

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 4

ΙΩΝΑΣ Δ'

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 · 4:1–4

Jonah's anger and God's first question

Jonah's reaction to Nineveh's reprieve is described at 4:1 as grievous displeasure — κατεπονήθη, 'he was deeply pained' — and he prays not in gratitude but in complaint (4:2–3). His prayer is strikingly transparent: he reveals that foreknowledge of God's mercy was the very reason he fled to Tarshish, citing the Sinai formula (Exod 34:6 LXX) and now asking to die since death is better than life (4:3). God's short, probing counter-question in 4:4 — 'Are you very angry?' (εἰ σφόδρα λελύπησαι σύ;) — leaves Jonah's claim unanswered and turns the movement from complaint to cross-examination.

B · 4:5–8

The plant, the worm, and the scorching wind: a parable in action

Jonah exits the city and makes himself a booth east of it to watch what will happen, suggesting he still expects — or hopes for — divine judgment (4:5). God then stages a three-act parable: the plant κολόκυνθα springs up overnight to shade Jonah's head and he rejoices with great joy (4:6); at dawn God appoints a worm that withers the plant (4:7); then a sultry east wind and scorching sun beat down until Jonah faints and again requests death (4:8). The sequence is carefully theological: God 'appoints' (προσέταξεν) the plant (4:6), the worm (4:7), and the wind (4:8), controlling each element as instruments of pedagogical encounter.

God's second question and the unanswered syllogism

God repeats his question (4:9), this time about the plant — 'Are you very angry over the plant?' — and Jonah answers defiantly: 'I am very angry, to the point of death' (4:9). God's response in 4:10–11 is the book's climax: a fortiori argument moving from the lesser (Jonah's unearned pity over a transient plant) to the greater (God's rightful pity over 120,000 ignorant persons and their cattle). The verb φείδομαι frames both terms of the comparison (4:10 οὐκ ἐφείσω; 4:11 ἐγὼ οὐ φείσομαι), and the open question φείσομαι (future) is not answered — the book ends, and the reader must answer.

1 Καὶ ἔλυσθήθη Ἰωνᾶς λύπην μεγάλην καὶ συνεχύθη.

And Jonah was deeply grieved with great grief, and he was confounded.

NARRATIVE CONTINUATION **Καί** Simple copulative καί links this to ch. 3's account of Nineveh's repentance and God's relenting. The doubled construction λυπήθη λύπην μεγάλην (verb + cognate accusative, a Hebraism mirroring הָלַךְ גָּדַל הַלְוָה לְיִשְׂרָאֵל וַיִּרְעַב) intensifies the grief. The additional verb συνεχύθη ('was confounded / thrown into consternation') has no direct MT equivalent and represents LXX theological expansion.

Καὶ
and

coordinating conjunction (narrative copulative)

ἔλυσθήθη

was grieved

Aor Pass Indic 3 Sg · λυπέω

main verb

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

λυπέω: 'grieve, pain'; passive 'be grieved, be in pain.' The cognate acc. below makes this a Hebraism.

Ἰωνᾶς

Jonah

Nominative

subject nominative

Ἰωνᾶς: transliteration of יוֹנָה (yonah, 'dove'); declinable Greek form.

λύπην

grief

Accusative

cognate accusative (Hebraism — internal object)

λύπη: 'grief, sorrow, pain'; mirrors the Hebrew cognate accusative הָלַךְ גָּדַל הַלְוָה, a Septuagintal Hebraism.

μεγάλην

great

Accusative

attributive adjective

καὶ

and

coordinating conjunction

συνεχύθη

was confounded

Aor Pass Indic 3 Sg · συγχέω

second main verb (additional LXX expansion)

→ constative aorist (state of consternation entered)

συγχέω: 'confuse, throw into disorder, confound'; not present in MT Jon 4:1. LXX deepens the psychological portrait — Jonah is not merely angry but shaken.

2 καὶ προσεύξατο πρὸς κύριον καὶ εἶπεν ᾧ κύριε, οὐχ οὗτοι οἱ λόγοι μου ἔτι ὄντος μου ἐν τῇ γῆ μου; διὰ τοῦτο προέφθασα τοῦ φυγεῖν εἰς Θαρσις, ὅτι ἔγνων ὅτι σὺ ἐλεήμων καὶ οἰκτίρμων, μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις.

And he prayed to the Lord and said: 'O Lord, were not these my words when I was still in my own land? That is why I made haste to flee to Tarshish, because I knew that you are merciful and compassionate, slow to anger and abounding in steadfast love, and relenting over calamities!'

SPEECH / RETROSPECTIVE EXPLANATION **καὶ** The prayer is a retrospective self-indictment: Jonah uses the Sinai formula (Exod 34:6 LXX) — Israel's highest praise of God — as his reason for disobedience. The credal citation (ἐλεήμων καὶ οἰκτίρμων...) is the theological crux of the book. In LXX ἐλεήμων comes before οἰκτίρμων, reversing the MT order (וְרַחֵם וְיִשְׁמַח). The verb μετανοῶν (pres. ptcp.) applied to God — 'relenting / changing his mind over calamities' — is a profound anthropomorphism the LXX preserves.

καὶ
and

coordinating conjunction

προσεύξατο

he prayed

Aor Mid Indic 3 Sg · προσεύχομαι

main verb

→ *ingressive aorist (turning to prayer)*

προσεύχομαι: the standard LXX/NT verb for formal prayer; the deponent middle is normal.

πρὸς
to

preposition + accusative (direction/addressee)

κύριον

the Lord

Accusative

object of πρὸς (addressee)

κύριος; renders יהוה (Tetragrammaton) throughout LXX; the standard LXX substitution.

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

speech-introducing verb

→ *constative aorist*

ὦ
O

exclamatory particle (address)

ὦ: vocative exclamation; marks emotionally weighted address.

κύριε

Lord

Vocative

vocative (address)

οὐχ
not

negating particle (rhetorical question expecting yes)

οὗτοι

these

Nominative

predicate nominative (demonstrative subject)

οἱ
the

Nominative

article

λόγοι

words

Nominative

predicate nominative (subject of verbless clause)

λόγος: 'word, saying'; Jonah appeals to what he said before his flight.

μου
my

Genitive

genitive of possession

ἔτι

still

temporal adverb

ὄντος

being

Pres Act Ptcp Gen Sg Masc · εἰμί

genitive absolute (temporal — 'while I was')

→ *durative present (ongoing state at that time)*

εἰμί: copula; in genitive absolute construction, time reference anchored to the moment before his flight.

μου

my

Genitive

subject of genitive absolute

ἐν

in

preposition + dative (locative)

τῇ

the

Dative

article

γῆ

land

Dative

dative of place (locative)

γῆ: 'earth, land, country'; here Jonah's homeland (Israel).

μου

my

Genitive

genitive of possession

διὰ

because of

preposition + accusative (causal)

τοῦτο

this

Accusative

object of διὰ (resumptive — pointing to the ὅτι clause following)

προέφθασα

I was beforehand / I made haste

Aor Act Indic 1 Sg · προφθάνω

main verb of complaint

→ constative aorist (single decisive act of flight)

προφθάνω: 'to anticipate, get there before, make haste'; rare compound; here, Jonah forestalled the divine mission by fleeing. Hebraistic use.

τοῦ

to

Genitive

article (genitive with infinitive — purpose/result)

φυγεῖν

flee

Aor Act Inf · φεύγω

infinitive of purpose (after τοῦ)

→ constative aorist

φεύγω: 'flee, escape'; the infinitive with τοῦ marks the intended action — his flight to Tarshish.

εἰς

to

preposition + accusative (destination)

Θαρσις

Tarshish

Accusative

indeclinable proper name (destination of flight)

Θαρσις: Tarshish; LXX transliteration of שִׁשְׁרִת; traditionally identified with a distant western port, perhaps in Spain or Sardinia. Indeclinable.

ὅτι

because

causal conjunction (grounds the flight)

ἔγνων

I knew

Aor Act Indic 1 Sg · γινώσκω

main verb of knowledge (causal clause)

→ constative aorist (knowledge as established fact)

γινώσκω: 'know (experientially)'; Jonah's foreknowledge of God's merciful character is the basis of his disobedience — a sharp theological irony.

ὅτι

that

object-clause conjunction (introducing the credal quotation)

σύ

you

Nominative

emphatic subject nominative

ἐλεήμων

merciful

Nominative

predicate adjective (Sinai formula — Exod 34:6 LXX, first attribute)

ἐλεήμων: 'merciful, full of mercy'; from ἔλεος (hesed / תְּשׁוּבָה). LXX places ἐλεήμων before οἰκτίρμων, reversing MT דַּיָּוָה יְרַחֵם. The Sinai credal formula (Exod 34:6) is one of the most-cited OT texts in the OT itself.

καὶ

and

coordinating conjunction (in the credal chain)

οἰκτίρμων

compassionate

Nominative

predicate adjective (Sinai formula — second attribute)

οἰκτίρμων: 'compassionate, pitying'; from οἶκτος ('pity'). Renders הַנּוּחַן (hannun, 'gracious') in Exod 34:6 MT.

μακρόθυμος

slow to anger

Nominative

predicate adjective (Sinai formula — third attribute)

μακρόθυμος: literally 'long-spirited,' hence 'patient, slow to anger'; renders אֱרֹאֲבֵי נְשִׁימָה ('long of nostrils') in Exod 34:6 MT.

καὶ

and

coordinating conjunction

πολύελεος

abounding in steadfast love

Nominative

predicate adjective (Sinai formula — fourth attribute)

πολύελεος: 'greatly merciful, rich in mercy'; compound from πολὺς + ἔλεος; renders תְּשׁוּבָה-בַּר (‘abundant in hesed’) in Exod 34:6 MT. The word ἔλεος regularly renders תְּשׁוּבָה ('covenant loyalty/steadfast love').

καὶ

and

coordinating conjunction

μετανοῶν

relenting

Pres Act Ptcp Nom Sg Masc · μετανοέω

predicate participle (Sinai formula — fifth attribute, describing divine character)

→ durative/customary present (habitual disposition of God)

μετανοέω: 'change one's mind, repent, relent'; LXX uses the same word for human repentance and divine 'relenting' (MT נִחַם niham). Applied to God it is a profound anthropomorphism: he genuinely changes course in response to human repentance.

ἐπὶ

over / concerning

preposition + dative (reference/object of relenting)

ταῖς

the

Dative

article

κακίαις

calamities / evil deeds

Dative

dative after ἐπί (object of God's relenting)

κακία: 'badness, evil, trouble, calamity'; deliberately ambiguous — can mean human wickedness (on which God relents to punish) or the threatened disaster (which God relents from sending). Context here (Nineveh's reprieve) favours the latter.

3 καὶ νῦν, δέσποτα κύριε, λάβε τὴν ψυχὴν μου ἀπ' ἐμοῦ, ὅτι καλόν μοι τὸ ἀποθανεῖν ἢ ζῆν.

And now, O Master, Lord, take my life from me, for it is better for me to die than to live.

CONSEQUENCE / PETITION **καὶ νῦν** The formula καὶ νῦν ('and now') marks the transition from ground to consequence: because God is merciful, Jonah requests death. The double address δέσποτα κύριε ('Master, Lord') is emphatic in the LXX, unlike MT's simple יְיָ. The petition echoes Elijah's death-wish in 1 Kgs 19:4 LXX (ἄρον δὴ τὴν ψυχὴν μου), a deliberate typological resonance — the prophet under the broom tree and the prophet under his booth.

καὶ

and

coordinating conjunction

νῦν

now

temporal adverb (transition marker: 'and now therefore')

νῦν: 'now'; with καὶ forms the LXX formula καὶ νῦν marking logical consequence or appeal.

δέσποτα

Master

Vocative

vocative (emphatic double address — LXX expansion)

δεσπότης: 'master, absolute sovereign'; LXX addition to the MT's single יְיָ. Emphasises God's absolute authority, heightening the irony of Jonah demanding death.

κύριε

Lord

Vocative

vocative (second term of double address)

κύριος; renders יְיָ; both terms together form an intensified divine address.

λάβε

take

Aor Act Imper 2 Sg · λαμβάνω

main verb (petition/imperative)

→ constative aorist (urgency — a single decisive act requested)

λαμβάνω: 'take, receive'; imperative requesting God to take his life. Echoes Elijah's death-wish (1 Kgs 19:4 LXX ἄρον).

τήν

the

Accusative

article

ψυχήν

life / soul

Accusative

direct object

ψυχή: 'life, soul, self'; here equivalent to life itself. Renders ἡ ψυχή ('my life/self') in MT.

μου

my

Genitive

genitive of possession

ἀπ'

from

preposition + genitive (separation)

ἐμοῦ

me

Genitive

genitive after ἀπό (separation)

ὅτι

for / because

causal conjunction (ground for the petition)

καλόν

better / good

Nominative

predicate adjective (verbless clause — comparative sense)

καλός: 'good, fine'; in comparisons with ἢ, 'better'. Renders βελτιον (tov) in MT. The comparative construction without a comparative form is a Hebraism.

μοι

for me

Dative

dative of advantage (ethical dative)

τὸ

the

Nominative

article (substantivizing the infinitive)

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

articular infinitive (subject of verbless clause)

→ constative aorist

ἀποθνήσκω: 'die'; the articular infinitive τὸ ἀποθανεῖν functions as the grammatical subject of the verbless predication.

ἢ

than

comparative particle

ζῆν

to live

Pres Act Inf · ζάω

infinitive (second term of comparison)

→ durative present (ongoing life as alternative)

ζάω: 'live, be alive'; the present infinitive emphasises continuous existence as something Jonah now devalues.

4 καὶ εἶπεν κύριος πρὸς Ἰωнан Εἰ σφόδρα λελύπησαι σύ;

And the Lord said to Jonah: 'Are you very deeply grieved?'

DIVINE INTERROGATION **καὶ** God answers not with comfort or rebuke but with a question: εἰ σφόδρα λελύπησαι σύ; The perfect λελύπησαι ('you have been grieved,' = 'you are grieved') expresses the abiding state of grief. The emphatic σύ ('you') at the end sets up the contrast: you, Jonah, are grieved — but what of the city? God does not deny or defend his mercy; he probes Jonah's anger, beginning a Socratic dialogue that runs to the book's end.

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

speech-introducing verb

→ constative aorist

κύριος

the Lord

Nominative

subject nominative

κύριος: renders יהוה.

πρὸς

to

preposition + accusative (addressee)

Ἰωναν

Jonah

Accusative

object of *πρός* (addressee)

Εἰ

whether / [introduces rhetorical question]

interrogative particle (LXX Hebraism — *ei* = *אִי* interrogative *he*)

ei: in LXX regularly used for the interrogative *אִי* (he), translating a yes/no question. Not a conditional here.

σφόδρα

very / greatly

intensifying adverb

σφόδρα: 'very, exceedingly, greatly'; frequent in LXX; renders *טַחַח* (meod) and cognates.

λελύπησαι

you have been grieved / you are grieved

Perf Pass Indic 2 Sg · λυπέω

main verb (interrogative clause)

→ intensive perfect (abiding state of grief)

λυπέω: 'grieve, pain'; the perfect passive λελύπησαι expresses a state persisting from the grief first described in 4:1.

σύ

you

Nominative

emphatic subject (end position for contrastive stress)

5 καὶ ἐξῆλθεν Ἰωνας ἐκ τῆς πόλεως καὶ ἐκάθισεν ἀπέναντι τῆς πόλεως, καὶ ἐποίησεν ἑαυτῷ ἐκεῖ σκηνήν, καὶ ἐκάθητο ἐκεῖ ὑπὸ τὴν σκηνὴν ἐν σκιᾷ ἕως οὗ ἀπίδοι τί ἀποβήσεται τῇ πόλει.

And Jonah went out of the city and sat down opposite the city, and he made for himself a booth there; and he sat there under the booth in the shade to see what would happen to the city.

NARRATIVE TRANSITION / SETTING **καί** This verse is transitional and has caused critical debate: if Jonah has already received God's word (4:2–4), why does he now watch to see what happens? Many interpreters see a seam or a flashback here; the LXX, like the MT, simply presents Jonah as watchfully hoping for judgment despite his outward complaint. The optative *ἀπίδοι* and subjunctive *ἀποβήσεται* mark the purpose clause as uncertain hope. Jonah's booth *σκηνή* echoes the Feast of Booths (Sukkoth) motif.

καὶ
and

coordinating conjunction

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out, depart'; Jonah exits the city — a spatial marker of his alienation from Nineveh.

Ἰωνας

Jonah

Nominative

subject nominative

ἐκ

out of

preposition + genitive (separation)

τῆς

the

Genitive

article

πόλεως

city

Genitive

genitive after ἐκ (source/separation)

πόλις: 'city'; Nineveh, referred to throughout ch. 4 as 'the city.'

καὶ

and

coordinating conjunction

ἐκάθισεν

sat down

Aor Act Indic 3 Sg · καθίζω

second main verb

→ ingressive aorist (taking up position)

καθίζω: 'sit down, be seated'; ingressive aorist — he takes up the position of a watcher.

ἀπέναντι

opposite / in front of

preposition + genitive (spatial — facing)

ἀπέναντι: 'opposite, in front of, facing'; LXX adverb-preposition; Jonah takes up a watching position directly facing the city.

τῆς

the

Genitive

article

πόλεως

city

Genitive

genitive after ἀπέναντι

καὶ

and

coordinating conjunction

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

third main verb

→ constative aorist

ποιέω: 'make, do'; here 'made [for himself] a booth.'

ἐαυτῷ

for himself

Dative

dative of advantage (reflexive indirect object)

ἐαυτοῦ: reflexive pronoun; 'for himself.'

ἐκεῖ

there

locative adverb

σκηνήν

a booth / shelter

Accusative

direct object

σκηνή: 'tent, booth, shelter'; echoes Sukkoth (Feast of Booths) imagery; the temporary shelter from which Jonah watches for the city's doom.

καὶ
and

coordinating conjunction

ἐκάθητο

he was sitting

Impf Mid Indic 3 Sg · κάθημαι

fourth main verb (imperfect — ongoing state)

→ *progressive imperfect (continuous vigil)*

κάθημαι: 'sit, be seated'; the imperfect (vs. the aorists) marks prolonged watching — a sustained vigil.

ἐκεῖ

there

locative adverb (resumptive)

ὑπὸ

under

preposition + accusative (spatial — beneath)

τήν

the

Accusative

article

σκηνήν

booth

Accusative

object of ὑπό (shelter beneath)

ἐν

in

preposition + dative (locative — circumstance)

σκιᾶ

shade

Dative

dative of circumstance / locative

σκιᾶ: 'shade, shadow'; the shade provided by the booth anticipates the shade of the κολόκυνθα in 4:6 and frames the irony — Jonah seeks shade from the sun while remaining unmoved by the city's need.

ἕως

until

temporal conjunction (purpose/expectation: 'until he might see')

οὗ

which [time]

Genitive

genitive with ἕως (temporal)

ἀπίδοι

he might see

Aor Act Opt 3 Sg · ἀφοράω

optative in purpose/result clause after ἕως (LXX idiom for uncertain expectation)

→ *constative aorist optative (hoped-for moment of seeing)*

ἀφοράω: 'look away toward, observe, see (from a distance)'; optative marks the hoped-for or uncertain outcome — Jonah watches in expectant uncertainty.

τί

what

Nominative

interrogative pronoun (subject of indirect question)

ἀποβήσεται

will happen / will come out

Fut Mid Indic 3 Sg · ἀποβαίνω

verb of indirect question

→ predictive future

ἀποβαίνω: 'go away, turn out, result';
future middle here = 'what will come out of
/ happen to!' The future tense within the
indirect question preserves the original
directness.

τῆ

the

Dative

article

πόλει

city

Dative

*dative of reference / disadvantage (what will
happen to the city)*

- 6 καὶ προσέταξεν κύριος ὁ θεὸς κολόκυνθαν καὶ ἀνέβη ὑπὲρ κεφαλῆς τοῦ Ἰωνα τοῦ εἶναι σκιὰν ὑπεράνω τῆς κεφαλῆς αὐτοῦ τοῦ σκιάζειν αὐτῷ ἀπὸ τῶν κακῶν αὐτοῦ· καὶ ἐχάρη Ἰωνας ἐπὶ τῆ κολοκύνθῃ χαρὰν μεγάλην.

And the Lord God appointed a gourd-plant, and it grew up over the head of Jonah to be a shade over his head, to shelter him from his troubles; and Jonah rejoiced over the gourd with great joy.

DIVINE ACTION / PARABOLIC PROVISION **καί** The narrative sequence of divine 'appointments' (προσέταξεν) begins: God appoints the plant, then the worm (4:7), then the wind (4:8), controlling each natural agent. The κολόκυνθα ('gourd') is the most famous lexical crux in the book — Jerome's Vulgate choice of hederā ('ivy') vs. the LXX's cucurbit tradition generated the Augustine–Jerome debate. Jonah's great joy (χαρὰν μεγάλην — another cognate accusative Hebraism) over the plant is set up to be the pivot of the divine argument: he who pitied nothing for Nineveh now rejoices greatly over a plant.

καὶ
and

coordinating conjunction

προσέταξεν
appointed / commanded

Aor Act Indic 3 Sg · προστάσσω

main verb

→ constative aorist (single divine appointment)

προστάσσω: 'command, assign, appoint'; the LXX's standard term for God's sovereign appointment of natural agents in Jonah (also 1:17; 4:7, 8). Shows God's control over the entire created order.

κύριος
the Lord

Nominative

subject nominative

ὁ
the

Nominative

article

θεός

God

Nominative

appositive to κύριος

θεός: 'God'; the double designation κύριος ὁ θεός renders יְהוָה אֱלֹהֵינוּ.

κολόκυνθαν

a gourd / κολόκυνθα-plant

Accusative

direct object (appointed thing)

κολόκυνθα: 'gourd'; in Rahlfs-Hanhart the LXX term for MT's קִיָּאָן (qiqayon), a botanical hapax. The LXX sides with the gourd (cucurbit) tradition; Jerome chose hederā (ivy), provoking Augustine's correction (Ep. 71). The plant grows and withers within 24 hours as a divine object lesson.

καὶ
and

coordinating conjunction

ἀνέβη

it grew up / came up

Aor Act Indic 3 Sg · ἀναβαίνω

second main verb

→ constative aorist (swift growth as fact)

ἀναβαίνω: 'go up, rise, grow up'; used of plants growing; the overnight growth emphasises miraculous or providential speed.

ὑπὲρ

over

preposition + genitive (spatial — above)

κεφαλῆς

head

Genitive

genitive after ὑπὲρ (spatial)

κεφαλή: 'head'; the plant rises above Jonah's head, offering direct shelter.

τοῦ

of

Genitive

article

Ἰωνᾶ

Jonah

Genitive

genitive of possession

τοῦ

to / so as to

Genitive

article with infinitive (purpose: τοῦ + inf.)

εἶναι

be

Pres Act Inf · εἰμί

infinitive of purpose (τοῦ εἶναι — so as to be)

→ durative present infinitive

εἰμί: copula; in purpose construction τοῦ εἶναι σκιάν = 'so as to be a shade.'

σκιάν

a shade

Accusative

predicate accusative (complement of εἶναι)

σκιά: 'shade, shadow'; repeats the σκιά motif from 4:5 — Jonah's booth gave shade, now God provides enhanced shade, heightening the irony when it is taken away.

ὑπεράνω

above

preposition + genitive (spatial — directly above)

ὑπεράνω: 'far above, directly overhead'; strengthened compound of ὑπέρ + ἄνω.

τῆς

the

Genitive

article

κεφαλῆς

head

Genitive

genitive after ὑπεράνω

αὐτοῦ

his

Genitive

genitive of possession

τοῦ

to

Genitive

article with infinitive (second purpose clause)

σκιάζειν

to shelter / shade

Pres Act Inf · σκιάζω

infinitive of purpose (second purpose: to give shade)

→ durative present (ongoing sheltering action)

σκιάζω: 'cast a shadow over, shelter from sun'; from σκιά; a vivid word emphasising the plant's protective function.

αὐτῷ

him

Dative

dative of advantage

ἀπὸ

from

preposition + genitive (separation/protection from)

τῶν

the

Genitive

article

κακῶν

troubles / hardships

Genitive

genitive after ἀπό (what he is protected from)

κακός: 'bad, evil'; neuter plural κακά = 'troubles, hardships, misfortunes'; here the physical discomforts (heat, exposure) of Jonah's watch. The same root κακία appears in the credal formula of 4:2.

αὐτοῦ

his

Genitive

genitive of possession / reference

καὶ

and

coordinating conjunction

ἔχάρη

rejoiced

Aor Pass Indic 3 Sg · χαίρω

third main verb

→ *ingressive aorist (burst of joy)*

χαίρω: 'rejoice, be glad'; the ingressive aorist marks the sudden onset of great delight. Contrast: Jonah shows no joy at Nineveh's repentance but great joy over a gourd.

Ἰωνας

Jonah

Nominative

subject nominative

ἐπί

over / because of

preposition + dative (cause of joy)

τῆ

the

Dative

article

κολοκύνθη

gourd

Dative

dative after ἐπί (object of joy)

κολόκυνθα: same plant; the dative form κολοκύνθη. Jonah's great joy over this transient plant is the premise of God's a fortiori argument in 4:10–11.

χαράν

joy

Accusative

cognate accusative (Hebraism — internal object of ἔχαρη)

χαρά: 'joy, gladness'; cognate accusative with χαίρω mirrors Hebrew הֵרַם־נַפְשׁוֹ הַלֵּילִי construction.

μεγάλην

great

Accusative

attributive adjective

7 καὶ προσέταξεν ὁ θεὸς σκώληκι ἕωθεν τῆ ἐπαύριον, καὶ ἐπάταξεν τὴν κολόκυνθαν, καὶ ἀπεξηράνθη.

And God appointed a worm at dawn the next day, and it struck the gourd, and it withered.

DIVINE REVERSAL / SECOND APPOINTMENT

καὶ

God's second appointment (σκώληκι — 'a worm')

reverses the first: what he gave in the night (the plant) he removes at dawn. The brevity of the verse — three short clauses — mirrors the swiftness of the destruction. ἐπάταξεν ('struck') is the standard LXX word for God's smiting blow, used of plagues and judgment. ἀπεξηράνθη ('was withered') uses the compound ἀπό- for thoroughness: completely dried up.

καὶ

and

coordinating conjunction

προσέταξεν

appointed

Aor Act Indic 3 Sg · προστάσσω

main verb

→ constative aorist

προστάσσω: repeated from 4:6; the same verb ties together God's serial appointments — plant, worm, wind. Each created agent is entirely under divine command.

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject nominative

σκώληκι

a worm

Dative

dative direct object (after προστάσσω — dat. of commissioned agent)

σκώληξ: 'worm, maggot'; the LXX uses this word for τολα' (tola'at) — a small worm or grub that attacks plants. Its appearance at dawn is precisely timed by God.

ἕωθεν

at dawn

temporal adverb

ἕωθεν: 'at dawn, in the early morning'; from ἕως ('dawn'). The worm acts at the precise moment the sun rises — maximising Jonah's suffering from the heat.

τῆ

the

Dative

article

ἐπαύριον

next day

Dative

dative of time (temporal expression: 'on the next day')

ἐπαύριον: 'the next day, the morrow'; here adverbial dative with the article.

καὶ
and

coordinating conjunction

ἐπάταξεν

struck / attacked

Aor Act Indic 3 Sg · πατάσσω

second main verb

→ *constative aorist*

πατάσσω: 'strike, smite'; the LXX's standard word for divine smiting (plagues, enemies); used of the worm's attack on the plant — the worm is God's agent of judgment.

τὴν

the

Accusative

article

κολόκυνθαν

gourd

Accusative

direct object

κολόκυνθα: the same plant of 4:6; now struck by the worm.

καὶ
and

coordinating conjunction

ἀπεξηράνθη

it withered

Aor Pass Indic 3 Sg · ἀποξηραίνω

third main verb

→ *constative aorist (complete withering as fact)*

ἀποξηραίνω: 'dry up completely, wither'; the compound ἀπό- intensifies the thorough drying; the plant is completely dried up. Renders שׁבִּי' (yibbash) in MT.

8 καὶ ἐγένετο ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον καὶ προσέταξεν ὁ θεὸς πνεύματι καύσωνος ἀπηλιώτη συγκαίοντι, καὶ ἐπάταξεν ὁ ἥλιος ἐπὶ τὴν κεφαλὴν Ἰωνᾶ, καὶ ὀλιγοψύχει· καὶ ἀπελέγετο τὴν ψυχὴν αὐτοῦ καὶ εἶπεν Καλὸν μοι ἀποθανεῖν ἢ ζῆν.

And it happened that at the rising of the sun, God appointed a scorching east wind to burn, and the sun beat down on the head of Jonah, and he was faint; and he begged for his life to be taken and said: 'It is better for me to die than to live.'

THIRD DIVINE APPOINTMENT / CRISIS **καί** God's third appointment (πνεύματι καύσωνος ἀπηλιώτη — 'a burning eastern wind') compounds the misery: plant gone, scorching wind, sun striking his bare head. The imperfects ὀλιγοψύχει ('he was fainting') and ἀπελέγετο ('he was requesting') mark the prolonged physical distress. Jonah repeats his death-wish (nearly word-for-word from 4:3 — Καλὸν μοι ἀποθανεῖν ἢ ζῆν), now triggered not by theological offence but by physical suffering — which prepares God's sarcastic question in 4:9.

καὶ

and

coordinating conjunction

ἐγένετο

it came to pass / it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula: καὶ ἐγένετο + temporal phrase — LXX Hebraism)

→ constative aorist

γίνομαι: 'become, happen'; καὶ ἐγένετο renders וַיְהִי (wayyehi) — the LXX's standard narrative-transition Hebraism introducing temporal clauses.

ἅμα

at the same time / as

temporal particle (simultaneous with the sun's rising)

ἅμα: 'at the same time, together with'; with the dative articular infinitive: 'at the moment of!'

τῷ

the

Dative

article (with infinitive — dative of time)

ἀνατεῖλαι

rise

Aor Act Inf · ἀνατέλλω

articular infinitive (temporal — 'at the rising of')

→ constative aorist infinitive

ἀνατέλλω: 'rise, spring up' (of the sun, stars, plants); the articular dative infinitive τῷ ἀνατεῖλαι marks simultaneous time.

τὸν

the

Accusative

article

ἥλιον

sun

Accusative

accusative subject of infinitive

ἥλιος: 'sun'; subject of the infinitive ἀνατεῖλαι.

καὶ

and

coordinating conjunction

προσέταξεν

appointed

Aor Act Indic 3 Sg · προστάσσω

second main verb (third divine appointment in the series)

→ constative aorist

προστάσσω: third occurrence in the chapter (cf. 4:6, 4:7); the verbal echo underlines God's comprehensive sovereignty over creation.

ὁ

the

Nominative

article

θεός

God

Nominative

subject nominative

πνεύματι

a wind

Dative

dative (appointed agent — dative after προστάσσω)

πνεῦμα: 'wind, breath, spirit'; here a scorching east wind appointed as instrument.

καύσωνος

scorching / burning

Genitive

genitive of quality (characterising the wind)

καύσων: 'burning heat, scorching'; from καίω ('burn'). The scorching east wind (sirocco) is a figure for divine judgment in Hos 13:15, Ezek 19:12.

ἀπηλιώτη

east[ern]

Dative

dative in apposition to πνεύματι (specifying the wind's direction)

ἀπηλιώτης: 'east wind' (literally 'from where the sun rises'); the technical LXX term for the sirocco-like hot east wind.

συγκαίοντι

burning / scorching

Pres Act Ptcp Dat Sg Masc · συγκαίω

attributive participle modifying πνεύματι/ ἀπηλιώτη

→ durative present (continuously burning character)

συγκαίω: 'burn up, scorch'; compound of σύν + καίω; the wind 'co-burns' with the sun, intensifying the heat.

καὶ

and

coordinating conjunction

ἐπάταξεν

beat down / struck

Aor Act Indic 3 Sg · πατάσσω

third main verb

→ constative aorist

πατάσσω: same verb used of the worm in 4:7; now the sun 'smites' Jonah — divine instruments in parallel.

ὁ

the

Nominative

article

ἥλιος

sun

Nominative

subject nominative

ἐπὶ

upon / on

preposition + accusative (point of impact)

τὴν

the

Accusative

article

κεφαλὴν

head

Accusative

object of ἐπί (struck on the head)

κεφαλή: 'head'; the precise spot the plant had shaded (4:6) is now exposed — the plant's absence is made tangible.

Ἰωνα

of Jonah

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ὀλιγοψύχει

was faint / was despondent

Impf Act Indic 3 Sg · ὀλιγοψυχέω

fourth main verb (imperfect — prolonged state of faintness)

→ progressive imperfect (sustained physical and psychological faintness)

ὀλιγοψυχέω: 'be faint-hearted, be despondent, despair'; compound of ὀλίγος ('little') + ψυχή ('soul/life'). LXX renders ἡβληθη (1) ('he fainted/was about to faint'). The imperfect signals a prolonged collapse of strength.

καὶ

and

coordinating conjunction

ἀπελέγετο

was praying / was asking

Impf Mid Indic 3 Sg · ἀπολέγω

fifth main verb (imperfect — ongoing petition)

→ progressive imperfect (repeated requesting)

ἀπολέγω: 'speak away, renounce, beg off, request'; middle voice here = 'was requesting [release for] his life.' The imperfect records a sustained, repeated petition.

τὴν

the

Accusative

article

ψυχὴν

life / soul

Accusative

direct object of ἀπελέγετο

ψυχή: 'life, soul'; repeats the petition of 4:3 (λάβε τὴν ψυχὴν μου).

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

speech-introducing verb

→ constative aorist

Καλόν

better

Nominative

predicate adjective (verbless comparative clause — repeated from 4:3)

καλός: as in 4:3; the near-verbatim repetition of the death-wish (Καλόν μοι ἀποθανεῖν ἢ ζῆν) creates a literary frame: Jonah's spiritual anger (4:3) and his physical suffering (4:8) produce the same response.

μοι

for me

Dative

dative of advantage

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

infinitive (subject of verbless clause — first term of comparison)

→ constative aorist

ἢ

than

comparative particle

ζῆν

to live

Pres Act Inf · ζάω

infinitive (second term of comparison)

→ durative present

9 καὶ εἶπεν ὁ θεὸς πρὸς Ἰωάνην Εἰ σφόδρα λελύπησαι σὺ ἐπὶ τῇ κολοκύνθῃ; καὶ εἶπεν Σφόδρα λελύπημαι ἐγὼ ἕως θανάτου.

And God said to Jonah: 'Are you very deeply grieved over the gourd?' And he said: 'I am very deeply grieved, even to death.'

DIVINE INTERROGATION (SECOND) / DEFIANT ANSWER **καὶ** God repeats his question from 4:4 but now specifies the object: ἐπὶ τῇ κολοκύνθῃ ('over the gourd'). This sharpens the point — Jonah's grief is now exposed as being about a plant, not about God's justice. Jonah's answer is defiant and unguarded: Σφόδρα λελύπημαι ἐγὼ ἕως θανάτου. The addition ἕως θανάτου ('to the point of death') — which echoes the Gethsemane language of Mark 14:34 and Ps 42:6 LXX — is unique to this second death-wish and signals total despair. The emphatic ἐγὼ ('I myself') at the end of the clause sets up the divine foil in 4:10–11.

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

speech-introducing verb

→ constative aorist

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject nominative

πρὸς

to

preposition + accusative (addressee)

Ἰωάνη

Jonah

Accusative

object of πρὸς

Εἰ

[interrogative particle]

interrogative particle (Hebraism — εἰ = 𐤀)

εἰ: interrogative he; repeats the question form of 4:4 exactly.

σφόδρα

very / greatly

intensifying adverb

λελύπησαι

you have been grieved

Perf Pass Indic 2 Sg · λυπέω

main verb of question

→ intensive perfect (abiding state)

λυπέω: same perfect as 4:4; the parallel phrasing makes God's second question feel almost ironic — the first question was about the city, this one is about a gourd.

σύ

you

Nominative

emphatic subject (contrast with God's own perspective)

ἐπὶ

over / about

preposition + dative (cause/object of grief)

τῇ

the

Dative

article

κολοκύνθη

gourd

Dative

dative after ἐπί (object of grief)

κολόκυνθα: fourth occurrence in the chapter; the plant that was the pivot of Jonah's great joy (4:6) is now named as the object of his great grief — completing the irony.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

speech-introducing verb (Jonah's reply)

→ constative aorist

Σφόδρα

very / greatly

intensifying adverb

λελύπημαι

I am grieved / I have been grieved

Perf Pass Indic 1 Sg · λυπέω

main verb of Jonah's answer

→ intensive perfect (confirmed state of grief)

λυπέω: Jonah mirrors God's own question-form — he answers with the same perfect tense, confirming he is indeed in that state of deep grief.

ἐγώ

I

Nominative

emphatic subject (asserted with full weight — contrastive with God)

ἕως

even to / as far as

preposition + genitive (extent — 'to the point of')

θανάτου

death

Genitive

genitive after ἕως (limit of extent)

θάνατος: 'death'; ἕως θανάτου = 'to the point of death.' Echoed in Ps 41:6, 12 LXX (ἡ ψυχή μου ἕως θανάτου) and Matt 26:38 / Mark 14:34 (περίλυπος ἔστιν ἡ ψυχή μου ἕως θανάτου).

10 καὶ εἶπεν κύριος Σὺ ἐφείσω τῆς κολοκύνθης, ὑπὲρ ἧς οὐκ ἔκακοπάθησας ἐπ’ αὐτήν, οὐδὲ ἐξέθρεψας αὐτήν, ἣ ἐγενήθη ὑπὸ νύκτα καὶ ὑπὸ νύκτα ἀπώλετο·

And the Lord said: 'You have shown pity for the gourd, over which you did not labour and which you did not cause to grow, which came up in a night and perished in a night;'

DIVINE ARGUMENT (MAJOR PREMISE) **καὶ** This verse states the lesser-to-greater argument's major premise: Jonah pitied (ἐφείσω) something he did not plant, grow, or earn — a transient, undeserved plant. Three relative clauses nail down Jonah's lack of investment: he did not suffer over it (οὐκ ἔκακοπάθησας), did not grow it (οὐδὲ ἐξέθρεψας), and it lived only a single night (ὑπὸ νύκτα καὶ ὑπὸ νύκτα ἀπώλετο). The verb φείδομαι ('spare, pity') frames both 4:10 and 4:11 — forming the rhetorical pivot of the book's last word.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>speech-introducing verb</i> → constative aorist</p>	<p>κύριος the Lord Nominative <i>subject nominative</i></p>	<p>Σὺ You Nominative <i>emphatic subject (contrastive: you pitied, but I...)</i></p>
<p>ἐφείσω you showed pity / you spared Aor Mid Indic 2 Sg · φείδομαι <i>main verb (major-premise statement)</i> → constative aorist (Jonah's act of pity as fact) φείδομαι: 'spare, refrain from harming, have pity on!'; the key verb of the chapter's closing argument. MT חָנַן (hast). The same root recurs in the future φείσομαι (4:11) — God's claimed right to pity Nineveh.</p>	<p>τῆς the Genitive <i>article</i></p>	<p>κολοκύνθης gourd Genitive <i>genitive after φείδομαι (object of pity)</i> κολόκυνθα: fifth occurrence; the plant now named as the object of Jonah's unearned pity, to be contrasted with the 120,000 persons.</p>	<p>ὑπὲρ over / for <i>preposition + genitive (reference — 'on behalf of / regarding')</i></p>

ἧς

which

Genitive

relative pronoun — genitive (antecedent: κολοκύνθης)

οὐκ

not

negating particle

ἐκακοπάθησας

you suffered / you laboured

Aor Act Indic 2 Sg · κακοπαθέω

main verb of first relative clause

→ constative aorist (no labour expended)

κακοπαθέω: 'suffer hardship, endure toil';
Jonah did not suffer over this plant. MT
יב תִּלְמַח-אֵל ('you did not labour over it').

ἐπ'

over / for

preposition + accusative (reference)

αὐτήν

it

Accusative

object of ἐπί

οὐδὲ

nor / and not

negative coordinating conjunction

ἐξέθρεψας

you brought up / you caused to grow

Aor Act Indic 2 Sg · ἐκτρέφω

main verb of second relative clause

→ constative aorist

ἐκτρέφω: 'nourish, bring up, cause to
grow'; Jonah had no hand in cultivating the
plant. MT יתְלַח אֵל ('you did not make it
grow').

αὐτήν

it

Accusative

direct object

ἣ

which

Nominative

relative pronoun — nominative (introduces third
relative clause)

ἐγενήθη

came into being / appeared

Aor Pass Indic 3 Sg · γίνομαι

main verb of third relative clause

→ constative aorist

γίνομαι: 'become, come into existence'; the
plant simply appeared — it was not planted
by Jonah.

ὕπὸ

in [a]

preposition + accusative (temporal — within a
period of)

ὕπὸ: here temporal 'within the course of' (a
night); unusual construction but clear in
context.

νύκτα

night

Accusative

object of ὑπό (temporal: in one night)

νύξ: 'night'; the plant lived and died within
a single night-to-night cycle.

καὶ
and

coordinating conjunction

ὑπὸ
in [a]

preposition + accusative (temporal, repeated —
second night)

νύκτα
night

Accusative

object of ὑπό

νύξ; the repeated ὑπὸ νύκτα ... ὑπὸ νύκτα
makes explicit that the plant's entire
existence was nocturnal and transient: it
rose in one night and perished the
following night.

ἀπόλετο
it perished

Aor Mid Indic 3 Sg · ἀπόλλυμι

second verb of third relative clause

→ constative aorist

ἀπόλλυμι: 'destroy, perish'; the middle
ἀπόλετο = 'it perished.' The plant's brevity
underlines the absurdity of Jonah's depth
of grief.

11 καὶ ἐγὼ οὐ φείσομαι ὑπὲρ Νινευη τῆς πόλεως τῆς μεγάλης, ἐν ἣ κατοικοῦσιν πλείους δώδεκα μυριάδες
ἀνθρώπων, οἵτινες οὐκ ἔγνωσαν δεξιὰν αὐτῶν ἢ ἀριστερὰν αὐτῶν, καὶ κτήνη πολλά;

And shall I not show pity for Nineveh, the great city, in which dwell more than twelve myriads of
persons, who do not know their right hand from their left, and many cattle?

DIVINE CONCLUSION / OPEN QUESTION (MINOR PREMISE + CONCLUSION OF A FORTIORI) **καί** The
book's final verse is a question with no recorded answer — the most celebrated open ending in the
Hebrew Bible. God draws the a fortiori conclusion: if you (Jonah) pitied the gourd, shall not I (ἐγὼ —
emphatic) pity the great city? The symmetry of φείσομαι (v.11) with ἐφείσω (v.10) makes the argument
explicit. The 120,000 'who do not know their right hand from their left' is variously interpreted:
children below the age of moral discernment, or (more likely) the city's population as morally
ignorant — the same ignorance that was met by God's patience rather than wrath. The addition of
'many cattle' (καὶ κτήνη πολλά) widens divine concern to creation itself. The book ends here — with a
future tense (φείσομαι) hanging as an unanswered question.

καὶ
and

coordinating conjunction (connects the conclusion to the major premise of v.10)

ἐγώ

I

Nominative

emphatic subject (contrastive with σύ of v.10 — I/you contrast)

The emphatic ἐγώ sets God's right to pity over against Jonah's demonstrated pity: you pitied a plant — shall not I pity a great city?

οὐ
not

negating particle (within rhetorical question expecting 'yes, you will')

φείσομαι

shall I spare / shall I show pity

Fut Mid Indic 1 Sg · φείδομαι

main verb (rhetorical question — the book's final word)

→ deliberative future (expressing God's rhetorical self-questioning)

φείδομαι: 'spare, show pity, refrain from punishing'; future tense turns the book's last moment into an open question — οὐ φείσομαι is not a statement that God will spare, but a question inviting Jonah (and the reader) to supply the obvious answer: 'Yes, you shall!' The verb brackets 4:10–11 with ἐφείσω.

ὑπὲρ
for / over

preposition + genitive (object of pity — 'on behalf of')

Νινευη

Nineveh

Genitive

indeclinable proper name (object of ὑπὲρ)

Νινευή; LXX transliteration of נִנְוֵי; indeclinable. The great Assyrian capital, enemy of Israel.

τῆς

the

Genitive

article

πόλις

city

Genitive

genitive in apposition to Νινευή

πόλις; repeated throughout; 'the great city' is the constant epithet for Nineveh in Jonah (1:2; 3:2, 3; 4:11).

τῆς
the

Genitive

article

μεγάλης

great

Genitive

attributive adjective (in apposition)

μέγας: 'great, large'; Nineveh as 'the great city' (ἡ πόλις ἡ μεγάλη) is a formula in Jonah and links to the primordial city-building tradition of Genesis.

ἐν

in

preposition + dative (locative)

ἣ

which

Dative

relative pronoun — dative (antecedent: πόλις)

κατοικοῦσιν

dwell

Pres Act Indic 3 Pl · κατοικέω

verb of relative clause

→ durative present (ongoing population)

κατοικέω: 'dwell, inhabit, reside'; present tense — these people are still there, now spared.

πλείους

more than

Nominative

predicate adjective (comparative — more than [twelve myriads])

πολύς (comp. πλείων): 'more, greater in number'; πλείους δώδεκα μυριάδες = 'more than 120,000.'

δώδεκα

twelve

numeral (indeclinable)

δώδεκα: '12'; indeclinable; δώδεκα μυριάδες = $12 \times 10,000 = 120,000$.

μυριάδες

myriads / ten-thousands

Nominative

nominative (subject of κατοικοῦσιν — extent of population)

μυριάς: 'ten thousand, myriad'; μυριάδες is the LXX standard for large round numbers; 120,000 is a literary hyperbole for an enormous city.

ἀνθρώπων

of persons

Genitive

partitive genitive

ἄνθρωπος: 'person, human being'; the partitive genitive specifies the class — persons (not animals).

οἷτινες

who

Nominative

relative pronoun (qualitative — 'the sort who') — subject of οὐκ ἔγνωσαν

οἷτις: qualitative relative 'whoever, the sort who'; the qualitative force stresses the character of these people — not individually wicked but ignorant.

οὐκ

not

negating particle

ἔγνωσαν

they knew / they know

Aor Act Indic 3 Pl · γινώσκω

main verb of relative clause

→ constative aorist (state of moral ignorance described as fact)

γινώσκω: 'know'; the constative aorist as a description of moral condition: these people have not known the difference between right and left — a proverbial expression of moral or developmental ignorance.

δεξιάν

right [hand]

Accusative

direct object (first term of the contrast)

δεξιά: 'right hand'; with ἀριστερά forms a merism for moral discernment. The phrase 'does not know right from left' is an idiom for moral ignorance or developmental immaturity.

αὐτῶν

their

Genitive

genitive of possession

ἢ

from / or

disjunctive particle (separating the two terms of comparison)

ἀριστεράν

left [hand]

Accusative

second direct object (second term of the contrast)

ἀριστερά: 'left hand'; completing the idiom 'right hand or left hand' — not knowing the moral or physical distinction.

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction (adds cattle to the list of those to be pitied)

κτήνη

cattle / livestock

Nominative

nominative (added object of pity — elliptical: 'and many cattle [dwell there]')

κτῆνος: 'beast, cattle, livestock'; the inclusion of animals in God's compassion broadens the scope of divine care to all of creation. Parallels the cattle mentioned in the Ninevite fast decree (Jon 3:7–8 LXX).

πολλά

many

Nominative

attributive adjective

On the text. The Greek follows Rahlfs–Hanhart (Septuaginta, 2nd ed. 2006), the standard critical text for the LXX of the Minor Prophets, itself an ancient public-domain text; the copyrighted Göttingen critical apparatus is not reproduced. Verse numbering follows the LXX (= MT for this chapter); Jonah 4 runs 4:1–11, identical in both traditions. Verse punctuation, paragraphing, and capitalization are editorial and conventional. At the centre of the chapter stands the credal citation in ****4:2****: Jonah quotes — against himself — the divine self-predication of Exod 34:6 LXX (ὅτι σὺ θεὸς οἰκτίρων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις), here with slight LXX variation (ἐλεήμων and οἰκτίρων transposed relative to MT). This 'Sinai formula' threads through Psalms, Joel 2:13, and Neh 9:17; Jonah's complaint makes it the reason for his flight (1:3) — he knew this mercy would be turned on Nineveh. The force of the verb μετανοέω ('change one's mind/repent') applied to God is a profound theological crux: the LXX uses the same word for human and divine 'repentance,' while MT uses נִחַם (niham), 'relent, be sorry.' The ****plant**** of 4:6 is called κολόκυνθα in Rahlfs–Hanhart — the Greek word for a gourd (possibly the bottle-gourd, Lagenaria siceraria) or wild cucumber. The MT has קִיָּאֵן (qiqayon), a hapax of uncertain botany. Jerome's Vulgate famously chose hedera ('ivy') rather than cucurbita ('gourd'), triggering his well-known exchange with Augustine, who insisted on retaining cucurbita since congregations rioted when lectors read hedera (Augustine, Ep. 71 and 75). The LXX κολόκυνθα sides with the gourd tradition. The plant grows up (ἀνέβη) in a night, shelters Jonah's head (σκιάζειν), and is withered by a worm (σκόληξ) at dawn — a parabolic economy that mirrors the rise and fall of Nineveh's divine favour. The east wind (πνεῦμα καύσωνος ἀπηλιώτης) that burns Jonah in 4:8 is a sirocco-like blast, the same figure of divine judgment in Hos 13:15

and Ezek 19:12. The book closes with the open rhetorical question of **4:11**: God asks whether he should not φείσομαι ('spare, have pity on') Nineveh, a city of more than 120,000 persons 'who do not know their right hand from their left, and many cattle.' The verb φείδομαι (fut. φείσομαι) is deliberate: the same verb frames Jonah's own pity over the plant (4:10 οὐ σύ ἐφείσω), so the divine question is not rhetorical decoration but a syllogism — if you pitied a plant you did not plant or tend, how much more should I pity this city and its creatures? The answer Jonah does not give invites the reader to supply it. The LXX ends, like the MT, without resolution — a narrative openness that has made Jonah's closing question one of the most haunting in biblical literature.

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.