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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Third Book of Kingdoms, Chapter 17 (1 Kings 17)

ΒΑΣΙΛΕΙΩΝ Γ' ΙΖ'

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

Elijah begins the drought, is sustained in hidden places, and raises the widow's son by the Lord's word.

Translation & textual notes

The Greek text of 3 Kingdoms 17 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. 3 Kingdoms 17 (= MT 1 Kings 17) inaugurates the Elijah cycle: the prophet Ηλίου ('Elijah') the Tishbite bursts into the narrative without introduction, swearing by the living LORD (ζῆ κύριος) that there shall be neither dew nor rain except by his word (v. 1) — the announcement of the great drought that frames chapters 17–18. The chapter unfolds in three sustaining miracles: the ravens (οἱ κόρακες) feed Elijah at the Wadi Cherith (Χορραθ) morning and evening (vv. 2–7); the widow (χήρα) of

Sarepta (Σαρεπτα) of Sidon shares her last handful of meal (δραξ ἀλεύρου) and oil, which then do not fail (οὐκ ἐξέλιπεν ... οὐκ ἐλαττονώθη) through the famine, in fulfilment of the prophetic word τάδε λέγει κύριος (vv. 8–16); and finally the widow's son dies and is raised when Elijah stretches over the child and the LORD restores his life (vv. 17–24). The chapter is doubly important for the New Testament: Jesus cites the Sarepta widow as the paradigm of grace reaching beyond Israel (Luke 4:25–26), and James appeals to Elijah's prayer that 'it might not rain' as the model of the righteous person's effective petition (Jas 5:17–18, echoing the drought-oath of v. 1). The LXX text is markedly Hebraic in its καί-parataxis and in idioms such as ζῆ κύριος (יהוה, the oath formula), τί ἐμοὶ καὶ σοί ('what to me and to you?', v. 18), and ἄνθρωπος τοῦ θεοῦ / ἄνθρωπος θεοῦ ('man of God', vv. 18, 24). The divine name κύριος renders the Tetragrammaton throughout, except where the widow addresses Elijah within the human idioms of the household.

Discourse structure of the chapter

A · 17:1

Elijah the Tishbite announces the drought before Ahab

Elijah enters abruptly and confronts King Ahab with an oath by the living LORD, the God of hosts before whom he stands (ὃ παρέστην ἐνώπιον αὐτοῦ): there shall be no dew or rain in these years except by the prophet's word (εἰ μὴ διὰ στόματος λόγου μου). The verse sets the drought in motion and establishes the prophetic word as the controlling power over the elements, the premise James appeals to at Jas 5:17.

B · 17:2–7

The Wadi Cherith: Elijah hidden and fed by the ravens

The word of the LORD directs Elijah eastward to hide at the Wadi Cherith (Χορραθ) facing the Jordan, where he will drink from the torrent and the ravens (κόραξις) are commanded to sustain him (vv. 2–4). Elijah obeys, and the ravens bring bread and meat morning and evening while he drinks from the wadi (vv. 5–6). When the wadi dries up for lack of rain (vv. 7), the very drought he announced forces the next stage of the narrative.

C · 17:8–16

The widow of Sarepta: the jar of meal and the cruse of oil that do not fail

The word of the LORD sends Elijah to Sarepta of Sidon, where a widow has been commanded to feed him (vv. 8–9). He finds her gathering sticks for a last meal before she and her son die; he asks first for water, then for bread (vv. 10–11). She swears by the living LORD that she has only a handful of meal and a little oil (vv. 12); Elijah bids her make him a small cake first, with the promise *τάδε λέγει κύριος* that jar and cruse will not fail until the LORD sends rain (vv. 13–14). She obeys, and meal and oil do not give out, according to the word of the LORD (vv. 15–16). Jesus invokes this widow at Luke 4:25–26 as the sign of grace extended beyond Israel.

D · 17:17–24

The raising of the widow's son

The widow's son falls fatally ill until no breath remains (v. 17); she accuses Elijah of coming to recall her sins and kill her child (v. 18). Elijah takes the boy to his upper room, lays him on the bed, and cries out to the LORD, the witness of the widow (vv. 19–20). He breathes upon the child three times (*τρίς*) and prays that the boy's soul return; the LORD answers and the child revives (vv. 21–22). Elijah brings him down alive to his mother (v. 23), and she confesses that Elijah is a man of God and the word of the LORD in his mouth is truth (v. 24).

1 καὶ εἶπεν Ηλίου ὁ προφήτης ὁ Θεσβίτης ἐκ Θεσβων τῆς Γαλααδ πρὸς Ἀχααβ ζῆ κύριος ὁ θεὸς τῶν
δυνάμεων ὁ θεὸς Ἰσραὴλ ᾧ παρέστην ἐνώπιον αὐτοῦ εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετὸς ὅτι εἰ μὴ
διὰ στόματος λόγου μου

And Elijah the prophet, the Tishbite from Tishbe of Gilead, said to Ahab, 'As the LORD the God of
hosts, the God of Israel, lives, before whom I stand, there shall be in these years no dew nor rain
except by the mouth of my word.'

Abrupt narrative opening: the prophet's oath-announcement (main narrative)

καὶ εἶπεν Ηλίου

Elijah enters the narrative without genealogy or commissioning, his speech introduced by the
Hebraizing καὶ εἶπεν. The oath-formula ζῆ κύριος ('as the LORD lives', *יְהוָה חַי*) opens a solemn
asseveration; the elliptical εἰ ἔσται ... (lit. 'if there shall be ...') is a Hebraism for an emphatic negative
oath ('there shall surely not be'). The drought thus announced governs chapters 17–18 and is invoked
at Jas 5:17.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λέγω: 'say / speak'; the aorist εἶπεν with the Hebraizing καὶ introduces Elijah's abrupt first words; the prophet enters the narrative with no prior introduction, his identity carried entirely by the appositional titles that follow.

Ἡλίου

Elijah

subject (indeclinable proper noun)

→ participant identification

Ἡλίου: transliteration of Hebrew יְהוֹשֻׁעַ ('Yah is my God'); indeclinable in the LXX; the name itself is a theological program — the contest of chapters 17–18 is precisely over whether YHWH or Baal is God. Elijah is the prophet whose return is awaited (Mal 4:5) and who appears at the Transfiguration (Mark 9:4).

ὁ

the

Nominative

article (with appositive προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

appositive to Ἡλίου

→ participant prominence

προφήτης: 'prophet / spokesman'; renders נָבִי; the title establishes Elijah's office at the outset — he speaks not on his own authority but as the mouth of YHWH, which is why his word controls the rain (εἰ μὴ διὰ στόματος λόγου μου).

ὁ

the

Nominative

article (with appositive Θεσβίτης)

→ noun-phrase marking

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

Θεσβίτης

Tishbite

Nominative

appositive to Ἡλίου (gentilic)

→ participant prominence

Θεσβίτης: 'the Tishbite', gentilic of Θεσβη/Θεσβων; renders תִּשְׁבִּיתִי; identifies Elijah's origin in Gilead, the rugged Transjordanian highland — fitting backdrop for the wild, abrupt prophet.

ἐκ

from

preposition + genitive (source / origin)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source / origin).

Θεσβων

Tishbe

object of ἐκ (indeclinable place name)

→ participant identification

Θεσβων: transliteration of Hebrew תִּשְׁבֵּי; the otherwise unknown town of Elijah's birth in Gilead; treated as indeclinable in the LXX.

τῆς

the

Genitive

article (with Γαλααδ)

→ noun-phrase marking

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

Γαλααδ

Gilead

genitive of place (indeclinable region name)

→ participant identification

Γαλααδ: transliteration of Hebrew גִּלְעָד; the highland region east of the Jordan; indeclinable, here governed by the genitive article τῆς ('of Gilead').

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

Αχααβ

Ahab

object of πρὸς (indeclinable proper noun)

→ participant identification

Αχααβ: transliteration of Hebrew אָחָאָב; king of Israel (Northern Kingdom), husband of Jezebel and patron of Baal-worship (16:31–33); indeclinable; he is the antagonist of the entire Elijah cycle.

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

main verb of oath-formula

→ gnomic/asseverative present (oath: 'as surely as the LORD lives')

ζάω: 'live / be alive'; ζῆ κύριος renders the Hebrew oath formula יְיָ חַיִּים ('as YHWH lives'), the most solemn form of asseveration; by swearing on the life of the living God, Elijah stakes the truth of his drought-pronouncement on YHWH's own existence — implicitly against the dead Baal.

κύριος

LORD

Nominative

subject of ζῆ (oath)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the divine name as subject of the oath grounds the whole pronouncement; the titles that follow (God of hosts, God of Israel) heighten the contrast with the impotent Baal of Ahab's court.

ὁ

the

Nominative

article (with appositive θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; in apposition to κύριος, defining the LORD as 'the God of hosts.'

τῶν

the

Genitive

article (with δυνάμεων)

→ noun-phrase marking

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

δυνάμεων

of hosts / of powers

Genitive

genitive (descriptive: 'God of hosts')

→ relational specification

δύναμις (pl. δυνάμεων): 'power / host / army'; ὁ θεὸς τῶν δυνάμεων renders אֱלֹהֵי צְבָאוֹת ('LORD, God of hosts'), the LXX rendering 'hosts' (תְּצָאוֹת) with the term for armed powers; it depicts YHWH as commander of the heavenly and earthly armies — the one with real power over the elements Baal claims to govern.

ὁ

the

Nominative

article (with second appositive θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος (second title)

→ participant prominence

θεός: the second title 'the God of Israel' identifies the covenant God of the nation that Ahab is leading into apostasy; the double θεός heightens the polemic against Baal-worship.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here the covenant people whose God is being vindicated against the Baalism of Ahab and Jezebel.

ᾧ

before whom

Dative

relative pronoun (dative with παρέστην)

→ participant reference or interest

ὧς (dat. ᾧ): relative pronoun; ᾧ παρέστην ἐνώπιον αὐτοῦ ('before whom I stand') is the courtier-idiom for being in attendant service; Elijah presents himself as YHWH's standing servant, an idiom Gabriel echoes at Luke 1:19 (ὁ παρεστῆκώς ἐνώπιον τοῦ θεοῦ).

παρέστην

I stand / I have taken my stand

Aor Act Indic 1 Sg · παρίστημι

verb of relative clause (Elijah's standing service)

→ perfective aorist (a settled, abiding stance)

παρίστημι: 'stand beside / present oneself / serve in attendance'; the aorist παρέστην describes Elijah's having taken his stand as YHWH's servant; the idiom 'to stand before' denotes a courtier or minister in the presence of a king — here the heavenly King.

ἐνώπιον

before / in the presence of

preposition + genitive (presence)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism rendering יְנִיבִי; reinforces the courtier-imagery of attendant service to YHWH.

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.

εἰ

(surely not)

particle introducing oath-apodosis (Hebraism: emphatic negative)

→ discourse linkage or contrast

εἰ: in an oath, εἰ followed by a positive verb renders the Hebrew ׀ construction (׀ ׀ ׀ ׀ ...), an elliptical self-imprecation that functions as an emphatic negation: 'as the LORD lives, [may such befall me] if there shall be ...' = 'there shall surely not be.'

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of oath-clause

→ predictive future (under oath: emphatic denial)

εἰμί (fut. ἔσται): 'be / exist'; within the oath-construction the future is emphatically negated — 'there shall be no dew or rain'; the prophetic word, not the storm-god Baal, controls the heavens.

τὰ

the

Accusative

article (with ἔτη, accusative of duration)

→ noun-phrase marking

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

ἔτη

years

Accusative

accusative of duration ('during these years')

→ object specification

ἔτος (pl. ἔτη): 'year'; the accusative of extent of time τὰ ἔτη ταῦτα specifies the duration of the drought; Luke 4:25 and Jas 5:17 reckon it three years and six months.

ταῦτα

these

Accusative

demonstrative (modifying ἔτη)

→ object specification

οὗτος (acc. pl. n. ταῦτα): 'these'; the deictic frames the coming drought-years as a defined period under the prophet's word.

δρόσος

dew

Nominative

subject of ἔσται

→ participant prominence

δρόσος: 'dew'; renders ܕܪܐܝܬ; in the rainless Palestinian summer dew was the essential moisture for crops — its withdrawal alongside rain (ὕετός) means total agricultural death, the absolute drought.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὕετός

rain

Nominative

subject of ἔσται (coordinate with δρόσος)

→ participant prominence

ὕετός: 'rain'; renders רָקַד; the pairing 'dew and rain' covers every form of life-giving precipitation; ὕετός recurs as the keyword of the cycle (vv. 7, 14; 18:1, 41–45) when the LORD finally sends rain.

ὅτι

for / that

conjunction (introducing the limiting exception)

→ discourse linkage or contrast

ὅτι: here introduces the qualification to the oath, leading into the exception εἰ μὴ ('except').

εἰ

except

particle (with μὴ forming the exceptive 'except')

→ discourse linkage or contrast

εἰ (with μὴ): the combination εἰ μὴ functions as 'except / unless'; here it limits the drought's reversal solely to Elijah's authoritative word.

μὴ

not

negative particle (with εἰ: 'except')

→ discourse linkage or contrast

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

διὰ

through / by

preposition + genitive (means / agency)

→ spatial or relational framing

διὰ + gen.: 'through / by means of'; identifies the prophetic word as the sole channel by which the rain will return.

στόματος

mouth

Genitive

genitive object of διὰ (means)

→ relational specification

στόμα: 'mouth'; διὰ στόματος λόγου μου ('by the mouth of my word') is a Hebraic doubling (רִבְּרִי) stressing the spoken, authoritative word; the rain returns only when the prophet speaks — divine power mediated through human utterance.

λόγου

word

Genitive

genitive (epexegetical with στόματος)

→ relational specification

λόγος: 'word / utterance'; the prophet's λόγος is effective because it is YHWH's word in his mouth (cf. v. 24, רִהֵמָה קִרְיִי עַן סְטֹמָאֲתִי שׁוּב); this is the premise James draws on at Jas 5:17–18.

μου

my

Genitive

genitive of possession (with λόγου)

→ relational specification

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

2 καὶ ἐγένετο ῥῆμα κυρίου πρὸς Ηλίου

And the word of the LORD came to Elijah,

Prophetic word-event formula (main narrative transition)

καὶ ἐγένετο ῥῆμα κυρίου

The formula καὶ ἐγένετο ῥῆμα κυρίου πρὸς ... ('the word of the LORD came to') renders יהי דבר יהוה לך, the standard introduction to a divine oracle to a prophet; it recurs verbatim at v. 8, structurally marking the two stages (Cherith, Sarepta) of Elijah's provision.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

came / happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (word-event formula)

→ constative aorist (a word-event)

γίνομαι (aor. ἐγένετο): 'become / come to be / happen'; ἐγένετο ῥῆμα κυρίου renders the Hebrew יהי דבר יהוה לך; the 'word' is conceived as an event that 'comes to be' and reaches the prophet — divine speech as a dynamic, arriving reality.

ῥῆμα

word

Nominative

subject of ἐγένετο

→ participant prominence

ῥῆμα: 'word / utterance / matter'; renders דבר; in the prophetic formula ῥῆμα κυρίου designates the specific oracle now to be given (the command to go to Cherith).

κυρίου

of the LORD

Genitive

genitive of source ('word of the LORD')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the genitive marks YHWH as the source of the prophetic word that directs Elijah's movements.

πρὸς

to

preposition + accusative (recipient)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (recipient).

Ηλίου

Elijah

object of πρὸς (indeclinable proper noun)

→ participant identification

Ηλίου: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς (indeclinable proper noun).

3 πορεύου ἐντεῦθεν κατὰ ἀνατολὰς καὶ κρύβηθι ἐν τῷ χειμάρρῳ Χορραθ τοῦ ἐπὶ προσώπου τοῦ Ιορδάνου

'Go from here eastward and hide yourself at the Wadi Cherith, which is opposite the Jordan.'

Content of the oracle: command to withdraw (subordinate to v. 2) πορεύου ἐντεῦθεν

The oracle's content: two coordinated imperatives (πορεύου ... κρύβηθι, 'go ... hide') send Elijah into concealment at a Transjordanian wadi, away from Ahab's reach during the drought. The withdrawal is both protective and providential — the place of hiding becomes the place of miraculous feeding.

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

main verb (divine imperative)

→ present imperative (set out and proceed)

πορεύομαι: 'go / travel / proceed'; renders ܩܠܬܐ; the present imperative initiates the journey; πορεύου recurs in the Sarepta oracle (v. 9), structurally linking the two provision-narratives.

ἐντεῦθεν

from here

adverb of place (source)

→ clausal contribution

ἐντεῦθεν: 'from here / hence'; the deictic adverb marks departure from the scene of the confrontation with Ahab.

κατὰ

toward

preposition + accusative (direction)

→ spatial or relational framing

κατὰ + acc.: 'toward / in the direction of';
κατὰ ἀνατολὰς = 'eastward.'

ἀνατολὰς

the east

Accusative

accusative object of κατὰ (direction)

→ object specification

ἀνατολή (pl. ἀνατολάς): 'rising (of the sun) / east'; renders ܩܠܬܐ / ܕܩܠܬܐ; here the eastward direction toward the Jordan and Gilead, Elijah's home territory.

καὶ

and

coordinate conjunction (linking imperatives)

→ discourse linkage or contrast

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

κρύβηθι

hide yourself

Aor Pass Impv 2 Sg · κρύπτω

main verb (second divine imperative)

→ ingressive aorist imperative (go into hiding)

κρύπτω (aor. pass. impv. κρύβηθι): 'hide / conceal'; the passive-reflexive 'hide yourself' renders the Niphal ܩܠܬܐ; concealment protects Elijah from Ahab and Jezebel during the drought and sets the stage for the raven-provision.

ἐν

at / in

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article (with χειμάρρῳ)

→ noun-phrase marking

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

χειμάρρῳ

wadi / torrent

Dative

dative of place (location of hiding)

→ sphere or reference

χειμάρρος: 'wadi / winter-torrent'; renders לַחֹךְ ; a seasonal stream-bed that flows in the rains and dries in summer — its drying (v. 7) is exactly what the drought guarantees, advancing the plot.

Χορραθ

Cherith

appositive to χειμάρρῳ (indeclinable place name)

→ participant identification

Χορραθ: transliteration of Hebrew כְּרִית ; the wadi where Elijah is hidden and fed by ravens; indeclinable; its location east of the Jordan ('opposite the Jordan') keeps him beyond Ahab's reach.

τοῦ

which (is)

Genitive

article (substantizing the locative phrase, agreeing with χειμάρρῳ)

→ noun-phrase marking

ὁ (gen. τοῦ): the article here functions relatively ('the one that is'), introducing the locating phrase ἐπὶ προσώπου τοῦ Ιορδάνου.

ἐπὶ

upon / facing

preposition + genitive (with προσώπου: 'in front of')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (with προσώπου: 'in front of').

προσώπου

face

Genitive

genitive object of ἐπί (idiomatic: 'opposite')

→ relational specification

πρόσωπον: 'face / front / surface'; ἐπὶ προσώπου τοῦ Ιορδάνου ('on the face of the Jordan') is a Hebraism (עַל-פְּנֵי) meaning 'facing / east of the Jordan'; the same idiom recurs at v. 5.

τοῦ

the

Genitive

article (with Ιορδάνου)

→ noun-phrase marking

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

Ιορδάνου

Jordan

Genitive

genitive (with προσώπου: 'face of the Jordan')

→ relational specification

Ιορδάνης (gen. Ιορδάνου): the Jordan river; renders יַרְדֵּן ; declined as a first-declension masculine in the LXX; the river marks the boundary of Elijah's place of hiding in the eastern wilderness.

4 καὶ ἔσται ἐκ τοῦ χειμάρρου πίεσαι ὕδωρ καὶ τοῖς κόραξιν ἐντελοῦμαι διατρέφειν σε ἐκεῖ

'And it shall be that you will drink from the wadi, and I have commanded the ravens to feed you there.'

Continuation of oracle: provision promised (subordinate to v. 2) καὶ ἔσται

The oracle's promise of sustenance: water from the wadi and food from the ravens. καὶ ἔσται ('and it shall be') is a Hebraic future-introductory formula (וְהָיָה). The first-person ἐντελοῦμαι ('I will command / have commanded the ravens') makes YHWH the direct orchestrator of the miraculous provision through unclean scavenger birds.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται
it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (Hebraic future-introductory formula)

→ predictive future (announcing what will happen)

εἰμί (fut. ἔσται): καὶ ἔσται renders the Hebrew עָלָיו, a stereotyped formula introducing a future state of affairs; it frames the provision-promise that follows.

ἐκ
from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source).

τοῦ
the

Genitive

article (with χειμάρρου)

→ noun-phrase marking

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

χειμάρρου
wadi

Genitive

genitive of source (with πίεσαι: 'drink from the wadi')

→ relational specification

χείμαρρος (gen. χειμάρρου): the winter-torrent of Cherith; its water supplies Elijah until the drought dries it up (v. 7).

πίεσαι
you will drink

Fut Mid Indic 2 Sg · πίνω

complementary/main verb (what 'shall be')

→ predictive future (assured provision of water)

πίνω (fut. mid. πίεσαι): 'drink'; the deponent-type future 2 sg.; the verb πίνω recurs of Elijah's drinking at the wadi (v. 6, ἔπινεν), framing the raven-provision.

ὕδωρ
water

Accusative

direct object of πίεσαι

→ object specification

ὕδωρ: 'water'; renders ὕδωρ; in a drought-narrative water is the scarcest commodity — its miraculous provision (here, later through the widow's request, v. 10) is a recurring theme.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
the

Dative

article (with κόραξιν)

→ noun-phrase marking

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

κόραξιν
ravens

Dative

dative object of ἐντελοῦμαι ('command the ravens')

→ sphere or reference

κόραξ (dat. pl. κόραξιν): 'raven'; renders כָּלֵב; ravens were ritually unclean (Lev 11:15) and proverbial scavengers, yet YHWH commandeers them as Elijah's caterers — divine provision through the most unlikely agents (cf. Luke 12:24, God feeds the ravens).

ἐντελοῦμαι
I have commanded

Fut Mid Indic 1 Sg · ἐντέλλομαι

main verb (divine first-person decree)

→ future of decree (an effected divine command)

ἐντέλλομαι: 'command / give orders / charge'; renders ἐπιτάσσει; the first-person future has the force of an authoritative decree already in effect; the same root recurs in the Sarepta oracle (v. 9, ἐντέταλμαι), pairing the two provisions as commanded by YHWH.

διατρέφειν
to feed / sustain

Pres Act Inf · διατρέφω

complementary infinitive (content of the command)

→ verbal action or state

διατρέφω: 'nourish / sustain / feed continually'; the prefix δια- conveys feeding through a period of time; the same verb recurs of the widow's commission (v. 9), unifying the two episodes of sustenance during the drought.

σε

you

Accusative

accusative object of διατρέφειν

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of διατρέφειν.

ἐκεῖ

there

adverb of place (at the wadi)

→ adverbial qualification

ἐκεῖ: 'there'; locates the provision precisely at the wadi of hiding; recurs at v. 9 ('there' at Sarepta), again linking the two feeding-sites.

5 καὶ ἐποίησεν Ηλίου κατὰ τὸ ῥῆμα κυρίου καὶ ἐκάθισεν ἐν τῷ χειμάρρῳ Χορραθ ἐπὶ προσώπου τοῦ Ιορδάνου

And Elijah did according to the word of the LORD, and he settled at the Wadi Cherith, opposite the Jordan.

Obedience-report (main narrative: execution of the command)

καὶ ἐποίησεν Ηλίου

The obedience-formula κατὰ τὸ ῥῆμα κυρίου ('according to the word of the LORD') reports Elijah's exact compliance, echoing the command's wording (χειμάρρῳ Χορραθ ... ἐπὶ προσώπου τοῦ Ιορδάνου).

Prophetic obedience is narrated tersely, the action mirroring the oracle word for word — a hallmark of the LXX's command-fulfilment pattern.

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 (obedience-report)

→ constative aorist (completed compliance)

ποιέω: 'do / make'; ἐποίησεν κατὰ τὸ ῥῆμα κυρίου is the LXX's standard obedience-formula (cf. v. 15 of the widow); it underscores that Elijah's action exactly matches the divine command.

Ηλίου

Elijah

subject (indeclinable proper noun)

→ participant identification

Ηλίου: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

κατὰ

according to

preposition + accusative (standard / norm)

→ spatial or relational framing

κατὰ + acc.: 'according to'; κατὰ τὸ ῥῆμα κυρίου expresses conformity to the divine word.

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 / command'; renders דבר; here the specific oracle of vv. 3–4 that Elijah now carries out.

κυρίου

of the LORD

Genitive

genitive of source ('word of the LORD')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the genitive marks the word as YHWH's, the norm of Elijah's obedience.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκάθισεν

settled / took up residence

Aor Act Indic 3 Sg · καθίζω

main verb (taking up residence)

→ ingressive aorist (settled down to stay)

καθίζω: 'sit / settle / take up residence'; here intransitive 'settled / stationed himself'; renders ישב; Elijah's dwelling at the wadi is presented as a settled abode for the duration of the first provision.

ἐν

at

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article (with χειμάρρῳ)

→ noun-phrase marking

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

χειμάρρῳ

wadi

Dative

dative of place

→ sphere or reference

χείμαρρος: the winter-torrent of Cherith; the repetition from v. 3 marks exact fulfilment of the command.

Χορραθ

Cherith

appositive to χειμάρρῳ (indeclinable place name)

→ participant identification

Χορραθ: transliteration of Hebrew חֶרֶת; see v. 3.

ἐπὶ

facing

preposition + genitive (with προσώπου: 'opposite')

→ spatial or relational framing

ἐπὶ: meaning 'facing'; here it marks the relation signaled by preposition + genitive (with προσώπου: 'opposite').

προσώπου

face

Genitive

genitive object of ἐπὶ (idiomatic: 'opposite')

→ relational specification

πρόσωπον: 'face / front'; ἐπὶ προσώπου τοῦ Ιορδάνου ('facing the Jordan'), Hebraism על־פְּנֵי; repeats the locator of v. 3.

τοῦ

the

Genitive

article (with Ιορδάνου)

→ noun-phrase marking

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

Ιορδάνου

Jordan

Genitive

genitive (with προσώπου)

→ relational specification

Ιορδάνης (gen. Ιορδάνου): the Jordan river;
see v. 3.

6 καὶ οἱ κόρακες ἔφερον αὐτῷ ἄρτους τὸ πρωὶ καὶ κρέα τὸ δείλης καὶ ἐκ τοῦ χειμάρρου ἔπινεν ὕδωρ

And the ravens were bringing him bread in the morning and meat in the evening, and from the wadi he was drinking water.

Provision-report: the miracle enacted (main narrative)

καὶ οἱ κόρακες ἔφερον

The imperfects ἔφερον ('were bringing') and ἔπινεν ('was drinking') depict the sustained, repeated provision over the period of hiding. The twice-daily delivery (morning bread, evening meat) is patterned on regular mealtimes; the unclean ravens become reliable providers, dramatizing YHWH's sovereignty over creation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with κόρακες)

→ noun-phrase marking

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

κόρακες

ravens

Nominative

subject of ἔφερον

→ participant prominence

κόραξ (pl. κόρακες): 'raven'; the commanded providers of v. 4 now enact the command; ritually unclean scavengers serving as the prophet's purveyors heighten the wonder of YHWH's provision.

ἔφερον

were bringing

Impf Act Indic 3 Pl · φέρω

main verb (iterative provision)

→ iterative/customary imperfect (repeated daily action)

φέρω: 'bring / carry'; the imperfect ἔφερον depicts the ongoing, day-by-day delivery of food throughout Elijah's stay at the wadi.

αὐτῷ

to him

Dative

indirect object (dative of recipient)

→ participant reference or interest

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

ἄρτους

loaves / bread

Accusative

direct object of ἔφερον (morning provision)

→ object specification

ἄρτος (pl. ἄρτους): 'bread / loaf'; renders $\square\eta\lambda$; the morning ration of staple bread, paired with evening meat.

τὸ

in the

Accusative

article (adverbial accusative of time)

→ noun-phrase marking

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

πρωὶ

morning

adverb of time (with article: 'in the morning')

→ clausal contribution

πρωὶ: 'early / in the morning'; indeclinable adverb substantivized by the neuter article τὸ πρωὶ ('in the morning'); renders רִבְרָב ; marks the first of the twice-daily deliveries.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κρέα

meat / flesh

Accusative

direct object of ἔφερον (evening provision)

→ object specification

κρέας (pl. κρέα): 'meat / flesh'; renders רֶשֶׁת ; the evening ration; the pairing 'bread ... and meat' provides a complete, sustaining diet — abundant fare in a time of famine.

τὸ

in the

Accusative

article (adverbial: 'at evening')

→ noun-phrase marking

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

δείλης

evening

Genitive

genitive of time (with τὸ: 'at evening')

→ relational specification

δείλη (gen. δείλης): 'afternoon / evening'; the genitive of time τὸ δείλης ('toward evening') renders בֶּרֶךְ ; the evening delivery complements the morning bread.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source).

τοῦ

the

Genitive

article (with χειμάρρου)

→ noun-phrase marking

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

χειμάρρου

wadi

Genitive

genitive of source (with ἔπινεν)

→ relational specification

χειμάρρος (gen. χειμάρρου): the torrent of Cherith, Elijah's water supply (per the promise of v. 4).

ἔπινεν

was drinking

Impf Act Indic 3 Sg · πίνω

main verb (habitual drinking)

→ customary imperfect (ongoing daily drinking)

πίνω: 'drink'; the imperfect ἔπινεν parallels ἔφερον, depicting the sustained provision of water until the wadi dries (v. 7).

ὕδωρ

water

Accusative

direct object of ἔπινεν

→ object specification

ὕδωρ: 'water'; the wadi's water, soon to fail in the drought.

7 καὶ ἐγένετο μετὰ ἡμέρας καὶ ἐξηράνθη ὁ χειμάρρους ὅτι οὐκ ἐγένετο ὑετὸς ἐπὶ τῆς γῆς

And it happened after some days that the wadi dried up, because there had been no rain upon the land.

Temporal transition: the wadi fails (main narrative; turning point to Sarepta)

καὶ ἐγένετο μετὰ ἡμέρας

The temporal formula καὶ ἐγένετο μετὰ ἡμέρας ... καὶ ('and it happened after some days that ...') is a Hebraism (וַ... יְהִי). The drying of the wadi — caused by the very drought Elijah pronounced (ὅτι οὐκ ἐγένετο ὑετός) — is the narrative hinge that drives him from Cherith to Sarepta.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-transition formula)

→ constative aorist (narrative event)

γίνομαι (aor. ἐγένετο): the impersonal καὶ ἐγένετο renders יְהִי, a standard LXX temporal-transition opener marking a new narrative phase.

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal).

ἡμέρας

days

Accusative

accusative object of μετὰ ('after [some] days')

→ object specification

ἡμέρα (pl. ἡμέρας): 'day'; μετὰ ἡμέρας ('after [some] days') renders מֵימָּוֹתָיִם, an indefinite lapse of time advancing the narrative.

καὶ
(that)

apodotic καί (Hebraism: introduces the main clause after the temporal phrase)

→ discourse linkage or contrast

καί: the apodotic καί after καὶ ἐγένετο renders the Hebrew waw introducing the apodosis; left untranslated or rendered 'that' in English.

ἐξηράνθη
dried up

Aor Pass Indic 3 Sg · ξηραίνω

main verb (the wadi's failure)

→ constative aorist (completed drying)

ξηραίνω (aor. pass. ἐξηράνθη): 'dry up / wither'; renders שָׁבַח; the passive depicts the wadi being dried by the drought; the failure of Elijah's water source is the providential trigger for the move to Sarepta.

ὁ
the

Nominative

article (with χειμάρρους)

→ noun-phrase marking

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

χειμάρρους
wadi

Nominative

subject of ἐξηράνθη

→ participant prominence

χείμαρρος (nom. χειμάρρους): the winter-torrent of Cherith; once Elijah's water supply, now dry — a seasonal stream-bed has no flow without rain.

ὅτι
because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the cause of the drying — the drought Elijah himself announced (v. 1).

οὐκ
not

negative particle

→ discourse linkage or contrast

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

ἐγένετο
had been / came

Aor Mid Indic 3 Sg · γίνομαι

verb of causal clause

→ constative aorist (absence of rain)

γίνομαι: 'come to be / occur'; οὐκ ἐγένετο ὑετός ('there had been no rain') confirms the fulfilment of Elijah's drought-oath; the prophetic word has taken effect over the land.

ὑετός
rain

Nominative

subject of ἐγένετο

→ participant prominence

ὑετός: 'rain'; renders ὁψι/ῥῡψ; the keyword of the drought-cycle; its absence here is the visible proof of Elijah's word from v. 1.

ἐπὶ
upon

preposition + genitive (location)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (location).

τῆς
the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς
land / earth

Genitive

genitive object of ἐπὶ (location)

→ relational specification

γῆ: 'land / earth'; renders γῆ; the whole land suffers the drought, the regional famine that will soon afflict the widow of Sarepta as well.

8 καὶ ἐγένετο ῥῆμα κυρίου πρὸς Ηλίου

And the word of the LORD came to Elijah,

Prophetic word-event formula (main narrative transition to the Sarepta episode)

καὶ ἐγένετο ῥῆμα κυρίου

The word-event formula recurs verbatim from v. 2, structurally opening the second provision-narrative (the widow of Sarepta) just as v. 2 opened the first (the ravens at Cherith). The repetition signals the parallel design of the two miracles of sustenance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb (word-event formula)

→ constative aorist (a word-event)

γίνομαι (aor. ἐγένετο): ἐγένετο ῥῆμα κυρίου renders יְהוָה דְּבַר־יְהוָה; the divine word again 'comes to be' and reaches the prophet, initiating the next stage.

ῥῆμα

word

Nominative

subject of ἐγένετο

→ participant prominence

ῥῆμα: 'word / oracle'; renders דְּבַר; the specific command now sending Elijah to Sarepta.

κυρίου

of the LORD

Genitive

genitive of source

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יְהוָה; YHWH is the source of the directing word.

πρὸς

to

preposition + accusative (recipient)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (recipient).

Ηλίου

Elijah

object of πρὸς (indeclinable proper noun)

→ participant identification

Ηλίου: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς (indeclinable proper noun).

9 ἀνάστηθι καὶ πορεύου εἰς Σαρεπτα τῆς Σιδωνίας ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρα τοῦ διατρέφειν σε

'Arise and go to Sarepta of Sidon, and behold, I have commanded a widow woman there to feed you.'

Content of the oracle: command to go to Sarepta (subordinate to v. 8) ἀνάστηθι καὶ πορεύου

The paired imperatives ἀνάστηθι καὶ πορεύου ('arise and go') are a Hebraic idiom (קוּם וּלֵךְ) for setting out on a commission. The destination is pagan Phoenician territory — Sarepta of Sidon, Jezebel's homeland — and the appointed provider is a Gentile widow, the very feature Jesus highlights at Luke 4:25–26.

ἀνάστηθι

arise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (divine imperative)

→ ingressive aorist imperative (get up and set out)

ἀνίστημι (aor. act. impv. ἀνάστηθι): 'rise / stand up'; renders קוּם; the pairing ἀνάστηθι καὶ πορεύου is a stock idiom of commissioning, summoning the prophet to immediate action.

καὶ

and

coordinate conjunction (linking imperatives)

→ discourse linkage or contrast

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

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

main verb (second imperative)

→ present imperative (proceed on the journey)

πορεύομαι: 'go / travel'; renders הֵלֵךְ; echoes πορεύου of v. 3, marking the parallel commissioning of the two provision-episodes.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Σαρεπτα

Sarepta

object of εἰς (indeclinable place name)

→ participant identification

Σαρεπτα: transliteration of Hebrew טַרְשִׁיט; a Phoenician coastal town between Tyre and Sidon; indeclinable; Jesus names it (Σάρεπτα τῆς Σιδωνίας) at Luke 4:26 as the place to which Elijah was sent past all Israel's widows.

τῆς

of

Genitive

article (with Σιδωνίας)

→ noun-phrase marking

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

Σιδωνίας

of Sidon / Sidonian

Genitive

genitive (locating Σαρεπτα: 'belonging to Sidon')

→ relational specification

Σιδωνία: 'Sidonian (region) / of Sidon'; renders סִדוֹן; the territory of Sidon, heartland of Phoenician Baal-worship and Jezebel's homeland (16:31); that YHWH provides for and through a Sidonian widow is pointed irony in the Baal-contest narrative.

ἰδοὺ

behold

presentative particle (drawing attention)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; a presentative interjection introducing the surprising provision — a Gentile widow already commissioned to feed the prophet.

ἐντέταλμαι

I have commanded

Perf Mid Indic 1 Sg · ἐντέλλομαι

main verb (divine decree, perfect aspect)

→ perfect of standing decree (a command already in force)

ἐντέλλομαι (perf. ἐντέταλμαι): 'command / charge'; renders תִּצַּו; the perfect indicates a command already given and abidingly in effect — YHWH has already disposed the widow before Elijah arrives; cf. the same root at v. 4 (ἐντελοῦμαι, the ravens).

ἐκεῖ

there

adverb of place (at Sarepta)

→ adverbial qualification

ἐκεῖ: 'there'; locates the provision at Sarepta, paralleling ἐκεῖ of v. 4 (at the wadi).

γυναικὶ

to a woman

Dative

dative (recipient of the command: 'I have commanded a woman')

→ sphere or reference

γυνή (dat. γυναικί): 'woman / wife'; renders תִּשָּׂא; the appointed provider — strikingly, a poor Gentile woman rather than an Israelite of means.

χήρα

a widow

Dative

dative in apposition / attributive to γυναικί

→ sphere or reference

χήρα: 'widow'; renders תַּלְמִידָה; a widow was among the most economically vulnerable in the ancient world — that she is to feed the prophet is itself the miracle; χήρα is the keyword of the Luke 4:25–26 citation and of the whole Sarepta episode (vv. 10, 20).

τοῦ

to

Genitive

article (with articular infinitive of purpose)

→ noun-phrase marking

ὁ (gen. τοῦ): the genitive article with the infinitive (τοῦ διατρέφειν) forms a purpose/result construction ('in order to feed'), a frequent LXX Hebraism rendering לְ + infinitive.

διατρέφειν

to feed / sustain

Pres Act Inf · διατρέφω

articular infinitive of purpose

→ verbal action or state

διατρέφω: 'nourish / sustain'; the same verb as v. 4 (the ravens), binding the two provisions: as the ravens, so the widow, is commanded διατρέφειν Elijah.

σε

you

Accusative

accusative object of διατρέφειν

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of διατρέφειν.

10 καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σαρεπτα εἰς τὸν πυλῶνα τῆς πόλεως καὶ ἰδοὺ ἐκεῖ γυνὴ χήρα συνέλεγεν
ξύλα καὶ ἐβόησεν ὀπίσω αὐτῆς Ἡλίου καὶ εἶπεν αὐτῇ λαβὲ δὴ μοι ὀλίγον ὕδωρ εἰς ἄγγος καὶ πίομαι

And he arose and went to Sarepta, to the gateway of the city, and behold, there a widow woman was gathering sticks; and Elijah called out after her and said to her, 'Bring me, please, a little water in a vessel, that I may drink.'

Obedience and arrival, with first request (main narrative)

καὶ ἀνέστη καὶ ἐπορεύθη

Elijah's obedience (ἀνέστη ... ἐπορεύθη) exactly fulfils the command (ἀνάστηθι ... πορεύου, v. 9). The presentative καὶ ἰδοὺ introduces the widow precisely where commanded, gathering sticks for what she expects to be her last meal (v. 12). Elijah's first request, for water (cf. John 4:7), is a modest courtesy that prefaces the testing request for bread (v. 11).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

he arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (obedience to command)

→ ingressive aorist (set out)

ἀνίστημι (aor. ἀνέστη): 'rise / set out'; fulfils the imperative ἀνάστηθι of v. 9; the obedience is reported in the same verbs as the command.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (journey)

→ constative aorist (completed journey)

πορεύομαι (aor. pass. ἐπορεύθη): 'go / travel'; fulfils πορεύου of v. 9; the deponent passive aorist is the normal LXX form for 'went'.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Σαρεπτα

Sarepta

object of εἰς (indeclinable place name)

→ participant identification

Σαρεπτα: see v. 9; the destination is reached exactly as commanded.

εἰς

to

preposition + accusative (more precise location)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (more precise location).

τὸν

the

Accusative

article (with πυλῶνα)

→ noun-phrase marking

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

πυλῶνα

gateway

Accusative

accusative object of εἰς (precise location)

→ object specification

πυλῶν: 'gateway / city gate'; renders חַיִּטָּה/רָצוּץ; the city gate was the public gathering and gleaning area; there Elijah meets the widow, a natural place to find someone gathering firewood.

τῆς

of the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive (with πυλῶνα: 'gate of the city')

→ relational specification

πόλις (gen. πόλεως): 'city'; renders סָרַפְטָה; here Sarepta, the Phoenician town.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; introduces the widow, found exactly where YHWH had foretold.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; at the city gate, fulfilling the ἐκεῖ of the command (v. 9).

γυνή

a woman

Nominative

subject of συνέλεγεν

→ participant prominence

γυνή: 'woman'; the appointed provider of v. 9, now seen in person.

χήρα

widow

Nominative

attributive/appositive to γυνή

→ participant prominence

χήρα: 'widow'; the keyword of the episode (cf. v. 9); her widowhood underscores both her poverty and the wonder that she should sustain the prophet.

συνέλεγεν

was gathering

Impf Act Indic 3 Sg · συλλέγω

main verb (descriptive imperfect)

→ descriptive imperfect (action in progress at Elijah's arrival)

συλλέγω: 'gather / collect'; renders שָׁמַר; the imperfect sets the scene — she is in the act of gathering sticks (cf. v. 12) for what she means to be her last meal.

ξύλα

sticks / wood

Accusative

direct object of συνέλεγεν

→ object specification

ξύλον (pl. ξύλα): 'wood / stick'; renders עֵצִים; firewood for baking the last cake — a poignant detail of her destitution.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβόησεν

called out

Aor Act Indic 3 Sg · βοάω

main verb (Elijah's call)

→ constative aorist (a single call)

βοάω: 'call out / cry'; renders הִלָּח; Elijah hails the widow from behind; the same verb recurs at v. 11.

ὀπίσω

after

preposition + genitive (spatial: 'after / behind her')

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders יָאַחֵ; Elijah calls after her as she goes.

αὐτῆς

her

Genitive

genitive object of ὀπίσω

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ὀπίσω.

Ἡλίου

Elijah

subject of ἐβόησεν (indeclinable proper noun)

→ participant identification

Ἡλίου: transliterated proper name rendered in Greek letters; here it functions as subject of ἐβόησεν (indeclinable proper noun).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces Elijah's request for water.

αὐτῇ

to her

Dative

indirect object (dative)

→ participant reference or interest

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

λαβέ

bring / take

Aor Act Impv 2 Sg · λαμβάνω

main verb (polite imperative request)

→ aorist imperative (request for a single act)

λαμβάνω (aor. impv. λαβέ): 'take / get / fetch'; here 'fetch / bring'; renders ἵλֵךְ; softened by δὴ ('please'); the modest request for water tests the widow's hospitality before the larger request for bread.

δὴ

please / now

entreaty particle (softening the imperative)

→ discourse linkage or contrast

δὴ: enclitic particle of entreaty / urgency; renders the Hebrew הִנֵּה; softens the imperative to a polite request ('please').

μοι

for me

Dative

dative of advantage

→ participant reference or interest

μοι: meaning 'for me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

ὀλίγον

a little

Accusative

attributive adjective (modifying ὕδωρ)

→ object specification

ὀλίγος: 'little / small'; renders ὀλίγη; the request is deliberately modest — only a little water — fitting the famine.

ὕδωρ

water

Accusative

direct object of λαβέ

→ object specification

ὕδωρ: 'water'; even water is scarce in the drought, making the request a real imposition.

εἰς

in / into

preposition + accusative (container)

→ spatial or relational framing

εἰς: meaning 'in'; here it marks the relation signaled by preposition + accusative (container).

ἄγγος

vessel

Accusative

accusative object of εἰς (container)

→ object specification

ἄγγος: 'vessel / jar / pail'; renders יָדָה; a small container for carrying water.

καὶ

and

coordinate conjunction (purpose / result)

→ discourse linkage or contrast

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

πίομαι

that I may drink

Fut Mid Indic 1 Sg · πίνω

main verb (coordinate future expressing purpose)

→ future of intended result ('so that I will drink')

πίνω (fut. mid. πίομαι): 'drink'; the future coordinated with the imperative expresses the purpose of the request — to satisfy the prophet's thirst.

11 καὶ ἐπορεύθη λαβεῖν καὶ ἐβόησεν ὀπίσω αὐτῆς Ἡλίου καὶ εἶπεν λήμψη δὴ μοι ψωμὸν ἄρτου ἐν τῇ χειρὶ σου

And she went to bring it; and Elijah called out after her and said, 'Bring me, please, a morsel of bread in your hand.'

The second, testing request (main narrative)

καὶ ἐπορεύθη λαβεῖν

The widow's immediate compliance with the water-request (ἐπορεύθη λαβεῖν) prompts Elijah's bolder petition. The future λήμψη ('you shall bring') functions as a courteous imperative softened by δὴ. The request for bread is the real test of faith, since (as v. 12 reveals) she has only enough for one final meal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

she went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the widow's compliance)

→ constative aorist (she set off to fetch the water)

πορεύομαι (aor. pass. ἐπορεύθη): 'go'; the widow's prompt obedience to the water-request shows her readiness, setting up the harder request that follows.

λαβεῖν

to bring / fetch

Aor Act Inf · λαμβάνω

infinitive of purpose (with ἐπορεύθη)

→ verbal action or state

λαμβάνω (aor. inf. λαβεῖν): 'take / fetch'; the purpose-infinitive ('went to fetch [the water]'); same verb as the imperative λαβέ in v. 10.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβόησεν

called out

Aor Act Indic 3 Sg · βοάω

main verb (Elijah's second call)

→ constative aorist

βοάω: 'call out'; repeats the call of v. 10, now for bread; the repetition heightens the escalation of the request.

ὀπίσω

after

preposition + genitive (spatial)

→ spatial or relational framing

ὀπίσω: 'after / behind'; renders יַרְבֵּךְ; as in v. 10.

αὐτῆς

her

Genitive

genitive object of ὀπίσω

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ὀπίσω.

Ἡλίου

Elijah

subject of ἐβόησεν (indeclinable proper noun)

→ participant identification

Ἡλίου: transliterated proper name rendered in Greek letters; here it functions as subject of ἐβόησεν (indeclinable proper noun).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces the request for bread.

λήμψη

bring / you shall fetch

Fut Mid Indic 2 Sg · λαμβάνω

main verb (future as polite imperative)

→ imperatival future (courteous command)

λαμβάνω (fut. mid. λήμψη): 'take / fetch'; the future used as a softened imperative ('would you bring ...'), reinforced by δῆ; renders the Hebrew imperative + נָא; the request now escalates from water to bread.

δῆ

please

entreaty particle

→ discourse linkage or contrast

δῆ: particle of entreaty; renders נָא; politely softens the request.

μοι

for me

Dative

dative of advantage

→ participant reference or interest

μοι: meaning 'for me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

ψωμόν

morsel

Accusative

direct object of λήμψη

→ object specification

ψωμός: 'morsel / bit / mouthful'; renders תֵּן; a small piece of bread — the modest scale of the request makes the widow's objection in v. 12 all the more poignant: even a morsel is beyond her means.

ἄρτου

of bread

Genitive

genitive (with ψωμόν: 'morsel of bread')

→ relational specification

ἄρτος (gen. ἄρτου): 'bread'; renders אֶרֶץ; the partitive/material genitive specifies the morsel as of bread.

ἐν

in

preposition + dative (instrument / location)

→ spatial or relational framing

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

τῇ

the / your

Dative

article (with *χειρί*)

→ noun-phrase marking

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

χειρί

hand

Dative

dative of place (in the hand)

→ sphere or reference

χείρ (dat. *χειρί*): 'hand'; ἐν τῇ χειρί σου ('in your hand') is a Hebraism (תְּיָדָךְ) meaning 'bring it with you'; cf. the same phrase at v. 16 (ἐν χειρὶ ἡλίου).

σου

your

Genitive

genitive of possession (with *χειρί*)

→ relational specification

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

12 καὶ εἶπεν ἡ γυνὴ ὅτι κύριος ὁ θεός σου εἰ ἔστιν μοι ἐγκρυφίας ἀλλ' ἢ ὅσον δρᾶξ ἀλεύρου ἐν τῇ ὑδρίᾳ καὶ ὀλίγον ἔλαιον ἐν τῷ καψάκῃ καὶ ἰδοὺ ἐγὼ συλλέγω δύο ξυλάρια καὶ εἰσελεύσομαι καὶ ποιήσω αὐτὸ ἐμαυτῇ καὶ τοῖς τέκνοις μου καὶ φαγόμεθα καὶ ἀποθανούμεθα

And the woman said, 'As the LORD your God lives, I have no baked cake, but only as much as a handful of meal in the jar and a little oil in the cruse; and behold, I am gathering two sticks, and I will go in and prepare it for myself and my children, and we will eat it and die.'

The widow's oath of destitution (direct speech within the narrative)

καὶ εἶπεν ἡ γυνὴ · ὅτι κύριος

Remarkably, the Phoenician widow swears by ὅτι κύριος ὁ θεός σου ('as the LORD your God lives') — Elijah's God, not Baal — a tacit acknowledgment of YHWH that frames the whole episode. The elliptical εἰ ἔστιν ('[may evil befall me] if I have ...') is again the oath-construction for emphatic denial: she has no baked food, only a last handful of meal and a little oil for a final meal before starvation (φαγόμεθα καὶ ἀποθανούμεθα).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces the widow's reply, her oath of destitution.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

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

γυνή

woman

Nominative

subject of εἶπεν

→ participant prominence

γυνή: 'woman'; the widow of Sarepta.

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

main verb of oath-formula

→ asseverative present (oath)

ζάω: 'live'; ζῇ κύριος ('as the LORD lives'), the same oath-formula Elijah used in v. 1 (הַיְהוָה חַי); striking on the lips of a Gentile, who swears by YHWH, Elijah's God.

κύριος

LORD

Nominative

subject of ζῇ (oath)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; here the divine name even in a Sidonian's mouth — she swears by 'the LORD your God,' acknowledging Elijah's deity as the living one.

ὁ

the

Nominative

article (with appositive θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

θεός: 'God'; ὁ θεός σου ('your God') marks the widow's recognition of YHWH as Elijah's God — a Phoenician's deference to the prophet's deity.

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

εἰ

(surely not)

particle introducing oath (Hebraism: emphatic negative)

→ discourse linkage or contrast

εἰ: in the oath-construction εἰ ἔστιν ('if I have ...'), the elliptical self-imprecation functions as an emphatic denial: 'I have no [baked food] at all'; cf. v. 1.

ἔστιν

there is / I have

Pres Act Indic 3 Sg · εἰμί

verb of oath-clause

→ asseverative present (within oath: emphatic denial)

εἰμί (3 sg. ἔστιν): 'be / exist'; ἔστιν μοι ('there is to me' = 'I have'), a possessive dative idiom; within the oath the existence is denied — she has no ready bread.

μοι

to me / I have

Dative

dative of possession (with ἔστιν)

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (with ἔστιν).

ἐγκρυφίας

baked cake

Nominative

subject of ἔστιν (what she lacks)

→ participant prominence

ἐγκρυφίας: 'cake baked in the ashes / hearth-cake'; renders לֶחֶם; a flat loaf baked under hot embers; she has no such ready food — only raw ingredients for one final batch (cf. ἐγκρυφίαν, v. 13).

ἀλλ

but

adversative conjunction (with ἤ: 'but only')

→ discourse linkage or contrast

ἀλλά: 'but'; ἀλλ' ἤ ('but rather / except only') introduces the sole exception to her destitution — a bare handful of meal.

ἢ

than / only

particle (with ἀλλά: 'except only')

→ discourse linkage or contrast

ἢ: 'than / or'; in the combination ἀλλ' ἢ it forms the exceptive 'except / but only,' limiting what she has to the handful of meal.

ὅσον

as much as

Nominative

correlative adjective (extent: 'as much as')

→ participant prominence

ὅσος (n. ὅσον): 'as much/many as'; here 'about as much as,' quantifying the meager supply — only a handful's worth.

δράξ

a handful

Nominative

predicate (the measure of the meal)

→ participant prominence

δράξ: 'handful / fistful'; renders חֶבֶל נֶלֶם ('a handful'); the smallest practical measure of flour — barely enough for one small cake; the keyword of the widow's poverty.

ἀλεύρου

of meal / flour

Genitive

partitive genitive (with δράξ)

→ relational specification

ἄλευρον (gen. ἀλεύρου): 'wheat-flour / meal'; renders תִּמְרָה; the staple that, by the prophetic word, will not give out (vv. 14, 16).

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ὑδρία)

→ noun-phrase marking

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

ὑδρία

jar

Dative

dative of place (container of the meal)

→ sphere or reference

ὑδρία: 'jar / pitcher'; renders דִּבְרָה; the meal-jar that will not be emptied (vv. 14, 16); though etymologically a water-jar, here it holds flour.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀλίγον

a little

Nominative

attributive adjective (modifying ἔλαιον)

→ participant prominence

ὀλίγος: 'little'; renders מְעַט; the scant oil that, like the meal, will not fail.

ἔλαιον

oil

Nominative

subject (predicate of implied 'there is')

→ participant prominence

ἔλαιον: 'olive oil'; renders מִן; essential for baking; with the meal it forms the inexhaustible pair of the miracle (vv. 14, 16).

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article (with καψάκη)

→ noun-phrase marking

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

καψάκη

cruse / flask

Dative

dative of place (container of the oil)

→ sphere or reference

καψάκης: 'cruse / small oil-flask / jug'; renders תַּבַּיִץ; the oil-flask that will not run dry (vv. 14, 16); a rare term, paired throughout with the ὕδρια.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; she points to her present activity — gathering sticks for the last meal.

ἐγὼ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγὼ: emphatic 'I'; stresses her personal plight as she describes her final preparations.

συνλέγω

I am gathering

Pres Act Indic 1 Sg · συνλέγω

main verb (present action)

→ progressive present (action in progress)

συνλέγω: 'gather'; echoes συνέλεγεν (v. 10); she is gathering the sticks Elijah saw, for the last baking.

δύο

two

Accusative

numeral (modifying ξυλάρια)

→ measure or count

δύο: 'two'; indeclinable numeral; renders שְׁנַיִם; 'two sticks' is a vivid token of utter scarcity — just enough fuel for one small fire.

ξυλάρια

little sticks

Accusative

direct object of συνλέγω

→ object specification

ξυλάριον (pl. ξυλάρια): 'small stick / twig'; diminutive of ξύλον; the diminutive intensifies the pathos — a mere two twigs for the final meal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσελεύσομαι

I will go in

Fut Mid Indic 1 Sg · εἰσερχομαι

main verb (future action)

→ predictive future

εἰσερχομαι (fut. mid. εἰσελεύσομαι): 'go in / enter'; she will go into her house to bake the last meal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσω

I will prepare / make

Fut Act Indic 1 Sg · ποιέω

main verb (future action)

→ predictive future

ποιέω: 'make / prepare'; here of preparing food (baking the cake); the same verb recurs in Elijah's instruction (v. 13) and her obedience (v. 15).

αὐτό

it

Accusative

direct object of ποιήσω (the meal)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ποιήσω (the meal).

ἐμαυτῇ

for myself

Dative

reflexive dative of advantage

→ sphere or reference

ἐμαυτῇς (dat. ἐμαυτῇ): reflexive pronoun 'myself'; she prepares the last meal for herself and her children.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the / my

Dative

article (with τέκνους)

→ noun-phrase marking

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

τέκνους

children

Dative

dative of advantage (with ἐμαυτῇ)

→ sphere or reference

τέκνον (pl. τέκνους): 'child'; renders ἱδ; her children share the final meal; one of them is the son raised in vv. 17–24.

μου

my

Genitive

genitive of possession (with τέκνους)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φαγόμεθα

we will eat

Fut Mid Indic 1 Pl · ἐσθίω

main verb (future)

→ predictive future

ἐσθίω (fut. mid. φαγόμεθα): 'eat'; suppletive future from the root φαγ-; the last meal before death.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποθανούμεθα

we will die

Fut Mid Indic 1 Pl · ἀποθνήσκω

main verb (future: bleak expectation)

→ predictive future (resigned expectation of death)

ἀποθνήσκω (fut. mid. ἀποθανούμεθα): 'die'; renders תָּמָּ; her grim conclusion — she expects starvation after this final meal; the despair makes the ensuing miracle (vv. 14–16) the more striking, and prepares for the death-and-life theme of vv. 17–24.

13 καὶ εἶπεν πρὸς αὐτὴν Ἡλίου θάρσει εἵσελθε καὶ ποιήσον κατὰ τὸ ῥῆμά σου ἀλλὰ ποιήσον ἐμοὶ ἐκεῖθεν ἐγκρυφίαν μικρὸν ἐν πρώτοις καὶ ἐξοίσεις μοι σαυτῇ δὲ καὶ τοῖς τέκνοις σου ποιήσεις ἐπ' ἐσχάτου

And Elijah said to her, 'Take courage, go in and do according to your word; but make me a small cake from it first and bring it out to me, and for yourself and your children you shall make some afterward.'

Elijah's reassurance and counter-instruction (direct speech) **θάρσει εἵσελθε καὶ ποιήσον**

Elijah answers her despair with θάρσει ('take courage') and a chain of imperatives. The counter-intuitive instruction — make my cake first (ἐν πρώτοις), then yours (ἐπ' ἐσχάτου) — is a test of faith: she must give from her last food before receiving the promised provision (v. 14). The ordering 'first ... last' frames obedient trust as the precondition of the miracle.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces Elijah's reassuring reply.

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (addressee).

αὐτὴν

her

Accusative

accusative object of πρὸς

→ participant reference

αὐτὴν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

Ἡλίου

Elijah

subject (indeclinable proper noun)

→ participant identification

Ἡλίου: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

θάρσει

take courage

Pres Act Impv 2 Sg · θαρσέω

main verb (imperative of reassurance)

→ present imperative (be of good courage)

θαρσέω: 'be of good courage / take heart'; renders יִרְאֵת־לֹא ('do not fear') in sense; a standard word of reassurance before a divine intervention (cf. Mark 6:50); Elijah meets her resignation with hope.

εἴσελθε

go in

Aor Act Impv 2 Sg · εἰσέρχομαι

main verb (imperative)

→ aorist imperative (a single act)

εἰσέρχομαι (aor. impv. εἴσελθε): 'go in / enter'; she is to go into her house and bake, as she had said she would (v. 12, εἰσελεύσομαι).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσον

do / make

Aor Act Impv 2 Sg · ποιέω

main verb (imperative)

→ aorist imperative

ποιέω (aor. impv. ποιήσον): 'do / make'; ποιήσον κατὰ τὸ ῥῆμά σου ('do as you have said') affirms her plan but then redirects it with ἀλλά.

κατὰ

according to

preposition + accusative (norm)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm).

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμά

word

Accusative

accusative object of κατὰ

→ object specification

ῥῆμα: 'word / saying'; here κατὰ τὸ ῥῆμά σου ('according to your word') refers to the widow's stated plan (v. 12) — Elijah grants it but qualifies the order of preparation.

σου

your

Genitive

genitive of possession (with ῥῆμα)

→ relational specification

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

ἀλλά

but

adversative conjunction (introducing the qualification)

→ discourse linkage or contrast

ἀλλά: 'but / yet!'; introduces the crucial qualification: the prophet's portion comes first.

ποιήσον

make

Aor Act Impv 2 Sg · ποιέω

main verb (imperative: the test of faith)

→ aorist imperative

ποιέω (aor. impv. ποιήσον): the repeated imperative now directs that the first cake be made for Elijah — the demand to give from her last food before any promise is fulfilled.

ἐμοὶ

for me

Dative

dative of advantage

→ participant reference or interest

ἐγώ (dat. ἐμοί): emphatic 'for me'; the prophet's portion is to be prepared first.

ἐκεῖθεν

from there / from it

adverb (source: 'from there / from that supply')

→ clausal contribution

ἐκεῖθεν: 'thence / from there'; here 'from that [meager supply]' — the cake is to come from the very handful she had reserved for herself.

ἐγκρυφίαν

a cake

Accusative

direct object of ποιήσον

→ object specification

ἐγκρυφίας (acc. ἐγκρυφίαν): 'hearth-cake baked in ashes'; renders ἡγνῆ; the same word she used in v. 12; the small cake (μικρόν) is the prophet's requested portion.

μικρόν

small

Accusative

attributive adjective (modifying ἐγκρυφίαν)

→ object specification

μικρός: 'small / little'; renders ἡγνῆ; the modesty of the request ('a small cake') reassures that the prophet asks little, yet faith is still tested.

ἐν

among / at

preposition + dative (order: 'first')

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (order: 'first').

πρώτοις

first

Dative

substantivized adjective (temporal order: 'at first')

→ sphere or reference

πρῶτος (dat. pl. n. πρώτοις): 'first'; ἐν πρώτοις ('first of all / at the first') sets the order: the prophet's cake before her own; balanced by ἐπὶ ἐσχάτου ('last') at the verse's end.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξοίσεις

you shall bring out

Fut Act Indic 2 Sg · ἐκφέρω

main verb (future as instruction)

→ imperativ future (command)

ἐκφέρω (fut. ἐξοίσεις): 'bring out / carry forth'; the future as command; she is to bring the prophet's cake out to him.

μοι

to me

Dative

indirect object (dative)

→ participant reference or interest

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

σαυτῇ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σαυτῇ (dat. σαυτῇ): reflexive 'yourself'; her own portion comes second.

δὲ

and / but

mild adversative (post-positive: contrast 'for yourself; on the other hand')

→ discourse linkage or contrast

δὲ: post-positive particle; here marks the shift from the prophet's portion to the widow's own.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the / your

Dative

article (with τέκνους)

→ noun-phrase marking

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

τέκνοις

children

Dative

dative of advantage (with σαρτη)

→ sphere or reference

τέκνον (pl. τέκνοις): 'child'; her children, to be provided for after the prophet's portion (cf. v. 12).

σου

your

Genitive

genitive of possession (with τέκνοις)

→ relational specification

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

ποιήσεις

you shall make

Fut Act Indic 2 Sg · ποιέω

main verb (future as instruction)

→ imperativ future

ποιέω (fut. ποιήσεις): 'make'; she shall prepare food for herself and her children afterward — the promise being that the supply will suffice.

ἐπ

at

preposition + genitive (order: 'last')

→ spatial or relational framing

ἐπ: meaning 'at'; here it marks the relation signaled by preposition + genitive (order: 'last').

ἐσχάτου

last

Genitive

substantivized adjective (temporal order: 'at the last')

→ relational specification

ἐσχατος (gen. ἐσχάτου): 'last'; ἐπ ἐσχάτου ('afterward / at the last') balances ἐν πρώτοις; the first/last ordering dramatizes the priority of faith-obedience over self-provision.

14 ὅτι τάδε λέγει κύριος ἡ ὑδρία τοῦ ἀλεύρου οὐκ ἐκλείψει καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονήσει ἕως ἡμέρας τοῦ δοῦναι κύριον τὸν ὑετὸν ἐπὶ τῆς γῆς

'For thus says the LORD: The jar of meal shall not give out and the cruse of oil shall not diminish until the day the LORD gives rain upon the land.'

Prophetic word grounding the instruction (subordinate to v. 13)

ὅτι τάδε λέγει κύριος

The ground (ὅτι) of the bold instruction is the prophetic messenger-formula τάδε λέγει κύριος ('thus says the LORD', כֹּה אָמַר יְהוָה). The promise — jar and cruse will not fail until the LORD sends rain (τοῦ δοῦναι κύριον τὸν ὑετόν) — ties the provision-miracle to the end of the drought, binding this episode to the larger word of v. 1.

ὅτι

for

causal conjunction (grounding the instruction)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the reason the widow may obey without fear — the prophetic guarantee that follows.

τάδε

thus / these things

Accusative

demonstrative (object of λέγει: content of the oracle)

→ object specification

ὅδε (n. pl. τάδε): 'these things'; τάδε λέγει κύριος renders יהוה אמר, the standard prophetic messenger-formula; τάδε points forward to the promise.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (vivid present)

→ present of standing authority (the LORD declares)

λέγω (pres. λέγει): the present in the citation-formula gives the divine word ongoing authority — 'thus the LORD says.'

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD himself guarantees the inexhaustible supply — the miracle rests on his word, not the prophet's.

ἡ

the

Nominative

article (with ὑδρία)

→ noun-phrase marking

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

ὑδρία

jar

Nominative

subject of ἐκλείψει

→ participant prominence

ὑδρία: 'jar / pitcher'; here the meal-jar (cf. v. 12); the subject of the promise of inexhaustibility.

τοῦ

of the

Genitive

article (with ἀλεύρου)

→ noun-phrase marking

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

ἀλεύρου

of meal

Genitive

genitive (with ὑδρία: 'jar of meal')

→ relational specification

ἄλευρον (gen. ἀλεύρου): 'wheat-flour / meal'; the staple that will not run out.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐκλείψει

shall give out

Fut Act Indic 3 Sg · ἐκλείπω

main verb (promise of inexhaustibility)

→ predictive future (assured by divine word)

ἐκλείπω (fut. ἐκλείψει): 'fail / give out / be exhausted'; renders הִלָּךְ; the negated future guarantees the meal will not run out; the fulfilment is reported at v. 16 (οὐκ ἐξέλιπεν).

καὶ

and

coordinate conjunction (parallel clause)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with καψάκης)

→ noun-phrase marking

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

καψάκης

cruse

Nominative

subject of ἐλαττονήσει

→ participant prominence

καψάκης: 'cruse / oil-flask'; the oil-flask of v. 12; parallel subject of the second promise.

τοῦ

of the

Genitive

article (with ἐλαίου)

→ noun-phrase marking

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

ἐλαίου

of oil

Genitive

genitive (with καψάκης: 'cruse of oil')

→ relational specification

ἐλαιον (gen. ἐλαίου): 'olive oil'; paired with the meal as the inexhaustible provision.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐλαττονήσει

shall diminish

Fut Act Indic 3 Sg · ἐλαττονέω

main verb (parallel promise)

→ predictive future (assured by divine word)

ἐλαττονέω (fut. ἐλαττονήσει): 'lessen / diminish / grow less'; renders ἰσχυρῶς; the oil will not decrease; fulfilment at v. 16 (οὐκ ἐλαττονώθη); the verb stem ἐλαττ- ('less') underscores the wonder of a supply that never shrinks.

ἕως

until

conjunction / preposition (temporal limit)

→ spatial or relational framing

ἕως: 'until'; sets the term of the miracle — until the drought ends.

ἡμέρας

the day

Genitive

genitive of time (with ἕως: 'until the day')

→ relational specification

ἡμέρα (gen. ἡμέρας): 'day'; ἕως ἡμέρας τοῦ δοῦναι ('until the day of [the LORD's] giving') — a Hebraic temporal construction with the articular infinitive.

τοῦ

of the

Genitive

article (with articular infinitive δοῦναι)

→ noun-phrase marking

ὁ (gen. τοῦ): the genitive article governs the infinitive δοῦναι, forming a temporal phrase ('of the giving').

δοῦναι

to give / gives

Aor Act Inf · δίδωμι

articular infinitive (temporal: 'the LORD's giving')

→ constative aorist infinitive

δίδωμι (aor. inf. δοῦναι): 'give'; τοῦ δοῦναι κύριον τὸν ὑετὸν ('the LORD's giving the rain') — the rain is YHWH's gift, undoing the drought; the accusative κύριον is the subject of the infinitive.

κύριον

the LORD

Accusative

accusative subject of the infinitive δοῦναι

→ object specification

κύριος (acc. κύριον): rendering of the Tetragrammaton יהוה; the LORD is the giver of rain, asserting his sovereignty over the elements against Baal's claims (cf. 18:1, 41–45).

τὸν

the

Accusative

article (with ὑετὸν)

→ noun-phrase marking

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

ὑετὸν

rain

Accusative

direct object of δοῦναι

→ object specification

ὑετός (acc. ὑετὸν): 'rain'; the keyword of the cycle (vv. 1, 7); its restoration marks the end of the drought and the term of the miracle of provision.

ἐπὶ

upon

preposition + genitive (location)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (location).

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 ἐπὶ (location)

→ relational specification

γῆ: 'land / earth'; the rain falls 'upon the land,' reversing the drought of v. 7.

15 καὶ ἐπορεύθη ἡ γυνὴ καὶ ἐποίησεν καὶ ἤσθιεν αὐτὴ καὶ αὐτὸς καὶ τὰ τέκνα αὐτῆς

And the woman went and did so, and she and he and her children ate.

The widow's obedience and the shared meal (main narrative)

καὶ ἐπορεύθη ἡ γυνὴ καὶ ἐποίησεν

The obedience-report (ἐπορεύθη ... ἐποίησεν) mirrors Elijah's command (εἵσελθε ... ποιήσον, v. 13) and the prophet's own obedience-pattern (v. 5). The imperfect ἤσθιεν ('they kept eating') depicts sustained eating over the famine. The threefold subject — she, he (Elijah), her children — shows the provision feeding the whole household.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (obedience)

→ constative aorist

πορεύομαι (aor. pass. ἐπορεύθη): 'go'; the widow goes to do as commanded — her faith-obedience enacts the test of v. 13.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

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

γυνή

woman

Nominative

subject of ἐπορεύθη and ἐποίησεν

→ participant prominence

γυνή: 'woman'; the widow, who obeys despite her desperate circumstances.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐποίησεν

did / made

Aor Act Indic 3 Sg · ποιέω

main verb (obedience)

→ constative aorist (completed compliance)

ποιέω (aor. ἐποίησεν): 'do / make'; echoes Elijah's ποιήσον (v. 13); the terse 'and did' reports her exact obedience — she made the prophet's cake first.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσθιεν

ate / kept eating

Impf Act Indic 3 Sg · ἐσθίω

main verb (durative imperfect)

→ iterative/durative imperfect (ongoing eating through the famine)

ἐσθίω (impf. ἔσθιεν): 'eat'; the imperfect denotes sustained eating over many days — the household is continually fed; the singular verb agrees with the nearest subject (αὐτή) but governs the compound subject that follows.

αὐτή

she

Nominative

subject (first of compound subject)

→ participant reference

αὐτός (f. αὐτή): 'she'; the widow herself, first named of the three who eat.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτός

he

Nominative

subject (second of compound subject: Elijah)

→ participant prominence

αὐτός: 'he'; Elijah, the prophet now housed and fed by the widow, as the LORD had ordained (v. 9).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with τέκνα)

→ noun-phrase marking

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

τέκνα

children

Nominative

subject (third of compound subject)

→ participant prominence

τέκνον (pl. τέκνα): 'child'; her children also share the sustained provision; cf. vv. 12, 13.

αὐτῆς

her

Genitive

genitive of possession (with τέκνα)

→ relational specification

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

16 καὶ ἡ ὑδρία τοῦ ἀλεύρου οὐκ ἐξέλιπεν καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονώθη κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν ἐν χειρὶ Ἡλίου

And the jar of meal did not give out and the cruse of oil did not diminish, according to the word of the LORD which he spoke by the hand of Elijah.

Fulfilment-report (main narrative: the miracle confirmed) καὶ ἡ ὑδρία ... οὐκ ἐξέλιπεν

The fulfilment exactly answers the promise of v. 14, the aorists οὐκ ἐξέλιπεν / οὐκ ἐλαττονώθη confirming the futures οὐκ ἐκλείψει / οὐκ ἐλαττονήσῃ. The word-fulfilment formula κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν ἐν χειρὶ Ἡλίου ('which he spoke by the hand of Elijah') attributes the miracle to YHWH's word mediated through the prophet.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with ὑδρία)

→ noun-phrase marking

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

ὑδρία

jar

Nominative

subject of ἐξέλιπεν

→ participant prominence

ὑδρία: 'jar'; the meal-jar of vv. 12, 14; its non-failing is now reported as fact.

τοῦ

of the

Genitive

article (with ἀλεύρου)

→ noun-phrase marking

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

ἀλεύρου

of meal

Genitive

genitive (with ὑδρία)

→ relational specification

ἄλευρον (gen. ἀλεύρου): 'meal / flour'; the supply that did not run out through the famine.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐξέλιπεν

did not give out

Aor Act Indic 3 Sg · ἐκλείπω

main verb (fulfilment of v. 14a)

→ constative aorist (the miracle realized)

ἐκλείπω (aor. ἐξέλιπεν): 'fail / give out'; the aorist confirms the future ἐκλείψει of v. 14 — the meal never ran out, exactly as promised.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with καψάκης)

→ noun-phrase marking

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

καψάκης

cruse

Nominative

subject of ἐλαττονώθη

→ participant prominence

καψάκης: 'cruse / oil-flask'; its non-diminishing fulfils the promise of v. 14.

τοῦ

of the

Genitive

article (with ἐλαίου)

→ noun-phrase marking

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

ἐλαίου

of oil

Genitive

genitive (with καψάκης)

→ relational specification

ἔλαιον (gen. ἐλαίου): 'oil'; the supply that did not diminish.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐλαττονώθη

did not diminish

Aor Pass Indic 3 Sg · ἐλαττονώω

main verb (fulfilment of v. 14b)

→ constative aorist (the miracle realized)

ἐλαττονώω (aor. pass. ἐλαττονώθη): 'be made less / diminish'; the passive aorist confirms the future ἐλαττονήσει of v. 14 — the oil never decreased; note the variation of voice/stem between promise and fulfilment.

κατὰ

according to

preposition + accusative (norm: word-fulfilment)

→ spatial or relational framing

κατά + acc.: 'according to'; κατὰ τὸ ῥῆμα κυρίου, the word-fulfilment formula, attributing the miracle to YHWH's spoken word.

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 κατὰ

→ object specification

ῥῆμα: 'word'; renders דָּבָר; here the prophetic promise of v. 14, now fulfilled.

κυρίου

of the LORD

Genitive

genitive of source

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יְהוָה; the word is YHWH's, spoken through the prophet.

ὃς

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃς (n. ὅ): relative pronoun; refers back to ῥῆμα, introducing the clause of mediation.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause (YHWH the speaker)

→ constative aorist

λαλέω (aor. ἐλάλησεν): 'speak'; renders דָּבַר; the LORD is the speaker, Elijah the mediating mouth — the miracle vindicates the prophetic word.

ἐν

by

preposition + dative (agency / instrument: 'by the hand of')

→ spatial or relational framing

ἐν: 'by / through'; ἐν χειρὶ Ἠλίου ('by the hand of Elijah') is a Hebraism (תַּד) for agency — the LORD's word spoken through the prophet's instrumentality.

χειρὶ

hand

Dative

dative of means (with ἐν: 'by the hand')

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; ἐν χειρὶ Ἠλίου, idiom of mediated agency; the prophet is the LORD's instrument.

Ἠλίου

of Elijah

genitive of relationship (with χειρὶ; indeclinable proper noun)

→ participant identification

Ἠλίου: indeclinable; here in the 'hand of Elijah' idiom marking the prophet as the LORD's agent.

17 καὶ ἐγένετο μετὰ ταῦτα καὶ ἡρρώστησεν ὁ υἱὸς τῆς γυναικὸς τῆς κυρίας τοῦ οἴκου καὶ ἦν ἡ ἀρρωστία αὐτοῦ κραταῖα σφόδρα ἕως οὗ οὐχ ὑπελείφθη ἐν αὐτῷ πνεῦμα

And it happened after these things that the son of the woman, the mistress of the house, fell sick; and his sickness was very severe, until no breath was left in him.

Temporal transition: the boy's fatal illness (main narrative; opening of the raising-episode)

καὶ ἐγένετο μετὰ ταῦτα

The temporal formula καὶ ἐγένετο μετὰ ταῦτα ('after these things') opens the third and climactic miracle. The son's illness intensifies to the point that no breath remains (οὐχ ὑπελείφθη ἐν αὐτῷ πνεῦμα) — the LXX's idiom for death, setting up the unprecedented raising. The woman is now styled ἡ κυρία τοῦ οἴκου ('the mistress of the house'), the householder.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-transition formula)

→ constative aorist

γίνομαι (aor. ἐγένετο): impersonal καὶ ἐγένετο renders יָהִי; opens the new episode of the boy's death and raising.

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal).

ταῦτα

these things

Accusative

accusative object of μετὰ (temporal)

→ object specification

οὗτος (n. pl. ταῦτα): 'these things'; μετὰ ταῦτα ('after these things') marks narrative succession from the provision-miracle to the raising.

καὶ
(that)

apodotic καὶ (Hebraism)

→ discourse linkage or contrast

καί: apodotic καὶ after καὶ ἐγένετο, rendering the Hebrew waw of the apodosis; often untranslated or 'that' in English.

ἡρρώστησεν
fell sick

Aor Act Indic 3 Sg · ἡρρωστέω

main verb (onset of illness)

→ ingressive aorist (became ill)

ἡρρωστέω (aor. ἡρρώστησεν): 'be ill / fall sick'; renders הָלַךְ; the ingressive aorist marks the onset of the fatal sickness; cognate with ἡρρωστία ('sickness') later in the verse.

ὁ
the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός
son

Nominative

subject of ἡρρώστησεν

→ participant prominence

υἱός: 'son'; renders בֶּן; the widow's son, one of the τέκνα of v. 15, now stricken; the keyword of vv. 17–24.

τῆς
of the

Genitive

article (with γυναῖκός)

→ noun-phrase marking

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

γυναῖκός
woman

Genitive

genitive of relationship ('son of the woman')

→ relational specification

γυνή (gen. γυναῖκός): 'woman'; the widow, the boy's mother.

τῆς
the

Genitive

article (with appositive κυρίας)

→ noun-phrase marking

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

κυρίας
mistress

Genitive

genitive in apposition to γυναῖκός ('the mistress')

→ relational specification

κυρία (gen. κυρίας): 'mistress / lady of the house'; the feminine of κύριος in its ordinary human sense — here the householder, NOT the divine name; renders the woman's status as head of her household; the appositive ἡ κυρία τοῦ οἴκου dignifies her as the owner of the home where Elijah lodges.

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 (with κυρίας: 'mistress of the house')

→ relational specification

οἶκος (gen. οἴκου): 'house / household'; renders בֵּית; the home that hosts Elijah and is the scene of the raising.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἦν
was

Impf Act Indic 3 Sg · εἰμί

main verb (descriptive: state of the sickness)

→ descriptive imperfect (state of the illness)

εἰμί (impf. ἦν): 'be'; describes the gravity of the boy's condition.

ἡ

the

Nominative

article (with ἀρρωστία)

→ noun-phrase marking

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

ἀρρωστία

sickness

Nominative

subject of ἦν

→ participant prominence

ἀρρωστία: 'sickness / illness'; cognate with ἡρρώστησεν; renders ἡν; the noun emphasizes the severity that follows (κραταιὰ σφόδρα).

αὐτοῦ

his

Genitive

genitive of possession (with ἀρρωστία)

→ relational specification

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

κραταιὰ

severe / strong

Nominative

predicate adjective (with ἦν)

→ participant prominence

κραταιός: 'strong / mighty / severe'; renders πῖπ; applied to the illness, it conveys an overpowering, life-threatening force.

σφόδρα

exceedingly

adverb of degree (intensifying κραταιά)

→ clausal contribution

σφόδρα: 'very / exceedingly'; standard LXX rendering of Τῆ; intensifies the severity to the utmost — a fatal illness.

ἕως

until

conjunction (with οὗ: 'until')

→ discourse linkage or contrast

ἕως: 'until'; ἕως οὗ ('until the point that') introduces the terminal result — the cessation of breath.

οὗ

(the point) that

Genitive

relative pronoun (with ἕως: 'until that')

→ relational specification

ὅς (gen. οὗ): in ἕως οὗ the relative forms a temporal conjunction 'until.'

οὐχ

not

negative particle

→ discourse linkage or contrast

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

ὑπελείφθη

was left

Aor Pass Indic 3 Sg · ὑπολείπω

main verb (the boy's death)

→ constative aorist (terminal result: death)

ὑπολείπω (aor. pass. ὑπελείφθη): 'leave behind / leave remaining'; the passive 'there was left'; οὐχ ὑπελείφθη ... πνεῦμα ('no breath was left in him') is the LXX idiom for death — the boy has died.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative of place (in him)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of place (in him).

πνεῦμα

breath / spirit

Nominative

subject of ὑπελείφθη

→ participant prominence

πνεῦμα: 'breath / spirit / wind'; renders רוּחַ/הַמָּוֶה; here 'breath' as the sign of life; its departure = death; its return (the soul, ψυχή, v. 21–22) = resurrection.

18 καὶ εἶπεν πρὸς Ἡλίου τί ἐμοὶ καὶ σοὶ ἄνθρωπε τοῦ θεοῦ εἰσῆλθες πρὸς με τοῦ ἀναμνησαί τὰς ἀδικίας μου καὶ θανατῶσαι τὸν υἱόν μου

And she said to Elijah, 'What have I to do with you, O man of God? You have come to me to call my sins to remembrance and to kill my son!'

The widow's accusation (direct speech) τί ἐμοὶ καὶ σοί

The Hebraism τί ἐμοὶ καὶ σοί ('what to me and to you?', מַה לִּי וְלָךְ) expresses indignant distancing (cf. John 2:4; Mark 5:7). The widow's grief turns to accusation: she reads the prophet's presence as having exposed her sins to divine notice, bringing the death of her son. The address ἄνθρωπε τοῦ θεοῦ ('man of God') is her recognition of his office even in protest.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces the widow's anguished accusation.

πρὸς
to

preposition + accusative (addressee)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (addressee).

Ἡλίου
Elijah

object of πρὸς (indeclinable proper noun)

→ participant identification

Ἡλίου: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς (indeclinable proper noun).

τί
what

Nominative

interrogative pronoun (in the Hebraism τί ἐμοὶ καὶ σοί)

→ participant reference

τίς (n. τί): 'what?'; τί ἐμοὶ καὶ σοί ('what is there to me and to you?') is a Semitic idiom of dissociation, here a cry of distressed protest; cf. the same idiom on the demoniacs' and Mary's lips (Mark 5:7; John 2:4).

ἐμοὶ

to me

Dative

dative (in the idiom: 'to me')

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'to me'; part of the dissociation-idiom.

καὶ
and

coordinate conjunction (in the idiom)

→ discourse linkage or contrast

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

σοί
to you

Dative

dative (in the idiom: 'and to you')

→ participant reference or interest

σύ (dat. σοί): 'to you'; completes the idiom τί ἐμοὶ καὶ σοί.

ἄνθρωπε

O man

Vocative

vocative of address

→ direct address

ἄνθρωπος (voc. ἄνθρωπε): 'man / human being'; ἄνθρωπε τοῦ θεοῦ ('O man of God') renders עֲלֵיךָ שֵׁנִי, the standard title for a prophet; even in accusation she acknowledges Elijah's divine office (cf. v. 24, ἄνθρωπος θεοῦ).

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive (with ἄνθρωπε: 'man of God')

→ relational specification

θεός (gen. θεοῦ): 'God'; in the title 'man of God' it identifies Elijah as one belonging to and sent by God; her dread is that his very holiness has drawn divine attention to her sins.

εἰσῆλθες

you have come in

Aor Act Indic 2 Sg · εἰσέρχομαι

main verb (accusation)

→ constative aorist

εἰσέρχομαι (aor. εἰσῆλθες): 'come in / enter'; she charges that his coming into her house is what has provoked the calamity.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

τοῦ

to

Genitive

article (with articular infinitive of purpose)

→ noun-phrase marking

ὁ (gen. τοῦ): the genitive article governs the infinitives ἀναμνησάι / θανατῶσαι, forming a purpose construction ('in order to').

ἀναμνησάι

to call to remembrance

Aor Act Inf · ἀναμιμνήσκω

articular infinitive of purpose

→ verbal action or state

ἀναμιμνήσκω (aor. inf. ἀναμνησάι): 'remind / call to mind'; renders רִיבָרֵךְ; she fears the prophet's presence has 'brought her sins to remembrance' before God — i.e., occasioned their judgment (cf. Num 5:15).

τάς

the / my

Accusative

article (with ἀδικίας)

→ noun-phrase marking

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

ἀδικίας

sins / iniquities

Accusative

direct object of ἀναμνησάι

→ object specification

ἀδικία (acc. pl. ἀδικίας): 'wrongdoing / iniquity / injustice'; renders יְלִצְ; she assumes her son's death is punishment for her own guilt, exposed by the holy man's nearness.

μου

my

Genitive

genitive of possession (with ἀδικίας)

→ relational specification

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

καὶ

and

coordinate conjunction (second purpose-infinitive)

→ discourse linkage or contrast

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

θανατώσαι

to kill

Aor Act Inf · θανατόω

articular infinitive of purpose (coordinate with ἀναμνησαι)

→ verbal action or state

θανατόω (aor. inf. θανατώσαι): 'put to death / kill'; renders תִּמָּוֶה; she interprets the boy's death as the result of Elijah's coming; the same verb recurs in Elijah's own prayer-protest (v. 20).

τὸν

the / my

Accusative

article (with υἱόν)

→ noun-phrase marking

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

υἱόν

son

Accusative

direct object of θανατώσαι

→ object specification

υἱός (acc. υἱόν): 'son'; the dead child, the object of her grief and of the coming miracle.

μου

my

Genitive

genitive of possession (with υἱόν)

→ relational specification

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

19 καὶ εἶπεν Ηλίου πρὸς τὴν γυναῖκα δός μοι τὸν υἱόν σου καὶ ἔλαβεν αὐτὸν ἐκ τοῦ κόλπου αὐτῆς καὶ ἀνήνεγκεν αὐτὸν εἰς τὸ ὑπερῶον ἐν ᾧ αὐτὸς ἐκάθητο ἐκεῖ καὶ ἐκοίμισεν αὐτὸν ἐπὶ τῆς κλίνης αὐτοῦ

And Elijah said to the woman, 'Give me your son'; and he took him from her bosom and carried him up to the upper room where he himself was staying, and laid him on his own bed.

Elijah's action: taking the child to the upper room (main narrative) δός μοι τὸν υἱόν σου

Elijah answers the accusation not with words of defense but with action: he takes the dead boy from the mother's bosom, carries him up (ἀνήνεγκεν) to his own upper room (ὑπερῶον), and lays him on his bed. The sequence of verbs (ἔλαβεν ... ἀνήνεγκεν ... ἐκοίμισεν) prepares the intimate setting for the prayer and the raising.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces Elijah's brief command for the child.

Ηλίου

Elijah

subject (indeclinable proper noun)

→ participant identification

Ηλίου: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (addressee).

τὴν

the

Accusative

article (with γυναῖκα)

→ noun-phrase marking

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

γυναῖκα

woman

Accusative

accusative object of πρὸς

→ object specification

γυνή (acc. γυναῖκα): 'woman'; the grieving mother.

δός

give

Aor Act Impv 2 Sg · δίδωμι

main verb (imperative)

→ aorist imperative (a single request)

δίδωμι (aor. impv. δός): 'give'; Elijah's gentle, decisive request takes responsibility for the child rather than rebutting the accusation.

μοι

to me

Dative

indirect object (dative)

→ participant reference or interest

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

τὸν

the / your

Accusative

article (with υἱόν)

→ noun-phrase marking

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

υἱόν

son

Accusative

direct object of δός

→ object specification

υἱός (acc. υἱόν): 'son'; the dead child.

σου

your

Genitive

genitive of possession (with υἱόν)

→ relational specification

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

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 the child)

→ constative aorist

λαμβάνω (aor. ἔλαβεν): 'take / receive'; Elijah takes the boy from the mother's embrace.

αὐτόν

him

Accusative

direct object of ἔλαβεν

→ participant reference

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

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source).

τοῦ

the

Genitive

article (with κόλπου)

→ noun-phrase marking

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

κόλπου

bosom / lap

Genitive

genitive of source (with ἐκ)

→ relational specification

κόλπος (gen. κόλπου): 'bosom / lap / embrace'; renders כּוֹפֵּץ; the dead child is cradled in the mother's bosom — a tender image of grief from which Elijah lifts him.

αὐτῆς

her

Genitive

genitive of possession (with κόλπου)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνήνεγκεν

carried up

Aor Act Indic 3 Sg · ἀναφέρω

main verb (carrying up)

→ constative aorist

ἀναφέρω (aor. ἀνήνεγκεν): 'carry up / bring up'; renders הֶעָלָה; the upward motion to the ὑπερῶν; balanced by κατήγαγεν ('brought down') in v. 23 after the raising.

αὐτόν

him

Accusative

direct object of ἀνήνεγκεν

→ participant reference

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

εἰς

to / into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with ὑπερῶν)

→ noun-phrase marking

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

ὑπερῶν

upper room

Accusative

accusative object of εἰς (destination)

→ object specification

ὑπερῶν: 'upper room / roof-chamber'; renders הַחֲבֻצָה; the guest-chamber on the roof where Elijah lodges; the private elevated room becomes the place of miracle (cf. Elisha's room, 4 Kgdms 4:10–11; Acts 9:37, where Tabitha's body is laid in an upper room before her raising).

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

ὧ

which

Dative

relative pronoun (dative, locating ὑπερῶν)

→ participant reference or interest

ὧς (dat. ὧ): relative pronoun; ἐν ὧ ('in which') introduces the clause describing the room as Elijah's lodging.

αὐτὸς

he himself

Nominative

intensive subject pronoun (of ἐκάθητο)

→ participant reference

αὐτός: intensive 'he himself'; stresses that this was the prophet's own quarters.

ἐκάθητο

was staying / dwelt

Impf Mid Indic 3 Sg · κάθημαι

verb of relative clause (Elijah's lodging)

→ customary imperfect (habitual residence)

κάθημαι (impf. ἐκάθητο): 'sit / dwell / reside'; here 'was lodging'; the imperfect of habitual residence — the room where Elijah regularly stayed.

ἐκεῖ there <i>adverb of place (resumptive: 'there')</i> → adverbial qualification ἐκεῖ: 'there'; resumptive after the relative clause, a Hebraism (ם... ש, 'in which ... there').	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐκοίμισεν laid down Aor Act Indic 3 Sg · κοιμίζω <i>main verb (laying the child on the bed)</i> → constative aorist κοιμίζω (aor. ἐκοίμισεν): 'lay down / cause to lie'; causative of κοιμάομαι ('sleep'); 'sleep' as a euphemism for death gives the laying-down a poignant resonance; Elijah lays the dead boy on his own bed.	αὐτὸν him Accusative <i>direct object of ἐκοίμισεν</i> → participant reference αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκοίμισεν.
ἐπὶ on <i>preposition + genitive (location)</i> → spatial or relational framing ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (location).	τῆς the Genitive <i>article (with κλίνης)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	κλίνης bed Genitive <i>genitive object of ἐπὶ (location)</i> → relational specification κλίνη (gen. κλίνης): 'bed / couch'; renders πῦρ; Elijah's own bed, on which he will stretch himself over the child (v. 21).	αὐτοῦ his Genitive <i>genitive of possession (with κλίνης)</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with κλίνης).

20 καὶ ἀνεβόησεν Ἡλίου καὶ εἶπεν οἴμμοι κύριε ὁ μάρτυς τῆς χήρας μεθ' ἧς ἐγὼ κατοικῶ μετ' αὐτῆς σὺ κεκάκωκας τοῦ θανατῶσαι τὸν υἱὸν αὐτῆς

And Elijah cried out and said, 'Alas, O Lord, the witness of the widow with whom I dwell, you have brought evil upon her by putting her son to death!'

Elijah's lament-prayer (direct address to God)

οἴμμοι κύριε

Elijah's prayer is a bold lament: the interjection οἴμμοι ('alas') and the address κύριε ὁ μάρτυς τῆς χήρας ('O Lord, witness of the widow') appeal to God as guardian of the defenseless. The perfect σὺ κεκάκωκας ('you have brought disaster') is a daring, almost accusatory complaint — wrestling with God over the death of the child of the very widow who sheltered the prophet.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνεβόησεν

cried out

Aor Act Indic 3 Sg · ἀναβοάω

main verb (cry of prayer)

→ constative aorist (a loud cry)

ἀναβοάω (aor. ἀνεβόησεν): 'cry out / cry aloud'; the prefix ἀνα- intensifies; Elijah cries out to God in anguished intercession; the same verb is used of the revived boy's cry at v. 22 (ἀνεβόησεν), forming a poignant verbal echo.

Ἡλίου

Elijah

subject (indeclinable proper noun)

→ participant identification

Ἡλίου: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces the content of the lament.

οἶμμοι

alas

interjection of grief

→ clausal contribution

οἶμμοι (= οἶμοι): 'alas! / woe is me!'; an exclamation of grief and dismay; renders ἰηϋ; opens Elijah's anguished complaint to God.

κύριε

O Lord

Vocative

vocative of address (to God)

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; here vocative 'O LORD,' Elijah's address to God in prayer — the divine name, not a human master.

ὁ

the

Nominative

article (with appositive μάρτυς)

→ noun-phrase marking

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

μάρτυς

witness

Nominative

appositive to κύριε (nominative for vocative)

→ participant prominence

μάρτυς: 'witness'; ὁ μάρτυς τῆς χήρας ('the witness of the widow') invokes God as the one who sees and guards the cause of the defenseless widow (cf. the LORD's care for widows, Deut 10:18; Ps 68:5); the nominative with article stands for the vocative.

τῆς

of the

Genitive

article (with χήρας)

→ noun-phrase marking

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

χήρας

widow

Genitive

genitive (with μάρτυς: 'witness of the widow')

→ relational specification

χήρα (gen. χήρας): 'widow'; the keyword of the episode; God is invoked precisely as the protector of the widow whose son has died.

μεθ'

with

preposition + genitive (association)

→ spatial or relational framing

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

ἧς

whom

Genitive

relative pronoun (genitive with μετά)

→ relational specification

ὅς (f. gen. ἧς): relative pronoun; μεθ' ἧς ... κατοικῶ ('with whom I dwell') describes Elijah's lodging with the widow, grounding his intercessory standing.

ἐγὼ

I

Nominative

emphatic subject pronoun (of κατοικῶ)

→ participant reference

ἐγὼ: emphatic 'I'; stresses Elijah's personal bond with the household he laments over.

κατοικῶ

I dwell

Pres Act Indic 1 Sg · κατοικέω

verb of relative clause (Elijah's residence)

→ customary present (ongoing residence)

κατοικέω: 'dwell / reside'; renders גור/שב; describes Elijah's settled lodging with the widow during the famine.

μετ'

with

preposition + genitive (resumptive association: Hebraism)

→ spatial or relational framing

μετά + gen.: 'with'; the resumptive μετ' αὐτῆς after the relative ἧς is a Hebraism (הִיא עִמָּה ... רַחֵם, 'with whom ... with her'), redundantly resuming the relative.

αὐτῆς

her

Genitive

genitive object of μετά (resumptive of ἧς)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά (resumptive of ἧς).

σύ

you

Nominative

emphatic subject pronoun (of κεκάκωκας)

→ participant reference

σύ: emphatic 'you'; the stressed pronoun lays the matter directly before God — 'it is you who have done this' — the boldness of lament-prayer.

κεκάκωκας

you have brought evil

Perf Act Indic 2 Sg · κακώω

main verb (the complaint proper)

→ perfect of standing result (a disaster now in force)

κακώω (perf. κεκάκωκας): 'harm / mistreat / bring evil upon'; renders עָרַךְ; the perfect frames the calamity as an accomplished, abiding state; Elijah's complaint is daringly direct, attributing the boy's death to God's own act — the candor of biblical lament.

τοῦ

by / in

Genitive

article (with articular infinitive of result/means)

→ noun-phrase marking

ὁ (gen. τοῦ): the genitive article with the infinitive (τοῦ θανατῶσαι) expresses the manner/result of the κακώω — 'by putting to death.'

θανατῶσαι

to put to death

Aor Act Inf · θανατώω

articular infinitive (epexegetic of κεκάκωκας)

→ verbal action or state

θανατώω (aor. inf. θανατῶσαι): 'put to death'; the same verb the widow used (v. 18); Elijah takes up her very word, laying the death before God.

τὸν

the / her

Accusative

article (with νιόν)

→ noun-phrase marking

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

νιόν

son

Accusative

direct object of θανατῶσαι

→ object specification

νιός (acc. νιόν): 'son'; the dead child of the widow.

αὐτῆς

her

Genitive

genitive of possession (with νιόν)

→ relational specification

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

21 καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρίς καὶ ἐπεκαλέσατο τὸν κύριον καὶ εἶπεν κύριε ὁ θεός μου ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτόν

And he breathed upon the child three times and called upon the LORD and said, 'O LORD my God, let the soul of this child return to him.'

The prophetic act and prayer for the soul's return (main narrative + direct address)

καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρίς

Elijah breathes upon the boy three times (τρίς) — the LXX's ἐνεφύσησεν recalls the breath of life of Gen 2:7 (ἐνεφύσησεν ... πνοὴν ζωῆς). He then calls upon the LORD with the petition ἐπιστραφήτω ... ἡ ψυχὴ ('let the soul return'), an early biblical witness to the personal soul (ψυχὴ) departing and returning — the explicit prayer for resurrection.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνεφύσησεν

breathed upon

Aor Act Indic 3 Sg· ἐμφυσάω

main verb (prophetic act)

→ constative aorist

ἐμφυσάω (aor. ἐνεφύσησεν): 'breathe upon / blow into'; renders the action of life-giving breath; the same verb describes God breathing life into Adam (Gen 2:7 LXX, ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς) and the risen Christ breathing the Spirit on the disciples (John 20:22); here it accompanies the prayer for the boy's revival (MT has Elijah stretching himself on the child; the LXX of 3 Kgdms reads 'breathed upon').

τῷ

the

Dative

article (with παιδαρίῳ)

→ noun-phrase marking

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

παιδαρίῳ

child / boy

Dative

dative (object of ἐνεφύσησεν: 'breathed upon the child')

→ sphere or reference

παιδάριον (dat. παιδαρίῳ): 'little boy / lad / child'; diminutive of παῖς; renders רֶבֶן/דָּוִד; the term, used through vv. 21–23, emphasizes the child's youth and vulnerability.

τρίς

three times

numeral adverb (of frequency)

→ clausal contribution

τρίς: 'thrice / three times'; renders שְׁלֹשׁ
מַעֲמָדִים; the threefold action (cf. the MT's
threefold stretching) signifies
completeness and earnest persistence in
the prophetic act.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπεκαλέσατο

called upon

Aor Mid Indic 3 Sg · ἐπικαλέω

main verb (invocation of the LORD)

→ constative aorist

ἐπικαλέω (aor. mid. ἐπεκαλέσατο): 'call
upon / invoke'; the middle 'call upon (for
oneself)' is the standard idiom for invoking
God in prayer (ἐπικαλεῖσθαι τὸν κύριον, cf.
Gen 4:26; Joel 2:32 / Rom 10:13).

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

LORD

Accusative

direct object of ἐπεκαλέσατο

→ object specification

κύριος (acc. κύριον): rendering of the
Tetragrammaton יְהוָה; the LORD whom
Elijah invokes for the boy's life.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces the prayer for the
soul's return.

κύριε

O LORD

Vocative

vocative of address (to God)

→ direct address

κύριος (voc. κύριε): rendering of the
Tetragrammaton יְהוָה; vocative 'O LORD'
in direct prayer — the divine name, not a
human master.

ὁ

the

Nominative

article (with appositive θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριε (nominative for vocative)

→ participant prominence

θεός: 'God'; ὁ θεός μου ('my God') marks
the personal covenant relationship
grounding Elijah's bold petition; the
nominative with article stands for the
vocative.

μου

my

Genitive

genitive of possession (with θεός)

→ relational specification

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

ἐπιστραφήτω

let it return

Aor Pass Impv 3 Sg · ἐπιστρέφω

main verb (third-person imperative: the petition)

→ aorist imperative of entreaty (petitionary
command)

ἐπιστρέφω (aor. pass. impv. ἐπιστραφήτω):
'turn back / return'; renders נָשׁוּב; the third-
person imperative is a prayer-request ('let
... return'); the soul's return is the explicit
content of the petition for resurrection.

δὴ please / now <i>entreaty particle (softening the petition)</i> → discourse linkage or contrast δὴ: particle of entreaty; renders <i>ἵ</i>; gives the petition the tone of earnest pleading ('let it return, I pray').	ἡ the Nominative <i>article (with ψυχή)</i> → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.	ψυχή soul / life Nominative <i>subject of ἐπιστραφήτω</i> → participant prominence ψυχή: 'soul / life / life-breath'; renders <i>נְפֻשׁ</i>; here the life-principle that departed at death (v. 17, πνεῦμα) and is prayed to return; one of the clearest OT witnesses to the soul as separable and restorable — the foundation of the resurrection-petition.	τοῦ of the Genitive <i>article (with παιδάριον)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
παιδαρίου child Genitive <i>genitive of possession ('soul of this child')</i> → relational specification παιδάριον (gen. παιδαρίου): 'child / lad'; the boy whose soul is prayed back.	τούτου this Genitive <i>demonstrative (modifying παιδαρίου)</i> → relational specification οὗτος (gen. τούτου): 'this'; the deictic points to the dead child before Elijah on the bed.	εἰς to / into <i>preposition + accusative (direction: 'back into him')</i> → spatial or relational framing εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction: 'back into him').	αὐτόν him Accusative <i>accusative object of εἰς (the child's body)</i> → participant reference αὐτός (acc. αὐτόν): 'him'; the soul is to return εἰς αὐτόν ('into him') — back into the boy's lifeless body.

22 καὶ ἐγένετο οὕτως καὶ ἀνεβόησεν τὸ παιδάριον

And it was so, and the child cried out.

Answer to prayer: the child revives (main narrative; climax) καὶ ἐγένετο οὕτως

The terse καὶ ἐγένετο οὕτως ('and it was so') reports the LORD's immediate answer — the prayer of v. 21 is granted without elaboration. The boy's ἀνεβόησεν ('cried out') echoes Elijah's own ἀνεβόησεν (v. 20): the prophet's cry of lament is answered by the child's cry of life. This is the first explicit resurrection in the Scriptures.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it was / happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (answer to prayer)

→ constative aorist (the petition realized)

γίνομαι (aor. ἐγένετο): 'come to be / happen'; ἐγένετο οὕτως ('it was so') tersely records the granting of the prayer — the LORD acts; the same verb that opened the episode (v. 17) now reports its reversal.

οὕτως

so / thus

adverb of manner ('thus / accordingly')

→ adverbial qualification

οὕτως: 'thus / so'; renders וכן; signals that the event matched the prayer exactly — the soul returned as Elijah asked.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνεβόησεν

cried out

Aor Act Indic 3 Sg · ἀναβοάω

main verb (the child's revival)

→ ingressive aorist (broke into a cry: sign of returned life)

ἀναβοάω (aor. ἀνεβόησεν): 'cry out'; the boy's cry is the audible sign that life has returned; it deliberately echoes Elijah's ἀνεβόησεν of v. 20 — lament answered by living voice.

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

child

Nominative

subject of ἀνεβόησεν

→ participant prominence

παιδάριον: 'child / lad'; the once-dead boy now alive and crying out — the miracle accomplished.

23 καὶ κατήγαγεν αὐτὸν ἀπὸ τοῦ ὑπερώου εἰς τὸν οἶκον καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ καὶ εἶπεν Ἡλίου βλέπε ζῇ ὁ υἱός σου

And he brought him down from the upper room into the house and gave him to his mother, and
Elijah said, 'See, your son lives.'

Restoration of the child to his mother (main narrative; resolution)

καὶ κατήγαγεν αὐτὸν ἀπὸ τοῦ ὑπερώου

The descent κατήγαγεν ... ἀπὸ τοῦ ὑπερώου ('brought down from the upper room') reverses the ascent of v. 19 (ἀνήνεγκεν ... εἰς τὸ ὑπερῶον), framing the miracle. Elijah's βλέπε ζῇ ὁ υἱός σου ('See, your son lives') answers the widow's despair (φαγόμεθα καὶ ἀποθανούμεθα, v. 12; the death of v. 17) with the keyword ζῇ — the same verb of the living LORD's oath in v. 1.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κατήγαγεν
brought down

Aor Act Indic 3 Sg · κατάγω

main verb (descent)

→ constative aorist

κατάγω (aor. κατήγαγεν): 'bring down / lead down'; renders ירד; reverses the ἀναφέρω of v. 19 — the boy is carried back down alive, the spatial frame closing the episode.

αὐτὸν
him

Accusative

direct object of κατήγαγεν

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κατήγαγεν.

ἀπὸ
from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with ὑπερώου)

→ noun-phrase marking

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

ὑπερώου

upper room

Genitive

genitive of source (with ἀπό)

→ relational specification

ὑπερώον (gen. ὑπερώου): 'upper room'; the roof-chamber of v. 19, scene of the raising, now left behind as the living child is brought down.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

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 (destination)

→ object specification

οἶκος (acc. οἶκον): 'house'; the main living space, where the mother waits.

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 (restoration)

→ constative aorist

δίδωμι (aor. ἔδωκεν): 'give'; Elijah gives the living child back to his mother — the restoration answers her loss; cf. the same gesture at Luke 7:15 (Jesus 'gave him to his mother', ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ), a direct verbal echo of this verse.

αὐτὸν

him

Accusative

direct object of ἔδωκεν

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἔδωκεν.

τῇ

the / his

Dative

article (with μητρὶ)

→ noun-phrase marking

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

μητρὶ

mother

Dative

indirect object (dative of recipient)

→ sphere or reference

μήτηρ (dat. μητρὶ): 'mother'; renders ⲙⲏ; the widow receives her son alive — the climactic reversal of her bereavement.

αὐτοῦ

his

Genitive

genitive of possession (with μητρὶ)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb (speech-introduction)</i> → constative aorist λέγω: 'say'; introduces Elijah's triumphant announcement.	Ηλίου Elijah <i>subject (indeclinable proper noun)</i> → participant identification Ηλίου: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).	βλέπε see / look Pres Act Impv 2 Sg · βλέπω <i>main verb (imperative of attention)</i> → present imperative (behold!) βλέπω (pres. impv. βλέπε): 'see / look'; renders Ἰϛ; an imperative summoning the mother to behold the living proof — her son restored.	ζῇ lives Pres Act Indic 3 Sg · ζάω <i>main verb (declaration of life)</i> → stative present (he is alive) ζάω (pres. ζῇ): 'live / be alive'; the same verb as the oath ζῇ κύριος (v. 1) — the living God has given life to the child; ζῇ ὁ υἱός σου ('your son lives') is the joyous announcement that crowns the chapter.
ὁ the / your Nominative <i>article (with υἱός)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱός son Nominative <i>subject of ζῇ</i> → participant prominence υἱός: 'son'; the restored boy, alive — the resolution of the whole episode.	σου your Genitive <i>genitive of possession (with υἱός)</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with υἱός).	

24 καὶ εἶπεν ἡ γυνὴ πρὸς Ηλίου ἰδὸν ἔγνωκα ὅτι ἄνθρωπος θεοῦ εἶ σὺ καὶ ῥῆμα κυρίου ἐν στόματί σου ἀληθινόν

And the woman said to Elijah, 'Behold, I know that you are a man of God, and the word of the LORD in your mouth is truth.'

The widow's confession (direct speech; climactic confession) ἰδὸν ἔγνωκα ὅτι ἄνθρωπος θεοῦ εἶ σὺ

The chapter ends with the widow's confession of faith. Her earlier accusatory address ἄνθρωπε τοῦ θεοῦ (v. 18) is now a confident confession ἄνθρωπος θεοῦ εἶ σὺ ('you are a man of God'). The clause ῥῆμα κυρίου ἐν στόματί σου ἀληθινόν ('the word of the LORD in your mouth is truth') vindicates the whole prophetic word — from the drought-oath (v. 1, διὰ στόματος λόγου μου) to the provision-promise (v. 14) — as reliable and true; a Gentile widow becomes a confessor of YHWH.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces the widow's closing confession.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

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

γυνή

woman

Nominative

subject of εἶπεν

→ participant prominence

γυνή: 'woman'; the Sidonian widow, now a confessor of the LORD's word.

πρός

to

preposition + accusative (addressee)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (addressee).

Ηλίου

Elijah

object of πρὸς (indeclinable proper noun)

→ participant identification

Ηλίου: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς (indeclinable proper noun).

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; introduces the emphatic confession that follows.

ἔγνωκα

I know

Perf Act Indic 1 Sg · γινώσκω

main verb (confession of knowledge)

→ perfect of settled knowledge (I have come to know and now know)

γινώσκω (perf. ἔγνωκα): 'know / come to know'; renders יָדַעְתִּי; the perfect denotes knowledge now firmly possessed as the result of the miracle — 'now I know'; the verb of confessional recognition (cf. the same form at 4 Kgdms 5:15, Naaman's confession).

ὅτι

that

conjunction (introducing content of knowledge)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the object of ἔγνωκα — the twofold confession.

ἄνθρωπος

a man

Nominative

predicate nominative (with εἶ)

→ participant prominence

ἄνθρωπος: 'man / human being'; ἄνθρωπος θεοῦ ('man of God') is the prophetic title (עַבְדֵּי הָאֱלֹהִים); her earlier wary address (v. 18) becomes a confident affirmation — Elijah is truly God's prophet.

θεοῦ

of God

Genitive

genitive (with ἄνθρωπος: 'man of God')

→ relational specification

θεός (gen. θεοῦ): 'God'; in the title 'man of God' it marks Elijah as belonging to and authorized by God.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

linking verb (predication)

→ stative present

εἰμί (2 sg. εἶ): 'be'; the copula of the confession 'you are a man of God.'

σύ you Nominative <i>emphatic subject pronoun (with εἶ)</i> → participant reference σύ: emphatic 'you'; ἄνθρωπος θεοῦ εἶ σύ ('you indeed are a man of God') — the pronoun stresses the personal recognition.	καὶ and <i>coordinate conjunction (second clause of confession)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ῥῆμα word Nominative <i>subject (of implied 'is', predicate ἀληθινόν)</i> → participant prominence ῥῆμα: 'word / utterance'; renders רָצָה; ῥῆμα κυρίου ('the word of the LORD') is the prophetic message; the confession affirms its truth, vindicating the whole chapter's pattern of word-and-fulfilment.	κυρίου of the LORD Genitive <i>genitive of source (with ῥῆμα)</i> → relational specification κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the word in Elijah's mouth is YHWH's own — the climactic acknowledgment of the true God by a Sidonian widow.
ἐν in <i>preposition + dative (location)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).	στόματί mouth Dative <i>dative of place (with ἐν: 'in your mouth')</i> → sphere or reference στόμα (dat. στόματι): 'mouth'; ῥῆμα κυρίου ἐν στόματί σου ('the word of the LORD in your mouth') echoes the prophet's own claim in v. 1 (διὰ στόματος λόγου μου); the word the prophet speaks is the LORD's true word.	σου your Genitive <i>genitive of possession (with στόματι)</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with στόματι).	ἀληθινόν true / truth Nominative <i>predicate adjective (with ῥῆμα: 'is true')</i> → participant prominence ἀληθινός (n. ἀληθινόν): 'true / genuine / reliable'; renders נֶאֱמָר; the predicate caps the confession — the prophetic word is dependable and true, as the drought, the provision, and the raising have all proved; the keyword of vindication closing the chapter.

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.