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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Third Book of Kingdoms, Chapter 18

ΒΑΣΙΛΕΙΩΝ Γ' ΙΗ'

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's contest on Carmel exposes Baal's impotence, restores the Lord's honor, and ends with returning rain.

Translation & textual notes

The Greek text of 3 Kingdoms 18 (= 1 Kings 18 in the Hebrew/English numbering) 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 18 is the great Carmel narrative, the dramatic centre of the Elijah cycle. In the third year of the drought the word of the LORD comes to Elijah (Ηλίου) commanding him to show himself to Ahab (Αχααβ), with the promise δώσω ύετόν ('I will give rain', v. 1) — the frame that the chapter resolves only at its close. The famine (ή λιμός, feminine in the LXX) is severe in Samaria. Obadiah (Αβδίου), Ahab's God-fearing steward

(οἰκονόμος), had hidden a hundred prophets of the LORD by fifties in caves during Jezebel's (Ιεζαβελ) purge (v. 4), anticipating the remnant theology of 19:18 and Rom 11:2–4. The meeting of Obadiah and Elijah (vv. 7–16), and then of Ahab and Elijah — εἰ σὺ εἶ αὐτὸς ὁ διαστρέφων τὸν Ἰσραὴλ ('are you he who troubles Israel?', v. 17) — sets up the contest. Elijah's challenge to the people, ἕως πότε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις ('how long will you go limping on both hams?', v. 21), demands decision. The prophets of Baal (Βααλ) cry from morning to noon, cutting themselves (κατετέμνοντο, v. 28) ἕως ἐκχύσεως αἵματος, while Elijah mocks them — ἀδολεσχία αὐτῷ ἐστὶν ... μήποτε καθεύδει ('he is musing ... perhaps he is asleep', v. 27). Elijah then rebuilds the altar with twelve stones for the twelve tribes (vv. 31–32), digs a trench (θαλαα), and drenches the sacrifice three times. His prayer (vv. 36–37) brings down πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ (v. 38) that consumes the whole-offering, the stones, the dust, and even the water; the people fall and confess ἀληθῶς κύριός ἐστιν ὁ θεός ('truly the LORD, he is God!', v. 39). The Baal-prophets are slaughtered at the wadi Kishon (Κισων, v. 40). Then the rain: Elijah's sevenfold sending of his servant (vv. 43–44) yields the little cloud ὡς ἵχνος ἀνδρός ('like a man's footprint'), the heavens grow black, and a great rain falls (v. 45) — the answered-prayer rain that James cites (Jas 5:17–18). The chapter ends with the hand of the LORD on Elijah (χεὶρ κυρίου ἐπὶ τὸν Ἡλίου, v. 46) as he girds his loins and outruns Ahab's chariot to Jezreel (Ιεζραελ).

Discourse structure of the chapter

A · 18:1–6

The word of the LORD in the third year; the famine and Obadiah

After the long drought the word of the LORD comes to Elijah in the third year: show yourself to Ahab, for I will give rain (vv. 1–2). The narrator introduces Obadiah, Ahab's steward, who feared the LORD greatly and had hidden a hundred prophets by fifties during Jezebel's purge, feeding them with bread and water (vv. 3–4). Ahab and Obadiah divide the parched land between them to seek grass for the surviving animals (vv. 5–6).

B · 18:7–16

Obadiah meets Elijah; the prophet's oath and Obadiah's fear

Obadiah meets Elijah on the road and falls on his face: 'Is it you, my lord Elijah?' (v. 7). Elijah commands him to announce his presence to Ahab (v. 8). Obadiah protests in fear that the Spirit of the LORD will carry Elijah off and Ahab will kill the messenger (vv. 9–14), recounting again how he hid the hundred prophets. Elijah swears by the LORD of hosts that he will appear to Ahab that very day (v. 15), and Obadiah goes to bring word (v. 16).

C · 18:17–20

Ahab confronts Elijah: 'the troubler of Israel'; the summons to Carmel

Ahab meets Elijah with the accusation 'Are you he who troubles Israel?' (v. 17). Elijah turns the charge back: it is Ahab and his father's house who have troubled Israel by forsaking the LORD and going after the Baalim (v. 18). He commands Ahab to gather all Israel to Mount Carmel along with the four hundred and fifty prophets of Baal and the prophets of the groves (v. 19), and Ahab complies (v. 20).

D · 18:21–24

Elijah's challenge: 'how long will you limp between two opinions?'

Elijah confronts the people: how long will you go limping on both hams? If the LORD is God, follow him; if Baal, follow him (v. 21) — and the people answer not a word. Elijah, the lone prophet of the LORD against the four hundred and fifty of Baal (v. 22), proposes the contest: two bulls, no fire, and the God who answers by fire — he is God; the people approve (vv. 23–24).

E · 18:25–29

The prophets of Baal cry and cut themselves in vain

Baal's prophets prepare their bull and call on Baal from morning to noon — but there is no voice and no answer (vv. 25–26). Elijah mocks them: cry louder, for he is a god — perhaps he is musing, or busy, or on a journey, or asleep (v. 27). They cry and gash themselves with swords and lances until the blood gushes out, prophesying until the evening offering — yet there is no voice, no answer, no attention (vv. 28–29).

F · 18:30–35

Elijah repairs the altar of twelve stones and drenches it

Elijah calls the people near and heals the broken altar of the LORD with twelve stones according to the tribes of Israel (vv. 30–32). He arranges the wood, cuts the offering, makes a trench (θάλα), and commands that water be poured over everything three times until the trench is filled (vv. 33–35), removing every natural explanation for the fire to come.

G · 18:36–40

Elijah's prayer, the fire of the LORD, and the slaughter at Kishon

Elijah prays to the God of Abraham, Isaac, and Israel that the people may know that the LORD is God and that he has turned their hearts back (vv. 36–37). Fire falls from the LORD and consumes the offering, the wood, the stones, the dust, and the water (v. 38); the people fall on their faces and confess 'truly the LORD, he is God!' (v. 39). Elijah seizes the prophets of Baal and slaughters them at the wadi Kishon (v. 40).

The coming of the rain and Elijah's run to Jezreel

Elijah tells Ahab to eat and drink, for there is the sound of rain (v. 41). On Carmel Elijah bows to the earth with his face between his knees and sends his servant seven times to look toward the sea (vv. 42–43). At the seventh a little cloud like a man's footprint rises (v. 44); the heavens darken and a great rain falls (v. 45). The hand of the LORD comes on Elijah, who girds his loins and outruns Ahab's chariot to Jezreel (v. 46) — the answered-prayer rain of Jas 5:17–18.

1 καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ ῥῆμα κυρίου ἐγένετο πρὸς Ηλίου ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ λέγων πορεύθητι καὶ ὄφθητι τῷ Αἰαβ καὶ δώσω ὑετὸν ἐπὶ πρόσωπον τῆς γῆς

And it came to pass after many days that the word of the LORD came to Elijah in the third year, saying, 'Go and show yourself to Ahab, and I will give rain upon the face of the earth.'

Narrative opening formula (resumption of the action after the long drought)

καὶ ἐγένετο

καὶ ἐγένετο ... καὶ ῥῆμα κυρίου ἐγένετο renders the Hebrew narrative opener יְהוָה with the prophetic word-event formula דְּבַר־יְהוָה; the second καὶ is apodotic (a Hebraism). The 'third year' fixes the drought's duration, the background to James' tradition that Elijah's prayer withheld rain three years and six months (Jas 5:17). The divine promise δώσω ὑετὸν is the chapter's controlling frame, resolved only at v. 45.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-narrative formula)

→ constative aorist (scene-setting)

γίνομαι: 'become / happen / come to pass'; καὶ ἐγένετο renders the Hebrew narrative formula יְהוָה, the standard LXX opener introducing a new scene or episode.

μεθ'

after

preposition + accusative (temporal, elided)

→ spatial or relational framing

μετά + acc.: 'after'; elided to μεθ' before the rough breathing of ἡμέρας.

ἡμέρας

days

Accusative

accusative object of μετά (temporal extent)

→ object specification

ἡμέρα: 'day'; accusative plural marking the lapse of time.

πολλὰς

many

Accusative

attributive adjective (modifying ἡμέρας)

→ object specification

πολύς: 'many'; μεθ' ἡμέρας πολλὰς marks the long interval since the drought began at 17:1.

καὶ

and

apodotic καὶ (Hebraism, introducing the main clause)

→ discourse linkage or contrast

καί: the second καὶ after καὶ ἐγένετο is apodotic, a Hebraism rendering the waw of the apodosis.

ῥῆμα

word

Nominative

subject of ἐγένετο

→ participant prominence

ῥῆμα: 'word / matter'; renders רֵאָיָה; ῥῆμα κυρίου is the prophetic word-event that sets the narrative in motion.

κυρίου

of the LORD

Genitive

genitive of source (the word's origin)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; genitive of source — the word originates from YHWH himself.

ἐγένετο

came

Aor Mid Indic 3 Sg· γίνομαι

main verb (prophetic revelation formula)

→ constative aorist

γίνομαι: the repeated ἐγένετο frames the verse; ἐγένετο πρὸς renders לָקָם ... הָיָא, the technical formula 'the word of the LORD came to (the prophet).'

πρὸς

to

preposition + accusative (recipient of revelation)

→ spatial or relational framing

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

Ἡλίου

Elijah

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ἡλίου: indeclinable transliteration of Hebrew יְהִיָּא ('YHWH is my God'); Elijah the Tishbite, prophet of the drought and the Carmel contest, named at Jas 5:17 as the model of effective prayer.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ἐνιαυτῷ

year

Dative

dative of time ('in the ... year')

→ sphere or reference

ἐνιαυτός: 'year'; the dative of time — 'in the third year' of the drought, the background of Jas 5:17.

τῷ

the

Dative

article (attributive position)

→ noun-phrase marking

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

τρίτῳ

third

Dative

attributive ordinal (modifying ἐνιαυτῷ)

→ sphere or reference

τρίτος: 'third'; the third year of drought corresponds to the tradition behind Jas 5:17 (rain withheld three years and six months by Elijah's prayer).

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

participle introducing direct speech

→ circumstantial present participle (Hebraistic 'saying')

λέγω (ptc.): the redundant λέγων is a Hebraism rendering אָמַר, marking the onset of direct divine speech; constructed loosely with the impersonal narrative formula.

πορεύθητι

go

Aor Pass Impv 2 Sg · πορεύομαι

main verb (divine command)

→ ingressive aorist imperative (decisive commission)

πορεύομαι: 'go / proceed'; aorist passive-deponent imperative; the divine command sends Elijah back from hiding to confront Ahab.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄφθῃτι

show yourself

Aor Pass Impv 2 Sg · ὁράω

main verb (divine command, coordinate)

→ ingressive aorist imperative

ὁράω (aor. pass.): 'be seen / appear'; the passive imperative ὄφθῃτι ('let yourself be seen') sends Elijah to present himself openly to Ahab; cf. the purpose infinitive ὀφθῆναι in v. 2.

τῷ

to the

Dative

article

→ noun-phrase marking

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

Αχααβ

Ahab

dative indirect object (indeclinable proper noun)

→ participant identification

Αχααβ: indeclinable transliteration of Hebrew אַחֲזַב, Ahab king of Israel, husband of Jezebel and patron of the Baal cult.

καὶ

and

coordinate conjunction (introducing divine promise)

→ discourse linkage or contrast

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (divine first-person promise)

→ predictive future (promised act)

δίδωμι: 'give'; the first-person δώσω ὑετόν ('I will give rain') is YHWH's promise to end the drought — the controlling frame of the whole chapter, resolved at v. 45.

ὑετὸν

rain

Accusative

direct object of δώσω

→ object specification

ὑετός: 'rain'; the key noun of the chapter's frame (vv. 1, 41, 44–45); the promised rain answers the rain withheld at 17:1 and grounds the prayer-and-rain theme of Jas 5:17–18.

ἐπὶ

upon

preposition + accusative (direction)

→ spatial or relational framing

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

πρόσωπον

face

Accusative

accusative object of ἐπὶ

→ object specification

πρόσωπον: 'face / surface'; ἐπὶ πρόσωπον τῆς γῆς ('upon the face of the earth') is a Hebraism (וְעַל-לְפָנֶיךָ יְיָ) for the whole land's surface.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (with πρόσωπον)

→ relational specification

γῆ: 'earth / land'; the parched land that will receive the promised rain.

2 καὶ ἐπορεύθη Ηλίου τοῦ ὀφθῆναι τῷ Αἰαβ καὶ ἡ λιμὸς κραταιὰ ἐν Σαμαρείᾳ

And Elijah went to show himself to Ahab; and the famine was severe in Samaria.

Narrative continuation (Elijah's obedience and the famine's severity)

καὶ ἐπορεύθη

Elijah's obedient departure answers the double command of v. 1 (πορεύθητι ... ὀφθητι) with πορεύθητι echoed by ἐπορεύθη and ὀφθητι by the purpose infinitive τοῦ ὀφθῆναι. The verbless clause ἡ λιμὸς κραταιὰ ('the famine [was] severe') sets the stakes: the drought has reached crisis in the capital.

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 (Elijah's obedience)

→ constative aorist

πορεύομαι: 'go / proceed'; the obedient ἐπορεύθη answers the command πορεύθητι of v. 1.

Ηλίου

Elijah

subject (indeclinable proper noun)

→ participant identification

Ηλίου: indeclinable; Elijah, the obedient prophet.

τοῦ

to

Genitive

article with infinitive (purpose)

→ noun-phrase marking

τοῦ: the genitive article with the infinitive (τοῦ ὀφθῆναι) expresses purpose.

ὁφθῆναι

to show himself

Aor Pass Inf · ὁράω

articular infinitive of purpose

→ purpose infinitive (in order to present oneself)

ὁράω (aor. pass. inf.): 'to be seen / appear'; the articular infinitive τοῦ ὁφθῆναι expresses purpose, echoing the imperative ὁφθητι (v. 1).

τῷ

to the

Dative

article

→ noun-phrase marking

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

Αχααβ

Ahab

dative indirect object (indeclinable)

→ participant identification

Αχααβ: indeclinable; king of Israel.

καὶ

and

coordinate conjunction (introducing circumstantial clause)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

λιμός

famine

Nominative

subject of verbless clause

→ participant prominence

λιμός: 'famine / hunger'; here construed as feminine (ἡ λιμός), a usage attested in the LXX and Koine; the famine is the consequence of the drought.

κραταιά

severe

Nominative

predicate adjective

→ participant prominence

κραταιός: 'mighty / strong / severe'; predicate — the famine had grown severe (renders πρην).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Σαμαρεία

Samaria

Dative

dative of place

→ sphere or reference

Σαμάρεια: Samaria, capital of the northern kingdom founded by Omri (16:24) and seat of Ahab's reign; declined as a first-declension noun.

3 καὶ ἐκάλεσεν Ἀχααβ τὸν Ἀβδίου τὸν οἰκονόμον καὶ Ἀβδίου ᾧν φοβούμενος τὸν κύριον σφόδρα

And Ahab called Obadiah the steward; now Obadiah feared the LORD greatly.

Introduction of a new character (Obadiah the God-fearing steward)

καὶ ἐκάλεσεν

The narrator introduces Obadiah with a characterizing parenthetical: Ἀβδίου ᾧν φοβούμενος τὸν κύριον σφόδρα. The periphrastic imperfect (ᾧν + participle) marks his fear of YHWH as a settled disposition, in pointed contrast to the Baal-patronage of the king who employs him.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (Ahab summons his steward)

→ constative aorist

καλέω: 'call / summon'; Ahab summons his chief household officer to organize the search for water.

Ἀχααβ

Ahab

subject (indeclinable)

→ participant identification

Ἀχααβ: indeclinable; king of Israel.

τὸν

the

Accusative

article (with proper noun)

→ noun-phrase marking

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

Ἀβδίου

Obadiah

direct object (indeclinable; marked accusative by article)

→ participant identification

Ἀβδίου: indeclinable transliteration of Hebrew עֲבֹד־יְהוָה ('servant of YHWH'); Obadiah, Ahab's God-fearing palace steward; the article τὸν supplies the accusative function.

τὸν

the

Accusative

article (with appositive)

→ noun-phrase marking

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

οἰκονόμον

steward

Accusative

accusative in apposition to Ἀβδίου

→ object specification

οἰκονόμος: 'household manager / steward'; the chief officer over the royal house (Hebrew אֶשֶׁר עַל־הַבַּיִת; a position of high trust.

καὶ

and

coordinate conjunction (introducing parenthetical)

→ discourse linkage or contrast

καὶ: here introduces a characterizing aside ('now Obadiah ...').

Αβδίου

Obadiah

subject of periphrastic clause (indeclinable)

→ participant identification

Αβδίου: indeclinable; the resumptive subject of the parenthetical.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (periphrastic imperfect with participle)

→ durative imperfect (settled disposition)

εἰμί (impf.): ἦν φοβούμενος is a periphrastic imperfect ('was fearing'), stressing Obadiah's habitual, settled piety.

φοβούμενος

fearing

Pres Mid Ptc Nom Sg Masc · φοβέομαι

participle (periphrastic with ἦν)

→ verbal action or state

φοβέομαι: 'fear / revere'; the periphrastic φοβούμενος τὸν κύριον marks covenantal reverence — the 'God-fearer' — in sharp contrast to Ahab's Baal-worship.

τὸν

the

Accusative

article

→ noun-phrase marking

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

κύριον

the LORD

Accusative

accusative object of φοβούμενος

→ object specification

κύριος: rendering of the Tetragrammaton יהוה; Obadiah fears YHWH the true God, not Baal — the object of his reverence.

σφόδρα

greatly

adverb of degree

→ clausal contribution

σφόδρα: 'exceedingly'; renders Τῆς; intensifies the depth of Obadiah's fear of the LORD.

4 καὶ ἐγένετο ἐν τῷ τύπτειν τὴν Ιεζαβελ τοὺς προφῆτας κυρίου καὶ ἔλαβεν Αβδίου ἑκατὸν ἄνδρας προφῆτας καὶ ἔκρυψεν αὐτοὺς κατὰ πεντήκοντα ἐν σπηλαίῳ καὶ διέτρεφεν αὐτοὺς ἐν ἄρτῳ καὶ ὕδατι

And it came to pass, when Jezebel was striking down the prophets of the LORD, that Obadiah took a hundred men, prophets, and hid them by fifties in a cave, and fed them with bread and water.

Explanatory flashback (the ground of Obadiah's piety: his rescue of the prophets)

καὶ ἐγένετο

A flashback (καὶ ἐγένετο ἐν τῷ τύπτειν, 'when [Jezebel] was striking down') explaining how Obadiah's fear of the LORD took concrete form: he hid a hundred prophets by fifties from Jezebel's purge and sustained them ἐν ἄρτῳ καὶ ὕδατι. The hundred preserved prophets anticipate the remnant of 7,000 who had not bowed to Baal (19:18 / Rom 11:2–4).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (flashback formula)

→ constative aorist

γίνομαι: καὶ ἐγένετο renders יָהִי, here opening a flashback to Jezebel's persecution of the prophets.

ἐν

when

preposition + dative (temporal, with articular infinitive)

→ spatial or relational framing

ἐν + articular infinitive: a temporal construction ('when / while'), rendering the Hebrew infinitive construct with אֲנִי.

τῷ

the

Dative

article with infinitive

→ noun-phrase marking

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

τύπτειν

striking down

Pres Act Inf · τύπτω

articular infinitive (temporal clause)

→ durative present (action in progress)

τύπτω: 'strike / beat / kill'; the present infinitive in ἐν τῷ τύπτειν portrays Jezebel's purge as ongoing — 'while she was striking down.'

τήν

the

Accusative

article (marking accusative subject of infinitive)

→ noun-phrase marking

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

Ιεζαβελ

Jezebel

accusative subject of the infinitive (indeclinable; marked by article)

→ participant identification

Ιεζαβελ: indeclinable transliteration of Hebrew יָזָבֵל; Jezebel, Ahab's Sidonian queen and persecutor of the prophets of YHWH (cf. 19:1–2); the article τήν marks her as the accusative subject of τύπτειν.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

προφήτας

prophets

Accusative

direct object of τύπτειν

→ object specification

προφήτης: 'prophet'; the prophets of YHWH whom Jezebel was killing.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's prophets)

→ relational specification

κύριος: rendering of יְהוָה; the prophets belong to YHWH, making their slaughter an assault on the LORD himself.

καὶ

and

apodotic καί (introducing the main clause)

→ discourse linkage or contrast

καὶ: apodotic, introducing the principal clause after the temporal protasis.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Obadiah's rescue)

→ constative aorist

λαμβάνω: 'take / seize'; Obadiah's decisive act of rescue.

Αβδίου

Obadiah

subject (indeclinable)

→ participant identification

Αβδίου: indeclinable; the God-fearing steward.

ἐκατὸν

a hundred

indeclinable cardinal numeral (modifying ἄνδρας)

→ measure or count

ἐκατόν: 'hundred'; indeclinable cardinal; the hundred prophets Obadiah preserved foreshadow the surviving remnant of 19:18 / Rom 11:2–4.

ἄνδρας

men

Accusative

direct object of ἔλαβεν

→ object specification

ἄνῃρ: 'man'; ἐκατὸν ἄνδρας προφήτας — 'a hundred men, prophets.'

προφήτας

prophets

Accusative

accusative in apposition to ἄνδρας

→ object specification

προφήτης: in apposition, specifying that the hundred men were prophets of the LORD.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔκρυπεν

hid

Aor Act Indic 3 Sg · κρύπτω

main verb (coordinate with ἔλαβεν)

→ constative aorist

κρύπτω: 'hide / conceal'; Obadiah hid the prophets from Jezebel's purge, risking his own life.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

κατὰ

by

preposition + accusative (distributive)

→ spatial or relational framing

κατά + acc.: distributive — κατὰ πεντήκοντα, 'by fifties' (fifty in each cave).

πεντήκοντα

fifty

indeclinable cardinal numeral

→ measure or count

πεντήκοντα: 'fifty'; indeclinable cardinal; the hundred prophets were split into two groups of fifty.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

σπηλαίῳ

a cave

Dative

dative of place

→ sphere or reference

σπήλαιον: 'cave / cavern'; the hiding place where the prophets were sheltered.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διέτρεφεν

fed

Impf Act Indic 3 Sg · διατρέφω

main verb (ongoing provision)

→ durative imperfect (continuous sustenance)

διατρέφω: 'nourish / sustain'; the imperfect denotes ongoing provision throughout the famine — a remarkable feat amid the drought.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

ἐν

with

preposition + dative (means)

→ spatial or relational framing

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

ἄρτω

bread

Dative

dative of means

→ sphere or reference

ἄρτος: 'bread / food'; the sustenance, scarce during the famine.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὕδατι

water

Dative

dative of means

→ sphere or reference

ὕδωρ: 'water'; precious during the drought; cf. the lavish water Elijah later pours over the altar (vv. 33–35).

5 καὶ εἶπεν Ἀχααβ πρὸς Ἀβδίου δεῦρο καὶ διέλθωμεν ἐπὶ τὴν γῆν ἐπὶ πηγὰς τῶν ὑδάτων καὶ ἐπὶ χειμάρρους ἐάν πως εὕρωμεν βοτάνην καὶ περιποιησώμεθα ἵππους καὶ ἡμιόνους καὶ οὐκ ἐξολοθρευθήσονται ἀπὸ τῶν κτηνῶν

And Ahab said to Obadiah, 'Come, and let us go through the land to the springs of water and to the wadis; perhaps we may find grass and keep the horses and mules alive, and they will not be destroyed from among the cattle.'

Direct speech: Ahab's desperate plan to save the livestock καὶ εἶπεν Ἀχααβ

The severity of the famine drives even the king to scour the land for water. The hortatory subjunctives (διέλθωμεν ... περιποιησώμεθα) and the tentative ἐάν πως εὕρωμεν ('if perhaps we may find') convey desperation; the king's concern is for his horses and mules, an ironic measure of how far the drought has reduced the kingdom.

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 Ahab's direct speech to his steward.

Ἀχααβ

Ahab

subject (indeclinable)

→ participant identification

Ἀχααβ: indeclinable; king of Israel.

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).

Ἀβδίου

Obadiah

accusative object of πρὸς (indeclinable)

→ participant identification

Ἀβδίου: indeclinable; the steward.

δεῦρο

come

adverb used as imperative ('come!')

→ clausal contribution

δεῦρο: 'come here / come now'; an adverb functioning as a hortatory interjection introducing the proposal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διέλθωμεν

let us go through

Aor Act Subj 1 Pl · διέρχομαι

hortatory subjunctive

→ hortatory aorist subjunctive

διέρχομαι: 'go through / traverse'; hortatory ('let us pass through the land') — the king proposes to survey the whole country for surviving water.

ἐπὶ

over

preposition + accusative (extent/goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of ἐπὶ

→ object specification

γῆ: 'land / country'; the whole territory to be searched.

ἐπὶ

to

preposition + accusative (goal)

→ spatial or relational framing

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

πηγάς

springs

Accusative

accusative object of ἐπὶ

→ object specification

πηγή: 'spring / fountain'; the natural water sources sought in the drought.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ὕδατων

waters

Genitive

genitive (with πηγὰς: 'springs of water')

→ relational specification

ὕδωρ: 'water'; πηγὰς τῶν ὑδάτων — the water-springs sought amid the famine.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

to

preposition + accusative (goal)

→ spatial or relational framing

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

χειμάρρους

wadis

Accusative

accusative object of ἐπὶ

→ object specification

χειμάρρος: 'wadi / winter-torrent'; a seasonal stream-bed, dry now in the drought but a likely place to find any remaining grass; cf. the Kishon (v. 40).

ἐάν

if

conditional particle (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; with πως forms ἐάν πως ('if perhaps / in hopes that'), expressing tentative hope.

πως

perhaps / somehow

enclitic particle (with ἐάν)

→ discourse linkage or contrast

πως: enclitic 'somehow / perhaps'; ἐάν πως marks the uncertainty of the venture.

εὕρωμεν

we may find

Aor Act Subj 1 Pl · εὕρισκω

subjunctive in conditional clause

→ potential aorist subjunctive

εὕρισκω: 'find'; the goal of the search — any surviving βοτάνη (pasture).

βοτάνην

grass

Accusative

direct object of εὕρωμεν

→ object specification

βοτάνη: 'herbage / fodder / grass'; pasture for the animals, scorched away by the drought.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

περιποιησώμεθα

we may keep alive

Aor Mid Subj 1 Pl · περιποιέω

subjunctive (purpose, coordinate with εὕρωμεν)

→ verbal action or state

περιποιέω (mid.): 'preserve / keep alive for oneself'; the king's aim is to spare his horses and mules from death.

ἵππους

horses

Accusative

direct object of περιποιησώμεθα

→ object specification

ἵππος: 'horse'; the royal cavalry/chariot animals, a measure of Ahab's military strength now threatened.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡμίονους

mules

Accusative

direct object (coordinate with ἵππους)

→ object specification

ἡμίονος: 'mule'; the pack-and-riding animals; together with the horses they represent the kingdom's surviving livestock wealth.

καὶ

and

coordinate conjunction (result)

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐξολοθρευθήσονται

they will be destroyed

Fut Pass Indic 3 Pl · ἐξολεθρεύω

main verb (negated result)

→ predictive future (averted destruction)

ἐξολεθρεύω: 'utterly destroy / exterminate'; a strong LXX verb (renders מַשְׁחֵ / מָחָר); here of the animals perishing — the king hopes to avert their total loss.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

cattle

Genitive

genitive of separation (with ἀπό)

→ relational specification

κτηῆνος: 'beast / livestock'; ἀπὸ τῶν κτηνῶν
— 'from among the livestock'; the drought
threatens the whole animal economy.

6 καὶ ἐμέρισαν ἑαυτοῖς τὴν ὁδὸν τοῦ διελθεῖν αὐτὴν Ἀχαβ ἐπορεύθη ἐν ὁδῷ μιᾷ μόνος καὶ Ἀβδίου ἐπορεύθη ἐν ὁδῷ ἄλλῃ μόνος

And they divided the way between themselves to traverse it: Ahab went by one road alone, and Obadiah went by another road alone.

Narrative result (the two part to search separately)

καὶ ἐμέρισαν

The two split the route to cover more ground, the narrative device that isolates Obadiah so that Elijah may meet him alone (v. 7). The repeated μόνος ('alone') underlines the providential solitude of the encounter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐμέρισαν

they divided

Aor Act Indic 3 Pl · μερίζω

main verb

→ constative aorist

μερίζω: 'divide / apportion'; the two
officers split the route between them.

ἑαυτοῖς

between themselves

Dative

reflexive dative (of advantage)

→ sphere or reference

ἑαυτοῦ: reflexive pronoun; 'for/among
themselves' — they apportioned the
territory between the two of them.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδόν

way

Accusative

direct object of ἐμέρισαν

→ object specification

ὁδός: 'way / road / route'; the searching itinerary, divided between them.

τοῦ

to

Genitive

article with infinitive (purpose)

→ noun-phrase marking

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

διελθεῖν

to traverse

Aor Act Inf · διέρχομαι

articular infinitive of purpose

→ verbal action or state

διέρχομαι: 'go through / traverse'; τοῦ διελθεῖν αὐτήν — purpose: 'in order to pass through it!'

αὐτήν

it

Accusative

direct object of διελθεῖν (refers to ὁδόν)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of διελθεῖν (refers to ὁδόν).

Ἀχααβ

Ahab

subject (indeclinable)

→ participant identification

Ἀχααβ: indeclinable; king of Israel.

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb

→ constative aorist

πορεύομαι: 'go'; Ahab takes one road.

ἐν

by

preposition + dative (route)

→ spatial or relational framing

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

ὁδῶ

road

Dative

dative of route

→ sphere or reference

ὁδός: 'road'; the one route Ahab took.

μῑᾱ

one

Dative

attributive numeral (with ὁδῶ)

→ measure or count

εἷς, μία, ἓν: 'one'; ὁδῶ μῑᾱ — 'one road.'

μόνος

alone

Nominative

predicate adjective (with Ahab)

→ participant prominence

μόνος: 'alone'; Ahab went by himself — the first of the verse's two pointed 'alone's.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἀβδίου

Obadiah

subject (indeclinable)

→ participant identification

Ἀβδίου: indeclinable; the steward.

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb

→ constative aorist

πορεύομαι: Obadiah takes the other road.

ἐν

by

preposition + dative (route)

→ spatial or relational framing

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

ὁδῶ

road

Dative

dative of route

→ sphere or reference

ὁδῶ: meaning 'road'; it serves as dative of route.

ἄλλη

another

Dative

attributive adjective (with ὁδῶ)

→ sphere or reference

ἄλλος: 'other / another'; the second, separate route.

μόνος

alone

Nominative

predicate adjective (with Obadiah)

→ participant prominence

μόνος: 'alone'; the repeated μόνος isolates Obadiah for the providential meeting with Elijah.

7 καὶ ἦν Αβδίου ἐν τῇ ὁδῷ μόνος καὶ ἦλθεν Ηλίου εἰς συνάντησιν αὐτοῦ μόνος καὶ Αβδίου ἔσπευσεν καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ εἶπεν εἰ σὺ εἶ αὐτός κύριέ μου Ηλίου

And Obadiah was on the road alone, and Elijah came to meet him alone; and Obadiah hurried and fell upon his face and said, 'Is it you yourself, my lord Elijah?'

Encounter narrative (Obadiah meets Elijah) καὶ ἦν Αβδίου

The doubled μόνος ('alone ... alone') frames the encounter as providential. Obadiah's prostration (ἔπεσεν ἐπὶ πρόσωπον) and the deferential κύριέ μου ('my lord') show his reverence for the prophet — here κύριος is a human honorific, not the divine Name.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula

→ durative imperfect

εἰμί: 'be'; sets the scene — Obadiah is on the road by himself.

Αβδίου

Obadiah

subject (indeclinable)

→ participant identification

Αβδίου: indeclinable; the steward.

ἐν

on

preposition + dative (place)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῷ

road

Dative

dative of place

→ sphere or reference

ὁδός: 'road'; Obadiah's separate route.

μόνος

alone

Nominative

predicate adjective

→ participant prominence

μόνος: 'alone'; Obadiah is unaccompanied.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'; Elijah appears to meet Obadiah.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

εἰς

to

preposition + accusative (purpose: meeting)

→ spatial or relational framing

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

συνάντησιν

meeting

Accusative

accusative object of εἰς (idiom: 'to meet')

→ object specification

συνάντησις: 'a meeting / encounter'; εἰς συνάντησιν αὐτοῦ ('to meet him') renders the Hebrew שָׁנָאֵתָּהּ.

αὐτοῦ

him

Genitive

objective genitive (with συνάντησιν)

→ relational specification

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

μόνος

alone

Nominative

predicate adjective (with Elijah)

→ participant prominence

μόνος: 'alone'; both men are alone — the meeting is unwitnessed and providential.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Αβδίου

Obadiah

subject (indeclinable)

→ participant identification

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

ἔσπευσεν

hurried

Aor Act Indic 3 Sg · σπεύδω

main verb

→ constative aorist

σπεύδω: 'hasten / hurry'; Obadiah's eager reaction on recognizing Elijah.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb

→ constative aorist

πίπτω: 'fall'; ἔπεσεν ἐπὶ πρόσωπον — prostration in reverence before the prophet.

ἐπὶ

upon

preposition + accusative (direction)

→ spatial or relational framing

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

πρόσωπον

face

Accusative

accusative object of ἐπί

→ object specification

πρόσωπον: 'face'; ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ — falling on his own face, the posture of homage (cf. v. 39).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Obadiah's astonished question.

εἰ

is it that

interrogative particle (direct question)

→ discourse linkage or contrast

εἰ: normally 'if', but here introduces a direct question ('Is it ...?'), a Hebraism rendering the interrogative ִּי.

σὺ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σὺ: emphatic 'you' — Obadiah's startled recognition.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; εἰ σὺ εἶ αὐτός — 'is it really you?'

αὐτός

himself / the very one

Nominative

intensive pronoun (predicate)

→ participant reference

αὐτός: intensive 'the very one / yourself'; emphasizes the surprise of meeting the long-sought prophet (cf. v. 17).

κύριέ

my lord

Vocative

vocative of address (human honorific)

→ direct address

κύριος (voc. κύριε): here a human honorific ('my lord / sir'), NOT the divine Name; Obadiah addresses Elijah with deference, as a servant to a superior.

μου

my

Genitive

genitive of possession (with κύριε)

→ relational specification

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

Ηλίου

Elijah

vocative in apposition (indeclinable)

→ participant identification

Ηλίου: indeclinable; named in apposition to κύριέ μου.

8 καὶ εἶπεν Ηλίου αὐτῷ ἐγὼ πορεύου λέγε τῷ κυρίῳ σου ἰδοὺ Ηλίου

And Elijah said to him, 'It is I. Go, tell your lord, "Here is Elijah."'

Direct speech: Elijah's command to announce his presence

καὶ εἶπεν Ηλίου

Elijah's terse ἐγὼ ('I [am he]') confirms his identity, and the staccato imperatives πορεύου ... λέγε send Obadiah to Ahab. τῷ κυρίῳ σου ('your lord') is again human (the king Ahab). The deictic ἰδοὺ Ηλίου ('behold, Elijah') is the message itself.

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: introduces Elijah's reply.

Ηλίου

Elijah

subject (indeclinable)

→ participant identification

Ηλίου: indeclinable; the prophet.

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

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

ἐγώ I Nominative <i>subject (emphatic pronoun; verb 'am' implied)</i> → participant reference ἐγώ: emphatic 'I (am he)'; the terse confirmation answers Obadiah's εἰ σὺ εἶ αὐτός (v. 7).	πορεύου go Pres Mid Impv 2 Sg · πορεύομαι <i>main verb (command)</i> → durative present imperative πορεύομαι: 'go'; the present imperative sends Obadiah on his errand.	λέγε tell Pres Act Impv 2 Sg · λέγω <i>main verb (command, asyndetic)</i> → durative present imperative λέγω: 'say / tell'; the command to report Elijah's presence to the king.	τῷ to the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.
κυρίῳ lord Dative <i>dative indirect object (human honorific)</i> → sphere or reference κύριος: here human ('your lord' = the king Ahab), NOT the divine Name; the master whom Obadiah serves.	σου your Genitive <i>genitive of possession (with κυρίῳ)</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with κυρίῳ).	ἰδοὺ behold <i>demonstrative interjection</i> → clausal contribution ἰδοὺ: 'behold / look'; renders הִנֵּה; the attention-getter introducing the message itself — 'here is Elijah.'	Ἠλίου Elijah <i>nominative content of the message (indeclinable)</i> → participant identification Ἠλίου: indeclinable; the one-word message Obadiah is to deliver.

9 καὶ εἶπεν Αβδίου τί ἡμάρτηκα ὅτι δίδως τὸν δοῦλόν σου εἰς χεῖρα Αχααβ τοῦ θανατῶσαί με

And Obadiah said, 'What sin have I committed, that you are handing your servant into the hand of Ahab to put me to death?'

Direct speech: Obadiah's fearful protest (begins vv. 9–14) καὶ εἶπεν Αβδίου

Obadiah's protest opens with the indignant question τί ἡμάρτηκα ('what have I done wrong?'). He fears that delivering Elijah's message will cost him his life, since Elijah is liable to vanish (v. 12). The idiom εἰς χεῖρα ('into the hand of') is a Hebraism for handing over to lethal power.

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: introduces Obadiah's protest.

Αβδίου

Obadiah

subject (indeclinable)

→ participant identification

Αβδίου: indeclinable; the steward.

τί

what

Accusative

interrogative pronoun (cognate accusative)

→ participant reference

τίς; interrogative 'what?'; τί ἡμάρτηκα — 'what sin have I committed?'; a protest of innocence.

ἡμάρτηκα

have I sinned

Perf Act Indic 1 Sg · ἁμαρτάνω

main verb (rhetorical question)

→ perfect (abiding state of guilt questioned)

ἁμαρτάνω: 'sin / do wrong / miss the mark'; the perfect ἡμάρτηκα questions any standing guilt — 'what have I done to deserve this?'

ὅτι

that

conjunction (consecutive/causal)

→ discourse linkage or contrast

ὅτι: 'that / because'; introduces the consequence Obadiah dreads.

δίδως

you are handing over

Pres Act Indic 2 Sg · δίδωμι

verb of subordinate clause

→ progressive present (action in train)

δίδωμι: 'give / hand over'; δίδως ... εἰς χεῖρα — to deliver into someone's power, a Hebraism (תָּ֣בַל בְּיָ֔ד).

τὸν

the

Accusative

article

→ noun-phrase marking

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

δοῦλόν

servant

Accusative

direct object of δίδως

→ object specification

δοῦλος: 'slave / servant'; Obadiah's self-designation in deference to Elijah (cf. v. 12).

σου

your

Genitive

genitive of possession

→ relational specification

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

εἰς

into

preposition + accusative (Hebraism: into the hand of)

→ spatial or relational framing

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

χεῖρα

hand

Accusative

accusative object of εἰς

→ object specification

χεῖρ: 'hand'; εἰς χεῖρα Αχαβ — 'into Ahab's hand / power', a Hebraism for surrender to lethal authority.

Αχααβ

of Ahab

genitive of possession (indeclinable; 'Ahab's hand')

→ participant identification

Αχααβ: indeclinable; the king whose wrath Obadiah fears.

τοῦ

to

Genitive

article with infinitive (purpose/result)

→ noun-phrase marking

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

θανατώσαί

to put to death

Aor Act Inf · θανατώω

articular infinitive of purpose/result

→ verbal action or state

θανατώω: 'put to death / kill'; τοῦ θανατώσαί με expresses the feared outcome — Ahab will execute him.

με

me

Accusative

direct object of θανατώσαι

→ participant reference

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

10 ζῇ κύριος ὁ θεός σου εἰ ἔστιν ἔθνος ἢ βασιλεία οὗ οὐκ ἀπέσταλκεν ὁ κύριός μου ζητεῖν σε καὶ εἶπον οὐκ ἔστιν καὶ ἐνέπρησεν τὴν βασιλείαν καὶ τὰς χώρας αὐτῆς ὅτι οὐχ εὔρηκέν σε

As the LORD your God lives, there is no nation or kingdom where my lord has not sent to seek you; and they said, 'He is not here,' and he set fire to the kingdom and its regions because he had not found you.

Oath-supported justification of Obadiah's fear

ζῇ κύριος

Obadiah swears the oath-formula ζῇ κύριος ὁ θεός σου ('as the LORD your God lives') — here κύριος is the divine Name. He explains the intensity of Ahab's hunt: no nation has been left unsearched (the εἰ ... functions as an emphatic negative oath: 'there is surely no nation ...'). The second κύριος (ὁ κύριός μου, 'my lord') is the human king Ahab.

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

main verb (oath-formula)

→ gnomic present (oath)

ζάω: 'live'; ζῇ κύριος ('as the LORD lives') renders the Hebrew oath-formula יהוה حي, invoking the living God as guarantor of the truth of what follows.

κύριος

the LORD

Nominative

subject of ζῇ (divine Name)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; in the oath ζῇ κύριος ὁ θεός σου it is the living God Obadiah swears by.

ὁ

the

Nominative

article (with 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') identifies YHWH as Elijah's God specifically — Obadiah, though a God-fearer, defers to Elijah as the prophet.

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 in oath (emphatic negation)

→ discourse linkage or contrast

εἰ: in oath-contexts εἰ ('if') functions as an emphatic negative ('there is surely no ...'), a Hebraism rendering $\square\aleph$ in oath-formulae.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb (existential)

→ verbal action or state

εἰμί: 'be / exist'; with the oath-εἰ — 'there is (not) a nation ...'

ἔθνος

nation

Nominative

subject of ἔστιν

→ participant prominence

ἔθνος: 'nation / people'; the breadth of Ahab's search — no foreign nation left unprobed.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; couples ἔθνος and βασιλεία as the total scope of the hunt.

βασιλεία

kingdom

Nominative

subject (coordinate with ἔθνος)

→ participant prominence

βασιλεία: 'kingdom / realm'; with ἔθνος, a merism for 'everywhere.'

οὗ

where

relative adverb of place

→ participant reference

οὗ: 'where'; relative adverb introducing the clause — 'where my lord has not sent.'

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀπέσταλκεν

has sent

Perf Act Indic 3 Sg · ἀποστέλλω

verb of relative clause

→ perfect (settled, exhaustive search)

ἀποστέλλω: 'send'; the perfect stresses the completed, exhaustive nature of Ahab's hunt for Elijah.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

lord

Nominative

subject of ἀπέσταλκεν (human honorific)

→ participant prominence

κύριος: here human ('my lord' = the king Ahab), NOT the divine Name; contrast the oath-κύριος earlier in this verse.

μου

my

Genitive

genitive of possession (with κύριος)

→ relational specification

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

ζητεῖν

to seek

Pres Act Inf · ζητέω

infinitive of purpose

→ verbal action or state

ζητέω: 'seek / search for'; the purpose of Ahab's emissaries — to hunt down Elijah.

σε

you

Accusative

direct object of ζητεῖν

→ participant reference

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say'; the nations' reply when interrogated.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔστιν

he is (here)

Pres Act Indic 3 Sg · εἰμί

verb (the reported answer)

→ verbal action or state

εἰμί: οὐκ ἔστιν — 'he is not (here)'; the foreign nations' denial.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνέπρησεν

he set fire to / made (them) swear

Aor Act Indic 3 Sg · ἐμπίμπρημι

main verb

→ constative aorist

ἐμπίμπρημι: 'set on fire / burn'; the LXX reads that Ahab 'burned' (i.e. punished) the kingdom and its regions for failing to produce Elijah — a sign of the king's furious obsession.

τὴν

the

Accusative

article

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

direct object of ἐνέπρησεν

→ object specification

βασιλεία: 'kingdom'; the realm punished for harboring or hiding the prophet.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τάς

the

Accusative

article

→ noun-phrase marking

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

χώρας

regions

Accusative

direct object (coordinate with βασιλείαν)

→ object specification

χώρα: 'region / country / district'; the territories searched and punished.

αὐτῆς

its

Genitive

genitive of possession (the kingdom's regions)

→ relational specification

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

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; gives the reason for the punishment.

οὐχ

not

negative particle

→ discourse linkage or contrast

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

εὑρηκέν

he has found

Perf Act Indic 3 Sg · εὕρισκω

verb of causal clause

→ perfect (continuing failure to find)

εὕρισκω: 'find'; the perfect οὐχ εὑρηκεν stresses the abiding frustration — Ahab still has not located Elijah.

σε

you

Accusative

direct object of εὑρηκεν

→ participant reference

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

11 καὶ νῦν σὺ λέγεις πορεύου ἀνάγγελλε τῷ κυρίῳ σου ἰδοὺ Ἡλίου

And now you say, "Go, announce to your lord, 'Here is Elijah.'"

Obadiah turns to the present demand (cf. v. 14)

καὶ νῦν

καὶ νῦν ('and now') pivots from the background (vv. 10) to the immediate predicament: Elijah's command (echoing v. 8) seems to Obadiah a sentence of death. τῷ κυρίῳ σου is again the human king Ahab.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (logical pivot)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν marks the turn from explanation to the present demand.

σύ

you

Nominative

subject (emphatic)

→ participant reference

σύ: emphatic 'you' — the contrast with Obadiah's danger.

λέγεις

say

Pres Act Indic 2 Sg · λέγω

main verb

→ progressive present

λέγω: 'say'; introduces Elijah's command as quoted back to him.

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

imperative (quoted)

→ durative present imperative

πορεύομαι: 'go'; Obadiah quotes Elijah's order back to him.

ἀναγγελλε

announce

Pres Act Impv 2 Sg · ἀναγγέλλω

imperative (quoted)

→ durative present imperative

ἀναγγέλλω: 'report / announce'; here in place of λέγε (v. 8) — to bring the king the news.

τῷ

to the

Dative

article

→ noun-phrase marking

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

κυρίῳ

lord

Dative

dative indirect object (human honorific)

→ sphere or reference

κύριος: here human ('your lord' = Ahab), NOT the divine Name.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἰδοὺ

behold

demonstrative interjection

→ clausal contribution

ἰδοὺ: 'behold'; introduces the message — 'here is Elijah.'

Ἡλίου

Elijah

nominative content of the message (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the message Obadiah dreads to deliver.

12 καὶ ἔσται ἐὰν ἐγὼ ἀπέλθω ἀπὸ σοῦ καὶ πνεῦμα κυρίου ἀρεῖ σε εἰς γῆν ἣν οὐκ οἶδα καὶ εἰσελεύσομαι ἀπαγγεῖλαι τῷ Αχαβ καὶ ἀποκτενεῖ με καὶ ὁ δοῦλός σου ἐστὶν φοβούμενος τὸν κύριον ἐκ νεότητος αὐτοῦ

And it will be that when I have gone from you, the Spirit of the LORD will carry you off to a land I do not know, and I will go in to report to Ahab, and he will not find you and will kill me — yet your servant has feared the LORD from his youth.

Obadiah's worst-case scenario (the ground of his fear)

καὶ ἔσται

Obadiah dreads that πνεῦμα κυρίου ('the Spirit of the LORD') will snatch Elijah away (cf. the later assumption-tradition, 2 Kgs 2:11), leaving him to face Ahab's murderous fury alone. He pleads his lifelong piety: ὁ δοῦλός σου ... φοβούμενος τὸν κύριον ἐκ νεότητος, echoing the narrator's characterization in v. 3. Both κύριος references here are divine.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis-anticipating formula)

→ predictive future

εἰμί (fut.): καὶ ἔσται renders הָיִיתָ, a formula setting up a future contingency.

ἐὰν

when / if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if / when'; introduces the feared scenario.

ἐγὼ

I

Nominative

subject (emphatic)

→ participant reference

ἐγώ: emphatic 'I' — the contrast between Obadiah's going and Elijah's vanishing.

ἀπέλθω

have gone

Aor Act Subj 1 Sg · ἀπέρχομαι

verb of conditional clause

→ aorist subjunctive (anticipated completion)

ἀπέρχομαι: 'go away / depart'; the moment Obadiah leaves Elijah to fetch Ahab.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive of separation

→ relational specification

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

καὶ

and

apodotic καί

→ discourse linkage or contrast

καί: apodotic, introducing the dreaded consequence.

πνεῦμα

Spirit

Nominative

subject of ἀρεῖ

→ participant prominence

πνεῦμα: 'spirit / wind / breath'; πνεῦμα κυρίου ('the Spirit of the LORD') is the divine power Obadiah fears will transport Elijah (cf. 2 Kgs 2:16; Acts 8:39).

κυρίου

of the LORD

Genitive

genitive of source (divine Name)

→ relational specification

κύριος: rendering of יהוה; the Spirit belongs to YHWH — divine, not the human master.

ἀρεῖ

will carry off

Fut Act Indic 3 Sg · αἴρω

main verb

→ predictive future

αἴρω: 'lift / take up / carry away'; the Spirit will snatch Elijah to an unknown place — Obadiah's nightmare scenario.

σε

you

Accusative

direct object of ἀρεῖ

→ participant reference

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

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

γῆν

a land

Accusative

accusative object of εἰς

→ object specification

γῆ: 'land'; an unknown destination.

ἣν

which

Accusative

relative pronoun (object of οἶδα)

→ participant reference

ὅς: relative pronoun; introduces the clause describing the land's unknownness.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

verb of relative clause

→ perfect with present sense

οἶδα: 'know'; the perfect with present meaning — Obadiah will have no idea where Elijah has been taken.

καί

and

narrative conjunction

→ discourse linkage or contrast

καί: 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

→ predictive future

εἰσερχομαι: 'enter / go in'; Obadiah will enter Ahab's presence to report.

ἀπαγγεῖλαι

to report

Aor Act Inf · ἀπαγγέλλω

infinitive of purpose

→ verbal action or state

ἀπαγγέλλω: 'report / announce'; the purpose of going in to Ahab.

τῷ

to

Dative

article

→ noun-phrase marking

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

Ἀχααβ

Ahab

dative indirect object (indeclinable)

→ participant identification

Ἀχααβ: indeclinable; the king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀποκτενεῖ

he will kill

Fut Act Indic 3 Sg · ἀποκτείνω

main verb

→ predictive future

ἀποκτείνω: 'kill'; Ahab, finding no Elijah, will execute the messenger — Obadiah's fear (cf. v. 14).

με

me

Accusative

direct object

→ participant reference

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

καὶ

yet

adversative καί (introducing plea)

→ discourse linkage or contrast

καί: here mildly adversative ('and yet'), introducing Obadiah's appeal to his own piety.

ὁ

the

Nominative

article

→ noun-phrase marking

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

δοῦλος

servant

Nominative

subject of ἐστίν

→ participant prominence

δοῦλος: 'servant'; Obadiah's humble self-reference, pleading his record before Elijah.

σοῦ

your

Genitive

genitive of possession

→ relational specification

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (periphrastic with φοβούμενος)

→ stative present

εἰμί: ἐστίν φοβούμενος — periphrastic present, 'is a fearer of the LORD.'

φοβούμενος

fearing

Pres Mid Ptc Nom Sg Masc · φοβέομαι

participle (periphrastic with ἐστίν)

→ verbal action or state

φοβέομαι: 'fear / revere'; echoes the narrator's φοβούμενος τὸν κύριον σφόδρα of v. 3 — Obadiah's plea rests on his lifelong reverence.

τὸν

the

Accusative

article

→ noun-phrase marking

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

κύριον

the LORD

Accusative

accusative object of φοβούμενος (divine Name)

→ object specification

κύριος: rendering of יהוה; the LORD whom Obadiah has revered — divine, the object of his fear.

ἐκ

from

preposition + genitive (temporal origin)

→ spatial or relational framing

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

νεότητος

youth

Genitive

genitive (with ἐκ: 'from youth')

→ relational specification

νεότης: 'youth'; ἐκ νεότητος αὐτοῦ — 'from his youth', stressing the lifelong consistency of Obadiah's piety.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

13 ἢ οὐκ ἀπηγγέλη σοι τῷ κυρίῳ μου οἷα πεποίηκα ἐν τῷ ἀποκτείνειν Ιεζαβελ τοὺς προφῆτας κυρίου καὶ ἔκρυψα ἀπὸ τῶν προφητῶν κυρίου ἑκατὸν ἄνδρας ἀνὰ πεντήκοντα ἐν σπηλαίῳ καὶ ἔθρεψα ἐν ἄρτοις καὶ ὕδατι

Has it not been reported to you, my lord, what I did when Jezebel was killing the prophets of the LORD — how I hid a hundred men of the prophets of the LORD, fifty in a cave, and fed them with bread and water?

Obadiah's appeal to his rescue of the prophets (recalls v. 4) ἢ οὐκ ἀπηγγέλη

Obadiah recounts in the first person the rescue the narrator reported in v. 4, pressing his credentials: surely Elijah knows that he hid and fed a hundred prophets at the risk of his life. The interrogative particle ἢ (with οὐκ) expects an affirmative answer. τῷ κυρίῳ μου ('my lord') addresses Elijah; the three κυρίου referring to the prophets are divine.

ἤ

surely

interrogative particle (expecting 'yes')

→ discourse linkage or contrast

ἤ: interrogative/affirmative particle; ἤ οὐκ ... expects the answer 'yes, it has been reported.'

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀπηγγέλη

was it reported

Aor Pass Indic 3 Sg · ἀπαγγέλλω

main verb (rhetorical question)

→ constative aorist passive

ἀπαγγέλλω: 'report / announce'; the passive ἀπηγγέλη — 'was it not told to you?'

σοι

to you

Dative

dative indirect object

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

τῷ

the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

lord

Dative

dative in apposition to σοι (human honorific)

→ sphere or reference

κύριος: here human ('my lord'), addressing Elijah deferentially; NOT the divine Name.

μου

my

Genitive

genitive of possession

→ relational specification

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

οἷα

what things

Accusative

relative pronoun (object of πεποίηκα)

→ participant reference

οἷος: 'such as / what kind'; the relative οἷα introduces the content reported — what Obadiah did.

πεποίηκα

I have done

Perf Act Indic 1 Sg · ποιέω

verb of relative clause

→ perfect (deed with abiding significance)

ποιέω: 'do / make'; the perfect stresses the lasting record of Obadiah's deed.

ἐν

when

preposition + dative (temporal, with articular infinitive)

→ spatial or relational framing

ἐν + articular infinitive: temporal ('when / while').

τῷ

the

Dative

article with infinitive

→ noun-phrase marking

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

ἀποκτείνειν

killing

Pres Act Inf · ἀποκτείνω

articular infinitive (temporal)

→ durative present

ἀποκτείνω: 'kill'; ἐν τῷ ἀποκτείνειν Ιεζαβελ — 'while Jezebel was killing', parallel to ἐν τῷ τύπτειν of v. 4.

Ιεζαβελ

Jezebel

accusative subject of infinitive (indeclinable)

→ participant identification

Ιεζαβελ: indeclinable; the queen who persecuted the LORD's prophets.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

προφήτας

prophets

Accusative

direct object of ἀποκτείνειν

→ object specification

προφήτης: 'prophet'; the prophets of YHWH whom Jezebel was slaying.

κυρίου

of the LORD

Genitive

genitive of possession (divine Name)

→ relational specification

κύριος: rendering of יהוה; the prophets belong to YHWH — divine.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔκρυψα

I hid

Aor Act Indic 1 Sg · κρύπτω

main verb

→ constative aorist

κρύπτω: 'hide'; Obadiah recounts in first person what v. 4 told in third — his concealment of the prophets.

ἀπὸ

of / from among

preposition + genitive (partitive)

→ spatial or relational framing

ἀπό: partitive — 'a hundred men of the prophets.'

τῶν

the

Genitive

article

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

partitive genitive

→ relational specification

προφήτης: 'prophet'; the body from which the hundred were drawn.

κυρίου

of the LORD

Genitive

genitive of possession (divine Name)

→ relational specification

κύριος: rendering of יהוה; divine.

ἐκατὸν

a hundred

indeclinable cardinal numeral

→ measure or count

ἐκατόν: 'hundred'; indeclinable; the preserved prophets, foreshadowing the 7,000 remnant of 19:18 / Rom 11:2-4.

ἄνδρας

men

Accusative

direct object of ἔκρυψα

→ object specification

άνήρ: 'man'; the hundred men hidden.

ἀνὰ

by

preposition + accusative (distributive)

→ spatial or relational framing

ἀνά + acc.: distributive — ἀνὰ πενήκοντα, 'fifty apiece' (parallel to κατὰ πενήκοντα in v. 4).

ΠΕΝΤΗΚΟΝΤΑ

fifty

indeclinable cardinal numeral

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; the prophets in two groups of fifty.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

σπηλαίῳ

a cave

Dative

dative of place

→ sphere or reference

σπήλαιον: 'cave'; the hiding place (cf. v. 4).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθρεψα

I fed

Aor Act Indic 1 Sg · τρέφω

main verb

→ constative aorist

τρέφω: 'nourish / feed'; corresponds to the narrator's διέτρεφεν of v. 4 — Obadiah sustained the prophets through the famine.

ἐν

with

preposition + dative (means)

→ spatial or relational framing

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

ἄρτοις

bread

Dative

dative of means

→ sphere or reference

ἄρτος: 'bread / loaves'; plural here (ἐν ἄρτοις), the food supply.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὕδατι

water

Dative

dative of means

→ sphere or reference

ὕδωρ: 'water'; precious in the drought.

14 καὶ νῦν σὺ λέγεις μοι πορεύου λέγε τῷ κυρίῳ σου ἰδοὺ Ἡλίου καὶ ἀποκτενεῖ με

And now you say to me, 'Go, tell your lord, "Here is Elijah"' — and he will kill me!

Obadiah's renewed protest, sharpened with the death-fear (cf. v. 11)

καὶ νῦν

Obadiah repeats v. 11's complaint and now states the dreaded outcome baldly: καὶ ἀποκτενεῖ με ('and he will kill me'). The repetition with intensification rounds off his plea. τῷ κυρίῳ σου is the human king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (logical pivot)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν resumes the immediate demand (cf. v. 11).

σὺ

you

Nominative

subject (emphatic)

→ participant reference

σύ: emphatic 'you'.

λέγεις

say

Pres Act Indic 2 Sg · λέγω

main verb

→ progressive present

λέγω: 'say'; Obadiah quotes Elijah's order back.

μοι

to me

Dative

dative indirect object

→ participant reference or interest

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

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

imperative (quoted)

→ durative present imperative

πορεύομαι: 'go'; the quoted command.

λέγε

tell

Pres Act Impv 2 Sg · λέγω

imperative (quoted)

→ durative present imperative

λέγω: 'tell'; the quoted command (cf. v. 8).

τῷ

to the

Dative

article

→ noun-phrase marking

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

κύριω lord Dative <i>dative indirect object (human honorific)</i> → sphere or reference κύριος: here human ('your lord' = Ahab), NOT the divine Name.	σου your Genitive <i>genitive of possession</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	ἰδοὺ behold <i>demonstrative interjection</i> → clausal contribution ἰδοὺ: 'behold'; introduces the message.	Ἡλίου Elijah <i>nominative content of the message (indeclinable)</i> → participant identification Ἡλίου: indeclinable; the message.
καὶ and <i>consecutive conjunction (result)</i> → discourse linkage or contrast καί: here consecutive — 'and (as a result) he will kill me.'	ἀποκτενεῖ he will kill Fut Act Indic 3 Sg · ἀποκτείνω <i>main verb (feared result)</i> → predictive future ἀποκτείνω: 'kill'; the dreaded consequence stated plainly — Ahab will execute the messenger.	με me Accusative <i>direct object</i> → participant reference με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.	

15 καὶ εἶπεν Ἡλίου ζῆ κύριος τῶν δυνάμεων ᾧ παρέστην ἐνώπιον αὐτοῦ ὅτι σήμερον ὀφθήσομαι αὐτῷ

And Elijah said, 'As the LORD of hosts lives, before whom I stand, today I will show myself to him.'

Elijah's oath that resolves Obadiah's fear καὶ εἶπεν Ἡλίου

Elijah answers with his own oath, ζῆ κύριος τῶν δυνάμεων ('as the LORD of hosts lives'), guaranteeing that he will not vanish but will present himself to Ahab σήμερον ('today'). κύριος τῶν δυνάμεων (κύριος Σαβαωθ) is divine. ᾧ παρέστην ἐνώπιον αὐτοῦ ('before whom I stand') is Elijah's signature self-description as the LORD's servant (cf. 17:1).

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: introduces Elijah's reassuring oath.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

main verb (oath-formula)

→ gnomic present (oath)

ζάω: 'live'; ζῇ κύριος ('as the LORD lives') renders יהוה יחיה, the oath by the living God (cf. v. 10; 17:1).

κύριος

the LORD

Nominative

subject of ζῇ (divine Name)

→ participant prominence

κύριος: rendering of יהוה; κύριος τῶν δυνάμεων = 'the LORD of hosts' (יהוה תלחמיו), the God of the armies of heaven.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

δυνάμεων

hosts / powers

Genitive

genitive (with κύριος: 'LORD of hosts')

→ relational specification

δύναμις: 'power / host / army'; κύριος τῶν δυνάμεων renders יהוה תלחמיו ('the LORD of hosts'), the militant divine title fitting for the coming contest.

ᾧ

before whom

Dative

relative pronoun (dative, antecedent κύριος)

→ participant reference or interest

ᾧ: relative pronoun; ᾧ παρέστην — 'whom I serve / before whom I stand.'

παρέστην

I stand

Aor Act Indic 1 Sg · παρίστημι

verb of relative clause

→ constative aorist (with present force)

παρίστημι: 'stand beside / serve in attendance'; 'before whom I stand' is the courtier-servant idiom, Elijah's signature self-designation (cf. 17:1).

ἐνώπιον

before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; reinforces the servant-before-master imagery.

αὐτοῦ

him

Genitive

genitive object of ἐνώπιον (resumptive)

→ relational specification

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

ὅτι

that

conjunction (introducing oath content)

→ discourse linkage or contrast

ὅτι: here introduces the sworn assertion ('surely today ...'), the content guaranteed by the oath.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; Elijah pledges to appear to Ahab this very day, dispelling Obadiah's fear of a vanishing.

ὀφθήσομαι

I will show myself

Fut Pass Indic 1 Sg · ὀράω

main verb (sworn promise)

→ predictive future

ὀράω (fut. pass.): 'be seen / appear'; ὀφθήσομαι αὐτῷ ('I will appear to him') echoes ὄφθητι / ὄφθηναί of vv. 1–2 — Elijah will keep the divine commission.

αὐτῷ

to him

Dative

dative indirect object (Ahab)

→ participant reference or interest

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

16 καὶ ἐπορεύθη Αβδίου εἰς συναντήν τῷ Αχααβ καὶ ἀπήγγειλεν αὐτῷ καὶ ἐξέδραμεν Αχααβ καὶ ἐπορεύθη εἰς συνάντησιν Ηλίου

And Obadiah went to meet Ahab and told him; and Ahab ran out and went to meet Elijah.

Narrative resolution: the message is delivered and Ahab comes

καὶ ἐπορεύθη Αβδίου

Reassured, Obadiah carries out the errand, and Ahab himself runs out (ἐξέδραμεν) to meet Elijah — eager either for confrontation or for relief from the drought. The two συνάντησις-meetings (Obadiah/Ahab, Ahab/Elijah) chain the scene to the confrontation of v. 17.

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

→ constative aorist

πορεύομαι: 'go'; Obadiah's obedient departure to fetch Ahab.

Αβδίου

Obadiah

subject (indeclinable)

→ participant identification

Αβδίου: indeclinable; the steward.

εἰς

to

preposition + accusative (purpose: meeting)

→ spatial or relational framing

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

συναντήν

meeting

Accusative

accusative object of εἰς (idiom: 'to meet')

→ object specification

συναντή: 'a meeting / encounter' (variant of συνάντησις); εἰς συναντήν τῷ Ἀχααβ — 'to meet Ahab.'

τῷ

the

Dative

article

→ noun-phrase marking

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

Ἀχααβ

Ahab

dative (with συναντήν: 'to meet Ahab'; indeclinable)

→ participant identification

Ἀχααβ: indeclinable; the king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγγειλεν

told

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'report / tell'; Obadiah delivers Elijah's message.

αὐτῷ

him

Dative

dative indirect object (Ahab)

→ participant reference or interest

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξέδραμεν

ran out

Aor Act Indic 3 Sg · ἐκτρέχω

main verb

→ constative aorist

ἐκτρέχω: 'run out!'; Ahab's eager haste to meet the prophet — for confrontation or hope of rain.

Ἀχααβ

Ahab

subject (indeclinable)

→ participant identification

Ἀχααβ: indeclinable; the king.

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

→ constative aorist

πορεύομαι: 'go'; Ahab goes to the encounter.

εἰς

to

preposition + accusative (purpose: meeting)

→ spatial or relational framing

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

συνάντησιν

meeting

Accusative

accusative object of εἰς (idiom: 'to meet')

→ object specification

συνάντησις: 'a meeting'; εἰς συνάντησιν
Ἡλίου — 'to meet Elijah.'

Ἡλίου

Elijah

objective genitive (with συνάντησιν;
indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet whom
Ahab goes to confront.

17 καὶ ἐγένετο ὡς εἶδεν Ἀχαβ τὸν Ἡλίου καὶ εἶπεν Ἀχαβ πρὸς Ἡλίου εἰ σὺ εἶ αὐτὸς ὁ διαστρέφων τὸν Ἰσραὴλ

And it came to pass, when Ahab saw Elijah, that Ahab said to Elijah, 'Is it you, the one who troubles Israel?'

The confrontation: Ahab's accusation

καὶ ἐγένετο ὡς

Ahab opens with the accusation ὁ διαστρέφων τὸν Ἰσραὴλ ('the troubler / perverter of Israel'), blaming Elijah for the drought's calamity. The phrasing εἰ σὺ εἶ αὐτός echoes Obadiah's awed question in v. 7, but now in hostile mouth. Elijah's rejoinder (v. 18) will reverse the charge.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ constative aorist

γίνομαι: καὶ ἐγένετο ὡς renders כִּי יְהִי —
'and it happened when ...'

ὡς

when

temporal conjunction

→ discourse linkage or contrast

ὡς: 'when / as'; introduces the temporal clause.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

verb of temporal clause

→ constative aorist

ὁράω: 'see'; the moment Ahab catches sight of Elijah.

Αχααβ

Ahab

subject (indeclinable)

→ participant identification

Αχααβ: indeclinable; the king.

τὸν

the

Accusative

article (marking accusative)

→ noun-phrase marking

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

Ἡλίου

Elijah

direct object (indeclinable; marked accusative by article)

→ participant identification

Ἡλίου: indeclinable; the prophet, object of εἶδεν.

καὶ

and

apodotic καί

→ discourse linkage or contrast

καί: apodotic, introducing the main clause.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Ahab's accusation.

Αχααβ

Ahab

subject (indeclinable)

→ participant identification

Αχααβ: indeclinable; the king.

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).

Ἡλίου

Elijah

accusative object of πρὸς (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet addressed.

εἰ

is it that

interrogative particle (direct question)

→ discourse linkage or contrast

εἰ: introduces a direct question ('Is it ...?'), a Hebraism; the same phrasing as Obadiah's awed question (v. 7), now hostile.

σὺ

you

Nominative

subject (emphatic)

→ participant reference

σὺ: emphatic 'you'.

εἰ

are

Pres Act Indic 2 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; εἰ σὺ εἶ αὐτός — 'is it really you ...?'

αὐτός

the very one

Nominative

intensive pronoun (predicate)

→ participant reference

αὐτός: intensive 'the very one'; sharpens the accusation.

ὁ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

διαστρέφων

one who troubles

Pres Act Ptc Nom Sg Masc · διαστρέφω

substantival participle (predicate)

→ durative present (characterizing)

διαστρέφω: 'pervert / distort / trouble / turn aside'; ὁ διαστρέφων τὸν Ἰσραὴλ ('the troubler of Israel') is Ahab's charge that Elijah, not he, is the cause of the drought-calamity; renders רָכַע ('troubler').

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰσραὴλ

Israel

direct object of διαστρέφων (indeclinable)

→ participant identification

Ἰσραὴλ: indeclinable transliteration of Hebrew יִשְׂרָאֵל; here the nation/kingdom Ahab accuses Elijah of disturbing.

18 καὶ εἶπεν Ἡλίου οὐ διαστρέφω τὸν Ἰσραὴλ ὅτι ἀλλ' ἢ σὺ καὶ ὁ οἶκος τοῦ πατρός σου ἐν τῷ καταλιμπάνειν ὑμᾶς τὸν κύριον θεὸν ὑμῶν καὶ ἐπορεύθης ὀπίσω τῶν Βααλὶμ

And Elijah said, 'I do not trouble Israel — rather it is you and your father's house, in your forsaking the LORD your God; and you have gone after the Baalim.'

Elijah's rebuttal: reversing the charge of 'troubling Israel'

καὶ εἶπεν Ἡλίου

Elijah throws the accusation back: the true 'trouble' of Israel is the dynastic apostasy of Ahab's house, defined as ἐν τῷ καταλιμπάνειν ... τὸν κύριον θεὸν ὑμῶν ('in forsaking the LORD your God') and going ὀπίσω τῶν Βααλὶμ ('after the Baalim'). This sets the theological stakes for the contest. τὸν κύριον θεόν is divine; Βααλὶμ (plural of Baal) is indeclinable.

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: introduces Elijah's rebuttal.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

οὐ

not

negative particle

→ discourse linkage or contrast

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

διαστρέφω

I trouble

Pres Act Indic 1 Sg · διαστρέφω

main verb (denial)

→ progressive present

διαστρέφω: 'trouble / pervert'; Elijah denies the charge of v. 17 with the very same verb.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰσραηλ

Israel

direct object (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; the nation.

ὅτι

but

conjunction (here adversative-explanatory)

→ discourse linkage or contrast

ὅτι: 'but / rather'; with ἀλλ' ἢ reinforces the contrast — 'no, but rather ...!'

ἀλλ'

rather

strong adversative (elided)

→ clausal contribution

ἀλλά: 'but / rather'; ἀλλ' ἢ is an emphatic adversative idiom ('but rather / except') redirecting blame to Ahab.

ἢ

than / but

particle (with ἀλλά)

→ discourse linkage or contrast

ἢ: in the idiom ἀλλ' ἢ ('but rather'), reinforcing the contrast.

σύ

you

Nominative

subject (emphatic, predicate of implied 'it is')

→ participant reference

σύ: emphatic 'you' — Ahab is the real troubler.

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

οἶκος

house

Nominative

subject (coordinate with σύ)

→ participant prominence

οἶκος: 'house / household / dynasty'; ὁ οἶκος τοῦ πατρός σου — the house of Omri, Ahab's apostate dynasty.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship

→ relational specification

πατήρ: 'father'; Omri, founder of the dynasty.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (causal, with articular infinitive)

→ spatial or relational framing

ἐν + articular infinitive: here causal/temporal — 'in / by your forsaking.'

τῷ

the

Dative

article with infinitive

→ noun-phrase marking

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

καταλιμπάνειν

forsaking

Pres Act Inf · καταλιμπάνω

articular infinitive (causal)

→ durative present

καταλιμπάνω (= καταλείπω): 'forsake / abandon'; the root sin — abandoning YHWH — is the true 'trouble' of Israel; renders כַּלַּץ.

ὕμᾱς

you

Accusative

accusative subject of the infinitive (plural)

→ participant reference

σύ (acc. pl.): 'you' (Ahab and his house); the subject of the forsaking.

τὸν

the

Accusative

article

→ noun-phrase marking

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

κύριον

the LORD

Accusative

direct object of καταλιμπάνειν (divine Name)

→ object specification

κύριος: rendering of יְיָ; τὸν κύριον θεὸν ὑμῶν — the covenant LORD whom Ahab's house has abandoned; divine.

θεὸν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός: 'God'; θεὸν ὑμῶν ('your God') — the God whom Israel was covenant-bound to serve.

ὕμῶν

your

Genitive

genitive of possession (with θεόν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπορεύθης

you have gone

Aor Pass Indic 2 Sg · πορεύομαι

main verb

→ constative aorist

πορεύομαι: 'go'; ἐπορεύθης ὀπίσω ('you went after') is the idiom for apostate following of false gods (יָרַח אַחֲרֵי).

ὀπίσω

after

improper preposition + genitive

→ spatial or relational framing

ὀπίσω: 'behind / after'; ὀπίσω τῶν Βασιμ — the technical idiom for idolatrous allegiance (contrast πορεύεσθε ὀπίσω αὐτοῦ, v. 21, of following YHWH).

τῶν

the

Genitive

article

→ noun-phrase marking

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

Βααλιμ

Baalim

genitive object of ὀπίσω (indeclinable)

→ participant identification

Βααλιμ: indeclinable transliteration of Hebrew בַּאֲלִים, the plural of Baal — the multiple Canaanite Baal-deities; the article τῶν supplies the genitive function.

19 καὶ νῦν ἀπόστειλον συνάθροισον πρὸς με πάντα Ἰσραηλ εἰς ὄρος τὸ Καρμήλιον καὶ τοὺς προφῆτας τῆς αἰσχύνης τετρακοσίους καὶ πενήκοντα καὶ τοὺς προφῆτας τῶν ἄλσων τετρακοσίους ἐσθίοντας τράπεζαν Ἰεζαβελ

And now send and gather to me all Israel to Mount Carmel, and the four hundred and fifty prophets of the shame, and the four hundred prophets of the groves who eat at Jezebel's table.

Elijah's command: convene the contest at Carmel

καὶ νῦν

Elijah seizes the initiative, commanding Ahab to assemble all Israel and the Baal-prophets on Carmel. The LXX's polemical οἱ προφῆται τῆς αἰσχύνης ('prophets of the shame') for Baal's prophets is a derogatory substitution. The 450 + 400 prophets 'who eat at Jezebel's table' are state-sponsored — the religious establishment Elijah will face alone.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (transition to command)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν marks the turn to the directive.

ἀπόστειλον

send

Aor Act Impv 2 Sg · ἀποστέλλω

main verb (command to Ahab)

→ ingressive aorist imperative

ἀποστέλλω: 'send'; Elijah commands the king to dispatch summonses throughout Israel.

συνάθροισον

gather

Aor Act Impv 2 Sg · συναθροίζω

main verb (command, asyndetic)

→ ingressive aorist imperative

συναθροίζω: 'gather together / assemble'; the asyndetic pairing with ἀπόστειλον urgently commands the convening of the nation.

πρός

to

preposition + accusative (goal)

→ spatial or relational framing

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

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.

πάντα

all

Accusative

attributive adjective (with Ἰσραηλ)

→ object specification

πᾶς: 'all'; the whole nation is to be summoned as witness to the contest.

Ἰσραηλ

Israel

direct object of συνάθροισον (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; the assembled people.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

ὄρος

mountain

Accusative

accusative object of εἰς

→ object specification

ὄρος: 'mountain'; the gathering place.

τὸ

the

Accusative

article (with Καρμῆλιον)

→ noun-phrase marking

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

Καρμῆλιον

of Carmel / Carmel

Accusative

attributive adjective (with ὄρος: 'Mount Carmel')

→ object specification

Καρμῆλιος: adjective 'of Carmel'; ὄρος τὸ Καρμῆλιον = 'Mount Carmel' (Hebrew הַר כַּרְמֶלִית), the dramatic stage of the contest; declined (acc.), so taken as 'n'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

προφήτας

prophets

Accusative

direct object (coordinate with Ἰσραηλ)

→ object specification

προφήτης: 'prophet'; here the prophets of Baal.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

αἰσχύνης

shame

Genitive

genitive (descriptive: 'prophets of the shame')

→ relational specification

αἰσχύνη: 'shame / disgrace'; οἱ προφῆται τῆς αἰσχύνης is a deliberate LXX/biblical dysphemism — 'shame' (תִּשְׁבָּ) substituted for 'Baal' (cf. Ishbosheth, Mephibosheth).

τετρακοσίους

four hundred

Accusative

attributive numeral (with προφήτας)

→ object specification

τετρακόσιοι: 'four hundred'; declinable cardinal; with πεντήκοντα = 450, the prophets of Baal.

καὶ

and

coordinate conjunction (numeral)

→ discourse linkage or contrast

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

πεντήκοντα

fifty

indeclinable cardinal numeral

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; τετρακοσίους καὶ πενήκοντα = 450 prophets of Baal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

προφήτας

prophets

Accusative

direct object (coordinate)

→ object specification

προφήτης: 'prophet'; the second group, prophets of the groves (Asherah).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἄλσων

groves

Genitive

genitive (descriptive: 'prophets of the groves')

→ relational specification

ἄλσος: 'grove / sacred wood'; οἱ προφῆται τῶν ἄλσων = the prophets of Asherah (the LXX renders תִּשְׁבָּ by ἄλσος, 'grove').

τετρακοσίους

four hundred

Accusative

attributive numeral (with the second προφήτας)

→ object specification

τετρακόσιοι: 'four hundred'; the prophets of the groves.

ἐσθίοντας

eating

Pres Act Ptc Acc Pl Masc · ἐσθίω

attributive participle (modifying προφήτας)

→ durative present

ἐσθίω: 'eat'; ἐσθίοντας τράπεζαν Ἰεζαβελ ('eating at Jezebel's table') marks these prophets as royally maintained — the state-sponsored religious establishment.

τράπεζαν

table

Accusative

accusative of place/respect (with ἐσθίοντας)

→ object specification

τράπεζα: 'table'; ἐσθίειν τράπεζαν — to be fed at someone's table, i.e. to be in their patronage.

Ιεζαβελ

of Jezebel

genitive of possession (indeclinable; 'Jezebel's table')

→ participant identification

Ιεζαβελ: indeclinable; the queen who maintains the Baal-and-Asherah prophets at her table.

20 καὶ ἀπέστειλεν Ἀχααβ εἰς πάντα Ἰσραὴλ καὶ ἐπισυνήγαγεν πάντας τοὺς προφῆτας εἰς ὄρος τὸ Καρμῆλιον

And Ahab sent throughout all Israel and gathered all the prophets to Mount Carmel.

Compliance: Ahab convenes the assembly

καὶ ἀπέστειλεν Ἀχααβ

Ahab obeys without recorded protest, sending throughout the kingdom and assembling the prophets on Carmel — the verbs ἀπέστειλεν and ἐπισυνήγαγεν fulfil Elijah's ἀπόστειλον ... συνάθροισον (v. 19). The stage for the contest is now set.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg· ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send'; Ahab dispatches the summons, fulfilling Elijah's command (v. 19).

Ἀχααβ

Ahab

subject (indeclinable)

→ participant identification

Ἀχααβ: indeclinable; the king.

εἰς

throughout

preposition + accusative (extent)

→ spatial or relational framing

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

πάντα

all

Accusative

attributive adjective (with Ισραηλ)

→ object specification

παῖς: 'all'; the whole kingdom summoned.

Ισραηλ

Israel

accusative object of εἰς (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the nation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπισυνήγαγεν

gathered together

Aor Act Indic 3 Sg · ἐπισυνάγω

main verb

→ constative aorist

ἐπισυνάγω: 'gather together'; the double-compound intensifies — Ahab assembles all the prophets to one place.

πάντας

all

Accusative

attributive adjective (with προφήτας)

→ object specification

παῖς: 'all'; the full body of Baal's prophets.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

προφήτας

prophets

Accusative

direct object of ἐπισυνήγαγεν

→ object specification

προφήτης: 'prophet'; the Baal- and Asherah-prophets summoned for the contest.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

ὄρος

mountain

Accusative

accusative object of εἰς

→ object specification

ὄρος: 'mountain'; the gathering place.

τὸ

the

Accusative

article (with Καρμήλιον)

→ noun-phrase marking

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

Καρμήλιον

Carmel

Accusative

attributive adjective (with ὄρος: 'Mount Carmel')

→ object specification

Καρμήλιος: adjective 'of Carmel'; ὄρος τὸ Καρμήλιον = Mount Carmel, the contest stage; declined, so 'n'.

21 καὶ προσήγαγεν Ἡλίου πρὸς πάντας καὶ εἶπεν αὐτοῖς Ἡλίου ἕως πότε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις εἰ ἔστιν κύριος ὁ θεός πορεύεσθε ὀπίσω αὐτοῦ εἰ δὲ ὁ Βααλ αὐτός πορεύεσθε ὀπίσω αὐτοῦ καὶ οὐκ ἀπεκρίθη ὁ λαὸς λόγον

And Elijah drew near to all of them and said to them, 'How long will you go limping on both hams? If the LORD is God, follow him; but if Baal, follow him.' And the people answered him not a word.

Elijah's challenge for decision (the heart of the contest's theology) καὶ προσήγαγεν Ἡλίου

The famous challenge ἕως πότε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις ('how long will you limp on both hams?') pictures Israel hobbling between two allegiances. The two parallel conditionals (εἰ ... κύριος ὁ θεός / εἰ ... ὁ Βααλ) with identical apodoses πορεύεσθε ὀπίσω αὐτοῦ demand decisive following. The people's silence (οὐκ ἀπεκρίθη ... λόγον) registers their paralysis.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσήγαγεν

drew near

Aor Act Indic 3 Sg · προσάγω

main verb

→ constative aorist

προσάγω: 'bring/draw near, approach'; here intransitive — Elijah approaches the assembled people (cf. v. 30, 36).

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

πάντας

all

Accusative

substantival adjective (accusative object of πρὸς)

→ object specification

πᾶς: 'all'; the whole assembled people.

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: introduces Elijah's challenge.

αὐτοῖς

to them

Dative

dative indirect object

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the speaker.

ἕως

until

preposition (with πότε: 'how long')

→ spatial or relational framing

ἕως: 'until'; ἕως πότε — 'how long?', a rebuking interrogative idiom.

πότε

when

interrogative adverb (with ἕως)

→ clausal contribution

πότε: 'when?'; ἕως πότε = 'how long?' — the indignant challenge to indecision.

ὕμεῖς

you

Nominative

subject (emphatic)

→ participant reference

ὕμεῖς: emphatic 'you' — the people directly addressed.

χωλανεῖτε

will you limp

Fut Act Indic 2 Pl · χωλαίνω

main verb (rhetorical question)

→ durative future (ongoing wavering)

χωλαίνω: 'be lame / limp / waver'; the vivid image of hobbling on both legs, unable to commit to either God; renders πῶς ('limp / hop').

ἐπ

on

preposition + dative (elided)

→ spatial or relational framing

ἐπ: meaning 'on'; here it marks the relation signaled by preposition + dative (elided).

ἀμφοτέραις

both

Dative

attributive adjective (with ἰγνύαις)

→ sphere or reference

ἀμφοτέροι: 'both'; the two 'hams' = the two opinions/allegiances between which Israel limps.

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἰγνύαις

hams / hollows of the knee

Dative

dative of place (with ἐπ)

→ sphere or reference

ἰγνύα: 'the hollow of the knee / ham'; the LXX's concrete rendering — to limp 'on both hams' is to stagger between two stances, the image behind 'between two opinions.'

εἰ

if

conditional particle (first protasis)

→ discourse linkage or contrast

εἰ: 'if'; introduces the first real condition.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of protasis

→ verbal action or state

εἰμί: 'be'; εἰ ἔστιν κύριος ὁ θεός — 'if the LORD is (the) God.'

κύριος

the LORD

Nominative

subject of ἔστιν (divine Name)

→ participant prominence

κύριος: rendering of יהוה; the divine alternative posed to the people — divine.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative

→ participant prominence

θεός: 'God'; ὁ θεός with the article — 'the (true) God'; the contest will decide who bears this title (cf. v. 39).

πορεύεσθε

follow

Pres Mid Impv 2 Pl · πορεύομαι

main verb (apodosis imperative)

→ durative present imperative

πορεύομαι: 'go'; πορεύεσθε ὀπίσω αὐτοῦ ('go after him') is the covenant-loyalty idiom — to follow YHWH wholeheartedly (contrast ὀπίσω τῶν Βααλιμ, v. 18).

ὀπίσω

after

improper preposition + genitive

→ spatial or relational framing

ὀπίσω: 'after'; ὀπίσω αὐτοῦ — 'after him', the allegiance-idiom.

αὐτοῦ

him

Genitive

genitive object of ὀπίσω (the LORD)

→ relational specification

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

εἰ

if

conditional particle (second protasis)

→ discourse linkage or contrast

εἰ: 'if'; the second, parallel condition.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δὲ: 'but'; sets the second alternative against the first.

ὁ

the

Nominative

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

subject (indeclinable; predicate 'is God' implied)

→ participant identification

Βααλ: indeclinable transliteration of Hebrew לַעֲבָד ('lord / master'); the Canaanite storm-god, here the false alternative; the article ὁ supplies the nominative function.

αὐτός

he (is God)

Nominative

intensive pronoun (predicate of implied verb)

→ participant reference

αὐτός: 'he (is)'; the elliptical second protasis — 'but if Baal (is God).'

πορεύεσθε

follow

Pres Mid Impv 2 Pl · πορεύομαι

main verb (apodosis imperative)

→ durative present imperative

πορεύομαι: 'go'; the identical apodosis sharpens the either/or demand — there is no third option.

ὀπίσω

after

improper preposition + genitive

→ spatial or relational framing

ὀπίσω: 'after'; ὀπίσω αὐτοῦ — 'after him (Baal).'

αὐτοῦ him Genitive <i>genitive object of ὀπίσω (Baal)</i> → relational specification αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ὀπίσω (Baal).	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	οὐκ not <i>negative particle</i> → discourse linkage or contrast οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.	ἀπεκρίθη answered Aor Pass Indic 3 Sg · ἀποκρίνομαι <i>main verb</i> → constative aorist ἀποκρίνομαι: 'answer / reply'; the people's silence — οὐκ ἀπεκρίθη ... λόγον ('answered not a word') — shows their paralysis between the two allegiances.
ὁ the Nominative <i>article</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	λαὸς people Nominative <i>subject of ἀπεκρίθη</i> → participant prominence λαός: 'people'; the assembled nation, struck silent.	λόγον a word Accusative <i>accusative of respect/content ('not a word')</i> → object specification λόγος: 'word'; οὐκ ἀπεκρίθη ... λόγον — 'did not answer a word', the idiom of complete silence.	

22 καὶ εἶπεν Ἡλίου πρὸς τὸν λαόν ἐγὼ ὑπολέλειμμαι προφήτης τοῦ κυρίου μονώτατος καὶ οἱ προφῆται τοῦ Βααλ τετρακόσιοι καὶ πεντήκοντα ἄνδρες καὶ οἱ προφῆται τοῦ ἄλλους τετρακόσιοι

And Elijah said to the people, 'I alone am left a prophet of the LORD, but the prophets of Baal are four hundred and fifty men, and the prophets of the grove four hundred.'

Elijah states the lopsided odds καὶ εἶπεν Ἡλίου

Elijah dramatizes his isolation: ἐγὼ ὑπολέλειμμαι ... μονώτατος ('I am left, the only one'), the superlative heightening the one-against-850 odds. The 'I alone am left' note anticipates Elijah's lament of 19:10, 14, which Paul cites in Rom 11:3 — though there YHWH answers with the 7,000 remnant. τοῦ κυρίου here is divine.

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: introduces Elijah's statement of the odds.

Ἡλίου
Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

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).

τὸν
the

Accusative

article

→ noun-phrase marking

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

λαόν
people

Accusative

accusative object of πρὸς

→ object specification

λαός: 'people'; the assembly addressed.

ἐγώ
I

Nominative

subject (emphatic)

→ participant reference

ἐγώ: emphatic 'I' — stressing Elijah's solitary stance.

ὑπολέλειμμαι
I am left

Perf Mid/Pass Indic 1 Sg · ὑπολείπω

main verb

→ perfect (abiding state of being the survivor)

ὑπολείπω (perf. pass.): 'be left over / remain / survive'; ὑπολέλειμμαι — 'I am the one left'; the same verb-idea undergirds Elijah's lament (19:10) cited at Rom 11:3 (κατελείφθην μόνος).

προφήτης
prophet

Nominative

predicate nominative (in apposition to ἐγώ)

→ participant prominence

προφήτης: 'prophet'; Elijah's office, here pointedly singular against the hundreds.

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

κυρίου
of the LORD

Genitive

genitive of possession (divine Name)

→ relational specification

κύριος: rendering of יהוה; Elijah is the LORD's prophet — divine.

μονώτατος
utterly alone

Nominative

predicate adjective (superlative)

→ participant prominence

μόνος (superl. μονώτατος): 'alone' → 'entirely/only alone'; the rare superlative maximizes the isolation — Elijah stands utterly by himself.

καὶ

but

coordinate conjunction (contrastive)

→ discourse linkage or contrast

καί: here mildly adversative — 'but (over against me) the prophets of Baal ...'

οἱ

the

Nominative

article

→ noun-phrase marking

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

προφῆται

prophets

Nominative

subject

→ participant prominence

προφήτης: 'prophet'; the prophets of Baal, the opposing force.

τοῦ

of

Genitive

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable; 'of Baal')

→ participant identification

Βααλ: indeclinable; the Canaanite god; the article τοῦ supplies the genitive function.

τετρακόσιοι

four hundred

Nominative

predicate numeral

→ participant prominence

τετρακόσιοι: 'four hundred'; declinable cardinal.

καὶ

and

coordinate conjunction (numeral)

→ discourse linkage or contrast

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

πεντήκοντα

fifty

indeclinable cardinal numeral

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; 450 prophets of Baal.

ἄνδρες

men

Nominative

appositive to the numeral

→ participant prominence

ἄνήρ: 'man'; '450 men.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

προφῆται

prophets

Nominative

subject

→ participant prominence

προφήτης: 'prophet'; the second group, prophets of the grove (Asherah).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἄλσους

grove

Genitive

genitive of relationship

→ relational specification

ἄλσος: 'grove'; οἱ προφῆται τοῦ ἄλσους = the prophets of Asherah (rendered 'grove' in the LXX).

τετρακόσιοι

four hundred

Nominative

predicate numeral

→ participant prominence

τετρακόσιοι: 'four hundred'; the prophets of the grove.

23 δότωσαν ἡμῖν δύο βόας καὶ ἐκλεξάσθωσαν ἑαυτοῖς τὸν ἕνα καὶ μελίσάτωσαν καὶ ἐπιθέτωσαν ἐπὶ τῶν ζύλων καὶ πῦρ μὴ ἐπιθέτωσαν καὶ ἐγὼ ποιήσω τὸν βοῦν τὸν ἄλλον καὶ πῦρ οὐ μὴ ἐπιθῶ

'Let them give us two bulls, and let them choose for themselves the one, and cut it in pieces and lay it on the wood, but put no fire; and I will prepare the other bull and put no fire.'

The terms of the contest (the test by fire) δότωσαν ἡμῖν

Elijah lays out the rules in a chain of third-person imperatives (δότωσαν ... ἐκλεξάσθωσαν ... μελίσάτωσαν ... ἐπιθέτωσαν): two bulls, both prepared without fire, each side calling on its own deity. The repeated πῦρ μὴ ἐπιθέτωσαν / οὐ μὴ ἐπιθῶ ('put no fire') makes the divinely-sent fire the sole criterion.

δότωσαν

let them give

Aor Act Impv 3 Pl · δίδωμι

main verb (third-person imperative)

→ ingressive aorist imperative

δίδωμι: 'give'; the contest opens with a request for two bulls.

ἡμῖν

us

Dative

dative indirect object

→ participant reference or interest

ἡμῖν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

δύο

two

indeclinable cardinal numeral

→ measure or count

δύο: 'two'; indeclinable in most cases; the two sacrificial bulls.

βόας

bulls / oxen

Accusative

direct object of δότωσαν

→ object specification

βοῦς: 'ox / bull / head of cattle'; the sacrificial animals for the test.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκλεξάσθωσαν

let them choose

Aor Mid Impv 3 Pl · ἐκλέγω

main verb (third-person imperative)

→ ingressive aorist imperative

ἐκλέγω (mid.): 'choose / pick out for oneself'; Elijah lets the Baal-prophets choose first, eliminating any claim of advantage.

ἑαυτοῖς

for themselves

Dative

reflexive dative (of advantage)

→ sphere or reference

ἑαυτοῦ: reflexive 'for themselves'; the choice is theirs.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἓνα

one

Accusative

substantival numeral (direct object)

→ measure or count

εἷς: 'one'; τὸν ἓνα — 'the one (bull)' they select.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μελίσσῃσαν

let them cut in pieces

Aor Act Impv 3 Pl · μελίζω

main verb (third-person imperative)

→ ingressive aorist imperative

μελίζω: 'dismember / cut into pieces / portion'; the preparation of the sacrificial victim (cf. v. 33).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιθέτωσαν

let them lay it

Aor Act Impv 3 Pl · ἐπιτίθημι

main verb (third-person imperative)

→ ingressive aorist imperative

ἐπιτίθημι: 'place upon / lay on'; the pieces to be laid on the wood.

ἐπὶ

on

preposition + genitive (position)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ξύλων

wood

Genitive

genitive object of ἐπὶ

→ relational specification

ξύλων: 'wood / firewood / log'; the fuel laid ready but unkindled.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πῦρ

fire

Accusative

direct object of ἐπιθέτωσαν

→ object specification

πῦρ: 'fire'; the key word of the contest — the human side must add none, so that the answering fire is unmistakably divine (vv. 24, 38).

μή

not

negative particle (with imperative)

→ discourse linkage or contrast

μή: 'not'; the prohibition — no human fire.

ἐπιθέτωσαν

let them put

Aor Act Impv 3 Pl · ἐπιτίθημι

main verb (prohibitive imperative)

→ ingressive aorist imperative (prohibited)

ἐπιτίθημι: 'place upon'; πῦρ μή ἐπιθέτωσαν — 'let them put no fire'; the crucial stipulation.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγὼ
I

Nominative

subject (emphatic)

→ participant reference

ἐγὼ: emphatic 'I' — Elijah binds himself to the same terms.

ποιήσω
will prepare

Fut Act Indic 1 Sg · ποιέω

main verb

→ predictive future (committal)

ποιέω: 'do / make / prepare'; here of preparing the sacrifice (ποιεῖν of cultic preparation, cf. v. 26).

τὸν
the

Accusative

article

→ noun-phrase marking

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

βοῦν
bull

Accusative

direct object of ποιήσω

→ object specification

βοῦς: 'ox / bull'; Elijah's victim.

τὸν
the

Accusative

article

→ noun-phrase marking

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

ἄλλον
other

Accusative

attributive adjective (with βοῦν)

→ object specification

ἄλλος: 'other'; τὸν βοῦν τὸν ἄλλον — 'the other bull', the one left for Elijah.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πῦρ
fire

Accusative

direct object of ἐπιθῶ

→ object specification

πῦρ: 'fire'; Elijah too will add none.

οὐ
not

negative particle (with μή: emphatic)

→ discourse linkage or contrast

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

μή
not at all

negative particle (οὐ μή + subjunctive: emphatic denial)

→ discourse linkage or contrast

οὐ μή + subjunctive: the strongest Greek negation — 'I will certainly not put fire.'

ἐπιθῶ
I will put

Aor Act Subj 1 Sg · ἐπιτίθημι

main verb (emphatic future denial)

→ aorist subjunctive (with οὐ μή)

ἐπιτίθημι: 'place upon'; οὐ μὴ ἐπιθῶ — emphatic 'I will by no means add fire', matching the prohibition imposed on the Baal-prophets.

24 καὶ βοᾶτε ἐν ὀνόματι θεῶν ὑμῶν καὶ ἐγὼ ἐπικαλέσομαι ἐν ὀνόματι κυρίου τοῦ θεοῦ μου καὶ ἔσται ὁ θεός ὃς ἐὰν ἐπακούσῃ ἐν πυρί οὗτος θεός καὶ ἀπεκρίθησαν πᾶς ὁ λαὸς καὶ εἶπον καλὸν τὸ ῥῆμα ὃ ἐλάλησας

'And you call on the name of your gods, and I will call on the name of the LORD my God; and it shall be that the god who answers by fire, he is God.' And all the people answered and said, 'The word you have spoken is good.'

The decisive criterion and the people's assent

καὶ βοᾶτε

The criterion is stated as a maxim: ὁ θεός ὃς ἐὰν ἐπακούσῃ ἐν πυρί, οὗτος θεός ('the god who answers by fire, he is God'). The contrast θεῶν ὑμῶν (your gods, plural, pagan) versus κυρίου τοῦ θεοῦ μου (the LORD my God, divine) frames the test. The people's καλὸν τὸ ῥῆμα ('the word is good') gives their assent and makes them witnesses.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βοᾶτε

call out

Pres Act Impv 2 Pl · βοάω

main verb (command to Baal-prophets)

→ durative present imperative

βοάω: 'cry out / call aloud'; the Baal-prophets are to invoke their gods loudly (cf. v. 26).

ἐν

on

preposition + dative (means/instrument)

→ spatial or relational framing

ἐν ὀνόματι: 'in/on the name of', the idiom for cultic invocation.

ὀνόματι

name

Dative

dative (with ἐν)

→ sphere or reference

ὄνομα: 'name'; ἐν ὀνόματι θεῶν — calling on the deity by name.

θεῶν

gods

Genitive

genitive of relationship (pagan deities)

→ relational specification

θεός: 'god'; θεῶν ὑμῶν ('your gods', plural)
— the false deities of Baal-worship,
deliberately contrasted with the singular
κύριος ὁ θεός μου.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction (contrastive)

→ discourse linkage or contrast

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

ἐγώ

I

Nominative

subject (emphatic)

→ participant reference

ἐγώ: emphatic 'I' — set over against 'you'.

ἐπικαλέσομαι

will call upon

Fut Mid Indic 1 Sg · ἐπικαλέω

main verb

→ predictive future

ἐπικαλέω (mid.): 'call upon / invoke'; Elijah
will invoke the name of YHWH (cf. his
prayer, vv. 36–37).

ἐν

on

preposition + dative (means)

→ spatial or relational framing

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

ὀνόματι

name

Dative

dative (with ἐν)

→ sphere or reference

ὄνομα: 'name'; ἐν ὀνόματι κυρίου —
invoking the LORD's name.

κυρίου

of the LORD

Genitive

genitive of relationship (divine Name)

→ relational specification

κύριος: rendering of יְהוָה; κυρίου τοῦ θεοῦ
μου — 'the LORD my God', divine, in
pointed contrast to θεῶν ὑμῶν.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός: 'God'; τοῦ θεοῦ μου — 'my God',
Elijah's confession of exclusive allegiance.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (formula introducing the criterion)

→ predictive future

εἰμί (fut.): καὶ ἔσται renders הָיִה, introducing the agreed condition.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

god

Nominative

subject (antecedent of ὅς)

→ participant prominence

θεός: 'god'; ὁ θεὸς ὅς ... — 'the god who (answers)', the contested title.

ὅς

who

Nominative

relative pronoun (subject of ἐπακούσῃ)

→ participant reference

ὅς: relative pronoun; ὅς ἐάν — 'whoever', generalizing.

ἐάν

ever

conditional particle (with subjunctive, generalizing)

→ discourse linkage or contrast

ἐάν: with the relative ὅς forms 'whoever / the one who.'

ἐπακούσῃ

answers

Aor Act Subj 3 Sg · ἐπακούω

verb of relative-conditional clause

→ aorist subjunctive

ἐπακούω: 'hear / heed / answer'; the divine response — to answer the prayer by sending fire (cf. vv. 37–38).

ἐν

by

preposition + dative (means)

→ spatial or relational framing

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

πυρί

fire

Dative

dative of means (with ἐπακούσῃ)

→ sphere or reference

πῦρ: 'fire'; ἐν πυρί — to answer 'by fire' is the agreed sign of the true God (fulfilled v. 38).

οὗτος

this one

Nominative

demonstrative subject (resumptive)

→ participant reference

οὗτος: 'this one / he'; οὗτος θεός — the verdict-formula, 'this one is God', anticipating the people's cry in v. 39.

θεός

God

Nominative

predicate nominative

→ participant prominence

θεός: 'God'; the title awarded to whichever deity answers by fire.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb (plural with collective subject)

→ constative aorist

ἀποκρίνομαι: 'answer'; the people now respond (contrast their silence at v. 21); the plural verb with the collective πᾶς ὁ λαός is a constructio ad sensum.

πᾶς

all

Nominative

attributive adjective (with λαός)

→ participant prominence

πᾶς: 'all'; the whole people assent.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject

→ participant prominence

λαός: 'people'; the assembled nation, now witnesses to the agreed terms.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say'; introduces the people's assent.

καλόν

good

Nominative

predicate adjective

→ participant prominence

καλός: 'good / fitting'; καλὸν τὸ ῥῆμα — 'the proposal is good'; their approval of the terms.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ῥῆμα

word

Nominative

subject

→ participant prominence

ῥῆμα: 'word / matter / proposal'; the plan Elijah has set out.

ὃ

which

Accusative

relative pronoun (object of ἐλάλησας)

→ participant reference

ὃς: relative pronoun; 'which you spoke.'

ἐλάλησας

you have spoken

Aor Act Indic 2 Sg · λαλέω

verb of relative clause

→ constative aorist

λαλέω: 'speak'; refers back to Elijah's proposal.

25 καὶ εἶπεν Ηλίου τοῖς προφήταις τῆς αἰσχύνης ἐκλέξασθε ἑαυτοῖς τὸν μόσχον τὸν ἕνα καὶ ποιήσατε
πρῶτοι ὅτι πολλοὶ ὑμεῖς καὶ ἐπικαλέσασθε ἐν ὀνόματι θεοῦ ὑμῶν καὶ πῦρ μὴ ἐπιθῆτε

And Elijah said to the prophets of the shame, 'Choose for yourselves the one calf and prepare it first, for you are many, and call on the name of your god, but put no fire.'

Elijah gives the Baal-prophets first turn καὶ εἶπεν Ηλίου

Elijah magnanimously lets the Baal-prophets go first (ποιήσατε πρῶτοι) with the wry concession ὅτι πολλοὶ ὑμεῖς ('because you are many') — heightening the eventual humiliation of the 450. The dysphemism οἱ προφῆται τῆς αἰσχύνης recurs. πῦρ μὴ ἐπιθῆτε restates the no-fire rule (v. 23).

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: introduces Elijah's instruction to the Baal-prophets.

Ηλίου

Elijah

subject (indeclinable)

→ participant identification

Ηλίου: indeclinable; the prophet.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

προφῆταις

prophets

Dative

dative indirect object

→ sphere or reference

προφήτης: 'prophet'; the prophets of Baal.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

αἰσχύνης

shame

Genitive

genitive (descriptive: 'prophets of the shame')

→ relational specification

αἰσχύνη: 'shame'; the dysphemism for Baal (תִּשְׁבָּ for לִשְׁבָּ); cf. v. 19.

ἐκλέξασθε

choose

Aor Mid Impv 2 Pl · ἐκλέγω

main verb (command)

→ ingressive aorist imperative

ἐκλέγω (mid.): 'choose for oneself'; the Baal-prophets pick their victim.

ἑαυτοῖς

for yourselves

Dative

reflexive dative

→ sphere or reference

ἑαυτοῦ: reflexive 'for yourselves.'

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

calf / young bull

Accusative

direct object of ἐκλέξασθε

→ object specification

μόσχος: 'calf / young bull'; the sacrificial animal (here interchangeable with βοῦς of v. 23).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἓνα

one

Accusative

attributive numeral (with μόσχον)

→ measure or count

εἷς: 'one'; τὸν μόσχον τὸν ἓνα — 'the one calf' they select.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσατε

prepare it

Aor Act Impv 2 Pl · ποιέω

main verb (command)

→ ingressive aorist imperative

ποιέω: 'do / prepare'; of cultic preparation of the sacrifice (cf. v. 23).

πρῶτοι

first

Nominative

predicate adjective (adverbial: 'you first')

→ participant prominence

πρῶτος: 'first'; Elijah grants the Baal-prophets the first attempt.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; the wry reason — 'for you are many.'

πολλοὶ

many

Nominative

predicate adjective

→ participant prominence

πολύς: 'many'; ὅτι πολλοὶ ὑμεῖς — the ironic concession heightening the coming failure of the 450.

ὕμεῖς

you

Nominative

subject (emphatic)

→ participant reference

ὕμεῖς: emphatic 'you' — the multitude of Baal's prophets.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπικαλέσασθε

call upon

Aor Mid Impv 2 Pl · ἐπικαλέω

main verb (command)

→ ingressive aorist imperative

ἐπικαλέω (mid.): 'call upon / invoke'; they are to invoke their god by name.

ἐν

on

preposition + dative (means)

→ spatial or relational framing

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

ὄνόματι

name

Dative

dative (with ἐν)

→ sphere or reference

ὄνομα: 'name'; ἐν ὀνόματι θεοῦ ὑμῶν — invocation of the deity.

θεοῦ

god

Genitive

genitive of relationship (pagan deity)

→ relational specification

θεός: 'god'; θεοῦ ὑμῶν — 'your god' (Baal), the false deity.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καί

and

coordinate conjunction

→ discourse linkage or contrast

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

πῦρ

fire

Accusative

direct object of ἐπιθήτε

→ object specification

πῦρ: 'fire'; restating the no-fire rule (cf. v. 23).

μή

not

negative particle (with prohibitive subjunctive)

→ discourse linkage or contrast

μή: 'not'; the prohibition.

ἐπιθήτε

you put

Aor Act Subj 2 Pl · ἐπιτίθημι

prohibitive subjunctive

→ aorist prohibitive subjunctive

ἐπιτίθημι: 'place upon'; πῦρ μή ἐπιθήτε — 'do not put fire', the indispensable condition of the test.

26 καὶ ἔλαβον τὸν μόσχον καὶ ἐποίησαν καὶ ἐπεκαλοῦντο ἐν ὀνόματι τοῦ Βααλ ἐκ πρωΐθεν ἕως μεσημβρίας καὶ εἶπον ἐπάκουσον ἡμῶν ὁ Βααλ ἐπάκουσον ἡμῶν καὶ οὐκ ἦν φωνὴ καὶ οὐκ ἦν ἀκρόασις καὶ διέτρεχον ἐπὶ τοῦ θυσιαστηρίου οὗ ἐποίησαν

And they took the calf and prepared it, and called on the name of Baal from morning until noon, and said, 'Hear us, O Baal, hear us!' But there was no voice and no answer; and they limped about the altar they had made.

The futile invocation of Baal καὶ ἔλαβον

The Baal-prophets cry from morning to noon — but οὐκ ἦν φωνὴ καὶ οὐκ ἦν ἀκρόασις ('there was no voice and no answer'), the refrain of Baal's impotence (repeated at v. 29). διέτρεχον ('they limped/ran about') ironically echoes χωλανεῖτε of v. 21 — the prophets of Baal embody the very limping Elijah condemned.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβον

they took

Aor Act Indic 3 Pl · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take'; the prophets take their chosen calf.

τὸν

the

Accusative

article

→ noun-phrase marking

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

μόσχον

calf

Accusative

direct object

→ object specification

μόσχος: 'calf / young bull'; their victim.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησαν

prepared it

Aor Act Indic 3 Pl · ποίεω

main verb

→ constative aorist

ποιέω: 'do / prepare'; cultic preparation of the sacrifice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεκαλοῦντο

they called on

Impf Mid Indic 3 Pl · ἐπικαλέω

main verb

→ durative imperfect (prolonged calling)

ἐπικαλέω (mid.): 'call upon'; the imperfect stresses the long, repeated invocation.

ἐν

on

preposition + dative (means)

→ spatial or relational framing

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

ὄνόματι

name

Dative

dative (with ἐν)

→ sphere or reference

ὄνομα: 'name'; invoking Baal by name.

τοῦ

of

Genitive

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: indeclinable; the god invoked in vain; the article τοῦ supplies the genitive function.

ἐκ

from

preposition + genitive (temporal)

→ spatial or relational framing

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

πρωίθεν

morning

adverb (temporal: 'from early morning')

→ clausal contribution

πρωίθεν: 'from early morning'; the adverbial form marks the start of the long, fruitless ritual.

ἕως

until

preposition + genitive (temporal endpoint)

→ spatial or relational framing

ἕως: 'until'; ἕως μεσημβρίας — 'until noon.'

μεσημβρίας

noon / midday

Genitive

genitive (with ἕως)

→ relational specification

μεσημβρία: 'midday / noon'; the long span of fruitless crying (cf. v. 27, 29).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: introduces their cry.

ἐπάκουσον

hear

Aor Act Impv 2 Sg · ἐπακούω

main verb (invocation imperative)

→ ingressive aorist imperative

ἐπακούω: 'hear / heed / answer'; the desperate plea to Baal — answered only by silence.

ἡμῶν

us

Genitive

genitive object of ἐπάκουσον

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπάκουσον.

ὁ

O

Nominative

article used as vocative (with Βααλ)

→ noun-phrase marking

ὁ: nominative article serving as vocative address ('O Baal'), a Semitism.

Βααλ

Baal

vocative of address (indeclinable)

→ participant identification

Βααλ: indeclinable; the god addressed.

ἐπάκουσον

hear

Aor Act Impv 2 Sg · ἐπακούω

main verb (repeated invocation)

→ ingressive aorist imperative

ἐπακούω: the repetition ('hear us ... hear us') conveys mounting desperation.

ἡμῶν

us

Genitive

genitive object of ἐπάκουσον

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπάκουσον.

καὶ

but

adversative καί

→ discourse linkage or contrast

καί: here adversative — 'but there was no voice!'

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb (existential)

→ durative imperfect

εἰμί: 'be'; οὐκ ἦν φωνή — 'there was no voice', the refrain of Baal's impotence.

φωνή

voice

Nominative

subject of ἦν

→ participant prominence

φωνή: 'voice / sound'; no response came from Baal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb (existential)

→ durative imperfect

εἰμί: 'be'; οὐκ ἦν ἀκρόασις — 'there was no listening/answer.'

ἀκρόασις

answer / heeding

Nominative

subject of ἦν

→ participant prominence

ἀκρόασις: 'a hearing / heeding / attention'; Baal neither speaks nor listens — total non-response.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διέτρεχον

they limped about

Impf Act Indic 3 Pl · διατρέχω

main verb

→ durative imperfect

διατρέχω: 'run about / dance limpingly'; the frenzied ritual circling of the altar (renders Πῶς, 'limp'); ironically echoes χωλανεῖτε (v. 21) — Baal's prophets embody the limping Elijah denounced.

ἐπὶ

around / by

preposition + genitive (place)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive object of ἐπὶ

→ relational specification

θυσιαστήριον: 'altar'; the LXX's standard word for a sacrificial altar; here Baal's altar.

οἷ

which

Genitive

relative pronoun (object of ἐποίησαν)

→ relational specification

οἷ: relative pronoun; 'which they had made.'

ἐποίησαν

they had made

Aor Act Indic 3 Pl · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'make'; the altar the Baal-prophets had built.

27 καὶ ἐγένετο μεσημβρία καὶ ἐμυκτήρισεν αὐτοὺς Ἡλίου ὁ Θεοβίτης καὶ εἶπεν ἐπικαλεῖσθε ἐν φωνῇ μεγάλη ὅτι θεός ἐστιν ὅτι ἀδολεσχία αὐτῷ ἐστιν καὶ ἅμα μήποτε χρηματίζει αὐτός ἢ μήποτε καθεύδει αὐτός καὶ ἐξαναστήσεται

And it came to pass at noon that Elijah the Tishbite mocked them and said, 'Call out with a loud voice, for he is a god; for he is meditating, or perhaps he is busy, or perhaps he is asleep — and he will wake up.'

Elijah's biting mockery of Baal

καὶ ἐγένετο μεσημβρία

At noon Elijah taunts (ἐμυκτήρισεν, 'turned up his nose at / mocked') the prophets with devastating sarcasm: Baal must be ἀδολεσχία ('musing'), or χρηματίζει (busy / 'relieving himself', a euphemism), or on a journey, or asleep and needing to be roused. The mockery exposes the absurdity of a god who must be woken — over against the LORD who never slumbers (cf. Ps 121:4).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ constative aorist

γίνομαι: καὶ ἐγένετο — 'and it happened at noon.'

μεσημβρία

at noon

Dative

dative of time

→ sphere or reference

μεσημβρία: 'noon'; the height of the day, when Baal's failure is total.

καὶ

and

apodotic καί

→ discourse linkage or contrast

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

ἐμυκτήρισεν

mocked

Aor Act Indic 3 Sg · μυκτηρίζω

main verb

→ constative aorist

μυκτηρίζω: 'turn up the nose at / mock / sneer'; vivid verb of derision (lit. 'to wrinkle the nose'); Elijah ridicules the impotent ritual.

αὐτοὺς

them

Accusative

direct object

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

ὁ

the

Nominative

article (with Θεοβίτης)

→ noun-phrase marking

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

Θεσβίτης

Tishbite

Nominative

appositive to Ηλίου

→ participant prominence

Θεσβίτης: 'the Tishbite', Elijah's gentile from Tishbe in Gilead (cf. 17:1); declinable, so 'n'.

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: introduces the mocking taunt.

ἐπικαλεῖσθε

call out

Pres Mid Impv 2 Pl · ἐπικαλέω

main verb (sarcastic command)

→ durative present imperative

ἐπικαλέω (mid.): 'call upon'; the sarcastic exhortation to shout louder.

ἐν

with

preposition + dative (means)

→ spatial or relational framing

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

φωνῇ

voice

Dative

dative of means

→ sphere or reference

φωνή: 'voice'; ἐν φωνῇ μεγάλη — 'with a loud voice.'

μεγάλη

loud

Dative

attributive adjective (with φωνῇ)

→ sphere or reference

μέγας: 'great / loud'; shout louder — Baal is hard of hearing.

ὅτι

for

causal conjunction (ironic)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the mocking 'reasons.'

θεός

a god

Nominative

predicate nominative

→ participant prominence

θεός: 'god'; θεός ἐστιν — 'he is a god (after all)', dripping with irony.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'.

ὅτι

for

causal conjunction (ironic)

→ discourse linkage or contrast

ὅτι: 'for'; the mock-explanations of Baal's silence.

ἀδολεσχία

musings

Nominative

subject (with αὐτῷ ἐστιν: 'he is musing')

→ participant prominence

ἀδολεσχία: 'idle talk / musing / preoccupation'; ἀδολεσχία αὐτῷ ἐστιν — 'he has a musing/preoccupation', i.e. he is lost in thought.

αὐτῷ

to him

Dative

dative of possession

→ participant reference or interest

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; ἀδολεσχία αὐτῷ ἐστίν — 'he has a preoccupation.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἅμα

at the same time / perhaps

adverb

→ clausal contribution

ἅμα: 'at once / withal'; here loosely 'and also / perhaps', heaping up the mocking possibilities.

μήποτε

perhaps

particle (tentative: 'perhaps / lest somehow')

→ discourse linkage or contrast

μήποτε: 'perhaps / it may be that'; introduces each derisive conjecture.

χρηματίζει

he is busy / relieving himself

Pres Act Indic 3 Sg · χρηματίζω

verb of tentative clause

→ progressive present

χρηματίζω: 'transact business / be occupied'; in this taunting context taken as a euphemism — Baal is 'occupied / relieving himself', a crude jibe at the god's helplessness.

αὐτός

he

Nominative

subject (emphatic)

→ participant prominence

αὐτός: emphatic 'he himself.'

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; couples the mock-possibilities.

μήποτε

perhaps

particle (tentative)

→ discourse linkage or contrast

μήποτε: 'perhaps'; the second conjecture.

καθεύδει

he is asleep

Pres Act Indic 3 Sg · καθεύδω

verb of tentative clause

→ progressive present

καθεύδω: 'sleep'; the climactic mockery — a god who must be woken; contrast Ps 121:4, 'he who keeps Israel neither slumbers nor sleeps.'

αὐτός

he

Nominative

subject (emphatic)

→ participant prominence

αὐτός: emphatic 'he himself.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξαναστήσεται

he will wake up

Fut Mid Indic 3 Sg · ἐξανίστημι

main verb (mocking conclusion)

→ predictive future (ironic)

ἐξανίστημι (mid.): 'rise up / wake up'; the sarcastic 'and he will (eventually) rouse himself' caps the ridicule of Baal's impotence.

28 καὶ ἐπεκαλοῦντο ἐν φωνῇ μεγάλη καὶ κατετέμνοντο κατὰ τὸν ἐθισμόν αὐτῶν ἐν μαχαίραις καὶ σειρομάσταις ἕως ἐκχύσεως αἵματος ἐπ' αὐτούς

And they called out with a loud voice and gashed themselves, according to their custom, with swords and lances, until the blood gushed out over them.

The self-mutilation of the Baal-prophets

καὶ ἐπεκαλοῦντο

Provoked by Elijah's taunt, the prophets escalate to self-laceration (κατετέμνοντο ... ἐν μαχαίραις καὶ σειρομάσταις, 'gashing themselves with swords and lances') in their ecstatic Canaanite rite — ἕως ἐκχύσεως αἵματος ('until the gushing of blood'). The frenzied bloodshed underscores the futility: no amount of self-harm can move a non-existent god.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεκαλοῦντο

they called out

Impf Mid Indic 3 Pl · ἐπικαλέω

main verb

→ durative imperfect

ἐπικαλέω (mid.): 'call upon'; the renewed, louder invocation.

ἐν

with

preposition + dative (means)

→ spatial or relational framing

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

φωνῇ

voice

Dative

dative of means

→ sphere or reference

φωνή: 'voice'; ἐν φωνῇ μεγάλῃ — 'with a loud voice', heeding Elijah's mock-advice (v. 27).

μεγάλη

loud

Dative

attributive adjective

→ sphere or reference

μέγας: 'great / loud'.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατετέμνοντο

gashed themselves

Impf Mid Indic 3 Pl · κατατέμνω

main verb (reflexive middle)

→ durative imperfect (sustained self-mutilation)

κατατέμνω: 'cut up / gash'; the middle κατετέμνοντο — 'they cut themselves'; the ecstatic Canaanite self-laceration (forbidden to Israel, Lev 19:28; Deut 14:1).

κατὰ

according to

preposition + accusative (norm)

→ spatial or relational framing

κατὰ + acc.: 'according to'; in keeping with their ritual custom.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἔθισμόν

custom

Accusative

accusative object of κατὰ

→ object specification

ἔθισμός: 'custom / habitual practice'; the established Baal-cult rite of self-mutilation.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ἐν

with

preposition + dative (instrument)

→ spatial or relational framing

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

μαχαίραις

swords / knives

Dative

dative of instrument

→ sphere or reference

μάχαιρα: 'sword / knife / dagger'; the cutting instruments of the rite.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σειρομάσταις

lances

Dative

dative of instrument (coordinate with μαχαίραις)

→ sphere or reference

σειρομάστης: 'lance / pike / spear'; the second instrument of self-laceration.

ἕως

until

preposition + genitive (extent)

→ spatial or relational framing

ἕως: 'until'; marks the gruesome extent of the rite.

ἐκχύσεως

gushing / pouring out

Genitive

genitive (with ἕως)

→ relational specification

ἐκχυσις: 'a pouring out / effusion'; ἕως ἐκχύσεως αἵματος — 'until the gushing of blood'; the climax of the self-harm.

αἵματος

of blood

Genitive

genitive (with ἐκχύσεως)

→ relational specification

αἷμα: 'blood'; the blood shed in vain — Baal makes no answer (v. 29).

ἐπὶ

upon

preposition + accusative (elided)

→ spatial or relational framing

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

αὐτούς

themselves

Accusative

accusative object of ἐπὶ

→ participant reference

αὐτός: 'them(selves)'; the blood gushed out over their own bodies.

29 καὶ ἐπροφήτευσον ἕως οὗ παρήλθεν τὸ δειλινόν καὶ ἐγένετο ὡς ὁ καιρὸς τοῦ ἀναβῆναι τὴν θυσίαν καὶ οὐκ ἦν φωνή καὶ ἐλάλησεν Ἡλίου ὁ Θεσβίτης πρὸς τοὺς προφήτας τῶν προσοχθισμάτων λέγων μετástητε ἀπὸ τοῦ νῦν καὶ ἐγὼ ποιήσω τὸ ὀλοκαύτωμά μου καὶ μετέστησαν καὶ ἀπῆλθον

And they prophesied until the afternoon had passed, and it came to be about the time of the offering up of the sacrifice — yet there was no voice. And Elijah the Tishbite spoke to the prophets of the abominations, saying, 'Withdraw now, and I will prepare my whole burnt offering.' And they withdrew and went away.

The Baal-prophets' total failure; Elijah takes the stage καὶ ἐπροφήτευσον

Their ecstatic 'prophesying' lasts until the time of the evening offering, but the refrain οὐκ ἦν φωνή ('there was no voice') seals Baal's silence. The polemical οἱ προφῆται τῶν προσοχθισμάτων ('prophets of the abominations') again degrades them. Elijah dismisses them (μετástητε) and steps forward — the timing at the hour of the ἑσπέρια-offering frames his act as the true sacrifice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπροφήτευν

they prophesied

Impf Act Indic 3 Pl · προφητεύω

main verb

→ durative imperfect

προφητεύω: 'prophesy / rave ecstatically'; here the frenzied ecstatic raving of the Baal-prophets, prolonged in vain.

ἕως

until

conjunction (with οὗ: temporal)

→ discourse linkage or contrast

ἕως οὗ: 'until the time when'; marks the long, fruitless duration.

οὗ

when

relative adverb (with ἕως)

→ participant reference

οὗ: relative; ἕως οὗ — 'until.'

παρήλθεν

passed

Aor Act Indic 3 Sg · παρέρχομαι

verb of temporal clause

→ constative aorist

παρέρχομαι: 'pass by / go past'; the afternoon went by with no answer.

τὸ

the

Nominative

article

→ noun-phrase marking

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

δειλινόν

afternoon / evening

Nominative

subject of παρήλθεν

→ participant prominence

δειλινός: 'belonging to the afternoon/evening'; τὸ δειλινόν — 'the late afternoon', approaching the hour of the evening sacrifice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to be

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ constative aorist

γίνομαι: 'come to be'; introduces the critical hour.

ὡς

about

comparative/temporal particle

→ discourse linkage or contrast

ὡς: 'about / as'; ὡς ὁ καιρός — 'about the time.'

ὁ

the

Nominative

article

→ noun-phrase marking

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

καιρός

time

Nominative

predicate nominative

→ participant prominence

καιρός: 'appointed time / season'; the set hour of the evening sacrifice (cf. v. 36, 'at the time of the offering').

τοῦ

of the

Genitive

article with infinitive

→ noun-phrase marking

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

ἀναβῆναι

offering up

Aor Act Inf · ἀναβαίνω

articular infinitive (epexegetic genitive)

→ verbal action or state

ἀναβαίνω: 'go up / be offered up'; τοῦ ἀναβῆναι τὴν θυσίαν — 'for the offering to go up', the technical idiom for presenting the sacrifice.

τὴν

the

Accusative

article

→ noun-phrase marking

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

θυσίαν

sacrifice

Accusative

accusative subject of the infinitive

→ object specification

θυσία: 'sacrifice / offering'; the regular evening offering whose hour now arrives.

καὶ

but

adversative καί

→ discourse linkage or contrast

καί: adversative — 'but there was no voice.'

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb (existential)

→ durative imperfect

εἰμί: 'be'; οὐκ ἦν φωνή — the refrain (cf. v. 26): Baal is utterly silent.

φωνή

voice

Nominative

subject of ἦν

→ participant prominence

φωνή: 'voice'; no response from Baal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb

→ constative aorist

λαλέω: 'speak'; Elijah now takes charge.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

ὁ

the

Nominative

article (with Θεοβίτης)

→ noun-phrase marking

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

Θεσβίτης

Tishbite

Nominative

appositive to Ηλιου

→ participant prominence

Θεσβίτης: 'the Tishbite' (cf. v. 27; 17:1); declinable, so 'n'.

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).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

προφήτας

prophets

Accusative

accusative object of πρὸς

→ object specification

προφήτης: 'prophet'; the Baal-prophets.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

προσοχθισμάτων

abominations

Genitive

genitive (descriptive: 'prophets of the abominations')

→ relational specification

προσόχθισμα: 'object of loathing / abomination'; οἱ προφήται τῶν προσοχθισμάτων — another LXX dysphemism for the idol-prophets (cf. αἰσχύνης, v. 19).

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

participle introducing direct speech

→ circumstantial present participle (Hebraistic 'saying')

λέγω (ptc.): redundant 'saying', Hebraism for רַמַּלְ.

μετάσθητε

withdraw

Aor Act Impv 2 Pl · μεθίστημι

main verb (command)

→ ingressive aorist imperative

μεθίστημι: 'remove / step aside / withdraw'; Elijah dismisses the failed prophets so the people's attention turns to him.

ἀπὸ

from

preposition + genitive (temporal: 'from now')

→ spatial or relational framing

ἀπὸ τοῦ νῦν: 'from now on / at this point.'

τοῦ

the

Genitive

article (substantivizing νῦν)

→ noun-phrase marking

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

νῦν

now

adverb substantivized (with article)

→ adverbial qualification

νῦν: 'now'; ἀπὸ τοῦ νῦν — 'from now.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγώ

I

Nominative

subject (emphatic)

→ participant reference

ἐγώ: emphatic 'I' — Elijah's turn.

ποιήσω

will prepare

Fut Act Indic 1 Sg · ποιέω

main verb

→ predictive future

ποιέω: 'do / prepare'; of cultic preparation of his offering.

τὸ

the

Accusative

article

→ noun-phrase marking

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

όλοκαύτωμά

whole burnt offering

Accusative

direct object of ποιήσω

→ object specification

όλοκαύτωμα: 'whole burnt offering / holocaust'; the offering wholly consumed by fire (renders ὅλυν); the climactic word for the sacrifice the LORD's fire will devour (v. 38).

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

μετέστησαν

they withdrew

Aor Act Indic 3 Pl · μεθίστημι

main verb

→ constative aorist

μεθίστημι: 'step aside / withdraw'; the prophets obey Elijah's μετάστητε.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθον

went away

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away / depart'; they leave the field to Elijah.

30 καὶ εἶπεν Ἡλίου πρὸς τὸν λαόν προσαγάγετε πρὸς με καὶ προσήγαγεν πᾶς ὁ λαὸς πρὸς αὐτόν

And Elijah said to the people, 'Come near to me.' And all the people came near to him.

Elijah gathers the people as witnesses καὶ εἶπεν Ἡλίου

Elijah summons the people close (προσαγάγετε πρὸς με) so they will witness every detail of what follows and be left without doubt. The whole people's approach (προσήγαγεν πᾶς ὁ λαός) makes them participants and witnesses of the coming 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: introduces Elijah's call to the people.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

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).

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

accusative object of πρὸς

→ object specification

λαός: 'people'; the assembly.

προσαγάγετε

come near

Aor Act Impv 2 Pl · προσάγω

main verb (command)

→ ingressive aorist imperative

προσάγω: 'bring/come near, approach'; Elijah calls the people close as witnesses.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

με me Accusative <i>accusative object of πρὸς</i> → participant reference με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	προσῆγαγεν came near Aor Act Indic 3 Sg · προσάγω <i>main verb (singular with collective subject)</i> → constative aorist προσάγω: 'approach'; the people draw near, as Elijah commanded.	πᾶς all Nominative <i>attributive adjective (with λαός)</i> → participant prominence πᾶς: 'all'; the whole assembly.
ὁ the Nominative <i>article</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	λαὸς people Nominative <i>subject</i> → participant prominence λαός: 'people'; the witnesses now gathered around Elijah.	πρὸς to <i>preposition + accusative (direction)</i> → spatial or relational framing πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).	αὐτόν him Accusative <i>accusative object of πρὸς</i> → participant reference αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

31 καὶ ἔλαβεν Ηλίου δώδεκα λίθους κατ' ἀριθμὸν φυλῶν τοῦ Ἰσραὴλ ὡς ἐλάλησεν κύριος πρὸς αὐτόν λέγων Ἰσραὴλ ἔσται τὸ ὄνομά σου

And Elijah took twelve stones, according to the number of the tribes of Israel, as the LORD had spoken to him, saying, 'Israel shall be your name.'

The twelve stones: covenantal symbolism of the altar καὶ ἔλαβεν Ηλίου

Elijah's twelve stones κατ' ἀριθμὸν φυλῶν τοῦ Ἰσραὴλ ('according to the number of the tribes of Israel') reconstitute the unity of the covenant people, even in a divided kingdom. The citation of the Jacob-renaming (Ἰσραὴλ ἔσται τὸ ὄνομά σου, Gen 32:28; 35:10) roots the contest in the covenant identity of the nation. κύριος here is divine.

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

→ constative aorist

λαμβάνω: 'take'; Elijah gathers the stones for the altar.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

δώδεκα

twelve

indeclinable cardinal numeral

→ clausal contribution

δώδεκα: 'twelve'; indeclinable; the number of the tribes — Elijah builds for all Israel, not just the northern kingdom.

λίθους

stones

Accusative

direct object of ἔλαβεν

→ object specification

λίθος: 'stone'; the building material of the restored altar.

κατ'

according to

preposition + accusative (norm, elided)

→ spatial or relational framing

κατά + acc.: 'according to'; κατ' ἀριθμόν — 'by the number of'

ἀριθμόν

number

Accusative

accusative object of κατά

→ object specification

ἀριθμός: 'number'; the twelve stones match the twelve tribes.

φυλῶν

tribes

Genitive

genitive (with ἀριθμόν)

→ relational specification

φυλή: 'tribe'; the twelve tribes of Israel.

τοῦ

of

Genitive

article (with Ἰσραηλ)

→ noun-phrase marking

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

Ἰσραηλ

Israel

genitive of relationship (indeclinable; 'of Israel')

→ participant identification

Ἰσραηλ: indeclinable; the covenant nation; the article τοῦ supplies the genitive function.

ὥς

as

comparative conjunction

→ discourse linkage or contrast

ὥς: 'as / just as'; introduces the covenant-word grounding the act.

ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

verb of comparative clause

→ constative aorist

λαλέω: 'speak'; refers to the divine word naming Jacob 'Israel'.

κύριος

the LORD

Nominative

subject of ἐλάλησεν (divine Name)

→ participant prominence

κύριος: rendering of יהוה; the LORD who renamed Jacob — divine.

πρὸς

to

preposition + accusative (recipient)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (Jacob)

→ participant reference

αὐτός: 'him' — Jacob, to whom the LORD gave the name Israel (Gen 32:28; 35:10).

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

participle introducing direct speech

→ circumstantial present participle (Hebraistic 'saying')

λέγω (ptc.): 'saying'; Hebraism for רמאֵל.

Ισραηλ

Israel

predicate nominative (indeclinable; the bestowed name)

→ participant identification

Ισραηλ: indeclinable; the new name given to Jacob — 'Israel shall be your name.'

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (within quotation)

→ predictive future

εἰμί (fut.): 'shall be'; the naming-formula.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομά

name

Nominative

subject of ἔσται

→ participant prominence

ὄνομα: 'name'; Ισραηλ ἔσται τὸ ὄνομά σου — the covenant identity of the nation, invoked at the altar.

σου

your

Genitive

genitive of possession

→ relational specification

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

32 καὶ ὠκοδόμησεν τοὺς λίθους ἐν ὀνόματι κυρίου καὶ ἰάσατο τὸ θυσιαστήριον τὸ κατεσκαμμένον καὶ ἐποίησεν θαλάλα χωροῦσαν δύο μετρητὰς σπέρματος κυκλόθεν τοῦ θυσιαστηρίου

And he built the stones in the name of the LORD and healed the altar that had been torn down, and made a trench holding two measures of seed all around the altar.

The rebuilding of the LORD's altar and the digging of the trench καὶ ὠκοδόμησεν

Elijah builds the altar ἐν ὀνόματι κυρίου ('in the name of the LORD') and 'heals' (ἰάσατο) the torn-down altar — a striking medical metaphor for restoring true worship. The trench (θαλάλα, a transliteration) large enough to hold 'two measures of seed' will be filled with water (vv. 34–35), making the coming fire unmistakably miraculous. κυρίου is divine.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ᾠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb

→ constative aorist

οἰκοδομέω: 'build'; Elijah constructs the altar from the twelve stones.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λίθους

stones

Accusative

direct object of ᾠκοδόμησεν

→ object specification

λίθος: 'stone'; the twelve stones of v. 31.

ἐν

in

preposition + dative (means/authority)

→ spatial or relational framing

ἐν ὀνόματι κυρίου: 'in the name of the LORD'; by his authority — the act is a confession of allegiance.

ὀνόματι

name

Dative

dative (with ἐν)

→ sphere or reference

ὄνομα: 'name'; building 'in the name of the LORD'.

κυρίου

of the LORD

Genitive

genitive of possession (divine Name)

→ relational specification

κύριος: rendering of יהוה; divine.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἰάσατο

healed

Aor Mid Indic 3 Sg · ἰάομαι

main verb

→ constative aorist

ἰάομαι: 'heal / cure / mend'; the medical metaphor 'healed the altar' (for repairing the ruined altar of YHWH) vividly frames the restoration of true worship as a healing of the broken covenant.

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

direct object of ἰάσατο

→ object specification

θυσιαστήριον: 'altar'; the LORD's altar, previously demolished in the apostasy.

τὸ

the

Accusative

article (with participle)

→ noun-phrase marking

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

κατεσκαμμένον

torn down

Perf Mid/Pass Ptc Acc Sg Neut · κατασκάπτω

attributive participle (modifying θυσιαστήριον)

→ perfect (settled state of ruin)

κατασκάπτω (perf. pass. ptc.): 'dig down / demolish / raze'; τὸ κατεσκαμμένον — 'the demolished (altar)', a relic of the persecution of YHWH-worship (cf. 19:10).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'make'; Elijah digs the surrounding trench.

θαλα

a trench

direct object of ἐποίησεν (indeclinable loanword)

→ clausal contribution

θαλα: an indeclinable transliteration (Hebrew תְּלַח, 'channel / trench / conduit'); the moat dug around the altar to be filled with water (vv. 34–35, 38).

χωροῦσαν

holding

Pres Act Ptc Acc Sg Fem · χωρέω

attributive participle (modifying θαλα)

→ durative present

χωρέω: 'have room for / hold / contain'; the trench's capacity — 'holding two measures of seed.'

δύο

two

indeclinable cardinal numeral

→ measure or count

δύο: 'two'; indeclinable; the trench's capacity measured in seed.

μετρητάς

measures

Accusative

accusative object of χωροῦσαν

→ object specification

μετρητής: 'a measure' (a liquid/dry measure, roughly a bath); 'two measures of seed' indicates the trench's substantial size.

σπέρματος

of seed

Genitive

genitive of content (with μετρητάς)

→ relational specification

σπέρμα: 'seed'; here a measure of capacity — the area a seed-quantity would sow, indicating the trench's breadth.

κυκλόθεν

all around

adverb (with genitive: 'around')

→ clausal contribution

κυκλόθεν: 'round about / on every side'; the trench encircles the altar.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (with κυκλόθεν)

→ relational specification

θυσιαστήριον: 'altar'; the trench surrounds it completely.

33 καὶ ἐστοίβασεν τὰς σχίδακας ἐπὶ τὸ θυσιαστήριον ὃ ἐποίησεν καὶ ἐμέλισεν τὸ ὅλοκαύτωμα καὶ ἐπέθηκεν ἐπὶ τὰς σχίδακας καὶ ἐστοίβασεν ἐπὶ τὸ θυσιαστήριον

And he stacked the cut wood on the altar he had made, and cut the whole burnt offering in pieces and laid it on the wood, and stacked it on the altar.

Elijah arranges the wood and the sacrifice

καὶ ἐστοίβασεν

The careful, deliberate preparation (ἐστοίβασεν ... ἐμέλισεν ... ἐπέθηκεν ... ἐστοίβασεν) mirrors the very steps Elijah had assigned to the Baal-prophets (vv. 23, 25), demonstrating that he plays by the same rules — no hidden fire, no trickery.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐστοίβασεν

stacked

Aor Act Indic 3 Sg · στοιβάζω

main verb

→ constative aorist

στοιβάζω: 'pile up / arrange in order / stack'; Elijah lays the firewood in order on the altar.

τὰς

the

Accusative

article

→ noun-phrase marking

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

σχίδακας

cut wood / kindling

Accusative

direct object of ἐστοίβασεν

→ object specification

σχίδαξ: 'split wood / kindling / faggot'; the cut firewood for the offering (cf. vv. 33, 34, 38).

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ

→ object specification

θυσιαστήριον: 'altar'; the rebuilt altar of v. 32.

ὃ

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὃς: relative pronoun; 'which he had made.'

ἐποίησεν

he had made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'make'; refers to Elijah's rebuilding of the altar.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐμέλισεν

cut in pieces

Aor Act Indic 3 Sg · μελίζω

main verb

→ constative aorist

μελίζω: 'dismember / cut into portions'; Elijah prepares his victim exactly as prescribed (cf. v. 23).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὅλοκαύτωμα

whole burnt offering

Accusative

direct object of ἐμέλισεν

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; the sacrificial bull, to be wholly consumed by the divine fire (v. 38).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέθηκεν

laid it

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb

→ constative aorist

ἐπιτίθημι: 'place upon'; the pieces laid on the wood (cf. v. 23).

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

σχίδακας

wood

Accusative

accusative object of ἐπί

→ object specification

σχίδαξ: 'split wood / kindling'; the wood already stacked.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐστοίβασεν

stacked it

Aor Act Indic 3 Sg · στοιβάζω

main verb

→ constative aorist

στοιβάζω: 'arrange / stack'; the whole offering set in order on the altar.

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπί

→ object specification

θυσιαστήριον: 'altar'; the offering now fully arranged for the test.

34 καὶ εἶπεν λάβετε μοι τέσσαρας ὕδριας ὕδατος καὶ ἐπιχέετε ἐπὶ τὸ ὅλοκαύτωμα καὶ ἐπὶ τὰς σχίδακας καὶ ἐποίησαν οὕτως καὶ εἶπεν δευτερώσατε καὶ ἐδευτέρωσαν καὶ εἶπεν τρισώσατε καὶ ἐτρίσσευσαν

And he said, 'Bring me four water jars of water and pour it on the whole burnt offering and on the wood.' And they did so. And he said, 'Do it a second time'; and they did it a second time. And he said, 'Do it a third time'; and they did it a third time.

The threefold drenching: removing every natural explanation καὶ εἶπεν

Elijah commands the offering drenched three times (δευτερώσατε ... τρισώσατε, 'do it a second ... a third time'), saturating wood, victim, and trench. Performed amid a drought, this lavish use of precious water makes a spontaneous or human-kindled fire physically impossible — the coming flame can only be the LORD's.

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: introduces Elijah's command to drench the offering.

λάβετε

bring

Aor Act Impv 2 Pl · λαμβάνω

main verb (command)

→ ingressive aorist imperative

λαμβάνω: 'take / fetch / bring'; Elijah orders water fetched.

μοι

me

Dative

dative of advantage

→ participant reference or interest

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

τέσσαρας

four

Accusative

attributive numeral (with ὕδρις)

→ object specification

τέσσαρες: 'four'; declinable cardinal; the number of water jars.

ὕδρις

water jars

Accusative

direct object of λάβετε

→ object specification

ὕδρις: 'water jar / pitcher'; the vessels for drenching the offering.

ὕδατος

of water

Genitive

genitive of content (with ὕδρις)

→ relational specification

ὕδωρ: 'water'; the water — precious in the drought, yet poured out lavishly.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιχέετε

pour

Pres Act Impv 2 Pl · ἐπιχέω

main verb (command)

→ durative present imperative

ἐπιχέω: 'pour upon'; the water is to be poured over offering and wood.

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὅλοκαύτωμα

whole burnt offering

Accusative

accusative object of ἐπὶ

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; the victim, drenched.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

σχίδακας

wood

Accusative

accusative object of ἐπὶ

→ object specification

σχίδαξ: 'kindling'; the wood, soaked through.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb

→ constative aorist

ποιέω: 'do'; the people obey.

οὕτως

so

adverb of manner

→ adverbial qualification

οὕτως: 'thus / so'; they did as commanded.

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

→ constative aorist

λέγω: 'say'.

δευτερώσατε

do it a second time

Aor Act Impv 2 Pl · δευτερώ

main verb (command)

→ ingressive aorist imperative

δευτερώ: 'do a second time / repeat'; the second drenching.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐδευτέρωσαν

they did it again

Aor Act Indic 3 Pl · δευτερώ

main verb

→ constative aorist

δευτερώ: 'repeat'; they pour a second time.

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

→ constative aorist

λέγω: 'say'.

τρισώσατε

do it a third time

Aor Act Impv 2 Pl · τρισόω

main verb (command)

→ ingressive aorist imperative

τρισόω: 'do a third time'; the third and final drenching, completing the saturation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐτρίσσευσαν

they did it a third time

Aor Act Indic 3 Pl · τρισσεύω

main verb

→ constative aorist

τρισσεύω: 'do a third time'; the threefold drenching now complete — water everywhere.

35 καὶ διεπορεύετο τὸ ὕδωρ κύκλῳ τοῦ θυσιαστηρίου καὶ τὴν θαλάσσαν ὕδατος

And the water ran all around the altar, and they filled the trench with water.

Result: the altar surrounded and the trench brimming καὶ διεπορεύετο

The water 'ran around' (διεπορεύετο) the altar and brimmed the trench (τὴν θαλάσσαν ὕδατος).
The deluge of water, set up here, becomes the foil for the fire's totality in v. 38 — the LORD's fire will lick up even the water in the trench.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διεπορεύετο

ran

Impf Mid Indic 3 Sg · διαπορεύομαι

main verb

→ durative imperfect (flowing motion)

διαπορεύομαι: 'go through / pass along'; the imperfect pictures the water flowing all around the altar.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of διεπορεύετο

→ participant prominence

ὕδωρ: 'water'; the poured water now running around the altar's base.

κύκλῳ

around

Dative

dative adverbial (with genitive: 'around')

→ sphere or reference

κύκλος (dat. κύκλῳ): 'in a circle / round about'; the water encircles the altar.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive (with κύκλῳ)

→ relational specification

θυσιαστήριον: 'altar'; encircled by water.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (marking accusative)

→ noun-phrase marking

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

θαλά

trench

direct object of ἐπλησαν (indeclinable; marked accusative by article)

→ clausal contribution

θαλά: indeclinable loanword (Hebrew תְּלַח, 'trench'); the moat around the altar, now brimming; the article τὴν supplies the accusative function.

ἐπλησαν

they filled

Aor Act Indic 3 Pl · πίμπλημι

main verb

→ constative aorist

πίμπλημι: 'fill'; the trench is filled to the brim with water — the climax of the saturation.

ὕδατος

with water

Genitive

genitive of content (with ἐπλησαν)

→ relational specification

ὕδωρ: 'water'; the genitive of material with πίμπλημι — 'filled with water.'

36 καὶ ἀνεβόησεν Ἡλίου εἰς τὸν οὐρανὸν καὶ εἶπεν κύριε ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰσραὴλ ἐπάκουσόν μου κύριε ἐπάκουσόν μου σήμερον ἐν πυρί καὶ γνώτωσαν πᾶς ὁ λαὸς οὗτος ὅτι σὺ εἶ κύριος ὁ θεὸς Ἰσραὴλ καὶ γὰρ δοῦλός σου καὶ διὰ σὲ πεποίηκα τὰ ἔργα ταῦτα

And Elijah cried out to heaven and said, 'O LORD, the God of Abraham and Isaac and Israel, answer me, O LORD, answer me today by fire, and let all this people know that you are the LORD God of Israel, and I am your servant, and for your sake I have done these works.'

Elijah's prayer (vv. 36–37): the brief, faith-filled petition

καὶ ἀνεβόησεν Ἡλίου

Against the Baal-prophets' daylong frenzy, Elijah's prayer is brief and faith-filled — the very model James invokes (Jas 5:17–18, 'the effective prayer of a righteous man'). He invokes the covenant God of the patriarchs (Ἀβραὰμ, Ἰσαὰκ, Ἰσραὴλ), asks for fire (ἐπάκουσόν μου ... ἐν πυρί), and frames the whole as evangelistic: γνώτωσαν ... ὅτι σὺ εἶ κύριος ὁ θεός. Every κύριος here is the divine Name.

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

→ constative aorist

ἀναβοάω: 'cry out / call aloud'; Elijah lifts his voice to heaven — a single, confident cry against Baal's daylong clamor.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet at prayer (cf. Jas 5:17).

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οὐρανὸν

heaven

Accusative

accusative object of εἰς

→ object specification

οὐρανός: 'heaven / sky'; the direction of the prayer — and the source of both the coming fire (v. 38) and rain (v. 45).

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: introduces the prayer.

κύριε

O LORD

Vocative

vocative of address (divine Name)

→ direct address

κύριος (voc. κύριε): rendering of יהוה; the prayer's opening address — divine.

ὁ

the

Nominative

article (nominative for vocative, with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative used as vocative (in apposition to κύριε)

→ participant prominence

θεός: 'God'; ὁ θεός (nominative for vocative) — the covenant title 'God of Abraham, Isaac, and Israel.'

Αβρααμ

of Abraham

genitive of relationship (indeclinable)

→ participant identification

Αβρααμ: indeclinable transliteration of Hebrew אַבְרָהָם; the first patriarch.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰσαακ
of Isaac

genitive of relationship (indeclinable)

→ participant identification

Ἰσαακ: indeclinable transliteration of Hebrew יִצְחָק; the second patriarch.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰσραηλ
of Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; here Jacob/Israel, the third patriarch (the renaming of v. 31), invoked as covenant ancestor.

ἐπάκουσόν
answer

Aor Act Impv 2 Sg · ἐπακούω

main verb (petition)

→ ingressive aorist imperative (urgent petition)

ἐπακούω: 'hear / answer'; the central petition — the very verb of the agreed criterion (v. 24, ὅς ἐάν ἐπακούσῃ).

μου
me

Genitive

genitive object of ἐπάκουσον

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπάκουσον.

κύριε
O LORD

Vocative

vocative of address (divine Name)

→ direct address

κύριος (voc.): rendering of יהוה; the repeated address intensifies the plea — divine.

ἐπάκουσόν
answer

Aor Act Impv 2 Sg · ἐπακούω

main verb (repeated petition)

→ ingressive aorist imperative

ἐπακούω: the repetition ('answer me ... answer me') models the earnest, faith-filled prayer commended in Jas 5:16–18.

μου
me

Genitive

genitive object of ἐπάκουσον

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπάκουσον.

σήμερον
today

temporal adverb

→ clausal contribution

σήμερον: 'today'; the answer must come this very day (cf. v. 15).

ἐν
by

preposition + dative (means)

→ spatial or relational framing

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

πυρί
fire

Dative

dative of means

→ sphere or reference

πῦρ: 'fire'; ἐν πυρί — the requested sign, matching the agreed criterion (v. 24).

καὶ

and

coordinate conjunction (purpose)

→ discourse linkage or contrast

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

γινώτῳσαν

let them know

Aor Act Impv 3 Pl · γινώσκω

main verb (purpose/jussive)

→ ingressive aorist imperative (jussive)

γινώσκω: 'know / recognize'; the evangelistic goal of the miracle — that the people may come to know YHWH (the 'recognition formula', cf. Ezek).

πᾶς

all

Nominative

attributive adjective (with λαός)

→ participant prominence

πᾶς: 'all'; the whole people as the intended knowers.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject of γινώτῳσαν (constructio ad sensum, pl. verb)

→ participant prominence

λαός: 'people'; the assembly to be convinced.

οὗτος

this

Nominative

demonstrative adjective (with λαός)

→ participant reference

οὗτος: 'this'; 'this people' present at Carmel.

ὅτι

that

conjunction (content of knowing)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content to be known.

σύ

you

Nominative

subject (emphatic)

→ participant reference

σύ: emphatic 'you' — σὺ εἶ κύριος, 'you are the LORD.'

εἶ

are

Pres Act Indic 2 Sg · εἶμί

copula

→ stative present

εἶμί: 'be'; σὺ εἶ κύριος ὁ θεός — the confession the miracle is meant to elicit (cf. v. 39).

κύριος

the LORD

Nominative

predicate nominative (divine Name)

→ participant prominence

κύριος: rendering of יהוה; divine — the title to be vindicated by the fire.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative (in apposition to κύριος)

→ participant prominence

θεός: 'God'; κύριος ὁ θεός Ισραηλ — 'the LORD, the God of Israel.'

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the covenant nation whose God YHWH is.

κἀγώ

and I

Nominative

subject (crasis καί + ἐγώ, emphatic)

→ participant prominence

κἀγώ: crasis of καί ἐγώ ('and I'); Elijah's self-identification as YHWH's servant.

δοῦλός

servant

Nominative

predicate nominative (with implied 'am')

→ participant prominence

δοῦλος: 'servant'; Elijah claims no merit of his own — he acts only as the LORD's instrument.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διὰ

for the sake of

preposition + accusative (cause)

→ spatial or relational framing

διὰ + acc.: 'because of / for the sake of'; διὰ σέ — Elijah acts at the LORD's command, not on his own initiative.

σέ

you

Accusative

accusative object of διὰ

→ participant reference

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

πεποίηκα

I have done

Perf Act Indic 1 Sg · ποιέω

main verb

→ perfect (completed acts with abiding bearing)

ποιέω: 'do / make'; the perfect — Elijah's whole performance at Carmel has been at the LORD's bidding.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἔργα

works

Accusative

direct object of πεποίηκα

→ object specification

ἔργον: 'work / deed'; τὰ ἔργα ταῦτα — all that Elijah has done at Carmel, done in obedience to YHWH.

ταῦτα

these

Accusative

demonstrative adjective (with ἔργα)

→ object specification

οὗτος: 'these'; the deeds just performed.

37 ἐπάκουσόν μου κύριε ἐπάκουσόν μου ἐν πυρί καὶ γνώτω ὁ λαὸς οὗτος ὅτι σὺ εἶ κύριος ὁ θεὸς καὶ σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω

'Answer me, O LORD, answer me by fire, and let this people know that you are the LORD God, and that you have turned the heart of this people back again.'

The climax of Elijah's prayer: **that the people's heart be turned back** ἐπάκουσόν μου

The prayer's climax is theological and pastoral: σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω ('you have turned this people's heart back'). The fire is to demonstrate not only that YHWH is God but that the people's repentance is itself his gracious work. All κύριος references are divine.

ἐπάκουσόν

answer

Aor Act Impv 2 Sg · ἐπακούω

main verb (petition)

→ ingressive aorist imperative

ἐπακούω: 'hear / answer'; the petition renewed (cf. v. 36).

μου

me

Genitive

genitive object of ἐπάκουσον

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπάκουσον.

κύριε

O LORD

Vocative

vocative of address (divine Name)

→ direct address

κύριος (voc.): rendering of יהוה; divine.

ἐπάκουσόν

answer

Aor Act Impv 2 Sg · ἐπακούω

main verb (repeated petition)

→ ingressive aorist imperative

ἐπακούω: the repeated plea — earnest, faith-filled prayer (cf. Jas 5:16–18).

μου

me

Genitive

genitive object of ἐπάκουσον

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπάκουσον.

ἐν

by

preposition + dative (means)

→ spatial or relational framing

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

πυρί

fire

Dative

dative of means

→ sphere or reference

πῦρ: 'fire'; the requested sign.

καὶ

and

coordinate conjunction (purpose)

→ discourse linkage or contrast

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

γνῶτω

let know

Aor Act Impv 3 Sg · γινώσκω

main verb (jussive)

→ ingressive aorist imperative (jussive)

γινώσκω: 'know / recognize'; the evangelistic purpose — that the people may know YHWH.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject of γνῶτω

→ participant prominence

λαός: 'people'; the assembly.

οὗτος

this

Nominative

demonstrative adjective (with λαός)

→ participant reference

οὗτος: 'this'; 'this people' at Carmel.

ὅτι

that

conjunction (content of knowing)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content.

σύ

you

Nominative

subject (emphatic)

→ participant reference

σύ: emphatic 'you'.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; σύ εἶ κύριος ὁ θεός — the confession sought.

κύριος

the LORD

Nominative

predicate nominative (divine Name)

→ participant prominence

κύριος: rendering of יהוה; divine.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative (in apposition)

→ participant prominence

θεός: 'God'; κύριος ὁ θεός — 'the LORD (is) God'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

subject (emphatic)

→ participant reference

σύ: emphatic 'you' — the turning of the heart is God's own work.

ἔστρεψας

have turned

Aor Act Indic 2 Sg · στρέφω

main verb

→ constative aorist

στρέφω: 'turn / turn back'; σὺ ἔστρεψας τὴν καρδίαν — God himself turns the people's heart back to himself, framing their repentance as divine grace.

τὴν

the

Accusative

article

→ noun-phrase marking

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

καρδίαν

heart

Accusative

direct object of ἔστρεψας

→ object specification

καρδία: 'heart'; the seat of allegiance, turned back from Baal to YHWH.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of possession

→ relational specification

λαός: 'people'; the people whose heart God turns.

τούτου

this

Genitive

demonstrative adjective (with λαοῦ)

→ relational specification

οὗτος: 'this'; 'this people.'

ὀπίσω

back again

adverb ('back / behind')

→ clausal contribution

ὀπίσω: 'back / behind'; here adverbial — God has turned the heart 'back' to himself (reversing the ὀπίσω τῶν Βααλιμ of v. 18).

38 καὶ ἔπεσεν πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τὸ ὅλοκαύτωμα καὶ τὰς σχίδακας καὶ τὸ ὕδωρ τὸ ἐν τῇ θαλάῃ καὶ τοὺς λίθους καὶ τὸν χοῦν ἐξέλιξεν τὸ πῦρ

And fire fell from the LORD out of heaven and consumed the whole burnt offering and the wood and the water that was in the trench, and the fire licked up the stones and the dust.

The answer: the fire of the LORD falls and consumes all

καὶ ἔπεσεν πῦρ

The instantaneous answer to Elijah's brief prayer (contrast the Baal-prophets' daylong silence) is πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ. The piling-up of consumed objects — offering, wood, water, stones, even the dust (χοῦν) — shows totality: the fire devours not merely the sacrifice but the very altar and the drenching water. The verb ἐξέλιξεν ('licked up') even the water proves the fire is no natural flame. This answered prayer is the very sign James cites (Jas 5:17–18).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb

→ constative aorist (sudden decisive act)

πίπτω: 'fall'; the fire 'fell' from heaven — instantaneous divine response.

πῦρ

fire

Nominative

subject of ἔπεσεν

→ participant prominence

πῦρ: 'fire'; the answering fire, the agreed sign of the true God (v. 24).

παρά

from

preposition + genitive (source)

→ spatial or relational framing

παρά + gen.: 'from (the side of)'; παρά κυρίου — the fire comes directly from YHWH.

κυρίου

of the LORD

Genitive

genitive of source (divine Name)

→ relational specification

κύριος: rendering of יהוה; the fire's source — divine.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of source (with ἐκ)

→ relational specification

οὐρανός: 'heaven'; the fire descends from the sky, answering Elijah's cry εἰς τὸν οὐρανόν (v. 36).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέφαγεν

consumed

Aor Act Indic 3 Sg · κατεσθίω

main verb

→ constative aorist

κατεσθίω: 'devour / consume utterly'; the compound κατα- intensifies — the fire 'eats up' everything.

τὸ

the

Accusative

article

→ noun-phrase marking

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

όλοκαύτωμα

whole burnt offering

Accusative

direct object of κατέφαγεν

→ object specification

όλοκαύτωμα: 'whole burnt offering'; the sacrifice, first consumed.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς
the

Accusative

article

→ noun-phrase marking

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

σχίδακας
wood

Accusative

direct object (coordinate)

→ object specification

σχίδαξ: 'kindling'; the wood, also consumed.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ
the

Accusative

article

→ noun-phrase marking

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

ὕδωρ
water

Accusative

direct object (coordinate)

→ object specification

ὕδωρ: 'water'; even the water — proof the fire is supernatural.

τὸ
the

Accusative

article (with prepositional phrase)

→ noun-phrase marking

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

ἐν
in

preposition + dative (place)

→ spatial or relational framing

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

τῇ
the

Dative

article (marking dative)

→ noun-phrase marking

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

θαλά
trench

object of ἐν (indeclinable; marked dative by article)

→ clausal contribution

θαλά: indeclinable loanword (Hebrew תְּלַחֲתִי, 'trench'); the article τῇ supplies the dative function; the brimming trench (v. 35) is licked dry.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς
the

Accusative

article

→ noun-phrase marking

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

λίθους

stones

Accusative

direct object of ἐξέλιξεν

→ object specification

λίθος: 'stone'; the twelve stones of the altar, consumed.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

χοῦν

dust / soil

Accusative

direct object of ἐξέλιξεν

→ object specification

χοῦς: 'dust / loose earth'; even the soil is licked up — nothing remains, the ultimate proof of total divine consumption.

ἐξέλιξεν

licked up

Aor Act Indic 3 Sg · ἐκλείχω

main verb

→ constative aorist

ἐκλείχω: 'lick out / lap up'; the vivid verb pictures the fire 'licking up' the stones, dust, and water — a flame that behaves like no natural fire.

τὸ

the

Nominative

article

→ noun-phrase marking

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

πῦρ

fire

Nominative

subject of ἐξέλιξεν

→ participant prominence

πῦρ: 'fire'; the LORD's fire, the agent of total consumption.

39 καὶ ἔπεσεν πᾶς ὁ λαὸς ἐπὶ πρόσωπον αὐτῶν καὶ εἶπον ἀληθῶς κύριός ἐστιν ὁ θεός αὐτὸς ὁ θεός

And all the people fell on their faces and said, 'Truly the LORD, he is God; he is God!'

The people's confession: the goal of the contest attained

καὶ ἔπεσεν

The people fall prostrate (ἔπεσεν ... ἐπὶ πρόσωπον) and cry the verdict the contest was designed to elicit: ἀληθῶς κύριός ἐστιν ὁ θεός ('truly the LORD, he is God'), the very name Eliyahu means ('YHWH is my God'). The doubled αὐτὸς ὁ θεός ('he is God') is the climactic confession answering v. 24's criterion (οὗτος θεός).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb (singular with collective subject)

→ constative aorist

πίπτω: 'fall'; the people prostrate themselves in awe and worship (cf. Obadiah, v. 7).

πᾶς

all

Nominative

attributive adjective (with λαός)

→ participant prominence

πᾶς: 'all'; the whole assembly.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject

→ participant prominence

λαός: 'people'; now convinced.

ἐπὶ

on

preposition + accusative (direction)

→ spatial or relational framing

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

πρόσωπον

face

Accusative

accusative object of ἐπί

→ object specification

πρόσωπον: 'face'; ἔπεσεν ἐπὶ πρόσωπον — the posture of worship and submission.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: introduces the confession.

ἀληθῶς

truly

adverb

→ clausal contribution

ἀληθῶς: 'truly / really'; the emphatic affirmation opening the confession.

κύριος

the LORD

Nominative

subject (divine Name)

→ participant prominence

κύριος: rendering of יהוה; the confessed God — divine; the cry vindicates the very name Eliyahu ('YHWH is my God').

ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present εἰμί: 'be'; κύριός ἐστιν ὁ θεός — 'the LORD is God.'	ὁ the Nominative <i>article</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	θεός God Nominative <i>predicate nominative</i> → participant prominence θεός: 'God'; ὁ θεός with the article — 'the (true) God', the contested title now awarded to YHWH.	αὐτός he Nominative <i>intensive pronoun (resumptive)</i> → participant reference αὐτός: emphatic 'he himself'; αὐτός ὁ θεός — 'he is God', the redoubled climactic cry (answering οὗτος θεός, v. 24).
ὁ the Nominative <i>article</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	θεός God Nominative <i>predicate nominative (repeated)</i> → participant prominence θεός: 'God'; the doubling drives home the verdict — there is no god but YHWH.		

40 καὶ εἶπεν Ηλίου πρὸς τὸν λαόν συλλάβετε τοὺς προφῆτας τοῦ Βααλ μηθεὶς σωθήτω ἐξ αὐτῶν καὶ συνέλαβον αὐτούς καὶ κατάγει αὐτοὺς Ηλίου εἰς τὸν χειμάρρουν Κισων καὶ ἔσφαξεν αὐτοὺς ἐκεῖ

And Elijah said to the people, 'Seize the prophets of Baal; let none of them escape.' And they seized them; and Elijah brought them down to the wadi Kishon and slaughtered them there.

The judgment: the slaughter of the Baal-prophets at Kishon

καὶ εἶπεν Ηλίου

The confession leads to covenantal judgment: the prophets who led Israel into apostasy are seized (μηθεὶς σωθήτω, 'let none escape') and slaughtered (ἔσφαξεν) at the wadi Kishon — the cultic-judicial purging of the land. The historic present κατάγει ('brings down') heightens the vividness of the scene.

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: introduces Elijah's command of judgment.

Ἡλίου
Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

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).

τὸν
the

Accusative

article

→ noun-phrase marking

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

λαόν
people

Accusative

accusative object of πρὸς

→ object specification

λαός: 'people'; now Elijah's instruments of judgment.

συλλάβετε
seize

Aor Act Impv 2 Pl · συλλαμβάνω

main verb (command)

→ ingressive aorist imperative

συλλαμβάνω: 'seize / arrest / capture'; the order to apprehend the Baal-prophets.

τοὺς
the

Accusative

article

→ noun-phrase marking

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

προφήτας
prophets

Accusative

direct object of συλλάβετε

→ object specification

προφήτης: 'prophet'; the prophets of Baal, agents of the apostasy.

τοῦ
of

Genitive

article (with Βααλ)

→ noun-phrase marking

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

Βααλ
Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: indeclinable; the defeated god; the article τοῦ supplies the genitive function.

μηθεὶς
no one

Nominative

subject of σωθήτω

→ participant prominence

μηθεὶς (= μηδεὶς): 'no one / none'; μηθεὶς σωθήτω — 'let none escape', the totality of the purge.

σωθήτω

let escape

Aor Pass Impv 3 Sg · σώζω

main verb (prohibitive jussive)

→ *ingressive aorist imperative*

σώζω: 'save / preserve / let escape'; μηθεις σωθήτω — none is to be spared.

ἐξ

of

preposition + genitive (partitive)

→ *spatial or relational framing*

ἐξ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive).

αὐτῶν

them

Genitive

partitive genitive

→ *relational specification*

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive.

καὶ

and

narrative conjunction

→ *discourse linkage or contrast*

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

συνέλαβον

they seized

Aor Act Indic 3 Pl · συλλαμβάνω

main verb

→ *constative aorist*

συλλαμβάνω: 'seize'; the people obey, capturing the prophets.

αὐτούς

them

Accusative

direct object

→ *participant reference*

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

καὶ

and

narrative conjunction

→ *discourse linkage or contrast*

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

κατάγει

brings down

Pres Act Indic 3 Sg · κατάγω

main verb (historic present)

→ *historic present (vivid)*

κατάγω: 'lead/bring down'; the historic present κατάγει vividly portrays Elijah leading the captives down to the wadi for execution.

αὐτούς

them

Accusative

direct object

→ *participant reference*

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

Ἡλίου

Elijah

subject (indeclinable)

→ *participant identification*

Ἡλίου: indeclinable; the prophet.

εἰς

to

preposition + accusative (goal)

→ *spatial or relational framing*

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

τὸν

the

Accusative

article

→ *noun-phrase marking*

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

χειμάρρουν

wadi / torrent

Accusative

accusative object of εἰς

→ object specification

χείμαρρος: 'wadi / winter-torrent'; the stream-bed of the Kishon, the site of the slaughter.

Κισων

Kishon

accusative in apposition (indeclinable place name)

→ participant identification

Κισων: indeclinable transliteration of Hebrew כִּישׁוֹן; the Kishon, the wadi at the foot of Carmel where the Baal-prophets are slain.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσφαξεν

slaughtered

Aor Act Indic 3 Sg · σφάζω

main verb

→ constative aorist

σφάζω: 'slay / slaughter (as a sacrifice)'; the cultic-judicial term — the prophets are 'slaughtered' like sacrificial victims, the purging of the land's apostasy.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; at the Kishon.

41 καὶ εἶπεν Ηλίου τῷ Αχααβ ἀνάβηθι καὶ φάγε καὶ πίε ὅτι φωνὴ τῶν ποδῶν τοῦ ὕετοῦ

And Elijah said to Ahab, 'Go up, eat and drink, for there is the sound of the feet of the rain.'

The turn to rain: Elijah announces the coming downpour καὶ εἶπεν Ηλίου

With the contest won, Elijah turns to the chapter's other frame — the promised rain (v. 1). His vivid φωνὴ τῶν ποδῶν τοῦ ὕετοῦ ('the sound of the feet of the rain') personifies the approaching downpour; the prophet hears by faith what is not yet visible. This is the prayer-answered rain of Jas 5:18 ('he prayed again, and the heaven gave rain').

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: introduces Elijah's word to Ahab about the rain.

Ἡλίου
Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

τῷ
to

Dative

article

→ noun-phrase marking

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

Ἀχααβ
Ahab

dative indirect object (indeclinable)

→ participant identification

Ἀχααβ: indeclinable; the king.

ἀνάβηθι
go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb (command)

→ ingressive aorist imperative

ἀναβαίνω: 'go up'; Ahab is to ascend (to eat) — the drought's end is at hand.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φάγε
eat

Aor Act Impv 2 Sg · ἐσθίω

main verb (command)

→ ingressive aorist imperative

ἐσθίω: 'eat'; the famine is about to break — Ahab may eat freely.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πίε
drink

Aor Act Impv 2 Sg · πίνω

main verb (command)

→ ingressive aorist imperative

πίνω: 'drink'; the celebratory pairing 'eat and drink' signals deliverance.

ὅτι
for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'for / because'; the reason — the rain is coming.

φωνή
sound

Nominative

subject of verbless clause

→ participant prominence

φωνή: 'sound / voice'; φωνή τῶν ποδῶν τοῦ ἕτεοῦ — 'the sound of the feet of the rain', the prophet's faith-perception of the coming storm.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ποδῶν

feet

Genitive

genitive (with φωνή)

→ relational specification

πούς: 'foot'; the vivid personification — the rain is heard 'on its feet', approaching.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ύετοῦ

rain

Genitive

genitive of relationship (with ποδῶν)

→ relational specification

ύετός: 'rain'; the promised rain of v. 1, now imminent — the rain James attributes to Elijah's renewed prayer (Jas 5:18).

42 καὶ ἀνέβη Αἰσαβ τοῦ φαγεῖν καὶ πιεῖν καὶ Ηλίου ἀνέβη ἐπὶ τὸν Κάρμηλον καὶ ἔκυψεν ἐπὶ τὴν γῆν καὶ ἔθηκεν τὸ πρόσωπον ἑαυτοῦ ἀνὰ μέσον τῶν γονάτων ἑαυτοῦ

And Ahab went up to eat and drink; and Elijah went up to Carmel and bowed down to the ground and put his face between his knees.

Contrast: Ahab feasts while Elijah prays καὶ ἀνέβη Αἰσαβ

The two ascents are contrasted: Ahab goes up to eat and drink, while Elijah goes up to pray, bowing to the earth with his face between his knees — a posture of intense, travailing intercession. This is the prayer that, in James' reading, brings the rain (Jas 5:17–18).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb

→ constative aorist

ἀναβαίνω: 'go up'; Ahab obeys, ascending to eat.

Αἰσαβ

Ahab

subject (indeclinable)

→ participant identification

Αἰσαβ: indeclinable; the king.

τοῦ

to

Genitive

article with infinitive (purpose)

→ noun-phrase marking

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

φαγεῖν

eat

Aor Act Inf · ἐσθίω

articular infinitive of purpose

→ verbal action or state

ἐσθίω: 'eat'; τοῦ φαγεῖν καὶ πιεῖν — purpose: 'to eat and drink.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πιεῖν

drink

Aor Act Inf · πίνω

infinitive of purpose (coordinate)

→ aorist infinitive (the act of drinking)

πίνω: 'drink'; coordinate purpose infinitive.

καὶ

and

narrative conjunction (contrastive)

→ discourse linkage or contrast

καί: here contrastive — Ahab feasts, but Elijah prays.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the prophet.

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb

→ constative aorist

ἀναβαίνω: 'go up'; Elijah ascends the summit to pray.

ἐπὶ

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with Κάρμηλον)

→ noun-phrase marking

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

Κάρμηλον

Carmel

Accusative

accusative object of ἐπὶ

→ object specification

Κάρμηλος: Mount Carmel; here the proper noun is declined (acc. τὸν Κάρμηλον), so taken as 'n'; the summit from which Elijah prays for rain.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔκυψεν

bowed down

Aor Act Indic 3 Sg · κύπτω

main verb

→ constative aorist

κύπτω: 'stoop / bend down'; Elijah bows to the earth — the posture of fervent intercession.

ἐπὶ

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground

Accusative

accusative object of ἐπὶ

→ object specification

γῆ: 'ground / earth'; ἔκυψεν ἐπὶ τὴν γῆν — bowing to the ground in prayer.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθηκεν

put

Aor Act Indic 3 Sg · τίθημι

main verb

→ constative aorist

τίθημι: 'place / put'; Elijah lowers his head into the posture of travailing prayer.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object of ἔθηκεν

→ object specification

πρόσωπον: 'face'; ἔθηκεν τὸ πρόσωπον ... ἀνά μέσον τῶν γονάτων — 'put his face between his knees', the curled posture of intense petition.

ἑαυτοῦ

his own

Genitive

reflexive genitive of possession

→ relational specification

ἑαυτοῦ: reflexive 'his own.'

ἀνά

in

preposition (in idiom ἀνά μέσον: 'between')

→ spatial or relational framing

ἀνά: in the idiom ἀνά μέσον — 'in the midst of / between.'

μέσον

midst

Accusative

accusative (with ἀνά: 'between')

→ object specification

μέσος: 'middle'; ἀνά μέσον τῶν γονάτων — 'between the knees.'

τῶν

the

Genitive

article

→ noun-phrase marking

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

γονάτων

knees

Genitive

genitive (with ἀνά μέσον)

→ relational specification

γόνυ: 'knee'; the prophet's face bowed between his knees — utter absorption in prayer.

ἑαυτοῦ

his own

Genitive

reflexive genitive of possession

→ relational specification

ἑαυτοῦ: reflexive 'his own.'

43 καὶ εἶπεν τῷ παιδαρίῳ αὐτοῦ ἀνάβηθι καὶ ἐπίβλεψον ὁδὸν τῆς θαλάσσης καὶ ἐπέβλεψεν τὸ παιδάριον καὶ εἶπεν οὐκ ἔστιν οὐθέν καὶ εἶπεν Ἡλίου καὶ σὺ ἐπίστρεψον ἑπτὰκι καὶ ἐπέστρεψεν τὸ παιδάριον ἑπτὰκι

And he said to his servant boy, 'Go up and look toward the sea.' And the boy looked and said, 'There is nothing.' And Elijah said, 'You too, go back seven times.' And the boy went back seven times.

Persevering prayer: the sevenfold looking

καὶ εἶπεν τῷ παιδαρίῳ

Elijah persists in prayer while sending his servant to watch the sea seven times — a model of importunate, persevering faith. Six times the boy reports οὐκ ἔστιν οὐθέν ('there is nothing'); the sevenfold repetition (ἑπτὰκι ... ἑπτὰκι) underscores that the answer comes only with patient persistence (cf. Jas 5:16–18).

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: introduces Elijah's command to his servant.

τῷ

to the

Dative

article

→ noun-phrase marking

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

παιδαρίῳ

servant boy

Dative

dative indirect object

→ sphere or reference

παιδάριον: 'young servant / lad'; Elijah's attendant, sent to watch the sea.

αὐτοῦ

his

Genitive

reflexive genitive of possession

→ relational specification

αὐτοῦ: contracted reflexive (= ἑαυτοῦ), 'his own.'

ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb (command)

→ ingressive aorist imperative

ἀναβαίνω: 'go up'; the boy is to climb to a vantage point.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπίβλεψον

look

Aor Act Impv 2 Sg · ἐπιβλέπω

main verb (command)

→ ingressive aorist imperative

ἐπιβλέπω: 'look upon / gaze toward'; the boy is to scan the horizon over the sea.

ὁδὸν

toward

Accusative

accusative of direction (adverbial: 'in the direction of')

→ object specification

ὁδός: 'way'; ὁδὸν τῆς θαλάσσης — adverbial accusative 'toward the sea / in the direction of the sea.'

τῆς

of the

Genitive

article

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive (with ὁδόν)

→ relational specification

θάλασσα: 'sea'; the Mediterranean, source of the rain-clouds, to the west of Carmel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέβλεψεν

looked

Aor Act Indic 3 Sg · ἐπιβλέπω

main verb

→ constative aorist

ἐπιβλέπω: 'look'; the boy obeys and scans the horizon.

τὸ

the

Nominative

article

→ noun-phrase marking

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

παιδάριον

boy

Nominative

subject

→ participant prominence

παιδάριον: 'lad / servant'; Elijah's attendant.

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

→ constative aorist

λέγω: introduces the boy's report.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

verb (existential)

→ verbal action or state

εἰμί: 'be'; οὐκ ἔστιν οὐθέν — 'there is nothing', the first six reports.

οὐθέν

nothing

Nominative

subject (emphatic double negative)

→ participant prominence

οὐθεὶς (= οὐδεὶς): 'nothing / no one'; οὐκ ἔστιν οὐθέν — emphatic 'there is nothing at all!'

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

→ constative aorist

λέγω: introduces Elijah's persistent command.

Ἡλίου
Elijah

subject (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the persevering prophet.

καὶ
also

adverbial καί (with σύ)

→ discourse linkage or contrast

καί: adverbial 'also / too' — 'you too, go back!'

σύ
you

Nominative

subject (emphatic)

→ participant reference

σύ: emphatic 'you' — 'you too go back again.'

ἐπίστρεψον
go back

Aor Act Impv 2 Sg · ἐπιστρέφω

main verb (command)

→ ingressive aorist imperative

ἐπιστρέφω: 'turn back / return'; the boy is to look again — persistence in expectation.

ἐπτάκι
seven times

numeral adverb

→ clausal contribution

ἐπτάκι(ς): 'seven times'; the sevenfold repetition — the number of completeness, marking persevering prayer.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν
went back

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb

→ constative aorist

ἐπιστρέφω: 'return'; the boy goes back to look again.

τὸ
the

Nominative

article

→ noun-phrase marking

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

παιδάριον
boy

Nominative

subject

→ participant prominence

παιδάριον: 'lad'; the obedient servant.

ἐπτάκι
seven times

numeral adverb

→ clausal contribution

ἐπτάκι(ς): 'seven times'; the repetition closes the verse, emphasizing the sevenfold persistence.

44 καὶ ἐγένετο ἐν τῷ ἑβδόμῳ καὶ ἰδοὺ νεφέλη μικρὰ ὡς ἵχνος ἀνδρὸς ἀνάγουσα ὕδωρ καὶ εἶπεν ἀνάβηθι καὶ εἰπὸν τῷ Αἰσαβ ζευξον τὸ ἄρμα σου καὶ κατάβηθι μὴ καταλάβῃ σε ὁ ὑετός

And it came to pass at the seventh time that, behold, a little cloud like a man's footprint was bringing up water; and he said, 'Go up and say to Ahab, "Yoke your chariot and go down, lest the rain overtake you."'

The answer: the little cloud and the warning to Ahab

καὶ ἐγένετο ἐν τῷ ἑβδόμῳ

At the seventh look the answer comes: a tiny cloud ὡς ἵχνος ἀνδρός ('like a man's footprint/hand') rising from the sea, bringing water. Faith reads the whole storm in a small sign. Elijah urgently warns Ahab to harness and descend before the rain — long withheld — bursts in full force (μὴ καταλάβῃ σε ὁ ὑετός).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ constative aorist

γίνομαι: καὶ ἐγένετο — 'and it happened at the seventh (time).'

ἐν

at

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article (substantivizing the ordinal)

→ noun-phrase marking

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

ἑβδόμῳ

seventh

Dative

substantival ordinal (dative of time: 'at the seventh (time)')

→ sphere or reference

ἑβδομος: 'seventh'; ἐν τῷ ἑβδόμῳ — 'at the seventh (look)', the moment the answer comes.

καὶ

and

apodotic καί

→ discourse linkage or contrast

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

ἰδοὺ

behold

demonstrative interjection

→ clausal contribution

ἰδοὺ: 'behold'; renders ἰδοὺ; dramatizes the sudden appearance of the cloud.

νεφέλη

cloud

Nominative

subject

→ participant prominence

νεφέλη: 'cloud'; the small herald of the great rain.

μικρά

little

Nominative

attributive adjective (with νεφέλη)

→ participant prominence

μικρός: 'small / little'; the tininess of the sign contrasts with the deluge it portends.

ὥς

like

comparative particle

→ discourse linkage or contrast

ὥς: 'like / as'; introduces the simile.

ἵχνος

footprint / sole

Nominative

predicate (with ὥς: comparison)

→ participant prominence

ἵχνος: 'footprint / track / sole of the foot'; ὥς ἵχνος ἀνδρός — 'like a man's footprint' (the Hebrew has 'like a man's hand'), conveying the cloud's smallness.

ἀνδρὸς

of a man

Genitive

genitive of possession (with ἵχνος)

→ relational specification

ἀνὴρ: 'man'; the human-scale measure of the little cloud.

ἀνάγουσα

bringing up

Pres Act Ptc Nom Sg Fem · ἀνάγω

attributive participle (modifying νεφέλη)

→ durative present

ἀνάγω: 'lead/bring up'; ἀνάγουσα ὕδωρ — 'bringing up water', the cloud drawing moisture from the sea.

ὕδωρ

water

Accusative

direct object of ἀνάγουσα

→ object specification

ὕδωρ: 'water'; the rain the cloud carries.

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

→ constative aorist

λέγω: introduces Elijah's instruction to the boy.

ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb (command)

→ ingressive aorist imperative

ἀναβαίνω: 'go up'; the servant is sent to bring word to Ahab.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰπὼν

say

Aor Act Impv 2 Sg · λέγω

main verb (command)

→ ingressive aorist imperative

λέγω: 'say / tell'; the message to be carried to the king.

τῷ

to

Dative

article

→ noun-phrase marking

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

Αχαιβ

Ahab

dative indirect object (indeclinable)

→ participant identification

Αχαιβ: indeclinable; the king.

ζεῦξον

yoke / harness

Aor Act Impv 2 Sg · ζεύγνυμι

main verb (quoted command)

→ ingressive aorist imperative

ζεῦγνυμι: 'yoke / harness'; Ahab is to harness his chariot-team before the storm breaks.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἄρμα

chariot

Accusative

direct object of ζεύξον

→ object specification

ἄρμα: 'chariot'; the royal chariot Ahab must ready for the descent to Jezreel.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατάβηθι

go down

Aor Act Impv 2 Sg · καταβαίνω

main verb (quoted command)

→ ingressive aorist imperative

καταβαίνω: 'go down'; Ahab must descend from Carmel before the rain makes the ground impassable.

μή

lest

negative particle (introducing clause of apprehension)

→ discourse linkage or contrast

μή: 'lest'; introduces the danger to be avoided.

καταλάβη

overtake

Aor Act Subj 3 Sg · καταλαμβάνω

verb of clause of apprehension

→ aorist subjunctive (feared outcome)

καταλαμβάνω: 'seize / overtake / catch'; μή καταλάβη σε ὁ ὑετός — 'lest the rain overtake you', the urgency of the coming downpour.

σε

you

Accusative

direct object of καταλάβη

→ participant reference

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ὑετός

rain

Nominative

subject of καταλάβη

→ participant prominence

ὑετός: 'rain'; the promised rain (v. 1), now imminent and overwhelming.

45 καὶ ἐγένετο ἕως ὧδε καὶ ὧδε καὶ ὁ οὐρανὸς συνεσκότασεν νεφέλαις καὶ πνεύματι καὶ ἐγένετο ὑετὸς μέγας καὶ ἔκλαιεν καὶ ἐπορεύετο Ἀχαβ εἰς Ιεζραελ

And it came to pass in the meanwhile that the sky grew dark with clouds and wind, and there was a great rain; and there was weeping, and Ahab went to Jezreel.

The downpour: the drought broken

καὶ ἐγένετο ἕως ὧδε καὶ ὧδε

The drought breaks in full: the heavens blacken with clouds and wind, and ὑετὸς μέγας ('a great rain') falls — the climactic answer to v. 1's promise and to Elijah's prayer (Jas 5:18). The idiom ἕως ὧδε καὶ ὧδε ('meanwhile / in a little while') conveys rapid succession. Ahab rides to Jezreel as the long-withheld rain pours down.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ constative aorist

γίνομαι: 'come to pass'; opens the climactic moment.

ἕως

until

preposition (in temporal idiom)

→ spatial or relational framing

ἕως: in the idiom ἕως ὧδε καὶ ὧδε — 'in the meanwhile / in a short while', conveying rapid succession.

ὧδε

here

adverb (in idiom)

→ clausal contribution

ὧδε: 'here'; ἕως ὧδε καὶ ὧδε — 'this way and that / meanwhile', a temporal idiom for the brief interval.

καὶ

and

coordinate conjunction (in idiom)

→ discourse linkage or contrast

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

ὧδε

here

adverb (in idiom)

→ clausal contribution

ὧδε: repeated in the idiom ὧδε καὶ ὧδε — 'meanwhile / before long!'

καὶ

and

apodotic καί

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

οὐρανός

sky / heaven

Nominative

subject of συνεσκότασεν

→ participant prominence

οὐρανός: 'sky / heaven'; the heaven that had been shut (17:1) now darkens with rain-clouds — answering 'the heaven gave rain' (Jas 5:18).

συνεσκότασεν

grew dark

Aor Act Indic 3 Sg · συσκοτάζω

main verb

→ constative aorist

συσκοτάζω: 'grow dark / be overcast'; the sky blackens with the gathering storm.

νεφέλαις

with clouds

Dative

dative of means

→ sphere or reference

νεφέλη: 'cloud'; the once-tiny cloud (v. 44) has become a sky full of clouds.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πνεύματι

with wind

Dative

dative of means

→ sphere or reference

πνεῦμα: 'wind / breath / spirit'; here the storm-wind driving the clouds.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

there was

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'come to be / happen'; ἐγένετο
ὑετός μέγας — 'there came a great rain.'

ὑετός

rain

Nominative

subject of ἐγένετο

→ participant prominence

ὑετός: 'rain'; the great downpour, fulfilling the promise of v. 1 and the prayer-tradition of Jas 5:17–18.

μέγας

great

Nominative

attributive adjective (with ὑετός)

→ participant prominence

μέγας: 'great'; the abundance of the rain after the three-year drought.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔκλαιεν

there was weeping

Impf Act Indic 3 Sg · κλαίω

main verb

→ durative imperfect

κλαίω: 'weep'; the LXX's ἔκλαιεν is enigmatic — perhaps depicting the sky 'weeping' (raining) or weeping for joy/relief; the imperfect gives a continuous picture.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύετο

was going

Impf Mid Indic 3 Sg · πορεύομαι

main verb

→ durative imperfect (journey in progress)

πορεύομαι: 'go / travel'; the imperfect pictures Ahab making his way to Jezreel in the rain.

Αχααβ

Ahab

subject (indeclinable)

→ participant identification

Αχααβ: indeclinable; the king, riding home.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Ιεζραελ

Jezreel

accusative of goal (indeclinable place name)

→ participant identification

Ιεζραελ: indeclinable transliteration of Hebrew יֶזְרְעֵל; Jezreel, site of Ahab's second residence, in the valley below Carmel.

46 καὶ χεὶρ κυρίου ἐπὶ τὸν Ἡλίου καὶ συνέσφιγξεν τὴν ὀσφὺν αὐτοῦ καὶ ἔτρεχεν ἔμπροσθεν Αχααβ ἕως Ιεζραελ

And the hand of the LORD was on Elijah, and he girded up his loins and ran before Ahab to Jezreel.

Closing: the hand of the LORD empowers Elijah's run

καὶ χεὶρ κυρίου

The chapter closes with χεὶρ κυρίου ἐπὶ τὸν Ἡλίου ('the hand of the LORD was on Elijah') — the idiom of prophetic empowerment. Girding his loins, Elijah outruns the king's chariot to Jezreel, a final sign of the LORD's power resting on his prophet. κυρίου is the divine Name.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

χεὶρ

hand

Nominative

subject of verbless clause

→ participant prominence

χεὶρ: 'hand'; χεὶρ κυρίου — 'the hand of the LORD', the idiom for prophetic empowerment (cf. 2 Kgs 3:15; Ezek 1:3).

κυρίου

of the LORD

Genitive

genitive of source (divine Name)

→ relational specification

κύριος: rendering of יהוה; divine — the power that comes upon Elijah.

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

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

τὸν

the

Accusative

article (marking accusative)

→ noun-phrase marking

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

Ἡλίου

Elijah

accusative object of ἐπὶ (indeclinable; marked by article)

→ participant identification

Ἡλίου: indeclinable; the prophet on whom the LORD's hand rests.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνέσφιγξεν

girded up

Aor Act Indic 3 Sg · συσφίγω

main verb

→ constative aorist

συσφίγω: 'bind tightly / gird up'; Elijah tucks up his garment for running — the posture of swift readiness.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὀσφύν

loins

Accusative

direct object of συνέσφιγξεν

→ object specification

ὀσφῦς: 'loins / waist'; συνέσφιγξεν τὴν ὀσφύν — 'girded up his loins', tucking the robe into the belt for running.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔτρεχεν

ran

Impf Act Indic 3 Sg · τρέχω

main verb

→ durative imperfect (sustained running)

τρέχω: 'run'; the imperfect pictures Elijah running ahead of the chariot — supernaturally enabled by the hand of the LORD.

ἔμπροσθεν

before

improper preposition + genitive

→ spatial or relational framing

ἔμπροσθεν: 'in front of / before'; Elijah outpaces the king's chariot.

Ἀχααβ

Ahab

genitive object of ἔμπροσθεν (indeclinable)

→ participant identification

Ἀχααβ: indeclinable; the king whose chariot Elijah outruns.

ἕως

to

preposition + genitive (spatial limit)

→ spatial or relational framing

ἕως: 'as far as / to'; the destination of the run.

Ιεζραελ

Jezreel

genitive of goal (indeclinable place name)

→ participant identification

Ιεζραελ: indeclinable; Jezreel, the journey's end (and the setting of the events of ch. 19, 21).

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.