**Yom Kippur 5777- The Most Successful Prophet in History**

1. **Yonah Ch. 4**

א וַיֵּ֥רַע אֶל־יוֹנָ֖ה רָעָ֣ה גְדוֹלָ֑ה וַיִּ֖חַר לֽוֹ׃ ב וַיִּתְפַּלֵּ֨ל אֶל־ה' וַיֹּאמַ֗ר אָנָּ֤ה ה' הֲלוֹא־זֶ֣ה דְבָרִ֗י עַד־הֱיוֹתִי֙ עַל־אַדְמָתִ֔י עַל־כֵּ֥ן קִדַּ֖מְתִּי לִבְרֹ֣חַ תַּרְשִׁ֑ישָׁה כִּ֣י יָדַ֗עְתִּי **כִּ֤י אַתָּה֙ אֵֽ-ל־חַנּ֣וּן וְרַח֔וּם אֶ֤רֶךְ אַפַּ֙יִם֙ וְרַב־חֶ֔סֶד וְנִחָ֖ם עַל־הָרָעָֽה׃** ג וְעַתָּ֣ה ה' קַח־נָ֥א אֶת־נַפְשִׁ֖י מִמֶּ֑נִּי כִּ֛י ט֥וֹב מוֹתִ֖י מֵחַיָּֽי׃ (ס) ד וַיֹּ֣אמֶר ה' הַהֵיטֵ֖ב חָ֥רָה לָֽךְ׃ ה וַיֵּצֵ֤א יוֹנָה֙ מִן־הָעִ֔יר וַיֵּ֖שֶׁב מִקֶּ֣דֶם לָעִ֑יר וַיַּעַשׂ֩ ל֨וֹ שָׁ֜ם סֻכָּ֗ה וַיֵּ֤שֶׁב תַּחְתֶּ֙יהָ֙ בַּצֵּ֔ל עַ֚ד אֲשֶׁ֣ר יִרְאֶ֔ה מַה־יִּהְיֶ֖ה בָּעִֽיר׃ ו וַיְמַ֣ן ה'־אֱ֠לֹקים קִיקָי֞וֹן וַיַּ֣עַל ׀ מֵעַ֣ל לְיוֹנָ֗ה לִֽהְי֥וֹת צֵל֙ עַל־רֹאשׁ֔וֹ לְהַצִּ֥יל ל֖וֹ מֵרָֽעָת֑וֹ וַיִּשְׂמַ֥ח יוֹנָ֛ה עַל־הַקִּֽיקָי֖וֹן שִׂמְחָ֥ה גְדוֹלָֽה׃ ז וַיְמַ֤ן הָֽאֱלֹקים֙ תּוֹלַ֔עַת בַּעֲל֥וֹת הַשַּׁ֖חַר לַֽמָּחֳרָ֑ת וַתַּ֥ךְ אֶת־הַקִּֽיקָי֖וֹן וַיִּיבָֽשׁ׃ ח וַיְהִ֣י ׀ כִּזְרֹ֣חַ הַשֶּׁ֗מֶשׁ וַיְמַ֨ן אֱלֹהִ֜ים ר֤וּחַ קָדִים֙ חֲרִישִׁ֔ית וַתַּ֥ךְ הַשֶּׁ֛מֶשׁ עַל־רֹ֥אשׁ יוֹנָ֖ה וַיִּתְעַלָּ֑ף וַיִּשְׁאַ֤ל אֶת־נַפְשׁוֹ֙ לָמ֔וּת וַיֹּ֕אמֶר ט֥וֹב מוֹתִ֖י מֵחַיָּֽי׃ ט וַיֹּ֤אמֶר אֱלֹקים֙ אֶל־יוֹנָ֔ה הַהֵיטֵ֥ב חָרָֽה־לְךָ֖ עַל־הַקִּֽיקָי֑וֹן וַיֹּ֕אמֶר הֵיטֵ֥ב חָֽרָה־לִ֖י עַד־מָֽוֶת׃י וַיֹּ֣אמֶר ה' אַתָּ֥ה חַ֙סְתָּ֙ עַל־הַקִּ֣יקָי֔וֹן אֲשֶׁ֛ר לֹא־עָמַ֥לְתָּ בּ֖וֹ וְלֹ֣א גִדַּלְתּ֑וֹ שֶׁבִּן־לַ֥יְלָה הָיָ֖ה וּבִן־לַ֥יְלָה אָבָֽד׃ יא אֲנִי֙ לֹ֣א אָח֔וּס עַל־נִינְוֵ֖ה הָעִ֣יר הַגְּדוֹלָ֑ה אֲשֶׁ֣ר יֶשׁ־בָּ֡הּ הַרְבֵּה֩ מִֽשְׁתֵּים־עֶשְׂרֵ֨ה רִבּ֜וֹ אָדָ֗ם אֲשֶׁ֤ר לֹֽא־יָדַע֙ בֵּין־יְמִינ֣וֹ לִשְׂמֹאל֔וֹ וּבְהֵמָ֖ה רַבָּֽה׃

1 This displeased Jonah greatly, and he was grieved. 2 He prayed to the LORD, saying, “O LORD! Isn’t this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. **For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment.** 3 Please, LORD, take my life, for I would rather die than live.” 4 The LORD replied, “Are you that deeply grieved?” 5 Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. 6 The LORD God provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. 7 But the next day at dawn God provided a worm, which attacked the plant so that it withered. 8 And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah’s head, and he became faint. He begged for death, saying, “I would rather die than live.” 9 Then God said to Jonah, “Are you so deeply grieved about the plant?” “Yes,” he replied, “so deeply that I want to die.” 10 Then the LORD said: “You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight. 11 And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!”

1. **Shemot Ch. 34**

ו ה' ׀ ה' אֵ֥ל רַח֖וּם וְחַנּ֑וּן אֶ֥רֶךְ אַפַּ֖יִם וְרַב־חֶ֥סֶד **וֶאֱמֶֽת** ׀ ז נֹצֵ֥ר חֶ֙סֶד֙ לָאֲלָפִ֔ים נֹשֵׂ֥א עָוֺ֛ן וָפֶ֖שַׁע וְחַטָּאָ֑ה

1. **Mechilta Shemot 12:1**

Now what did Jonah see that he did not wish to go to Nineveh? He said, “The gentiles are quick to repent. Should I prophesy to them and they repent, I will be found condemning Israel, who do not heed the words of the prophets.”

1. **Pirkei D’Rabbi Eliezer Ch. 10**

**Now it displeased Jonah:** He said, “Now the nations will say that I am a false prophet.”

1. **Talmud Bavli, Shabbat 55a**

The seal of HaKadosh Baruch Hu is truth-*emet*.

1. ***A Shabbos Vort*, p. 11**



1. **Midrash Rabbah 8:5**

Rabbi Simon said, “When the Holy One, blessed be He, came to create Adam, the ministering angels formed themselves into groups and parties, some of them saying, ‘Let him be created,’ whilst others urged, ‘let him not be created.’ Thus it is written, Love and Truth fought together, Righteousness and Peace combated each other (Ps. 85:11). Love said, ‘Let him be created, because he will dispense acts of love;’ Truth said, ‘Let him not be created, because he is compounded of falsehood;’ Righteousness said, ‘Let him be created, because he will perform righteous deeds;’ Peace said, ‘Let him not be created, because he is full of strife.’ What did the Holy One do? He took Truth and cast it to the ground.”

1. **Talmud Bavli, Bava Metzia 59b**

It has been taught: On that day R. Eliezer brought forward every imaginable argument, but they (the other sages) did not accept them. Again he said to them: 'If the halachah agrees with me, let it be proved from Heaven!' Whereupon a Heavenly Voice cried out: 'Why do you dispute with R. Eliezer, seeing that in all matters the halachah agrees with him!' But R. Yehoshua arose and exclaimed: 'It is not in heaven.' What did he mean by this? - Said R. Yirmiyah: Since the Torah has already been given at Mount Sinai, we pay no attention to a Heavenly Voice, because long ago You wrote in the Torah at Mount Sinai, (Shmot 23), "After the majority must one incline."

1. **Iggerot Moshe (R. Moshe Feinstein, USA, 1895-1996), Introduction**



1. **Talmud Yerushalmi, Makkot 2:6 (7a)**

Wisdom was asked, “What is the sinner’s punishment?” Wisdom answered, “Evil pursues sinners” (Mishlei 13:21). Prophecy was asked, “What is the sinner’s punishment?” Prophecy answered, quoting , “The soul that sins–it shall die” (Yechezkel 18:4). The Torah was asked, “What is the sinner’s punishment?” The Torah answered, “Let him bring a guilt offering and receive atonement.” God was asked, “What is the sinner’s punishment?” God replied, “Let him repent and receive atonement.” Thus it is written , “Hashem is good and upright; therefore, He guides sinners on the way,” (Tehilim 25:8) i.e., He guides sinners to repent.

1. **Gedola Teshuva (R. Baruch Taub, Toronto-Israel), p. 46**

Hinted in Yonah’s name is the idea of his insistence on the path of truth. In his name are 3 of the letters in God’s name: י, ו, ה and נו”ן always represents completion. He is also called “בן אמיתי”, not because this was his father’s name, but rather because his מידה was the מידה of truth, and this was his essence.

1. **Midrash Tehillim 26:7; Pirkei D’Rabbi Eliezer Ch. 32**

אבל בן צרפת האלמנה, הוא יונה בן אמתי, היה צדיק גמור, נצרף בבליעת דגים ובמצולות ימים, ולא מת, אלא ויאמר ה' לדג ויקא את יונה אל היבשה (יונה ב יא), ונכנס בחייו בכבודו לגן עדן.

...

ר' שמעון אומ' מכח צדקות המתים עתידים להחיות, מניין אנו למדין מאליהו התשבי שהלך לו לצאת וקבלתו אשה אלמנה בכבוד גדול אמו של יונה

1. **Melachim I Ch. 17**

After a while, the son of the mistress of the house fell sick, and his illness grew worse, until he had no breath left in him. She said to Elijah, “What harm have I done you, O man of God, that you should come here to recall my sin and cause the death of my son?” “Give me the boy,” he said to her; and taking him from her arms, he carried him to the upper chamber where he was staying, and laid him down on his own bed. He cried out to the LORD and said, “O LORD my God, will You bring calamity upon this widow whose guest I am, and let her son die?” Then he stretched out over the child three times, and cried out to the LORD, saying, “O LORD my God, let this child’s life return to his body!” The LORD heard Elijah’s plea; the child’s life returned to his body, and he revived. Elijah picked up the child and brought him down from the upper room into the main room, and gave him to his mother. “See,” said Elijah, “your son is alive.” And the woman answered Elijah, “Now I know that you are a man of God and that the word of the LORD is truly in your mouth.”

1. **Midrash Teshuvat Yonah HaNavi**

**באותה שעה נפל יונה על פניו לפני הקב"ה ואמר לפניו רבש"ע במדת רחמים תנהיג את עולמך ונאה לך תהלה שכן כתיב לה' אלהינו הרחמים והסליחות… גבורות רחמיך הרבים לא הייתי יודע וחסדיך הרבים לא הייתי מגיד, שאין מי יעשה כמעשיך וכגבורותיך, יפה עשית יפה פעלת יפה רחמת, יפה חננת יפה סלחת, יפה קרעת להם שטר חובתם יפה נחמת על רעתם, מי אל כמוך וגו'.**