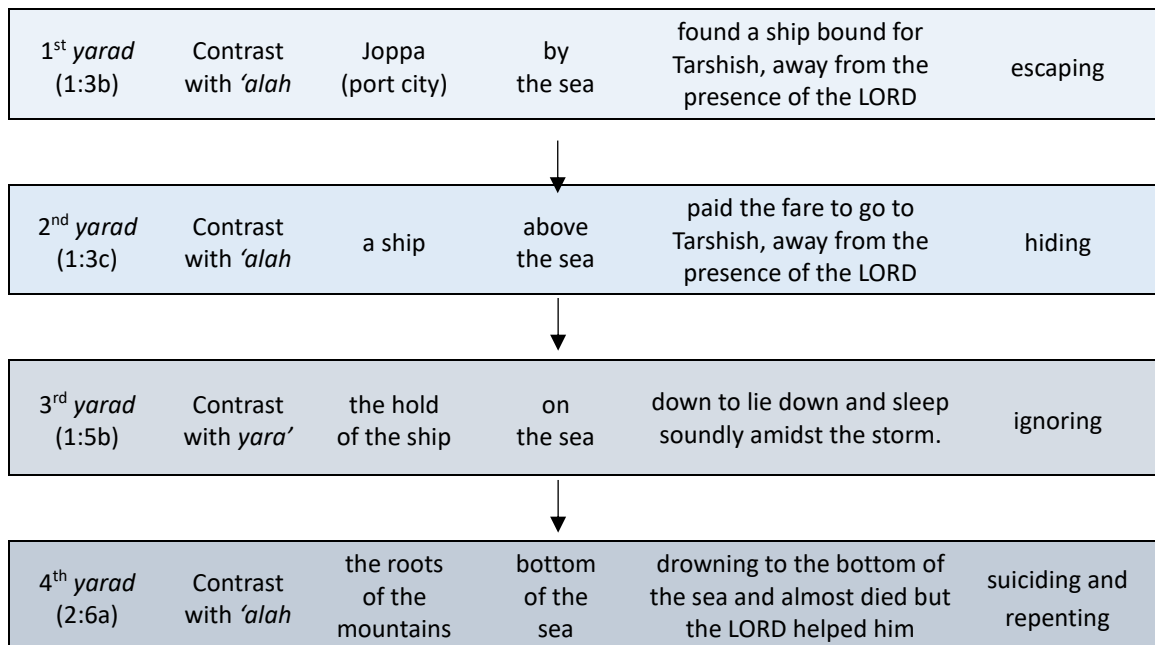
The Pattern of the Use of the Word 'Yarad' in the Book of Jonah

The inclusion of the four occurrences of the word "yarad" in the Book of Jonah is deliberate and structured. As explained earlier, each appearance of the word "yarad" has its own context of location and story. The first occurrence of the word "yarad" appears in 1:3b, with the setting in Joppa, a port city located by the sea, and the context of Jonah finding a ship to Tarshish to sail away from the LORD. According to Tiemeyer, Jonah represents the idea of someone trying to escape their destiny (Tiemeyer, 2022, p. 4). The second occurrence of the word "yarad" appears in 1:3c, with the setting on a ship, located on the sea, and the context of Jonah paying the fare to Tarshish to sail away from the LORD.

Jonah is not only fleeing but now he wants to hide (Rees, 2016, pp. 43–44). The third occurrence of the word "yarad" appears in 1:5b, with the setting in the lowest part of the ship, located on the sea, and the context of Jonah responding to the great storm by lying down and falling into a deep sleep. The LXX dramatizes this scene by using the word "kai erregchen," so that the captain of the ship could hear Jonah snoring amidst the roar of the storm (Kim, 2007, p. 503). This indicates negligence. The fourth occurrence of the word "yarad" appears in 2:6c, with the setting at the roots of the mountains, located at the bottom of the sea, and the context of Jonah sinking almost to death but eventually being saved by the LORD. Jonah's drowning begins with his own request in 1:12. Walker sees this verse as a suicide attempt, supported by Jonah's desire to die in 4:3,8,9 and this suicide attempt as Jonah's protest against God's mercy towards Nineveh (Walker, 2015, p. 20). Even since 1:5, Jonah seems to have disregarded his own life when choosing to sleep amidst the life-threatening storm. However, 2:6 also contains Jonah's repentance.

If this data is consolidated, the pattern of the usage of the word "yarad" in the Book of Jonah would appear as follows:

Figure 1. Pattern of the Use of the Word 'Yarad'



The four occurrences of the word "yarad" illustrate a pattern of contrast, descent, and turning point. Each appearance is accompanied by contrasting vocabulary. The settings progressively descend geographically, starting from Joppa, then to a ship, then to the lowest part of the ship, and finally to the roots of the mountains in the sea. His behavior also demonstrates a descent. However, at the end, there is a turning point, namely the intervention of the LORD and Jonah's repentance.

The purpose of using the word 'Yarad' in the Book of Jonah

Observation of the points and patterns of the word 'Yarad' usage contributes to understanding its intended purpose. The purpose of using the word 'Yarad' in the book of Jonah is to depict contrasts in life, the degradation of life, and the paradoxes of life. The true character and life of Jonah have been expressed through it.

To emphasize the contrast

As seen in the pattern chart, each occurrence of the word 'Yarad' always involves vocabulary or actions that are contrasting. The two occurrences of the word 'Yarad' in verse 3 contrast with the occurrence of the word 'Alah' in verse 2. In verse 2, it is mentioned that the evil of Nineveh had risen ('Alah) before the LORD, but Jonah's response was to go down (Yarad) to Joppa and to the ship. When Nineveh reached the LORD, Jonah instead moved away from Him. In verse 2, the LORD wanted Jonah to go to Nineveh to the east, but in verse 3, Jonah chose to go to Tarshish in the west. The next occurrence of the word 'Yarad' in verse 5 also involves contrast. This time, the contrast is between the words 'Yarad' and 'Yara'. When a great and terrifying storm arose due to the LORD's intervention, the initial response of the ship's crew was fear ('Yara'), while Jonah's initial response was to go down (Yarad) to the lowest part of the ship. The ship's crew even showed more religiosity and proactivity by crying out to their god and throwing the ship's cargo overboard to lighten the load. Jonah, on the other hand, chose to lie down and sleep soundly.

The unbelieving ship's crew is depicted as closer to their deity than a prophet of Israel. The last occurrence of the word 'Yarad' in section 2:6 also involves contrast. This time, between the words 'Yarad' and 'Alah', as in section 1:2-3. The word 'Yarad' is written in the form of qal perfect first person singular (Yaradeti) as an active verb, not in the form of hifil or hofal as a causative verb. The qal form here is of a feint type, voluntary in nature, where the subject plays an active role as an 'actor' (Waltke, 2004, pp. 363–364). This means that the event of Jonah going down to the depths of the sea is the result of his own initiative and activity since 1:12. Jonah 'went down', not 'was brought down.' However, the word 'Alah' in 2:6 is in the form of hifil ta'al, which functions causatively (Joüon & Muraoka, 2006, p. 148).

The word ta'al is translated as 'to raise up.' Jonah's salvation occurred because of a cause beyond his control. What is emphasized is the initiative and activity of the LORD. When Jonah disregarded his life, the LORD showed concern for him. All the contrasts presented through the occurrences of the word 'Yarad' above become one of the elements supporting the idea that the book of Jonah contains a literary style of irony (Barrett, 2012; Cook, 2019; Peters, 2018; Saputro, 2022). The life that Jonah portrays is vastly different from the other prophets of God in the Old Testament. Thus, some of the contrasts shown include: (1) the contrast between the LORD's purpose and Jonah's purpose (1:2-3); (2) the contrast between the response of the unbelieving ship's crew and Jonah's response as the prophet of Israel to the LORD's discipline (1:5); (3) the contrast between death as Jonah's choice and life as the will of the LORD (2:6).

To Emphasize the Degradation

The pattern chart not only demonstrates contrast but also degradation. Spatially, there is a systematic and gradual descent in location from Joppa (1:3b), then to a ship (1:3c), then to the lower part of the ship (1:5b), and finally to the roots of the mountains in the sea (2:6a). Jonah was by the sea, then above the sea, then on the sea, then at the bottom of the sea. This spatial degradation pattern appears to be a rhetorical style containing aesthetics. His downward movement ultimately led to disaster for him. The sequential use of the word 'Yarad' also indicates spiritual

degradation. Perry acknowledges that this patterned use of 'Yarad' not only has geographical ideas but also metaphorical ones (Perry, 2014, p. 6). It must be acknowledged that the word 'Yarad' originated from Jonah's intention to turn 'away from the presence of the LORD' (milpeny YHWH). Jonah intended to create distance from the LORD. Oancea argues that in the Old Testament, geographical distance can also be interpreted as 'spiritual remoteness' (Oancea, 2018, p. 4). The farther the distance Jonah creates, the farther his spiritual relationship with the LORD becomes. The Torah, especially Numbers 6:22-27, explains that the face of the LORD is associated with spiritual blessings such as grace and peace. What Jonah does in 1:3 is a rejection of these spiritual blessings. By the standards of a prophet of the LORD, what Jonah does truly becomes an extraordinary form of spiritual degradation. Not only spatially and spiritually, but the sequential use of the word 'Yarad' also indicates behavioral degradation. The pattern chart shows that in 1:3b Jonah flees, in 1:3c Jonah hides, in 1:5b Jonah shows indifference, and in 2:6a Jonah sinks as a result of his suicidal behavior tendency since 1:12. Pettengill mentions that after implying indifference and disrespect toward God, in 1:12 Jonah chooses death over submission and going to Nineveh as commanded by the LORD for the first time (D. Pettengill, 2017, p. 40; Schart, n.d., p. 110). This action is clearly erroneous, as Barrett explains that Jonah thought only his death would appease YHWH; he greatly misunderstood YHWH, who did not want his death at all but his responsive life (Barrett, 2012, p. 244). Initially, Jonah did not care about the salvation of the people of Nineveh (1 city), then did not care about the salvation of the ship's crew (1 ship), and finally, he did not care about his own salvation (1 person). Thus, some of the degradation shown include: (1) spatial degradation; (2) spiritual degradation; (3) behavioral degradation.

CONCLUSION

Through the analysis of the style regarding the repetition of the word 'Yarad' in the Book of Jonah, a usage pattern was found in 1:3b, 1:3c, 1:5b, and 2:6a that tends to decline but interspersed with contrasts and turning points. Thus, the author of the Book of Jonah, through the use of the word 'Yarad' four times, emphasizes contrasts, degradation, and turning points. Through it, the contrasts between the purposes of the LORD and Jonah's purposes (1:2-3) are apparent, the contrast between the response of the unbelieving ship's crew and Jonah's response as the prophet of Israel to the LORD's discipline (1:5), and the contrast between death as Jonah's choice and life as the will of the LORD (2:6). Through it, spatial degradation is also evident starting from Joppa, the ship, the lower part of the ship, to the bottom of the sea, as well as spiritual degradation that increasingly distances from the LORD, and behavioral degradation starting from fleeing, hiding, indifference, to suicidal tendencies. Finally, through the use of the word 'Yarad,' there is a paradox that at the furthest point from the LORD, Jonah cries out to Him, and no matter how desperate Jonah has fallen, the LORD is present and shows His love. This research certainly does not provide perfection and there are still gaps that can be developed, for example, by investigating the use of the word 'Yarad' from a psychological perspective or specifically focusing on its Septuagint version.

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