

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 Odes, Chapter 6

ΩΙΑΑΙ Ζ΄

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.

Theme

Jonah's prayer is recast as a standalone descent-and-deliverance canticle.

Translation & textual notes

The Greek text of Odes 6 follows the standard critical text of the Septuagint as established in the Rahlfs-Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is Jonah's prayer recast as a standalone canticle within the Odes collection. The narrative frame of the fish is omitted, so the song begins immediately with the cry from affliction and the descent into sea, abyss, and the barred earth below. From that nadir the prayer turns toward remembered temple-directed hope, warns against empty vanities, and closes in vowed sacrifice with the confession that salvation

belongs to the Lord. The appended Azarian heading carries the collection forward to the next ode.

Discourse structure of the chapter

A · 6:1-4	Cry from affliction and descent into the sea and abyss Jonah's prayer begins from distress and plunges downward through sea, waves, and the abyss, portraying affliction as a descent toward death.
B · 6:5-6	The nadir of exclusion turns toward temple-directed hope At the point of deepest exclusion, when the earth seems barred forever, the prayer turns upward in remembered hope toward God's holy temple.
C · 6:7-8	Empty vanities are forsaken, and the Lord alone is confessed as salvation The canticle ends by renouncing worthless devotions, promising thankful sacrifice, and confessing that salvation belongs to the Lord alone.

3 ἐβόησα ἐν θλίψει μου πρὸς κύριον τὸν θεόν μου καὶ εἰσήκουσέν μου ἐκ κοιλίας ᾗδου κραυγῆς μου ἤκουσας φωνῆς μου

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

Opening cry from affliction ἐβόησα

The canticle opens without Jonah's narrative setting in the fish, so the cry itself stands first. Affliction, Hades, and heard prayer are joined in a compressed thanksgiving-lament formula.

ἐβόησα

I cried out

VAI AAI1S · βοάω

main verb (psalm incipit)

→ constative aorist (single intense cry in extremity)

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

ἐν

in

P · ἐν

preposition + dative (circumstantial: sphere of affliction)

→ relation marked by the governing preposition

ἐν: preposition with the dative, expressing location, sphere, or circumstance.

θλίψει

my affliction

N3I DSF · θλίψις

dative of sphere (in/during affliction)

→ descent, distress, and divine rescue

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

μου

my

RP GS · ἐγώ

genitive of possession (modifying θλίψει)

→ descent, distress, and divine rescue

ἐγώ: first-person genitive pronoun, "my/of me," marking possession or personal relation.

πρός

to

P · πρὸς

preposition + accusative (direction of address)

→ relation marked by the governing preposition

πρὸς: preposition whose sense here is directional, "to, toward," marking address or orientation.

κύριον

the LORD

N2 ASM · κύριος

accusative object of πρὸς (addressee)

→ descent, distress, and divine rescue

κύριος: YHWH.

τὸν

the

RA ASM · ὁ

article

→ participial force supplying attendant circumstance or description

ὁ: masculine accusative singular article marking the direct object or an accusative noun phrase.

θεόν

God

N2 ASM · θεός

apposition to κύριον

→ descent, distress, and divine rescue

θεός: God; the common Greek term for deity, here in apposition to κύριον and referring to Israel's God.

μου

my

RP GS · ἐγώ

genitive of possession (modifying θεόν)

→ descent, distress, and divine rescue

ἐγώ: first-person genitive pronoun, "my/of me," marking possession or personal relation.

καί

and

C · καί

coordinating conjunction (result)

→ coordination

καί: coordinating conjunction, linking clauses or cola in the chapter's characteristically paratactic style.

εἰσήκουσέν

he heard

VAI AAI3S · ἀκούω + εἰς

main verb (divine response)

→ constative aorist (effective hearing — God answered)

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

μου

me

RP GS · ἐγώ

genitive object of εἰσακούω (the one heard)

→ descent, distress, and divine rescue

ἐγώ: first-person genitive pronoun, "my/of me," marking possession or personal relation.

ἐκ from P · ἐκ <i>preposition + genitive (place of origin of cry)</i> → relation marked by the governing preposition ἐκ: preposition with the genitive, denoting movement or origin “out of, from.”	κοιλίας belly N1A GSF · κοιλία <i>genitive of place from which</i> → descent, distress, and divine rescue κοιλία: see 2:1–2. Here κοιλία ᾄδου ('belly of Hades') renders שְׁאוֹל — Sheol, the realm of the dead. Jonah identifies the fish with the underworld. Parallel to Ps 17:6 LXX (ὠδίνες ᾄδου, 'birth-pangs of Hades'). A famous LXX theological interpretive choice.	ᾄδου of Hades N1M GSM · ᾄδης <i>genitive of the whole (belly belonging to Hades)</i> → descent, distress, and divine rescue ᾄδης: 'Hades, the underworld'; LXX standard rendering of שְׁאוֹל. The phrase κοιλία ᾄδου became a fixed LXX theological image for death's domain. Acts 2:27, 31 quotes the related Ps 15:10 LXX.	κραυγῆς of my cry N1 GSF · κραυγή <i>genitive of source (the cry that prompted divine hearing)</i> → descent, distress, and divine rescue κραυγή: 'outcry, urgent shout'; a strong word for prayer in extremis. Heb 5:7 uses κραυγή for Jesus' prayers in Gethsemane.
μου my RP GS · ἐγώ <i>genitive of possession (modifying κραυγῆς)</i> → descent, distress, and divine rescue ἐγώ: first-person genitive pronoun, “my/of me,” marking possession or personal relation.	ἤκουσας you heard VAI AA12S · ἀκούω <i>main verb (direct address to God)</i> → constative aorist ἀκούω: 'hear'; the shift here to second-person address (ἤκουσας, 'you heard') is the typical Psalter transition from report about God to direct address — it enacts intimacy and praise.	φωνῆς voice N1 GSF · φωνή <i>genitive element qualifying a related head term</i> → descent, distress, and divine rescue φωνή: lexical item rendered 'voice' here and interpreted according to its local syntactic and prophetic role in this chapter.	μου my RP GS · ἐγώ <i>genitive of possession (modifying φωνήν)</i> → descent, distress, and divine rescue ἐγώ: first-person genitive pronoun, “my/of me,” marking possession or personal relation.

4 ἀπέρριψάς με εἰς βάθη καρδίας θαλάσσης καὶ ποταμοὶ με ἐκύκλωσαν πάντες οἱ μετεωρισμοὶ σου καὶ τὰ κύματά σου ἐπ' ἐμέ διῆλθον

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

Deepened descent imagery

ἀπέρριψάς

The sea is described from within as surrounding, passing over, and enclosing. The descent is not accidental in the telling but receives its force from God himself as the one who cast the prophet there.

ἀπέρριψάς

you cast

VAI AAI2S · ρίπτω + ἀπο

main verb (direct address, divine action recalled)

→ constative aorist (single decisive act of casting)

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

με

me

RP AS · ἐγώ

accusative direct object

→ descent, distress, and divine rescue

ἐγώ: first-person accusative pronoun, “me,” the direct object affected by the action.

εἰς

into

P · εἰς

preposition + accusative (direction/goal)

→ relation marked by the governing preposition

εἰς: preposition with the accusative, indicating movement toward, into, or up to a goal.

βάθη

the depths

N3E APN · βάθος

accusative object of εἰς (destination)

→ descent, distress, and divine rescue

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

καρδίας

of the heart

N1A GSF · καρδία

genitive of description (innermost part of the sea)

→ descent, distress, and divine rescue

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

θαλάσσης

of the sea

N1S GSF · θάλασσα

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

→ descent, distress, and divine rescue

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

καὶ

and

C · καί

coordinating conjunction

→ coordination

καί: coordinating conjunction, linking clauses or cola in the chapter's characteristically paratactic style.

ποταμοί

rivers

N2 NPM · ποταμός

subject nominative

→ descent, distress, and divine rescue

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

με

me

RP AS · ἐγώ

accusative direct object

→ descent, distress, and divine rescue

ἐγώ: first-person accusative pronoun, “me,” the direct object affected by the action.

ἐκύκλωσαν

surround

VAI AAI3P · κυκλώω

finite verb advancing the main action or assertion of the clause

→ constative aorist of fortification

κυκλώω: verbal form expressing action, state, speech, movement, or relation according to its tense-form and clause role.

πάντες

all

A3 NPM · πᾶς

attributive adjective (modifying μετεωρισμοί)

→ participial force supplying attendant circumstance or description

πᾶς: adjective meaning “all, every,” here gathering the totality of the waves and billows.

οἱ

the

RA NPM · ὁ

article

→ participial force supplying attendant circumstance or description

ὁ: plural article; here used with the following noun phrase according to its local syntactic role.

μετεωρισμοί

surging waves

N2 NPM · μετεωρισμός

subject nominative

→ descent, distress, and divine rescue

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

σου

your

RP GS · σύ

genitive of possession (waves belonging to God)

→ descent, distress, and divine rescue

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

καὶ

and

C · καί

coordinating conjunction

→ coordination

καί: coordinating conjunction, linking clauses or cola in the chapter's characteristically paratactic style.

τὰ

the

RA NPN · ὁ

article

→ descent, distress, and divine rescue

ὁ: neuter accusative plural article marking the following noun phrase.

κύματά

billows

N3M NPN · κύμα

subject nominative (paired with μετεωρισμοί)

→ descent, distress, and divine rescue

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

σου

your

RP GS · σύ

genitive of possession

→ descent, distress, and divine rescue

σύ: second-person genitive pronoun, "your/of you," marking possession or relation.

ἐπ'

over

P · ἐπί

preposition + accusative (motion over/upon)

→ relation marked by the governing preposition

ἐπί: preposition here elided before a vowel; with the accusative it marks motion or extension over something.

ἐμέ

me

RP AS · ἐγώ

accusative object of ἐπί (the one overwhelmed)

→ descent, distress, and divine rescue

ἐγώ: emphatic first-person accusative pronoun, "me," marking Jonah himself as the object affected.

διήλθον

pass through

VBI AAI3P · ἔρχομαι + δια

finite verb advancing the main action or assertion of the clause

→ descent, distress, and divine rescue

ἔρχομαι + δια: verbal form glossed here in its compound or contextual sense.

5 κἀγὼ εἶπα ἀπῶσμαι ἐξ ὀφθαλμῶν σου ἄρα προσθήσω τοῦ ἐπιβλέψαι πρὸς ναὸν τὸν ἅγιόν σου

And I said, I am driven away from your eyes; shall I indeed continue to look toward your holy temple?

Moment of exclusion and hope **κἀγὼ**

Exclusion from God's sight is spoken honestly, yet the line immediately strains back toward the holy temple. The canticle holds despair and hope in the same breath.

κἀγὼ

and I

C+RPNS · καί·ἐγώ

crasis (καί·ἐγώ); subject pronoun with connective

→ coordination

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

εἶπα

said

VAI AAI1S · εἶπον

main verb (introduces interior monologue)

→ constative aorist

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

ἀπῶσμαι

I am driven away

V2 XMI1S · ὠθέω + ἀπο

main verb (state of exclusion)

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

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

ἐξ

from

P · ἐκ

preposition introducing its complement phrase

→ relation marked by the governing preposition

ἐκ (ἐξ): 'from.'

ὀφθαλμῶν

the sight / eyes

N2 GPM · ὀφθαλμός

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

→ descent, distress, and divine rescue

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

σου

your

RP GS · σύ

genitive of possession (God's eyes)

→ descent, distress, and divine rescue

σύ: second-person genitive pronoun, "your/of you," marking possession or relation.

ἄρα

indeed

X · ἄρα

adverbial or particle element shaping the clause or phrase

→ descent, distress, and divine rescue

ἄρα: function word shaping the local clause or phrase relation in this oracle.

προσθήσω

I shall add / shall yet

VF FAI1S · τίθημι + προς

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

→ predictive future

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

τοῦ

to

RA GSN · ὁ

article (introducing articular infinitive of purpose/content)

→ participial force supplying attendant circumstance or description

ὁ: masculine/neuter genitive singular article marking a genitival relation, often possession or subordination.

ἐπιβλέψαι

to look

VA AAN · βλέπω + ἐπι

articular infinitive (content of προσθήσω)

→ constative aorist infinitive

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

πρός

toward

P · πρὸς

preposition + accusative (direction of gaze)

→ relation marked by the governing preposition

πρός: preposition whose sense here is directional, "to, toward," marking address or orientation.

ναόν

temple

N2 ASM · ναός

accusative object of πρὸς (destination of gaze)

→ descent, distress, and divine rescue

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

τὸν

the

RA ASM · ὁ

article

→ participial force supplying attendant circumstance or description

ὁ: masculine accusative singular article marking the direct object or an accusative noun phrase.

ἅγιόν

holy

A1A ASM · ἅγιος

attributive adjective (modifying ναόν)

→ descent, distress, and divine rescue

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

σου

your

RP GS · σύ

genitive of possession (God's temple)

→ descent, distress, and divine rescue

σύ: second-person genitive pronoun, "your/of you," marking possession or relation.

6 περιέχθη μοι ὕδωρ ἕως ψυχῆς μου ἄβυσσος ἐκύκλωσέν με ἐσχάτη ἔδω ἡ κεφαλὴ μου εἰς σχισμὰς ὀρέων

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

Nadir in the abyss περιέχθη

The drowning imagery intensifies until abyss, mountains, and soul all converge in one lowest point. This is the canticle's downward extreme.

περιεχύθη

was poured around

VCI API3S · χέω + περι

main verb (asyndeton)

→ constative aorist

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

μοι

to me

RP DS · ἐγώ

pronominal form referring to the participant(s) already in view

→ descent, distress, and divine rescue

ἐγώ: 'I'; a regular lexical item in this chapter's genealogical, cultic, or martial discourse.

ὔδωρ

water

N3 NSN · ὔδωρ

subject of Περιεχύθη

→ descent, distress, and divine rescue

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

ἕως

up to

P · ἕως

improper preposition + genitive

→ relation marked by the governing preposition

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

ψυχῆς

the soul

N1 GSF · ψυχή

object of ἕως

→ descent, distress, and divine rescue

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

μου

my

RP GS · ἐγώ

pronominal form referring to the participant(s) already in view

→ descent, distress, and divine rescue

ἐγώ: pronominal form marking reference, determination, or relation within the clause.

ἄβυσσος

abyss

N2 NSF · ἄβυσσος

subject nominative

→ descent, distress, and divine rescue

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

ἐκύκλωσέν

surrounded

VAI AA13S · κυκλόω

main verb

→ constative aorist (the abyss encircled in one moment)

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

με

me

RP AS · ἐγώ

accusative direct object

→ descent, distress, and divine rescue

ἐγώ: first-person accusative pronoun, "me," the direct object affected by the action.

ἐσχάτη

uttermost

A1 NSFS · ἔσχατος

predicate adjective or attributive (the abyss that is uttermost)

→ descent, distress, and divine rescue

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

ἔδυ

went down

VBI AA13S · δύω

main verb

→ constative aorist (point of sinking)

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

ἡ

the

RA NSF · ὁ

article

→ participial force supplying attendant circumstance or description

ὁ: feminine nominative singular article marking the subject noun phrase.

κεφαλή

head

N1 NSF · κεφαλή

subject nominative

→ descent, distress, and divine rescue

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

μου

my

RP GS · ἐγώ

genitive of possession

→ descent, distress, and divine rescue

ἐγώ: first-person genitive pronoun, "my/of me," marking possession or personal relation.

εἰς

into

P · εἰς

preposition + accusative (direction)

→ relation marked by the governing preposition

εἰς: preposition with the accusative, indicating movement toward, into, or up to a goal.

σχισμᾶς

the clefts

N1 APF · σχισμή

accusative object of εἰς (destination)

→ descent, distress, and divine rescue

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

ὀρέων

of mountains

N3E GPN · ὄρος

genitive of the whole (mountains whose clefts these are)

→ descent, distress, and divine rescue

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

7 κατέβην εἰς γῆν ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι αἰώνιοι καὶ ἀναβήτω ἐκ φθορᾶς ἡ ζωὴ μου κύριε ὁ θεός μου

I went down into the earth, whose bars are everlasting holders, and let my life come up out of corruption, O Lord my God.

Turning plea from the earth below

κατέβην

From the barred earth below comes the turning plea that life rise out of corruption. The prayer bends upward precisely at the point of deepest descent.

κατέβην

I descended

VZI AAI1S · βαίνω + κατα

main verb (continuing descent narrative)

→ constative aorist (the full descent to the underworld)

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

εἰς

into

P · εἰς

preposition + accusative (destination)

→ relation marked by the governing preposition

εἰς: preposition with the accusative, indicating movement toward, into, or up to a goal.

γῆν

the earth

N1 ASF · γῆ

accusative object of εἰς

→ descent, distress, and divine rescue

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

ἧς

whose

RR GSF · ὅς

genitive relative pronoun (modifying γῆν)

→ descent, distress, and divine rescue

ὅς: genitive feminine relative pronoun, linking the clause back to its antecedent with possessive nuance.

οἱ

the

RA NPM · ὁ

article

→ participial force supplying attendant circumstance or description

ὁ: plural article; here used with the following noun phrase according to its local syntactic role.

μοχλοῖ

bars

N2 NPM · μοχλός

subject nominative (in relative clause)

→ descent, distress, and divine rescue

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

αὐτῆς

its / her

RD GSF · αὐτός

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

→ participial force supplying attendant circumstance or description

αὐτός: third-person genitive feminine form, "her/its," marking possession.

κάτοχοι

holds

A1B NPM · κάτοχος

predicate nominative

→ descent, distress, and divine rescue

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

αἰώνιοι

eternal

A1B NPM · αἰώνιος

predicate adjective (modifying κάτοχοι)

→ descent, distress, and divine rescue

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

καὶ

and

C · καί

coordinating conjunction (adversative turn: 'yet')

→ coordination

καί: coordinating conjunction, linking clauses or cola in the chapter's characteristically paratactic style.

ἀναβήτω

let arise

VZ AAD3S · βαίνω + ἀνα

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

→ constative aorist imperative (single decisive rescue requested)

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

ἐκ

from

P · ἐκ

preposition governing the following phrase

→ relation marked by the governing preposition

ἐκ: 'from'

φθορᾶς corruption N1A GSF · φθορά <i>genitive nominal element defining relation, possession, source, or quality</i> → descent, distress, and divine rescue φθορά: lexical item interpreted according to its local syntactic role in this chapter.	ἡ the RA NSF · ὁ <i>article marking the following noun phrase</i> → participial force supplying attendant circumstance or description ὁ: the Greek article, marking substantives and signaling their case, number, and gender within the phrase.	ζωή life N1 NSF · ζωή <i>subject naming the remnant existence now questioned</i> → descent, distress, and divine rescue ζωή: life, living existence.	μου my RP GS · ἐγώ <i>genitive of possession</i> → descent, distress, and divine rescue ἐγώ: first-person genitive pronoun, “my/of me,” marking possession or personal relation.
κύριε O LORD N2 VSM · κύριος <i>vocative of address</i> → descent, distress, and divine rescue κύριος: vocative κύριε = direct address to YHWH; the first direct divine address in the psalm after referring to God in the third person. Marks the petition's urgency.	ὁ the RA NSM · ὁ <i>article (with vocative noun)</i> → participial force supplying attendant circumstance or description ὁ: masculine nominative singular article; here introducing the following noun phrase.	θεός God N2 NSM · θεός <i>vocative of address (apposition to κύριε)</i> → descent, distress, and divine rescue θεός: 'God'; the double vocative κύριε ὁ θεός μου echoes numerous Psalm titles and addresses (e.g. Ps 7:2; 17:3 LXX).	μου my RP GS · ἐγώ <i>genitive of possession (God who is mine)</i> → descent, distress, and divine rescue ἐγώ: first-person genitive pronoun, “my/of me,” marking possession or personal relation.

8 ἐν τῷ ἐκλείπειν τὴν ψυχὴν μου ἀπ' ἐμοῦ τοῦ κυρίου ἐμνήσθην καὶ ἔλθοι πρὸς σὲ ἡ προσευχή μου εἰς ναὸν ἁγίόν σου

When my soul was failing away from me, I remembered the Lord, and let my prayer come to you into your holy temple.

Remembrance and temple directed prayer **ἐν**

Remembrance of the Lord becomes the hinge of rescue. Even as life fails, prayer is directed toward the holy temple and so refuses final separation.

ἐν

when

P · ἐν

preposition + dative (temporal: ἐν τῷ + infinitive)

→ relation marked by the governing preposition

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

τῷ

the

RA DSN · ὁ

article (with articular infinitive)

→ participial force supplying attendant circumstance or description

ὁ: dative singular article marking the following noun phrase, often with preposition or dative relation.

ἐκλείπειν

to faint / to fail

V1 PAN · λείπω + ἐκ

articular infinitive (subject of temporal clause)

→ descriptive present infinitive (ongoing process of fainting)

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

τὴν

the

RA ASF · ὁ

article

→ participial force supplying attendant circumstance or description

ὁ: feminine accusative singular article marking the direct object or accusative phrase.

ψυχὴν

soul

N1 ASF · ψυχή

accusative subject of infinitive (ἐκλείπειν)

→ descent, distress, and divine rescue

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

μου

my

RP GS · ἐγώ

genitive of possession

→ descent, distress, and divine rescue

ἐγώ: first-person genitive pronoun, "my/of me," marking possession or personal relation.

ἀπ'

from

P · ἀπό

preposition governing a following complement phrase

→ relation marked by the governing preposition

ἀπό: preposition introducing its complement and marking relation such as place, direction, source, or reference.

ἐμοῦ

I

RP GS · ἐγώ

gen pronominal form referring back or forward within the clause

→ descent, distress, and divine rescue

ἐγώ: lexical item used here in its local narrative, judicial, royal, or cultic sense.

τοῦ

the

RA GSM · ὁ

article

→ participial force supplying attendant circumstance or description

ὁ: masculine/neuter genitive singular article marking a genitival relation, often possession or subordination.

κυρίου

of the LORD

N2 GSM · κύριος

genitive object of ἐμνήσθην (the one remembered)

→ descent, distress, and divine rescue

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

ἐμνήσθην

I remembered

VSI API1S · μνησκόω

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

→ constative aorist (single decisive act of remembrance)

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

καὶ

and

C · καί

coordinating conjunction (consequence/wish)

→ coordination

καί: coordinating conjunction, linking clauses or cola in the chapter's characteristically paratactic style.

ἔλθοι

may ... come

VB AAO3S · ἔρχομαι

main verb (optative of wish/vow)

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

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

πρός

to

P · πρὸς

preposition + accusative (direction toward God)

→ relation marked by the governing preposition

πρὸς: preposition whose sense here is directional, "to, toward," marking address or orientation.

σέ

you

RP AS · σύ

accusative object of πρὸς (addressee: God)

→ descent, distress, and divine rescue

σύ: second-person accusative pronoun, "you," here addressing God directly.

ἡ

the

RA NSF · ὁ

article

→ participial force supplying attendant circumstance or description

ὁ: feminine nominative singular article marking the subject noun phrase.

προσευχή

prayer

N1 NSF · προσευχή

subject nominative

→ descent, distress, and divine rescue

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

μου

my

RP GS · ἐγώ

genitive of possession

→ descent, distress, and divine rescue

ἐγώ: first-person genitive pronoun, "my/of me," marking possession or personal relation.

εἰς

into

P · εἰς

preposition + accusative (destination: temple)

→ relation marked by the governing preposition

εἰς: preposition with the accusative, indicating movement toward, into, or up to a goal.

ναὸν

the temple

N2 ASM · ναός

accusative object of εἰς

→ descent, distress, and divine rescue

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

ἅγιόν

holy

A1A ASM · ἅγιος

attributive adjective

→ descent, distress, and divine rescue

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

σου

your

RP GS · σύ

genitive of possession

→ descent, distress, and divine rescue

σύ: second-person genitive pronoun, "your/of you," marking possession or relation.

9 φυλασσόμενοι μάταια καὶ ψευδῇ ἔλεος αὐτῶν ἐγκατέλιπον

Those who guard empty and false things forsook their mercy.

Contrast with idol guarders φυλασσόμενοι

A sharp wisdom contrast interrupts the drowning narrative: those who cling to empty falsehoods abandon the very mercy available to them. Jonah's prayer is defined against that futile devotion.

φυλασσόμενοι

those who guard / observe

V1 · πμπνπι φυλάσσω

substantival participle (subject of ἐγκατέλιπον)

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

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

μάταια

empty vanities

A1A APN · μάταιος

accusative direct object (of participial verb φυλασσόμενοι)

→ descent, distress, and divine rescue

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

καὶ

and

C · καί

coordinating conjunction

→ coordination

καί: coordinating conjunction, linking clauses or cola in the chapter's characteristically paratactic style.

ψευδῇ

lies / false things

A3H APN · ψευδής

accusative direct object (paired with μάταια)

→ descent, distress, and divine rescue

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

ἔλεος

mercy / steadfast love

N3E ASN · ἔλεος

accusative direct object (of ἐγκατέλιπον)

→ descent, distress, and divine rescue

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

αὐτῶν

their

RD GPM · αὐτός

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

→ participial force supplying attendant circumstance or description

αὐτός: third-person genitive plural form, "their/of them," marking possession or relation.

ἐγκατέλιπον

forsook

VBI AA13P · λείπω + ἐν + κατα

main verb

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

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

10 ἐγὼ δὲ μετὰ φωνῆς αἰνέσεως καὶ ἐξομολογήσεως θύσω σοι ὅσα ἠϋξάμην ἀποδώσω σοι εἰς σωτηρίαν μου τῷ κυρίῳ προσευχή Αζαρίου

But I with a voice of praise and thanksgiving will sacrifice to you; whatever I vowed I will repay to you; salvation is mine in the Lord. Prayer of Azariah.

Vow of sacrifice and confession of salvation

ἐγὼ

The canticle closes in vowed sacrifice, thanksgiving, and repayment of promises. Its theological summit is the confession that salvation belongs to the Lord, after which the Azarian heading advances the Odes sequence.

ἐγώ

I

RP NS · ἐγώ

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

→ descent, distress, and divine rescue

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

δὲ

but

X · δέ

postpositive adversative particle (contrast with v.8)

→ descent, distress, and divine rescue

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

μετά

with

P · μετά

preposition + genitive (manner/accompaniment)

→ relation marked by the governing preposition

μετά: preposition with the genitive meaning "with," marking accompaniment or association.

φωνῆς

a voice

N1 GSF · φωνή

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

→ descent, distress, and divine rescue

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

αἰνέσεως

of praise

N3I GSF · αἴνεσις

genitive of description (characterizing the voice)

→ descent, distress, and divine rescue

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

καὶ

and

C · καί

coordinating conjunction

→ coordination

καί: coordinating conjunction, linking clauses or cola in the chapter's characteristically paratactic style.

ἐξομολόγησεως

of thanksgiving / confession

N3I GSF · ἐξομολόγησις

genitive of description (paired with αἰνέσεως)

→ descent, distress, and divine rescue

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

θύσω

I will sacrifice

VF FAI1S · θύω

main verb (vow of sacrifice)

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

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

σοι

to you

RP DS · σύ

dative of indirect object (recipient of sacrifice)

→ descent, distress, and divine rescue

σύ: second-person dative pronoun, "to you," marking the recipient of vow or sacrifice.

ὅσα

whatever

A1 APN · ὅσος

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

→ descent, distress, and divine rescue

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

ἠύξαμην

I have vowed

VAI AMI1S · εὔχομαι

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

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

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

ἀποδώσω

I will repay / I will pay

VF FAI1S · δίδωμι + ἄπο

main verb (vow of fulfillment)

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

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

σοι to you RP DS · σύ <i>dative of indirect object (recipient: God)</i> → descent, distress, and divine rescue σύ: second-person dative pronoun, “to you,” marking the recipient of vow or sacrifice.	εἰς into P · εἰς <i>preposition governing the following phrase</i> → relation marked by the governing preposition εἰς: preposition introducing its complement phrase; glossed 'into/to' in this context.	σωτηρίαν salvation N1A ASF · σωτηρία <i>accusative substantive functioning as object or complement</i> → descent, distress, and divine rescue σωτηρία: noun used for the clause's participant, object, place, office, or abstract idea as context requires.	μου my RP GS · ἐγώ <i>pronominal form referring to the participant(s) already in view</i> → descent, distress, and divine rescue ἐγώ: pronominal form marking reference, determination, or relation within the clause.
τῷ to the RA DSM · ὁ <i>article (with κυρίῳ in dative of possession/direction)</i> → participial force supplying attendant circumstance or description ὁ: dative singular article marking the following noun phrase, often with preposition or dative relation.	κυρίῳ LORD N2 DSM · κύριος <i>dative of possession (salvation belongs to the LORD)</i> → descent, distress, and divine rescue κύριος: YHWH. The dative τῷ κυρίῳ expresses ownership: 'salvation is the LORD's.' This confession is the theological summit of the psalm, echoing Ps 3:9 LXX and the Exodus confession (Exod 15:2).	προσευχή prayer N1 NSF · προσευχή <i>subject nominative</i> → descent, distress, and divine rescue προσευχή: "prayer"; the closing priestly prayer ascends from Jerusalem to God's holy dwelling in heaven.	Αζαριου Azarian N1T GSM · Αζαριας <i>nominal element within the genealogical notice</i> → descent, distress, and divine rescue Αζαριαν: nominal term in the genealogical register; glossed here as "Azarian".

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.