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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of the Prophet Jonah, Chapter 2

ΙΩΝΑΣ Β΄

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 · 2:1–2

The appointment of the great fish and Jonah's prayer

The LORD commands a great fish to swallow Jonah, and Jonah is in its belly three days and three nights (2:1). The narrative frame at 2:2 introduces the prayer that follows, noting that Jonah prayed to the LORD his God from the belly of the fish — establishing the dramatic setting for the psalm.

B · 2:3–5

Descent into the abyss — the lament recalled

The psalm opens with Jonah's cry from affliction, heard by God — out of the belly of Hades (2:3); he recounts being cast into the heart of the sea, the rivers encircling him, all the billows and waves passing over (2:4). Verse 2:5 adds his own resigned response — 'I said, I am driven away from your sight' — yet it turns at once to hope: shall I not look again toward your holy temple?

C · 2:6-7

The nadir and the turning petition — 'let my life ascend from destruction'

Verse 2:6 deepens the drowning-image: water poured around him up to the soul, the uttermost abyss encircling, his head sunk into the clefts of the mountains. Verse 2:7 reaches the structural nadir — descent into the earth whose bars are eternal holds — and there the lament turns: the aorist imperative ἀναβήτω, 'let my life ascend from destruction (φθορά)', the petition at the pit's bottom.

D · 2:8-10

Remembrance, the idolaters' forfeit, and the confession of salvation

At the fainting of his soul Jonah remembered the LORD, and his prayer came to the holy temple (2:8) — the experiential moment of rescue. Those who guard empty vanities forsake their own mercy (2:9), sharpening Jonah's exclusive devotion. Verse 2:10 climaxes the psalm: sacrifice with a voice of praise, vows repaid, and the confessional cry 'salvation belongs to the LORD.' The movement enacts the thanksgiving psalm's communal function: recollection, witness against idolatry, vow, and theological summit.

E · 2:11

The fish vomits Jonah onto dry land

The LORD commands the fish and it vomits Jonah onto the dry land (2:11), completing the narrative frame opened at 2:1. The impersonal passive προσετάγη ('it was commanded') answers the προσέταξεν that appointed the fish (2:1), and Jonah's violent expulsion onto dry land closes the episode and opens the way for the renewed mission of chapter 3.

1 Καὶ προσέταξεν κύριος κήτει μεγάλῳ καταπιεῖν τὸν Ἰωνᾶν· καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

And the LORD commanded a great sea-monster to swallow Jonah; and Jonah was in the belly of the sea-monster three days and three nights.

SEQUENCE (NARRATIVE CONTINUATION) **Καί** Opens the chapter with a bare narrative report: divine command and its result. The καὶ links directly to the sailors' prayer and Jonah's casting overboard (1:15-16). The three-days motif (cited by Jesus at Matt 12:40) is established here with the LXX word κήτος — sea-monster — not the vaguer Hebrew לָטֵף.

καὶ
and

coordinating conjunction (narrative sequence)

προσέταξεν
commanded

Aor Act Indic 3 Sg · προστάσσω

main verb

→ **constative aorist (single decisive divine command)**

προστάσσω: 'command, order'; God's sovereign authority over creation. Recurs at 2:11 and 4:6, 7, 8, forming a motif of divine 'appointments.' LXX preferred over ἐκέλευσεν.

κύριος
the LORD

Nominative

subject nominative

κύριος: translating the divine name YHWH; 'Lord' throughout LXX Jonah.

κήτει

sea-monster

Dative

dative of indirect object (recipient of command)

κήτος: standard Greek for a great sea-beast or whale; Aristotle uses it of large marine animals. Here it translates ἰχθυὸς ('great fish'). Cited verbatim by Matt 12:40 (κοιλία τοῦ κήτους).

μεγάλω

great

Dative

attributive adjective (modifying κήτει)

καταπιεῖν

to swallow

Aor Act Inf · καταπίνω

complementary infinitive (content of command)

→ **constative aorist infinitive**

καταπίνω: 'swallow whole'; a vivid compound (κατά + πίνω). Used of the sea swallowing things (Exod 15:12 LXX); here the creature as instrument of divine judgment and preservation.

τόν

the

Accusative

article

Ἰωνᾶν

Jonah

Accusative

accusative direct object

Ἰωνᾶς: Greek rendering of יוֹנָתַן ('dove'); declines as a first-declension noun.

καὶ
and

coordinating conjunction (clause conjunction)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (durative state)

→ **descriptive imperfect (extended condition over three days)**

εἰμί: copula; the imperfect vividly portrays Jonah's continued existence inside the fish.

Ἰωνᾶς

Jonah

Nominative

subject nominative

ἐν

in

preposition + dative (locative)

<p>τῆ the</p> <p>Dative article</p>	<p>κοιλία belly</p> <p>Dative dative of location (governed by ἐν)</p> <p>κοιλία: 'belly, womb, interior cavity'; in 2:3 it becomes κοιλία ᾗδου ('belly of Hades'), a famous Psalter phrase (cf. Ps 17:6 LXX). Matt 12:40 cites κοιλία τοῦ κήτους directly.</p>	<p>τοῦ of the</p> <p>Genitive article</p>	<p>κήτους sea-monster</p> <p>Genitive genitive of the whole (within whose belly)</p> <p>κήτος: see note on κήτει above.</p>
<p>τρῆς three</p> <p>Accusative accusative of time extent</p> <p>τρῆς: numeral; three days and three nights is a Semitic idiom for a complete period (cf. Esth 4:16 LXX). Cited by Matt 12:40 for the Son of Man's burial.</p>	<p>ἡμέρας days</p> <p>Accusative accusative of time (extent of duration)</p> <p>ἡμέρα: 'day'. The idiom τρεῖς ἡμέρας καὶ τρεῖς νύκτας = three full day-night cycles.</p>	<p>καὶ and</p> <p>coordinating conjunction</p>	<p>τρῆς three</p> <p>Accusative accusative of time extent</p>
<p>νύκτας nights</p> <p>Accusative accusative of time (extent of duration)</p> <p>νύξ: 'night'; paired with ἡμέρα for completeness, a merism for a full period.</p>			

2 Καὶ προσήξατο Ἰωνᾶς πρὸς κύριον τὸν θεὸν αὐτοῦ ἐκ τῆς κοιλίας τοῦ κήτους

And Jonah prayed to the LORD his God from the belly of the sea-monster,

NARRATIVE SETTING (INTRODUCES THE PSALM) **Καὶ** A transitional narrative hinge: the aorist προσήξατο frames everything in 2:3–10 as a single prayer-event. The phrase 'from the belly of the sea-monster' ties the psalm firmly to the fish-episode; the prayer itself then speaks in past tenses, recalling the drowning and rescue as already experienced — a thanksgiving psalm structure.

Καὶ
and

coordinating conjunction (narrative sequence)

προσηύξατο
prayed

Aor Mid Indic 3 Sg · προσεύχομαι

main verb

→ constative aorist (the entire psalm as one prayer-act)

προσεύχομαι: the standard LXX/NT word for formal prayer addressed to God; the deponent mid. has no passive force.

Ἰωνᾶς
Jonah

Nominative

subject nominative

πρὸς
to

preposition + accusative (direction of address)

κύριον
the LORD

Accusative

accusative object of πρὸς (addressee)

κύριος: YHWH; Jonah prays 'to the LORD his God,' a personal confessional formula.

τὸν
the

Accusative

article

θεὸν
God

Accusative

apposition to κύριον

θεός: in apposition, 'the LORD, his God' — a confessional title stressing personal relationship.

αὐτοῦ
his

Genitive

genitive of possession (modifying θεόν)

ἐκ
from

preposition + genitive (place of origin)

τῆς
the

Genitive

article

κοιλίας
belly

Genitive

genitive of place from which (governed by ἐκ)

κοιλία: 'belly'; see 2:1 note. Here it grounds the prayer spatially inside the fish.

τοῦ
of the

Genitive

article

κῆτους
sea-monster

Genitive

genitive of the whole

κῆτος: see 2:1. The two narrative frame verses (2:2, 2:11) both use this term, binding the psalm.

3 καὶ εἶπεν· Ἐβόησα ἐν θλίψει μου πρὸς κύριον τὸν θεόν μου, καὶ εἰσήκουσέν μου· ἐκ κοιλίας ἄδου κραυγῆς μου ἤκουσας τὴν φωνήν μου.

and said: 'I cried out in my affliction to the LORD my God, and he heard me; from the belly of Hades you heard my cry, you heard my voice.'

DIRECT SPEECH (INTRODUCES THE PSALM PROPER)

καὶ εἶπεν

The psalm opens with the classic

lament-praise incipit: a past cry that was heard. The shift from third person (εἰσήκουσέν μου) to second person (ἤκουσας) within the verse is a Psalter feature — address to God picks up mid-verse. The phrase κοιλία ἄδου is a famous LXX rendering of שְׁאוֹל (Sheol), the underworld; parallel to Ps 17:6 LXX (ὠδίνες ἄδου). Here Jonah equates the fish's belly with Sheol itself — a theological depth-claim.

καὶ
and

coordinating conjunction (continues narrative frame of v.2)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of speech (introduces direct discourse)

→ constative aorist

λέγω: 'say'; the standard verb introducing direct speech. Everything in 2:3–10 is embedded under this verb.

Ἐβόησα

I cried out

Aor Act Indic 1 Sg · βοάω

main verb (psalm incipit)

→ constative aorist (single intense cry in extremity)

βοάω: 'cry aloud, shout'; a strong verb of distress-prayer in the Psalter (Ps 3:5; 21:6; 87:14 LXX). The aorist recalls the cry from within the fish as an accomplished past event.

ἐν

in

preposition + dative (circumstantial: sphere of affliction)

θλίψει

my affliction

Dative

dative of sphere (in/during affliction)

θλίψις: 'pressure, affliction, distress'; a key Psalter word (e.g. Ps 4:2; 9:10 LXX), picking up the vocabulary of the lament tradition. NT: Rom 5:3; 2 Cor 1:4 etc.

μου

my

Genitive

genitive of possession (modifying θλίψει)

πρὸς

to

preposition + accusative (direction of address)

κύριον

the LORD

Accusative

accusative object of πρὸς (addressee)

κύριος: YHWH.

τὸν

the

Accusative

article

θεόν

God

Accusative

apposition to κύριον

μου

my

Genitive

genitive of possession (modifying θεόν)

καὶ

and

coordinating conjunction (result)

εἰσήκουσέν

he heard

Aor Act Indic 3 Sg · εἰσακούω

main verb (divine response)

→ constative aorist (effective hearing — God answered)

εἰσακούω: 'hear and respond, heed'; a compound with εἰς emphasizing effective, answered prayer, not mere perception. Common in LXX Psalter (Ps 3:5; 4:2; 6:10). Stronger than the simple ἀκούω.

μου

me

Genitive

genitive object of εἰσακούω (the one heard)

ἐκ

from

preposition + genitive (place of origin of cry)

κοιλίας

belly

Genitive

genitive of place from which

κοιλία: see 2:1–2. Here κοιλία ᾗδου ('belly of Hades') renders Ἰνψ — Sheol, the realm of the dead. Jonah identifies the fish with the underworld. Parallel to Ps 17:6 LXX (ᾠδίνες ᾗδου, 'birth-pangs of Hades'). A famous LXX theological interpretive choice.

ᾗδου

of Hades

Genitive

genitive of the whole (belly belonging to Hades)

ᾗδης: 'Hades, the underworld'; LXX standard rendering of Ἰνψ. The phrase κοιλία ᾗδου became a fixed LXX theological image for death's domain. Acts 2:27, 31 quotes the related Ps 15:10 LXX.

κραυγῆς

of my cry

Genitive

genitive of source (the cry that prompted divine hearing)

κραυγή: 'outcry, urgent shout'; a strong word for prayer in extremis. Heb 5:7 uses κραυγή for Jesus' prayers in Gethsemane.

μου

my

Genitive

genitive of possession (modifying κραυγῆς)

ἤκουσας

you heard

Aor Act Indic 2 Sg · ἀκούω

main verb (direct address to God)

→ constative aorist

ἀκούω: 'hear'; the shift here to second-person address (ἤκουσας, 'you heard') is the typical Psalter transition from report about God to direct address — it enacts intimacy and praise.

τὴν

the

Accusative

article

φωνήν

voice

Accusative

accusative direct object

φωνή: 'voice, sound'; here the cry of prayer. 'You heard my voice' (φωνήν μου) closes the verse, amplifying 'my cry' (κραυγή) above, in typical Psalter parallelism.

μου

my

Genitive

genitive of possession (modifying φωνήν)

4 Ἀπέρριψάς με εἰς βάθη καρδίας θαλάσσης, καὶ ποταμοὶ με περιέκυκλωσαν· πάντες οἱ μετεωρισμοὶ σου καὶ τὰ κύματά σου ἐπ' ἐμέ διήλθαν.

You cast me into the depths of the heart of the sea, and rivers surrounded me; all your surging waves and your billows passed over me.

ELABORATION (DEEPENING OF THE LAMENT) **ASYNDETON** Asyndeton continues the psalm; Jonah shifts to addressing God directly. The three-part accumulation (depths of the sea, surrounding rivers, waves passing over) enacts the experience of drowning rhetorically. The phrase πάντες οἱ μετεωρισμοὶ σου καὶ τὰ κύματά σου echoes Ps 41:8 LXX (πάντες οἱ μετεωρισμοὶ σου ... ἐπ' ἐμέ), a direct Psalter quotation that signals Jonah's psalm as consciously psalmic composition.

Ἀπέρριψάς

you cast

Aor Act Indic 2 Sg · ἀπορρίπτω

main verb (direct address, divine action recalled)

→ constative aorist (single decisive act of casting)

ἀπορρίπτω: 'throw away, cast off'; a strong verb with a sense of violent ejection. The sailors cast Jonah into the sea (1:15), but here Jonah interprets that act as God's own action — theological re-reading of providence.

με

me

Accusative

accusative direct object

εἰς

into

preposition + accusative (direction/goal)

βάθη

the depths

Accusative

accusative object of εἰς (destination)

βάθος: 'depth'; plural βάθη intensifies the profundity. Also in Ps 68:3, 15 LXX (εἰς βάθη ὕδατος). Paul uses βάθος of God's riches (Rom 11:33) and of the deep things of God (1 Cor 2:10).

καρδίας

of the heart

Genitive

genitive of description (innermost part of the sea)

καρδία: 'heart, center'; used spatially here for the very middle of the sea — a Hebraism (כִּדְּבַר, Exod 15:8; Ps 46:3 LXX: ἐν καρδίᾳ θαλάσσης). Unusual spatial use flagging a Hebraism.

θαλάσσης

of the sea

Genitive

genitive of the whole (the sea whose heart this is)

θάλασσα: 'sea'; the great chaotic deep, imagery inherited from ANE creation mythology.

καὶ

and

coordinating conjunction

ποταμοί

rivers

Nominative

subject nominative

ποταμός: 'river'; in a sea context 'currents' or 'floods.' A Hebraism for the surge of waters (נְהַרְהַר, cf. Ps 23:2; Jon 2:4 MT נְהַר). The imagery of encircling floods is a Psalter lament-type.

με

me

Accusative

accusative direct object

περικύκλωσαν

surrounded

Aor Act Indic 3 Pl · περικυκλώω

main verb

→ constative aorist (floods encircled at one moment)

περικυκλώω: 'encircle, surround'; a compound of κύκλος ('circle'). The completeness of entrapment — no escape on any side — is the rhetorical point.

πάντες

all

Nominative

attributive adjective (modifying μετεωρισμοί)

οἱ

the

Nominative

article

μετεωρισμοί

surging waves

Nominative

subject nominative

μετεωρισμός; 'wave-swell, billow'; from μετεωρίζω ('lift up, raise high'). Rare word, found in Ps 41:8 LXX (πάντες οἱ μετεωρισμοί σου), which is directly echoed here — a deliberate allusion to the Psalter.

σου

your

Genitive

genitive of possession (waves belonging to God)

The possessive 'your' (σου) is significant: the waves are God's — the sea belongs to him, and its violence against Jonah is divine in origin.

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

κύματα

billows

Nominative

subject nominative (paired with μετεωρισμοί)

κύμα: 'wave'; a standard sea-term. The doublet μετεωρισμοί/κύματα parallels MT כִּי־גַלְגַּלְךָ֫ וְכִי־גַבְגַּבְךָ ('your breakers and your waves') — poetic synonyms in the Psalter.

σου

your

Genitive

genitive of possession

ἐπ'

over

preposition + accusative (motion over/upon)

ἐμέ

me

Accusative

accusative object of ἐπί (the one overwhelmed)

διήλθαν

passed over

Aor Act Indic 3 Pl · διέρχομαι

main verb

→ constative aorist (waves swept over in one overwhelming moment)

διέρχομαι: 'pass through/over'; the compound with διά adds the sense of thoroughness — the waves passed completely over and through him. Cf. Ps 41:8 LXX.

5 Κάγω εἶπα Ἐπῶσμαι ἀπὸ ὀφθαλμῶν σου· ἄρά γε προσθήσω τοῦ ἐπιβλέψαι πρὸς ναὸν τὸν ἅγιόν σου;

And I said, 'I am driven away from your sight; surely I shall yet look again toward your holy temple.'

INTERIORITY (JONAH'S INNER SPEECH RECALLED) **Κάγω** Κάγω (crasis of καὶ ἐγώ) marks a shift to Jonah's own thoughts during the crisis. The perfect ἀπῶσμαι expresses a concluded state: 'I have been thrust away and am away!' The hopeful second clause — a future pointed toward the temple — is the psalm's rhetorical pivot, preserving hope even at the nadir. ἄρά γε + future is a Hebraistic idiom for a strong affirmative question ('surely...?') equivalent to an assertion.

Κάγω

and I

crasis (καὶ ἐγώ); subject pronoun with connective

Crasis of καὶ + ἐγώ; the emphatic pronoun foregrounds Jonah's own response to the drowning.

εἶπα

said

Aor Act Indic 1 Sg · λέγω

main verb (introduces interior monologue)

→ constative aorist

λέγω: introduces the inner speech — a Psalter feature in which the psalmist quotes his own desperate thoughts.

Ἐπῶσμαι

I am driven away

Perf Pass Indic 1 Sg · ἀπωθέω

main verb (state of exclusion)

→ intensive perfect (permanent state: 'I stand cast away')

ἀπωθέω: 'thrust away, repel!'; the perfect passive conveys Jonah's experienced state of being utterly excluded from God's presence. The same root is used in Ps 87:15 LXX (ἀπωσάμενος ψυχὴν μου, 'you have rejected my soul').

ἀπὸ

from

preposition + genitive (separation from)

ὀφθαλμῶν

the sight / eyes

Genitive

genitive of separation (the eyes from which Jonah is removed)

ὀφθαλμός: 'eye'; ἀπὸ ὀφθαλμῶν σου = 'from before your eyes' = outside divine notice. A Hebraism: עֵינַי מִלְּפָנֶיךָ (MT Jonah 2:5). Exclusion from God's sight was tantamount to death.

σου

your

Genitive

genitive of possession (God's eyes)

ἄρά

surely

interrogative particle (expecting positive answer; rhetorical affirmation)

ἄρά γε: an interrogative-affirmative idiom in LXX, often rendering וְלֹא or וְ + affirmation. Here: 'shall I not look again?' = 'I will surely look again.' A Hebraism signaling hope.

γε

yet / indeed

emphatic particle (intensifies ἄρά)

γε: an enclitic focusing particle adding emphasis; with ἄρά it sharpens the affirmative force.

προσθήσω

I shall add / shall yet

Fut Act Indic 1 Sg · προστίθῃμι

main verb (auxiliary idiomatic use: 'shall again')

→ predictive future

προστίθῃμι: 'add'; in a Hebraistic idiom
προσθήσω + infinitive = 'I will do
[something] again/additionally' (cf. Gen 4:2
LXX). A Hebraism: וַיִּבֶן + infinitive. Here: 'I
will again look toward your temple.'

τοῦ

to

Genitive

*article (introducing articular infinitive of
purpose/content)*

ἐπιβλέψαι

to look

Aor Act Inf · ἐπιβλέπω

articular infinitive (content of προσθήσω)

→ constative aorist infinitive

ἐπιβλέπω: 'look toward, gaze upon'; a
directional compound (ἐπί + βλέπω). The
upward/forward gaze toward the temple
(ναός) in prayer is the posture of the
faithful in exile (cf. 1 Kgs 8:29–30; Dan
6:11).

πρὸς

toward

preposition + accusative (direction of gaze)

ναόν

temple

Accusative

accusative object of πρὸς (destination of gaze)

ναός: 'temple, inner sanctuary'; here the
Jerusalem temple as the locus of divine
presence. The exiled or endangered
Israelite orients prayer toward the temple
(cf. Ps 5:8; Dan 6:11). Jonah, from inside the
fish, vows this orientation.

τὸν

the

Accusative

article

ἅγιόν

holy

Accusative

attributive adjective (modifying ναόν)

ἅγιος: 'holy'; the standard epithet of the
temple and everything set apart for God.
ναόν τὸν ἅγιόν σου = 'your holy temple' —
a Psalter formula (Ps 5:8; 137:2 LXX).

σου

your

Genitive

genitive of possession (God's temple)

6 Περιεχύθη ὕδωρ μοι ἕως ψυχῆς, ἄβυσσος ἐκύκλωσέν με ἐσχάτη, ἔδυσ ἡ κεφαλή μου εἰς σχισμὰς ὀρέων·

Water was poured around me up to the soul; the uttermost abyss encircled me; my head went down into the clefts of the mountains.

CONTINUATION (DESCENT IMAGERY) **ASYNDETON** Asyndeton continues the psalm's descent: the engulfing waters 'up to the soul' (ἕως ψυχῆς, Hebraistic וְעַד נַפְשִׁי; cf. Ps 68:2 LXX), the encircling ἄβυσσος (the primeval deep of Gen 1:2 LXX), and the head sunk to the mountain-clefts — three images of drowning depth preparing the nadir of v.7.

Περιεχύθη

was poured around

Aor Pass Indic 3 Sg · περιχέω

main verb (asyndeton)

→ constative aorist

περιχέω: 'pour around'; the passive paints the flood engulfing the speaker — rendering the Hebrew יגִּיִּדֵנִי ('they encompassed me'); cf. Ps 17:5 LXX.

ὕδωρ

water

Nominative

subject of Περιεχύθη

ὕδωρ: the chaos-waters of the deep; with ἄβυσσος below, the vocabulary of the primeval flood.

μοι

around me

Dative

dative of disadvantage

ἕως

up to

improper preposition + genitive

ἕως: Hebraistic for טַלַּח; 'up to the soul' = to the point of life itself; verbatim in Ps 68:2 LXX (εἰσήλθοσαν ὕδατα ἕως ψυχῆς μου).

ψυχῆς

the soul

Genitive

object of ἕως

ψυχή = נַפְשׁ 'life'; the waters reach the very life — drowning imagery, not psychology.

ἄβυσσος

abyss

Nominative

subject nominative

ἄβυσσος: 'abyss, bottomless deep'; the primordial deep of Gen 1:2 LXX (ἐπάνω τῆς ἀβύσσου). In the Psalter it denotes both the cosmic sea-depths and the realm of the dead (Ps 35:7; 70:20; 106:26 LXX). NT: Rev 9:1–2 etc. A key LXX theological term.

ἐκύκλωσέν

surrounded

Aor Act Indic 3 Sg · κυκλώω

main verb

→ constative aorist (the abyss encircled in one moment)

κυκλώω: 'surround, encircle'; picks up the root from περιεκύκλωσαν (v.4) — the encircling image intensifying.

με

me

Accusative

accusative direct object

ἔσχατη

uttermost

Nominative

predicate adjective or attributive (the abyss that is uttermost)

ἔσχατος: 'last, uttermost, extreme'; ἄβυσσος ἔσχατη = 'the uttermost abyss,' the very deepest depth — superlative spatial image.

ἔδω

went down

Aor Act Indic 3 Sg · δύνω

main verb

→ constative aorist (point of sinking)

δύνω: 'sink, set, go under'; used of the sun setting. Here the vivid image of Jonah's head sinking to the mountain-bases on the sea floor — the ancient cosmological picture of mountains rooted at the bottom of the sea.

ἡ

the

Nominative

article

κεφαλή

head

Nominative

subject nominative

κεφαλή: 'head'; here spatial — the head going down to the clefts of the mountains. In some LXX manuscripts κεφαλή also means 'summit' (of the mountains), a play on the word: as his head descended, it reached the very summits/roots of the mountains at the sea-floor.

μου

my

Genitive

genitive of possession

εἰς

into

preposition + accusative (direction)

σχισμάς

the clefts

Accusative

accusative object of εἰς (destination)

σχισμή: 'cleft, crack, fissure'; from σχίζω ('split'). The clefts of the mountains at the ocean floor — the ancient cosmological seabed.

ὀρέων

of mountains

Genitive

genitive of the whole (mountains whose clefts these are)

ὄρος: 'mountain'; plural genitive. The mountains' roots reaching into the underworld are a fixed ANE and OT cosmological image (Deut 32:22; Job 38:6).

7 κατέβην εἰς γῆν, ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι αἰώνιοι· καὶ ἀναβήτω φθορὰ ζωῆς μου, κύριε ὁ θεός μου.

I descended into the earth, whose bars are eternal holds; yet let my life ascend from destruction, O LORD my God.

NADIR AND TURNING POINT **ASYNDETON** The structural nadir: descent to the underworld with its 'eternal bars' (= Sheol), then the petition turns the lament — ἀναβήτω, an aorist imperative of ascent. φθορὰ for 'pit/corruption' translates ΠΠΨ, echoed in Acts 2:27 (Ps 15:10 LXX, ἰδεῖν διαφθοράν).

κατέβην

I descended

Aor Act Indic 1 Sg · καταβαίνω

main verb (continuing descent narrative)

→ constative aorist (the full descent to the underworld)

καταβαίνω: 'go down, descend'; the standard word for descent into Sheol (cf. Ps 87:5 LXX, Num 16:33). The prefix κατά intensifies the downward direction.

εἰς

into

preposition + accusative (destination)

γῆν

the earth

Accusative

accusative object of εἰς

γῆ: 'earth'; here the underworld — 'the earth' as Sheol (cf. Ps 21:30 LXX, 62:10 LXX). A cosmic geography in which the underworld is underneath the earth.

ἧς

whose

Genitive

genitive relative pronoun (modifying γῆν)

οἱ

the

Nominative

article

μοχλοῖ

bars

Nominative

subject nominative (in relative clause)

μοχλός: 'bar, bolt (of a gate)'; the bars or bolts that lock the gates of Sheol — death as a prison from which there is no exit. Cf. Isa 38:10 LXX (πύλαι ἄδου). NT echo: Matt 16:18 (πύλαι ἄδου).

αὐτῆς

its / her

Genitive

genitive of possession (the earth's/Sheol's bars)

κάτοχοι

holds

Nominative

predicate nominative

κάτοχος: 'that which holds fast, a hold, prison'; from κατέχω ('hold down'). The bars are 'eternal holds' — permanent confinement. A rare word intensifying the hopelessness of the underworld.

αἰώνιοι

eternal

Nominative

predicate adjective (modifying κάτοχοι)

αἰώνιος: 'eternal, age-long'; the bars of Sheol are permanent — once shut, never opened without divine intervention. The contrast with Jonah's rescue heightens the miracle.

καὶ

and

coordinating conjunction (adversative turn: 'yet')

ἀναβήτω

let arise

Aor Act Impv 3 Sg · ἀναβαίνω

main verb (jussive petition: 'let ... arise')

→ constative aorist imperative (single decisive rescue requested)

ἀναβαίνω: 'go up, ascend, arise'; the opposite of κατέβην above — the psalm's structural turn from descent to rescue. The aorist imperative functions as an urgent petition.

φθορά

destruction / the pit

Nominative

subject nominative (of ἀναβήτω — 'let arise from corruption')

φθορά: 'destruction, corruption, the pit'; in LXX Psalter a common rendering of תַּיִת (pit/Sheol). The phrase is φθορά ζωής μου = 'the destruction belonging to my life' = 'my life from the pit.' Ps 15:10 LXX (οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν) uses the cognate, cited in Acts 2:27, 13:35.

ζωῆς

of life

Genitive

genitive of relationship (corruption pertaining to my life)

ζωή: 'life'; the genitive here is best read as 'my life from corruption/the pit' — the destruction that was ending his life. A Hebraism: תַּיִת מִיַּיִת.

μου

my

Genitive

genitive of possession

κύριε

O LORD

Vocative

vocative of address

κύριος: vocative κύριε = direct address to YHWH; the first direct divine address in the psalm after referring to God in the third person. Marks the petition's urgency.

ὁ

the

Vocative

article (with vocative noun)

θεός

God

Vocative

vocative of address (apposition to κύριε)

θεός: 'God'; the double vocative κύριε ὁ θεός μου echoes numerous Psalm titles and addresses (e.g. Ps 7:2; 17:3 LXX).

μου

my

Genitive

genitive of possession (God who is mine)

8 Ἐν τῷ ἐκλείπειν ἀπ' ἐμοῦ τὴν ψυχὴν μου τοῦ κυρίου ἐμνήσθην, καὶ ἔλθοι πρὸς σὲ ἡ προσευχή μου εἰς ναὸν ἅγιόν σου.

When my soul was fainting away from me, I remembered the LORD; and may my prayer come to you, into your holy temple.

TEMPORAL CIRCUMSTANCE + VOW (THE MOMENT OF RESCUE REMEMBERED) **Ἐν τῷ** Ἐν τῷ + infinitive is a Hebraistic temporal construction (א + infinitive construct) — 'when/as.' The articular infinitive ἐκλείπειν ('to faint/fail') gives the precise moment: at soul-fainting Jonah remembered God. The second clause (ἔλθοι, an aorist optative) is a prayer or wish: 'may my prayer come.' The optative after a past main clause expresses a vow (votum) made during the crisis — a classic thanksgiving-psalm move where the vow made in extremity is recalled.

Ἐν

when

preposition + dative (temporal: ἐν τῷ + infinitive)

ἐν τῷ + inf.: a Hebraistic temporal idiom (LXX calque of א + infinitive construct): 'when/as my soul was fainting.' Common in LXX but rare in classical Greek.

τῷ

the

Dative

article (with articular infinitive)

ἐκλείπειν

to faint / to fail

Pres Act Inf · ἐκλείπω

articular infinitive (subject of temporal clause)

→ descriptive present infinitive (ongoing process of fainting)

ἐκλείπω: 'fail, faint, give out'; used of the sun eclipsing (Luke 23:45), of strength failing (Ps 37:11 LXX), of breath leaving. Here: the soul losing its grip on life.

ἀπ'

from

preposition + genitive (separation)

ἐμοῦ

me

Genitive

genitive of separation (soul departing from Jonah)

τήν

the

Accusative

article

ψυχὴν

soul

Accusative

accusative subject of infinitive (ἐκλείπειν)

ψυχή: 'soul, life-breath'; translating ψῆ.
Here ψυχή departs from Jonah like breath leaving the body — the near-death experience. The soul's 'fainting' (ἐκλείπειν) marks the threshold between life and death.

μου

my

Genitive

genitive of possession

τοῦ

the

Genitive

article

κυρίου

of the LORD

Genitive

genitive object of ἐμνήσθην (the one remembered)

κύριος: YHWH; μινῆσκομαι + genitive = 'remember (someone)'. Recalling the LORD at the moment of soul-fainting is the turning point of the psalm — an act of faith at the nadir.

ἐμνήσθην

I remembered

Aor Pass Indic 1 Sg · μινῆσκομαι

main verb (the hinge of the psalm: crisis → memory → hope)

→ constative aorist (single decisive act of remembrance)

μινῆσκομαι: 'remember, call to mind'; deponent passive. The act of remembering God in extremity is a lament-psalm theme (Ps 41:7; 76:4 LXX). Here it is the pivot from descent to rescue.

καὶ

and

coordinating conjunction (consequence/wish)

ἔλθοι

may ... come

Aor Act Opt 3 Sg · ἔρχομαι

main verb (optative of wish/vow)

→ constative aorist optative (a single wished event: prayer arriving at the temple)

ἔρχομαι: 'come'; the aorist optative ἔλθοι expresses a wish or vow: 'may my prayer come.' In a thanksgiving psalm, the vow made in crisis is recounted as evidence of faith maintained. The optative is a classical form surviving in LXX psalmic Greek.

πρὸς

to

preposition + accusative (direction toward God)

σέ

you

Accusative

accusative object of πρὸς (addressee: God)

ἡ

the

Nominative

article

προσευχή

prayer

Nominative

subject nominative

προσευχή: 'prayer'; from προσεύχομαι (v.2).
The prayer made inside the fish is the very prayer now recorded in the psalm.

μου

my

Genitive

genitive of possession

εἰς

into

preposition + accusative (destination: temple)

ναὸν

the temple

Accusative

accusative object of εἰς

ναός: see v.5. The prayer goes 'into the holy temple' — the Jerusalem sanctuary as the channel of divine presence. Picks up the temple-orientation vowed in v.5.

ἅγιόν

holy

Accusative

attributive adjective

ἅγιος: see v.5. The phrase ναὸν ἅγιόν σου echoes v.5 (ναὸν τὸν ἅγιόν σου), forming a thematic bracket around the nadir of vv.5b–7a.

σου

your

Genitive

genitive of possession

9 Φυλασσομένοι μάταια καὶ ψευδῆ ἔλεος αὐτῶν ἐγκατέλιπον.

Those who guard empty vanities forsake the mercy that is theirs.

CONTRAST (FOIL TO JONAH'S DEVOTION — A WISDOM MAXIM) **ASYNDETON** Asyndeton introduces a gnomic contrast: those who cling to idols forfeit the covenant loyalty (ἔλεος = ἰσχυρὰ, steadfast love/mercy) that belongs to them. The verse functions as an implicit self-identification: Jonah, by praying to the LORD, does not forsake his ἔλεος. The participial form Φυλασσομένοι (those who guard/observe) echoes the idol-polemic of the Psalter (Ps 30:7 LXX; Isa 44:20). The contrast sets up the confessional vow of vv.9–10.

Φυλασσομένοι

those who guard / observe

Pres Mid/Pass Ptc Nom Pl Masc · φυλάσσω

substantival participle (subject of ἐγκατέλιπον)

→ customary/gnomic present (ongoing practice of idol-devotion)

φυλάσσω: 'guard, observe, keep'; in a negative sense 'cling to, observe religiously'. The middle voice emphasizes self-interested clinging. LXX uses φυλάσσω both for keeping God's law and (negatively) for observing worthless rites.

μάταια

empty vanities

Accusative

accusative direct object (of participial verb φυλασσομένοι)

μάταιος: 'empty, futile, vain'; plural neuter = 'vanities'. In the LXX Psalter and Deuteronomy μάταια and μάτην regularly denote idols (Jer 2:5; Ps 30:7 LXX: ἐφύλαξα τὰ μάταια καὶ ψευδῆ — a near-verbatim parallel). A strong polemic against idol-worship.

καὶ

and

coordinating conjunction

ψευδῆ

lies / false things

Accusative

accusative direct object (paired with μάταια)

ψευδής: 'false, lying'; plural = 'falsehoods, lying things'. The doublet μάταια καὶ ψευδῆ is a Psalter polemic against idols as 'empty lies' (cf. Ps 30:7 LXX). The two adjectives form a hendiadys: 'empty, lying vanities.'

ἔλεος

mercy / steadfast love

Accusative

accusative direct object (of ἐγκατέλιπον)

ἔλεος: the standard LXX rendering of $\tau\upsilon\eta$ — 'steadfast love, covenant loyalty, mercy.' The neuter form (τὸ ἔλεος) or masculine (ὁ ἔλεος) varies in the LXX; here accusative. To 'forsake their mercy' = to abandon the covenant love that belongs to them as members of the covenant community. A profound theological claim: idol-worshippers throw away their own share in God's $\tau\upsilon\eta$.

αὐτῶν

their

Genitive

genitive of possession (the mercy that is theirs to have)

ἐγκατέλιπον

forsook

Aor Act Indic 3 Pl · ἐγκαταλείπω

main verb

→ gnomic aorist (stating a timeless truth in the form of a past act)

ἐγκαταλείπω: 'abandon, forsake, leave behind'; a strong compound — to leave in the lurch. Used of God forsaking his servant (Ps 21:2 LXX) and of apostasy (Heb 13:5). Here those who abandon the LORD abandon their own covenant mercy.

10 Ἐγὼ δὲ μετὰ φωνῆς αἰνέσεως καὶ ἔξομολογήσεως θύσω σοι ὅσα ηὐξάμην ἀποδώσω σοι, σωτηρία τῷ κυρίῳ.

But I will sacrifice to you with a voice of praise and thanksgiving; whatever I have vowed I will repay to you — salvation belongs to the LORD.

CONTRAST + VOW (JONAH'S OWN COMMITMENT OPPOSED TO IDOL-WORSHIPERS) Ἐγὼ δέ Ἐγὼ δέ is an emphatic contrast to the idol-guardians of v.8: 'but as for me.' The verse contains a double vow-formula: a vow of sacrifice (θύσω) and a vow of repayment (ἀποδώσω). The phrase ὅσα ηὐξάμην ἀποδώσω mirrors Ps 115:5, 8 LXX (τὰς εὐχὰς μου τῷ κυρίῳ ἀποδώσω). The climactic utterance σωτηρία τῷ κυρίῳ echoes Ps 3:9 LXX exactly and functions as the psalm's theological summit.

Ἐγὼ

I

emphatic subject pronoun (contrastive: 'but as for me')

ἔγώ: the emphatic pronoun, standing in sharp contrast to οἱ φυλασσόμενοι (v.8). The first-person emphasis marks the vow as personal and exclusive.

δὲ

but

postpositive adversative particle (contrast with v.8)

δέ: mild adversative, marking the contrast. Together with ἔγώ it forms the classical ἔγώ δέ ('but as for me') contrast.

μετὰ

with

preposition + genitive (manner/accompaniment)

φωνῆς

a voice

Genitive

genitive of manner (the voice of praise with which Jonah will sacrifice)

φωνή: 'voice'; μετὰ φωνῆς = 'with a voice,' a Psalter formula for audible praise (Ps 26:7; 42:4 LXX).

αἰνέσεως

of praise

Genitive

genitive of description (characterizing the voice)

αἶνεσις: 'praise'; from αἰνέω. In the Psalter αἶνεσις is the technical word for the praise offered to God in the cult (Ps 21:26; 34:28 LXX). The φωνὴ αἰνέσεως ('voice of praise') is a cultic thanksgiving formula.

καὶ

and

coordinating conjunction

ἔξομολογήσεως

of thanksgiving / confession

Genitive

genitive of description (paired with αἰνέσεως)

ἔξομολόγησις: 'thanksgiving, confession, acknowledgment'; from ἔξομολογέω, which in LXX renders ἡτήη ('give thanks') rather than 'confess sin.' In the Psalter ἔξομολογεῖσθαι is the standard word for cultic thanksgiving (Ps 6:6; 29:5 LXX). Here the paired αἶνεσις καὶ ἔξομολόγησις = full celebratory praise and thanks.

θύσω

I will sacrifice

Fut Act Indic 1 Sg · θύω

main verb (vow of sacrifice)

→ predictive future (a definite vow about a future cultic act)

θύω: 'sacrifice, offer'; the primary word for offering sacrifice in both classical Greek and LXX. The vow θύσω σοι ('I will sacrifice to you') is the classic todah ('thanksgiving offering') vow of the individual thanksgiving psalm.

σοι

to you

Dative

dative of indirect object (recipient of sacrifice)

ὅσα

whatever

Accusative

accusative relative pronoun (object of ἀποδώσω: 'whatever I vowed')

ὅσος: 'as many as, whatever (things)'; introduces a relative clause of extent. The neuter plural is vague on purpose: all vows, whatever they were.

ἠξάμην

I have vowed

Aor Mid Indic 1 Sg · εὔχομαι

main verb (relative clause: vows already made in the crisis)

→ constative aorist (the vow as a completed speech-act)

εὔχομαι: 'pray, vow'; in LXX εὔχομαι renders רָצַו ('vow') as well as לָחַץ ('pray'). Here the vow-nuance: 'what I have vowed!' Cf. Ps 21:26 LXX (τὰς εὐχὰς μου ἀποδώσω).

ἀποδώσω

I will repay / I will pay

Fut Act Indic 1 Sg · ἀποδίδωμι

main verb (vow of fulfillment)

→ predictive future (commitment to pay the vow made in crisis)

ἀποδίδωμι: 'give back, repay, fulfill'; the technical term for fulfilling a vow (Ps 49:14; 115:8 LXX: τὰς εὐχὰς μου τῷ κυρίῳ ἀποδώσω). The two futures θύσω and ἀποδώσω form the double vow.

σοι

to you

Dative

dative of indirect object (recipient: God)

σωτηρία

salvation

Nominative

subject nominative (of the nominal clause: predication about salvation)

σωτηρία: 'salvation, deliverance'; translating רְצוּת. The clause σωτηρία τῷ κυρίῳ is a nominative absolute or predication: 'salvation belongs to the LORD!' An exact echo of Ps 3:9 LXX (τοῦ κυρίου ἡ σωτηρία) — a deliberate citation that climaxes the psalm.

τῷ

to the

Dative

article (with κυρίῳ in dative of possession/direction)

κυρίῳ

LORD

Dative

dative of possession (salvation belongs to the LORD)

κύριος; YHWH. The dative τῷ κυρίῳ expresses ownership: 'salvation is the LORD's!' This confession is the theological summit of the psalm, echoing Ps 3:9 LXX and the Exodus confession (Exod 15:2).

11 Καὶ προσετάγη τῷ κήτει, καὶ ἐξέβαλεν τὸν Ἰωνᾶν ἐπὶ τὴν ξηράν.

And the sea-monster was commanded, and it vomited out Jonah onto the dry land.

NARRATIVE SEQUEL (DIVINE COMMAND EXECUTES RESCUE) **Καί** The narrative frame resumes after the psalm. The passive προσετάγη ('was commanded') keeps God as the implied agent without naming him explicitly — the divine command is sufficient. The verb ἐξέβαλεν ('vomited out,' literally 'threw out') is a strong, even violent term, emphasizing the completeness of Jonah's ejection. The dry land (ξηρά) is the opposite of the sea and Sheol; return to it is rescue and life. Note: many translations place this as v.11; the LXX numbers it 2:10, with the psalm concluding the verse sequence at 2:9 and the narrative resolution here.

Καὶ
and

coordinating conjunction (narrative sequence)

προσετάγη

was commanded

Aor Pass Indic 3 Sg · προστάσσω

main verb (divine passive: God commanded the fish)

→ constative aorist (single divine command)

προστάσσω: see v.1. The passive (theological/divine passive) keeps God as agent without explicit mention — the divine command that first appointed the fish (v.1) now dismisses it. Forms a frame with 2:1.

τῷ

the

Dative

article

κήτει

sea-monster

Dative

dative subject of passive verb (recipient of the command)

κήτος: see vv.1–2. The third occurrence of κήτος in the chapter, closing the narrative frame.

καὶ
and

coordinating conjunction (result of divine command)

ἐξέβαλεν

vomited out

Aor Act Indic 3 Sg · ἐκβάλλω

main verb

→ *constative aorist (single dramatic ejection)*

ἐκβάλλω: 'throw out, cast out, expel'; a strong verb of violent ejection — not a gentle release but a forceful expulsion. The same root is used for casting out demons in the NT (Mark 1:34, 39). The MT uses נִזַּח ('vomit'), which the LXX here renders with ἐκβάλλω, perhaps softening the vivid physical image or choosing the dramatic 'throw out.'

τὸν
the

Accusative

article

Ἰωνᾶν

Jonah

Accusative

accusative direct object

Ἰωνᾶς: see v.1. The narrative frame that opened with 'Jonah in the belly' (vv.1–2) closes with Jonah ejected onto dry land.

ἐπὶ
onto

preposition + accusative (direction/destination: onto the land)

τὴν

the

Accusative

article

ξηράν

dry land

Accusative

accusative object of ἐπί (destination)

ξηρά (sc. γῆ): 'dry land'; the feminine adjective used as a noun. Contrasts with the sea (θάλασσα) and the underworld of the psalm. Return to ξηρά = rescue, life, reinstatement. The exodus imagery of passing through the sea to dry land (Exod 14:29: ἐπὶ ξηρᾶς) may be in view.

On the text. The Greek text follows Rahlfs–Hanhart (Septuaginta, Deutsche Bibelgesellschaft, 2006 revised edition) in its main wording, an ancient public-domain text; the distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Versification divergence. LXX Jonah 2 has 11 verses. The verse that English Bibles number 1:17 ('Now the LORD had prepared a great fish') is 2:1 in the LXX (καὶ προσέταξεν κύριος κήτει μεγάλῳ), and the chapter continues through what English Bibles call 2:1–10. The MT and LXX agree in treating 2:1 as the appointment of the fish and 2:11 as its vomiting Jonah onto land. All verse references in this data file

follow LXX/MT numbering 1–11. The fish. The LXX renders the Hebrew כִּי־תֵלַח אִתְּךָ (‘great fish’) with κῆτος μέγα (2:1) — κῆτος being the standard Greek term for a sea-monster or whale. Matthew 12:40 cites this explicitly: ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους (‘just as Jonah was in the belly of the sea-monster’), making the LXX wording a direct source for the NT typology. The psalm (2:3–10). The prayer of 2:3–10 is a psalm of thanksgiving in the mold of the individual lament-psalms, composed in elevated Hebrew and rendered into LXX Greek with characteristic Psalter vocabulary. Several words align directly with the Greek Psalter: κοιλία ᾄδου (2:3) renders כִּי־תֵלַח אִתְּךָ as ‘belly of Hades,’ the same equivalence found in Ps 17:6 LXX and elsewhere; ἄβυσσος (2:6) echoes Ps 35:7 and 106:26 LXX (deep, the cosmic abyss); ἔδωκεν ἡ κεφαλή μου εἰς σχισμὰς ὀρέων (2:6), the head sunk to the mountain-clefts; ἀναβήτω φθορὰ ζωῆς μου (2:7) petitions ascent from the pit (φθορά = ΠΠΨ). The psalm moves through a classical lament-to-praise arc: recall of distress (2:3–5), deepening crisis to the nadir and the turning petition (2:6–7), remembrance, the exclusion of idolaters, and the vow (2:8–10), climaxing in the confession ‘salvation belongs to the LORD’ (2:10).

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.