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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Third Book of Kingdoms, Chapter 15

ΒΑΣΙΛΕΙΩΝ Γ' ΙΕ'

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

Judah and Israel pass through contrasting reigns as Asa reforms while northern dynasties fall under prophetic judgment.

Translation & textual notes

The Greek text of 3 Kingdoms 15 (= 1 Kings 15) 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 a tightly compressed annalistic sequence governed by the regnal-formula structures of the Deuteronomistic 'book of the chronicles' (βιβλίον λόγων τῶν ἡμερῶν), alternating between the Davidic kings of Judah and the dynastically unstable kings of the northern Israel. In the LXX (Old Greek) the verse-division of this chapter differs from the Masoretic versification: the reference text preserves verses 1–5 and 7–31 and 33–34, so that BOTH

verse 6 AND verse 32 are absent from the numeration — yielding 32 verses present (a recognized feature of the Greek verse-system here, not a textual lacuna in the narrative). The chapter narrates: (A) the brief, flawed reign of ABIA/Αβίου (Abijam) of Judah, whose 'heart was not perfect with the LORD' (οὐκ ἦν ἡ καρδία αὐτοῦ τελεία μετὰ κυρίου, v. 3), yet for David's sake the LORD grants him a κατάλειμμα ('remnant / posterity', v. 4) — the 'lamp in Jerusalem' theology of dynastic preservation; (B) the closing notice and accession of ASA/ΑΣΑ, the good Judahite king who 'did the right thing before the LORD as David' (v. 11), removed the τελετάς ('cult-rites') and his (grand)mother Ana/Maacah's idol in the Kidron wadi (v. 13); (C) the war with BAASA/Βαασα of Israel and Asa's purchase of an alliance with the son of ADER/Hadad (Ben-Hadad) of Συρία/Damascus (vv. 16–22); (D) Asa's death and the succession of Jehoshaphat (vv. 23–24); and (E) the northern sequence — NADAB/Ναδαβ son of Jeroboam, struck down by Baasha at Gabathon, whose coup exterminates the whole house of Jeroboam 'according to the word of the LORD which he spoke by the hand of his servant Ahijah the Shilonite' (κατὰ τὸ ῥῆμα κυρίου ... ἐν χειρὶ δούλου αὐτοῦ Αχια τοῦ Σηλωνίτου, v. 29), fulfilling the prophecy of 3 Kgdms 14; then Baasha's own accession and persistence in Jeroboam's sin (vv. 33–34). Distinctive LXX features include the indeclinable Hebraizing onomastics (Αβίου, ΑΣΑ, Βαασα, Αχια, Θερσα, Γαβαθων), the recurring τελεία-καρδία formula (vv. 3, 14), the idiom ἐποίησεν τὸ εὐθὲς / τὸ πονηρὸν ἐνώπιον κυρίου, and the causative ἐξαμαρτάνω + accusative ('cause Israel to sin', vv. 26, 30, 34) rendering the Hiphil of נטו.

Discourse structure of the chapter

A · 15:1–5

Abia (Abijam) of Judah: a brief, flawed reign preserved for David's sake

Synchronized to Jeroboam's eighteenth year, Abia son of Rehoboam begins to reign over Judah for six years (vv. 1–2); his mother is Maacah daughter of Abessalom. He walks in the sins of his father, and his heart is not 'perfect' (τελεία) with the LORD as David's was (v. 3). Yet for David's sake the LORD grants him a κατάλειμμα — offspring after him and the establishment of Jerusalem (v. 4) — because David did the right thing and did not turn aside from any of the LORD's commands all his days (v. 5).

B · 15:7–8

Abia's closing notice, the war with Jeroboam, death, and Asa's accession

The annalistic closing formula refers the rest of Abia's acts to the 'book of the chronicles of the kings of Judah' and notes ongoing war between Abia and Jeroboam (v. 7). Abia sleeps with his fathers, is buried in the city of David in Jeroboam's twenty-fourth year, and his son Asa reigns in his place (v. 8). (Verse 6 is absent from the LXX numeration.)

C · 15:9–15

Asa of Judah: the reforming king who does right like David

Asa accedes in Jeroboam's twenty-fourth year and reigns forty-one years in Jerusalem (vv. 9–10). He does the right thing before the LORD as David (v. 11), removes the cult-rites (τελετάς) and the idolatrous 'practices' of his fathers (v. 12), deposes the queen-mother Ana/Maacah for her Asherah-image and burns it in the Kidron wadi (v. 13). Though the high places are not removed, Asa's heart is 'perfect' with the LORD all his days (v. 14), and he brings his father's and his own dedicated silver, gold, and vessels into the house of the LORD (v. 15).

D · 15:16–22

The Baasha war and Asa's treaty with Ben-Hadad of Damascus

There is continual war between Asa and Baasha of Israel (v. 16); Baasha fortifies Ramah to blockade Judah (v. 17). Asa empties the treasuries and buys an alliance with the son of Ader (Ben-Hadad) of Syria in Damascus, urging him to break his pact with Baasha (vv. 18–19). Ben-Hadad strikes the northern towns of Naphtali (v. 20); Baasha abandons Ramah and withdraws to Tirzah (v. 21); and Asa conscripts all Judah to carry off Ramah's stones and timber to build up Geba of Benjamin and the watchtower (v. 22).

E · 15:23–24

Asa's closing notice, illness, death, and Jehoshaphat's accession

The rest of Asa's acts and might are referred to the chronicles of the kings of Judah, with the note that in his old age he suffered in his feet (v. 23). Asa sleeps with his fathers, is buried in the city of David, and his son Jehoshaphat reigns in his place (v. 24).

F · 15:25–31

Nadab of Israel and Baasha's coup: the extinction of Jeroboam's house

Nadab son of Jeroboam reigns over Israel two years (v. 25), doing evil and walking in his father's sin (v. 26). Baasha son of Ahijah conspires against him at Gabathon of the Philistines and kills him (vv. 27–28). On accession Baasha strikes down the whole house of Jeroboam, leaving no survivor, 'according to the word of the LORD which he spoke by the hand of his servant Ahijah the Shilonite' (v. 29), because of Jeroboam's sins by which he provoked the LORD (v. 30). The rest of Nadab's acts are in the chronicles of the kings of Israel (v. 31).

Baasha of Israel: accession and the persistence of Jeroboam's sin

In Asa's third year Baasha son of Ahijah begins to reign over all Israel in Tirzah for twenty-four years (v. 33). He does evil before the LORD and walks in the way of Jeroboam son of Nabat and in his sin by which he caused Israel to sin (v. 34) — the northern dynasty thus repeats, rather than breaks, the foundational apostasy. (Verse 32 is absent from the LXX numeration.)

1 καὶ ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει βασιλεύοντος Ιεροβοαμ υἱοῦ Ναβατ βασιλεύει Αβίου υἱὸς Ροβοαμ ἐπὶ Ιουδα

And in the eighteenth year of the reign of Jeroboam son of Nabat, Abia son of Rehoboam begins to reign over Judah.

Regnal accession-formula (synchronism with the northern king)

καὶ ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει

The chapter opens with the Deuteronomistic accession-synchronism: a Judahite king's reign is dated by the regnal year of the contemporary Israelite king (here Jeroboam's eighteenth year). The genitive-absolute βασιλεύοντος Ιεροβοαμ supplies the temporal anchor, and the historic present βασιλεύει introduces the new Judahite reign with narrative immediacy.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν
in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

τῷ
the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὀκτωκαιδεκάτῳ
eighteenth

Dative

attributive ordinal adjective (with ἔτει)

→ sphere or reference

ὀκτωκαιδέκατος: 'eighteenth'; the compound ordinal (ὀκτώ + καί + δέκατος) dates the accession; the LXX standardly expresses regnal synchronisms by the dative of time within ('in the Nth year').

ἔτει

year

Dative

dative of time within (locating the accession)

→ sphere or reference

ἔτος: 'year'; renders הַשָּׁנָה; the regnal year is the basic chronological unit of the Kings-narrative's synchronistic framework.

βασιλεύοντος

reigning

Pres Act Ptcp Gen Sg Masc · βασιλεύω

genitive absolute (temporal: 'while Jeroboam was reigning')

→ imperfective participle (ongoing reign as temporal frame)

βασιλεύω: 'be king / reign'; the genitive-absolute participle with Ιεροβοαμ frames the date by the northern king's ongoing rule; the present aspect marks the reign as the durative background to the new accession.

Ιεροβοαμ

Jeroboam

genitive subject of the genitive absolute (indeclinable proper noun)

→ participant identification

Ιεροβοαμ: transliteration of Hebrew יְרֵבוֹאָם; indeclinable in the LXX; the first king of the northern Israel (3 Kgdms 11–14), here functioning as the chronological reference-point for Judah's regnal dating.

υἱοῦ

son

Genitive

genitive in apposition (patronymic: 'son of Nabat')

→ relational specification

υἱός: 'son'; the patronymic υἱοῦ Ναβατ is the fixed epithet of Jeroboam throughout Kings, distinguishing him and marking the non-dynastic, individual origin of the northern apostasy.

Ναβατ

Nabat

genitive of relationship (indeclinable patronymic)

→ participant identification

Ναβατ: transliteration of Hebrew נָבָט; indeclinable; the father of Jeroboam, named only in the recurring epithet 'son of Nabat.'

βασιλεύει

begins to reign

Pres Act Indic 3 Sg · βασιλεύω

main verb (historic present: ingressive accession)

→ historic/ingressive present (vivid narration of accession)

βασιλεύω: here with ingressive force ('becomes king / begins to reign'); the LXX of Kings characteristically uses the present βασιλεύει for accessions, giving the annalistic record vividness and present-tense immediacy.

Αβιου

Abia

subject of βασιλεύει (indeclinable proper noun)

→ participant identification

Αβιου: the LXX form of Hebrew אֲבִיָּה (Abijam/Abijah), son of Rehoboam; treated as indeclinable (the same form serves as nominative here and genitive in vv. 7–8); the name means 'my father is Yah(weh).'

υἱός

son

Nominative

nominative in apposition to Αβιου (patronymic)

→ participant prominence

υἱός: the patronymic 'son of Rehoboam' situates Abia in the unbroken Davidic succession of Judah, in contrast to the northern usurpations.

Ροβοαμ

Rehoboam

genitive of relationship (indeclinable patronymic)

→ participant identification

Ροβοαμ: transliteration of Hebrew רְחֹבָם; indeclinable; son of Solomon and first king of the divided Judah; Abia is his son and heir.

ἐπὶ

over

preposition + genitive/accusative (rule over)

→ spatial or relational framing

ἐπί: with the territory/people ruled; βασιλεύει ἐπὶ Ιουδα = 'reigns over Judah,' the standard LXX idiom for royal dominion.

Ιουδα

Judah

object of ἐπὶ (indeclinable: realm ruled)

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה; here indeclinable (contrast the accusative Ιουδαν at vv. 9, 17); denotes the southern Davidic kingdom over which Abia reigns.

2 καὶ ἔξ ἔτη ἐβασίλευσεν καὶ ὄνομα τῆς μητρὸς αὐτοῦ Μααχα θυγάτηρ Ἀβεσσαλωμ

And he reigned six years; and the name of his mother was Maacah daughter of Abessalom.

Regnal-data formula (length of reign + queen-mother)

καὶ ἔξ ἔτη ἐβασίλευσεν

The second element of the accession-formula supplies the reign-length (six years) and the name of the queen-mother (מַאכָה), a fixed datum in the Judahite regnal notices. The constative aorist ἐβασίλευσεν summarizes the whole reign as a completed span; the verbless nominal clause ὄνομα ... Μααχα is a Hebraizing identification-formula.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔξ
six

numeral (indeclinable cardinal, modifying ἔτη)

→ clausal contribution

ἔξ: 'six'; indeclinable cardinal; the reign-length of Abia, brief compared with the long reigns of the favored Davidic kings.

ἔτη
years

Accusative

accusative of extent of time (duration of reign)

→ object specification

ἔτος (pl. ἔτη): the accusative of temporal extent measures the duration of the reign.

ἐβασίλευσεν
he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (constative aorist summarizing the reign)

→ constative aorist (whole reign viewed as a single completed span)

βασιλεύω (aor.): here the constative aorist sums up the entire six-year reign as one completed fact, contrasting with the ingressive present βασιλεύει of accession in v. 1.

καὶ
and

coordinate conjunction (introducing queen-mother datum)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὄνομα
name

Nominative

subject of verbless identification-clause

→ participant prominence

ὄνομα: 'name'; the formula ὄνομα τῆς μητρὸς αὐτοῦ X is the fixed Hebraizing identification-clause for the queen-mother in the Judahite regnal notices.

τῆς
the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

μητρὸς
mother

Genitive

genitive of possession ('his mother's name')

→ relational specification

μήτηρ: 'mother'; the queen-mother (מַאכָה) held official standing in the Judahite court; her name is regularly recorded in the regnal formula.

αὐτοῦ

his

Genitive

genitive of possession (referring to Abia)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (referring to Abia).

Μααχα

Maacah

*predicate nominative of identification
(indeclinable proper noun)*

→ participant identification

Μααχα: transliteration of Hebrew מַעַכָּה; indeclinable; the queen-mother of Abia; she reappears in v. 13 (there named Αἰα) as the (grand)mother whom Asa deposes for idolatry.

θυγάτηρ

daughter

Nominative

nominative in apposition to Μααχα (patronymic)

→ participant prominence

θυγάτηρ: 'daughter'; renders תַּב; the patronymic identifies Maacah's lineage; θυγάτηρ here may carry the broader sense 'descendant' (granddaughter).

Αβεσσαλωμ

Abessalom

genitive of relationship (indeclinable patronymic)

→ participant identification

Αβεσσαλωμ: transliteration of Hebrew אַבְשָׁלוֹם (Absalom); indeclinable; her father (or ancestor), traditionally identified with David's son Absalom.

3 καὶ ἐπορεύθη ἐν ταῖς ἀμαρτίαις τοῦ πατρὸς αὐτοῦ αἷς ἐποίησεν ἐνώπιον αὐτοῦ καὶ οὐκ ἦν ἡ καρδιά αὐτοῦ τελεία μετὰ κυρίου θεοῦ αὐτοῦ ὡς ἡ καρδιά Δαυιδ τοῦ πατρὸς αὐτοῦ

And he walked in the sins of his father which he had committed before him, and his heart was not perfect with the LORD his God as was the heart of David his father.

Theological evaluation (Deuteronomistic regnal verdict)

καὶ ἐπορεύθη ἐν ταῖς ἀμαρτίαις

The Deuteronomistic 'verdict' on the reign: Abia continues his father's sins, and his heart is not τελεία ('perfect / wholly devoted') toward the LORD as David's was. The walking-metaphor (ἐπορεύθη ἐν) renders the Hebrew הִלְכָּהּ for conduct, and the heart-comparison with David sets the standard against which every Judahite king is measured.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπορεύθη

he walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (figurative: 'walked in the sins')

→ constative aorist (characterizing the reign's conduct)

πορεύομαι: 'go / walk / proceed'; the deponent aorist ἐπορεύθη renders Hebrew הִלְכָּהּ; the idiom πορεύομαι ἐν ('walk in') describes moral-religious conduct, here continuation in the ancestral sins.

ἐν

in

preposition + dative (sphere of conduct)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere of conduct).

ταῖς

the

Dative

article

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἁμαρτίαις

sins

Dative

dative object of ἐν (sphere of conduct)

→ sphere or reference

ἁμαρτία: 'sin'; renders תּוֹשָׁעַת; in Kings 'the sins of the father/of Jeroboam' is a technical phrase for the perpetuated cultic apostasy that defines a king's failure.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρός

father

Genitive

genitive of possession ('his father's sins')

→ relational specification

πατήρ: 'father'; here Rehoboam, whose sins Abia perpetuates; the genitive links the son's failure to the ancestral pattern.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

αἷς

which

Dative

relative pronoun (dat. by attraction to ἁμαρτίαις; object of ἐποίησεν)

→ participant reference or interest

ὅς: relative pronoun; here in the dative by case-attraction to its antecedent ἁμαρτίαις, though logically the accusative object of ἐποίησεν — a common LXX/Koine attraction.

ἐποίησεν

he did / committed

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (the father's committing of the sins)

→ constative aorist (completed prior action)

ποιέω: 'do / make'; the subject is the father (Rehoboam); ποιέω ἁμαρτίαν = 'commit sin,' renders הִשָּׁחֵט.

ἐνώπιον

before

preposition + genitive (Hebraism: 'before him')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering יְהוָה; here 'before him' (i.e. before Abia / in his own time) marks the temporal-moral priority of the father's example.

αὐτοῦ

him

Genitive

genitive object of ἐνώπιον

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐνώπιον.

καὶ

and

coordinate conjunction (introducing the heart-verdict)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle (negating ἦν)

→ discourse linkage or contrast

οὐ: negative adverb; here negating the predicate τελεία — the key evaluative negation of the reign.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (linking καρδία and τελεία)

→ stative imperfect (enduring condition of the heart)

εἰμί (impf.): the imperfect ἦν describes the durative state of Abia's heart throughout his reign; the negated copula yields the verdict 'his heart was not perfect.'

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

καρδία

heart

Nominative

subject of ἦν

→ participant prominence

καρδία: 'heart'; renders לב; in Deuteronomistic theology the seat of covenant loyalty; the 'perfect heart' formula (cf. v. 14; 3 Kgdms 8:61; 11:4) is the measure of undivided devotion to the LORD.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

τελεία

perfect / whole

Nominative

predicate adjective (with ἦν: 'was perfect')

→ participant prominence

τέλειος: 'complete / perfect / wholly devoted'; renders ׀לשׁ (a heart 'whole / at peace with' the LORD); the term denotes undivided allegiance rather than moral sinlessness; its negation here, and its affirmation of Asa in v. 14, frame the chapter's central contrast.

μετά

with

preposition + genitive (relational: 'with the LORD')

→ spatial or relational framing

μετά + gen.: 'with'; the idiom καρδία τελεία μετὰ κυρίου ('a heart perfect with the LORD') renders יהוה עם לב שלם, a Hebraism for wholehearted covenant fidelity.

κυρίου

the LORD

Genitive

genitive object of μετά (the LORD)

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the covenant God with whom the king's heart is (or is not) wholly aligned.

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; κυρίου θεοῦ αὐτοῦ ('the LORD his God') renders יהוה אלהי, binding the covenant name to the personal-possessive relationship between God and the Davidic king.

αὐτοῦ

his

Genitive

genitive of possession (with θεοῦ)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with θεοῦ).

ὥς

as

comparative particle (introducing the David-standard)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the comparison with David's heart, the fixed Deuteronomistic benchmark of royal fidelity.

ἡ the Nominative <i>article</i> → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.	καρδιά heart Nominative <i>nominative in the comparative clause (as the heart of David')</i> → participant prominence καρδιά: the repetition of καρδιά makes David's heart the explicit standard of comparison against which Abia's is found wanting.	Δαυιδ David <i>genitive of possession (indeclinable: 'David's heart')</i> → participant identification Δαυιδ: transliteration of Hebrew דָּוִד; indeclinable in the LXX; the paradigmatic faithful king whose 'perfect heart' is the measure for all his descendants and the ground of the dynastic promise (v. 4).	τοῦ the Genitive <i>article (with πατρός)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
πατρός father Genitive <i>genitive in apposition to Δαυιδ ('David his father')</i> → relational specification πατήρ: here 'father' = ancestor; David is Abia's 'father' as dynastic forefather, not immediate parent — the genealogical idiom underscores the Davidic covenant-line.	αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.		

4 ὅτι διὰ Δαυιδ ἔδωκεν αὐτῷ κύριος κατάλειμμα ἵνα στήσῃ τέκνα αὐτοῦ μετ' αὐτὸν καὶ στήσῃ τὴν Ἱερουσαλημ

Because for David's sake the LORD gave him a remnant, that he might raise up his children after him and establish Jerusalem.

Causal-explanatory clause (the dynastic-preservation 'lamp' theology) ὅτι διὰ Δαυιδ

The ὅτι-clause supplies the theological rationale for the dynasty's survival despite Abia's failure: 'for David's sake' (διὰ Δαυιδ) the LORD grants a κατάλειμμα ('remnant / surviving posterity') — the LXX's conceptual equivalent of the 'lamp in Jerusalem' (cf. 3 Kgdms 11:36; 4 Kgdms 8:19). The double ἵνα στήσῃ purpose-clause (raise up offspring + establish Jerusalem) articulates the unconditional Davidic promise operating beneath the conditional regnal verdicts.

ὅτι

because

causal conjunction (introducing the explanatory clause)

→ discourse linkage or contrast

ὅτι: 'because / that'; here causal, grounding the dynastic continuity in the David-promise rather than in Abia's merit.

διὰ

because of / for the sake of

preposition + accusative (cause/reason: 'for David's sake')

→ spatial or relational framing

διὰ + acc.: 'on account of / for the sake of'; the phrase διὰ Δαυιδ ('for David's sake') is the recurring formula by which the LXX of Kings explains the LORD's mercy to the wayward Judahite line (cf. 3 Kgdms 11:12-13, 32-34).

Δαυιδ

David

object of διὰ (indeclinable: cause of the preservation)

→ participant identification

Δαυιδ: indeclinable; the covenant-recipient whose faithfulness secures mercy for his unworthy descendants — the heart of the chapter's dynastic theology.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (divine bestowal of a remnant)

→ constative aorist (definite act of grace)

δίδωμι: 'give'; renders יתן; the LORD as subject 'gives' a κατάλειμμα — divine grant of dynastic survival as an act of covenant fidelity to David.

αὐτῷ

to him

Dative

indirect object (dative recipient: Abia)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (dative recipient: Abia).

κύριος

the LORD

Nominative

subject of ἔδωκεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the sovereign giver of dynastic continuity, acting from covenant loyalty to David.

κατάλειμμα

remnant / posterity

Accusative

direct object of ἔδωκεν

→ object specification

κατάλειμμα: 'remnant / that which is left / surviving posterity'; renders יתרוֹשׁ or here the 'lamp' (נֵר) of the dynastic-survival formula; the LXX renders the 'lamp in Jerusalem' metaphor conceptually as a 'remnant' — a surviving descendant to continue David's line.

ἵνα

that / so that

purpose conjunction (introducing double final clause + subjunctive)

→ discourse linkage or contrast

ἵνα: 'that / in order that'; introduces the purpose of the κατάλειμμα — the perpetuation of David's line and the establishment of Jerusalem.

στήση

he might raise up / establish

Aor Act Subj 3 Sg · ἵστημι

verb of purpose clause (subjunctive after ἵνα)

→ ingressive aorist subjunctive (purposed establishing)

ἵστημι: 'set up / establish / raise up'; renders יָסַד / יָקַם; στήση τέκνα = 'raise up offspring,' i.e. provide a continuing dynastic succession; the subject may be the LORD or, idiomatically, the remnant securing the line.

τέκνα

children

Accusative

direct object of στήση

→ object specification

τέκνον (pl. τέκνα): 'child / offspring'; renders יָלֵד; the descendants whose continuation fulfills the Davidic promise.

αὐτοῦ

his

Genitive

genitive of possession (with τέκνα)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with τέκνα).

μετ'

after

preposition + accusative (succession: 'after him', elided before vowel)

→ spatial or relational framing

μετά + acc.: 'after'; μετ' αὐτόν ('after him') marks the post-Abia dynastic succession — the children who will continue to reign.

αὐτόν

him

Accusative

accusative object of μετά

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of μετά.

καί

and

coordinate conjunction (joining the second purpose verb)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

στήση

he might establish

Aor Act Subj 3 Sg · ἵστημι

second verb of purpose clause (with object Ιερουσαλημ)

→ ingressive aorist subjunctive (purposed establishing)

ἵστημι: the repeated στήση now takes Jerusalem as object — 'establish / make firm Jerusalem'; the holy city's permanence is bound to the survival of David's line, a key Zion-theology motif.

τήν

the

Accusative

article (with Ιερουσαλημ)

→ noun-phrase marking

τήν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιερουσαλημ

Jerusalem

direct object of στήση (indeclinable, with declined article)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם; indeclinable (the declined article τήν supplies its case); the chosen city whose establishment is the goal of the Davidic-remnant grant.

5 ὥς ἐποίησεν Δαυὶδ τὸ εὐθὲς ἐνώπιον κυρίου οὐκ ἐξέκλινεν ἀπὸ πάντων ὧν ἐνετείλατο αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ

Inasmuch as David did the right thing before the LORD; he did not turn aside from any of the things which he commanded him, all the days of his life.

Grounding comparison (the David-standard expanded) ὥς ἐποίησεν Δαυὶδ

The ground of the dynastic mercy of v. 4 is David's exemplary obedience: he 'did the right thing before the LORD' (ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου, the LXX's stock approval-idiom) and 'did not turn aside' (οὐκ ἐξέκλινεν) from any divine command all his life. (The Hebrew here adds the Uriah exception, which the Old Greek of this verse does not reproduce.)

ὥς

inasmuch as / as

comparative/causal particle (introducing the David-ground)

→ discourse linkage or contrast

ὥς: 'as / inasmuch as'; here links the dynastic mercy of v. 4 to David's faithfulness as its ground and pattern.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (David's doing of the right)

→ constative aorist (summary of David's lifelong conduct)

ποιέω: 'do / make'; ἐποίησεν τὸ εὐθὲς ('did the right thing') is the LXX's stock approval-formula (rendering עָשָׂה הַיָּשָׁר), the positive counterpart to ἐποίησεν τὸ πονηρόν (cf. vv. 26, 34).

Δαυὶδ

David

subject of ἐποίησεν (indeclinable)

→ participant identification

Δαυὶδ: indeclinable; the model king whose lifelong obedience grounds the LORD's covenant fidelity to his line.

τὸ

the

Accusative

article (substantivizing εὐθὲς)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

εὐθές

the right / upright thing

Accusative

substantivized adjective (direct object: 'the right thing')

→ object specification

εὐθύς: 'straight / right / upright'; the neuter substantive τὸ εὐθές renders רָשָׁיִן ('that which is right'); the standard object of the approval-formula for a faithful king.

ἐνώπιον

before

preposition + genitive (Hebraism: 'before the LORD')

→ spatial or relational framing

ἐνώπιον: Hebraism rendering לִפְנֵי / בְּעֵינֵי ('in the eyes of / before'); the divine evaluative perspective from which the king's conduct is judged.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the one before whom right and wrong conduct is measured.

οὐκ

not

negative particle (negating ἐξέκλινεν)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἐξέκλινεν

he turned aside

Aor Act Indic 3 Sg · ἐκκλίνω

main verb (negated: 'did not deviate')

→ constative aorist (lifelong non-deviation)

ἐκκλίνω: 'turn aside / deviate / swerve'; renders נָסָה; the negated οὐκ ἐξέκλινεν ('did not turn aside') is a Deuteronomistic idiom for unwavering obedience (cf. Deut 17:20; 4 Kgdms 22:2).

ἀπό

from

preposition + genitive (separation: 'from any of')

→ spatial or relational framing

ἀπό: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: 'from any of').

πάντων

all

Genitive

substantival adjective (genitive after ἀπό: 'from all that')

→ relational specification

πᾶς: 'all / everything'; πάντων ὧν ἐνετείλατο = 'all that he commanded'; the totality underscores David's comprehensive obedience.

ὧν

which

Genitive

relative pronoun (gen. by attraction; object of ἐνετείλατο)

→ relational specification

ὧς: relative pronoun, genitive by attraction to πάντων; logically the content of what the LORD commanded.

ἐνετείλατο

he commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (the LORD's commanding)

→ constative aorist (the body of divine commands)

ἐντέλλομαι: 'command / charge / enjoin'; deponent; renders צִוָּה; the subject is the LORD; the totality of his commands is the measure from which David did not deviate.

αὐτῷ

him

Dative

indirect object (dative recipient of the command: David)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (dative recipient of the command: David).

πάσας

all

Accusative

attributive adjective (with ἡμέρας; accusative of extent)

→ object specification

πᾶς: 'all'; πάσας τὰς ἡμέρας ('all the days') is the LXX's standard accusative-of-extent idiom for the whole span of a life or reign.

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρας days Accusative <i>accusative of extent of time ('all the days')</i> → object specification ἡμέρα: 'day'; renders יוֹם; the accusative of temporal extent marks the lifelong duration of David's fidelity.	τῆς the Genitive <i>article (with ζωῆς)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	ζωῆς life Genitive <i>genitive (defining the days: 'days of his life')</i> → relational specification ζωή: 'life'; renders יְיָ; ἡμέρας τῆς ζωῆς αὐτοῦ ('the days of his life') is a Hebraizing periphrasis for 'his whole lifetime.'	αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.
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7 καὶ τὰ λοιπὰ τῶν λόγων Αβιου καὶ πάντα ἃ ἐποίησεν οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα καὶ πόλεμος ἦν ἀνὰ μέσον Αβιου καὶ ἀνὰ μέσον Ιεροβοαμ

And the rest of the acts of Abia, and all that he did — behold, are these not written in the book of the chronicles of the kings of Judah? And there was war between Abia and Jeroboam.

Annalistic closing-formula (source-citation + war-note)

καὶ τὰ λοιπὰ τῶν λόγων Αβιου

The Deuteronomistic citation-formula closing a reign: 'the rest of the acts ... are they not written in the book of the chronicles of the kings of Judah?' The rhetorical οὐκ ... ἰδοὺ frames it as a question expecting affirmation. A war-note (πόλεμος ἦν ἀνὰ μέσον ..., the Hebraizing 'between ... and between' idiom) records continual conflict with Jeroboam. (Verse 6 is absent from the LXX numeration.)

καὶ and <i>narrative conjunction (opening the closing-formula)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τὰ the Nominative <i>article (with λοιπά)</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	λοιπὰ rest / remaining things Nominative <i>substantivized adjective (subject: 'the rest')</i> → participant prominence λοιπός: 'remaining / rest'; τὰ λοιπὰ τῶν λόγων ('the rest of the acts/words') is the fixed opening of the Deuteronomistic source-citation formula.	τῶν the Genitive <i>article (with λόγων)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.
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λόγων

acts / words / matters

Genitive

partitive genitive (with τὰ λοιπά)

→ relational specification

λόγος: 'word / matter / account'; here in the plural λόγοι = 'acts / affairs / deeds' (rendering יְרֵכָה, 'the matters/chronicles of'); the phrase τῶν λόγων defines the royal record.

Αβίου

of Abia

genitive of possession (indeclinable: 'Abia's acts')

→ participant identification

Αβίου: indeclinable; here functioning as genitive ('of Abia'), the king whose reign the formula concludes.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάντα

all

Nominative

substantival adjective ('all that he did')

→ participant prominence

πᾶς: 'all'; πάντα ἃ ἐποίησεν ('all that he did') extends the citation to the king's complete record.

ἃ

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ἃς: relative pronoun, neuter plural accusative; introduces the relative clause specifying the king's deeds.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (sum of the king's deeds)

ποιέω: 'do'; the constative aorist gathers the totality of Abia's reign-deeds into the citation.

οὐκ

not

interrogative negative (rhetorical question: 'are not ... ?')

→ clausal qualification or emphasis

οὐ: here the rhetorical-question negative (οὐκ ...); expecting the affirmative answer 'yes, they are written.'

ἰδοὺ

behold

presentative particle (deictic: 'behold')

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; a presentative attention-marker; the LXX's οὐκ ἰδοὺ ... combination renders the Hebrew הִנֵּה לֹא, the standard rhetorical citation-question of Kings.

ταῦτα

these things

Nominative

demonstrative pronoun (subject of the verbless clause)

→ participant reference

οὗτος: 'this'; ταῦτα refers to the totality of Abia's deeds, presented as recorded in the annals.

γεγραμμένα

written

Perf Pass Ptcp Nom Pl Neut · γράφω

predicate participle (periphrastic with implied εἰσίν: 'are written')

→ resultative perfect (standing written in the record)

γράφω (perf. pass. ptcp.): 'write'; the perfect γεγραμμένα ('having been written / standing written') emphasizes the abiding documentary record; renders the Hebrew passive participle כְּתוּבִים in the citation-formula.

ἐπὶ

in / upon

preposition + dative (location: 'in the book')

→ spatial or relational framing

ἐπὶ + dat.: 'upon / in'; with βιβλίῳ = 'in/upon the book(-scroll)'; idiom for what is recorded on a written document.

βιβλίῳ

book / scroll

Dative

dative object of ἐπὶ (the documentary source)

→ sphere or reference

βιβλίον: 'book / scroll'; renders כְּתָב; the βιβλίον λόγων τῶν ἡμερῶν ('book of the chronicles/daily-matters') is the cited annalistic source for the kings of Judah.

λόγων

of the chronicles / matters

Genitive

genitive (defining the book: 'of matters/words')

→ relational specification

λόγος: here λόγων τῶν ἡμερῶν = 'the matters/words of the days', i.e. 'chronicles' (Hebrew דְּבָרֵי הַיָּמִים), the title of the royal annals.

τῶν

the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμερῶν

of the days

Genitive

genitive (defining λόγων: 'of the days' = annals)

→ relational specification

ἡμέρα: 'day'; λόγων τῶν ἡμερῶν ('words of the days') is the calque of דְּבָרֵי הַיָּמִים = 'chronicles / annals.'

τοῖς

of the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεῦσιν

for the kings

Dative

dative (possessive/reference: 'belonging to the kings of Judah')

→ sphere or reference

βασιλεύς: 'king'; the dative τοῖς βασιλεῦσιν Ἰουδα ('for/of the kings of Judah') renders the Hebrew הַמְּלָכִי הַיְּהוּדִי — the annals pertaining to the Judahite monarchs.

Ιουδα

of Judah

genitive of relationship (indeclinable: 'of Judah')

→ participant identification

Ιουδα: indeclinable; the southern kingdom whose royal annals are cited.

καὶ

and

coordinate conjunction (introducing the war-note)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πόλεμος

war

Nominative

subject of ἦν

→ participant prominence

πόλεμος: 'war / battle'; renders מִלְחָמָה; the note of continual war between south and north is a recurring annalistic datum (cf. v. 16).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (existential: 'there was war')

→ durative imperfect (ongoing state of war)

εἰμί (impf.): the imperfect ἦν marks the war as an ongoing, continual condition between the two kingdoms.

ἀνά

between (with μέσον)

preposition (with μέσον: distributive 'between')

→ spatial or relational framing

ἀνά: in the locution ἀνά μέσον ('in the midst of / between'); the doubled ἀνά μέσον ... καὶ ἀνά μέσον renders the Hebrew וּבֵין ... בֵּין ('between ... and between'), a Hebraism for reciprocal relation.

μέσον

the midst

Accusative

substantive with ἀνά ('between')

→ object specification

μέσος: 'middle / midst'; in ἀνά μέσον it forms the prepositional idiom 'between.'

Αβιου

Abia

object of ἀνά μέσον (indeclinable: first party)

→ participant identification

Αβιου: indeclinable; the Judahite party to the war.

καὶ

and

coordinate conjunction (within the 'between ... and' idiom)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνά

between (with μέσον)

preposition (second member of the 'between ... and between' idiom)

→ spatial or relational framing

ἀνά: meaning 'between (with μέσον)'; here it marks the relation signaled by preposition (second member of the 'between ... and between' idiom).

μέσον

the midst

Accusative

substantive with ἀνά (second member)

→ object specification

μέσον: meaning 'the midst'; it serves as substantive with ἀνά (second member).

Ιεροβοαμ

Jeroboam

object of ἀνά μέσον (indeclinable; second party)

→ participant identification

Ιεροβοαμ: indeclinable; the northern party to the continual war.

8 καὶ ἐκοιμήθη Αβίου μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ εἰκοστῷ καὶ τετάρτῳ ἔτει τοῦ Ιεροβοαμ καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυὶδ καὶ βασιλεύει Ασα υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And Abia slept with his fathers in the twenty-fourth year of Jeroboam, and he is buried with his fathers in the city of David; and Asa his son reigns in his place.

Death-burial-succession formula (closing Abia's reign)

καὶ ἐκοιμήθη Αβίου μετὰ τῶν πατέρων αὐτοῦ

The three-part death-formula: ἐκοιμήθη μετὰ τῶν πατέρων ('slept with his fathers' — the euphemism for peaceful death), θάπτεται ('is buried' in the city of David), and the succession βασιλεύει ... ἀντ' αὐτοῦ ('reigns in his place'). The historic presents θάπτεται and βασιλεύει render the transition vivid.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκοιμήθη
slept / died

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (euphemism for death)

→ constative aorist (single event of death)

κοιμάομαι: 'lie down / sleep'; the aorist passive ἐκοιμήθη renders Hebrew בָּצַק; the idiom ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ ('slept with his fathers') is the standard euphemism for the peaceful, natural death of a king.

Αβίου
Abia

subject of ἐκοιμήθη (indeclinable)

→ participant identification

Αβίου: indeclinable; subject of the death-formula.

μετὰ
with

preposition + genitive (accompaniment: 'with his fathers')

→ spatial or relational framing

μετὰ + gen.: 'with'; the burial-with-the-ancestors idiom expressing dynastic continuity in death.

τῶν
the

Genitive

article (with πατέρων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

πατέρων
fathers

Genitive

genitive object of μετὰ

→ relational specification

πατήρ (pl. πατέρες): 'father / ancestor'; renders טֹבֵאֵם; the royal forebears with whom the king is gathered at death.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐν
in

preposition + dative (temporal: 'in the ... year')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal: 'in the ... year').

τῷ
the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

εἰκοστῷ
twentieth

Dative

attributive ordinal (with τετάρτῳ ἔτει: 'twenty-fourth')

→ sphere or reference

εἰκοστός: 'twentieth'; combined with τετάρτῳ ('fourth') to express 'twenty-fourth' — the synchronistic dating of Abia's death to Jeroboam's reign.

καὶ
and

coordinate conjunction (joining the compound ordinal)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τετάρτῳ
fourth

Dative

attributive ordinal (with εικοστῷ ἔτει)

→ sphere or reference

τέταρτος: 'fourth'; εἰκοστῷ καὶ τετάρτῳ = 'twenty-fourth'; the additive compound ordinal is the LXX's normal way of expressing such numbers.

ἔτει

year

Dative

dative of time within (synchronism)

→ sphere or reference

ἔτος: 'year'; the regnal year of Jeroboam dating Abia's death.

τοῦ

of

Genitive

article (with Ἰεροβοαμ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰεροβοαμ

of Jeroboam

genitive of reference (indeclinable: 'of Jeroboam's reign')

→ participant identification

Ἰεροβοαμ: indeclinable; the synchronistic reference-point (with declined article τοῦ).

καὶ

and

narrative conjunction (introducing burial)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

θάπτεται

he is buried

Pres Pass Indic 3 Sg · θάπτω

main verb (historic present: burial)

→ historic present (vivid narration of burial)

θάπτω: 'bury'; the historic present passive θάπτεται ('is buried') renders the burial-formula vividly; renders בָּרַךְ; burial 'in the city of David' marks royal interment in the Davidic necropolis.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

πατέρων

fathers

Genitive

genitive object of μετά

→ relational specification

πατέρων: meaning 'fathers'; it serves as genitive object of μετά.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐν

in

preposition + dative (locative: place of burial)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: place of burial).

πόλει

city

Dative

dative of place (locative: 'in the city')

→ sphere or reference

πόλις: 'city'; πόλει Δαυιδ ('the city of David') = the royal quarter of Jerusalem, the burial-place of the Davidic kings.

Δαυιδ

of David

genitive of relationship (indeclinable: 'David's city')

→ participant identification

Δαυιδ: indeclinable; 'city of David' is the fixed designation of the Davidic royal precinct and tomb.

καὶ and <i>narrative conjunction (introducing succession)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	βασιλεύει reigns Pres Act Indic 3 Sg · βασιλεύω <i>main verb (historic present: accession of successor)</i> → historic/ingressive present (accession of Asa) βασιλεύω: the ingressive present 'reigns / becomes king' marks the succession; the formula βασιλεύει X ἀντ' αὐτοῦ ('reigns in his place') closes each reign-notice.	Ἀσα Asa <i>subject of βασιλεύει (indeclinable proper noun)</i> → participant identification Ἀσα: transliteration of Hebrew אָסָא; indeclinable in the LXX (nominative, genitive, and dative all written Ἀσα); the reforming Judahite king who succeeds Abia and dominates the rest of the chapter.	υἱός son Nominative <i>nominative in apposition to Ἀσα</i> → participant prominence υἱός: 'son'; identifies Asa as Abia's son and dynastic heir.
αὐτοῦ his Genitive <i>genitive of possession (with υἱός)</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with υἱός).	ἀντ' in place of <i>preposition + genitive (substitution: 'in his place', elided)</i> → spatial or relational framing ἀντί: 'instead of / in place of'; ἀντ' αὐτοῦ ('in his place') is the fixed succession-phrase rendering ὑπὲρ αὐτοῦ.	αὐτοῦ him Genitive <i>genitive object of ἀντί</i> → relational specification αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀντί.	

9 ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ καὶ εἰκοστῷ τοῦ Ιεροβοαμ βασιλέως Ισραηλ βασιλεύει Ἀσα ἐπὶ Ιουδαν

In the twenty-fourth year of Jeroboam king of Israel, Asa begins to reign over Judah.

Regnal accession-formula for Asa (synchronism) ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ καὶ εἰκοστῷ

Asa's formal accession-synchronism, parallel to v. 1: dated to Jeroboam's twenty-fourth year (here ἐνιαυτός rather than ἔτος for 'year'), with the historic present βασιλεύει introducing the new reign. The accusative Ιουδαν (vs. indeclinable Ιουδα in v. 1) shows the name's occasional Greek declension.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

τῷ

the

Dative

article (with ἐνιαυτῷ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐνιαυτῷ

year

Dative

dative of time within (locating the accession)

→ sphere or reference

ἐνιαυτός: 'year / annual cycle'; a near-synonym of ἔτος, here used for the regnal-year synchronism; renders נָזַן.

τῷ

the

Dative

article (attributive position with the ordinal)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

τετάρτῳ

fourth

Dative

attributive ordinal (with εἰκοστῷ: 'twenty-fourth')

→ sphere or reference

τέταρτος: 'fourth'; the compound τετάρτῳ καὶ εἰκοστῷ = 'twenty-fourth' synchronizes Asa's accession with Jeroboam's reign.

καὶ

and

coordinate conjunction (joining the compound ordinal)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰκοστῷ

twentieth

Dative

attributive ordinal (with τετάρτῳ)

→ sphere or reference

εἰκοστός: 'twentieth'; second element of the additive compound 'twenty-fourth.'

τοῦ

of

Genitive

article (with Ιεροβοαμ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεροβοαμ

of Jeroboam

genitive of reference (indeclinable, with declined article)

→ participant identification

Ιεροβοαμ: indeclinable; the synchronistic reference-king.

βασιλέως

king

Genitive

genitive in apposition to Ιεροβοαμ ('king of Israel')

→ relational specification

βασιλεύς: 'king'; the apposed title βασιλέως Ισραηλ identifies Jeroboam's realm — the standard epithet distinguishing the northern monarch.

Ισραηλ

of Israel

genitive of relationship (indeclinable: realm of the king)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here the northern kingdom over which Jeroboam reigns.

βασιλεύει

begins to reign

Pres Act Indic 3 Sg · βασιλεύω

main verb (historic present: accession)

→ historic/ingressive present (Asa's accession)

βασιλεύω: ingressive present 'begins to reign'; the formal accession-notice for Asa, parallel to v. 1.

Ἀσα

Asa

subject of βασιλεύει (indeclinable)

→ participant identification

Ἀσα: indeclinable; the new Judahite king.

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπί + acc.: 'over'; βασιλεύει ἐπὶ Ἰουδαν = 'reigns over Judah.'

Ἰουδαν

Judah

Accusative

accusative object of ἐπί (realm ruled)

→ object specification

Ἰουδα(ν): here the name takes a Greek accusative ending -ν (contrast indeclinable Ἰουδα in v. 1); a fluctuation typical of LXX onomastics where a Hebrew name is partially assimilated to Greek declension.

10 καὶ τεσσαράκοντα καὶ ἓν ἔτος ἐβασίλευσεν ἐν Ἱερουσαλημ καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ἀνα θυγάτηρ Ἀβεσσαλωμ

And he reigned forty-one years in Jerusalem; and the name of his mother was Ana daughter of Abessalom.

Regnal-data formula (reign-length + queen-mother)

καὶ τεσσαράκοντα καὶ ἓν ἔτος ἐβασίλευσεν

The reign-length notice for Asa (forty-one years, a long and favored reign) and the queen-mother datum, parallel to v. 2. The 'mother' Ana corresponds to Maacah of v. 2; here named Ἀνα (the LXX's variant), she is in fact the grandmother whom Asa deposes in v. 13.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τεσσαράκοντα

forty

numeral (indeclinable cardinal, with ἓν ἔτος)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable cardinal; with ἓν = 'forty-one,' Asa's long reign-length.

καὶ

and

coordinate conjunction (joining the compound numeral)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἓν

one

Accusative

numeral (neuter, agreeing with ἔτος: 'one year' = 'forty-one')

→ measure or count

εἷς, μία, ἓν: 'one'; the neuter ἓν agrees with ἔτος; τεσσαράκοντα καὶ ἓν = 'forty-one.'

ἔτος

year(s)

Accusative

accusative of extent of time (duration of reign)

→ object specification

ἔτος: 'year'; singular by attraction to the compound numeral; accusative of temporal extent measuring the reign.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (constative aorist summarizing the reign)

→ constative aorist (whole reign as one span)

βασιλεύω (aor.): sums up Asa's forty-one-year reign as a completed whole.

ἐν

in

preposition + dative (locative: 'in Jerusalem')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: 'in Jerusalem').

Ιερουσαλημ

Jerusalem

object of ἐν (indeclinable: place of reign)

→ participant identification

Ιερουσαλημ: indeclinable; the Davidic capital, seat of Asa's reign.

καὶ

and

coordinate conjunction (introducing queen-mother datum)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὄνομα

name

Nominative

subject of verbless identification-clause

→ participant prominence

ὄνομα: 'name'; the fixed queen-mother identification-formula, parallel to v. 2.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

μητρός

mother

Genitive

genitive of possession ('his mother's name')

→ relational specification

μήτηρ: 'mother'; here in the broad sense, since Ana/Maakah is properly Asa's grandmother (cf. v. 13); the queen-mother datum is retained from the dynastic notice.

αὐτοῦ

his

Genitive

genitive of possession (referring to Asa)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (referring to Asa).

Ανα

Ana

predicate nominative of identification (indeclinable proper noun)

→ participant identification

Ανα: the LXX's name-form for the queen-mother here and in v. 13, corresponding to Μααχα (Maakah) of v. 2; indeclinable; the same woman whose Asherah-cult Asa abolishes (v. 13).

θυγάτηρ

daughter

Nominative

nominative in apposition to Ανα (patronymic)

→ participant prominence

θυγάτηρ: 'daughter / descendant'; renders ἡ; the patronymic identifies her lineage from Abessalom.

Αβεσσαλωμ

Abessalom

genitive of relationship (indeclinable patronymic)

→ participant identification

Αβεσσαλωμ: indeclinable; her father/ancestor, the same name as in v. 2.

11 καὶ ἐποίησεν Ἀσα τὸ εὐθὲς ἐνώπιον κυρίου ὡς Δαυιδ ὁ πατὴρ αὐτοῦ

And Asa did the right thing before the LORD, as David his father.

Theological evaluation (positive regnal verdict)

καὶ ἐποίησεν Ἀσα τὸ εὐθὲς ἐνώπιον κυρίου

The positive Deuteronomistic verdict on Asa, the inverse of v. 3's verdict on Abia: he 'did the right thing before the LORD as David,' the highest commendation of a Judahite king. The David-comparison (ὡς Δαυιδ ὁ πατὴρ αὐτοῦ) again invokes the dynastic standard, this time as fulfilled rather than failed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (the king's doing of the right)

→ constative aorist (characterizing the reign)

ποιέω: ἐποίησεν τὸ εὐθὲς ('did the right thing') — the stock approval-formula (הַשָּׂדֶק הַיָּשָׁר), applied to Asa as to David.

Ἀσα

Asa

subject of ἐποίησεν (indeclinable)

→ participant identification

Ἀσα: indeclinable; the approved king.

τὸ

the

Accusative

article (substantivizing εὐθὲς)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

εὐθὲς

the right thing

Accusative

substantivized adjective (direct object)

→ object specification

εὐθύς: 'straight / right'; τὸ εὐθὲς renders ῥᾳָה, the standard object of the approval-formula.

ἐνώπιον

before

preposition + genitive (Hebraism: 'before the LORD')

→ spatial or relational framing

ἐνώπιον: Hebraism rendering הַלְפָנַיִם; the divine evaluative perspective.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

ὡς

as / like

comparative particle (David-standard)

→ discourse linkage or contrast

ὡς: 'as / like'; introduces the David-comparison, here fulfilled by Asa's fidelity.

Δαυιδ

David

*nominative in the comparative clause
(indeclinable)*

→ participant identification

Δαυιδ: indeclinable; the benchmark of faithful kingship which Asa is said to match.

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατήρ

father

Nominative

nominative in apposition to Δαυιδ ('David his father')

→ participant prominence

πατήρ: 'father / forefather'; David as Asa's dynastic ancestor; the genealogical idiom binds the reform to the Davidic ideal.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

12 καὶ ἀφεῖλεν τὰς τελετὰς ἀπὸ τῆς γῆς καὶ ἐξαπέστειλεν πάντα τὰ ἐπιτηδεύματα ἃ ἐποίησαν οἱ πατέρες αὐτοῦ

And he removed the cult-rites from the land, and he did away with all the practices which his fathers had made.

Reform-report (cultic purgation)

καὶ ἀφεῖλεν τὰς τελετὰς

The concrete content of Asa's 'doing right': the removal of the τελετὰς ('cult-rites / consecrations,' the LXX's term for the $\square\psi\tau\eta$ cultic personnel/practices) from the land and the abolition of the idolatrous ἐπιτηδεύματα ('practices / inventions') of his fathers. The two verbs ἀφεῖλεν / ἐξαπέστειλεν frame a comprehensive cultic purgation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀφείλεν

he removed

Aor Act Indic 3 Sg · ἀφαιρέω

main verb (act of removal)

→ constative aorist (decisive reform-act)

ἀφαιρέω: 'take away / remove'; renders הִסִּיר / הִעָבִיר; the standard verb for cultic purgation in the reform-reports of Kings.

τὰς

the

Accusative

article (with τελετάς)

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

τελετάς

cult-rites / consecrations

Accusative

direct object of ἀφείλεν

→ object specification

τελετή: 'rite / consecration / initiation (into a cult)'; the LXX uses τελετάς to render מִשְׁתָּקִים — the consecrated cult-personnel/practices of fertility worship; Asa's removal of these is the centerpiece of his reform.

ἀπὸ

from

preposition + genitive (separation: 'from the land')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: 'from the land').

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive object of ἀπό (place of removal)

→ relational specification

γῆ: 'land / earth'; renders γִּלְדָּה; here the territory of Judah, cleansed of its cult-rites.

καὶ

and

coordinate conjunction (second reform-verb)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξαπέστειλεν

he did away with / sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (act of abolition)

→ constative aorist (decisive removal)

ἐξαποστέλλω: 'send away / dismiss / do away with'; the intensive compound here means to abolish/expel the idolatrous practices; renders הִסִּיר; the verb pairs with ἀφείλεν to express total purgation.

πάντα

all

Accusative

attributive adjective (with ἐπιτηδεύματα)

→ object specification

πᾶς: 'all'; underscores the comprehensiveness of the abolition — every idolatrous practice is removed.

τὰ

the

Accusative

article (with ἐπιτηδεύματα)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐπιτηδεύματα

practices / inventions

Accusative

direct object of ἐξαπέστειλεν

→ object specification

ἐπιτηδεύμα: 'practice / pursuit / (idolatrous) invention'; renders מַלְאָכָה or הַשְׂמָנִים; in the LXX often the disparaging term for the cultic 'devices' / idolatrous artifacts of apostate worship.

ὃς

which

Accusative

relative pronoun (object of ἐποίησαν)

→ participant reference

ὃς: relative pronoun; neuter plural accusative, referring to the ἐπιτηδεύματα.

ἐποίησαν

they made

Aor Act Indic 3 Pl · ποιέω

verb of relative clause (the fathers' making of the practices)

→ constative aorist (prior idolatrous activity)

ποιέω: 'make / do'; the third-plural subject is 'his fathers,' who instituted the idolatrous practices that Asa now abolishes.

οἱ

the

Nominative

article (with πατέρες)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατέρες

fathers

Nominative

subject of ἐποίησαν

→ participant prominence

πατήρ (pl. πατέρες): 'fathers / forebears'; Asa's predecessors (Rehoboam, Abia) who instituted the cultic abuses; the reform reverses their legacy.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

13 καὶ τὴν Ἀνα τὴν μητέρα αὐτοῦ μετέστησεν τοῦ μὴ εἶναι ἡγουμένην καθὼς ἐποίησεν σύνοδον ἐν τῷ ἄλσει αὐτῆς καὶ ἐξέκοψεν Ἀσα τὰς καταδύσεις αὐτῆς καὶ ἐνέπρησεν πυρὶ ἐν τῷ χειμάρρῳ Κεδρων

And Ana his mother he removed from being a leading lady, because she had made an assembly in her sacred grove; and Asa cut down her hiding-places and burned them with fire in the wadi Kidron.

Reform-report climax (deposition of the queen-mother for idolatry)

καὶ τὴν Ἀνα τὴν μητέρα αὐτοῦ μετέστησεν

The most dramatic reform-act: Asa deposes even his own (grand)mother Ana/Maacah from her official position (ἡγουμένην, 'leading lady / queen-mother') because of her idolatrous cult — an 'assembly' (σύνοδον) in her sacred grove (ἄλσος = Asherah). He cuts down and burns her cult-objects in the Kidron wadi. The articular infinitive τοῦ μὴ εἶναι expresses the purpose/result of the deposition.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν
the

Accusative

article (with Ἀνα)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀνα
Ana

direct object of μετέστησεν (indeclinable, with declined article τὴν)

→ noun-phrase marking

Ἀνα: indeclinable; the queen-mother (= Maacah of v. 2), deposed for her Asherah-cult; the declined article τὴν supplies the accusative case.

τὴν
the

Accusative

article (with μητέρα)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

μητέρα

mother

Accusative

accusative in apposition to Αἰά

→ object specification

μήτηρ: 'mother'; here in the broad sense (Maacah is Asa's grandmother); the apposition stresses the radical impartiality of the reform — even his own kin is not spared.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

μετέστησεν

he removed / deposed

Aor Act Indic 3 Sg · μεθίστημι

main verb (act of deposition)

→ constative aorist (decisive removal from office)

μεθίστημι: 'remove / transfer / depose'; renders הִסִּיר; here 'removed (her) from being' the queen-mother — a formal deposition from the office of הַרְבֵּל because of her idolatry.

τοῦ

(so as)

articular-infinitive marker (genitive article expressing purpose/result)

→ noun-phrase marking

τοῦ: the genitive article with the infinitive (τοῦ μὴ εἶναι) expresses purpose/result — 'so that she should not be'; a frequent LXX construction rendering Hebrew infinitival clauses.

μὴ

not

negative particle (negating the infinitive εἶναι)

→ discourse linkage or contrast

μὴ: the negative used with the infinitive; 'so as not to be (queen-mother).'

εἶναι

to be

Pres Act Inf · εἶμι

articular infinitive (purpose/result of the deposition)

→ imperfective infinitive (continuing status denied)

εἶμι (inf.): 'to be'; the present infinitive in τοῦ μὴ εἶναι ἡγουμένην denies her the continuing status of queen-mother.

ἡγουμένην

a leading lady / ruler

Pres Mid Ptcp Acc Sg Fem · ἡγέομαι

predicate participle (with εἶναι: 'to be one leading')

→ imperfective participle (the office/role denied)

ἡγέομαι: 'lead / govern / be chief'; the feminine participle ἡγουμένην ('leading lady / ruler') renders her official position as הַרְבֵּל (queen-mother); the participle functions substantively as the predicate of εἶναι.

καθώς

because / inasmuch as

causal/comparative conjunction (giving the ground of the deposition)

→ discourse linkage or contrast

καθώς: 'as / just as / inasmuch as'; here with causal nuance, introducing the reason for the deposition — her idolatrous 'assembly.'

ἐποίησεν

she had made

Aor Act Indic 3 Sg · ποιέω

verb of causal clause (the queen-mother's idolatrous act)

→ constative aorist (prior idolatrous deed)

ποιέω: 'make / do'; the subject is Ana/Maacah; she 'made an assembly' (idolatrous cult-gathering) in her grove — the offense warranting her removal.

σύνοδον

an assembly / gathering

Accusative

direct object of ἐποίησεν

→ object specification

σύνοδος: 'assembly / gathering / convocation'; here the LXX's term for the idolatrous cultic assembly/rite Maacah instituted (rendering the Hebrew תַּצֻּלָּה, 'horrid image,' which the Old Greek interprets as a cultic gathering).

ἐν

in

preposition + dative (locative: 'in the grove')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: 'in the grove').

τῷ

the

Dative

article (with ἄλσει)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄλσει

sacred grove

Dative

dative of place (locative: site of the cult)

→ sphere or reference

ἄλσος: 'grove / sacred wood'; the standard LXX rendering of אֲשֵׁרָה (Asherah / its cultic pole or grove); the locus of the forbidden fertility-worship.

αὐτῆς

her

Genitive

genitive of possession (the grove belonging to Ana)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the grove belonging to Ana).

καὶ

and

narrative conjunction (next reform-act)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξέκοψεν

he cut down

Aor Act Indic 3 Sg · ἐκκόπτω

main verb (destruction of the cult-objects)

→ constative aorist (decisive demolition)

ἐκκόπτω: 'cut down / cut out / fell'; renders נָתַן / נָתַן; used of felling sacred trees/poles and demolishing cult-installations.

Ἀσα

Asa

subject of ἐξέκοψεν (indeclinable)

→ participant identification

Ἀσα: indeclinable; named again as the agent of the demolition.

τὰς

the

Accusative

article (with καταδύσεις)

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

καταδύσεις

hiding-places / retreats

Accusative

direct object of ἐξέκοψεν

→ object specification

κατάδυσις: 'hiding-place / lurking-place / retreat'; here the LXX's term for the secret cult-shrines or installations of the grove (perhaps interpreting the Hebrew cultic objects as concealed retreats); these Asa demolishes.

αὐτῆς

her

Genitive

genitive of possession (the cult-objects belonging to Ana)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the cult-objects belonging to Ana).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐνέπρησεν
he burned

Aor Act Indic 3 Sg · ἐμπύρημι

main verb (burning of the cult-objects)

→ constative aorist (decisive incineration)

ἐμπύρημι (ἐμπρήθω): 'set on fire / burn up'; renders 𐤇𐤒𐤑; the destruction-by-fire of idolatrous objects in the Kidron is the classic Judahite reform-gesture (cf. 4 Kgdms 23:4-6).

πυρὶ
with fire

Dative

dative of instrument ('with fire')

→ sphere or reference

πῦρ: 'fire'; the instrumental dative πυρὶ ('with fire') is a Hebraizing pleonasm (𐤇𐤒𐤑 𐤔𐤏𐤕, 'burn with fire') common in the LXX.

ἐν
in / at

preposition + dative (locative: place of burning)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: place of burning).

τῷ
the

Dative

article (with χειμάρρῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

χειμάρρῳ
wadi / winter-torrent

Dative

dative of place (locative: 'in the wadi')

→ sphere or reference

χείμαρρος: 'winter-flowing stream / wadi / torrent-valley'; renders 𐤕𐤒𐤍; the Kidron wadi east of Jerusalem, the standard dumping/burning ground for defiled cultic objects.

Κεδρων
Kidron

genitive of apposition (indeclinable place-name: 'the wadi Kidron')

→ participant identification

Κεδρων: transliteration of Hebrew 𐤔𐤏𐤕𐤒𐤍; indeclinable; the Kidron valley, the disposal-site for the burned idols of Judah's reforms.

14 τὰ δὲ ὑψηλὰ οὐκ ἐξῆρεν πλὴν ἡ καρδία Ασα ἦν τελεία μετὰ κυρίου πάσας τὰς ἡμέρας αὐτοῦ

But the high places he did not remove; nevertheless the heart of Asa was perfect with the LORD all his days.

Qualified evaluation (the high-places caveat + the 'perfect heart' verdict)

τὰ δὲ ὑψηλὰ οὐκ ἐξῆρεν

The standard qualifying caveat of the reforming Judahite kings: the high places (ὑψηλὰ = 𐤕𐤏𐤕𐤕) were not removed. Yet the verdict is overwhelmingly positive: Asa's heart was τελεία ('perfect') with the LORD all his days — the exact inverse of the verdict on Abia in v. 3, forming the chapter's central antithesis. πλὴν ('nevertheless') marks the contrastive concession.

τὰ

the

Accusative

article (with ὑψηλά, fronted object)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

but

mild adversative (post-positive, marking the caveat)

→ discourse linkage or contrast

δέ: post-positive; here adversative, introducing the qualification to the otherwise positive reform-report.

ὑψηλὰ

high places

Accusative

substantivized adjective (direct object, fronted for emphasis)

→ object specification

ὑψηλός: 'high / lofty'; the neuter substantive τὰ ὑψηλά renders תִּמְצִיחַ ('the high places'), the local cult-shrines whose non-removal is the recurring caveat in the verdicts on otherwise faithful Judahite kings.

οὐκ

not

negative particle (negating ἐξῆρεν)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἐξῆρεν

he removed

Aor Act Indic 3 Sg · ἐξαίρω

main verb (negated: the high places not removed)

→ constative aorist (the one incomplete reform)

ἐξαίρω: 'lift away / remove / abolish'; renders יָצַח; the negated οὐκ ἐξῆρεν τὰ ὑψηλά is the formulaic caveat acknowledging the limit of Asa's otherwise thorough reform.

πλὴν

nevertheless / except

adversative particle (introducing the overriding positive verdict)

→ discourse linkage or contrast

πλὴν: 'except / nevertheless / however'; here concessive-adversative, subordinating the high-places caveat to the overall commendation of Asa's wholehearted devotion.

ἡ

the

Nominative

article (with καρδία)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

καρδία

heart

Nominative

subject of ἦν

→ participant prominence

καρδία: 'heart'; the seat of covenant loyalty; the affirmation ἡ καρδία Ασα ἦν τελεία directly answers the negation οὐκ ἦν ἡ καρδία αὐτοῦ τελεία of Abia in v. 3.

Ασα

of Asa

genitive of possession (indeclinable: 'Asa's heart')

→ participant identification

Ασα: indeclinable; here genitive ('of Asa'), the king whose heart is commended as perfect.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (linking καρδία and τελεία)

→ stative imperfect (enduring condition)

εἰμί (impf.): the imperfect ἦν marks the durative, lifelong state of Asa's heart-devotion.

τελεία

perfect / whole

Nominative

predicate adjective (with ἦν)

→ participant prominence

τέλειος: 'complete / perfect / wholly devoted'; renders מְלֵךְ; the 'perfect heart' formula, affirmed of Asa as the positive counterpart of its denial to Abia (v. 3).

μετά

with

preposition + genitive (relational: 'with the LORD')

→ spatial or relational framing

μετά + gen.: 'with'; καρδία τελεία μετὰ κυρίου renders יהוה עם לב שלם, the Hebraism for wholehearted covenant fidelity.

κυρίου

the LORD

Genitive

genitive object of μετά

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

πάσας

all

Accusative

attributive adjective (with ἡμέρας: accusative of extent)

→ object specification

πᾶς: 'all'; πάσας τὰς ἡμέρας ('all the days') marks the lifelong constancy of Asa's devotion.

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα: 'day'; the accusative of temporal extent marks the whole span of his life.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

15 καὶ εἰσήνεγκεν τοὺς κίονας τοῦ πατρὸς αὐτοῦ καὶ τοὺς κίονας αὐτοῦ εἰσήνεγκεν εἰς τὸν οἶκον κυρίου ἀργυροῦς καὶ χρυσοῦς καὶ σκεύη

And he brought in his father's pillars and his own pillars; he brought them into the house of the LORD, silver and gold, and vessels.

Reform-report conclusion (dedication of votive treasures)

καὶ εἰσήνεγκεν τοὺς κίονας

The positive counterpart to the destructions of vv. 12-13: Asa brings into the temple both his father's and his own dedicated κίονας ('pillars / columns' — votive precious-metal objects) of silver and gold, along with vessels. The repeated εἰσήνεγκεν frames the act of restoration; the materials ἀργυροῦς καὶ χρυσοῦς attach to κίονας in apposition.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσήνεγκεν

he brought in

Aor Act Indic 3 Sg · εἰσφέρω

main verb (act of dedication)

→ constative aorist (decisive act of bringing in)

εἰσφέρω: 'bring in / carry into'; renders מִנְחָה; here the dedicatory deposit of votive treasures into the temple — the restorative side of Asa's piety.

τοὺς

the

Accusative

article (with κίονας)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

κίονας

pillars / columns

Accusative

direct object of εἰσήνεγκεν

→ object specification

κίον: 'pillar / column'; here the LXX renders the Hebrew מִנְחָה ('dedicated/holy things') as κίονας, i.e. the votive precious-metal objects (perhaps columnar) dedicated to the temple by Asa and his father.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρός

father

Genitive

genitive of possession ('his father's pillars')

→ relational specification

πατήρ: 'father'; here Abia, whose dedicated objects Asa deposits alongside his own.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article (with κίονας)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

κίονας

pillars

Accusative

direct object (second: Asa's own pillars)

→ object specification

κίον: the second set of dedicated objects, Asa's own, paired with his father's to express continuity of dynastic piety.

αὐτοῦ

his own

Genitive

genitive of possession (Asa's own)

→ relational specification

αὐτοῦ: meaning 'his own'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Asa's own).

εἰσήνεγκεν

he brought in

Aor Act Indic 3 Sg · εἰσφέρω

main verb (repeated for emphasis/resumption)

→ constative aorist (resumptive)

εἰσφέρω: the repeated εἰσήνεγκεν resumes and completes the dedicatory act, now specifying the destination (the house of the LORD) and the materials.

εἰς

into

preposition + accusative (direction: 'into the house')

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction: 'into the house').

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκον

house

Accusative

accusative object of εἰς (the temple)

→ object specification

οἶκος: 'house'; οἶκος κυρίου ('house of the LORD') = the Jerusalem temple, the destination of the dedicated treasures.

κυρίου

of the LORD

Genitive

genitive of possession (with οἶκον)

→ relational specification

κύριος: rendering of the Tetragrammaton יְהוָה; the temple is 'the house of the LORD.'

ἄργυροῦς

silver

Accusative

attributive adjective (material, in apposition to κίονας)

→ object specification

ἄργυροῦς: 'made of silver'; renders אֲדָמָה; describes the material of the dedicated pillars/objects.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

χρυσοῦς

gold

Accusative

attributive adjective (material, coordinate with ἄργυροῦς)

→ object specification

χρυσοῦς: 'made of gold'; renders אֲדָמָה; the silver-and-gold pairing is the standard merism for precious votive metals.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

σκεύη

vessels

Accusative

direct object (additional dedicated items)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / article'; renders כֵּלִים; the cultic vessels added to the dedicated treasures of the temple.

16 καὶ πόλεμος ἦν ἀνὰ μέσον Ασα καὶ ἀνὰ μέσον Βαασα βασιλέως Ἰσραηλ πάσας τὰς ἡμέρας

And there was war between Asa and Baasha king of Israel all their days.

Transitional war-summary (introducing the Baasha conflict)

καὶ πόλεμος ἦν ἀνὰ μέσον Ασα

A summary war-note, parallel to v. 7b, now transitioning to the central conflict of the chapter: continual war between Asa of Judah and Baasha of Israel. The 'between ... and between' idiom (ἀνὰ μέσον ... καὶ ἀνὰ μέσον) and the durative ἦν mark the war as a lifelong condition, setting up the Ben-Hadad episode (vv. 17-22).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πόλεμος

war

Nominative

subject of ἦν

→ participant prominence

πόλεμος: 'war'; renders *חִמּוּז*; the continual hostility between south and north, here specified as Asa vs. Baasha.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (existential: 'there was war')

→ durative imperfect (ongoing state of war)

εἰμί (impf.): the imperfect marks the war as a continual, ongoing condition.

ἀνὰ

between (with μέσον)

preposition (with μέσον: 'between')

→ spatial or relational framing

ἀνά: in ἀνὰ μέσον ('between'); the doubled idiom renders Hebrew *בֵּין ... בֵּין*.

μέσον

the midst

Accusative

substantive with ἀνά ('between')

→ object specification

μέσος: 'midst'; forms the prepositional idiom 'between' with ἀνά.

Ασα

Asa

object of ἀνὰ μέσον (indeclinable: first party)

→ participant identification

Ασα: indeclinable; the Judahite party.

καὶ

and

coordinate conjunction (within the 'between ... and' idiom)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνὰ

between (with μέσον)

preposition (second member of the idiom)

→ spatial or relational framing

ἀνά: meaning 'between (with μέσον)'; here it marks the relation signaled by preposition (second member of the idiom).

μέσον the midst Accusative <i>substantive with ἀνά (second member)</i> → object specification μέσον: meaning 'the midst'; it serves as substantive with ἀνά (second member).	Βαασα Baasha <i>object of ἀνὰ μέσον (indeclinable: second party)</i> → participant identification Βαασα: transliteration of Hebrew נַשְׁוּנָא; indeclinable in the LXX (nom. and gen. both Βαασα); the king of the northern Israel who exterminates Jeroboam's house and wars against Asa.	βασιλέως king Genitive <i>genitive in apposition to Βαασα ('king of Israel')</i> → relational specification βασιλεύς: 'king'; the apposed title identifies Baasha's realm.	Ισραηλ of Israel <i>genitive of relationship (indeclinable: realm)</i> → participant identification Ισραηλ: indeclinable; the northern kingdom of Baasha.
πάσας all Accusative <i>attributive adjective (with ἡμέρας: accusative of extent)</i> → object specification πᾶς: 'all'; πάσας τὰς ἡμέρας ('all the days') marks the lifelong duration of the war.	τὰς the Accusative <i>article (with ἡμέρας)</i> → noun-phrase marking τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.	ἡμέρας days Accusative <i>accusative of extent of time</i> → object specification ἡμέρα: 'day'; accusative of temporal extent for the whole period of the two reigns.	

17 καὶ ἀνέβη Βαασα βασιλεὺς Ἰσραηλ ἐπὶ Ἰουδαν καὶ ὠκοδόμησεν τὴν Ραμα τοῦ μὴ εἶναι ἐκπορευόμενον καὶ εἰσπορευόμενον τῷ Ἀσα βασιλεῖ Ἰουδα

And Baasha king of Israel went up against Judah and fortified Ramah, so that no one could go out or come in to Asa king of Judah.

Narrative escalation (Baasha's invasion and blockade)

καὶ ἀνέβη Βαασα βασιλεὺς Ἰσραηλ ἐπὶ Ἰουδαν

The war turns concrete: Baasha 'goes up against' (ἀνέβη ... ἐπὶ, the standard idiom for a military campaign) Judah and fortifies Ramah on the border, to blockade Asa's kingdom — the articular-infinitive purpose-clause τοῦ μὴ εἶναι ἐκπορευόμενον καὶ εἰσπορευόμενον ('so that there should be no one going out and coming in') renders the Hebrew idiom for a total blockade cutting off all movement.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέβη

he went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (military advance)

→ constative aorist (single campaign-event)

ἀναβαίνω: 'go up / ascend'; renders ἦλθε; ἀνέβη ... ἐπὶ is the standard military idiom 'march up against,' reflecting both the topography (ascending to the Judean hills) and the technical sense of launching a campaign.

Βαασα

Baasha

subject of ἀνέβη (indeclinable)

→ participant identification

Βαασα: indeclinable; the northern king on campaign against Judah.

βασιλεὺς

king

Nominative

nominative in apposition to Βαασα

→ participant prominence

βασιλεὺς: 'king'; the apposed title with Ἰσραηλ identifies the aggressor's realm.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; Baasha's northern kingdom.

ἐπὶ

against

preposition + accusative (hostile direction: 'against Judah')

→ spatial or relational framing

ἐπὶ + acc.: 'against'; with ἀναβαίνω marks the hostile target of the campaign.

Ἰουδαν

Judah

Accusative

accusative object of ἐπὶ (target of the campaign)

→ object specification

Ἰουδα(ν): the accusative form with -ν (cf. v. 9), here the object of the hostile ἐπὶ.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὠκοδόμησεν

he built / fortified

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (fortification of Ramah)

→ constative aorist (act of fortifying)

οἰκοδομέω: 'build / fortify'; renders בָּנָה; here 'fortify / build up (as a fortress)' Ramah, establishing a forward base on the Judah-Israel frontier.

τὴν

the

Accusative

article (with Ραμα)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ραμα

Ramah

direct object of ὠκοδόμησεν (indeclinable, with declined article)

→ participant identification

Ραμα: transliteration of Hebrew רָמָה; indeclinable (the declined article τὴν supplies the case); a town ca. 8 km north of Jerusalem, fortified by Baasha to blockade Judah's northern access.

τοῦ

(so as)

articular-infinitive marker (genitive article, purpose)

→ clausal contribution

τοῦ: the genitive article with the infinitive (τοῦ μὴ εἶναι) expressing purpose — 'so that there should not be.'

μὴ

not

negative particle (with the infinitive)

→ discourse linkage or contrast

μὴ: negative with the infinitive; the blockade prevents any movement.

εἶναι

to be

Pres Act Inf · εἶμι

articular infinitive (purpose of the fortification)

→ imperfective infinitive (ongoing prevention)

εἶμι (inf.): 'to be'; here existential ('so that there be no one going out/coming in'), the goal of the blockade.

ἐκπορευόμενον

going out

Pres Mid Ptcp Acc Sg Masc · ἐκπορεύομαι

substantival participle (subject-accusative of εἶναι: 'one going out')

→ imperfective participle (the prevented movement)

ἐκπορεύομαι: 'go out / depart'; the participle in the idiom ἐκπορευόμενον καὶ εἰσπορευόμενον ('one going out and coming in') renders נֵצַחַן נֵצַחַן — a merism for all freedom of movement, here cut off by the blockade.

καὶ

and

coordinate conjunction (joining the two participles)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσπορευόμενον

coming in

Pres Mid Ptcp Acc Sg Masc · εἰσπορεύομαι

substantival participle (coordinate with ἐκπορευόμενον)

→ imperfective participle (the prevented movement)

εἰσπορεύομαι: 'go in / enter'; the second member of the going-out-and-coming-in merism; together they denote total cessation of traffic into and out of Judah.

τῷ

to / for the

Dative

article (with Ἀσα)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀσα

Asa

dative of reference (indeclinable: 'to/for Asa', with declined article τῷ)

→ noun-phrase marking

Ἀσα: indeclinable; here dative ('to/for Asa') — the king whose subjects are barred from movement; the declined article τῷ marks the case.

βασιλεῖ

king

Dative

dative in apposition to Ἀσα ('king of Judah')

→ sphere or reference

βασιλεὺς: 'king'; the apposed title identifies Asa's realm, the object of the blockade.

Ιουδα

of Judah

genitive of relationship (indeclinable: realm)

→ participant identification

Ιουδα: indeclinable; here the southern kingdom of Asa.

18 καὶ ἔλαβεν Ἀσα τὸ ἀργύριον καὶ τὸ χρυσίον τὸ εὑρεθὲν ἐν τοῖς θησαυροῖς τοῦ οἴκου τοῦ βασιλέως καὶ ἔδωκεν αὐτὰ εἰς χεῖρας παίδων αὐτοῦ καὶ ἐξάπέστειλεν αὐτοὺς ὁ βασιλεὺς Ἀσα πρὸς υἱὸν Ἀδερ υἱὸν Ταβερεμμαν υἱοῦ Ἀζιν βασιλέως Συρίας τοῦ κατοικοῦντος ἐν Δαμασκῷ λέγων

And Asa took the silver and the gold that was found in the treasures of the king's house, and gave it into the hands of his servants; and king Asa sent them to the son of Ader son of Taberemman son of Azin, king of Syria, who dwelt in Damascus, saying:

Narrative development (Asa's purchase of a foreign alliance)

καὶ ἔλαβεν Ἀσα τὸ ἀργύριον καὶ τὸ χρυσίον

Asa responds to the blockade not by trust in the LORD but by emptying the royal (and, in the MT, temple) treasures to bribe the Aramean king Ben-Hadad — 'the son of Ader' — into breaking his alliance with Baasha. The long genealogy (υἱὸν Ἀδερ υἱὸν Ταβερεμμαν υἱοῦ Ἀζιν) and the participial λέγων introducing the embassy's message build to the direct speech of v. 19.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (taking of the treasure)

→ constative aorist (decisive act)

λαμβάνω: 'take / seize'; renders תָּקַח; here Asa appropriates the treasury silver and gold to fund the bribe.

Ἀσα

Asa

subject of ἔλαβεν (indeclinable)

→ participant identification

Ἀσα: indeclinable; the Judahite king.

τὸ

the

Accusative

article (with ἀργύριον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄργύριον

silver

Accusative

direct object of ἔλαβεν

→ object specification

ἄργύριον: 'silver / money'; renders ἡδῶ; the precious metal used to purchase the alliance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Accusative

article (with χρυσίον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

χρυσίον

gold

Accusative

direct object (coordinate with ἄργύριον)

→ object specification

χρυσίον: 'gold / gold-money'; renders בָּזָז; together with the silver, the bribe-treasure.

τὸ

the (which)

Accusative

article (with the participle εὑρεθέν, attributive)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

εὑρεθέν

that was found

Aor Pass Ptcp Acc Sg Neut · εὕρισκω

attributive participle (modifying ἄργύριον/ χρυσίον: 'that was found')

→ constative aorist participle (the treasure as located)

εὕρισκω (aor. pass. ptcp.): 'find'; the articular participle τὸ εὑρεθέν ('the (silver/gold) that was found') specifies the treasure remaining in the royal storehouses, now expended on the bribe.

ἐν

in

preposition + dative (locative: 'in the treasures')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: 'in the treasures').

τοῖς

the

Dative

article (with θησαυροῖς)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

θησαυροῖς

treasuries / storehouses

Dative

dative of place (locative)

→ sphere or reference

θησαυρός: 'treasury / storehouse'; renders ἡδῶ; the royal repositories from which Asa draws the bribe-funds.

τοῦ

of the

Genitive

article (with οἴκου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

οἴκου

house

Genitive

genitive of possession ('the treasures of the house')

→ relational specification

οἶκος: 'house'; οἶκος τοῦ βασιλέως ('the king's house') = the royal palace and its treasury.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

king

Genitive

genitive of possession ('the king's house')

→ relational specification

βασιλεύς: 'king'; here Asa himself, whose palace-treasury supplies the bribe.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (handing over of the treasure)

→ constative aorist (decisive transfer)

δίδωμι: 'give / hand over'; renders יָתַן; Asa entrusts the treasure to his servants for the embassy.

αὐτά

them

Accusative

direct object (the silver and gold)

→ participant reference

αὐτός: here the neuter plural αὐτά refers to the silver and gold collectively.

εἰς

into

preposition + accusative (idiom: 'into the hands of')

→ spatial or relational framing

εἰς + acc.: in the idiom εἰς χεῖρας ('into the hands of'), a Hebraism (יָדָה) for entrusting/delegating.

χεῖρας

hands

Accusative

accusative object of εἰς ('into the hands')

→ object specification

χεῖρ: 'hand'; the idiom 'give into the hands of' = entrust to the agency/control of.

παίδων

servants

Genitive

genitive of possession ('the hands of his servants')

→ relational specification

παῖς: 'servant / attendant / official'; renders טָבַח; here Asa's royal envoys who carry the bribe to Damascus.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξαπέστειλεν

sent

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (dispatch of the embassy)

→ constative aorist (act of sending)

ἐξαποστέλλω: 'send out / dispatch'; renders מְלַחֵם; here the formal dispatch of the diplomatic mission to Damascus.

αὐτούς

them

Accusative

direct object (the servants/envoys)

→ participant reference

αὐτός: the masculine plural αὐτούς here = the envoys dispatched with the bribe.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεὺς

king

Nominative

subject in apposition to the implied subject ('king Asa')

→ participant prominence

βασιλεὺς: 'king'; ὁ βασιλεὺς Ασα ('king Asa') restates the subject of the sending for clarity in the long sentence.

Ασα

Asa

nominative in apposition to ὁ βασιλεὺς (indeclinable)

→ participant identification

Ασα: indeclinable; the sending king.

πρὸς

to

preposition + accusative (direction of the embassy)

→ spatial or relational framing

πρὸς + acc.: 'to / toward'; marks the recipient of the embassy.

υἱὸν

son

Accusative

accusative object of πρὸς ('the son of Ader')

→ object specification

υἱός: 'son'; υἱὸν Αδερ ('son of Ader') = Ben-Hadad, the dynastic title-name of the Aramean kings of Damascus (Hebrew אֲדָרִיָּה).

Αδερ

Ader / Hadad

genitive of relationship (indeclinable patronymic)

→ participant identification

Αδερ: transliteration of Hebrew אֲדָרִיָּה (Hadad); indeclinable; the divine/dynastic name in 'Ben-Hadad' (son of Hadad), king of Aram-Damascus.

υἱὸν

son

Accusative

accusative in apposition (further genealogy: 'son of Taberemman')

→ object specification

υἱός: 'son'; continues the Aramean royal genealogy.

Ταβερεμμαν

Taberemman

genitive of relationship (indeclinable patronymic)

→ participant identification

Ταβερεμμαν: transliteration of Hebrew טַבְרִמּוֹן (Tabrimmon); indeclinable; the father of Ben-Hadad in the Aramean royal line.

υἱοῦ

son

Genitive

genitive in apposition (further genealogy: 'son of Azin')

→ relational specification

υἱός: 'son'; here genitive, continuing the genealogy ('son of Azin').

Αζιν

Azin

genitive of relationship (indeclinable patronymic)

→ participant identification

Αζιν: transliteration of Hebrew הֶזְיוֹן (Hezion); indeclinable; the grandfather in the Aramean royal genealogy.

βασιλέως

king

Genitive

genitive in apposition ('king of Syria')

→ relational specification

βασιλεὺς: 'king'; identifies Ben-Hadad's realm as Aram/Syria.

Συρίας

of Syria

Genitive

genitive of relationship (declinable place-name: realm)

→ relational specification

Συρία: 'Syria / Aram'; a Greek-declinable place-name (gen. Συρίας); the LXX's rendering of אֲרָם; the Aramean kingdom centered on Damascus.

τοῦ

the (who)

Genitive

article (with the participle κατοικοῦντος, attributive)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

κατοικοῦντος

dwelling

Pres Act Ptcp Gen Sg Masc · κατοικέω

attributive participle (modifying Ben-Hadad: 'who dwelt')

→ *imperfective participle (settled residence)*

κατοικέω: 'dwell / inhabit / reside'; the articular participle τοῦ κατοικοῦντος ('who dwells') locates Ben-Hadad's seat at Damascus.

ἐν

in

preposition + dative (locative: 'in Damascus')

→ *spatial or relational framing*

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: 'in Damascus').

Δαμασκῷ

Damascus

Dative

dative object of ἐν (place of residence)

→ *sphere or reference*

Δαμασκός: 'Damascus'; a Greek-declinable place-name (dat. Δαμασκῷ); renders דַּמָּשְׁקַיִם; the Aramean capital, seat of Ben-Hadad.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech-introduction (introducing the direct message)

→ *imperfective participle (Hebraizing speech-marker)*

λέγω (ptcp.): the participle λέγων ('saying') is the standard LXX Hebraism (rendering לֵּאמֹר) introducing the content of the diplomatic message that follows in v. 19.

- 19 διάθου διαθήκην ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ πατρός μου καὶ τοῦ πατρός σου ἰδοὺ ἐξαπέσταλκά σοι δῶρα ἀργύριον καὶ χρυσίον δεῦρο διασκέδασον τὴν διαθήκην σου τὴν πρὸς Βαασα βασιλέα Ἰσραηλ καὶ ἀναβήσεται ἀπ' ἐμοῦ

Make a covenant between me and you, and between my father and your father; behold, I have sent you gifts of silver and gold; come, break your covenant with Baasha king of Israel, and he will go up away from me.

Direct speech (Asa's treaty-proposal to Ben-Hadad)

διάθου διαθήκην ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ

The embassy's message: a treaty-proposal in imperative form. διάθου διαθήκην ('cut a covenant') is the LXX's idiom for making a treaty; the appeal to the fathers' prior pact, the presentation of the bribe (ἰδοὺ ἐξαπέσταλκά σοι δῶρα), and the demand διασκέδασον ('break/scatter') Ben-Hadad's pact with Baasha frame a transactional realpolitik. The closing καὶ ἀναβήσεται predicts Baasha's resultant withdrawal.

διάθου

make / cut (a covenant)

Aor Mid Impv 2 Sg · διατίθῃμι

main verb (imperative: treaty-proposal)

→ *ingressive aorist imperative (enter into a covenant)*

διατίθῃμι (mid.): 'arrange / dispose / make (a covenant)'; the idiom διατίθεσθαι διαθήκην ('cut a covenant') renders תָּרַךְ תְּרִיכָה; the middle voice marks the subject's self-interested participation in the treaty.

διαθήκην

covenant / treaty

Accusative

direct object of διάθου (cognate accusative)

→ *object specification*

διαθήκη: 'covenant / treaty / pact'; renders תְּרִיכָה; here a political alliance between Judah and Aram-Damascus.

ἀνὰ

between (with μέσον)

preposition (with μέσον: 'between')

→ *spatial or relational framing*

ἀνὰ: in ἀνὰ μέσον ('between'); the repeated idiom renders וּבֵין ... וּבֵין.

μέσον

the midst

Accusative

substantive with ἀνά ('between')

→ *object specification*

μέσος: 'midst'; forms 'between' with ἀνά.

ἐμοῦ

me

Genitive

genitive object of ἀνὰ μέσον (first party: Asa)

→ *relational specification*

ἐγώ (emphatic gen. ἐμοῦ): 'me'; the first party to the proposed treaty, Asa.

καὶ

and

coordinate conjunction (within the 'between ... and' idiom)

→ *discourse linkage or contrast*

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνὰ

between (with μέσον)

preposition (second member)

→ *spatial or relational framing*

ἀνὰ: meaning 'between (with μέσον)'; here it marks the relation signaled by preposition (second member).

μέσον

the midst

Accusative

substantive with ἀνά (second member)

→ *object specification*

μέσον: meaning 'the midst'; it serves as substantive with ἀνά (second member).

σοῦ

you

Genitive

genitive object of ἀνὰ μέσον (second party: Ben-Hadad)

→ *relational specification*

σύ (gen. σοῦ): 'you'; the second party to the treaty, Ben-Hadad.

καὶ

and

coordinate conjunction

→ *discourse linkage or contrast*

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνὰ

between (with μέσον)

preposition (extending to the fathers' pact)

→ *spatial or relational framing*

ἀνὰ: meaning 'between (with μέσον)'; here it marks the relation signaled by preposition (extending to the fathers' pact).

μέσον

the midst

Accusative

substantive with ἀνά

→ *object specification*

μέσον: meaning 'the midst'; it serves as substantive with ἀνά.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρός

father

Genitive

genitive object of ἀνὰ μέσον ('my father')

→ relational specification

πατήρ: 'father'; the appeal to the prior generation's alliance invokes an inherited diplomatic relationship between the dynasties.

μου

my

Genitive

genitive of possession (with πατρός)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with πατρός).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρός

father

Genitive

genitive (parallel: 'your father')

→ relational specification

πατήρ: 'father'; the parallel reference to Ben-Hadad's father completes the appeal to ancestral treaty-relations.

σου

your

Genitive

genitive of possession (with πατρός)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with πατρός).

ἰδοῦ

behold

presentative particle (introducing the gift)

→ discourse linkage or contrast

ἰδοῦ: 'behold'; renders הִנֵּה; here drawing attention to the accompanying bribe as proof of good faith.

ἐξαπέσταλκά

I have sent

Perf Act Indic 1 Sg · ἐξαποστέλλω

main verb (the sending of the gifts)

→ resultative perfect (the gifts already dispatched and standing sent)

ἐξαποστέλλω (perf.): 'send out'; the perfect ἐξαπέσταλκά ('I have sent') stresses the completed dispatch with present effect — the gifts are on their way / already arriving as inducement.

σοι

to you

Dative

indirect object (dative recipient: Ben-Hadad)

→ participant reference or interest

σύ (dat. σοι): 'to you'; the recipient of the gifts.

δῶρα

gifts

Accusative

direct object of ἐξαπέσταλκά

→ object specification

δῶρον: 'gift / present'; renders / דָּתָהּ הַנִּתְּנָהּ; here the diplomatic 'gifts' (effectively a bribe) of silver and gold.

ἄργύριον

silver

Accusative

accusative in apposition to δῶρα

→ object specification

ἄργύριον: 'silver'; specifies the content of the gifts.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

χρυσίον
gold

Accusative

accusative in apposition to δῶρα (coordinate with ἀργύριον)

→ object specification

χρυσίον: 'gold'; the second component of the gift.

δεῦρο
come

adverb/interjection of summons ('come now!')

→ clausal contribution

δεῦρο: 'come here / come now'; an adverbial imperative-interjection of urgent summons, here pressing Ben-Hadad to act.

διασκεδάσον
break / scatter

Aor Act Impv 2 Sg · διασκεδάννυμι

main verb (imperative: dissolve the rival pact)

→ ingressive aorist imperative (annul the treaty)

διασκεδάννυμι: 'scatter / disperse / annul'; renders בָּרַח (break a covenant); διασκεδάσον τὴν διαθήκην ('break/dissolve the covenant') is the demand to repudiate the Aramean–Israelite pact.

τὴν
the

Accusative

article (with διαθήκην)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

διαθήκην
covenant

Accusative

direct object of διασκεδάσον

→ object specification

διαθήκη: 'covenant / treaty'; here Ben-Hadad's existing pact with Baasha, which Asa demands be annulled.

σου
your

Genitive

genitive of possession (with διαθήκην)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with διαθήκην).

τὴν
the (which is)

Accusative

article (resumptive, with the πρὸς-phrase: 'the one with Baasha')

→ noun-phrase marking

ὁ/ἡ/τό: the repeated article τὴν πρὸς Βαασα is an attributive 'the (covenant) with Baasha,' restricting which covenant is meant.

πρὸς
with

preposition + accusative (relation: 'with Baasha')

→ spatial or relational framing

πρὸς + acc.: 'with / toward'; defines the party to the covenant to be broken.

Βαασα
Baasha

object of πρὸς (indeclinable)

→ participant identification

Βαασα: indeclinable; the northern king whose alliance with Damascus Asa seeks to undo.

βασιλέα
king

Accusative

accusative in apposition to Βαασα ('king of Israel')

→ object specification

βασιλεύς: 'king'; the apposed title identifies Baasha's realm.

Ισραηλ
of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the northern kingdom.

καὶ and <i>coordinate conjunction (result clause)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀναβήσεται he will go up / withdraw Fut Mid Indic 3 Sg · ἀναβαίνω <i>main verb (predicted result: Baasha's withdrawal)</i> → predictive future (anticipated outcome of the alliance) ἀναβαίνω (fut. mid.): 'go up / withdraw'; here ἀναβήσεται ἀπ' ἐμοῦ ('he will go up/withdraw from me') predicts Baasha's abandonment of the campaign against Judah once attacked from the north.	ἀπ' from <i>preposition + genitive (separation: 'away from me', elided)</i> → spatial or relational framing ἀπό: 'from / away from'; marks Baasha's withdrawal from pressing Asa.	ἐμοῦ me Genitive <i>genitive object of ἀπό</i> → relational specification ἐγώ (gen. ἐμοῦ): 'me'; Asa, from whom Baasha will withdraw.
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20 καὶ ἤκουσεν υἱὸς Ἀδερ τοῦ βασιλέως Ἀσα καὶ ἀπέστειλεν τοὺς ἄρχοντας τῶν δυνάμεων τῶν αὐτοῦ ταῖς πόλεσιν τοῦ Ἰσραὴλ καὶ ἐπάταξεν τὴν Αἰν καὶ τὴν Δαν καὶ τὴν Ἀβελμαα καὶ πᾶσαν τὴν Χεζραθ ἕως πάσης τῆς γῆς Νεφθαλί

And the son of Ader listened to king Asa, and sent the commanders of his forces against the cities of Israel, and struck Ain and Dan and Abelmaa and all Chezrath, as far as the whole land of Naphtali.

Narrative outcome (Ben-Hadad's acceptance and northern campaign)

καὶ ἤκουσεν υἱὸς Ἀδερ τοῦ βασιλέως Ἀσα

Ben-Hadad accepts the bribe ('listened to' = complied with Asa) and opens a northern front, sending his commanders to strike a string of Israelite towns in the far north (Naphtali). The verb ἤκουσεν + genitive ('heeded / obeyed') marks compliance; the toponym-list (Αἰν, Δαν, Ἀβελμαα, Χεζραθ) traces the campaign's sweep through Israel's northern frontier.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἤκουσεν
listened / heeded

Aor Act Indic 3 Sg · ἀκούω

main verb (with genitive object: compliance)

→ constative aorist (act of heeding)

ἀκούω: 'hear / listen / heed'; with the genitive (τοῦ βασιλέως Ἀσα) it means 'obeyed / complied with' — Ben-Hadad accedes to Asa's proposal.

υἱός
son

Nominative

subject of ἤκουσεν ('the son of Ader')

→ participant prominence

υἱός: 'son'; υἱὸς Ἀδερ = Ben-Hadad, the Aramean king.

Ἀδερ
Ader / Hadad

genitive of relationship (indeclinable patronymic)

→ participant identification

Ἀδερ: indeclinable; the dynastic name in 'Ben-Hadad.'

τοῦ
the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως
king

Genitive

genitive object of ἤκουσεν (the one heeded)

→ relational specification

βασιλεύς: 'king'; the genitive of the person obeyed — Asa, whose proposal Ben-Hadad accepts.

Ἀσα
Asa

genitive in apposition to βασιλέως (indeclinable)

→ participant identification

Ἀσα: indeclinable; the king whose request is heeded.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπέστειλεν
sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (dispatch of forces)

→ constative aorist (military dispatch)

ἀποστέλλω: 'send / dispatch'; renders πᾶσι; here the sending of army-commanders against the Israelite towns.

τοὺς
the

Accusative

article (with ἄρχοντας)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄρχοντας
commanders / rulers

Accusative

direct object of ἀπέστειλεν

→ object specification

ἄρχων: 'ruler / commander / officer'; renders ἡρώδης; here the military commanders of Ben-Hadad's army.

τῶν
of the

Genitive

article (with δυνάμεων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

δυνάμεων

forces / armies

Genitive

genitive of relationship ('commanders of his forces')

→ relational specification

δύναμις: 'power / force / army'; in the plural δυνάμεις = 'military forces / armies' (rendering דִּינָאִיִּם); the commanders are 'of the forces.'

τῶν

the

Genitive

article (with αὐτοῦ, attributive: 'his (forces)')

→ noun-phrase marking

ὁ/ἡ/τό: the article τῶν αὐτοῦ ('the [ones] of him') is an attributive possessive construction — 'his forces.'

αὐτοῦ

his

Genitive

genitive of possession (with the articular construction)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with the articular construction).

ταῖς

the / against the

Dative

article (with πόλειςιν)

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλειςιν

cities

Dative

dative (of hostile direction: 'against the cities')

→ sphere or reference

πόλις: 'city'; the dative here marks the target of the military expedition ('against the cities of Israel'), a Hebraizing use of the dative.

τοῦ

of

Genitive

article (with Ἰσραηλ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable: 'cities of Israel')

→ participant identification

Ἰσραηλ: indeclinable; the northern kingdom whose border-towns are attacked.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb (military attack on the towns)

→ constative aorist (act of striking/conquest)

πατάσσω: 'strike / smite / defeat'; renders הִכָּה; the standard verb for military conquest/attack on towns; here the campaign devastates the northern Israelite settlements.

τὴν

the

Accusative

article (with Αἶν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Αἶν

Ain / Ijon

direct object of ἐπάταξεν (indeclinable place-name)

→ participant identification

Αἶν: transliteration of Hebrew יִיזֶן (Ijon); indeclinable; a town in the far north of Israel, struck by Ben-Hadad's forces.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article (with Δαν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Δαν

Dan

direct object of ἐπάταξεν (indeclinable place-name)

→ participant identification

Δαν: transliteration of Hebrew דָּן; indeclinable; the northernmost Israelite city (proverbially 'from Dan to Beersheba'), struck in the campaign.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article (with Αβελμαα)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Αβελμαα

Abelmaa

direct object of ἐπάταξεν (indeclinable place-name)

→ participant identification

Αβελμαα: transliteration of Hebrew אֶבֶל־בֶּית־מַעַכָּה (Abel-beth-maacah); indeclinable; a northern fortress-town struck in the campaign.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πᾶσαν

all

Accusative

attributive adjective (with Χεζραθ)

→ object specification

πᾶς: 'all / whole'; marks the totality of the region of Chezrath struck.

τὴν

the

Accusative

article (with Χεζραθ)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Χεζραθ

Chezrath / Chinneroth

direct object of ἐπάταξεν (indeclinable place-name)

→ participant identification

Χεζραθ: transliteration corresponding to Hebrew חִנְרֹתַיִם (Chinneroth, the region around the Sea of Galilee); indeclinable; the broad district overrun in the campaign.

ἕως

as far as / unto

preposition + genitive (extent: 'as far as')

→ spatial or relational framing

ἕως: 'until / as far as'; marks the geographic limit of the campaign — the whole land of Naphtali.

πάσης

all / whole

Genitive

attributive adjective (with γῆς)

→ relational specification

πᾶς: 'all / whole'; the totality of Naphtali's territory is swept.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive object of ἕως ('as far as the land')

→ relational specification

γῆ: 'land / territory'; renders גֶּזֶר; the tribal land of Naphtali, the campaign's furthest reach.

Νεφθαλι

Naphtali

genitive of relationship (indeclinable: 'land of Naphtali')

→ participant identification

Νεφθαλι: transliteration of Hebrew נַפְתָּלִי; indeclinable; the northern tribal territory devastated by Ben-Hadad's forces.

21 καὶ ἐγένετο ὥς ἤκουσεν Βαασα καὶ διέλιπεν τοῦ οἰκοδομεῖν τὴν Ραμα καὶ ἀνέστρεψεν εἰς Θερσα

And it came to pass, when Baasha heard, that he stopped building Ramah and returned to Tirzah.

Narrative resolution (Baasha's withdrawal — Asa's stratagem succeeds)

καὶ ἐγένετο ὥς ἤκουσεν Βαασα

The stratagem works exactly as predicted in v. 19: forced to defend his northern flank, Baasha abandons the fortification of Ramah and withdraws to his capital Tirzah. The narrative-formula καὶ ἐγένετο ὥς ('and it came to pass when') is the LXX's stock temporal transition (rendering כִּי יְהִי).

καὶ

and

narrative conjunction (opening the temporal formula)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-transition formula)

→ constative aorist (narrative-transition marker)

γίνομαι: 'become / happen'; καὶ ἐγένετο ('and it came to pass') renders כִּי יְהִי, the stock LXX narrative-transition introducing a temporal clause.

ὥς

when / as

temporal conjunction (introducing the 'when'-clause)

→ discourse linkage or contrast

ὥς: 'as / when'; here temporal, introducing the moment of Baasha's hearing.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of temporal clause (Baasha's hearing the news)

→ constative aorist (point of hearing)

ἀκούω: 'hear'; here absolute ('when he heard,' i.e. learned of Ben-Hadad's northern attack), prompting his withdrawal.

Βαασα

Baasha

subject of ἤκουσεν (indeclinable)

→ participant identification

Βαασα: indeclinable; the northern king forced to react.

καὶ

and (then)

apodotic καὶ (introducing the main clause after the temporal protasis)

→ discourse linkage or contrast

καί: here the apodotic καὶ (Hebraism, rendering the waw of the apodosis after a temporal protasis) — 'then he stopped.'

διέλιπεν

he ceased / left off

Aor Act Indic 3 Sg · διαλείπω

main verb (cessation of building)

→ constative aorist (act of stopping)

διαλείπω: 'leave off / cease / desist'; with the articular infinitive (τοῦ οἰκοδομεῖν) it means 'ceased from building'; the verb marks the abandonment of the Ramah project.

τοῦ

(from)

articular-infinitive marker (genitive article: complement of διέλιπεν)

→ clausal contribution

τοῦ: the genitive article with the infinitive (τοῦ οἰκοδομεῖν) completes διέλιπεν — 'ceased from building.'

οἰκοδομεῖν

building

Pres Act Inf · οἰκοδομέω

articular infinitive (complement of διέλιπεν)

→ imperfective infinitive (the ongoing project ceased)

οἰκοδομέω: 'build / fortify'; the present infinitive marks the ongoing fortification of Ramah that Baasha now abandons.

τὴν

the

Accusative

article (with Ραμα)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ραμα

Ramah

object of οἰκοδομεῖν (indeclinable, with declined article)

→ participant identification

Ραμα: indeclinable; the frontier town whose fortification Baasha abandons.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέστρεψεν

he returned

Aor Act Indic 3 Sg · ἀναστρέφω

main verb (withdrawal to the capital)

→ constative aorist (act of returning)

ἀναστρέφω: 'turn back / return'; renders בָּשָׁא; Baasha withdraws to his royal seat at Tirzah.

εἰς

to

preposition + accusative (direction: 'to Tirzah')

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction: 'to Tirzah').

Θερσα

Tirzah

object of εἰς (indeclinable place-name)

→ participant identification

Θερσα: transliteration of Hebrew תִּרְצָה (Tirzah); indeclinable; the early capital of the northern kingdom and Baasha's royal seat (cf. v. 33).

22 καὶ ὁ βασιλεὺς Ἀσα παρήγγειλεν παντὶ Ἰουδα εἰς Αἰνακὶμ καὶ αἴρουσιν τοὺς λίθους τῆς Ραμα καὶ τὰ ξύλα αὐτῆς ἃ ὠκοδόμησεν Βαασα καὶ ὠκοδόμησεν ἐν αὐτοῖς ὁ βασιλεὺς Ἀσα πᾶν βουνὸν Βενιαμὶν καὶ τὴν σκοπιάν

And king Asa gave orders to all Judah at Ainakim, and they carry off the stones of Ramah and its timbers which Baasha had built; and with them king Asa built up every hill of Benjamin and the watchtower.

Narrative conclusion (Asa repurposes the spoils of Ramah)

καὶ ὁ βασιλεὺς Ἀσα παρήγγειλεν παντὶ Ἰουδα

Asa exploits Baasha's withdrawal: by levy of all Judah he dismantles the abandoned fortifications of Ramah and reuses the stones and timber to build up his own border-defenses — Geba of Benjamin and the watchtower (σκοπιά). The historic present αἴρουσιν ('they carry off') vivifies the labor-levy; the repeated ὠκοδόμησεν reverses Baasha's building against Asa into Asa's building for himself.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεὺς

king

Nominative

subject ('king Asa')

→ participant prominence

βασιλεύς: 'king'; ὁ βασιλεὺς Ἀσα names the agent of the labor-levy.

Ἀσα

Asa

nominative in apposition to ὁ βασιλεύς (indeclinable)

→ participant identification

Ἀσα: indeclinable; the Judahite king.

παρήγγειλεν

gave orders / summoned

Aor Act Indic 3 Sg · παραγγέλλω

main verb (royal command/levy)

→ constative aorist (act of commanding)

παραγγέλλω: 'command / give orders / summon (to muster)'; renders / עֲמִישָׁהּ תִּשָּׂא; here the proclamation of a national labor-levy (corvée) over all Judah.

παντὶ

all

Dative

attributive adjective (with Ἰουδα: dative of the addressed)

→ sphere or reference

παῖς: 'all'; παντὶ Ἰουδα ('to all Judah') marks the comprehensive scope of the levy — every able man is summoned.

Ἰουδα

Judah

dative of the addressed (indeclinable: 'to all Judah')

→ participant identification

Ἰουδα: indeclinable; here construed as dative (the people commanded), the case marked by παντί.

εἰς

at / to

preposition + accusative (place/direction of muster)

→ spatial or relational framing

εἰς + acc.: 'to / at'; here marking the muster-point/destination of the levy (Ainakim).

Αἰνακιμ

Ainakim

object of εἰς (indeclinable place-name)

→ participant identification

Αἰνακιμ: indeclinable transliteration; an obscure place-name in the Old Greek (the MT lacks an equivalent here); apparently the muster-site or region to which Judah is summoned for the demolition-work.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αἴρουσιν

they carry off

Pres Act Indic 3 Pl · αἴρω

main verb (historic present: the labor of carrying away)

→ historic present (vivid narration of the levy's work)

αἴρω: 'lift / take up / carry away'; renders נָשָׂא; the historic present αἴρουσιν vividly depicts the levy hauling away Ramah's building-materials.

τοὺς

the

Accusative

article (with λίθους)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

λίθους

stones

Accusative

direct object of αἴρουσιν

→ object specification

λίθος: 'stone'; renders לִבְנֵי; the dressed building-stones of the dismantled fortress, repurposed by Asa.

τῆς

of

Genitive

article (with Ραμα)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

Ραμα

Ramah

genitive of source (indeclinable, with declined article: 'of Ramah')

→ participant identification

Ραμα: indeclinable; the dismantled town whose materials are taken (the declined article τῆς marks the genitive).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὰ

the

Accusative

article (with ξύλα)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ξύλα

timbers / wood

Accusative

direct object (coordinate with λίθους)

→ object specification

ξύλον: 'wood / timber'; renders γυ; the beams and timber of the fortress, carried off with the stones.

αὐτῆς

its

Genitive

genitive of possession ('its timbers', of Ramah)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('its timbers', of Ramah).

ἃ

which

Accusative

relative pronoun (object of ὠκοδόμησεν)

→ participant reference

ὃς: relative pronoun; neuter plural accusative, referring to the stones and timbers Baasha had used.

ὠκοδόμησεν

had built (with)

Aor Act Indic 3 Sg · οἰκοδομέω

verb of relative clause (Baasha's prior building)

→ constative aorist (prior fortification, now undone)

οἰκοδομέω: 'build / fortify'; here the materials 'which Baasha had built (with)' at Ramah, now seized and repurposed.

Βαασα

Baasha

subject of the relative-clause verb (indeclinable)

→ participant identification

Βαασα: indeclinable; whose fortification-work is now dismantled.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὠκοδόμησεν

built up

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (Asa's reuse of the materials)

→ constative aorist (act of building)

οἰκοδομέω: the repeated verb now has Asa as subject — he 'builds up' his own fortifications with the seized materials, ironically reversing Baasha's offensive work into Judah's defense.

ἐν

with

preposition + dative (instrumental: 'with them')

→ spatial or relational framing

ἐν + dat.: here instrumental ('with / by means of them'), a Hebraizing use rendering ת; the materials are the means of the new construction.

αὐτοῖς

them

Dative

dative of instrument (the stones and timber)

→ participant reference or interest

αὐτοῖς: the dative plural αὐτοῖς = the seized stones and timber, used as building-material.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεὺς

king

Nominative

subject (restated: 'king Asa')

→ participant prominence

βασιλεύς: 'king'; the subject restated for clarity in the long sentence.

Ἀσα

Asa

*nominative in apposition to ὁ βασιλεύς
(indeclinable)*

→ participant identification

Ἀσα: indeclinable; the builder-king.

πᾶν

every

Accusative

attributive adjective (with βουνόν)

→ object specification

πᾶς: 'every / all'; here 'every hill of Benjamin' (or the whole of the fortified site).

βουνόν

hill

Accusative

direct object of ὑποδομήσεν

→ object specification

βουνός: 'hill / mound'; here perhaps the LXX's rendering/interpretation of Geba (גִּבְעָה, 'hill') of Benjamin — the fortified height Asa builds up with Ramah's materials.

Βενιαμιν

of Benjamin

genitive of relationship (indeclinable: 'hill of Benjamin')

→ participant identification

Βενιαμιν: transliteration of Hebrew בִּנְיָמִן; indeclinable; the border-tribe whose territory Asa fortifies (Geba of Benjamin).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article (with σκοπιάν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκοπιάν

watchtower / lookout

Accusative

direct object (coordinate with βουνόν)

→ object specification

σκοπία: 'watchtower / lookout-post'; here the LXX's rendering of Mizpah (מִצְפָּה, 'watchtower'); the second site (with Geba) that Asa fortifies — Mizpah of Benjamin.

23 καὶ τὰ λοιπὰ τῶν λόγων Ασα καὶ πᾶσα ἡ δυναστεία αὐτοῦ ἦν ἐποίησεν οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐστὶν ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα πλὴν ἐν τῷ καιρῷ τοῦ γήρωος αὐτοῦ ἐπόνεσεν τοὺς πόδας αὐτοῦ

And the rest of the acts of Asa, and all his might which he exercised — behold, are these not written in the book of the chronicles of the kings of Judah? Nevertheless, in the time of his old age he suffered in his feet.

Annalistic closing-formula for Asa (source-citation + illness note) καὶ τὰ λοιπὰ τῶν λόγων Ασα

The Deuteronomistic closing-formula for Asa, expanded with reference to his δυναστεία ('might / power / mighty deeds') and a personal note: in his old age he suffered a foot-ailment (πλὴν ἐν τῷ καιρῷ τοῦ γήρωος ... ἐπόνεσεν τοὺς πόδας), the one shadow on an otherwise commended reign.

καὶ

and

narrative conjunction (opening the closing-formula)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὰ

the

Nominative

article (with λοιπά)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

λοιπὰ

rest

Nominative

substantivized adjective (subject: 'the rest')

→ participant prominence

λοιπός: 'remaining / rest'; the fixed opening of the source-citation formula (cf. v. 7).

τῶν

of the

Genitive

article (with λόγων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

λόγων

acts / matters

Genitive

partitive genitive (with τὰ λοιπά)

→ relational specification

λόγος: here 'acts / deeds / affairs' (rendering יִדְבָרִי); the royal record.

Ασα

of Asa

genitive of possession (indeclinable: 'Asa's acts')

→ participant identification

Ασα: indeclinable; here genitive ('of Asa').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πᾶσα

all

Nominative

attributive adjective (with δυναστεία)

→ participant prominence

πᾶς: 'all'; the totality of Asa's mighty deeds.

ἡ

the

Nominative

article (with *δυναστεία*)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

δυναστεία

might / power / mighty deeds

Nominative

subject (coordinate with *τὰ λοιπά*)

→ participant prominence

δυναστεία: 'power / might / domination'; renders *הַגְּבוּרָה*; here Asa's 'might / mighty deeds' — the record of his royal achievements and military strength.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἣν

which

Accusative

relative pronoun (object of *ἐποίησεν*)

→ participant reference

ἣν: relative pronoun; feminine accusative, agreeing with *δυναστεία* ('the might which he exercised').

ἐποίησεν

he did / exercised

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (sum of Asa's exploits)

ποιέω: 'do / perform'; here 'exercised / accomplished' his might — the deeds gathered into the annalistic record.

οὐκ

not

interrogative negative (rhetorical question)

→ clausal qualification or emphasis

οὐ: the rhetorical-question negative (*οὐκ ...*;) expecting affirmation.

ἰδοὺ

behold

presentative particle (citation-formula)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders *הִנֵּה*; with *οὐκ* forms the rhetorical citation-question.

ταῦτα

these things

Nominative

demonstrative pronoun (subject of *γεγραμμένα ἐστίν*)

→ participant reference

οὗτος: 'this'; *ταῦτα* = the totality of Asa's acts, presented as recorded.

γεγραμμένα

written

Perf Pass Ptcp Nom Pl Neut · γράφω

predicate participle (periphrastic with *ἐστίν*: 'are written')

→ resultative perfect (standing written)

γράφω (perf. pass. ptcp.): 'write'; the periphrastic perfect *γεγραμμένα ἐστίν* ('are/stand written') emphasizes the abiding documentary record.

ἐστίν

is / are

Pres Act Indic 3 Sg · εἰμί

copula (periphrastic with *γεγραμμένα*)

→ stative present (the present documentary fact)

εἰμί: the copula completing the periphrastic perfect *γεγραμμένα ἐστίν*.

ἐπὶ

in / upon

preposition + dative (location: 'in the book')

→ spatial or relational framing

ἐπὶ + dat.: 'in / upon'; the documentary source-citation idiom.

βιβλίῳ

book / scroll

Dative

dative object of *ἐπὶ*

→ sphere or reference

βιβλίον: 'book / scroll'; the cited annalistic source.

λόγων

of the chronicles

Genitive

genitive (defining the book)

→ relational specification

λόγος: λόγων τῶν ἡμερῶν = 'chronicles'
(לְדָבָר יְהוָה יְמִיּוֹם).

τῶν

the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness
and the role of the accompanying noun
phrase.

ἡμερῶν

of the days

Genitive

genitive (defining λόγων: 'of the days' = annals)

→ relational specification

ἡμέρα: 'day'; the calque 'words of the days'
= annals.

τοῖς

of the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

τοῖς: Greek article marking definiteness
and the role of the accompanying noun
phrase.

βασιλεῦσιν

for the kings

Dative

dative (reference: 'of/for the kings of Judah')

→ sphere or reference

βασιλεύς: 'king'; the annals 'of the kings of
Judah' (לְמַלְכֵי יְהוּדָה).

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: indeclinable; the southern kingdom
whose annals are cited.

πλὴν

nevertheless / however

adversative particle (introducing the illness-note)

→ discourse linkage or contrast

πλὴν: 'except / nevertheless'; here
introducing the one negative note
appended to the otherwise glowing record
— Asa's late illness.

ἐν

in

preposition + dative (temporal: 'in the time')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation
signaled by preposition + dative (temporal:
'in the time').

τῷ

the

Dative

article (with καιρῷ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and
the role of the accompanying noun phrase.

καιρῷ

time / season

Dative

dative of time ('in the time of')

→ sphere or reference

καιρός: 'time / season / occasion'; renders
תָּיִת; here the period of Asa's old age.

τοῦ

of the

Genitive

article (with γήρως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and
the role of the accompanying noun phrase.

γήρως

old age

Genitive

genitive (defining καιρῷ: 'the time of his old age')

→ relational specification

γήρας (gen. γήρως): 'old age'; renders
גִּזְקָה; the period in which Asa's foot-ailment
afflicted him.

αὐτοῦ

his

Genitive

genitive of possession (with γήρως)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with γήρως).

ἐπόνεσεν

he suffered / was in pain

Aor Act Indic 3 Sg · πονέω

main verb (the affliction)

→ ingressive/constative aorist (onset of the ailment)

πονέω: 'toil / suffer / be in pain'; renders הָלַךְ; ἐπόνεσεν τοὺς πόδας ('he suffered in his feet,' accusative of respect) records Asa's foot-disease in old age (cf. 2 Chr 16:12).

τοὺς

the

Accusative

article (with πόδας)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

πόδας

feet

Accusative

accusative of respect ('suffered as to his feet')

→ object specification

πούς (pl. πόδας): 'foot'; renders מַגָּל; the accusative of respect specifies the locus of Asa's affliction.

αὐτοῦ

his

Genitive

genitive of possession (with πόδας)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with πόδας).

24 καὶ ἐκοιμήθη Ασα καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ καὶ βασιλεύει Ἰωσαφατ υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And Asa slept with his fathers, and is buried with his fathers in the city of David; and Jehoshaphat his son reigns in his place.

Death-burial-succession formula (closing Asa's reign)

καὶ ἐκοιμήθη Ασα

The standard death-formula for Asa, parallel to v. 8: he 'slept' (ἐκοιμήθη, peaceful death), is buried in the city of David, and his son Jehoshaphat succeeds (βασιλεύει ... ἀντ' αὐτοῦ). The historic presents θάπτεται and βασιλεύει again render the transition vivid, closing the Judahite material and pivoting to the northern kings (vv. 25ff.).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκοιμήθη
slept / died

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (euphemism for death)

→ constative aorist (single event of death)

κοιμάομαι: 'sleep / die'; the euphemistic death-formula 'slept with his fathers' (here the μετὰ τῶν πατέρων is supplied by the parallel burial-phrase).

Ἀσα
Asa

subject of ἐκοιμήθη (indeclinable)

→ participant identification

Ἀσα: indeclinable; the deceased king.

καὶ
and

narrative conjunction (introducing burial)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

θάπτεται
he is buried

Pres Pass Indic 3 Sg · θάπτω

main verb (historic present: burial)

→ historic present (vivid narration of burial)

θάπτω: 'bury'; the historic present passive θάπτεται ('is buried'); burial 'in the city of David' = royal interment in the Davidic necropolis.

μετὰ
with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ + gen.: 'with'; burial 'with his fathers,' expressing dynastic continuity in death.

τῶν
the

Genitive

article (with πατέρων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

πατέρων
fathers

Genitive

genitive object of μετὰ

→ relational specification

πατήρ (pl. πατέρες): 'father / ancestor'; the royal forebears.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐν
in

preposition + dative (locative: place of burial)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: place of burial).

πόλει
city

Dative

dative of place (locative)

→ sphere or reference

πόλις: 'city'; πόλει Δαυιδ = the Davidic royal precinct of Jerusalem.

Δαυιδ
of David

genitive of relationship (indeclinable: 'David's city')

→ participant identification

Δαυιδ: indeclinable; the burial-place of the Davidic kings.

καὶ

and

narrative conjunction (introducing succession)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλεύει

reigns

Pres Act Indic 3 Sg · βασιλεύω

main verb (historic present: accession of successor)

→ historic/ingressive present (accession of Jehoshaphat)

βασιλεύω: ingressive present 'reigns / becomes king'; the succession-formula βασιλεύει X ἀντ' αὐτοῦ.

Ἰωσαφατ

Jehoshaphat

subject of βασιλεύει (indeclinable)

→ participant identification

Ἰωσαφατ: transliteration of Hebrew יְהוֹשָׁפָט; indeclinable; Asa's son and successor, the next major Judahite king (his reign narrated from 3 Kgdms 22).

υἱός

son

Nominative

nominative in apposition to Ἰωσαφατ

→ participant prominence

υἱός: 'son'; identifies Jehoshaphat as Asa's son and dynastic heir.

αὐτοῦ

his

Genitive

genitive of possession (with υἱός)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with υἱός).

ἀντ'

in place of

preposition + genitive (substitution: 'in his place', elided)

→ spatial or relational framing

ἀντί: 'instead of / in place of'; the fixed succession-phrase (ἰνὰ αὐτόν).

αὐτοῦ

him

Genitive

genitive object of ἀντί

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀντί.

25 καὶ Ναδαβ υἱὸς Ιεροβοαμ βασιλεύει ἐπὶ Ισραηλ ἐν ἔτει δευτέρῳ τοῦ Ασα βασιλέως Ιουδα καὶ ἐβασίλευσεν ἐπὶ Ισραηλ ἔτη δύο

And Nadab son of Jeroboam begins to reign over Israel in the second year of Asa king of Judah, and he reigned over Israel two years.

Northern accession-formula (pivot to the kings of Israel)

καὶ Ναδαβ υἱὸς Ιεροβοαμ βασιλεύει ἐπὶ Ισραηλ

The narrative pivots to the northern kingdom with the accession-formula for Nadab son of Jeroboam, synchronized to Asa's second year, with a brief two-year reign-length. The juxtaposition of the long, commended Asa with the short, doomed Nadab sets up the dynastic instability that drives the rest of the chapter.

καὶ
and

narrative conjunction (pivot to the north)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ναδαβ

Nadab

subject of βασιλεύει (indeclinable)

→ participant identification

Ναδαβ: transliteration of Hebrew נָדָב; indeclinable; the son and short-lived successor of Jeroboam, last of his dynasty.

υἱὸς

son

Nominative

nominative in apposition to Ναδαβ (patronymic)

→ participant prominence

υἱός: 'son'; identifies Nadab as the heir of Jeroboam's apostate house.

Ιεροβοαμ

of Jeroboam

genitive of relationship (indeclinable patronymic)

→ participant identification

Ιεροβοαμ: indeclinable; the founder of the northern dynasty whose 'house' is about to be destroyed.

βασιλεύει

begins to reign

Pres Act Indic 3 Sg: βασιλεύω

main verb (historic present: accession)

→ historic/ingressive present (Nadab's accession)

βασιλεύω: ingressive present 'begins to reign'; the northern accession-notice.

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπὶ + acc.: 'over'; βασιλεύει ἐπὶ Ισραηλ = 'reigns over Israel.'

Ισραηλ

Israel

object of ἐπὶ (indeclinable: realm ruled)

→ participant identification

Ισραηλ: indeclinable; the northern kingdom over which Nadab reigns.

ἐν

in

preposition + dative (temporal synchronism)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal synchronism).

ἔτει

year

Dative

dative of time within (synchronism)

→ sphere or reference

ἔτος: 'year'; the regnal year of Asa dating Nadab's accession.

δευτέρῳ

second

Dative

attributive ordinal (with ἔτει: 'second year')

→ sphere or reference

δεύτερος: 'second'; synchronizes Nadab's accession to Asa's second regnal year.

τοῦ

of

Genitive

article (with Ἀσα)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀσα

of Asa

genitive of reference (indeclinable, with declined article)

→ participant identification

Ἀσα: indeclinable; the Judahite synchronistic reference-king.

βασιλέως

king

Genitive

genitive in apposition to Ἀσα ('king of Judah')

→ relational specification

βασιλεύς: 'king'; the apposed title identifies Asa's realm.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: indeclinable; the southern kingdom.

καὶ

and

coordinate conjunction (reign-length datum)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (constative aorist: reign-length)

→ constative aorist (whole reign as one span)

βασιλεύω (aor.): sums up Nadab's brief two-year reign.

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (rule over).

Ισραηλ

Israel

object of ἐπὶ (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the realm of Nadab's reign.

ἔτη

years

Accusative

accusative of extent of time (reign-length)

→ object specification

ἔτος (pl. ἔτη): the accusative of temporal extent measuring the two-year reign.

δύο

two

numeral (indeclinable cardinal, with ἔτη)

→ measure or count

δύο: 'two'; indeclinable; Nadab's brief reign-length, the prelude to Baasha's coup.

26 καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐπορεύθη ἐν ὁδῷ τοῦ πατρὸς αὐτοῦ καὶ ἐν ταῖς ἀμαρτίαις αὐτοῦ αἷς ἐξήμαρτεν τὸν Ἰσραηλ

And he did the evil thing before the LORD, and walked in the way of his father and in his sins by which he caused Israel to sin.

Theological evaluation (negative regnal verdict on Nadab)

καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου

The negative Deuteronomistic verdict on Nadab, the inverse of the Asa-verdict (v. 11): he 'did the evil thing before the LORD' and walked in his father Jeroboam's way and sins. The causative ἐξήμαρτεν τὸν Ἰσραηλ ('caused Israel to sin') is the technical northern-apostasy formula, here continued from father to son.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (the king's doing of evil)

→ constative aorist (characterizing the reign)

ποιέω: ἐποίησεν τὸ πονηρὸν ('did the evil thing') — the stock condemnation-formula (עָרַךְ הַשָּׁמַר), the negative counterpart of ἐποίησεν τὸ εὐθές (v. 11).

τὸ

the

Accusative

article (substantivizing πονηρὸν)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πονηρὸν

the evil thing

Accusative

substantivized adjective (direct object)

→ object specification

πονηρός: 'evil / wicked'; τὸ πονηρὸν renders עָרַךְ ('that which is evil'), the standard object of the condemnation-formula.

ἐνώπιον

before

preposition + genitive (Hebraism: 'before the LORD')

→ spatial or relational framing

ἐνώπιον: Hebraism rendering בְּעֵינֵי; the divine evaluative perspective.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπορεύθη

he walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (figurative: 'walked in the way')

→ constative aorist (characterizing conduct)

πορεύομαι: 'walk / go'; the idiom πορεύομαι ἐν ὁδῷ ('walk in the way of') renders הִלַּךְ בַּדֶּרֶךְ — to follow the pattern of conduct of another; here Nadab follows Jeroboam's apostate way.

ἐν

in

preposition + dative (sphere of conduct)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere of conduct).

ὁδῷ

way

Dative

dative object of ἐν ('in the way of')

→ sphere or reference

ὁδός: 'way / road / path'; renders הִלַּךְ; figuratively the moral-religious 'way' of conduct, here the apostate path of Jeroboam.

τοῦ

of the

Genitive

article (with πατρός)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρός

father

Genitive

genitive of possession ('his father's way')

→ relational specification

πατήρ: 'father'; here Jeroboam, whose apostate way Nadab perpetuates.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in

preposition + dative (sphere of conduct)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere of conduct).

ταῖς

the

Dative

article (with ἀμαρτίας)

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἁμαρτίαις

sins

Dative

dative object of ἐν (sphere of conduct)

→ sphere or reference

ἁμαρτία: 'sin'; renders נִחֲשָׁת ; 'his sins' = Jeroboam's apostate cult, perpetuated by Nadab.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

αἷς

by which

Dative

relative pronoun (dat. by attraction; instrumental: 'by which')

→ participant reference or interest

ὅς; relative pronoun, dative by attraction to ἁμαρτίαις; here instrumental ('by which he made Israel to sin').

ἐξήμαρτεν

he caused to sin

Aor Act Indic 3 Sg · ἐξάμαρτάνω

main verb of relative clause (causative: 'made Israel sin')

→ constative aorist (causative act of leading into sin)

ἐξάμαρτάνω: 'cause to sin / lead into sin'; the causative compound renders the Hiphil of (נִחֲשָׁת) נִחֲשָׁת ; ἐξήμαρτεν τὸν Ἰσραὴλ ('caused Israel to sin') is the technical formula for the northern kings' corporate apostasy (cf. vv. 30, 34).

τὸν

the

Accusative

article (with Ἰσραὴλ)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰσραὴλ

Israel

direct object of ἐξήμαρτεν (indeclinable, with declined article)

→ participant identification

Ἰσραὴλ: indeclinable (the declined article τὸν marks the accusative); the nation led into corporate sin by its king.

27 καὶ περιεκάθισεν αὐτὸν Βαασα υἱὸς Αἰχιά ἐπὶ τὸν οἶκον Βελααν καὶ ἐπάταξεν αὐτὸν ἐν Γαβαθων τῇ τῶν ἄλλοφύλων καὶ Ναδαβ καὶ πᾶς Ἰσραὴλ περιεκάθητο ἐπὶ Γαβαθων

And Baasha son of Ahijah conspired against him over the house of Belaan, and struck him down at Gabathon of the Philistines; for Nadab and all Israel were besieging Gabathon.

Narrative climax (Baasha's coup against Nadab) καὶ περιεκάθισεν αὐτὸν Βαασα υἱὸς Αἰχιά

The coup: Baasha son of Ahijah plots/ambushes (περιεκάθισεν) Nadab and strikes him down at Gabathon, a Philistine town which Nadab and all Israel were besieging (περιεκάθητο). The wordplay between περιεκάθισεν (Baasha's ambush) and περιεκάθητο (Israel's siege) ties the assassination to the siege-context — the king is killed during his own military campaign.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

περιεκάθισεν

conspired against / laid siege to

Aor Act Indic 3 Sg · περικαθίζω

main verb (the act of plotting/ambush)

→ constative aorist (the coup-act)

περικαθίζω: 'sit around / besiege / lay in wait against'; renders קָשַׁךְ ('conspire') in this context; the compound (περι- 'around') suggests an encircling ambush/plot; here Baasha's conspiracy against Nadab.

αὐτὸν

him

Accusative

direct object (Nadab, the victim)

→ participant reference

αὐτός: the accusative αὐτόν = Nadab, the object of Baasha's conspiracy.

Βαασα

Baasha

subject of περιεκάθισεν (indeclinable)

→ participant identification

Βαασα: indeclinable; the usurper who founds the next northern dynasty.

υἱὸς

son

Nominative

nominative in apposition to Βαασα (patronymic)

→ participant prominence

υἱός: 'son'; identifies Baasha's lineage.

Αἰχιά

of Ahijah

genitive of relationship (indeclinable patronymic)

→ participant identification

Αἰχιά: transliteration of Hebrew אִיחִיָּה; indeclinable; Baasha's father (not to be confused with Ahijah the Shilonite prophet of v. 29, though the same Greek form is used).

ἐπὶ

over / at

preposition + accusative (location of the plot)

→ spatial or relational framing

ἐπί + acc.: here locating the conspiracy 'over/at the house of Belaan' — perhaps a place or clan associated with the coup.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκον

house

Accusative

accusative object of ἐπί

→ object specification

οἶκος: 'house / household'; here 'the house of Belaán,' an obscure designation (place or clan) in the Old Greek associated with the locus of Baasha's conspiracy.

Βελααν

Belaan

genitive of relationship (indeclinable name: 'house of Belaan')

→ participant identification

Βελααν: indeclinable transliteration (corresponding to Hebrew נַשְׁנַב / a place-name in the textual tradition); an obscure proper name in the Old Greek marking the setting of the plot.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπάταξεν

struck him down

Aor Act Indic 3 Sg · πατάσσω

main verb (the assassination)

→ constative aorist (decisive killing-blow)

πατάσσω: 'strike / smite / kill'; renders נָשַׁת; here the lethal blow by which Baasha assassinates Nadab.

αὐτόν

him

Accusative

direct object (Nadab)

→ participant reference

αὐτός: Nadab, struck down.

ἐν

at / in

preposition + dative (locative: 'at Gabathon')

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (locative: 'at Gabathon').

Γαβαθων

Gabathon

object of ἐν (indeclinable place-name)

→ participant identification

Γαβαθων: transliteration of Hebrew גִּבְתֹּן (Gibbethon); indeclinable; a Philistine town being besieged by Israel, the scene of Nadab's assassination.

τῇ

the (which is)

Dative

article (attributive with the genitive phrase: 'that of the Philistines')

→ noun-phrase marking

ὁ/ἡ/τό: the article τῇ τῶν ἀλλοφύλων ('the [one] of the Philistines') attributively identifies Gabathon as a Philistine town.

τῶν

of the

Genitive

article (with ἀλλοφύλων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀλλοφύλων

Philistines / foreigners

Genitive

genitive of possession ('of the Philistines')

→ relational specification

ἀλλόφυλος: lit. 'of another tribe / foreigner'; the standard LXX rendering of פְּלִשְׁתִּים ('Philistines'); Gabathon is in Philistine territory, the front Israel was attacking.

καὶ

and / for

narrative conjunction (introducing the explanatory siege-note)

→ discourse linkage or contrast

καὶ: here introducing the circumstantial/explanatory note that Israel was besieging Gabathon — providing the military context of the coup.

Ναδαβ

Nadab

subject of περιεκάθητο (indeclinable)

→ participant identification

Ναδαβ: indeclinable; the king, killed while leading the siege.

καὶ and <i>coordinate conjunction (compound subject)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	πᾶς all Nominative <i>attributive adjective (with Ἰσραηλ)</i> → participant prominence πᾶς: 'all'; πᾶς Ἰσραηλ ('all Israel') = the whole northern army engaged in the siege.	Ἰσραηλ Israel <i>subject (compound with Ναδαβ; indeclinable)</i> → participant identification Ἰσραηλ: indeclinable; the army of the northern kingdom.	περικαθήτο were besieging Impf Mid Indic 3 Sg · περικάθηται <i>main verb (the ongoing siege)</i> → durative imperfect (siege in progress) περικάθηται: 'sit around / besiege'; the imperfect περικάθητο ('were besieging') marks the ongoing siege of Gabathon; the verb echoes περικάθισεν (v. 27a), linking the assassination to the siege-context.
ἐπὶ against <i>preposition + genitive (object of the siege)</i> → spatial or relational framing ἐπὶ: here with the besieged town as object ('besieging Gabathon').	Γαβαθων Gabathon <i>object of ἐπὶ (indeclinable place-name)</i> → participant identification Γαβαθων: indeclinable; the besieged Philistine town, scene of the coup.		

28 καὶ ἐθανάτωσεν αὐτὸν Βαασα ἐν ἔτει τρίτῳ τοῦ Ἀσα υἱοῦ Ἀβίου βασιλέως Ἰουδα καὶ ἐβασίλευσεν

And Baasha put him to death in the third year of Asa son of Abia king of Judah, and he reigned in his place.

Narrative resolution (Nadab's death + Baasha's accession)

καὶ ἐθανάτωσεν αὐτὸν Βαασα

The coup's completion: Baasha 'put to death' (ἐθανάτωσεν) Nadab, dated to Asa's third year, and himself became king (καὶ ἐβασίλευσεν). The synchronism is doubly anchored by Asa's patronymic (υἱοῦ Ἀβίου), linking the northern usurpation to the Judahite chronological frame.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐθανάτωσεν

put to death

Aor Act Indic 3 Sg · θανατόω

main verb (the killing)

→ constative aorist (act of execution)

θανατόω: 'put to death / kill'; the causative verb (renders תַּמִּית) makes explicit the regicide — Baasha 'caused (Nadab) to die,' completing the coup of v. 27.

αὐτόν

him

Accusative

direct object (Nadab)

→ participant reference

αὐτός: Nadab, the slain king.

Βαασα

Baasha

subject of ἐθανάτωσεν (indeclinable)

→ participant identification

Βαασα: indeclinable; the regicide-usurper.

ἐν

in

preposition + dative (temporal synchronism)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal synchronism).

ἔτει

year

Dative

dative of time within (synchronism)

→ sphere or reference

ἔτος: 'year'; the regnal year of Asa dating the coup.

τρίτῳ

third

Dative

attributive ordinal (with ἔτει: 'third year')

→ sphere or reference

τρίτος: 'third'; synchronizes Nadab's death and Baasha's accession to Asa's third regnal year.

τοῦ

of

Genitive

article (with Ἀσα)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀσα

of Asa

genitive of reference (indeclinable, with declined article)

→ participant identification

Ἀσα: indeclinable; the Judahite synchronistic reference-king.

υἱοῦ

son

Genitive

genitive in apposition to Ἀσα (patronymic)

→ relational specification

υἱός: 'son'; the patronymic υἱοῦ Ἀβίου identifies Asa within the Davidic line.

Ἀβίου

of Abia

genitive of relationship (indeclinable patronymic)

→ participant identification

Ἀβίου: indeclinable; Asa's father (the subject of vv. 1-8).

βασιλέως

king

Genitive

genitive in apposition to Ἀσα ('king of Judah')

→ relational specification

βασιλεύς: 'king'; the apposed title identifies Asa's realm.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: indeclinable; the southern kingdom.

καὶ

and

coordinate conjunction (introducing accession)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐβασίλευσεν

he reigned / became king

Aor Act Indic 3 Sg · βασιλεύω

main verb (Baasha's accession)

→ ingressive aorist (became king in Nadab's place)

βασιλεύω (aor.): here ingressive ('became king / began to reign'); Baasha's seizure of the throne, the result of the regicide; the fuller accession-formula follows in v. 33.

29 καὶ ἐγένετο ὡς ἐβασίλευσεν καὶ ἐπάταξεν τὸν οἶκον Ιεροβοαμ καὶ οὐχ ὑπελίπετο πᾶσαν πνοὴν τοῦ Ιεροβοαμ ἕως τοῦ ἐξολεθρεῦσαι αὐτὸν κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Αχια τοῦ Σηλωνίτου

And it came to pass, when he became king, that he struck down the house of Jeroboam, and he left no breathing thing of Jeroboam, until he had utterly destroyed him, according to the word of the LORD which he spoke by the hand of his servant Ahijah the Shilonite,

Prophetic-fulfilment report (extermination of Jeroboam's house) καὶ ἐγένετο ὡς ἐβασίλευσεν

The dynastic purge as prophetic fulfilment: on accession Baasha exterminates the entire house of Jeroboam, leaving 'no breathing thing' (οὐχ ὑπελίπετο πᾶσαν πνοήν, a Hebraism for total annihilation), 'until he had utterly destroyed him' (ἕως τοῦ ἐξολεθρεῦσαι). The κατὰ τὸ ῥῆμα κυρίου clause expressly identifies this as fulfilment of Ahijah the Shilonite's prophecy (3 Kgdms 14:10-14), the theological key of the passage.

καὶ

and

narrative conjunction (opening the temporal formula)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-transition formula)

→ constative aorist (narrative-transition marker)

γίνομαι: καὶ ἐγένετο ('and it came to pass') renders יָהִי, the stock LXX transition introducing a temporal clause.

ὥς

when

temporal conjunction (introducing the 'when'-clause)

→ discourse linkage or contrast

ὥς: 'as / when'; temporal, marking the moment of accession.

ἐβασίλευσεν

he became king

Aor Act Indic 3 Sg · βασιλεύω

verb of temporal clause (Baasha's accession)

→ ingressive aorist (point of accession)

βασιλεύω (aor.): ingressive 'became king'; the accession that triggers the dynastic purge.

καὶ

and (then)

apodotic καί (main clause after temporal protasis)

→ discourse linkage or contrast

καί: the apodotic καί (Hebraism) introducing the main clause — 'then he struck down.'

ἐπάταξεν

struck down

Aor Act Indic 3 Sg · πατάσσω

main verb (the dynastic massacre)

→ constative aorist (act of extermination)

πατάσσω: 'strike / smite / kill'; here the wholesale slaughter of Jeroboam's house — the standard means by which a usurping dynasty secured itself against rival claimants.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκον

house

Accusative

direct object of ἐπάταξεν

→ object specification

οἶκος: 'house / household / dynasty'; οἶκος Ιεροβοαμ = the whole family and line of Jeroboam, exterminated in fulfilment of prophecy.

Ιεροβοαμ

of Jeroboam

genitive of relationship (indeclinable: 'house of Jeroboam')

→ participant identification

Ιεροβοαμ: indeclinable; the doomed northern dynasty.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐχ

not

negative particle (negating ὑπελίπετο; aspirated before rough breathing)

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): the negative emphasizing the totality of the extermination.

ὑπελίπετο

he left (remaining)

Aor Mid Indic 3 Sg · ὑπολείπω

main verb (negated: 'left none remaining')

→ constative aorist (the completeness of the slaughter)

ὑπολείπω (mid.): 'leave behind / leave remaining'; the negated οὐχ ὑπελίπετο πᾶσαν πνοήν ('he left no breathing thing') renders the Hebrew לֹא־שָׁאִיר כָּל־נְשָׁמָה — a fixed idiom for total annihilation (cf. Josh 10:40; 11:11).

πᾶσαν

any / every

Accusative

attributive adjective (with πνοήν; with negative = 'not any')

→ object specification

πᾶς: 'all / every'; with the negative οὐχ ... πᾶσαν it forms the Hebraism 'not any / none at all.'

πνοήν

breath / breathing thing

Accusative

direct object of ὑπελίπετο

→ object specification

πνοή: 'breath / breathing'; renders חַיָּה;
πᾶσαν πνοήν ('every breath / breathing thing') = every living person; the idiom for utter extermination, sparing no one alive.

τοῦ

of

Genitive

article (with Ιεροβοαμ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεροβοαμ

of Jeroboam

genitive of relationship (indeclinable, with declined article)

→ participant identification

Ιεροβοαμ: indeclinable; whose entire line is wiped out.

ἕως

until

conjunction/preposition (with articular infinitive: 'until')

→ spatial or relational framing

ἕως: 'until'; with the articular infinitive (ἕως τοῦ ἐξολεθρεῦσαι) it expresses the terminus of the action — 'until he had utterly destroyed.'

τοῦ

(of)

articular-infinitive marker (genitive article with ἐξολεθρεῦσαι)

→ noun-phrase marking

τοῦ: the genitive article forming the articular-infinitive construction with ἕως.

ἐξολεθρεῦσαι

to destroy utterly

Aor Act Inf · ἐξολεθρεύω

articular infinitive (terminus: 'until he utterly destroyed')

→ resultative aorist infinitive (completed annihilation)

ἐξολεθρεύω: 'destroy utterly / exterminate'; the intensive compound (ἐξ- + ὀλεθρεύω) renders תִּיגְדֹה / תִּמְשֹׁה; the LXX's strong verb for total covenantal destruction; here the complete eradication of Jeroboam's line.

αὐτόν

him / it

Accusative

subject-accusative/object of the infinitive (Jeroboam's house)

→ participant reference

αὐτός: here the accusative object of ἐξολεθρεῦσαι, referring to Jeroboam('s house) as the thing destroyed.

κατά

according to

preposition + accusative (norm/conformity: 'according to')

→ spatial or relational framing

κατά + acc.: 'according to'; κατά τὸ ῥῆμα κυρίου ('according to the word of the LORD') marks the massacre as the precise fulfilment of prophecy.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ῥῆμα

word

Accusative

accusative object of κατά

→ object specification

ῥῆμα: 'word / saying / utterance'; renders רָצָה; τὸ ῥῆμα κυρίου = the prophetic word, here Ahijah's oracle against Jeroboam (3 Kgdms 14).

κυρίου

of the LORD

Genitive

genitive of source ('the word of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the divine author of the fulfilled prophecy.

ὃ

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃς: relative pronoun; neuter accusative, referring to τὸ ῥῆμα.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause (the LORD's speaking)

→ constative aorist (the prior prophetic utterance)

λαλέω: 'speak'; renders אָמַר; the subject is the LORD, who spoke the prophecy through Ahijah.

ἐν

by

preposition + dative (instrumental: 'by the hand of')

→ spatial or relational framing

ἐν + dat.: in the idiom ἐν χειρί ('by the hand of'), a Hebraism (יְדָיָהּ) marking prophetic agency/mediation.

χειρὶ

hand

Dative

dative of means ('by the hand of')

→ sphere or reference

χείρ: 'hand'; ἐν χειρί = 'through the agency/mediation of'; the standard idiom for prophetic transmission of the divine word.

δούλου

servant

Genitive

genitive of possession (of his servant')

→ relational specification

δοῦλος: 'servant / slave'; renders עַבְדִּי; the prophet as 'servant of the LORD' (δοῦλος κυρίου) is a standard designation of the true prophet (cf. Amos 3:7).

αὐτοῦ

his

Genitive

genitive of possession (the LORD's servant)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the LORD's servant).

Αχια

Ahijah

genitive in apposition to δούλου (indeclinable)

→ participant identification

Αχια: indeclinable; here Ahijah the Shilonite, the prophet who foretold the fall of Jeroboam's house (3 Kgdms 11:29-39; 14:1-18) — distinct from Baasha's father Ahijah of v. 27 despite the identical Greek form.

τοῦ

the

Genitive

article (with Σηλωνίτου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Σηλωνίτου

the Shilonite

Genitive

genitive gentilic adjective in apposition to Αχια ('the Shilonite')

→ relational specification

Σηλωνίτης: 'Shilonite / of Shiloh'; a declinable Greek gentilic (gen. Σηλωνίτου) rendering שִׁלֹנִי; identifies Ahijah by his town Shiloh, distinguishing this prophet from Baasha's father.

30 περὶ τῶν ἁμαρτιῶν Ιεροβοαμ ὡς ἐξήμαρτεν τὸν Ισραηλ καὶ ἐν τῷ παροργισμῷ αὐτοῦ ᾧ παρώργισεν τὸν κύριον θεὸν τοῦ Ισραηλ

concerning the sins of Jeroboam, in that he caused Israel to sin, and by his provocation by which he provoked the LORD God of Israel.

Causal-theological ground (the reason for the dynasty's destruction)

περὶ τῶν ἁμαρτιῶν Ιεροβοαμ

The theological ground of the extermination (continuing v. 29): it was 'concerning / on account of the sins of Jeroboam' — both the corporate apostasy (ἐξήμαρτεν τὸν Ισραηλ) and the divine provocation (παροργισμός ... παρώργισεν τὸν κύριον). The cognate παροργισμῷ / παρώργισεν *figura etymologica* intensifies the gravity of the offense against the LORD God of Israel.

περὶ

concerning / on account of

preposition + genitive (cause/reference: 'on account of')

→ spatial or relational framing

περί + gen.: 'concerning / about / on account of'; here causal, grounding the destruction of v. 29 in Jeroboam's sins.

τῶν

the

Genitive

article (with ἁμαρτιῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἁμαρτιῶν

sins

Genitive

genitive object of περὶ

→ relational specification

ἁμαρτία: 'sin'; renders ΠΝΨΠ; 'the sins of Jeroboam' — the technical phrase for the founding apostasy (the golden calves at Bethel and Dan) that defines the northern kingdom's guilt.

Ιεροβοαμ

of Jeroboam

genitive of possession (indeclinable: 'Jeroboam's sins')

→ participant identification

Ιεροβοαμ: indeclinable; the originator of the northern apostasy.

ὡς

in that / how

conjunction (epexegetical/causal: 'in that')

→ discourse linkage or contrast

ὡς: here 'in that / how / inasmuch as'; epexegetical, specifying the content of the sins — leading Israel astray.

ἐξήμαρτεν

he caused to sin

Aor Act Indic 3 Sg · ἐξαμαρτάνω

main verb of the ὡς-clause (causative)

→ constative aorist (causative act)

ἐξαμαρτάνω: 'cause to sin'; the causative compound (Hiphil of נטח); ἐξήμαρτεν τὸν Ισραηλ ('caused Israel to sin') — the corporate-apostasy formula (cf. vv. 26, 34).

τὸν

the

Accusative

article (with Ισραηλ)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ισραηλ

Israel

direct object of ἐξήμαρτεν (indeclinable, with declined article)

→ participant identification

Ισραηλ: indeclinable; the nation led into corporate sin.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν
by / in

preposition + dative (means/cause: 'by his provocation')

→ spatial or relational framing

ἐν + dat.: here instrumental/causal ('by / through his provocation').

τῷ
the

Dative

article (with παροργισμῷ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

παροργισμῷ
provocation

Dative

dative of means/cause (the provocation of God)

→ sphere or reference

παροργισμός: 'provocation (to anger)'; renders **נִגְזַל**; the noun forms a figura etymologica with the cognate verb παρώργισεν, intensifying the offense — Jeroboam's idolatry as a deliberate provoking of the LORD.

αὐτοῦ
his

Genitive

genitive of possession (with παροργισμῷ)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with παροργισμῷ).

ὃ
by which

Dative

relative pronoun (cognate dative with παρώργισεν: 'by which')

→ participant reference or interest

ὃς: relative pronoun, dative; cognate with παρώργισεν, forming an internal/cognate-dative construction ('the provocation by which he provoked').

παρώργισεν
he provoked

Aor Act Indic 3 Sg · παροργίζω

verb of relative clause (the provoking of God)

→ constative aorist (the act of provocation)

παροργίζω: 'provoke to anger / exasperate'; renders **נִגְזַל**; the cognate verb (with παροργισμῷ) doubly stresses that Jeroboam's apostasy was a direct provocation of the LORD's anger — the ground of the dynastic judgment.

τὸν
the

Accusative

article (with κύριον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

κύριον the LORD Accusative <i>direct object of παρώργισεν</i> → object specification κύριος: rendering of the Tetragrammaton יהוה; the accusative κύριον is the object of the provocation — the LORD whose anger Jeroboam aroused.	θεὸν God Accusative <i>accusative in apposition to κύριον ('the LORD God of Israel')</i> → object specification θεός: 'God'; κύριον θεὸν τοῦ Ἰσραὴλ ('the LORD God of Israel') renders יהוה אלוקי ישראל — the covenant title underscoring that the offended deity is precisely Israel's own God, making the apostasy a covenant-betrayal.	τοῦ of Genitive <i>article (with Ἰσραὴλ)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	Ἰσραὴλ of Israel <i>genitive of relationship (indeclinable: 'God of Israel')</i> → participant identification Ἰσραὴλ: indeclinable; the covenant people whose God is provoked.
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31 καὶ τὰ λοιπὰ τῶν λόγων Ναδαβ καὶ πάντα ἃ ἐποίησεν οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐστὶν ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰσραὴλ

And the rest of the acts of Nadab, and all that he did — behold, are these not written in the book of the chronicles of the kings of Israel?

Annalistic closing-formula for Nadab (source-citation) καὶ τὰ λοιπὰ τῶν λόγων Ναδαβ

The Deuteronomistic closing-formula for Nadab, parallel to v. 7 but now citing 'the book of the chronicles of the kings of Israel' (the northern annals). (Verse 32 — a repeated war-note in the MT — is absent from the LXX numeration.)

καὶ and <i>narrative conjunction (opening the closing-formula)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τὰ the Nominative <i>article (with λοιπά)</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	λοιπὰ rest Nominative <i>substantivized adjective (subject)</i> → participant prominence λοιπός: 'remaining / rest'; the fixed opening of the source-citation formula (cf. vv. 7, 23).	τῶν of the Genitive <i>article (with λόγων)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.
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λόγων

acts / matters

Genitive

partitive genitive (with τὰ λοιπά)

→ relational specification

λόγος: 'acts / deeds / affairs' (יִרְבִּי); the royal record.

Ναδαβ

of Nadab

genitive of possession (indeclinable: 'Nadab's acts')

→ participant identification

Ναδαβ: indeclinable; here genitive ('of Nadab'), the king whose reign the formula concludes.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάντα

all

Nominative

substantival adjective ('all that he did')

→ participant prominence

πᾶς: 'all'; extends the citation to Nadab's complete record.

ἃ

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ἃς: relative pronoun; neuter plural accusative.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (sum of the king's deeds)

ποιέω: 'do'; gathers the totality of Nadab's brief reign-deeds into the citation.

οὐκ

not

interrogative negative (rhetorical question)

→ clausal qualification or emphasis

οὐ: the rhetorical-question negative expecting affirmation.

ἰδοὺ

behold

presentative particle (citation-formula)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders יִרְבִּי; with οὐκ forms the rhetorical citation-question (יִרְבִּי אֵלֶּיךָ).

ταῦτα

these things

Nominative

demonstrative pronoun (subject of γεγραμμένα ἐστίν)

→ participant reference

οὗτος: 'this'; ταῦτα = the totality of Nadab's deeds, presented as recorded.

γεγραμμένα

written

Perf Pass Ptcp Nom Pl Neut · γράφω

predicate participle (periphrastic with ἐστίν)

→ resultative perfect (standing written)

γράφω (perf. pass. ptcp.): 'write'; the periphrastic perfect γεγραμμένα ἐστίν emphasizes the abiding documentary record.

ἐστίν

is / are

Pres Act Indic 3 Sg · εἰμί

copula (periphrastic with γεγραμμένα)

→ stative present (present documentary fact)

εἰμί: the copula completing the periphrastic perfect.

ἐν

in

preposition + dative (location: 'in the book')

→ spatial or relational framing

ἐν + dat.: 'in'; the documentary source-citation idiom (here ἐν, vs. ἐπὶ in vv. 7, 23 — a stylistic variant).

βιβλίω

book / scroll

Dative

dative object of ἐν

→ sphere or reference

βιβλίον: 'book / scroll'; the cited annalistic source for the northern kings.

λόγων

of the chronicles

Genitive

genitive (defining the book)

→ relational specification

λόγος: λόγων τῶν ἡμερῶν = 'chronicles' (לְדָבָר יְמֵימִים).

τῶν

the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμερῶν

of the days

Genitive

genitive (defining λόγων: annals)

→ relational specification

ἡμέρα: 'day'; the calque 'words of the days' = annals.

τοῖς

of the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεῦσιν

for the kings

Dative

dative (reference: 'off/for the kings of Israel')

→ sphere or reference

βασιλεύς: 'king'; the annals 'of the kings of Israel' (לְמַלְכֵי יִשְׂרָאֵל) — the northern royal chronicles, distinct from those of Judah (vv. 7, 23).

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the northern kingdom whose royal annals are cited.

33 καὶ ἐν τῷ ἔτει τῷ τρίτῳ τοῦ Ασα βασιλέως Ιουδα βασιλεύει Βαασα υἱὸς Αχια ἐπὶ Ισραηλ ἐν Θερσα εἴκοσι καὶ τέσσαρα ἔτη

And in the third year of Asa king of Judah, Baasha son of Ahijah begins to reign over Israel in Tirzah, twenty-four years.

Northern accession-formula for Baasha (synchronism + reign-length)

καὶ ἐν τῷ ἔτει τῷ τρίτῳ τοῦ Ασα

The formal accession-formula for Baasha, synchronized to Asa's third year (cf. v. 28), with his seat at Tirzah and a reign-length of twenty-four years. (Verse 32 is absent from the LXX numeration.) The patronymic 'son of Ahijah' is here Baasha's own father, not the prophet of v. 29.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in

preposition + dative (temporal synchronism)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal synchronism).

τῷ

the

Dative

article (with ἔτει)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔτει

year

Dative

dative of time within (synchronism)

→ sphere or reference

ἔτος: 'year'; the regnal year of Asa dating Baasha's accession.

τῷ

the

Dative

article (attributive with the ordinal)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

τρίτῳ

third

Dative

attributive ordinal (with ἔτει: 'third year')

→ sphere or reference

τρίτος: 'third'; synchronizes Baasha's accession to Asa's third regnal year (cf. v. 28).

τοῦ

of

Genitive

article (with Ἀσα)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀσα

of Asa

genitive of reference (indeclinable, with declined article)

→ participant identification

Ἀσα: indeclinable; the Judahite synchronistic reference-king.

βασιλέως

king

Genitive

genitive in apposition to Ἀσα ('king of Judah')

→ relational specification

βασιλεύς: 'king'; the apposed title identifies Asa's realm.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: indeclinable; the southern kingdom.

βασιλεύει

begins to reign

Pres Act Indic 3 Sg · βασιλεύω

main verb (historic present: accession)

→ historic/ingressive present (Baasha's accession)

βασιλεύω: ingressive present 'begins to reign'; the formal northern accession-notice for Baasha.

Βαασα

Baasha

subject of βασιλεύει (indeclinable)

→ participant identification

Βαασα: indeclinable; the new northern king and dynasty-founder.

υἱός

son

Nominative

nominative in apposition to Βααשא (patronymic)

→ participant prominence

υἱός: 'son'; identifies Baasha's lineage.

Αχια

of Ahijah

genitive of relationship (indeclinable patronymic)

→ participant identification

Αχια: indeclinable; here Baasha's own father (cf. v. 27), distinct from Ahijah the Shilonite prophet of v. 29.

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπί + acc.: 'over'; βασιλεύει ἐπὶ Ἰσραηλ = 'reigns over Israel.'

Ἰσραηλ

Israel

object of ἐπὶ (indeclinable: realm ruled)

→ participant identification

Ἰσραηλ: indeclinable; the northern kingdom Baasha now rules.

ἐν

in / at

preposition + dative (locative: 'in Tirzah')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: 'in Tirzah').

Θερσα

Tirzah

object of ἐν (indeclinable place-name: royal seat)

→ participant identification

Θερσα: indeclinable; Tirzah, the northern capital and Baasha's royal seat (cf. v. 21).

εἴκοσι

twenty

numeral (indeclinable cardinal, with τέσσαρα ἔτη)

→ measure or count

εἴκοσι: 'twenty'; indeclinable; with τέσσαρα = 'twenty-four,' Baasha's reign-length.

καὶ

and

coordinate conjunction (joining the compound numeral)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τέσσαρα

four

Accusative

numeral (with ἔτη: 'twenty-four years')

→ measure or count

τέσσαρες (neut. τέσσαρα): 'four'; with εἴκοσι = 'twenty-four'; the reign-length of Baasha.

ἔτη

years

Accusative

accusative of extent of time (reign-length)

→ object specification

ἔτος (pl. ἔτη): the accusative of temporal extent measuring Baasha's twenty-four-year reign.

34 καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐπορεύθη ἐν ὁδῷ Ιεροβοαμ υἱοῦ Ναβατ καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ ὡς ἐξήμαρτεν τὸν Ἰσραηλ

And he did the evil thing before the LORD, and walked in the way of Jeroboam son of Nabat and in his sins, by which he caused Israel to sin.

Theological evaluation (negative regnal verdict on Baasha)

καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου

The closing verdict on Baasha, verbally near-identical to that on Nadab (v. 26): though he was the instrument of judgment on Jeroboam's house, Baasha himself 'did the evil thing before the LORD' and walked in Jeroboam's very way and sins (ἐξήμαρτεν τὸν Ἰσραηλ). The northern dynasty thus repeats rather than breaks the foundational apostasy — setting up the judgment on Baasha's own house in 3 Kgdms 16.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίησεν
did

Aor Act Indic 3 Sg · ποιέω

main verb (the king's doing of evil)

→ constative aorist (characterizing the reign)

ποιέω: ἐποίησεν τὸ πονηρόν ('did the evil thing') — the stock condemnation-formula (עָשָׂה הָרָע), applied to Baasha as to Nadab (v. 26).

τὸ
the

Accusative

article (substantivizing πονηρόν)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πονηρὸν
the evil thing

Accusative

substantivized adjective (direct object)

→ object specification

πονηρός: 'evil / wicked'; τὸ πονηρόν renders עָרָבָה, the standard object of the condemnation-formula.

ἐνώπιον

before

preposition + genitive (Hebraism: 'before the LORD')

→ spatial or relational framing

ἐνώπιον: Hebraism rendering עֲנִיִּי; the divine evaluative perspective.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπορεύθη

he walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (figurative: 'walked in the way')

→ constative aorist (characterizing conduct)

πορεύομαι: 'walk / go'; πορεύομαι ἐν ὁδῷ ('walk in the way of') renders יָדָה בְּדַרְךְ; Baasha follows Jeroboam's apostate way — the irony being that he himself destroyed Jeroboam's house.

ἐν

in

preposition + dative (sphere of conduct)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere of conduct).

ὁδῷ

way

Dative

dative object of ἐν ('in the way of')

→ sphere or reference

ὁδός: 'way / path'; renders יָדָה; figuratively the moral-religious 'way' of Jeroboam, perpetuated by Baasha.

Ιεροβοαμ

of Jeroboam

genitive of possession (indeclinable: 'the way of Jeroboam')

→ participant identification

Ιεροβοαμ: indeclinable; the originator of the apostate 'way' that Baasha follows.

υἱοῦ

son

Genitive

genitive in apposition to Ιεροβοαμ (patronymic)

→ relational specification

υἱός: 'son'; the patronymic υἱοῦ Ναβατ is Jeroboam's fixed epithet (cf. v. 1).

Ναβατ

of Nabat

genitive of relationship (indeclinable patronymic)

→ participant identification

Ναβατ: indeclinable; the father of Jeroboam, named in the recurring epithet (cf. v. 1).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in

preposition + dative (sphere of conduct)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere of conduct).

ταῖς

the

Dative

article (with ἀμαρτίαις)

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἁμαρτίαις

sins

Dative

dative object of ἐν (sphere of conduct)

→ sphere or reference

ἁμαρτία: 'sin'; renders ἡ ἁμαρτία; 'his sins' = Jeroboam's apostate cult, perpetuated by Baasha.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὥς

by which / in that

conjunction (epexegetical/causal: 'in that / whereby')

→ discourse linkage or contrast

ὥς: here 'in that / whereby'; epexegetical, specifying how the sins worked — leading Israel astray (cf. v. 30).

ἐξήμαρτεν

he caused to sin

Aor Act Indic 3 Sg · ἐξήμαρτάνω

main verb of the ὥς-clause (causative)

→ constative aorist (causative act)

ἐξήμαρτάνω: 'cause to sin'; the causative compound (Hiphil of ἡμαρτάνω); ἐξήμαρτεν τὸν Ἰσραὴλ ('caused Israel to sin') — the corporate-apostasy formula (cf. vv. 26, 30), here applied to Jeroboam's sins which Baasha continues.

τὸν

the

Accusative

article (with Ἰσραὴλ)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰσραὴλ

Israel

direct object of ἐξήμαρτεν (indeclinable, with declined article)

→ participant identification

Ἰσραὴλ: indeclinable (the declined article τὸν marks the accusative); the nation led into corporate sin, closing the chapter on the note of perpetuated apostasy.

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.