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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of the Prophet Jonah, Chapter 3

ΙΩΝΑΣ Γ΄

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 · 3:1–4

The second commission and Jonah's proclamation

The divine word comes a second time (πάλιν, 3:1), using almost the same commissioning language as 1:2 but now without embellishment — the bare imperative 'go' and 'proclaim' (3:2). Jonah's instant obedience (3:3a) contrasts sharply with his earlier flight; the narrator brackets the city's vast size (3:3b) before quoting the oracle: 'yet three days [LXX] and Nineveh shall be overthrown' (3:4). The brevity of the oracle — a single Hebrew sentence, barely a clause in Greek — is striking; the whole action of repentance that follows rests on this eight-word pronouncement.

B · 3:5–9

Nineveh's repentance: people, king, and decree

The Ninevites' response is immediate and total: they believed God and proclaimed a fast, clothing themselves in sackcloth from the greatest to the least (3:5). The report reaches the king, who rises from his throne, removes his robe, puts on sackcloth, and sits in ashes (3:6) — the outward gestures of mourning and submission inverted from royal pomp. The king then issues a formal decree (3:7–9) covering humans and animals alike: no food, no water, sackcloth on all, and a turning from evil ways and from violence (ἀδικία), in the hope that God may relent. The conditional 'who knows' (τίς οἶδεν, 3:9) echoes Joel 2:14 and marks a theology of penitential openness rather than presumption.

C · 3:10

God's relenting: the theological climax

The chapter closes in a single verse that is the hinge of the whole book: God saw their works, that they turned from their evil ways, and he relented of the evil he had said he would do to them — and did not do it (3:10). The double use of 'evil' (κακία/πονηρία) is deliberate: the evil the city turned from and the 'evil' (harm, punishment) God withdrew. μετενόησεν encapsulates the divine response to human repentance and sets up the ironic finale of chapter 4, where Jonah is angered by the very mercy he had feared (cf. 4:2).

1 Καὶ ἐγένετο λόγος κυρίου πρὸς Ἰωναν ἐκ δευτέρου λέγων

And the word of the Lord came to Jonah a second time, saying,

Καί RESUMPTION / RENEWAL The standard prophetic messenger-formula (ἐγένετο λόγος κυρίου πρὸς) resumes the narrative after the psalm of ch. 2; ἐκ δευτέρου ('a second time') signals divine persistence and Jonah's new chance — a pivotal marker for the whole chapter's movement.

Καὶ

and

coordinating conjunction (narrative continuative)

ἐγένετο

came / happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (prophetic formula)

→ constative aorist (single event)

γίνομαι: 'become, happen, come to be'; in the prophetic formula ἐγένετο λόγος it renders the Hebrew **וַיְהִי** (Hebraism) — a calque of the standard OT messenger introduction.

λόγος

word

Nominative

subject nominative

λόγος: 'word, utterance'; here the prophetic revelatory word of God, rendering **דְּבַר**.

κυρίου

of the Lord

Genitive

genitive of source / origin

κύριος: LXX rendering of the Tetragrammaton (יהוה); anarthrous here as is standard in the formula.

πρὸς

to

preposition + accusative (direction, recipient)

Ἰωναν

Jonah

Accusative

accusative object of πρὸς (recipient of word)

Ἰωνας: Jonah, son of Amittai; a Greek rendering of יְהוֹנָדָב ('dove'); declinable proper name.

ἐκ

from / for the

preposition + genitive (ordinal expression)

δευτέρου

second (time)

Genitive

genitive in idiom ἐκ δευτέρου ('a second time')

δεύτερος: 'second!'; the idiom ἐκ δευτέρου = 'again, a second time! underlining divine persistence after Jonah's flight and the fish episode.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle (introduces direct speech)

→ present participle (contemporaneous action)

λέγω: 'say'; the participle λέγων after ἐγένετο λόγος is a Hebraism (רַמְזָה), a standard OT speech-introduction particle rendered mechanically in the LXX.

2 Ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ κατὰ τὸ κήρυγμα τὸ ἔμπροσθεν ὃ ἐγὼ ἐλάλησα πρὸς σέ.

Arise and go to Nineveh, the great city, and proclaim in it according to the proclamation that I formerly spoke to you.

DIVINE COMMISSION (CONTENT OF WORD) ASYNDETON Asyndeton opens the divine speech as three stacked imperatives (ἀνάστηθι, πορεύθητι, κήρυξον) driving rapid command. The phrase κατὰ τὸ κήρυγμα τὸ ἔμπροσθεν ('according to the proclamation formerly [spoken]') is distinctive to the LXX; it implies continuity with the original commission of 1:2 and emphasizes that what Jonah must say is already determined.

Ἀνάστηθι

arise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (imperative, first of three stacked commands)

→ *ingressive aorist imperative (begin the action)*

ἀνίστημι: 'rise, get up'; the commission-opener echoes 1:2 exactly; the verb renders אָרִיב and is a standard biblical Hebraism for beginning purposeful action.

καὶ

and

coordinating conjunction (chains imperatives)

πορεύθητι

go

Aor Pass Impv 2 Sg · πορεύομαι

main verb (imperative, second command)

→ *ingressive aorist imperative*

πορεύομαι: 'go, travel, proceed'; renders הָלַךְ in LXX commissions.

εἰς

to

preposition + accusative (goal/direction)

Νινευη

Nineveh

indeclinable proper name, object of εἰς

Νινευη: Nineveh, the Assyrian capital on the Tigris; indeclinable transliteration of נִיְנִי.

τὴν

the

Accusative

article with following noun

πόλιν

city

Accusative

accusative in apposition to Νινευη

πόλις: 'city'; the apposition 'the great city' (ἡ πόλις ἡ μεγάλη) is the formulaic epithet for Nineveh in Jonah (1:2; 3:2, 3; 4:11).

τὴν

the

Accusative

article (attributive position)

μεγάλην

great

Accusative

attributive adjective

μέγας: 'great, large'; the epithet recurs at 3:3; 4:11, always emphasizing the scale of the challenge and of God's mercy.

καὶ

and

coordinating conjunction

κήρυξον

proclaim

Aor Act Impv 2 Sg · κηρύσσω

main verb (imperative, third command)

→ *constative aorist imperative (the whole act of proclamation)*

κηρύσσω: 'herald, proclaim'; the herald's public announcement; the noun κήρυγμα in the same verse creates a figura etymologica (κήρυξον ... κήρυγμα).

ἐν

in

preposition + dative (sphere/location of proclamation)

αὐτῇ

it

Dative

dative object of ἐν (referent: Nineveh)

κατὰ

according to

preposition + accusative (standard / norm)

τὸ

the

Accusative

article

κήρυγμα

proclamation

Accusative

accusative object of κατὰ (norm of proclamation)

κήρυγμα: 'proclamation, message'; cognate with κηρύσσω — a figura etymologica; in the NT κήρυγμα becomes the standard term for the apostolic preaching (1 Cor 1:21; 2:4).

τὸ

the

Accusative

article (attributive)

ἔμπροσθεν

former / before

adverb used attributively (the previous proclamation)

ἔμπροσθεν: 'before, in front of, formerly'; used here adverbially with the article to specify the prior commission of 1:2; the LXX idiom differs from MT.

ὃ

which

Accusative

relative pronoun, accusative (object of ἐλάλησα)

ἐγὼ

I

Nominative

subject pronoun (emphatic)

ἐλάλησα

spoke

Aor Act Indic 1 Sg · λαλέω

main verb of relative clause

→ constative aorist (the original commissioning act)

λαλέω: 'speak'; often used in LXX for divine utterance.

πρὸς

to

preposition + accusative (recipient)

σέ

you

Accusative

accusative, object of πρὸς

3 Καὶ ἀνέστη Ἰωνας καὶ ἐπορεύθη εἰς Νινευη καθὼς ἐλάλησεν κύριος. καὶ Νινευη ἦν πόλις μεγάλη τῷ θεῷ ὥσει πορεία ἡμερῶν τριῶν.

And Jonah arose and went to Nineveh, just as the Lord had spoken. Now Nineveh was a great city before God, a journey of three days.

NARRATIVE SEQUENCE (OBEDIENCE REPORT + SCENE-SETTING) **Καί** The verse divides neatly: the first clause reports Jonah's instant compliance, mirroring the imperatives of v.2 with their corresponding indicatives (ἀνέστη / ἐπορεύθη); the second is a descriptive parenthesis on Nineveh's scale. The phrase τῷ θεῷ ('before God,' 'to God') is a Hebraism — **דִּי־לֵאלֹהִים** — used to intensify a superlative, meaning 'immensely great'; cf. 'garden of God' (Gen 13:10).

Καὶ
and

coordinating conjunction (narrative continuative)

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι
main verb (obedience action 1)

→ *ingressive aorist (began to rise and act)*

ἀνίστημι: mirrors the imperative ἀνάστηθι of v.2 — the narrative enacts the command word for word, underscoring Jonah's this-time compliance.

Ἰωνας

Jonah

Nominative

subject nominative

καὶ
and

coordinating conjunction

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι
main verb (obedience action 2)

→ *constative aorist (completed journey)*

πορεύομαι: mirrors πορεύθητι of v.2; the passive form is deponent.

εἰς

to

preposition + accusative (goal)

Νινευη

Nineveh

indeclinable proper noun, object of εἰς

καθὼς

just as

comparative conjunction (conformity to divine word)

ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

main verb of comparative clause

→ *constative aorist*

λαλέω: 'speak'; the aorist here recalls the divine speech of vv.1-2.

κύριος

the Lord

Nominative

subject nominative

κύριος: Tetragrammaton; the subject confirming divine authority behind the command.

καὶ

now

coordinating conjunction (scene-setting parenthesis)

Νινευη

Nineveh

indeclinable proper noun, subject of ἦν

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (descriptive parenthesis)

→ *descriptive imperfect (ongoing state)*

εἰμί: 'be'; the imperfect signals a narrative aside describing the city's character.

πόλις

city

Nominative

predicate nominative

πόλις: 'city'; reuses the formula of v.2.

μεγάλη

great

Nominative

predicate adjective

μέγας: 'great'; the scale prepares for the remarkable scope of the repentance.

τῷ

to / before

Dative

article

θεῷ

God

Dative

dative of reference (superlative Hebraism: 'great before God' = divinely/immensely great)

θεός: 'God'; the dative τῷ θεῷ here is a Hebraism (מִיְהוָה) used to form a superlative — 'exceedingly great city'; cf. Gen 13:10; Acts 7:20 ('beautiful to God').

ὥσεὶ

about / as it were

comparative particle (approximation)

ὥσεὶ: 'as if, approximately'; softens the numerical estimate.

πορεία

journey

Nominative

predicate nominative (appositive measure)

πορεία: 'journey, march'; the city's diameter estimated in days of travel — a common ancient measure of city-size.

ἡμερῶν

of days

Genitive

genitive of measure

ἡμέρα: 'day'; the genitive quantifies the journey.

τριῶν

three

Genitive

numeral in genitive of measure

τρεῖς: 'three'; the same number as the oracle's deadline in v.4 (LXX), creating an ironic numeric echo — the city that takes three days to cross has three days to repent.

4 καὶ ἤρξατο Ἰωνας τοῦ εἰσελθεῖν εἰς τὴν πόλιν ὥσει πορείαν ἡμέρας μιᾶς καὶ ἐκήρυξεν καὶ εἶπεν Ἔτι τρεῖς ἡμέραι καὶ Νινευη καταστραφήσεται.

And Jonah began to enter the city, about a day's journey, and he proclaimed and said, 'Yet three days, and Nineveh shall be overthrown!'

NARRATIVE SEQUENCE (PROCLAMATION) **καί** The textual-theological crux of the chapter: the LXX reads ἔτι τρεῖς ἡμέραι ('yet three days') against the MT's forty. The quoted oracle is a mere clause — no explanation, no escape clause — and the verb καταστραφήσεται echoes Sodom's overthrow (Gen 19 LXX). Jonah's entry 'a day's journey' into the three-day city implies he is still near the edge when he speaks.

καὶ

and

coordinating conjunction

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

main verb (inceptive — governs infinitive)

→ *ingressive aorist (commencement of entry)*

ἄρχω (mid.): 'begin'; introduces the infinitive of εἰσερχομαι; the inceptive aspect highlights that Jonah has only started his traversal.

Ἰωνας

Jonah

Nominative

subject nominative

τοῦ

to

Genitive

genitive article (introduces articular infinitive after ἄρχομαι)

εἰσελθεῖν

enter

Aor Act Inf · εἰσερχομαι

complementary infinitive (object of ἤρξατο)

→ *ingressive aorist infinitive*

εἰσερχομαι: 'go in, enter'; the compound signals directional entry into the city.

εἰς

into

preposition + accusative (goal of entry)

τὴν

the

Accusative

article

πόλιν

city

Accusative

accusative object of εἰς

πόλις: 'city'; the definite article anaphorically refers to Nineveh.

ὧσεὶ

about

approximative particle

πορείαν

journey

Accusative

accusative of extent (measure of distance traveled)

πορεία: 'journey'; accusative of extent of space; one day into a three-day city.

ἡμέρας

of a day

Genitive

genitive of measure

ἡμέρα: 'day'.

μιάς

one

Genitive

numeral genitive (one day's journey)

εἷς: 'one'; μιάς is the genitive feminine form.

καὶ

and

coordinating conjunction

ἐκήρυξεν

proclaimed

Aor Act Indic 3 Sg · κηρύσσω

main verb (proclamation action)

→ *constative aorist (the whole act of heralding)*

κηρύσσω: 'herald, proclaim publicly'; echoes κήρυξον and κήρυγμα of v.2 — the narrative fulfills the commission.

καὶ

and

coordinating conjunction (epexegetic — introduces content)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introduces direct speech)

→ *constative aorist*

λέγω: 'say'; the pair ἐκήρυξεν καὶ εἶπεν is a Semitic pleonasm — to herald and say.

ἔτι

yet / still

temporal adverb (residual time before judgment)

ἔτι: 'still, yet, moreover'; marks remaining duration — the countdown is already running.

τρῆς

three

Nominative

subject numeral (predicate of verbless clause)

τρῆς: 'three' — the LXX's distinctive reading against MT's forty (מֵיגַדְלָאֵל); the number three may activate the biblical death-and-restoration motif (Hos 6:2; Jon 2:1; cf. Matt 12:40) and heightens urgency; the deviation from MT is ancient and consistent in the LXX tradition.

ἡμέραι

days

Nominative

subject nominative (verbless clause: 'three days [remain]')

ἡμέρα: 'day'; the verbless clause is a dramatic oracle-form — no verb, just the countdown and the verdict.

καὶ

and

coordinating conjunction (apodosis marker: 'and then')

Νινευη

Nineveh

indeclinable proper noun, subject of καταστραφήσεται

καταστραφήσεται

shall be overthrown

Fut Pass Indic 3 Sg · καταστρέφω

main verb (oracle of judgment)

→ predictive future (divine decree)

καταστρέφω: 'overturn, overthrow, destroy'; the passive voice makes God the implied agent; the same verb is used in the LXX of the overthrow of Sodom and Gomorrah (Gen 19:21, 25, 29 — καταστροφή/καταστρέψω), making Nineveh's threatened fate an explicit Sodom-echo.

5 καὶ ἐνεπίστευσαν οἱ ἄνδρες Νινευη τῷ θεῷ καὶ ἐκήρυξαν νηστείαν καὶ ἐνεδύσαντο σάκκους ἀπὸ μεγάλου αὐτῶν ἕως μικροῦ αὐτῶν.

And the men of Nineveh believed God, and they proclaimed a fast and put on sackcloth, from the greatest of them to the least of them.

IMMEDIATE CONSEQUENCE (RESPONSE TO PROCLAMATION) **καὶ** The pivot of the whole book: the pagan city's instant, total belief. The verb ἐνεπίστευσαν + dative (τῷ θεῷ) matches the formula of Gen 15:6 LXX (ἐπίστευσεν Ἀβραμ τῷ θεῷ) — Nineveh's faith is cast in Abrahamic terms. Matthew 12:41 and Luke 11:32 cite the Ninevites' repentance as a rebuke to Jesus' generation.

<p>καὶ and <i>coordinating conjunction (result)</i></p>	<p>ἐνεπίστευσαν believed Aor Act Indic 3 Pl · ἐμπιστεύω / πιστεύω <i>main verb</i> → constative aorist (the whole act of believing) ἐμπιστεύω (or πιστεύω ἐν): 'believe, trust in'; the construction πιστεύω + dative is the LXX idiom for saving faith — matching Gen 15:6 LXX (Abram believed God); the NT resonance via Matt 12:41 is direct. The compound form with ἐν- may strengthen the sense ('put faith in').</p>	<p>οἱ the Nominative <i>article</i></p>	<p>ἄνδρες men Nominative <i>subject nominative</i> ἄνθρωπος: 'man, male, person'; the term here likely means 'the people (men)' of Nineveh generically; Matt 12:41 uses the same word (ἄνδρες Νινευῖται).</p>
<p>Νινευη of Nineveh <i>indeclinable genitive-like proper noun (possessive/source: 'Ninevites')</i></p>	<p>τῷ in / to Dative <i>article (dative with θεῷ, object of belief)</i></p>	<p>θεῷ God Dative <i>dative object of ἐνεπίστευσαν (object of faith)</i> θεός: 'God'; anarthrous; the dative construction mirrors Gen 15:6 LXX exactly — the Ninevites' faith is framed in the same terms as Abraham's saving trust.</p>	<p>καὶ and <i>coordinating conjunction</i></p>

ἐκήρυξαν

proclaimed

Aor Act Indic 3 Pl · κηρύσσω

main verb (public act of fasting announcement)

→ constative aorist

κηρύσσω: 'proclaim, herald'; the Ninevites now themselves κηρύσσω — using the same verb as Jonah's commission (vv.2, 4); a neat irony: the reluctant prophet's single proclamation triggers the city's own proclamation.

νηστείαν

a fast

Accusative

accusative direct object (content of proclamation)

νηστεία: 'fasting, abstention from food'; a standard penitential practice; the Hebrew **דָּלַץ** rendered faithfully.

καὶ

and

coordinating conjunction

ἐνεδύσαντο

put on

Aor Mid Indic 3 Pl · ἐνδύω

main verb (penitential gesture)

→ constative aorist

ἐνδύω (mid.): 'put on, clothe oneself'; the middle voice emphasizes self-clothing as a deliberate act of mourning.

σάκκους

sackcloth(s)

Accusative

accusative direct object (garment of mourning)

σάκκος: 'sack, sackcloth'; the coarse fabric worn as a sign of grief and penitence throughout the OT (Gen 37:34; Isa 58:5; Joel 1:8); borrowed from Hebrew **שָׂכָם**.

ἀπὸ

from

preposition + genitive (starting point of merism)

μεγάλου

the greatest

Genitive

genitive (first pole of merism)

μέγας: 'great'; used substantively — 'from their great one to their small one' is a merism for 'everyone without exception!'

αὐτῶν

of them

Genitive

genitive of possession (first pole)

ἕως

to / until

preposition + genitive (endpoint of merism)

ἕως: 'until, as far as, up to'; in ἀπό ... ἕως merisms it means 'to' (endpoint).

μικροῦ

the least

Genitive

genitive (second pole of merism)

μικρός: 'small, little'; used substantively as second pole of the all-inclusive merism; cf. Rev 11:18; 19:5, 18 for the same merism.

αὐτῶν

of them

Genitive

genitive of possession (second pole)

6 καὶ ἤγγισεν ὁ λόγος πρὸς τὸν βασιλέα τῆς Νινευη καὶ ἐξανέστη ἀπὸ τοῦ θρόνου αὐτοῦ καὶ περιείλατο τὴν στολὴν αὐτοῦ ἀφ' ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ ἐκάθισεν ἐπὶ σποδοῦ.

And the word reached the king of Nineveh, and he rose from his throne and removed his robe from himself and put on sackcloth and sat in ashes.

NARRATIVE SEQUENCE (ROYAL RESPONSE) **καί** Four staccato aorist verbs trace the king's demotion from pomp to ash: he rises, strips his robe, puts on sackcloth, and sits in ashes. Each action reverses a marker of royal dignity — an artful inversion. The report reaches the king (ἤγγισεν ὁ λόγος) via the people's response, not via direct divine address; the king acts on the people's lead.

καὶ
and
coordinating conjunction

ἤγγισεν
reached / came near
Aor Act Indic 3 Sg · ἐγγίζω
main verb (report arrives at the king)
→ constative aorist
ἐγγίζω: 'draw near, approach, reach'; used here of a report reaching a person — an idiom for news arriving.

ὁ
the
Nominative
article

λόγος
word / report
Nominative
subject nominative
λόγος: 'word, report'; here the news of Jonah's oracle and the people's response; contrasts with ὁ λόγος κυρίου at vv.1–2.

πρὸς
to
preposition + accusative (recipient)

τὸν
the
Accusative
article

βασιλέα
king
Accusative
accusative object of πρὸς
βασιλεύς: 'king'; the king of Nineveh is unnamed — the LXX (like MT) never identifies him; historically Nineveh was not the Assyrian capital in Jonah's era, but the book does not intend a precise historical chronicle.

τῆς
of
Genitive
article

Νινευη

Nineveh

*indeclinable genitive-function proper noun
(possessive: 'king of Nineveh')*

καὶ

and

coordinating conjunction

ἐξάνεστη

rose up

Aor Act Indic 3 Sg · ἐξάνεστημι

main verb (first royal gesture)

→ *ingressive aorist*

ἐξάνεστημι: 'rise up, stand up from'; the ἐξ-
prefix adds force ('stood right up'); a
gesture of urgency or submission.

ἀπὸ

from

preposition + genitive (separation from throne)

τοῦ

the

Genitive

article

θρόνου

throne

Genitive

genitive of separation

θρόνος: 'throne'; symbol of royal authority;
he leaves it — an act of voluntary
humiliation before God.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

περιείλατο

removed / took off

Aor Mid Indic 3 Sg · περιαιρέω

*main verb (second royal gesture — stripping
robe)*

→ *constative aorist*

περαιρέω (mid.): 'take off from around
oneself, strip off'; the middle voice
emphasizes the reflexive act of self-
divestiture.

τὴν

the

Accusative

article

στολήν

robe

Accusative

accusative direct object

στολή: 'robe, garment, stole'; the royal
robe, a mark of rank; its removal signals
self-abasement.

αὐτοῦ

his

Genitive

genitive of possession

ἀφ’

from

preposition + genitive (separation, elided ἀπό)

ἑαυτοῦ

himself

Genitive

reflexive genitive (from his own person)

ἑαυτοῦ: reflexive pronoun, genitive; 'from himself' — the reflexive underscores the personal, volitional nature of the act.

καὶ

and

coordinating conjunction

περιεβάλετο

put on

Aor Mid Indic 3 Sg · περιβάλλω

main verb (third royal gesture — clothing in sackcloth)

→ constative aorist

περιβάλλω (mid.): 'throw around oneself, clothe oneself'; the middle voice is reflexive — he dresses himself in mourning garb.

σάκκον

sackcloth

Accusative

accusative direct object (garment put on)

σάκκος: 'sackcloth'; mirrors the people's σάκκους at v.5 — the king joins the universal penitence.

καὶ

and

coordinating conjunction

ἐκάθισεν

sat

Aor Act Indic 3 Sg · καθίζω

main verb (fourth royal gesture — sitting in ashes)

→ constative aorist

καθίζω: 'sit, seat oneself'; sitting in ashes (ἐπὶ σποδοῦ) is the deepest gesture of mourning and self-abasement in the OT — cf. Job 2:8; Esth 4:3 LXX.

ἐπὶ

on / in

preposition + genitive (surface upon which sitting occurs)

σποδοῦ

ashes

Genitive

genitive after ἐπί (ashes as surface of sitting)

σποδός: 'ash, cinders'; sitting in ashes (cf. Matt 11:21 // Luke 10:13: 'they would have repented in sackcloth and ashes') is the intensest expression of penitential humility.

7 καὶ ἐκηρύχθη καὶ ἐρρέθη ἐν τῇ Νινευη παρὰ τοῦ βασιλέως καὶ παρὰ τῶν μεγιστάνων αὐτοῦ λέγων Οἱ ἄνθρωποι καὶ τὰ κτήνη καὶ οἱ βόες καὶ τὰ πρόβατα μὴ γευσάσθωσαν μηδὲν μὴ νεμέσθωσαν μηδὲ ὕδωρ πιέτωσαν.

And it was proclaimed and said in Nineveh by the king and by his nobles, saying: 'Let neither the people nor the cattle nor the oxen nor the sheep taste anything; let them not graze, nor let them drink water.'

NARRATIVE SEQUENCE (ROYAL DECREE — CONTENT BEGINS) **καί** The double passive (ἐκηρύχθη καὶ ἐρρέθη) with the participial λέγων is a Semitic pleonasm introducing the edict's content. The decree extends the fast to animals — cattle, oxen, and sheep — an extraordinary expansion of the penitential act beyond human participants. The animal inclusion has parallels in Judith 4:10 and in later Jewish sources; it intensifies the corporate, cosmic scope of the city's repentance.

καὶ
and

coordinating conjunction

ἐκηρύχθη

it was proclaimed

Aor Pass Indic 3 Sg · κηρύσσω

main verb (official proclamation, passive — divine/royal authority implied)

→ constative aorist

κηρύσσω: 'proclaim'; now the third use in the chapter (vv.2, 4, 7) — commission, oracle, and royal edict all share the same verb.

καὶ
and

coordinating conjunction (pleonastic pair)

ἐρρέθη

it was said

Aor Pass Indic 3 Sg · ῥέω / λέγω

main verb (second of Semitic double verb introducing decree)

→ constative aorist

ῥέω / λέγω (irregular suppletive aorist passive εἰρήθη / ἐρρέθη): 'was said'; the pair ἐκηρύχθη καὶ ἐρρέθη is a Hebraism (רָמַדְתִּי קָרַדְתִּי) — a double verb of announcement before direct speech.

ἐν
in

preposition + dative (location of proclamation)

τῇ

the

Dative
article

Νινευη

Nineveh

indeclinable proper noun, object of ἐν

παρὰ

by / from

preposition + genitive (agent of passive verb)

τοῦ

the

Genitive

article

βασιλέως

king

Genitive

genitive of agent (first authority behind the decree)

βασιλεύς: 'king'; the agent of the edict — his personal example (v.6) precedes his public decree.

καὶ

and

coordinating conjunction

παρὰ

by / from

preposition + genitive (second agent)

τῶν

the

Genitive

article

μεγιστάνων

nobles / great ones

Genitive

genitive of agent (co-issuers of the decree)

μεγιστάν: 'noble, magnate, great one' (pl. μεγιστᾶνες); a loan from Persian/Aramaic via Hebrew; the same word appears in LXX Esth, 1 Macc, and Dan for court officials.

αὐτοῦ

his

Genitive

genitive of possession (the king's nobles)

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle (Hebraism introducing direct speech)

→ present participle (contemporaneous with proclamation)

λέγω: see note at v.1; the λέγων before a royal decree is a calque of מְדַבֵּר.

οἱ

the

Nominative

article (subject of decree)

ἄνθρωποι

people / men

Nominative

subject nominative (first category under prohibition)

ἄνθρωπος: 'human being, person'; here generic for the human population.

καὶ

and

coordinating conjunction (extends subjects)

τὰ

the

Nominative

article

κτήνη

cattle / livestock

Nominative

subject nominative (second category)

κτήνος: 'beast, cattle, livestock'; general term for domestic animals; the inclusion of animals in the fast is remarkable — a feature that reads almost satirically (Jon 4:11 similarly mentions the cattle).

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

βόες

oxen

Nominative

subject nominative (third category)

βοῦς: 'ox, bull, cattle'; the LXX lists cattle (κτήνη), oxen (βόες), and sheep (πρόβατα) separately — a more detailed enumeration than some readings of the MT.

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

πρόβατα

sheep / flocks

Nominative

subject nominative (fourth category)

πρόβατον: 'sheep'; the most common domestic animal in the ancient Near East; its inclusion extends the solidarity of penitence to the whole created order under human stewardship.

μή

not

negative particle (with imperative of prohibition)

γευσάσθωσαν

let them taste

Aor Mid Impv 3 Pl · γεύομαι

main verb (third-person prohibition)

→ aorist imperative of prohibition

γεύομαι: 'taste, eat, partake of'; with μή, a prohibition against eating anything — absolute food abstention.

μηδέν

anything / nothing

Accusative

accusative direct object (of γευσάσθωσαν — total prohibition)

μηδείς: 'no one, nothing'; accusative neuter here as object of the prohibition.

μή

not

negative particle

νεμέσθωσαν

let them graze

Pres Mid Impv 3 Pl · νέμω

main verb (third-person prohibition — animal-specific)

→ present imperative of prohibition (cease ongoing grazing)

νέμω (mid.): 'pasture, graze'; used specifically of livestock grazing; the prohibition of grazing alongside drinking water intensifies the animals' participation in the fast.

μηδὲ

nor

negative coordinating conjunction (continuing prohibition)

μηδέ: 'and not, nor'; continues the negative chain.

ὕδωρ

water

Accusative

accusative direct object (of πίεωσαν)

ὕδωρ: 'water'; the prohibition of water distinguishes this from a food-only fast — it is a total abstinence.

πιέτωσαν

let them drink

Aor Act Impv 3 Pl · πίνω

main verb (third prohibition)

→ aorist imperative of prohibition

πίνω: 'drink'; the aorist imperative with μηδέ prohibits any act of drinking.

8 καὶ περιεβάλοντο σάκκους οἱ ἄνθρωποι καὶ τὰ κτήνη καὶ ἀνεβόησαν πρὸς τὸν θεὸν ἐκτενῶς καὶ ἀπέστρεψαν ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηραῖς καὶ ἀπὸ τῆς ἀδικίας τῆς ἐν χερσὶν αὐτῶν λέγοντες

And both the people and the cattle put on sackcloth, and they cried out to God urgently, and each one turned from his evil way and from the violence that was in their hands, saying,

NARRATIVE SEQUENCE (ENACTMENT OF DECREE — CORPORATE REPENTANCE) **καί** Verse 8 enacts the decree of v.7 with a string of aorists: people and cattle in sackcloth, urgent cry to God, and the moral turning (ἀπέστρεψαν) from evil ways and violence. The phrase 'violence in their hands' (ἀδικία ἐν χερσίν) is a Hebraism for the concrete wrong done by one's acts. The moral dimension of the repentance — not just ritual — is crucial: the city must change its behavior, not merely its wardrobe.

καὶ

and

coordinating conjunction

περιεβάλοντο

put on

Aor Mid Indic 3 Pl · περιβάλλω

main verb (enactment of sackcloth decree)

→ constative aorist

περιβάλλω (mid.): 'clothe oneself, wrap around'; mirrors the king's action in v.6 — the population follows the royal example.

σάκκους

sackcloth(s)

Accusative

accusative direct object (garments of mourning)

σάκκος: 'sackcloth'; used for the third time in the chapter (vv.5, 6, 8), creating a verbal refrain of penitential clothing.

οἱ

the

Nominative

article

ἄνθρωποι

people

Nominative

subject nominative (first group)

ἄνθρωπος: 'human being'; the people carry out what the decree commanded.

καὶ

and

coordinating conjunction (extends subject)

τὰ

the

Nominative

article

κτῆνη

cattle

Nominative

subject nominative (second group — animals also clothed)

κτῆνος: 'beast, livestock'; the animals also put on sackcloth — a literalistic detail that has been read both as earnest piety and as gentle irony.

καὶ

and

coordinating conjunction

ἀνεβόησαν

cried out

Aor Act Indic 3 Pl · ἀναβοάω

main verb (penitential prayer)

→ constative aorist

ἀναβοάω: 'cry out, shout aloud'; the ἀνά- prefix adds intensity ('cry up toward'); the corporate outcry to God is the auditory counterpart of the visual sackcloth.

πρός

to

preposition + accusative (direction of prayer)

τόν

the

Accusative

article

θεόν

God

Accusative

accusative object of πρὸς (recipient of prayer)

θεός: 'God'; the Ninevites cry to Israel's God — whether they understand him as their own god or the god of the prophet is left open.

ἐκτενῶς

urgently / fervently

adverb (manner of prayer — intensity)

ἐκτενῶς: 'earnestly, fervently, urgently'; from ἐκτείνω ('stretch out') — prayer stretched to its full extent; the adverb appears in Acts 12:5 of the church's urgent prayer for Peter.

καὶ

and

coordinating conjunction

ἀπέστρεψαν

turned away / repented

Aor Act Indic 3 Pl · ἀποστρέφω

main verb (moral turning — the key act of repentance)

→ constative aorist (completed act of turning)

ἀποστρέφω: 'turn away from, return from'; the moral sense — 'turn from sin' — is the central word of biblical repentance (בָּשׁ in Hebrew); this is the heart of what God sees in v.10.

ἕκαστος

each one

Nominative

distributive subject nominative (individualizes the collective act)

ἕκαστος: 'each, every one'; the distributive makes clear that the repentance is not merely a civic performance but an individual moral act.

ἀπὸ

from

preposition + genitive (separation — turning from evil)

τῆς

the

Genitive

article

ὁδοῦ

way

Genitive

genitive of separation (the way turned from)

ὁδός: 'way, road, manner of life'; 'his evil way' is the standard OT idiom for a sinful pattern of life (cf. Prov 1:15; Jer 18:11 LXX).

αὐτοῦ

his

Genitive

genitive of possession (each person's own way)

τῆς

the

Genitive

article (attributive with πονηρᾶς)

πονηρᾶς

evil

Genitive

attributive adjective (modifying ὁδοῦ)

πονηρός: 'evil, wicked, bad'; the same root (πονηρία/κακία/κακός) threads through the chapter in a deliberate word-pattern: the evil way (v.8), evil deeds (v.10a), and the evil God planned (v.10b) — repentance interrupts the chain.

καὶ

and

coordinating conjunction (adds second object of ἀπό)

ἀπὸ

from

preposition + genitive (second act of separation)

τῆς

the

Genitive

article

ἀδικίας

injustice / violence

Genitive

genitive of separation (the specific wrong turned from)

ἀδικία: 'injustice, unrighteousness, wrongdoing'; often rendering $\text{D}\eta\eta$ ('violence') in the LXX, which is precisely the word of Jon 3:8 MT; the Ninevites must cease concrete acts of harm — the repentance is moral, not merely ritual.

τῆς

the

Genitive

article (attributive genitive phrase)

ἐν

in

preposition + dative (location — Hebraism for agency)

χερσίν

hands

Dative

dative of location (Hebraism: 'in their hands' = done by their hands)

χείρ: 'hand'; the phrase ἀδικία ἐν χερσίν is a Hebraism for violence perpetrated by one's own actions (cf. Ps 7:4 LXX; Mic 7:3 LXX).

αὐτῶν

their

Genitive

genitive of possession

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

attendant circumstance participle (introduces direct speech of the decree, continued in v.9)

→ present participle (simultaneous with the proclamation)

λέγω: the participial introduction to direct speech; the decree's content continues into v.9.

9 Τίς οἶδεν εἰ μετανοήσει ὁ θεὸς καὶ ἀποστρέψει ἀπὸ ὀργῆς θυμοῦ αὐτοῦ καὶ οὐ μὴ ἀπολώμεθα;

'Who knows whether God will repent and turn from his fierce anger, and we shall not perish?'

PENITENTIAL PETITION (DIRECT SPEECH — THE DECREE'S PRAYER) **ASYNDETON** The rhetorical question τίς οἶδεν ('who knows?') is a classic formula of penitential openness: hope without presumption (cf. Joel 2:14; 2 Sam 12:22). The king's decree voices a conditional faith — perhaps God will relent. The two questions are actually one: if God turns, will we be saved? The aorist subjunctive ἀπολώμεθα with οὐ μὴ is a strong negation: 'we shall absolutely not perish.'

Τίς

who

Nominative

interrogative pronoun, subject nominative

τίς: interrogative pronoun; 'who knows?' is a rhetorical formula of open-ended hope — not ignorance but humble contingency before God.

οἶδεν

knows

Perf Act Indic 3 Sg (pres. sense) · οἶδα

main verb (rhetorical question)

→ **intensive perfect with present force**

οἶδα: 'know'; a perfect form with present sense; 'who knows?' (τίς οἶδεν) is a biblical idiom for contingent hope, used in Joel 2:14 in a nearly identical context of divine relenting.

εἰ

whether / if

conditional particle (indirect question after 'who knows')

εἰ: 'if, whether'; introduces indirect question; the conditional structure mirrors Joel 2:14 LXX.

μετανοήσει

will repent / relent

Fut Act Indic 3 Sg · μετανοέω

main verb of conditional clause (what is hoped for)

→ **predictive future**

μετανοέω: 'repent, change mind, relent'; the same root as μετενόησεν in v.10; the king prays using the very word that describes God's actual response — the prayer anticipates the answer. The theological question of divine μετάνοια ('repentance') arises here: does God literally change his mind? The classical and Reformation answer is that this is an anthropopathism — God responds to changed human conditions in a way that, from the human perspective, looks like a change of plan, while his eternal character (mercy toward the penitent) remains constant.

ὁ

the

Nominative

article

θεός

God

Nominative

subject nominative

θεός: 'God'; the subject of the hoped-for relenting.

καὶ

and

coordinating conjunction (adds second hoped-for action)

ἀποστρέψει

will turn away

Fut Act Indic 3 Sg · ἀποστρέφω

main verb (second hoped-for divine act)

→ **predictive future**

ἀποστρέφω: 'turn away from'; the same verb used of the people's turning (v.8) — the wordplay is deliberate: if they turn (ἀπέστρεψαν, v.8), perhaps God will turn (ἀποστρέψει, v.9).

ἀπὸ

from

preposition + genitive (separation from anger)

ὀργῆς

anger

Genitive

genitive of separation (what God turns from)

ὀργή: 'anger, wrath'; the first of a double genitive phrase describing divine displeasure: 'from anger of fury' — a Hebraism (אֵף וְאֵרֶךְ) for burning wrath.

θυμοῦ

of fury / wrath

Genitive

genitive of quality (intensifying ὀργῆς — 'fierce anger')

θυμός: 'passion, fury, burning anger'; the pair ὀργή + θυμός renders the Hebrew idiom אֵף וְאֵרֶךְ ('burning of anger') — two words for wrath stacked for intensity.

αὐτοῦ

his

Genitive

genitive of possession (God's anger)

καὶ

and

coordinating conjunction (consequential: 'and [so]')

οὐ

not

negative particle (with μή = emphatic double negation)

μή

not

negative particle (double negation with οὐ — strong denial of perishing)

οὐ μή: the double negative with the aorist subjunctive is the strongest form of negation in Greek — 'we shall certainly not perish.'

ἀπολώμεθα

we perish

Aor Mid Subj 1 Pl · ἀπόλλυμι

main verb (hopeful consequence — strong negation with οὐ μή)

→ aorist subjunctive with οὐ μή (emphatic future negation)

ἀπόλλυμι (mid.): 'perish, be destroyed'; the middle/passive sense: 'be destroyed, die'; the threat of καταστραφήσεται (v.4) is here countered by the hope that it will not happen.

10 καὶ εἶδεν ὁ θεὸς τὰ ἔργα αὐτῶν ὅτι ἀπέστρεψαν ἀπὸ τῶν ὁδῶν αὐτῶν τῶν πονηρῶν καὶ μετενόησεν ὁ θεὸς ἐπὶ τῇ κακίᾳ ἣν ἐλάλησεν τοῦ ποιῆσαι αὐτοῖς καὶ οὐκ ἐποίησεν.

And God saw their works, that they turned from their evil ways, and God relented concerning the evil that he had said he would do to them, and he did not do it.

DIVINE RESPONSE (CLIMAX AND RESOLUTION OF THE CHAPTER) **καί** The theological climax: God sees (εἶδεν) — the verb of divine recognition and judgment — and relents (μετενόησεν). The chapter closes with a stark ellipsis: καὶ οὐκ ἐποίησεν ('and he did not do it'). Four words dissolve the oracle of v.4. The double κακία ('evil') — the evil they turned from and the evil God planned — creates a chiasm: human evil abandoned, divine punishment withdrawn. This sets up the irony of ch. 4, where Jonah objects to precisely the divine mercy this verse enacts.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἶδεν saw Aor Act Indic 3 Sg · ὁράω <i>main verb (divine perception — judicial seeing)</i> → constative aorist ὁράω: 'see, perceive'; divine seeing is a loaded act in the OT — God's look of recognition or examination leads to response; cf. Gen 1:31 (God saw all he had made, very good) and Gen 6:5 (God saw wickedness). Here God sees their works and acts accordingly.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject nominative</i> θεός: 'God'; the same θεός of v.9's prayer; the name frames the verse (subject of εἶδεν, then repeated as subject of μετενόησεν).</p>
<p>τὰ the Accusative <i>article</i></p>	<p>ἔργα works / deeds Accusative <i>accusative direct object (what God sees)</i> ἔργον: 'work, deed, act'; God's judgment is based on what they did — their works of repentance are concrete and visible to him.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>ὅτι that <i>conjunction (content/causal — specifying what God saw)</i> ὅτι: 'that, because'; here explicative — 'he saw their works, namely that they had turned.'</p>

ἀπέστρεψαν

they turned away

Aor Act Indic 3 Pl · ἀποστρέφω

main verb of ὅτι clause (content of what God saw)

→ constative aorist

ἀποστρέφω: 'turn away from!'; the same verb as v.8 — God's seeing confirms that the people's turning (v.8) was genuine; his response in turn confirms the king's prayer (v.9).

ἀπὸ

from

preposition + genitive (separation from evil ways)

τῶν

the

Genitive

article

ὁδῶν

ways

Genitive

genitive of separation (what they turned from)

ὁδός: 'way, manner of life'; now plural — 'their evil ways' (collective); mirrors the singular of v.8 (ὁδοῦ αὐτοῦ) with a collective plural.

αὐτῶν

their

Genitive

genitive of possession

τῶν

the

Genitive

article (attributive with πονηρῶν)

πονηρῶν

evil

Genitive

attributive adjective (modifying ὁδῶν)

πονηρός: 'evil'; links back to πονηρᾶς (v.8) — the chapter's evil-word chain: their evil ways (v.8), the evil they turned from (v.10a), the evil God planned (v.10b).

καὶ

and

coordinating conjunction (narrative consequence)

μετενόησεν

relented / repented

Aor Act Indic 3 Sg · μετανοέω

main verb (divine relenting — theological climax)

→ constative aorist (the decisive act of divine relenting)

μετανοέω: 'repent, change mind, relent'; God's μετάνοια is the book's theological centerpiece. The LXX uses this full-strength repentance word rather than a softer idiom; the classic theological interpretation reads it as an anthropopathism — God responds to changed human conditions, and his apparent 'change' is the consistent expression of his character: mercy toward the penitent. The word anticipates the exact language of ch. 4:2, where Jonah laments that he knew God would be gracious and relent.

ὁ

the

Nominative

article

θεός

God

Nominative

subject nominative (repeated for emphasis — the divine actor named again)

θεός: repeated subject, giving double weight: 'and God relented' — the name frames the climactic act.

ἐπί

concerning / over

preposition + dative (reference — concerning the evil planned)

ἐπί + dative: 'with regard to, concerning'; idiom for μετανοέω ἐπί = 'relent concerning, repent over!'

τῆ

the

Dative

article

κακία

evil / harm

Dative

dative object of ἐπί (the planned punishment)

κακία: 'evil, harm, malice'; here the planned punishment or calamity — 'the evil he had said he would do'; the deliberate reuse of the κακ- root (cf. v.8 ὁδοῦ πονηρᾶς) creates the semantic chiasm: human evil → divine punishment → human repentance → divine relenting.

ἣ

which

Dative

relative pronoun, dative (object of ἐλάλησεν — the evil spoken of)

ἐλάλησεν

he had spoken

Aor Act Indic 3 Sg · λαλέω

main verb of relative clause

→ constative aorist

λαλέω: 'speak!'; refers back to the oracle of v.4 — the evil God had announced he would do.

τοῦ

to

Genitive

genitive article (articular infinitive of purpose after ἐλάλησεν)

ποιῆσαι

do / inflict

Aor Act Inf · ποιέω

infinitive of purpose (the evil intended to be done)

→ aorist infinitive

ποιέω: 'do, make, bring about'; the articular infinitive τοῦ ποιῆσαι expresses purpose — the calamity God had planned and announced.

αὐτοῖς

to them

Dative

dative indirect object (recipient of the planned punishment)

καὶ

and

coordinating conjunction (final clause — understated conclusion)

οὐκ

not

negative particle

ἐποίησεν

he did it

Aor Act Indic 3 Sg · ποιέω

main verb (negative conclusion — the oracle is dissolved)

→ constative aorist (the decisive non-act)

ποιέω: 'do, make'; with οὐκ — 'and he did not do it.' The same verb (ποιῆσαι / ἐποίησεν) connects the plan with the non-execution in a tight verbal frame: what he had spoken to do (ποιῆσαι), he did not do (ἐποίησεν). The oracle of v.4 is overturned not by a new word but by a silent act of divine mercy.

On the text. The Greek follows the Rahlfs–Hanhart Septuaginta (2nd ed., 2006) in its main wording — an ancient, public-domain text; the distinctively copyrighted Göttingen critical apparatus is not reproduced. Verse numbering and punctuation are those of Rahlfs. The chapter presents Jonah's second commissioning, his proclamation inside Nineveh, and the city's repentance that moves God to relent. The dominant textual-theological crux of the chapter is at 3:4, where the LXX reads ἔτι τρεῖς ἡμέραι καὶ Νινεveh καταστραφήσεται — 'yet three days and Nineveh shall be overthrown' — against the Masoretic Text's 'yet forty days' (יום ימים ארבעים ימים). The number three (τρεῖς) is not a slip: it is found consistently in the principal LXX manuscripts and in Origen's Hexapla. Whether it represents a variant Hebrew

Vorlage, an inner-Greek corruption of an original τεσσαράκοντα, or a deliberate theological recasting is debated; the shorter deadline raises the urgency sharply and may have led readers to hear an echo of the 'three days' motif that pervades biblical death-and-restoration typology (cf. Hos 6:2; Jon 2:1 LXX). The verb καταστραφήσεται (Fut Pass Indic of καταστρέφω) is charged: it is the very word used at Gen 19:21, 25, 29 LXX for the overthrow of Sodom and Gomorrah, making Nineveh's threatened fate an explicit echo of the cities of the plain. At 3:5 the LXX reports that the Ninevites believed God (ἐνεπίστευσαν τῷ θεῷ), a phrase whose verbal construction — πιστεύω + dative — matches the Abrahamic faith of Gen 15:6 LXX; the NT resonance is direct (Matt 12:41 cites the Ninevites as rising in judgment against 'this generation,' and Luke 11:32 does the same). The king's decree at 3:7–9 is a masterpiece of conditional repentance, piling up imperatives and subjunctives. At 3:10 God's response is expressed with the verb μετενόησεν (Aor Act Indic 3 Sg · μετανοέω) — 'he repented' or 'relented.' The LXX here uses the full theological vocabulary of repentance rather than the niphal of ΠΠ normally rendered by παρακαλέω or ἀθετέω; the choice raises the classic question of divine μετάνοια: does God change his mind? The note at 3:10 follows the ancient Jewish and Christian reading that this is an anthropopathism — a phenomenological description of God's response to changed human conditions — rather than a revision of the divine will. The Septuagint's framing of the pericope thus sets up a powerful theological contrast: the prophet who runs from repentance (ch. 1–2) is surpassed by a pagan city that runs toward it.

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.