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The Consequences of Jonah Disobedience to Himself and People Around Him

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Abstract:

Individual offences in daily life often impact on others. One example is the negligence of the community and the lack of assertiveness of the government in handling and preventing illegal logging. This has led to natural disasters due to environmental degradation. The Bible explains that blessings and calamities involve common responsibility and common punishment. This is similar to the story of the Prophet Jonah when he was about to flee to Tarshish. Jonah's case should have only resulted in his punishment, but in reality the passengers and crew also suffered from Jonah's actions. The purpose of this study is to understand the common responsibility and common punishment in the story of Jonah's disobedience in fleeing to Tarshish. This research also aims to raise public awareness that natural disasters signify that humans must be responsible in preserving nature. The research was conducted with a literature study through a critical historical approach and concluded that the consequences experienced by the community are a form of God's wisdom for a person's (or community's) offence against Him. The concept of common responsibility and common punishment is God's way of building obedience to Him, restoring the situation and bringing people to know Him more deeply.

Keywords:

Common Punishment, Common Responsibility, Jonah, Restoration, Catastrophe

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INTRODUCTION

In everyday life, an individual's violation of a particular rule often affects others who did not commit the offense. One person makes a mistake, but the consequences of that mistake are felt by others. Not only in everyday life, this pattern is also found in the Old Testament, as we see in the Torah, for example Exodus 20:5, Exodus 34:7, Numbers 14:18, Deuteronomy 5:9, Deuteronomy 11:26-28, etc. These verses link blessings and calamities. These verses relate blessings and calamities as common responsibility and common punishment. Common Responsibility is the concept that individuals in the community feels responsible to one another for its common well-being. This concept asserts that individual actions have an impact on the entire community, so each member of the community has a responsibility to protect, care for and need others. Whereas Common Punishment is a concept where consequences or punishments are applied in general to individuals who commit offenses and to other members in the community who do not directly commit offenses.⁸⁸ In other words, every member of the community shares in the prosperity and suffering together. The disobedience of a father affects his third and fourth generation (Num 14:18). A child (another person) shares in the consequences of the wrongdoings of his forefathers.

Apart from the Torah, the concept also appears outside the Torah, such as in the book of Jonah. When Jonah refused God's command and fled to Tarshish by ship, God wreaked havoc by sending a stormy wind to the ship. This illustrates the concept of common punishment, that Jonah's disobedience brought calamity to all on board (Jonah 1:4).⁸⁹

⁸⁸ Thomas, *The Responsibility to Protect: Ethical and Theological Reflections* (Geneva: WCC Publications, 2009), 141-42.

⁸⁹ The younger generation of Judah in Babylonian captivity also believed in this common punishment. Lamentations 5:7 reads: "Our fathers sinned, they are no more, and we bear the consequences of their iniquity."

The consequences for the non-offending party are not new. They have occurred throughout the centuries, from the time of Jonah (the problem in the text) to the time of the present writer (the problem in the writer's reality).⁹⁰ Thus, the author will examine the consequences of Jonah's disobedience on himself and on those around him and relate them to today's reality.

DISCUSSION

The Writing of the Book of Jonah

Author of the Book of Jonah

Based on the available literature, the identity of the author of the book of Jonah has not been established. The book of Jonah does not provide clear information about its author. Although Jonah is mentioned throughout the story, there is no reference to the author. Due to the lack of conclusive evidence, the identity of the author of the book of Jonah is still a subject of debate among scholars. Some scholars believe that the author is Jonah himself, but this is not a universal opinion among biblical scholars.⁹¹

Time of Writing of The Book of Jonah

The time of Jonah's composition is also uncertain. However, some commentators believe that the book of Jonah was written in the post-exilic period, around the 5th century BC or 4th century BC. This opinion is based on the language and themes used in the text, as well as an understanding of the geopolitics and religion of the time, especially regarding attitudes towards non-Jewish nations such as Nineveh. In addition, interpreters depart from the following: (a) The diction used in the book of Jonah shows the influence of Aramaic which had permeated ancient Hebrew by the time the exile period ended. (b) The content of

⁹⁰ An example of a problem where the consequences of an individual's actions affect the community is deforestation. A person's deforestation results in a lack of vegetation that can hold soil and rocks, leading to landslides that harm local residents.

⁹¹ F. L. Bakker, *History of the Kingdom of God* (Jakarta: PT BPK Gunung Mulia, 2015).

the book of Jonah reflects Persian practices, such as edicts issued by kings and nobles. (c) The reference to the inclusion of domestic animals in Jonah 3:8, also mentioned by historians Greek Herodotus (c. 485-425 BC) as a custom in Persia. Based on this, the commentator concludes that the writing of the book of Jonah was influenced by the Persian political and cultural context of the time indicating that the book was written after the exile period.⁹²

Commentary on Jonah 1:1-17

God's Command and Jonah's Act of Escape (vv. 1-3)

The book of Jonah begins with a command received by Jonah, which bears an element of resemblance to other Old Testament prophetic books. Statement Such a revelation is found in stories related to other prophets such as Nathan (2 Sam 7:4), Elijah (1 Kgs 17:2), Jeremiah (Jer 1:4), Ezekiel (Ezek 12:8), Zechariah (Zech 4:8) Joel (Jl 1:1).⁹³ Although the text does not explain how the revelation was delivered to Jonah, whether through a dream, a vision, or an audible voice, the truth of the command is beyond doubt.⁹⁴

Jonah was asked to go to the city of Nineveh in order to deliver a warning message to its inhabitants.⁹⁵ However, he decided to run away from what God had commanded and went to Tarshish. Jonah's action raises the question of why a prophet would avoid God's command. What was the reason behind his decision to run away and ignore God's command?

There are several possible reasons behind Jonah's act of escape. First: Jonah may have doubted his own ability to face the task given by God. Given the

⁹² Janet Howe Gaines and Dennis T. Olson (eds.), *Forgiveness In A Wounded World: Jonah's Dilemma* (Atlanta: Society Of Biblical Literature, 2003), 25-26.

⁹³ The word of the Lord came to Nathan (2 Sam 7:4), The word of the Lord came to him (1 Kgs 17:2), The word of the Lord came to me (Jer 1:4), The word of the Lord came to me (Ezek 12:8), The word of the Lord came to me (Zech 4:8), The word of the Lord came to Joel son of Petuel (Jl 1:1).

⁹⁴ Stuart Mitchell, *Jonah, The Self-Willed Prophet: A Practical Exposition Of The Book Of Jonah* (Philadelphia: Stereotype Founders, 1875), 27.

⁹⁵ Nineveh was a bloody city, full of deception, lies, robbery, violence, witchcraft and idolatry, Nineveh was a cruel nation (cf. Nah. 3:1).

cruel and evil conditions of Nineveh, Jonah may have been unsure of his ability to meet the challenge.⁹⁶ Secondly, Jonah may have believed that God is a loving and merciful entity, and that He could not possibly wreak havoc (Jonah 4:1-2). Or perhaps Jonah experienced both feelings, which led him to choose to run away from facing the task God commanded him to do.

The Storm at Sea (vv. 4-6)

Jonah's act of fleeing led him and the rest of the crew into a dangerous situation. God responded to his decision by sending a stormy wind that caused a huge storm at sea, and almost destroyed the ship Jonah was on. In the book of Jonah, this storm can be interpreted as a direct consequence of Jonah's act of refusing God's command, and it affected the entire crew.

However, in the midst of this tense situation, Jonah was calm, as he slept soundly. Meanwhile, the rest of the ship's crew were each shouting to their gods and throwing away all the ship's cargo. Finally, the crew woke Jonah up from his sleep to pray to his God. They thought that perhaps the God Jonah worshipped would take care of them in their predicament. This belief was based on the principle that the more gods that were invoked, the more likely their prayers would be answered.⁹⁷ The crew believed that the great storm they were experiencing came from the gods, and therefore, only the gods could save them.⁹⁸ It shows how the actions of an individual like Jonah can have a significant impact on others, and emphasizes that every action has consequences that must be accounted for.⁹⁹

⁹⁶ Hugh Martin, *The Prophet Jonah: His Character And Mission To Nineveh* (Michigan: Grand Rapids, 1979), 56-57.

⁹⁷ The concept that the more divine entities that are invoked, the more likely their prayers are to be answered indicates a mindset based on the belief that the divine entities combine forces to save them from harm; A. Th Kramer, *The Book of Jonah* (Jakarta: BPK Gunung Mulia, 2012), 18.

⁹⁸ Kramer, *The Book of Jonah*, 20.

⁹⁹ Mitchell, *Jonah*, 90.

The Perpetrator is Found (vv. 7-10)

In an attempt to identify the cause of the massive storm they were experiencing, the crew decided to cast lots as a step towards finding the culprit. This action reflected their efforts to understand and cope with the situation at hand.¹⁰⁰ To make a long story short, Jonah was the one who cast the lot. Not knowing Jonah's God, the crew directed questions to him about the actions to be taken to calm the storm. Jonah admitted his responsibility. Jonah finally admitted that he was the cause of the storm.

The ship's crew in distress (vv 11-14)

The crew then directed the question to Jonah about the action to be taken to calm the storm. Jonah declared himself to be the culprit, then requested that he be thrown into the sea to calm the storm and rescue the passengers. Jonah admitted that he was the cause of the storm and suffered the consequences of his actions.¹⁰¹

However, the crew did not immediately follow Jonah's instruction to throw him overboard. Instead, they chose to try rowing to bring the ship back to land (Jonah 1:13). This attempt, however, increased the ferocity of the storm. This action was probably taken because they feared that by throwing Jonah overboard, they would be responsible for the death of someone they considered innocent.¹⁰² Thus, the crew tried to be sure of what they believed was the right course of action and the will of the LORD God. Finally, they followed Jonah's orders, picked him up and threw him into the sea. The result was just as Jonah had predicted; the sea stopped raging.

¹⁰⁰ Kramer, *The Book of Jonah*, 21.

¹⁰¹ Jonah 1:12: "For I know that it is because of me that this great storm has come upon you".

¹⁰² Michael, *Jonah: The Self-Willed Prophet: a practical exposition of the book of Jonah*, 92; Kramer, *The Book of Jonah*, 25.

The crew's recognition of the LORD God and Jonah's punishment (vv. 15-17)

An interesting behavioral pattern of the crew was their change in attitude. Initially, the crew felt great fear when facing the storm, thus responding by calling out to their gods, as found in Jonah 1:5. However, a notable change in attitude occurred when the crew offered sacrifices to God (Jonah 1:16).¹⁰³ Meanwhile, Jonah was swallowed by a large fish for three days and nights. This event shows that the consequences of Jonah's disobedience continued.

Table 1: Common Responsibility and Common Punishment in Jonah 1:1-17

Verse Basis	Common Responsibility and Common Punishment
God's command and Jonah's act of fleeing (Verses 1-3)	"Go immediately to Nineveh, that great city." God's sending of Jonah presents a profound narrative of <i>common responsibility</i> . Jonah, an individual from the nation of Israel, was commanded by God to confront the evil that was taking place in the city of Nineveh, a community of which was even greater. Despite being from the nation of Israel, Jonah sent to warn the people of Nineveh. This action illustrates the concept of <i>Common Responsibility</i> , where individuals (singular) are responsible for acting for the good and safety of the people. larger community (plural).
Storm at Sea (Verses 4-6)	"How is it that you (second person masculine singular) sleep so soundly?" While Jonah was on board the ship, a huge storm hit and threatened everyone on board. This storm can be interpreted as a direct consequence of his decision to run away from God's command, which indirectly caused suffering or <i>Punishment</i> for the entire crew. This action illustrates the concept of <i>Common Punishment</i> , where the actions of an individual (singular) result in harm to the entire Crew (plural), showing that individuals can have

¹⁰³ **Jonah 1:4-5** : But the Lord sent down a stormy wind, and there was a great storm. The crew was terrified, and each man cried out to his own god. **Jonah 1:16** : And the men feared the Lord greatly, and offered sacrifices to the Lord, and made vows.

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	<p>an impact that threatens the safety of the community.</p> <p>The crew asked Jonah to get up and join them in praying to avoid the danger. This action reflects the principle of <i>Common Responsibility</i>, which emphasizes that the threat of a storm is not only the responsibility of the captain and other passengers on the ship, but also the shared responsibility of all on board. The crew tried to find a solution to the emergency they were experiencing. In the end, they decided to throw away their belongings to lighten the burden of the ship and offer prayers to their gods. This incident illustrates the importance of cooperation and joint effort in an emergency to ensure collective survival, and demonstrates that <i>Common Responsibility</i> necessary in the face of such hazards.</p>
<p>The offender is found Verses 7-10</p>	<p>"Let us cast lots, that we may know on whose account this calamity has befallen us (first person plural)". Together, they agreed to cast lots, to determine who among them was responsible for the disaster that befell them. This reflects the principle of <i>Common Responsibility</i>, where the entire ship's complement (plural) is actively involved in the process of finding the offender (singular) and accepts joint responsibility for the situation. This shows that in the context of finding the offender, all group members are involved and responsible for each other. This illustrates the principle of <i>common responsibility</i> that underpins collaboration in problem solving.</p> <p>"Tell us (first person plural), because of whom this calamity befell us." The crew (plural) asked Jonah (singular) for clarification regarding the cause of the calamity that befell them. "What have you done?" This question reflects the principle of <i>common punishment</i>, where the consequences of individual actions are felt together by all passengers on board.</p>
<p>Ship crew in distress Verses 11-14</p>	<p>The question posed by the crew to Jonah, "What should we (first person plural) do to you (second</p>

person singular masculine), so that the sea will subside against us, is a continuation of the previous clarification. This event illustrates the concept of *Common Responsibility*, where the group is collectively responsible for finding the right course of action to address the precarious situation at hand. Action also reflects *Common Punishment*, where the group feels the adverse effects of the situation arising from the actions of an individual.

Jonah's answer "Pick me up and throw me into the sea, so that the sea will subside and not attack you anymore. For I (first person singular) know that it is because of me that this great storm is attacking you (second person masculine plural)." In his statement, Jonah acknowledged that he was the cause of the storm. By proposing himself as the solution to calm the storm, Jonah showed great sacrifice for the safety of the group. This incident illustrates the concept of sacrifice for the common good, where an individual is willing to sacrifice himself for the safety or well-being of the community.

After hearing Jonah's explanation, the crew initially hesitated to take the action of throwing him overboard. This action showed their humanity and their unwillingness to punish someone. However, the sea was getting rougher and rougher on them. Finally, they realized that such a move was necessary to save their lives. This action signifies that mutual safety comes first.

The crew and other passengers cried out to God, begging them not to perish for Jonah's life. They didn't want to be responsible for the blood of an innocent man. Although they were still unsure whether Jonah was a criminal or not, they finally threw Jonah overboard. This action reflects *Common Responsibility* principles in dealing with crisis situations, where they collectively took the action as a solution to ease the storm that had

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	struck ship.
Crew introduction ship against the Lord God and Punishment to Jonah (Verses 15-17)	After lifting Jonah up and throwing him into the water After lifting Jonah up and throwing him into the water stopped after they cried out to the LORD (v. 14). Meanwhile, the punishment for Yunus continues through a big fish that swallowed him

The Concept of Common Punishment to Sustain the Jewish Community

In the above interpretation of Jonah, Jonah's act of disobedience and running away caused danger to the entire crew. His actions had repercussions that threatened the safety and sustainability of the entire crew. Jonah himself understood and admitted that he was solely responsible for the calamity that befell them.

The concept of Common Punishment is also seen in the history of the kingdom of Judah. The collapse of the kingdom of Judah occurred when king Zedekiah rebelled against Babylon (2 Kings 24:20). As a result of the rebellion, the Babylonian army quickly surrounded Jerusalem and conquered the city (2 Kings 25:1-7). The result of the conquest was devastating, with Jerusalem destroyed, the temple torn down and the inhabitants banished to Babylon as slaves (2 Chron 36:17-21). This event was regarded as God's wrath to banish the Jewish people. This situation became an experience for the nation of Judah not to repeat the same mistake in the new reign of the Persian empire.¹⁰⁴

The concept of Common Punishment strengthens the awareness of every individual in the post-exilic Jewish community to do the right thing. Through this concept, they will be more aware that individual actions, whoever they are, will have an impact on the safety and future of the entire community. In this context, the concept of Common Punishment *is* not only a moral foundation for them not to make mistakes, but also a basis for individuals to prioritize the sustainability

¹⁰⁴ Gerstenberger, *Israel in the Persian Period*, 10.

of the Jewish community, where the common interest must be represented by everyone without exception.¹⁰⁵

The Concept of Common Responsibility to Restore the State of the Jewish Community

Readers of the narrative of Jonah chapter 1 can see that Jonah was responsible for acting for the good and safety of the Ninevites (v. 2). The crew also understood that the threat of the storm was not only the responsibility of the captain, but all the other passengers on board. Finding a solution to the emergency was the responsibility of everyone. *Common Punishment* stopped after Jonah confessed and after the crew cried out to the LORD (v. 14). For Jonah himself, his distress continued through a large fish that swallowed him.

During the Babylonian exile, the Jewish community suffered and therefore cried out to God. In the end, God provided deliverance and restored them. It was a reminder that God is willing to forgive and restore both individuals, as well as repentant communities. The Babylonian exile became an opportunity for the people of Israel to reflect on their sins, cry out and repent to God.¹⁰⁶

Restoration of the Situation: Every Individual's Responsibility

In the story of Jonah, restoration occurred when Jonah realized that he was the cause of the storm. The realization of the consequences felt by others due to his actions prompted him to take action. His actions reflected an awareness of his responsibility to restore conditions and stop the adverse effects experienced by others.

On the other hand, the crew also had a responsibility towards handling the storm and tried to find a solution to overcome the situation. The crew found a solution by throwing Jonah overboard. The crew was hesitant to do so at first,

¹⁰⁵ Gerstenberger, *Israel in the Persian Period*, 106.

¹⁰⁶ Gerstenberger, *Israel in the Persian Period*, 11.

choosing to try other measures that would be ineffective and even make things worse. The crew eventually took the step, which resulted in the storm subsiding.

As with the practice of deforestation, the perpetrators must be aware of the causes of the disasters that occur, as well as the consequences felt by the wider community as a result of their actions. On the other hand, the community also has a responsibility to handle disasters that occur, by actively seeking solutions to overcome these problems. Allowing or condoning the practice of deforestation will lead to continued environmental disasters.

Disasters that occur due to deforestation require the involvement of all parties in recovery efforts. Although the perpetrators of deforestation are responsible, the principle of *Common Responsibility* emphasizes that all parties have a role in restoring the situation. This means that not only the perpetrators of deforestation are responsible but also the communities that suffer the consequences. Therefore, to achieve effective recovery, it is important for all parties to work together to remedy the impacts of the disaster.

The Importance of Proportionality in the Application of Punishment to Offenders: Aligning the Goal of the Common Good with Justice

Jonah's disobedience to God's command was the cause of the calamity that befell him. The LORD brought a great storm, which almost destroyed the ship he was on. This storm is interpreted as a direct consequence of his act of disobeying the LORD's command and provides an understanding that disobedience can lead to serious consequences. Thus, the story of Jonah provides a lesson on the importance of obeying the LORD's commands in the face of difficult situations and avoiding adverse consequences.

This analogy is relevant to the context of forest clearing, which continues to this day, where the perpetrators of forest clearing should receive punishments appropriate to their actions, just as Yunus received. However, in reality, perpetrators of forest clearing are often not faced with strict sanctions. Although this has been clearly regulated in the law. Negligence in law enforcement against

forest clearing has allowed the practice of forest clearing to continue. This has resulted in serious impacts, namely the occurrence of natural disasters such as floods, landslides and so on, which are also felt by the community.

One example is the incident in Simangulampe Village, Bakti Raja Sub-district (Bakkara) on December 01, 2023, where there was a landslide caused by illegal logging activities, as a result, many people lost their lives, homes and suffered other losses.¹⁰⁷ If this situation continues without the strict sanctions, it is possible that similar or even more disasters could occur in the future. Thus, the need for consistent and firm law enforcement against perpetrators of forest clearing is key in preventing disasters that can harm the community and the environment.

In addition, continued widespread deforestation occurs due to a lack of prior precautions. As in the story of Jonah, there was a lack of investigation into Jonah's background before boarding the ship. Instead, the crew only focused on the cost of the trip, without knowing who Jonah really was, or the purpose of his trip to Tarshish. Likewise with society, it is the lack of public awareness that leads to disasters that befall the community or *Common Punishment*. People often turn a blind eye, and take no precautions, thus worsening the situation. Land is increasingly deforested, and the potential for environmental damage is greater. In both cases, both the perpetrators of deforestation and the community receive the consequences of their irresponsible and environmentally ignorant actions. This is a necessary step in protecting forests and in an effort to make the world a better place.¹⁰⁸ In the end, the perpetrators of deforestation must receive further punishment in accordance with the law.

This is in line with punishment and responsibility, as the concepts of punishment and responsibility are related. Responsibility ensures that offenders are held accountable for their actions. In a legal context, responsibility implies

¹⁰⁷ Finta Rahyuni, *Chronology of Flash Flood Landslides in Humbahas*, accessed on December 02, 2023, at 15.00 WIB.

¹⁰⁸ H. L. A. Hart, *Punishment And Responsibility: Easy In The Philosophy Of Law* (New York: Oxford University Press, 2008), xxx, xxxi.

that offenders should face a punishment that matches the level of responsibility in committing the act. Thus, the concept of responsibility confirms that punishment should be in line with the offender's level of involvement in the violation of the law.¹⁰⁹

The role of Catastrophe in Bringing Individuals and Communities Toward the Knowledge of the LORD

In the story of Jonah, the storm experienced by the crew led to the realization of God's existence. Previously, the crew did not worship the LORD, and did not even recognize Him at all. However, through God's events, the crew became afraid of His power manifested in the storm. That fear led the crew to offer sacrifices to God and make vows. God used the disaster as a means to introduce Himself to the crew. Through the storm experienced by the crew, God taught them a lesson about His immense power. The crew gained a deeper knowledge of who God is. In the end, the crew recognized God's greatness and turned to Him.

In the context of the Old Testament, God was involved in giving suffering to His people. The suffering that occurs in people's lives does not indicate that God is evil. On the contrary, God allows evil to happen to reveal His purposes. Suffering is a form of God's judgment on His people, with the aim of saving.¹¹⁰ Suffering is a form of judgment. God uses a series of tragic stories as a means of His judgment. However, in each of these events, God rescues His people from the clutches of evil, God makes humanity His stewards who carry the message of salvation.¹¹¹

Through this suffering, the Israelites experienced a process of salvation and restoration. God's purpose was not limited to rewarding the righteous and punishing the wicked. Rather, God is a savior, healer and restorer. God's actions

¹⁰⁹ J. Angelo, *Responsibility And Punishment* (Netherlands: Springer-Science & Business Media. B.V, 2001).

¹¹⁰ N. T. Wright, *Evil And The Justice Of God* (USA: Inter Varsity Press, 2006), 55.

¹¹¹ Wright, *Evil And The Justice Of God*, 63.

not only aim to restore balance in a chaotic world, but also to perfect and realize creation in line with His plan from the beginning of the world.¹¹²

Likewise with disasters, disasters caused by deforestation are expected to bring deep awareness to the community of the importance of preserving nature. Previously, people may have been indifferent to the acts of forest destruction carried out by unscrupulous forest cleavers. However, the increasingly frequent disastrous events have made the perpetrators of forest clearing more aware of the negative impacts. This encourages people to take responsibility for each other in preserving the natural environment. One of the concrete actions taken is to replant the trees that have been cut down by the perpetrators of forest clearing.

Calamities act as a trigger for public awareness in efforts to restore God's threatened creation. Through catastrophic events, such as floods and landslides, people become more open to the need to maintain and care for the natural environment. In this context, disasters are not only seen as a catastrophe, but as an opportunity to improve human relationships with nature. The negative impacts caused by disasters often encourage people to act more proactively in environmental conservation efforts, including through replanting endangered vegetation, or raising awareness of the importance of natural resource conservation. Thus, disasters can be an effective tool in arousing public awareness to be actively involved in the restoration and preservation of God's creation.

CONCLUSION

Thus, the concept of *Common Responsibility* and *Common Punishment* wants to say that violations committed by an individual against certain rules can have a wide impact. The consequences are not only felt by the perpetrator, but also by others who are not involved in the offense. Therefore, this encourages everyone to be more careful in acting and considering the consequences. The principles of

¹¹² Wright, *Evil And The Justice Of God*, 64.

Common Responsibility and *Common Punishment* aim to (1) raise in action, (2) highlight the importance of shared responsibility, and (3) emphasize the importance of shared responsibility in restoring the situation and dealing with threats to welfare.

Calamity is a meaning of restoration. Calamity becomes an opportunity to improve man's relationship with GOD. Likewise, disasters encourage people to act more proactively in environmental conservation efforts. Suffering is not an indication that God is evil. On the contrary, God allows evil to happen to demonstrate His purpose. Suffering is a form of judgment that aims to save His people. God uses calamities, suffering as a means of building obedience to Him, restoring the situation and bringing mankind to know Him deeper.

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