

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of the Prophet Jonah, Chapter 1

ΙΩΝΑΣ Α΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 1:1–3

The commission and the flight

The divine word comes to Jonah son of Amathi with a commission to go to Nineveh and cry against its wickedness (1–2). Instead of obeying, Jonah rises to flee to Tarshish from the presence of the LORD, goes down to Joppa, finds a ship, pays his fare, and embarks — an emphatic threefold 'going down' (κατέβη) enacting his descent away from God (3).

B · 1:4–6

The storm and the sleeping prophet

The LORD hurls a great wind upon the sea and a great storm arises so that the ship is in danger of breaking up (4). The terrified sailors each cry to their own god and throw the cargo overboard; meanwhile Jonah has gone below, lain down, and fallen into a deep sleep (5). The ship's captain finds him and rebukes him: 'Why are you sleeping? Rise and call on your god — perhaps he will save us' (6). The irony is sharp: the pagan captain speaks more appropriately than the prophet.

C · 1:7–10

The lot, the confession, and the sailors' fear

The sailors cast lots to identify the cause of the disaster, the lot falls on Jonah, and they press him with questions about his origin and identity (7–8). Jonah's answer — 'I am a servant of the LORD' (LXX) and he fears the LORD who made sea and dry land — is a full confessional statement (9). The sailors' fear escalates when they understand he is fleeing from the LORD, and they ask what they must do (10).

D · 1:11–16

Jonah cast overboard; the sea's calm and the sailors' worship

Jonah himself instructs the sailors to throw him into the sea so that it will calm, acknowledging the storm is because of him (11–12). The sailors first try to row to land but fail as the sea grows more violent (13). They cry to the LORD, ask forgiveness, and cast Jonah overboard (14–15). The sea immediately ceases its raging, and the sailors offer sacrifice and make vows to the LORD — a remarkable conversion framing the chapter's close (16).

1 Καὶ ἐγένετο λόγος κυρίου πρὸς Ἴωνᾶν τὸν τοῦ Ἀμαθὶ λέγων·

And the word of the LORD came to Jonah the son of Amathi, saying:

NARRATIVE OPENING / SETTING **Καί** The characteristic prophetic-book opening formula 'and the word of the LORD came to ...!' (wayy^ehî d^ebar-YHWH). The LXX's Καὶ ἐγένετο λόγος closely mirrors the Hebrew idiom, and the καί is a Hebraism (waw-consecutive) rather than a true Greek sequential connective.

Καὶ
and

Hebraistic paratactic connector (waw-consecutive)

ἐγένετο

came / happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential / occurrence)

→ **constative aorist (event as a whole)**

γίνομαι: 'come to be, happen'; in 'the word came' it renders Hebrew הָיָה (hāyāh), a standard prophetic formula.

λόγος

word

Nominative

subject of ἐγένετο

λόγος: 'word, utterance'; here the authoritative divine address (דְּבַר יְהוָה), the prophetic word of commission.

κυρίου

of the LORD

Genitive

genitive of source/origin

κύριος: the LXX's standard rendering of the Tetragrammaton יהוה; anarthrous here in the formula, as is typical of the possessive-genitive use.

πρὸς

to

preposition + accusative (direction/recipient)

Ἰωνᾶν

Jonah

Accusative

object of πρὸς (recipient of the word)

Ἰωνᾶς; first-declension masculine proper noun (nom. Ἰωνᾶς, gen. Ἰωνᾶ, acc. Ἰωνᾶν); rendering Hebrew יוֹנָתָן 'dove.' NT: Matt 12:39–41; 16:4; Luke 11:29–32.

τὸν

the

Accusative

article

τοῦ

of

Genitive

article (with patronymic implied noun)

Ἀμαθὶ

Amathi

patronymic genitive (indeclinable proper noun; son-of slot)

Ἀμαθὶ: indeclinable transliteration of Hebrew אִמְתַּי (ʾĀmittay); the father's name is left uninflected, a standard LXX practice for exotic names.

λέγων·

saying:

Pres Act Ptcp Nom Sg Masc · λέγω

attendant-circumstance participle (introduces direct discourse)

→ present participle (simultaneous/modal with ἐγένετο)

λέγω: 'say'; the Hebraism לֵאמֹר (lē'mōr, 'saying') is exactly reproduced; introduces the divine speech in vv.2.

2 Ἀνάστηθι καὶ πορεύθητι εἰς Νινευὴ τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ, ὅτι ἀνέβη ἡ κραυγὴ τῆς κακίας αὐτῶν πρὸς με.

Rise and go to Nineveh the great city and cry out in it, because the cry of its wickedness has come up before me.

DIVINE COMMISSION (DIRECT SPEECH) ASYNDETON The commission has three imperatives: ἀνάστηθι ('rise'), πορεύθητι ('go'), κήρυξον ('cry out'); the motivation clause (ὅτι) grounds the command in the city's notorious wickedness. 'Rise' is a Hebraism of departure (קוּם, qûm), not mere physical action.

Ἄναστηθι

rise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (imperative of command)

→ *ingressive aorist imperative (begin the action)*

ἀνίστημι: 'rise, get up'; as a Hebraism (קוּם) it functions as an idiomatic call to action/departure rather than literal rising.

καὶ

and

coordinating conjunction (Hebraistic serial imperative)

πορεύθητι

go

Aor Pass Impv 2 Sg · πορεύομαι

main verb (imperative of command)

→ *ingressive aorist imperative*

πορεύομαι: 'go, travel, proceed'; the deponent form (pass. form, active sense); the destination follows.

εἰς

to

preposition + accusative (direction)

Νινευή

Nineveh

Accusative

object of εἰς (destination; indeclinable proper noun)

Νινευή: indeclinable LXX rendering of Hebrew נִנְוֶה (Nîṇēwēh), capital of the Assyrian empire; the supreme symbol of Gentile wickedness.

τὴν

the

Accusative

article

πόλιν

city

Accusative

appositive accusative

πόλις: 'city'; with the attributive adjective μεγάλην identifies the city's significance.

τὴν

the

Accusative

article (attributive position)

μεγάλην

great

Accusative

attributive adjective

μέγας: 'great'; the repeated epithet 'the great city' (also 3:2; 4:11) reflects Nineveh's legendary size in antiquity.

καὶ

and

coordinating conjunction

κήρυξον

cry out / proclaim

Aor Act Impv 2 Sg · κηρύσσω

main verb (imperative of command)

→ *constative aorist imperative*

κηρύσσω: 'herald, proclaim aloud'; the word for prophetic public announcement; LXX renders Hebrew קָרָא (qārā', 'call out, proclaim').

ἐν

in

preposition + dative (location)

αὐτῆ

it

Dative

dative object of ἐν (referring to πόλιν)

ὅτι

because / for

causal conjunction (introducing motivation)

ἀνέβη

has gone up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb of subordinate causal clause

→ constative aorist (completed ascent)

ἀναβαίνω: 'go up, ascend'; the cry 'going up' to God is a Hebraism echoing Gen 18:21 (the sin of Sodom 'cried out'); sin that reaches heaven demands divine response.

ἡ

the

Nominative

article

κραυγῆ

cry / outcry

Nominative

subject of ἀνέβη

κραυγή: 'cry, clamor, outcry'; often of distress; here of accusatory wickedness ascending to God (cf. Gen 18:20–21; 19:13).

τῆς

of the

Genitive

article

κακίας

wickedness

Genitive

genitive of content (the cry consists of wickedness) or epexegetic genitive

κακία: 'wickedness, evil, malice'; renders Hebrew רָעָה (rā'āh) — the same word used for the 'disaster' the LORD later threatens and relents from (3:10).

αὐτῶν

their

Genitive

genitive of possession (the city's wickedness)

πρός

before / to

preposition + accusative (direction toward divine person)

με.

me

Accusative

object of πρὸς (the LORD speaking)

3 Καὶ ἀνέστη Ἰωνᾶς τοῦ φυγεῖν εἰς Θαρσίς ἐκ προσώπου κυρίου· καὶ κατέβη εἰς Ἰόππην καὶ εὔρεν πλοῖον βαδίζον εἰς Θαρσίς, καὶ ἔδωκεν τὸ ναῦλον αὐτοῦ καὶ ἐνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ' αὐτῶν εἰς Θαρσίς ἐκ προσώπου κυρίου.

And Jonah rose to flee to Tarshish from the presence of the LORD; and he went down to Joppa and found a ship going to Tarshish, and he paid his fare and boarded it to sail with them to Tarshish from the presence of the LORD.

NARRATIVE SEQUENCE (DISOBEDIENCE ENACTED) **Καί** The verse enacts the flight with five verbs: ἀνέστη, κατέβη, εὔρεν, ἔδωκεν, ἐνέβη — a descending sequence. The emphatic repetition of εἰς Θαρσίς (three times) and ἐκ προσώπου κυρίου (twice, bracketing the verse) underscores the deliberateness of the flight. The articular infinitive τοῦ φυγεῖν / τοῦ πλεῦσαι is a Hebraism (infinitive of purpose).

Καὶ

and

paratactic connector (narrative sequence)

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι
main verb (departure idiom)

→ ingressive aorist

ἀνίστημι: same departure idiom as in the command (v.2); Jonah's rising echoes and inverts the divine command to rise and go.

Ἰωνᾶς

Jonah

Nominative
subject

τοῦ

to

Genitive
article with infinitive (genitive articular infinitive of purpose)

φυγεῖν

flee

Aor Act Infin · φεύγω
infinitive of purpose (τοῦ + inf.)

→ constative aorist infinitive

φεύγω: 'flee, escape'; the deliberate choice to flee — not ignorance but defiance.

εἰς

to

preposition + accusative (direction)

Θαρσίς

Tarshish

object of εἰς (indeclinable place-name)

Θαρσίς: indeclinable LXX rendering of Hebrew **תַּרְשִׁישׁ** (Taršīš); identified in antiquity with the far western Mediterranean, perhaps Tartessus in Spain — the opposite direction from Nineveh.

ἐκ

from

preposition + genitive (separation)

προσώπου

presence / face

Genitive

genitive object of ἐκ (Hebraism: יְגַמְלָמִי, 'from the face/presence of')

πρόσωπον: 'face, presence'; the Hebraism 'from the face of the LORD' (הַיְהוָה יְגַמְלָמִי) means 'away from the LORD's presence/service.' The phrase recurs twice in this verse.

κυρίου

of the LORD

Genitive

genitive of relationship (possessive)

καὶ
and

coordinating conjunction (narrative sequence)

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb

→ constative aorist

καταβαίνω: 'go down, descend'; the first of a descending series — down to Joppa, down into the ship's hold (v.5), ultimately down to Sheol (2:2). The descent motif is theologically freighted.

εἰς

to

preposition + accusative (direction)

Ἰόππην

Joppa

Accusative

object of εἰς (destination)

Ἰόππη: 'Joppa' (modern Jaffa); the Mediterranean port city, about 35 miles from Jerusalem; later the city of Peter's vision (Acts 9:36; 10:5).

καὶ
and

coordinating conjunction

εὔρεν

found

Aor Act Indic 3 Sg · εὕρισκω

main verb

→ constative aorist

εὕρισκω: 'find, discover'; the providential finding of a ready ship contributes irony — the flight is almost too easy, yet the LORD controls it all.

πλοῖον

ship

Accusative

direct object of εὔρεν

πλοῖον: 'ship, boat'; the standard LXX/NT word for a sailing vessel.

βαδίζον

going

Pres Act Ptcp Acc Sg Neut · βαδίζω

attributive participle (modifying πλοῖον)

→ present participle (ongoing readiness)

βαδίζω: 'walk, go'; less common than πορεύομαι; used here of the ship's voyage.

εἰς

to

preposition + accusative (direction)

Θαρσίς,

Tarshish

object of εἰς (indeclinable)

καὶ
and

coordinating conjunction

ἔδωκεν
gave / paid

Aor Act Indic 3 Sg · δίδωμι

main verb

→ *constative aorist*

δίδωμι: 'give'; here 'paid the fare' — τὸ ναῦλον αὐτοῦ, his passage money. Jonah uses his own resources to finance the flight.

τὸ
the

Accusative

article

ναῦλον
fare

Accusative

direct object of ἔδωκεν

ναῦλον: 'ship's fare, passage-money'; a nautical term (from ναῦς, 'ship').

αὐτοῦ
his

Genitive

genitive of possession

καὶ
and

coordinating conjunction

ἐνέβη
boarded

Aor Act Indic 3 Sg · ἐμβαίνω

main verb

→ *constative aorist*

ἐμβαίνω: 'board, embark'; the nautical sense of stepping into the vessel.

εἰς
into

preposition + accusative (into the ship)

αὐτό
it

Accusative

object of εἰς (referring to πλοῖον)

τοῦ
to

Genitive

article with infinitive of purpose

πλεῦσαι
sail

Aor Act Infin · πλέω

infinitive of purpose

→ *constative aorist infinitive*

πλέω: 'sail, travel by sea'; the articular infinitive of purpose (τοῦ πλεῦσαι) is a Hebraism echoing the earlier τοῦ φυγεῖν.

μετ'
with

preposition + genitive (accompaniment)

αὐτῶν
them

Genitive

genitive of accompaniment (the sailors)

εἰς
to

preposition + accusative (direction)

Θαρσίς
Tarshish

object of εἰς (indeclinable; third occurrence in verse)

ἐκ
from

preposition + genitive (separation)

προσώπου

presence

Genitive

genitive of Hebraism (ἐκ προσώπου = יְהוָה)

κυρίου.

of the LORD

Genitive

genitive of relationship

4 Καὶ κύριος ἐξήγειρεν πνεῦμα εἰς τὴν θάλασσαν, καὶ ἐγένετο κλύδων μέγας ἐν τῇ θαλάσῃ, καὶ τὸ πλοῖον ἐκινδύνευεν τοῦ συντριβῆναι.

And the LORD aroused a wind upon the sea, and a great surge arose on the sea, and the ship was in danger of being shattered.

DIVINE COUNTER-ACTION (NARRATIVE REVERSAL) **Καί** The divine subject acts for the first time: ἐξήγειρεν ('aroused') marks the LORD's direct intervention. The sequence of three clauses — wind, storm surge, endangered ship — escalates the crisis. κλύδων ('surge, swell') is the LXX's choice over the more common σεισμός or τρικυμία, emphasizing the rolling sea rather than a sudden tempest.

Καὶ

and

paratactic connector

κύριος

the LORD

Nominative

subject

κύριος; the LORD; anarthrous but definite by context — the God of Israel who commissioned Jonah.

ἐξήγειρεν

aroused / hurled

Aor Act Indic 3 Sg · ἐξεγείρω

main verb

→ constative aorist

ἐξεγείρω: 'rouse up, stir up'; the LXX choice renders Hebrew לִיטֶה (hēṭîl, 'hurled'), which is more violent; the Greek word emphasizes the wind being 'roused' from sleep.

πνεῦμα

wind

Accusative

direct object

πνεῦμα: 'spirit, wind, breath'; here the natural element; πνεῦμα renders Hebrew רוּחַ (rûah), which has the same double sense.

εἰς
upon

preposition + accusative (direction/against)

τὴν
the

Accusative
article

θάλασσαν,
sea

Accusative
object of εἰς (destination/recipient of force)
| θάλασσα: 'sea'; the Mediterranean.

καὶ
and

coordinating conjunction

ἐγένετο

arose / there was

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential)

→ ingressive aorist (the storm coming into existence)

κλύδων

surge / storm-surge

Nominative

subject of ἐγένετο

| κλύδων: 'surge, rough wave, turbulence'; a notable LXX word choice (rather than χειμών or σεισμός); renders Hebrew טַמּוּד (sa'ar, 'tempest, storm'). Jas 1:6 uses κλυδωνίζομαι for wave-tossing.

μέγας

great

Nominative

predicate adjective

| μέγας: 'great'; like the 'great city' of v.2, the 'great fish' (2:1), and the 'great wind' here — the recurrence of μέγας underscores the God who deals in cosmic scale.

ἐν

on

preposition + dative (location)

τῇ
the

Dative
article

θαλάσση,

sea

Dative
dative of location

καὶ
and

coordinating conjunction

τὸ
the

Nominative
article

πλοῖον

ship

Nominative

subject

ἐκινδύνευεν

was in danger

Impf Act Indic 3 Sg · κινδυνεύω

main verb

→ progressive imperfect (ongoing peril)

| κινδυνεύω: 'to be in danger, be at risk'; the imperfect emphasizes continuing jeopardy; same verb in Acts 19:27, 40.

τοῦ

of

Genitive

article with infinitive (genitive articular infinitive of content after κινδυνεύω)

συντριβῆναι.

being shattered

Aor Pass Infin · συντρίβω

infinitive (content of danger)

→ constative aorist infinitive

| συντρίβω: 'shatter, break in pieces'; a strong verb for violent destruction.

5 Καὶ ἐφοβήθησαν οἱ ναῦται καὶ ἀνεβίων ἕκαστος πρὸς τὸν θεὸν αὐτοῦ, καὶ ἐκβολὴν ἐποιήσαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν τοῦ κουφισθῆναι ἀπ' αὐτῶν· Ἴωνᾶς δὲ κατέβη εἰς τὴν κοίλην τοῦ πλοίου καὶ ἐκάθευδεν καὶ ἔρρεγχεν.

And the sailors were afraid, and each cried out to his own god, and they threw the cargo that was in the ship into the sea to lighten it from them. But Jonah had gone down into the hold of the ship and was lying down and was snoring.

SIMULTANEOUS CONTRAST (SAILORS ACT; JONAH SLEEPS) **Καὶ / δέ** The verse divides sharply with δέ: frantic sailors above (each praying to his own god, jettisoning cargo) vs. sleeping Jonah below. The verb ἔρρεγχεν ('snored') is vivid and unusual — the prophet is not merely asleep but in deep, oblivious slumber. The articular infinitive τοῦ κουφισθῆναι is again a Hebraism.

Καὶ
and
paratactic connector

ἐφοβήθησαν
were afraid
Aor Pass Indic 3 Pl · φοβέομαι
main verb
→ **ingressive aorist** (fear seized them)
φοβέομαι: 'fear, be afraid'; the sailors' escalating fear is tracked through the chapter — here ordinary maritime terror; in v.10 specifically directed at the LORD.

οἱ
the
Nominative
article

ναῦται
sailors
Nominative
subject
ναύτης: 'sailor, mariner'; from ναῦς 'ship'; these are pagan professionals whose practical piety (praying, lightening the ship) contrasts with Jonah's dereliction.

καὶ
and
coordinating conjunction

ἀνεβίων
were crying out
Impf Act Indic 3 Pl · ἀναβοάω
main verb
→ **progressive imperfect** (continuous urgent crying)
ἀναβοάω: 'cry out loudly, call aloud'; the ἀνα- prefix intensifies the cry upward; imperfect of sustained distress.

ἕκαστος
each
Nominative
distributive subject (each of the sailors praying individually)
ἕκαστος: 'each one'; the distribution implies a polytheistic crew, each invoking his own patron deity.

πρὸς
to
preposition + accusative (direction of prayer)

τὸν

the

Accusative

article

θεὸν

god

Accusative

object of *πρός*

θεός: 'god'; articular but referring to each sailor's own deity (thus 'his god'), not the God of Israel.

αὐτοῦ,

his own

Genitive

genitive of possession (*his own god*)

καὶ

and

coordinating conjunction

ἐκβολήν

jettisoning

Accusative

direct object of *ἐποίησαντο* (cognate-object idiom)

ἐκβολή: 'throwing overboard'; a nautical term (from ἐκβάλλω); the ἐκβολήν ποιῆσθαι idiom ('to make a jettison') renders Hebrew *הֵפִיל* (hēṭîl, 'threw').

ἐποίησαντο

made / did

Aor Mid Indic 3 Pl · ποιέω

main verb (middle: acting for themselves)

→ constative aorist

ποιέω: 'do, make'; in the idiom ἐκβολήν ποιῆσθαι ('make a jettison') the middle voice emphasizes the sailors' own self-interested action.

τῶν

of the

Genitive

article

σκευῶν

gear / cargo

Genitive

partitive genitive (*the cargo thrown overboard*)

σκεῦος: 'vessel, implement, equipment'; plural = cargo, ship's gear.

τῶν

that were

Genitive

article (restrictive with following prepositional phrase)

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

πλοίῳ

ship

Dative

dative of location

εἰς

into

preposition + accusative (direction of throw)

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

object of *εἰς*

τοῦ

to

Genitive

article with infinitive (purpose)

κουφισθῆναι

be lightened

Aor Pass Infin · κουφίζω

infinitive of purpose

→ constative aorist infinitive

κουφίζω: 'lighten, make lighter'; nautical term for reducing a ship's load in an emergency.

ἀπ'

from

preposition + genitive (separation)

αὐτῶν·

them

Genitive

genitive object of ἀπό (the cargo removed from them)

Ἰωνᾶς

Jonah

Nominative

subject (contrastive with sailors)

δὲ

but

adversative/contrastive particle

δέ: marks the sharp contrast: sailors active above, Jonah passive below.

κατέβη

had gone down

Aor Act Indic 3 Sg · καταβαίνω

main verb (pluperfect in sense: prior action)

→ constative aorist (state achieved prior to sailors' activity)

καταβαίνω: the descent motif continues — down into Joppa (v.3), now down into the ship's hold.

εἰς

into

preposition + accusative (direction into the hold)

τήν

the

Accusative

article

κοίλην

hold

Accusative

object of εἰς (the hollow/hold of the ship)

κοίλη: 'hollow part, hold'; feminine substantive adjective (sc. κοιλία), the ship's hull cavity; the lowest and most sheltered space.

τοῦ

of the

Genitive

article (genitive with κοίλην)

πλοίου

ship

Genitive

genitive of belonging

καί

and

coordinating conjunction

ἐκάθευδεν

was lying down / was asleep

Impf Act Indic 3 Sg · καθεύδω

main verb

→ progressive imperfect (continuous sleep)

καθεύδω: 'sleep, lie asleep'; the imperfect conveys the ongoing, oblivious state.

καὶ

and

coordinating conjunction

ἔρρεγγεν.

was snoring

Impf Act Indic 3 Sg · ῥέγγω

main verb

→ progressive imperfect (continuous action)

ῥέγγω: 'snore'; a vivid, colloquial word rare in literary Greek; its use here (not in MT, which simply says 'was asleep') may be the LXX's dramatic expansion. The snoring prophet amid the storm is one of the OT's great ironic images.

6 Καὶ προσῆλθεν πρὸς αὐτὸν ὁ πρωρεὺς καὶ εἶπεν αὐτῷ· Τί σὺ ῥέγγεις; ἀνάστα καὶ ἐπικαλοῦ τὸν θεόν σου, ὅπως διασώσῃ ὁ θεὸς ἡμᾶς καὶ οὐ μὴ ἀπολώμεθα.

And the captain came to him and said to him: 'Why are you snoring? Rise and call on your god, so that God may save us and we may not perish.'

NARRATIVE SEQUENCE (REBUKE / IRONIC APPEAL) **Καί** The pagan captain (πρωρεὺς, 'ship's master') delivers the chapter's first great irony: he urges Jonah — the prophet of the LORD — to pray. His hope is expressed with ὅπως + subjunctive, a purpose/result clause. The οὐ μὴ + subjunctive (ἀπολώμεθα) is an emphatic negation of future possibility.

Καὶ

and

paratactic connector

προσῆλθεν

came to

Aor Act Indic 3 Sg · προσέρχομαι

main verb

→ constative aorist

προσέρχομαι: 'come to, approach'; purposeful approach to the sleeping Jonah.

πρὸς

to

preposition + accusative (direction toward person)

αὐτὸν

him

Accusative

object of πρὸς (Jonah)

ὁ

the

Nominative

article

πρωρεύς

captain / ship's master

Nominative

subject

πρωρεύς: 'ship's officer, captain, prow-man'; from πρῶρα 'prow/bow'; renders Hebrew רַב־הַיָּבֵלִים (rab ha-hōbēl, 'the chief helmsman/captain'). A pagan mariner urges prayer on a prophet of the LORD.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

αὐτῷ·

to him

Dative

dative of indirect object

Τί

why

interrogative adverb (reason)

σύ

you

Nominative

emphatic subject pronoun

ρέγγεις;

are snoring

Pres Act Indic 2 Sg · ρέγγω

main verb (rhetorical question)

→ progressive present (ongoing action)

ρέγγω: echoes the same rare word from v.5; the captain's question picks up the narrator's observation.

ἀνάστα

rise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (imperative of urgent command)

→ ingressive aorist imperative

ἀνίστημι: echoes the divine command to Jonah in v.2 (ἀνάστηθι) — the pagan captain now gives Jonah the very command the LORD gave.

καὶ

and

coordinating conjunction (serial imperative)

ἐπικαλοῦ

call upon

Pres Mid Impv 2 Sg · ἐπικαλέω

main verb (imperative of command)

→ present imperative (ongoing calling)

ἐπικαλέω: 'call upon, invoke'; the middle 'call upon for oneself' — the standard word for invoking a deity. NT: Rom 10:13 (Joel 2:32 LXX).

τὸν

the

Accusative

article

θεόν

god

Accusative

direct object of ἐπικαλοῦ

σου,

your

Genitive

genitive of possession (Jonah's particular God)

ὅπως

so that

purpose/result conjunction (+ subjunctive)

διασώση

may save

Aor Act Subj 3 Sg · διασώζω

main verb of purpose clause

→ constative aorist subjunctive

διασώζω: 'save thoroughly, bring safely through'; the prefixed δια- intensifies the saving — complete rescue from the storm.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of purpose clause (Jonah's θεός = the LORD)

ἡμᾶς

us

Accusative

direct object of διασώση

καὶ

and

coordinating conjunction

οὐ

not

negation (with μή forming emphatic double negation)

μή

not

negation (double negation οὐ μή + subj. = emphatic future negation)

ἀπολώμεθα.

perish

Aor Mid Subj 1 Pl · ἀπόλλυμι

verb of negative purpose clause (οὐ μή + subj.)

→ constative aorist subjunctive

ἀπόλλυμι: 'destroy, perish'; mid. = 'be destroyed, perish'; the emphatic οὐ μή + subjunctive expresses strong negation of a feared outcome.

7 Καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ· δεῦτε βάλωμεν κλήρους καὶ γνῶμεν τίνος ἔνεκεν ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν. καὶ ἔβαλον κλήρους, καὶ ἔπεσεν ὁ κλήρος ἐπὶ Ἰωνᾶν.

And each said to his neighbor: 'Come, let us cast lots and find out on whose account this evil is upon us.' And they cast lots, and the lot fell on Jonah.

NARRATIVE SEQUENCE (LOT-CASTING; DIVINE DISCLOSURE) **Καί** The sailors use the common ancient practice of lot-casting (κλήρος) to identify the guilty party. The deliberative subjunctive βάλωμεν / γνῶμεν signals communal decision. The lot 'falling' on Jonah (ἔπεσεν ὁ κλήρος ἐπὶ) is the standard idiom; the implied agent is divine providence.

Καὶ
and
paratactic connector

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb
→ *constative aorist*

ἕκαστος
each
Nominative
distributive subject
ἕκαστος: 'each one'; the polytheistic crew again acting individually, now collectively reaching consensus.

πρὸς
to
preposition + accusative (direction of speech)

τὸν
the
Accusative
article

πλησίον
neighbor
Accusative
object of πρὸς (neighbor, fellow sailor)
πλησίον: 'neighbor, one nearby'; here fellow crew member.

αὐτοῦ·
his
Genitive
genitive of possession

δεῦτε
come
hortatory particle (call to common action)
δεῦτε: 'come!' (plural); an interjection calling the group to action; Hebraism (דָּעוּ, l'kû).

βάλωμεν

let us cast

Aor Act Subj 1 Pl · βάλλω

hortatory subjunctive (deliberative)

→ constative aorist subjunctive

βάλλω: 'throw, cast'; in the idiom κλήρους
βάλλω = 'cast lots.'

κλήρους

lots

Accusative

direct object of βάλλωμεν

κλήρος: 'lot' (object used in divination);
later also 'inheritance, allotment'; the LXX
standard for the Hebrew לַיָּא (gōrāl). The
lot is understood as revealing divine will
(Prov 16:33).

καὶ

and

coordinating conjunction

γνώμεν

let us know / find out

Aor Act Subj 1 Pl · γινώσκω

hortatory subjunctive (co-ordinate purpose)

→ constative aorist subjunctive

γινώσκω: 'know, find out, discern'; the lot
will provide knowledge of the guilty party.

τίνος

whose / on account of whom

Genitive

*interrogative genitive (indirect question: whose
account?)*

ἕνεκεν

because of / on account of

postpositive preposition + genitive (cause)

ἕνεκεν / ἕνεκα: 'because of, on account of';
here with the genitive pronoun τίνος
forming a causal interrogative.

ἡ

the

Nominative

article

κακία

evil / disaster

Nominative

subject of ἐστίν

κακία: same word as v.2 (the city's
'wickedness'); now referring to the storm-
disaster — both senses of the Hebrew חַצְדָּה
at play.

αὕτη

this

Nominative

demonstrative adjective (attributive to κακία)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic/stative present

ἐν

upon / among

preposition + dative (location/source)

ἡμῖν.

us

Dative

dative of location (the evil upon/among us)

καὶ

and

coordinating conjunction (narrative sequence)

ἔβαλον

they cast

Aor Act Indic 3 Pl · βάλλω

main verb

→ constative aorist

κλήρους,

lots

Accusative

direct object

καὶ

and

coordinating conjunction

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb

→ constative aorist

πίπτω: 'fall'; in the idiom 'the lot fell on' — the standard idiom for the result of lot-casting, implying divine direction (cf. Prov 16:33; Acts 1:26).

ὁ

the

Nominative

article

κλῆρος

lot

Nominative

subject of ἔπεσεν

ἐπὶ

on / upon

preposition + accusative (direction of the lot's falling)

Ἰωνᾶν.

Jonah

Accusative

object of ἐπί (the lot identifies Jonah)

8 Καὶ εἶπαν αὐτῷ· Ἀπάγγειλον ἡμῖν τίνος ἔνεκεν ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν· τίς σου ἡ ἐργασία, καὶ πόθεν ἔρχη, καὶ ἐκ ποίας χώρας, καὶ ἐκ ποίου λαοῦ εἶ σύ;

And they said to him: 'Tell us on whose account this evil is upon us. What is your occupation, and from where do you come, and from what country, and from what people are you?'

NARRATIVE SEQUENCE (INTERROGATION OF JONAH) **Καί** A four-part interrogation: the sailors press Jonah for the information the lot has pointed to but not supplied. The questions — occupation, origin, country, people — are standard ancient identity-markers. The cluster of questions echoes the cultural practice of establishing a stranger's credentials before trusting or condemning him.

Καὶ
and

paratactic connector

εἶπαν
said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

αὐτῷ·
to him

Dative

dative of indirect object

Ἀπάγγειλον
tell / report

Aor Act Impv 2 Sg · ἀπαγγέλλω

main verb (imperative of command)

→ constative aorist imperative

ἀπαγγέλλω: 'report, announce, tell'; used of formal declarations and reports; the sailors demand a clear accounting.

ἡμῖν
us

Dative

dative of indirect object

τίνος
whose

Genitive

interrogative genitive (indirect question: on whose account?)

Ἔνεκεν
on account of

postpositive preposition + genitive

ἡ
the

Nominative

article

κακία
evil / disaster

Nominative

subject of ἐστίν

κακία: third occurrence; the lexical thread ties the city's wickedness (v.2), the sailors' disaster (v.7), and now the quest for its cause (v.8).

αὕτη
this

Nominative

demonstrative adjective

ἐστίν
is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ stative present

ἐν
upon

preposition + dative

ἡμῖν·
us

Dative

dative of location

τίς
what

Nominative

interrogative pronoun (subject)

σου
your

Genitive

genitive of possession

ἡ
the

Nominative

article

ἐργασία,

occupation / work

Nominative

predicate nominative (answer to τίς)

ἐργασία: 'occupation, trade, activity'; what is Jonah's profession? The irony: he is a prophet, a man of divine speech — yet silent.

καὶ

and

coordinating conjunction

πόθεν

from where

interrogative adverb of place

ἔρχη,

do you come

Pres Mid Indic 2 Sg · ἔρχομαι

main verb (second question)

→ progressive present

καὶ

and

coordinating conjunction

ἐκ

from

preposition + genitive (origin)

ποίας

what

Genitive

interrogative adjective (modifying χώρας)

χώρας,

country

Genitive

genitive object of ἐκ (third question: what country?)

χώρα: 'country, land, region';
ethnic/geographical identity.

καὶ

and

coordinating conjunction

ἐκ

from

preposition + genitive (origin)

ποιού

what

Genitive

interrogative adjective (modifying λαοῦ)

λαοῦ

people

Genitive

genitive object of ἐκ (fourth question: what nation?)

λαός: 'people, nation'; often in LXX of
Israel as God's people; here the sailors ask
about ethnic identity.

εἶ

are

Pres Act Indic 2 Sg · εἶμι

copulative verb (fourth question)

→ stative present

σύ;

you

Nominative

emphatic subject pronoun

9 Καὶ εἶπεν πρὸς αὐτούς· Δοῦλος κυρίου ἐγὼ εἰμι, καὶ τὸν κύριον τὸν θεὸν τοῦ οὐρανοῦ ἐγὼ σέβομαι, ὃς ἐποίησεν τὴν θάλασσαν καὶ τὴν ξηράν.

And he said to them: 'I am a servant of the LORD, and I worship the LORD the God of heaven, who made the sea and the dry land.'

NARRATIVE SEQUENCE (JONAH'S CONFESSION) **Καὶ** The most famous LXX/MT divergence in this chapter: where the MT has יְהוָה יִבְרָא ('I am a Hebrew'), the LXX reads δοῦλος κυρίου ἐγὼ εἰμι ('I am a servant of the LORD'). This is a major text-critical crux. Jonah's confession moves from identity (δοῦλος κυρίου) to worship (σέβομαι) to creation theology (ὃς ἐποίησεν): the God he is fleeing is the Lord of both sea and land — the very sea now threatening the ship.

<p>Καὶ and <i>paratactic connector</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>πρὸς to <i>preposition + accusative (direction of speech)</i></p>	<p>αὐτούς· them Accusative <i>object of πρὸς (the sailors)</i></p>
<p>Δοῦλος servant / slave Nominative <i>predicate nominative (LXX self-identification)</i></p> <p>δοῦλος; 'slave, servant'; in the LXX especially 'servant of the LORD' (יהוה יבד) is a title of honor for prophets and leaders. The MT has יִבְרָא ('Hebrew') — a famous divergence. Whether the LXX reflects a different Vorlage or theological interpretive choice is debated; the LXX may have read the consonants differently or interpreted the title theologically.</p>	<p>κυρίου of the LORD Genitive <i>genitive of relationship / belonging</i></p> <p>κύριος; the Tetragrammaton; δοῦλος κυρίου is the honorific title of the prophets (Amos 3:7; Jer 7:25 LXX).</p>	<p>ἐγὼ I Nominative <i>emphatic subject pronoun</i></p>	<p>εἰμι, am Pres Act Indic 1 Sg · εἰμί <i>copulative verb</i> → stative present</p>

καὶ
and

coordinating conjunction

τὸν
the

Accusative
article

κύριον
LORD

Accusative
direct object of σέβομαι

τὸν
the

Accusative
article (continuing apposition)

θεόν

God

Accusative
appositive accusative

τοῦ

of

Genitive
article

οὐρανοῦ

heaven

Genitive
genitive of relationship (God of heaven)

οὐρανός: 'heaven'; 'God of heaven' (יהוה
עלמך) is the standard international
formula for the God of Israel in exilic and
post-exilic texts (Ezra 1:2; Neh 1:4–5; Dan
2:18–19).

ἐγώ

I

Nominative
emphatic subject pronoun

σέβομαι,

worship / revere

Pres Mid Indic 1 Sg · σέβομαι

main verb

→ progressive present (habitual devotion)

σέβομαι: 'worship, revere, be devout'; a
solemn cultic term, used of Jews
worshipping the God of Israel in the
diaspora context (Acts 13:43, 50; 17:4, 17).

ὃς

who

Nominative
relative pronoun (subject of ἐποίησεν)

ἐποίησεν

made / created

Aor Act Indic 3 Sg · ποιέω

*main verb of relative clause (creation
affirmation)*

→ constative aorist (creation as completed
act)

ποιέω: 'make, create'; the creation formula
echoes Gen 1 LXX; Jonah's confession
grounds the storm in the sovereignty of the
very God he is fleeing — the Lord of the sea
he is sailing.

τήν

the

Accusative
article

θάλασσαν

sea

Accusative

direct object of ἐποίησεν

θάλασσα: the sea that is now threatening them; Jonah's God created the very element tormenting the sailors.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

ξηράν.

dry land

Accusative

direct object (second; the merism sea + land = all creation)

ξηρά: 'dry land'; the merism θάλασσα καὶ ξηρά ('sea and dry land') asserts the LORD's universal sovereignty — no geography lies outside his domain.

10 Καὶ ἐφοβήθησαν οἱ ἄνδρες φόβον μέγαν καὶ εἶπαν πρὸς αὐτόν· Τί τοῦτο ἐποίησας; διότι ἔγνωσαν οἱ ἄνδρες ὅτι ἐκ προσώπου κυρίου ἦν φεύγων, ὅτι ἀπήγγειλεν αὐτοῖς.

And the men feared with a great fear and said to him: 'What is this you have done?' For the men knew that he was fleeing from the presence of the LORD, because he had told them.

NARRATIVE SEQUENCE (ESCALATED FEAR; ACCUSATORY QUESTION) **Καί** The cognate accusative φόβον μέγαν ('feared a great fear') is a Hebraism intensifying the emotion. The double ὅτι explains first the question's basis ('because they knew') and then how they knew ('because he had told them') — a narrative clarification. Their fear has now shifted from maritime terror to theological awe.

Καὶ

and

paratactic connector

ἐφοβήθησαν

feared

Aor Pass Indic 3 Pl · φοβέομαι

main verb

→ ingressive aorist (new level of fear seized them)

φοβέομαι: second occurrence of fear in this chapter (cf. v.5); now theological fear — the fear of the LORD's power.

οἱ

the

Nominative

article

ἄνδρες

men

Nominative

subject

άνήρ: 'man'; the sailors are now called 'the men' (οἱ ἄνδρες) rather than 'the sailors' (οἱ ναῦται), perhaps a shift toward viewing them as moral agents.

φόβον

fear

Accusative

cognate accusative (Hebraism: לִיָּדָה תִּירָד)

φόβος: 'fear'; the cognate-accusative construction (verb + cognate noun of the same root) is a standard Hebraism intensifying the action.

μέγαν

great

Accusative

attributive adjective (modifying φόβον)

μέγας: 'great'; the third major 'great' in this chapter (great city v.2, great surge v.4, great fear v.10).

καὶ

and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

πρὸς

to

preposition + accusative (direction of speech)

αὐτόν·

him

Accusative

object of πρὸς (Jonah)

τί

what

Accusative

interrogative pronoun (object of ἐποίησας)

τοῦτο

this

Accusative

demonstrative pronoun (object, intensifying τί)

ἐποίησας;

have you done

Aor Act Indic 2 Sg · ποιέω

main verb (accusatory rhetorical question)

→ constative aorist

ποιέω: 'do'; the question τί τοῦτο ἐποίησας; echoes the accusatory formula of Gen 3:13 (Eve) and Gen 4:10 (Cain) — a heightened moral indictment.

διότι

for / because

causal conjunction (explanatory)

διότι: 'because, for'; introduces the narrator's explanation.

ἔγνωσαν

knew

Aor Act Indic 3 Pl · γινώσκω

main verb of causal clause

→ constative aorist

οἱ

the

Nominative

article

ἄνδρες

men

Nominative

subject

ὅτι

that

conjunction (indirect statement after ἔγνωσαν)

ἐκ

from

preposition + genitive (separation/source)

προσώπου

presence

Genitive

Hebraism (ἐκ προσώπου = יְגִבֵּל)

κυρίου

of the LORD

Genitive

genitive of relationship

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary with periphrastic participle φεύγων

→ progressive imperfect (ongoing action in past)

φεύγων,

fleeing

Pres Act Ptcp Nom Sg Masc · φεύγω

periphrastic participle (with ἦν: past progressive)

→ present participle (ongoing flight)

φεύγω: the flight of v.3 now named explicitly to the sailors; the ἦν φεύγων periphrasis emphasizes the ongoing, deliberate nature of the flight.

ὅτι

because

causal conjunction (explaining how they knew)

ἀπήγγειλεν

had told

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb of second causal clause

→ constative aorist (prior narration)

ἀπαγγέλλω: 'report, declare'; Jonah's own declaration (v.9) is what informed the sailors. The narrator clarifies what v.9 implied.

αὐτοῖς.

to them

Dative

dative of indirect object

11 Καὶ εἶπαν πρὸς αὐτόν· Τί σοι ποιήσωμεν, καὶ κοπάσει ἡ θάλασσα ἀφ' ἡμῶν; ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξήγειρεν μᾶλλον κύματα.

And they said to him: 'What shall we do to you, so that the sea may calm for us?' For the sea was going and rising in its waves even more.

NARRATIVE SEQUENCE (SAILORS' DILEMMA) **Καί** The sailors ask Jonah what must be done with him. κοπάσει (from κοπάζω, 'abate') is used again at v.12; the verb is characteristic of the LXX Jonah storm vocabulary. The narrator interjects an ὅτι clause noting the worsening storm. ἡ θάλασσα ἐπορεύετο ('the sea was going') personalizes the sea as hostile agent.

Καὶ
and

paratactic connector

εἶπαν
said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

πρὸς
to

preposition + accusative

αὐτόν·
him

Accusative

object of πρὸς (Jonah)

Τί
what

Accusative

interrogative pronoun (object of ποιήσωμεν)

σοι
to you

Dative

dative of disadvantage (what shall we do to/with you?)

ποιήσωμεν,
shall we do

Aor Act Subj 1 Pl · ποιέω

deliberative subjunctive (first-person)

→ constative aorist subjunctive

ποιέω: the sailors' question is genuine moral hesitation — they are not yet ready to throw Jonah overboard.

καὶ
and / so that

consecutive/purpose conjunction (Hebraism: waw-consecutive)

κοπάσει
will abate

Fut Act Indic 3 Sg · κοπάζω

main verb (apodosis of implicit condition)

→ predictive future

κοπάζω: 'abate, cease, die down'; specifically of storms stopping; same verb at v.12 (Jonah's prediction) and Matt 14:32 (the wind ceases after Jesus walks on water). NT echo: the stilling of the storm.

ἡ
the

Nominative

article

θάλασσα
sea

Nominative

subject of κοπάσει

ἀφ'
from

preposition + genitive (separation)

ἡμῶν;
us

Genitive

genitive object of ἀπό

ὅτι
for / because

causal conjunction (narrator's explanation)

ἡ
the

Nominative

article

θάλασσα
sea

Nominative

subject (the sea personified)

ἐπορεύετο

was going / heaving

Impf Mid Indic 3 Sg · πορεύομαι

main verb

→ progressive imperfect

πορεύομαι: used of the sea in motion – vivid personification.

καὶ

and

coordinating conjunction

ἐξήγειρεν

was raising up

Impf Act Indic 3 Sg · ἐξεγείρω

main verb

→ progressive imperfect (escalating storm)

ἐξεγείρω: same verb as v.4; the sea now raising its own waves.

μᾶλλον

more

adverb of degree

κύματα.

waves

Accusative

direct object of ἐξήγειρεν

κύμα: 'wave, billow'; the sea stirring its own waves.

12 Καὶ εἶπεν πρὸς αὐτούς· Ἄρατέ με καὶ ἐκρίψατέ με εἰς τὴν θάλασσαν, καὶ κοπάσει ἡ θάλασσα ἀφ' ὑμῶν· διότι ἔγνωκα ἐγὼ ὅτι ἔνεκεν ἐμοῦ ὁ κλύδων ὁ μέγας οὗτος ἐφ' ὑμᾶς ἐστίν.

And he said to them: 'Take me and throw me into the sea, and the sea will abate for you; for I know that on account of me this great storm is upon you.'

NARRATIVE SEQUENCE (JONAH'S SELF-CONDEMNING INSTRUCTION) **Καί** Jonah's instruction to throw him overboard is extraordinary: the prophet accepts responsibility and instructs his own death-sentence. The perfect ἔγνωκα ('I know with settled awareness') indicates full self-knowledge of guilt. κλύδων μέγας echoes v.4. NT echo: Jesus' willingness to be 'thrown into' death to save others (Matt 12:40).

Καὶ
and

paratactic connector

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

πρὸς
to

preposition + accusative

αὐτούς·
them

Accusative

object of πρὸς

Ἄρατέ
take / lift

Aor Act Impv 2 Pl · αἶρω

main verb (imperative)

→ constative aorist imperative

αἶρω: 'lift, take up'; Jonah commands his own removal — a self-sacrifice.

με
me

Accusative

direct object of Ἄρατε

καὶ
and

coordinating conjunction (serial imperative)

ἐκρίψατέ
throw

Aor Act Impv 2 Pl · ἐκρίπτω

main verb (imperative)

→ constative aorist imperative

ἐκρίπτω: 'throw out, cast overboard'; the same verb family as the cargo-jettisoning of v.5; now Jonah is the cargo.

με
me

Accusative

direct object of ἐκρίψατε

εἰς
into

preposition + accusative (direction)

τὴν
the

Accusative

article

θάλασσαν,
sea

Accusative

object of εἰς

καὶ
and

consecutive conjunction (result)

κοπάσει
will abate

Fut Act Indic 3 Sg · κοπάζω

main verb (prediction)

→ predictive future

κοπάζω: Jonah's prediction; fulfilled at v.15.

ἡ
the

Nominative

article

θάλασσα
sea

Nominative

subject of κοπάσει

ἀφ'

from

preposition + genitive

ὑμῶν

you

Genitive

genitive object of ἀπό

διότι

for / because

causal conjunction

ἔγνωκα

I know

Perf Act Indic 1 Sg · γινώσκω

main verb

→ intensive perfect (settled knowledge)

γινώσκω: the perfect ἔγνωκα = 'I have come to know and now know' — settled awareness of his own guilt as cause.

ἐγώ

I

Nominative

emphatic subject pronoun

ὅτι

that

conjunction (indirect statement after ἔγνωκα)

ἔνεκεν

on account of

postpositive preposition + genitive (cause)

ἐμοῦ

me

Genitive

genitive object of ἔνεκεν (emphatic form)

ὁ

the

Nominative

article

κλύδων

surge / storm

Nominative

subject

κλύδων: echoes v.4; the 'great surge' sent by the LORD is now identified by Jonah as being on account of him.

ὁ

the

Nominative

article

μέγας

great

Nominative

attributive adjective

οὗτος

this

Nominative

demonstrative adjective (pointing to the present storm)

ἐφ'

upon

preposition + accusative (against you)

ὑμᾶς

you

Accusative

object of ἐπί

ἐστίν.

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ stative present

13 Καὶ παρεβιάζοντο οἱ ἄνδρες τοῦ ἐπιστρέψαι πρὸς τὴν γῆν καὶ οὐκ ἠδύναντο, ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξήγειρεν μᾶλλον ἐπ’ αὐτούς.

And the men strained to return to land but were not able, because the sea was going and rising even more against them.

NARRATIVE SEQUENCE (FAILED RESCUE ATTEMPT) **Καί** The sailors' reluctance to throw Jonah overboard is signaled by their attempt to row to land. παρεβιάζοντο is a conative imperfect — 'they kept trying but could not!' The narrator repeats v.11's storm language (ἐπορεύετο καὶ ἐξήγειρεν μᾶλλον) with the added ἐπ’ αὐτούς — the storm now explicitly directed at them personally. Their moral hesitation is commendable.

<p>Καὶ and <i>paratactic connector</i></p>	<p>παρεβιάζοντο were straining Impf Mid Indic 3 Pl · παραβιάζομαι <i>main verb</i> → conative imperfect (attempted but unsuccessful action) παραβιάζομαι: 'force, constrain, strive hard'; the conative imperfect signals prolonged effort without success; renders MT רָבַדְוּ ('they rowed/dug hard').</p>	<p>οἱ the Nominative <i>article</i></p>	<p>ἄνδρες men Nominative <i>subject</i></p>
<p>τοῦ to Genitive <i>article with infinitive (genitive articular infinitive of attempted purpose)</i></p>	<p>ἐπιστρέψαι return Aor Act Infin · ἐπιστρέφω <i>infinitive of attempted purpose</i> → constative aorist infinitive ἐπιστρέφω: 'return, turn back'; also the LXX word for spiritual repentance (כָּשׁוּ, šûb); here literal, though the narrative is saturated with the theme of turning.</p>	<p>πρὸς to <i>preposition + accusative (direction)</i></p>	<p>τὴν the Accusative <i>article</i></p>

γῆν

land

Accusative

object of *πρός* (destination: shore)

γῆ: land contrasted with the menacing sea.

καὶ

but

adversative coordinator

οὐκ

not

negation

ἠδύναντο,

were able

Impf Mid Indic 3 Pl · δύναμαι

main verb (denied ability)

→ progressive imperfect (ongoing inability)

δύναμαι: 'be able'; the imperfect – 'they kept on but could not.'

ὅτι

because

causal conjunction

ἡ

the

Nominative

article

θάλασσα

sea

Nominative

subject

ἔπορεύετο

was going

Impf Mid Indic 3 Sg · πορεύομαι

main verb

→ progressive imperfect

πορεύομαι: repetition of v.11's language creates menacing verbal echo.

καὶ

and

coordinating conjunction

ἐξήγειρεν

was raising up

Impf Act Indic 3 Sg · ἐξεγείρω

main verb

→ progressive imperfect

ἐξεγείρω: third occurrence (vv.4, 11, 13); storm escalating.

μᾶλλον

more

adverb of degree

ἐπ'

against

preposition + accusative (direction of storm's force against them)

αὐτούς.

them

Accusative

object of *ἐπί*

14 Καὶ ἀνεβόησαν πρὸς κύριον καὶ εἶπαν· Μηδαμῶς, κύριε, μὴ ἀπολώμεθα ἕνεκεν τῆς ψυχῆς τοῦ ἀνθρώπου τούτου καὶ μὴ δῶς ἐφ’ ἡμᾶς αἷμα δίκαιον· ὅτι σύ, κύριε, ὄν τρόπον ἐβούλου ἐποίησας.

And they cried to the LORD and said: 'Not at all, O LORD — let us not perish on account of this man's life, and do not lay innocent blood upon us; for you, O LORD, have done as you have willed.'

NARRATIVE SEQUENCE (SAILORS' PRAYER BEFORE ACTING) **Καί** The sailors' prayer is theologically remarkable: they call on the LORD by name (κύριε), acknowledge his sovereignty ('you have done as you willed'), and ask forgiveness for the unavoidable shedding of blood. The phrase αἷμα δίκαιον ('innocent blood') echoes the language of innocent-blood guilt in Deut 27:25; Jer 7:6 LXX. Their prayer implies conversion — pagan sailors now addressing Israel's God directly. ὄν τρόπον ἐβούλου ἐποίησας = 'you have done as you willed' — a confession of divine sovereignty.

Καὶ
and
paratactic connector

ἀνεβόησαν
cried out
Aor Act Indic 3 Pl · ἀναβοάω
main verb
→ constative aorist
ἀναβοάω: 'cry out, shout aloud'; earlier (v.5) they cried each to his own god; now they cry together to the LORD — the narrative marks their transition.

πρὸς
to
preposition + accusative (direction of prayer)

κύριον
the LORD
Accusative
object of πρὸς (the sailors now praying to Israel's God)
κύριος: the sailors now address Israel's God by his covenant title, not 'their own gods' (v.5); a dramatic theological shift.

καὶ
and
coordinating conjunction

εἶπαν·
said
Aor Act Indic 3 Pl · λέγω
main verb (introducing prayer)
→ constative aorist

Μηδαμῶς,
not at all / by no means
emphatic negation / particle of strong denial
μηδαμῶς: 'by no means, not at all'; a strong emphatic negation; the same particle used by Peter refusing the unclean animals in Acts 10:14; 11:8.

κύριε,
LORD / O LORD
Vocative
vocative (address in prayer)
κύριος: vocative of direct address in prayer — the sailors invoking the God of Israel whose name Jonah declared.

μή

not

negation (with subjunctive)

ἀπολώμεθα

may we perish

Aor Mid Subj 1 Pl · ἀπόλλυμι

negative wish/prayer (μή + subjunctive)

→ constative aorist subjunctive

ἀπόλλυμι: 'perish, be destroyed'; they ask not to be punished for Jonah's death.

ἔνεκεν

on account of

postpositive preposition + genitive

τῆς

the

Genitive

article

ψυχῆς

life / soul

Genitive

genitive object of ἔνεκεν

ψυχή: 'soul, life'; here 'on account of this man's life' — they recognize Jonah as the cause but do not want his death on their hands.

τοῦ

the

Genitive

article

ἀνθρώπου

man

Genitive

genitive of relationship (man's soul)

ἄνθρωπος: 'man, human being'; the sailors refer to Jonah with some distance — 'this man.'

τούτου

this

Genitive

demonstrative adjective (pointing to Jonah)

καὶ

and

coordinating conjunction

μή

not

negation (with subjunctive)

δοῦς

lay / give

Aor Act Subj 2 Sg · δίδωμι

negative prayer (μή + subjunctive, address to LORD)

→ constative aorist subjunctive

δίδωμι: 'give, place upon'; the idiom 'give innocent blood upon us' = lay blood-guilt on us (cf. Deut 21:8–9).

ἐφ'

upon

preposition + accusative (against/upon us)

ἡμᾶς

us

Accusative

object of ἐπί

αἷμα

blood

Accusative

direct object of δῶς

αἷμα: 'blood'; in the idiom αἷμα δίκαιον ('innocent blood') — the Deuteronomic concept of bloodguilt for unjust killing (Deut 27:25; 2 Kgs 21:16).

δίκαιον·

innocent / righteous

Accusative

attributive adjective (modifying αἷμα)

δίκαιος: 'righteous, innocent'; αἷμα δίκαιον = 'innocent blood' — the guilt of killing one who does not deserve death (ironically, Jonah's death is both deserved and innocent).

ὅτι

for

causal conjunction (ground for the prayer)

σύ,

you

Nominative

emphatic subject pronoun (addressing the LORD)

κύριε,

O LORD

Vocative

vocative (repeated address)

ὄν

as

Accusative

relative pronoun in modal idiom (ὄν τρόπον = 'in which manner/as')

τρόπον

manner / way

Accusative

cognate-accusative in modal idiom

τρόπος: 'manner, way'; the idiom ὄν τρόπον = 'as, in whatever manner'; a Hebraism for גַּשְׁלֵיךָ ('just as, however').

ἐβούλου

you willed

Impf Mid Indic 2 Sg · βούλομαι

main verb of relative clause

→ progressive/customary imperfect (divine will as ongoing disposition)

βούλομαι: 'will, intend, choose'; the imperfect ἐβούλου = 'as you were pleased to will' — acknowledging that the LORD's will determined events.

ἐποίησας.

you have done

Aor Act Indic 2 Sg · ποιέω

main verb (confessional assertion)

→ constative aorist

ποιέω: 'do, make'; the confession 'you have done as you willed' is a doxological acknowledgment of divine sovereignty over events; a remarkable confession from pagan sailors.

15 Καὶ ἔλαβον τὸν Ἰωνᾶν καὶ ἐξέβαλον αὐτὸν εἰς τὴν θάλασσαν, καὶ ἔστη ἡ θάλασσα ἐκ τοῦ σάλου αὐτῆς.

And they took Jonah and threw him into the sea, and the sea ceased from its raging.

NARRATIVE SEQUENCE (CLIMAX: JONAH OVERBOARD; SEA STILLS) **Καί** The climax of the chapter's storm narrative: three verbs — ἔλαβον, ἐξέβαλον, ἔστη — drive to the miracle. ἔστη ἡ θάλασσα ('the sea stood still') uses ἴστημι to describe the sea's sudden arrest, a powerful image. Jonah's prediction (v.12) is precisely fulfilled. σάλος ('raging, tossing') is the sea's violent motion now ended.

<p>Καὶ and <i>paratactic connector</i></p>	<p>ἔλαβον took Aor Act Indic 3 Pl · λαμβάνω <i>main verb</i> → constative aorist λαμβάνω: 'take, take hold of'; the sailors finally act on Jonah's own instruction.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>Ἰωνᾶν Jonah Accusative <i>direct object of ἔλαβον</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐξέβαλον threw Aor Act Indic 3 Pl · ἐκβάλλω <i>main verb</i> → constative aorist ἐκβάλλω: 'throw out, cast out'; the compound ἐκ- emphasizes 'out of' the ship; the same verb-root as the cargo-jettison (ἐκβολή, v.5). Jonah joins the cargo thrown overboard.</p>	<p>αὐτὸν him Accusative <i>direct object of ἐξέβαλον</i></p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>

τὴν

the

Accusative

article

θάλασσαν,

sea

Accusative

object of εἰς

καὶ

and

coordinating conjunction (immediate consequence)

ἔστη

ceased / stood still

Aor Act Indic 3 Sg · ἴστημι

main verb (miraculous result)

→ ingressive aorist (the sea coming to a stop)

ἴστημι: 'stand, stop'; ἔστη = 'it stood still / it stopped'; the miracle of instantaneous calm fulfills Jonah's word. NT echo: Jesus rebuking the sea (Mark 4:39 — ἐκόπασεν, but same concept).

ἡ

the

Nominative

article

θάλασσα

sea

Nominative

subject of ἔστη

ἐκ

from

preposition + genitive (separation from its raging)

τοῦ

the

Genitive

article

σάλου

raging / tossing

Genitive

genitive object of ἐκ (separation from the turbulence)

σάλος: 'tossing, surging, turbulence'; a nautical term for violent wave-motion; renders Hebrew זַעַפ (za'ap, 'rage, fury'). The sea ceases from (ἐκ) its own raging — personification consistent with the whole chapter.

αὐτῆς.

its

Genitive

genitive of possession (the sea's own raging)

16 Καὶ ἐφοβήθησαν οἱ ἄνδρες φόβῳ μεγάλῳ τὸν κύριον καὶ ἔθυσαν θυσίαν τῷ κυρίῳ καὶ εὐξάντο εὐχάς.

And the men feared the LORD with a great fear, and they sacrificed a sacrifice to the LORD and made VOWS.

NARRATIVE CONCLUSION (SAILORS' CONVERSION AND WORSHIP) **Καί** The chapter closes with a triple act of worship from the pagan sailors: fear, sacrifice, and vows. The cognate dative φόβῳ μεγάλῳ (Hebraism: with a great fear) echoes and intensifies the cognate accusative of v.10. The shift from v.10's φόβον μέγαν (storm-terror) to v.16's φόβῳ μεγάλῳ τὸν κύριον (fear directed at the LORD) marks the sailors' conversion: they now fear God in the positive, reverent sense. θυσία and εὐχαί (sacrifice and vows) are the standard acts of Israelite devotion — now performed by Gentile sailors. This scene is the narrative counterpart of Nineveh's repentance in ch.3.

Καὶ

and

paratactic connector

ἐφοβήθησαν

feared

Aor Pass Indic 3 Pl · φοβέομαι

main verb

→ ingressive aorist (holy fear overcame them)

φοβέομαι: third and climactic occurrence of 'fear' in the chapter (vv.5, 10, 16); now the reverential fear of the LORD, not merely maritime terror.

οἱ

the

Nominative

article

ἄνδρες

men

Nominative

subject

φόβῳ

fear

Dative

cognate dative (Hebraism: with great fear = 7779 לִיגָא)

φόβος: the cognate-dative construction (different from the accusative in v.10) intensifies the emotion through a different case. The dative of manner emphasizes the quality of the fear.

μεγάλῳ

great

Dative

attributive adjective (modifying φόβῳ)

μέγας: final occurrence of 'great' in the chapter; the lexical thread (great city, great wind/surge, great fear v.10, great storm v.12) climaxes in the 'great fear' of the LORD.

τὸν

the

Accusative

article

κύριον

LORD

Accusative

direct object of ἐφοβήθησαν (objective fear: they feared the LORD)

κύριος: the sailors now fear the LORD — God of Israel — with devoted reverence; the verb φοβέομαι + accusative of the person feared is the standard expression for piety.

καὶ
and

coordinating conjunction

ἔθυσαν
sacrificed

Aor Act Indic 3 Pl · θύω

main verb

→ *constative aorist*

θύω: 'sacrifice, offer'; renders Hebrew זָבַח (zābah); the offering is presumably a burnt offering or thank offering — at sea, they may have had animals aboard, or this may be an idealized account of proper worship.

θυσίαν
sacrifice

Accusative

cognate-object accusative (Hebraism: זָבַח זָבַח)

θυσία: 'sacrifice, offering'; the cognate accusative (θύω + θυσίαν) is a Hebraism intensifying the act.

τῷ
to the

Dative

article

κυρίῳ

LORD

Dative

dative of indirect object (to whom the sacrifice is offered)

κύριος: the sacrifice and vows are offered to the LORD, Israel's God — the narrative's final marker of the sailors' conversion.

καὶ
and

coordinating conjunction

εὐξάντο
made / vowed

Aor Mid Indic 3 Pl · εὔχομαι

main verb

→ *constative aorist*

εὔχομαι: 'pray, vow'; here specifically 'make vows' (cf. Ps 65:1; 76:11 LXX); the middle voice suggests acting for themselves, binding themselves to future obligations to the LORD.

εὐχάς.

vows

Accusative

cognate-object accusative

εὐχή: 'vow, prayer'; the cognate accusative εὔχομαι + εὐχάς is another Hebraism (וָךְ וָךְ, 'vow a vow'); vows bind the worshipper to future acts of devotion — the sailors commit their future to the LORD.

On the text. The Greek text of Jonah 1 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, Deutsche Bibelgesellschaft); the ancient text itself is public domain, and the critical apparatus is not reproduced. Jonah belongs to the Dodekapropheton, the Book of the Twelve Minor Prophets, which circulated as a single scroll in the LXX tradition and is one of the earliest Greek biblical texts attested (the Nahal Hever scroll, 8 BCE–50 CE, offers a near-MT revision). The LXX Jonah is a faithful but idiomatic Greek translation rather than a woodenly literal rendering, and a number of its choices diverge meaningfully from the Masoretic Text. The prophet's name appears as Ἰωνᾶς (a first-declension masculine; nom. Ἰωνᾶς, gen. Ἰωνᾶ), and his father as Ἀμαθὶ — an indeclinable transliteration of the Hebrew אִמְתַּנִּי, reflecting the LXX habit of leaving exotic patronymics uninflected. The destination Nineveh appears as Νινευή (also effectively

indeclinable in usage). The port of embarkation is Ἰόππη (Joppa, modern Jaffa), and the ship's destination is Θαρσίς — the LXX's rendering of Tarshish, understood in antiquity as the far western Mediterranean. The storm vocabulary is distinctive: κλύδων (1:4, 'surge, swell') for the tempest's force, κοπάζω (1:11,12) for its abating, and ἐκρίπτω (1:5,15) for cargo and person thrown overboard. The most celebrated divergence from the MT is at 1:9: the LXX reads δοῦλος κυρίου ('servant of the LORD') where the MT has יְהוָה ('Hebrew'); this is a major text-critical crux (discussed further at v.9). LXX versification of chapter 1 runs vv.1–16; the famous 'great fish' verse is LXX 2:1, not 1:17, and belongs to the next chapter. Throughout, Hebraisms in the Greek — pleonastic particles, the construction εἶπεν + infinitive for commands, και-parataxis — are flagged in the word-level notes. The NT sign of Jonah (Matt 12:39–41; Luke 11:29–32) depends on this chapter's LXX form, and echoes are noted at the relevant verses.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.