

9 But God said to Jonah, “Are you utterly angry (or, “Do you do well to be angry”) for the [castor oil] plant?” And he said, “Yes, I am utterly angry--to (the point of) death.”

10 And YHWH said, “You are troubled about the plant, for which you did not labor, which you did not cultivate (it), which came into being in a night and perished in a night.”

9 וַיֹּאמֶר אֱלֹהִים אֶל־יֹנָה הַחֵיטֵב הֲרָה־לְךָ עַל־הַקִּיקְיֹן וַיֹּאמֶר הֵיטֵב הֲרָה־לִּי עַד־מָוֶת:
10 וַיֹּאמֶר יְהוָה אֵתָּה חֲסָתָ עַל־הַקִּיקְיֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּו שְׁבֹן־לַיְלָה הָיָה
וּבֶן־לַיְלָה אָבָד:

#1. עַד־מָוֶת “until, up to death.” This is an expression of the intensity of his anger.

#2. חֲסָתָ Qal pft 2ms HALOT: 1. be troubled about; 2. look compassionately on; 3. to spare. [the #1 is suggested for Jon 4:10]

#3. עָמַלְתָּ : עָמַל Qal pft 2ms, to exert oneself, strive/labor. עָמַל בְּ = to labor over, work for. The prep בְּ is adverbial syntactically, and semantically it is used for price/exchange (Will §246; WO §11.2.5d). A similar expression occurs in Qoheleth (Ecclesiastes):

Ecc 2:21 כִּי־יֵשׁ אָדָם שֶׁעָמַל בְּחִכְמָה וּבִדְעָה וּבִכְשָׁרוֹן וּלְאָדָם שֶׁלֹּא עָמַל־בּוֹ יִתְּנֶנּוּ חֶלְקוֹ
because sometimes a person who has toiled with wisdom and knowledge and skill must leave everything to be enjoyed by someone who did not toil for it.

Also, the clause אֲשֶׁר ... בּוֹ has a resumptive pronoun, indicating the function of the relative particle (as an obj. of the prep בְּ): “over/for which.”

#4. גִּדַּלְתָּו : גִּדַּל Piel pft 2ms + 3ms sfx. to raise, bring up; (PSM: with plant, prob. something like “to cultivate”). Again, the 3ms sfx is a resumptive pronoun, referring back to the head of the relative clause (הַקִּיקְיֹן) and marking its function within the rel. clause as DO: “which you did not cultivate it” = English “which (DO) you (S) did not cultivate (V).”

#5-6 בֶּן־לַיְלָה HALOT under לַיְלָה “בֶּן־לַיְלָה within one night, overnight.” This is prob. related to the expression “to be a son of X yrs” as an indicator of age, but here, it’s just a night old (if it’s to be taken literally).

2 occurrences of בֶּן־לַיְלָה. How is this being used?

First occurrence שְׁבֹן־לַיְלָה הָיָה: could be [1] predicate, and so “It (was) a night old,” or [2] perhaps adverbially, “It (came to be) within one night.”

Second occurrence וַיָּבֶן לַיְלָה אֶבֶד: [1] Adverbial, “It perished within one night.” [2] Appositional to the unexpressed subject: “It, a one-night old (thing), perished.” Seems a stretch. [3] Perhaps it’s some sort of predicate use: “It perished (as being) one night old.” Consider these English exx.

[a] He died *rich*.

[b] Bambi ran, *graceful and lovely*.

In [a], the word *rich* is not an adverb—it’s an adjective. What’s it describing/modifying? Not the verb *died* (or else it would be *richly*), but the pronoun *He*. The idea is something like, “He died, being *rich*.” In [b], *graceful and lovely* are not adverbs, but adjectives, again modifying the subject *Bambi* and not the verb *ran*. The idea is something like, “Bambi ran, being *graceful and lovely*.” Perhaps this is the same kind of grammatical structure in וַיָּבֶן לַיְלָה אֶבֶד: “It perished, being 1 night old.”

4:11 And should I not have compassion on Nineveh, the great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?”

וַאֲנִי לֹא אָחוּס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשְׁבָהּ הָרַבָּה מִשְׁתִּים־עֶשְׂרֵה רְבּוֹ אָדָם
אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לְשִׁמְאֹלוֹ וּבִהְמָה רֶבֶה:

#1. וַאֲנִי Disjunctive waw, here marking a participant shift (notice the verb changes from 2ms (you, Jonah) to 1cs--I, YHWH).

#2. לֹא אָחוּס Qal impf 1cs. [see v.10] Function of Impf conj?

Permissive: “may I not?” (Williams §170)

Obligative: “should I not? ought I not?” (Williams §172)

Non-perfective of deliberation (cf. WO §31.4f): “Should I not/shall I not?” Note: WO indicate that deliberation category is different from obligation in that the former occurs in interrogative clauses, while the later occurs in declarative ones.

Why understand this clause as a question, if there’s no interrog. ה? Well, if it’s a statement, it makes no sense in the context: “As for me, I will/must not look with compassion on Nineveh....” In context, YHWH is arguing with Jonah, not agreeing with him! Williams §542 indicates that questions can be asked without a textual marker (perhaps intonation made it clear). One ex provided is similar in that וַאֲנִי is fronted, too:

2 Sam 11:11 וַאֲנִי אָבוֹא אֶל־בֵּיתִי Shall I then go to my house...?

#3. אֲשֶׁר יִשְׁכַּח: The 3fs sfx on כָּחַ is resumptive pronoun, again marking the function of the introductory relative particle as obj of prep ב: “in which there is...”

#4. הַרְבֵּה: רבה High inf. This form has apparently come to be used as a noun (“much, many”) or adverb (“much, very”).

#5. The number: מִשְׁתִּים-עֶשְׂרֵה רְבֹו

מִן = comparative. So the positive meaning of הַרְבֵּה is “much, many,” while the comparative meaning is “more than” (120,000).

שְׁתֵּים-עֶשְׂרֵה = 12. HALOT: שְׁנַיִם-עֶשְׂרֵה Gn 17:20 and עֶשְׂרֵה שְׁתֵּים Gn 14:4 twelve רְבֹו = 10,000 (f.s. abs)

#6-7. Note that the words אָחַם and וּבְהֶמָּה are grammatically singular, but they are a *collective singular* use.

בֵּין...לִּי: בֵּין-יְמִינִי לְשִׁמְאֵלִי = “between ... and ...” This is normally expressed by בֵּין... וּבֵין.