

# They Drew Lots and Jonah was Singled Out

## 1: 7

**DIG:** What does narrator **Yonah** reveal that **the sailors** don't know? Is the throwing of **lots** gambling? What history did Isra'el have with this peculiar way of finding out the truth about people or events? How did the process generally work? Is there any connection to the Renewed Covenant? How so? Where? Why don't we need to use this method of finding **God's** will today? What did **the sailors** believe about the **throwing of lots**? However, what did **Jonah** know? Who really controls events behind the scenes?

**REFLECT:** Have you ever tried to run away from something you knew **God** wanted you to do? What was your **Nineveh**? What did you do? How did you distract yourself from obedience? What did **ADONAI** have to do to get your attention? What was your whale? How do you find **the Lord's** will in your life? What is the basis for your belief system?

**Commentary on scene two:** While **the captain of the ship** attempted to arouse **Jonah** below, **the sailors** on deck concluded that there must be on board the one who was guilty of some great crime and **they** decided to **throw lots** in order to find out who **he** was. Today we recognize this as pure superstition. Yet **Yonah**, as narrator, has already revealed that divine responsibility for **the storm** rests with **ADONAI (1:4)**. **The sailors**, however, still have to discover what the reader already knows.<sup>42</sup> The purpose in **throwing of lots** was to make decisions, in this case to find the culprit. The practice was common in Isra'el (see my commentary on **Exodus Gb - The Urim and Thummin: The Means of Making Decisions**) and other countries in the ancient Near East.

The Hebrew word *goral*, translated **lot**, is related to the Arabic word for stone: *garila* (be stony) or *garwal* (small stone). The process involved putting stones into the lap of one's garment or into a container and shaking it until a stone come out. The *exact* procedure is not described but would be familiar to the first hearers of the story. At that time, those who loved **the God of Abraham, Isaac and Jacob** believed that **HaShem** guided the process. And the B'rit Chadashah indicates an addition to the process: when a replacement was needed for Judas, the procedure involved not only **the throwing of lots** but also the prayer of the messianic community (**Acts 1:15-26**). The expression in the Renewed Covenant's account of **Matthias** is the same as the Septuagint's account of **Yonah**:

*kai epesen ho kleros epi Ionan (Jonah 1:7 LXX)*

**and the lot fell to Jonah**

*kai epesen ho kleros epi Maththian (Acts 1:26)*

**and the lot fell to Matthias<sup>43</sup>**

Today, **the throwing of lots** is not needed because the indwelling **Ruach HaKodesh** is totally sufficient for guidance in the life of every believer. And **the Spirit** does so in accordance with the Word of **God**.

**The sailors** continue to take the initiative while **the reluctant recruit** remained uncommitted. Because of **his** disobedience, **he** had no desire for prayer.

Although it is not seen in English, the interplay of Hebrew and Aramaic in the conversation shows that **the sailors** and **Yonah** are doing the best **they** can to communicate with each other. When speaking to each other, **the sailors** use an Aramaic expression: **The men said to each other, "Let's throw lots and find out *who is responsible for [besellem]* this calamity to happen to us" (1:7a).**<sup>44</sup> **The Targum paraphrases to sharpen the sailor's request, "Tell us, for what reason is this evil upon us."** It was a common belief among **sailors** that the misconduct of one person might bring disaster upon the whole company.<sup>45</sup> So **God** used **their** superstition. The use of a two-colored stone provided "yes" and "no" answers to specific questions. **They drew lots**, but **ADONAI** so controlled the results that the right person was picked **and**, not surprisingly to the reader, **Jonah was singled out (1:7b CJB).**

**The superstitious sailors** might have thought it was merely fate. But **Yonah** knew that **the lot is thrown into the lap, but its every decision is from the LORD (Proverbs 16:33).** As **ADONAI** had used the storm, **He** now uses **the lot-casting** to expose **Jonah** to **the sailors** and bring **him** to face **his** calling as a **prophet**. The wind, **the sailors**, and **the lots** are each in the hands of **the Grandmaster**.