

Chapter 2

Jonah

Technical Notes

Text with Notes and Translations

The Greek text is from <http://www.ellopos.net/elpenor/greek-texts/septuagint/default.asp>.

The Greek notes are derived from Taylor, Bernard A., *Analytical Lexicon to the Septuagint*, Expanded Edition (Hendrickson, Peabody, MA: 2014) 591 pages.

The first translation is intended to follow the Greek idiom in as woodenly literal a means as possible. The verb-subject-object (VSO) construction will be hard for many readers to follow.

The second translation is intended to follow modern English idiom. Much thought went into the physical and psychological context. For example: the men are struggling with a raging, roaring perfect storm. The noise of the sea is deafening. The men themselves are pressed to the limits of their emotional and muscular abilities. In near panic, it is impossible to believe that they merely call out in loud strong voices. They scream, they shriek just to be heard above the roar of the storm and the cacophony that fills their own minds: they are all about to die, and they know it. Similarly, Jonah is taxed to the limits of his faith: in the last chapter we find Jonah on the brink of insanity, as he prioritizes the value of a plant above human life, and above the will of God.

Jonah Chapter 2

2:1 Καὶ προσέταξε¹ Κύριος κήτει² μέγλω³ καταπιεῖν⁴ τὸν Ἰωνᾶν· καὶ ἦν⁵ Ἰωνᾶς ἐν τῇ κοιλίᾳ⁶ τοῦ κήτους τρεῖς⁷ ἡμέρας⁸ καὶ τρεῖς νύκτας⁹.

And commanded he Lord creature or creation great to drink down the Jonah and was he Jonah in the belly of the creature or creation three days and three nights.

The Lord commanded great creation¹⁰ to drink down Jonah: now Jonah was in the belly of creation three days and three nights.¹¹

2:2 καὶ προσηύξατο¹² Ἰωνᾶς πρὸς Κύριον τὸν Θεὸν αὐτοῦ ἐκ τῆς κοιλίας¹³ τοῦ κήτους¹⁴

And prayed in the presence he Jonah before Lord the God his out of the belly of the creation,

Jonah prayed in the Presence¹⁵ of the Lord his God, from the belly of creation,

2:3 καὶ εἶπεν· ἐβόησα¹⁶ ἐν θλίψει¹⁷ μου πρὸς Κύριον τὸν Θεόν μου, καὶ εἰσήκουσέ¹⁸ μου· ἐκ κοιλίας¹⁹ ᾗδου²⁰ κραυγῆς²¹ μου ἤκουσας φωνῆς²² μου.

And said he, “Screamed²³ I in suffering my toward Lord the God my and heard-in He me out of belly of Hades clamor my heard you voice my.”

“I screamed in my suffering to the Lord my God. He heard me. From the belly of Hades You heard my clamor, my voice.²⁴

2:4 ἀπέρριψάς²⁵ με εἰς βάθη²⁶ καρδίας²⁷ θαλάσσης²⁸, καὶ ποταμοὶ²⁹ ἐκύκλωσάν³⁰ με· πάντες³¹ οἱ μετεωρισμοί³² σου καὶ τὰ κύματά³³ σου ἐπ’³⁴ ἐμὲ διήλθον³⁵.

Hurled away You me into depths of heart of sea and rivers (strong currents, or raging torrents) surrounded they me; all the towering surges of You and the billows of You upon me shot through they.”

You hurled me into the depths of the heart of the sea. Raging torrents surrounded me. All Your towering surges and Your crashing billows broke through upon me.”

2:5 καὶ ἐγὼ εἶπα· ἀπῶσμαι³⁶ ἐξ ὀφθαλμῶν³⁷ σου· ἄρα³⁸ προσθήσω³⁹ τοῦ ἐπιβλέψαι⁴⁰ με πρὸς ναὸν⁴¹ τὸν ἅγιόν⁴² σου;

And I said I, “shoved away was I out of eyes Your: will ever privileged be I of the to look upon me toward oracle the holy of You?”

Then *I* said, “I was shoved away from your eyes; will I ever again be privileged to look toward Your holy oracle?”⁴³

2:6 περιεχύθη⁴⁴ μοι ὕδωρ⁴⁵ ἕως⁴⁶ ψυχῆς⁴⁷, ἄβυσσος⁴⁸ ἐκύκλωσέ⁴⁹ με ἐσχάτη⁵⁰, ἔδω⁵¹ ἡ κεφαλή⁵² μου εἰς σχισμὰς⁵³ ὀρέων⁵⁴.

Poured was it to me water until of soul abyss surrounded it me eschaton sank it made the head of me into chasms of mountains.

Water was poured on me over [*my*] soul. Immeasurable abyss surrounded me. My head was plunged into mountain chasms.⁵⁵

2:7 κατέβην⁵⁶ εἰς γῆν⁵⁷, ἧς⁵⁸ οἱ μοχλοὶ⁵⁹ αὐτῆς κάτοχοι⁶⁰ αἰώνιοι⁶¹, καὶ ἀναβήτω⁶² ἐκ φθορᾶς⁶³ ἡ ζωή⁶⁴ μου, πρὸς σὲ Κύριε ὁ Θεός μου.

Went down he into earth which the bars her latch timeless and went up he out of corruption the life my before You Lord the God my.

He went down into earth, with her timeless latch bars. He went up from corruption. My life [*is*] before You, Lord, my God.⁶⁵

2:8 ἐν τῷ ἐκλείπειν⁶⁶ ἀπ' ἐμοῦ τὴν ψυχὴν⁶⁷ μου τοῦ Κυρίου ἐμνήσθην⁶⁸, καὶ ἔλθοι⁶⁹ πρὸς σὲ ἡ προσευχή⁷⁰ μου εἰς ναδὸν⁷¹ τὸ ἅγιόν⁷² σου.

In the to leave it from me the soul of me of the Lord was remembered I and came would it before You the prayer of me into oracle the holy Your.

As my soul [*is about*] to depart from me, I was remembered by the Lord. Would my prayer come before You in Your holy oracle.

2:9 φυλασσόμενοι⁷³ μάταια⁷⁴ καὶ ψευδῆ⁷⁵ ἔλεον⁷⁶ αὐτῶν ἐγκατέλιπον⁷⁷.

Guards ineffective and false mercy of them abandoned they....

Their useless guards and false mercy abandoned.... [*me*]

2:10 ἐγὼ δὲ⁷⁸ μετὰ⁷⁹ φωνῆς⁸⁰ αἰνέσεως⁸¹ καὶ ἐξομολογήσεως⁸² θύσω⁸³ σοι, ὅσα⁸⁴ ἠύξάμην⁸⁵ ἀποδώσω⁸⁶ σοι εἰς σωτηρίαν⁸⁷ μου τῷ Κυρίῳ.

I yet with voice praise and todah sacrifice will I to you all which vowed I repay will I to you into salvation my in the Lord.

Yet with praise and thanksgiving (todah) *I* will sacrifice to You. All which I vowed, I will repay to you, unto my salvation in the Lord.

2:11 Καὶ προσέταξε⁸⁸ Κύριος τῷ κήτει⁸⁹, καὶ ἐξέβαλε⁹⁰ τὸν Ἰωνᾶν ἐπὶ⁹¹ τὴν ξηράν⁹².

And commanded He Lord to creation and threw out it or He the Jonah upon the sere.

The Lord commanded the creation and it threw Jonah out on the sere.

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¹ προσέταξε(ν), verb, aorist active indicative, third person singular of προστάσσω or προστάσσειν or προστάττειν: command; govern. 2:1, 11; 4:6, 7, 8 – 5x.

² κήτει, noun, neuter dative singular

κήτους, noun, neuter genitive singular

κῆτος, -ους: creature. 2:1, 1, 2, 11 – 4x.

³ μέγα, adjective, neuter nominative or accusative singular

μεγάλη, adjective, feminine nominative singular

μεγάλην, adjective, feminine accusative singular

μεγάλης, adjective, feminine genitive singular

μεγάλου, adjective, masculine or neuter genitive singular

μεγάλω, adjective, masculine or neuter dative singular

μέγας, adjective, masculine nominative singular

μέγας, μεγάλη, μέγα: big, great; many connotations and implicit meanings depending on context. 1:2, 4, 4, 10, 12, 16; 2:1; 3:2, 3, 5; 4:1, 6, 11 – 13x.

⁴ καταπιεῖν, aorist active infinitive of καταπίνω or καταπίνειν: drink down; swallow, gulp. 2:1 – 1x (see πίνω).

⁵ εἶ, verb, present active indicative, second person singular

εἰμι, verb, present active indicative, first person singular

εἶναι, verb, present active infinitive

ἔσται, verb, future middle indicative, third person singular

ἐστί, ἐστίν, verb, present active indicative, third person singular

ἦν, verb, imperfect active indicative, third person singular

ὄντος, verb, present active participle, masculine or neuter genitive singular

εἰμί or εἶναι: to be, exist. 1:7, 8, 8, 8, 9, 10, 12; 2:1; 3:3; 4:2, 5, 6 – 12x.

⁶ κοιλία, adjective or noun, feminine dative singular

κοιλίας, adjective or noun, feminine genitive singular or accusative plural

κοίλην, adjective or noun, feminine accusative singular

κοιλία, -ας or κοίλος, -η, -ον: belly, depression, hollow; stomach, uterus, womb, anything in the lower or more visceral abdominal cavity. 1:5; 2:1, 2, 3 – 4x.

⁷ τρεῖς, numerical adjective, masculine or feminine nominative or accusative plural
τριῶν, numerical adjective, masculine, feminine, or neuter genitive plural
τρεῖς, τρεῖς, τρία: three. 2:1, 1; 3:3, 4 – 4x.

⁸ ἡμέραι, noun, feminine nominative plural
ἡμέρας, noun, feminine genitive singular or accusative plural
ἡμερῶν, noun, feminine genitive plural
ἡμέρα, -ας: day. 2:1; 3:3, 4, 4 – 4x.

⁹ νύκτα, noun, feminine accusative singular
νύκτας, noun, feminine accusative plural
νύξ, νυκτός: night. 2:1; 4:10, 10 – 3x.

¹⁰ The text does not specify fish or whale, dragon or monster, animal or plant, animate or inanimate. It is simply an unidentifiable creature, a large one. The sea herself is such a creature or creation: the graphic narrative may well describe experiences in the sea, apart from any other creature. A first class Greek grammarian could advise us that such a construction is or is not possible. In this interpretation, the sea was the giant creature that swallowed Jonah, kept him three days and nights, finally washing him ashore, where he recovers from death, or its brink. No fish or whale is involved. Nor does any living thing swallow Christ: He is swallowed only by the dust and rock of the grave. So, in Jonah’s vivid terminology “the belly of the creature,” “the belly of Hades,” and “the depths of the heart of the sea” are all parallel and equal concepts, without the existence of any creature other than the sea herself.

¹¹ The ancients used simple counting numbers throughout the centuries BC and well into the early centuries AD. It is impossible that seventy-two literal hours are in mind here. An aggregate of fifty hours would be more likely. The expression is idiomatic, not specific. If they had wished to say seventy-two hours, they would have written seventy-two hours. Since they are counting half-days as units, 1 hour suffices for both the first and last days: 1 + 12 + 12 + 12 + 12 + 1 = 50, part of a unit qualifies as a whole unit.

¹² προσηύξατο, verb, aorist middle indicative, third person singular of προσεύχομαι (πρός + εὔχομαι, see 1:16) or προσεύχεσθαι: pray, especially in the presence, the Sh^akinah. 2:2; 4:2 – 2x.

¹³ κοιλία, adjective or noun, feminine dative singular
κοιλίας, adjective or noun, feminine genitive singular or accusative plural
κοίλην, adjective or noun, feminine accusative singular

κοιλία, -ας or κοίλος, -η, -ον: belly, depression, hollow; stomach, uterus, womb, anything in the lower or more visceral abdominal cavity. 1:5; 2:1, 2, 3 – 4x.

¹⁴ κήτει, noun, neuter dative singular

κήτους, noun, neuter genitive singular

κῆτος, -ους: creature. 2:1, 1, 2, 11 – 4x.

¹⁵ the inescapable presence

¹⁶ ἀνεβόησαν, verb, aorist active indicative, third person plural

ἐβόησα, verb, aorist active indicative, first person singular

ἀνα-βοάω or ἀνα-βοάειν: to cry up, to cry; roar, scream, shout, yell. 1:5, 14; 2:3; 3:8 – 4x.

¹⁷ θλίψει, noun, feminine dative singular of θλίψις, -εως: affliction, suffering; anguish, distress, frustration, oppression, pain, siege, trial, tribulation. 2:3 – 1x (see θλίβω: the verb; and πόνος, -ου: pain).

¹⁸ εἰσήκουσε(ν), verb, aorist active indicative, third person singular

ἤκουσας, verb, aorist active indicative, second person singular

εἰσακούω (εἰς + ἀκούω), εἰσακούειν, ἀκούω or ἀκούειν: hear-in, hear. 2:3, 3 – 2x.

¹⁹ κοιλία, adjective or noun, feminine dative singular

κοιλίας, adjective or noun, feminine genitive singular or accusative plural

κοίλην, adjective or noun, feminine accusative singular

κοιλία, -ας or κοίλος, -η, -ον: belly, depression, hollow; stomach, uterus, womb, anything in the lower or more visceral abdominal cavity. 1:5; 2:1, 2, 3 – 4x.

²⁰ ᾗδου, noun, masculine genitive singular of ᾗδης, -ου: Hades; Hell; the place of the dead body, the grave; not the equivalent of the lake of fire. 2:3 – 1x.

²¹ κραυγή, noun, feminine nominative singular

κραυγῆς, noun, feminine genitive singular

κραυγή, -ῆς: crying, outcry, shouting; clamor, noise, racket, rioting. Similar to κηρύσσω. 1:2; 2:3 – 2x.

²² φωνῆς, noun, feminine genitive singular of φωνή, -ῆς: sound; voice, noise. 2:3, 10 – 2x.

²³ Considering Jonah's current location any cry less than a scream is simply unrealistic.

²⁴ Part of the implication is that Yahweh heard Jonah from a place where no sound escapes, and in which no one hears: Jonah is dead.

²⁵ ἀπέρριψας, verb, aorist active indicative, second person singular of ἀπορρίπτω or ἀπορρίπτειν: hurl; cast or throw away, abandon. 2:4 – 1x.

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- ²⁶ βάθη, noun, neuter nominative or accusative plural of βάθος; depths; deep water. 2:4 – 1x.
- ²⁷ καρδίας, noun, feminine genitive singular of καρδία, -ας; heart; center, core. 2:4 – 1x.
- ²⁸ θάλασσα, noun, feminine nominative singular
θάλασσαν, noun, feminine accusative singular
θαλάσση, noun, feminine dative singular
θαλάσσης, noun, feminine genitive singular
θάλασσα, -ης; sea. 1:4, 4, 5, 9, 11, 11, 12, 12, 13, 15, 15; 2:4 – 12x.
- ²⁹ ποταμοί, noun, masculine nominative plural of ποταμός, -οῦ; river; current, torrent. 2:4 – 1x.
- ³⁰ ἐκύκλωσαν, verb, aorist active indicative, third person plural
ἐκύκλωσε(ν), verb, aorist active indicative, third person singular
κυκλόω or κυκλοῦν; surround; circle, compass; cover. 2:4, 6 – 2x.
- ³¹ πάντες, adjective, masculine nominative plural of πᾶς, πᾶσα, πᾶν; every; aggregate, all, whole. 2:4 – 1x.
- ³² μετεωρισμοί, noun, masculine nominative plural of μετεωρισμός, -οῦ; towering surge; lifting up; exaltation, pride, wave. 2:4 – 1x.
- ³³ κύματα, noun, neuter nominative or accusative plural of κύμα, -ατος; billow. 2:4 – 1x.
- ³⁴ ἐπὶ, ἐπ', ἐφ', preposition, indeclensionate of ἐπί; on, upon. 1:7, 12, 13, 14; 2:4, 11; 3:6, 10; 4:2, 6, 8, 9, 10 – 13x.
- ³⁵ διήλθον, verb, aorist active indicative, first person singular or third person plural
οφ διέρχομαι or διέρχεσθαι; go, pass, or shoot through. 2:4 – 1x.
- ³⁶ ἀπῶσμαι, verb, perfect middle or passive indicative, first person singular of ἀπωθέω (ἀπό + ὠθέω) or ἀπωθεῖν; push or shove away. 2:5 – 1x.
- ³⁷ ὀφθαλμῶν, noun, masculine genitive plural of ὀφθαλμός, -οῦ; eye. 2:5 – 1x.
- ³⁸ ἄρα, interrogative particle, indeclensionate of ἄρα; anxious or impatient demand, not strictly translatable. 2:5 – 1x.
- ³⁹ προσθήσω, future active indicative, first person singular of προστίθημι or προστιθέναι; put before; add to, allowed, impose upon, increase, permitted, repeat??? 2:5 – 1x.
- ⁴⁰ ἐπιβλέψαι, verb, aorist active infinitive of ἐπιβλέπω or ἐπιβλέπειν; look upon; attend, examine, observe, see. 2:5 – 1x.
- ⁴¹ ναὸν, noun, masculine accusative singular from ναός, -οῦ; dwelling; palace, room, temple, oracle. 2:5, 8 – 2x.

⁴² ἅγιόν, adjective, masculine accusative singular or neuter nominative or accusative singular of ἅγιος, -α, -ον: hallowed, holy, pure, sacred, sanctified, set apart, pious. 2:5, 8 – 2x.

⁴³ Of which we can no longer speak clearly (Hebrews 9:5). However, the prophet's place was in a position of speaking face-to-face with God, hence either facing the Oracle or even inside of it (Exodus 33:9-11; 1 Samuel 3:3-4), not merely toward the temple as a whole. What Jonah first hid from, he at last yearns for: the beatific vision. It is not death that frightens him; yet, rather that, he will never again see God in His Temple, His Glory, the Sh^okinah. Ναός means dwelling: Yahweh's specific dwelling place is the Oracle, not merely the Temple.

⁴⁴ περιεχύθη, aorist passive indicative, third person singular of περιχέω (περί + χέω) or περιχεῖν: pour around, envelope. 2:6 – 1x.

⁴⁵ ὕδωρ, noun, neuter nominative or accusative singular of ὕδωρ, ὕδατος: water. 2:6; 3:7 – 2x.

⁴⁶ ἕως, adverb, conjunction, preposition ἕως or noun, feminine nominative singular of ἕως, ἕω: As a noun: dawn, early morning. Else: until, till; as far as (of space or time). 2:6; 3:5; 4:5, 9 – 4x.

⁴⁷ ψυχὴν, noun, feminine accusative singular

ψυχῆς, noun, feminine genitive singular

ψυχή, -ῆς: soul. 1:14; 2:6, 8; 4:3, 8 – 5x.

⁴⁸ ἄβυσσος, noun, feminine, nominative singular of ἄβυσσος, ἀβύσσου: abyss, the bottomless deep, the infinite sea, especially in the cosmic, metaphorical, philosophical sense. 2:6 – 1x.

⁴⁹ ἐκύκλωσαν, verb, aorist active indicative, third person plural

ἐκύκλωσε(ν), verb, aorist active indicative, third person singular

κυκλόω or κυκλοῦν: surround; circle, compass; cover. 2:4, 6 – 2x.

⁵⁰ ἐσχάτη, adjective, feminine nominative singular of ἔσχατος, -η, -ον: immeasurable or infinite; eschaton; the farthest or uttermost extreme distance; the outer limit; the event horizon of the universe; not in a uni-linear sense: in every direction. 2:6 – 1x.

⁵¹ ἔδω, verb, aorist active indicative, third person singular of δύνω or δύειν: plunge; cause to sink. 2:6 – 1x.

⁵² κεφαλή, noun, feminine nominative singular

κεφαλῆν, noun, feminine accusative singular

κεφαλῆς, noun, feminine genitive singular

κεφαλή, ῆς: head of either an animal, organization, person, or structural column (capital); top. 2:6; 4:6, 6, 8 – 4x.

⁵³ σχισμὰς, noun, feminine accusative plural of σχισμή, ἥς: split; canyon, chasm, cleft, crevasse. 2:6 – 1x.

⁵⁴ ὀρέων, noun, neuter genitive plural of ὄρος, -ους: mountain. 2:6 – 1x.

⁵⁵ Oceanic underwater mountains and crevasses are reported to be many magnitudes greater than those above water on dry land.

⁵⁶ κατέβη, verb, aorist active indicative, third person singular of καταβαίνω: to go down, descend. The opposite of ἀναβαίνω: to go up, ascend. Similar to ἐμβαίνω: to go into. 1:3, 5; 2:7 – 3x.

⁵⁷ γῆ, noun, feminine dative singular

γῆν, noun, feminine accusative singular

γῆ, -ῆς: earth; land, dirt, dust. 1:13; 2:7; 4:2 – 3x.

⁵⁸ ἧ, relative pronoun, feminine nominative singular

ῆ, relative pronoun, feminine dative singular

ῆς, relative pronoun, feminine accusative singular

ὄ, relative pronoun, neuter nominative singular

ὄν, relative pronoun, masculine accusative singular

ὄς, relative pronoun, masculine nominative singular

ὅς, ἧ, ὅ: who, whom, which, what, that. 1:9, 14; 2:7; 3:2, 10; 4:10, 10, 11 – 8x.

⁵⁹ μοχλοὶ, noun, masculine nominative plural of μοχλός, -οῦ: bar; bolt, lever. 2:7 – 1x.

⁶⁰ κάτοχοι, adjective, masculine or feminine nominative plural of κάτοχος, -ου, -ος, -ον: handle; latch, barrier, lock. 2:7 – 1x.

⁶¹ αἰώνιοι, adjective, masculine nominative plural of αἰώνιος, -ος, -ον: timeless; eternal, everlasting. 2:7 – 1x.

⁶² ἀναβήτω, verb, aorist active imperative, third person singular

ἀνέβη, verb, aorist active indicative, third person singular

ἀναβαίνω or ἀναβαίνειν: to go up, ascend; arise, mount up. The opposite of καταβαίνω: to go down, descend. Similar to ἐμβαίνω: to go into. 1:2; 2:7; 4:6

⁶³ φθορᾶς, noun, feminine genitive singular of φθορά, -ᾶς: destruction, ruin, decay; corruption, depravity. 2:7 – 1x.

⁶⁴ ζωή, noun, feminine nominative singular ζωή, -ῆς: life; existence. 2:7 – 1x.

⁶⁵ I think the plain meaning of this is that Jonah has prophetically seen the resurrection (John 3:13; 20:17; Acts 2:34; 25:1; Ephesians 4:8-10).

⁶⁶ ἐκλείπειν, or present active indicative, third person singular??? or present active infinitive of ἐκλείπω or ἐκλείπειν: desert, forsake, leave. 2:8 – 1x (see ἐγκαταλείπω).

⁶⁷ ψυχὴν, noun, feminine accusative singular

ψυχῆς, noun, feminine genitive singular

ψυχή, -ῆς: soul. 1:14; 2:6, 8; 4:3, 8 – 5x.

⁶⁸ ἐμνήσθην, aorist passive indicative, first person singular of μμνήσκωμαι or μμνήσκεσθαι: remember. 2:8 – 1x.

⁶⁹ ἔλθοι, verb, aorist active optative, third person singular

ἔρχη, verb, present middle or passive indicative or subjunctive, second person singular

ἔρχομαι or ἔρχεσθαι: come. 1:8; 2:8 – 2x.

⁷⁰ εὐχάς, noun, feminine accusative plural

προσευχή, noun, feminine nominative singular (with prefix προς)

εὐχή, -ης: prayer, blessing, vow, wish. 1:16; 2:8 – 2x. The difference in nuance would seem to be prayers to as contrasted with prayers in the presence of the Sh^akinah. The prophet enjoys a face-to-face relationship with God that most people do not have.

⁷¹ ναὸν, noun, masculine accusative singular from ναός, -οῦ: dwelling; palace, room, temple, oracle. 2:5, 8 – 2x.

⁷² ἅγιόν, adjective, masculine accusative singular or neuter nominative or accusative singular of ἅγιος, -α, -ον: hallowed, holy, pure, sacred, sanctified, set apart, pious. 2:5, 8 – 2x.

⁷³ φυλασσόμενοι, present middle or passive participle, masculine nominative plural of φυλάσσω, φυλάττω or φυλάσσειν: guard, watch; guarding, watching, guards, watchers. 2:9 – 1x.

⁷⁴ μάταια, adjective, neuter nominative or accusative plural of μάταιος, -α/ος, -ον: ineffectively, vain. 2:9 – 1x.

⁷⁵ ψευδῆ, adjective, masculine or feminine accusative singular or neuter nominative or accusative plural of ψευδής, -ής, -ές (see ψεῦδος): false; lying. 2:9

⁷⁶ ἔλεον, noun, masculine accusative singular of ἔλεος. -ου or -ους: mercy; compassion, pity. 2:9 – 1x.

⁷⁷ ἐγκατέλιπον, verb, aorist active indicative, first person singular or third person plural of ἐγκαταλείπω or ἐγκαταλείπειν: desert; abandon, leave. 2:9 – 1x (see ἐκλείπω).

⁷⁸ δὲ, conjunction or particle, indeclensionate of δέ: mildly adversative; yet; but, rather after negative; introducing apodosis. 1:5; 2:10; 3:3; 4:11 – 4x; also used with negation: μηδὲ or μηδέ: yet not, 3:7, 7 – 2x; οὐδὲ: not even, 4:10 – 1x. Possibly related to the adjective μηδέις: no one or thing; and οὐδέις: no one, no way.

⁷⁹ μετὰ, preposition, indeclensionate of μετά: with. 2:10 – 1x.

⁸⁰ φωνῆς, noun, feminine genitive singular of φωνή, -ῆς: sound; voice, noise. 2:3, 10 – 2x.

⁸¹ αἰνέσεως, noun, feminine genitive singular of αἶνεσις, αἰνέσεως: praise. 2:10 – 1x.

⁸² ἔξομολογήσεως, noun, feminine genitive singular of ἔξομολόγησις, -ήσεως: today; confession; testimony, thanksgiving. 2:10 – 1x.

⁸³ ἔθυσαν, verb, aorist active indicative, third person plural

θήσω, verb, future active indicative, first person plural

θύω or θύειν: offer; sacrifice. 1:16; 2:10 – 2x.

⁸⁴ ὅσα, adjective, neuter nominative or accusative plural of ὅσος, -η, -ον: as long, many, or much as; all who. 2:10 – 1x.

⁸⁵ ἠὔξαμην, verb, aorist middle indicative, first person singular

ἠὔξαντο, verb, aorist middle indicative, third person plural

εὔχομαι or εὔχεσθαι: pray; bless, give thanks, vow, wish. 1:16; 2:10 – 2x.

⁸⁶ ἀποδώσω, verb, future active indicative, first person singular of ἀποδίδωμι or ἀποδιδόναι: give away, give back; pay, repay, restore, return. 2:10 – 1x.

⁸⁷ σωτηρίαν, noun, feminine accusative singular of σωτηρία, -ας: deliverance, salvation. 2:10 – 1x.

⁸⁸ προσέταξε(ν), verb, aorist active indicative, third person singular of προστάσσω or προστάσσειν or προστάττειν: command; govern. 2:1, 11; 4:6, 7, 8 – 5x.

⁸⁹ κῆτει, noun, neuter dative singular

κῆτους, noun, neuter genitive singular

κῆτος, -ους: creature. 2:1, 1, 2, 11 – 4x.

⁹⁰ βάλωμεν, verb, aorist active subjunctive, first person plural

ἔβαλον, verb, aorist active indicative, third person plural

ἔξέβαλε(ν), verb, aorist active indicative, third person singular (with prefix ἐκ, ἐξ)

ἔξέβαλον, verb, aorist active indicative, third person plural (with prefix ἐκ, ἐξ)

βάλλω or βάλλειν, ἐκβάλλω or ἐκβάλλειν: to cast, throw; throw out. 1:7, 7, 15; 2:11 – 4x (see ἐκβολή).

⁹¹ ἐπὶ, ἐπ', ἐφ', preposition, indeclensionate of ἐπί: on, upon. 1:7, 12, 13, 14; 2:4, 11; 3:6, 10; 4:2, 6, 8, 9, 10 – 13x.

⁹² ξηράν, adjective, feminine accusative singular of ξηρός, -ά, -όν: bare, dry, sere; earth without any evident water content in contrast to the water saturated sea; desert. 1: 9; 2:11 – 2x (compare with γῆ: earth, land. 1:13; 2:7 – 2x).

⁹³ If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use.