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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Third Book of Kingdoms (1 Kings), Chapter 19

ΒΑΣΙΛΕΙΩΝ Γ' ΙΘ'

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 flees to Horeb, meets the Lord in the quiet voice, and receives renewed commission with a remnant preserved.

Translation & textual notes

The Greek text of 3 Kingdoms 19 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is one of the great theophany narratives of the Old Testament. After Ahab reports Elijah's slaughter of the prophets of Baal (v. 1), Jezebel sends a death-oath (vv. 2–3) that drives the prophet in fear to Beersheba and then a day's journey into the wilderness, where, under a broom-tree (ὕπὸ ραθμῆς, a transliteration of Hebrew עֵשְׂבָא), he asks to die: ἱκανούσθω νῦν, λαβέ δὴ τὴν ψυχὴν μου ('it is enough now; take my life', v. 4). An angel feeds him twice with a coal-baked cake

(ἐγκρυφίας ὀλυρίτης) and a cruse of water (vv. 5–7), and in that food's strength he travels forty days and forty nights to Horeb, the mountain of God (v. 8). At the cave the word of the LORD asks τί σὺ ἐνταῦθα ('what are you doing here?', v. 9), and Elijah answers with the complaint cited at Rom 11:3 — ζηλῶν ἐζήλωκα ... ὑπολέλειμμαι ἐγὼ μονώτατος ('I alone am left, and they seek my life', v. 10). Then comes the theophany proper (vv. 11–12): a great strong wind shattering rocks, an earthquake (συσσεισμός), and fire — but the LORD is in none of them; after the fire comes φωνὴ αὔρας λεπτῆς ('a sound of a light breeze'), and there the LORD is (κάκεϊ κύριος). Elijah wraps his face in his mantle (μηλωτή), the question and complaint are repeated (vv. 13–14), and the LORD commissions him to anoint Hazael king of Syria, Jehu king over Israel, and Elisha as prophet in his place (vv. 15–17), declaring that he has kept seven thousand in Israel who have not bent the knee to Baal — the remnant-word cited at Rom 11:4 (v. 18). The chapter closes with the call of Elisha at the plow: Elijah throws his mantle over him among the twelve yoke of oxen, Elisha slaughters the oxen and burns the gear to feed the people, and follows Elijah as his servant (vv. 19–21). The chapter is foundational for Paul's doctrine of the believing remnant in Romans 11:2–4.

Discourse structure of the chapter

A · 19:1–3

Jezebel's death-oath and Elijah's flight to Beersheba

Ahab reports to Jezebel all that Elijah had done and how he had killed the prophets with the sword (v. 1). Jezebel sends a messenger with a self-imprecatory oath (τάδε ποιήσαι μοι ὁ θεός): by this time tomorrow she will make Elijah's life like the life of one of the slain prophets (v. 2). Elijah, victorious at Carmel only hours before, is now afraid; he rises and flees 'for his life' to Beersheba of Judah and leaves his servant there (v. 3). The reversal — from prophet of fire to fugitive — sets up the wilderness crisis.

B · 19:4–8

Despair under the broom-tree; the angel, the cake, and forty days to Horeb

Alone a day's journey into the wilderness, Elijah sits under a broom-tree and prays to die: ἱκανούσθω νῦν, λαβὲ δὴ τὴν ψυχὴν μου ('it is enough; take my life', v. 4), confessing he is no better than his fathers. He sleeps; an angel touches him and bids him eat — there is a coal-baked cake and a cruse of water (vv. 5–6). A second time the angel of the LORD wakes him: 'Arise and eat, for the journey is too great for you' (v. 7). In the strength of that food he walks forty days and forty nights to Horeb, the mountain of God (v. 8), the new-Moses, new-Exodus typology unmistakable.

C · 19:9–14

Theophany at Horeb: wind, earthquake, fire, and the sound of a light breeze

At the cave the word of the LORD asks τί σὺ ἐνταῦθα ('what are you doing here, Elijah?', v. 9); Elijah answers with his complaint — he alone is left, the people have forsaken the covenant, torn down the altars, killed the prophets, and seek his life (v. 10; cited Rom 11:3). The LORD summons him to stand on the mountain (v. 11): a great strong wind rends the rocks, then an earthquake, then fire — but the LORD is in none of them; after the fire comes φωνὴ αὔρας λεπτῆς ('a sound of a light breeze'), and there the LORD is (vv. 11–12). Elijah wraps his face in his mantle, stands at the cave-mouth, and the question and complaint are repeated verbatim (vv. 13–14).

D · 19:15–18

The commission: Hazael, Jehu, Elisha, and the seven thousand

The LORD answers the complaint not with consolation but with commission: return by the wilderness road of Damascus and anoint Hazael king of Syria (v. 15), Jehu son of Nimshi king over Israel, and Elisha son of Shaphat of Abel-meholah as prophet in your place (v. 16). The three agents form a chain of judgment — whoever escapes Hazael's sword Jehu will kill, and whoever escapes Jehu's sword Elisha will kill (v. 17). Finally the LORD corrects Elijah's 'I alone': he has kept (καταλείψει) seven thousand in Israel, every knee that has not bowed to Baal and every mouth that has not kissed him (v. 18) — the remnant-word cited at Rom 11:4.

E · 19:19–21

The call of Elisha at the plowing

Elijah departs and finds Elisha plowing with twelve yoke of oxen, himself with the twelfth; he passes by and casts his mantle (μῆλωτή) over him (v. 19). Elisha leaves the oxen, runs after Elijah, and asks to kiss his father and mother first; Elijah's enigmatic reply (ἀνάστρεφε, ὅτι πεποίηκά σοι, v. 20) releases yet binds him. Elisha returns, slaughters the yoke of oxen, boils them with the plowing-gear, gives the meat to the people, then rises, follows Elijah, and ministers to him (v. 21) — the decisive break with the old life and the beginning of prophetic succession.

1 καὶ ἀνήγγειλεν Ἀχααβ τῇ Ιεζαβελ γυναικὶ αὐτοῦ πάντα ἃ ἐποίησεν Ἡλίου καὶ ὥς ἀπέκτεινεν τοὺς προφήτας ἐν ῥομφαίᾳ

And Ahab told Jezebel his wife all that Elijah had done, and how he had killed the prophets with the sword.

Narrative opening (report linking the Carmel victory of ch. 18 to the new crisis)

καὶ ἀνήγγειλεν Ἀχααβ

The chapter opens with Hebraizing καί-parataxis (καὶ ἀνήγγειλεν), picking up directly from the slaughter of the Baal-prophets at the Kishon (18:40). Ahab functions as messenger, not actor; the report to Jezebel is what triggers the death-threat that drives the entire chapter. The double object — 'all that Elijah did' and 'how he killed the prophets' — frames the coming conflict as Jezebel's vengeance for her prophets.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἀνήγγειλεν
told / reported

Aor Act Indic 3 Sg · ἀναγγέλλω

main verb (report-introducing)

→ constative aorist (single completed act of reporting)

ἀναγγέλλω: 'announce / report / declare'; renders Hebrew נִבֵּן (Hiphil); the ἀνα- compound suggests bringing word back up to a superior; here Ahab carries the news of Carmel back to the palace and to Jezebel, the true power behind the throne.

Ἀχααβ
Ahab

subject (indeclinable proper noun)

→ participant identification

Ἀχααβ: transliteration of Hebrew אֲחִיָּזָה; indeclinable in the LXX; king of Israel and husband of Jezebel; here he is reduced to a reporter of Elijah's deeds, the passive conduit of the conflict rather than its agent.

τῇ
the / to

Dative

article (with Ιεζαβελ, dative of indirect object)

→ noun-phrase marking

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

Ιεζαβελ

Jezebel

indirect object (indeclinable, governed by dative article τῇ)

→ noun-phrase marking

Ιεζαβελ: transliteration of Hebrew יֵזָבֵל; indeclinable, but here marked as dative by the article τῇ; the Sidonian princess and Baal-patroness whose lethal response drives the chapter; her name becomes a byword for idolatrous persecution (cf. Rev 2:20).

γυναικί

wife

Dative

dative in apposition to Ιεζαβελ ('his wife')

→ sphere or reference

γυνή: 'woman / wife'; renders ἡψα; in apposition to Jezebel, underlining the marital bond that made her idolatry royal policy (16:31).

αὐτοῦ

his

Genitive

genitive of possession (with γυναικί)

→ relational specification

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

πάντα

all

Accusative

direct object of ἀνήγγειλεν (neuter plural: 'all things')

→ object specification

πᾶς: 'all / every'; the neuter plural πάντα ('all the things') sums up the whole Carmel narrative of ch. 18 as the content of Ahab's report.

ἃ

which

Accusative

relative pronoun (neuter plural, object of ἐποίησεν)

→ participant reference

ὃς, ἥ, ὅ: relative pronoun; the neuter plural ἃ resumes πάντα and introduces the relative clause specifying what Elijah did.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (summary of Elijah's deeds at Carmel)

ποιέω: 'do / make'; renders ποιῶ; the aorist gathers up the whole drama of ch. 18 — the fire from heaven and the rout of Baal — into a single reported act.

Ἡλίου

Elijah

subject of ἐποίησεν (indeclinable proper noun)

→ participant identification

Ἡλίου: the LXX form of Hebrew יְהוָה ('Yah is my God'); indeclinable in this book; the protagonist of the chapter, whose triumph at Carmel now becomes the cause of his flight.

καί

and

coordinate conjunction (linking second object-clause)

→ discourse linkage or contrast

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

ὥς

how / that

conjunction (introducing indirect statement: 'how he killed')

→ discourse linkage or contrast

ὥς: 'how / that / as'; here introduces a reported clause parallel to the relative clause above, specifying the most inflammatory detail of the report — the killing of the prophets.

ἀπέκτεινεν

he killed

Aor Act Indic 3 Sg · ἀποκτείνω

verb of indirect clause

→ constative aorist (the slaughter at the Kishon, 18:40)

ἀποκτείνω: 'kill / put to death'; renders שָׁח; refers to Elijah's execution of the 450 prophets of Baal at the brook Kishon (18:40); this is precisely the act Jezebel will avenge.

τοὺς

the

Accusative

article (with προφήτας)

→ noun-phrase marking

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

προφήτας

prophets

Accusative

direct object of ἀπέκτεινεν

→ object specification

προφήτης: 'prophet'; renders נָבִי; here the prophets of Baal (cf. 18:19, 22, 40); the irony is sharp — Jezebel had earlier killed the prophets of the LORD (18:4, 13), and now avenges her own.

ἐν

with / by

preposition + dative (instrumental)

→ spatial or relational framing

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

ρόμφαία

sword

Dative

dative of instrument ('with the sword')

→ sphere or reference

ρόμφαία: 'sword / large broadsword'; renders בִּרְחֶ; the instrumental ἐν ρομφαίᾳ is a Hebraism (בִּרְחֶ); the phrase recurs in Elijah's complaint (vv. 10, 14) where the prophets of the LORD are killed 'with the sword.'

2 καὶ ἀπέστειλεν Ιεζαβελ πρὸς Ηλίου καὶ εἶπεν εἰ σὺ εἶ Ηλίου καὶ ἐγὼ Ιεζαβελ τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθεῖη ὅτι ταύτην τὴν ὥραν αὔριον θήσομαι τὴν ψυχὴν σου καθὼς ψυχὴν ἑνὸς ἐξ αὐτῶν

And Jezebel sent to Elijah and said, 'If you are Elijah and I am Jezebel — so may God do to me and more also — by this hour tomorrow I will make your life like the life of one of them.'

Reaction: Jezebel's death-oath (the chapter's inciting threat)

καὶ ἀπέστειλεν Ιεζαβελ

Jezebel's response is a self-imprecatory oath (τάδε ποιήσαι μοι ὁ θεός καὶ τάδε προσθεῖη), the standard Hebrew oath-formula $\text{כֹּה יַעֲשֶׂה ... יִכְה יְיָ}$. The opening εἰ-clause ('if you are Elijah and I am Jezebel') is a defiant assertion of identity and power. The threat is precise and bounded — ταύτην τὴν ὥραν αὔριον ('by this hour tomorrow') — a deadline that gives the prophet a single night, and it is this measured menace, not open pursuit, that breaks his nerve.

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 (sending of a messenger)

→ constative aorist

ἀποστέλλω: 'send / send off (with a commission)'; renders ΠΖΨ; Jezebel sends a messenger (implied) πρὸς Ηλίου to deliver the oath; she acts where Ahab merely reported.

Ιεζαβελ
Jezebel

subject (indeclinable)

→ participant identification

Ιεζαβελ: as in v. 1; here nominative subject of the sending and the speaking.

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

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

Ηλίου
Elijah

object of πρὸς (indeclinable)

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist

λέγω: introduces Jezebel's direct speech (delivered through the messenger she sent).

εἰ
if

conditional particle (protasis of a defiant assertion)

→ discourse linkage or contrast

εἰ: 'if'; here introduces a real-condition clause used rhetorically — 'if you are Elijah (as you are), and I am Jezebel (as I am)' — asserting that the contest is now between the two of them directly.

σύ
you

Nominative

subject (emphatic 2nd person pronoun)

→ participant reference

σύ: emphatic personal pronoun; sets Elijah over against Jezebel (ἐγώ) in a face-to-face confrontation.

εἰμί
are

Pres Act Indic 2 Sg · εἰμί

copula (predicate identification)

→ stative present

εἰμί: 'be'; the present copula in the identifying clause 'you are Elijah.'

Ηλίου
Elijah

predicate nominative (indeclinable)

→ participant identification

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

καὶ
and

coordinate conjunction (linking the parallel clause)

→ discourse linkage or contrast

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

ἐγώ

I

Nominative

subject (emphatic 1st person pronoun)

→ participant reference

ἐγώ: emphatic pronoun; 'and I am Jezebel'
— the queen sets her own identity and authority over against the prophet's.

Ιεζαβελ

Jezebel

predicate nominative (indeclinable)

→ participant identification

Ιεζαβελ: transliterated proper name rendered in Greek letters; here it functions as predicate nominative (indeclinable).

τάδε

these things / thus

Accusative

demonstrative pronoun (object of ποιήσαι: oath-formula)

→ participant reference

ὅδε, ἦδε, τόδε: 'this'; the formula τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη renders the Hebrew oath כַּךְ ... כִּי יַעֲשֶׂה יְיָ (‘may God do so to me and add so’), a self-curse invoking unspecified divine penalty if the speaker fails to act.

ποιήσαι

may he do

Aor Act Opt 3 Sg · ποιέω

optative of wish (oath-formula)

→ volitive optative (imprecation)

ποιέω (aor. opt.): the optative ποιήσαι expresses a wish/imprecation — ‘may God do (these things) to me’; the optative of wish is the standard LXX rendering of the oath-imprecation, calling down a self-curse.

μοι

to me

Dative

dative of disadvantage (object of the self-curse)

→ participant reference or interest

μοι: meaning ‘to me’; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (object of the self-curse).

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God / god

Nominative

subject of ποιήσαι

→ participant prominence

θεός: ‘God / a god’; on the lips of the Baal-worshipping Jezebel the reference is most naturally to her own deity, though the oath-formula is verbally identical to Israelite usage; the irony is that she invokes ‘God’ to threaten God’s prophet.

καὶ

and

coordinate conjunction (second member of the oath)

→ discourse linkage or contrast

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

τάδε

these things

Accusative

demonstrative pronoun (object of προσθείη)

→ participant reference

ὅδε: the repeated τάδε in the second clause (‘and so may he add’) intensifies the oath, leaving the magnitude of the threatened curse deliberately open.

προσθείη

may he add

Aor Act Opt 3 Sg · προστίθημι

optative of wish (second member of oath-formula)

→ volitive optative (intensifying imprecation)

προστίθημι (aor. opt.): ‘add / add to’; renders ἡΐי; ‘and so may he add’ — the second optative escalates the self-curse, a fixed pair with ποιήσαι in the LXX oath-formula (cf. 1 Sam 3:17; 14:44; 2 Sam 3:35).

ὅτι

that / surely

conjunction (introducing the content/asseveration of the oath)

→ discourse linkage or contrast

ὅτι: here introduces the substance of the sworn threat (an asseverative use following an oath, ≈ Hebrew יָכֹ, ‘surely ... I will make.’)

ταύτην

this

Accusative

demonstrative adjective (with ὥραν, accusative of time)

→ participant reference

οὗτος: ‘this’; ταύτην τὴν ὥραν αὖριον (‘this hour tomorrow’) sets a precise 24-hour deadline for the threatened execution.

τὴν

the

Accusative

article (with ὥραν)

→ noun-phrase marking

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

ὥραν

hour / time

Accusative

accusative of time (extent/point: 'by this hour')

→ object specification

ὥρα: 'hour / time / season'; the accusative of time marks the deadline; 'this hour tomorrow' renders the Hebrew רָחֵם תַּגְּזָּ.

αὔριον

tomorrow

temporal adverb

→ clausal contribution

αὔριον: 'tomorrow'; renders רָחֵם; the bounded deadline both menaces and, paradoxically, grants Elijah the night in which to flee.

θήσομαι

I will make / set

Fut Mid Indic 1 Sg · τίθημι

main verb of the sworn threat (future)

→ predictive/promissory future (threat)

τίθημι (fut. mid.): 'put / set / make'; renders תִּשָּׁא; the middle θήσομαι ('I will make for myself / set') governs τὴν ψυχὴν σου — 'I will make your life (like the life of one of them)', i.e., I will have you killed as you killed them.

τὴν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of θήσομαι

→ object specification

ψυχή: 'life / soul / self'; renders נַפְשִׁי; here 'life' in the concrete sense of mortal existence; the word ψυχή recurs as a leitmotif of the chapter — Elijah flees 'for his life' (v. 3), asks for his 'life' to be taken (v. 4), and complains they seek his 'life' (vv. 10, 14).

σου

your

Genitive

genitive of possession (with ψυχὴν)

→ relational specification

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

καθὼς

just as / like

comparative conjunction ('like the life of')

→ discourse linkage or contrast

καθὼς: 'as / just as'; introduces the lex-talionis comparison — Elijah's life is to be made like the life of one of the slain prophets, measure for measure.

ψυχὴν

life / soul

Accusative

accusative in the comparative clause (object understood with θήσομαι)

→ object specification

ψυχή: the second ψυχὴν completes the talion — 'like the life of one of them (the prophets of Baal)'; the repetition binds Elijah's fate to those he killed.

ἐνός

of one

Genitive

genitive (partitive: 'of one of them')

→ relational specification

εἷς, μία, ἓν: 'one'; the genitive ἐνός ('of one') with the partitive ἐξ αὐτῶν singles out an individual prophet of Baal as the measure of Elijah's threatened death.

ἐξ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

ἐξ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive).

αὐτῶν

them

Genitive

genitive object of ἐξ (partitive: the slain prophets)

→ relational specification

αὐτός: 'them'; refers to the prophets of Baal killed at Carmel (v. 1); the partitive 'one of them' makes the threat exact retribution in kind.

3 καὶ ἐφοβήθη Ηλίου καὶ ἀνέστη καὶ ἀπῆλθεν κατὰ τὴν ψυχὴν ἑαυτοῦ καὶ ἔρχεται εἰς Βηρσαβεε τὴν Ἰουδα καὶ ἀφῆκεν τὸ παιδάριον αὐτοῦ ἐκεῖ

And Elijah was afraid, and he rose and went away for his life, and he comes to Beersheba of Judah, and he left his servant there.

Consequence: Elijah's fear and flight (response to the oath)

καὶ ἐφοβήθη Ηλίου

The verse is a rapid chain of καί-coordinated verbs (ἐφοβήθη ... ἀνέστη ... ἀπῆλθεν ... ἔρχεται ... ἀφῆκεν) tracing the flight in staccato narrative. Striking is the shift to the historic present ἔρχεται ('he comes'), heightening the immediacy of the arrival at Beersheba — the southernmost town of Judah, the very edge of the inhabited land before the wilderness. Leaving the servant there marks Elijah's choice of total solitude for what follows.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐφοβήθη

was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb (emotional reaction)

→ ingressive aorist (became afraid)

φοβέομαι: 'fear / be afraid'; renders ἐφοβήθη ; the deponent-passive aorist marks the onset of fear; the irony is acute — the prophet who faced 450 prophets and called down fire now panics at a single threat, exposing the human frailty beneath the prophetic office.

Ηλίου

Elijah

subject (indeclinable)

→ participant identification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (sequential action)

→ constative aorist

ἀνίστημι: 'rise / stand up / set out'; renders וַיָּקָם ; here in the idiomatic sense 'he got up (and set out)'; a common Hebraism prefacing a journey; the same verb structures the chapter's risings (vv. 6, 8, 21).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (departure)

→ constative aorist

ἀπέρχομαι: 'go away / depart'; renders וַיֵּצֵא ; the ἀπο- compound stresses departure-from; here the flight from Jezreel southward.

κατὰ

for / according to

preposition + accusative (purpose/regard: 'for his life')

→ spatial or relational framing

κατὰ + acc.: here in the idiom κατὰ τὴν ψυχὴν ἑαυτοῦ, a Hebraism rendering לְחַיֵּי ('for his life / to save his life'); the phrase frames the flight as self-preservation — the very life Jezebel threatened (v. 2) and Elijah will soon ask to surrender (v. 4).

τὴν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

object of κατὰ (idiom: 'for his life')

→ object specification

ψυχὴ: 'life'; the leitmotif word again (cf. vv. 2, 4, 10, 14); Elijah flees to preserve the life he will shortly beg God to take.

ἑαυτοῦ

his own

Genitive

reflexive pronoun (genitive of possession)

→ relational specification

ἑαυτοῦ: reflexive pronoun, 'his own'; intensifies the self-preservational sense of the idiom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρχεται

he comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (historic present)

→ historic present (vivid narrative)

ἔρχομαι: 'come / go'; the shift to the historic present ἔρχεται within a chain of aorists makes the arrival at Beersheba vivid and immediate — the goal of the flight reached.

εἰς

to / into

preposition + accusative (direction)

→ spatial or relational framing

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

Βηρσαβее

Beersheba

object of εἰς (indeclinable place-name)

→ participant identification

Βηρσαβее: transliteration of Hebrew בְּרַשָּׁבַע ; indeclinable; the southernmost town of Judah ('from Dan to Beersheba'), at the threshold of the Negev wilderness; reaching it marks the extreme southern limit of safe habitation.

τὴν

the / of

Accusative

article (attributive, marking Ἰουδα as a qualifier of Beersheba)

→ noun-phrase marking

the article τὴν substantivizes the following indeclinable Ἰουδα into an attributive phrase, 'the (Beersheba) of Judah,' distinguishing this Beersheba as belonging to the territory of Judah.

Ιουδα

Judah

attributive qualifier of Βηρσαβεε (indeclinable)

→ participant identification

Ιουδα: transliteration of Hebrew יהודה; indeclinable; here a territorial designation, 'of Judah,' locating Beersheba in the southern kingdom, outside Ahab's and Jezebel's jurisdiction — yet Elijah does not stop even there.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἄφηκεν

left

Aor Act Indic 3 Sg · ἀφήμι

main verb

→ constative aorist

ἀφήμι: 'leave / let go / send away'; renders ἔλθω / ἔρχομαι (Hiphil); Elijah leaves his servant behind at Beersheba, choosing to go on into the wilderness utterly alone — the solitude essential to the despair and theophany that follow.

τὸ

the

Accusative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

servant / young man

Accusative

direct object of ἄφηκεν

→ object specification

παιδάριον: diminutive of παῖς, 'lad / young servant / attendant'; renders נָעָר; Elijah's personal attendant, left behind so the prophet enters the wilderness alone.

αὐτοῦ

his

Genitive

genitive of possession (with παιδάριον)

→ relational specification

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; locates the leaving of the servant at Beersheba; the adverb marks the boundary between the inhabited land and the wilderness Elijah now enters alone.

4 καὶ αὐτὸς ἐπορεύθη ἐν τῇ ἐρήμῳ ὁδὸν ἡμέρας καὶ ἤλθεν καὶ ἐκάθισεν ὑπὸ ραθμ ἓν καὶ ῥήτησατο τὴν ψυχὴν αὐτοῦ ἀποθανεῖν καὶ εἶπεν ἱκανούσθω νῦν λαβὲ δὴ τὴν ψυχὴν μου ἀπ' ἐμοῦ κύριε ὅτι οὐ κρείσσων ἐγὼ εἰμι ὑπὲρ τοὺς πατέρας μου

And he himself went a day's journey into the wilderness, and came and sat down under a single broom-tree; and he asked that he might die, and said, 'It is enough now; take my life from me, O LORD, for I am no better than my fathers.'

Climax of the flight: the death-wish under the broom-tree

καὶ αὐτὸς ἐπορεύθη

The emphatic αὐτός ('he himself') marks Elijah's now total isolation. The death-prayer ἱκανούσθω νῦν, λαβὲ δὴ τὴν ψυχὴν μου ('it is enough now; take my life') is the emotional nadir of the chapter and the precise inversion of Jezebel's threat (v. 2): she would take his life; he now begs God to take it. The despairing rationale — οὐ κρείσσων ἐγὼ εἰμι ὑπὲρ τοὺς πατέρας μου ('I am no better than my fathers') — confesses prophetic failure and mortality, the very self-pity the LORD will dismantle in vv. 11–18.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

αὐτὸς

he himself

Nominative

intensive pronoun (emphatic subject)

→ participant reference

αὐτός: intensive 'he himself'; stresses that, having left the servant behind (v. 3), Elijah now goes on entirely alone into the wilderness — the solitude that frames the death-wish and the theophany.

ἐπορεύθη

went / journeyed

Aor Pass Indic 3 Sg · πορεύομαι

main verb (journey into the wilderness)

→ constative aorist

πορεύομαι: 'go / journey / travel'; renders ܩܠܬ; the deponent aorist; the same verb will mark the great forty-day journey to Horeb (v. 8) and Elisha's following of Elijah (v. 21).

ἐν

in / into

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἐρήμῳ)

→ noun-phrase marking

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

ἐρήμῳ

wilderness / desert

Dative

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

→ sphere or reference

ἐρημος: 'wilderness / desert / wasteland'; renders עֲרָבָה; the substantivized adjective; the wilderness is the classic biblical locus of testing, divine encounter, and Exodus-typology (Israel's forty years; Moses at Horeb) — all evoked here.

ὁδόν

a journey / road

Accusative

accusative of extent (cognate-like: 'a day's journey')

→ object specification

ὁδός: 'way / road / journey'; here accusative of spatial extent, ὁδὸν ἡμέρας ('a day's journey'), renders Hebrew יוֹם יֶרֶךְ; measures the depth of his withdrawal from Beersheba.

ἡμέρας

of a day

Genitive

genitive of measure (with ὁδόν: 'a day's journey')

→ relational specification

ἡμέρα: 'day'; genitive of measure; contrasts pointedly with the forty days of v. 8 — one day to the edge of despair, forty to the mountain of God.

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 (arrival)

→ constative aorist

ἔρχομαι: 'come!'; here 'came (to a stopping-place)'; the aorist marks the end of the day's walking before he sits down.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάθισεν

sat down

Aor Act Indic 3 Sg · καθίζω

main verb

→ constative aorist

καθίζω: 'sit down / take a seat'; renders כּוּשׁׁ; the posture of exhaustion and resignation; Elijah sits beneath the broom-tree to await death.

ὑπὸ

under

preposition + accusative (position: 'under')

→ spatial or relational framing

ὑπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (position: 'under').

ραθμ

broom-tree / juniper

object of ὑπό (untranslated transliteration)

→ clausal contribution

ραθμ: a transliteration (not translation) of Hebrew רִתְּמָה, the white broom (Retama raetam) of the Negev, a desert shrub large enough to give shade; the LXX simply carries over the Hebrew word, treating it as indeclinable; the broom-tree is the only shelter in the wasteland.

ἓν

one / a single

Accusative

numeral adjective (modifying ραθμ: 'one broom-tree')

→ measure or count

εἷς, μία, ἓν: 'one'; the neuter ἓν agrees ad sensum with the transliterated ραθμ; 'one (single) broom-tree' — a lone shrub for a lone, despairing man, the image underscoring his isolation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤτησατο

he asked / requested

Aor Mid Indic 3 Sg · αἰτέω

main verb (governing infinitive ἀποθανεῖν)

→ constative aorist

αἰτέω (mid.): 'ask / request (for oneself)'; the middle voice marks personal involvement — he asks for himself; renders לָאֵשׁ; the object of the asking is his own death (ἀποθανεῖν), the inversion of Jezebel's threat on his life.

τὴν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

accusative (idiomatic: 'asked his life (= himself) to die')

→ object specification

ψυχή: 'life / soul / self'; the construction ἤτησατο τὴν ψυχὴν αὐτοῦ ἀποθανεῖν renders Hebrew תּוֹמַךְ יִשְׂרָאֵל לָאֵשׁ (‘he asked for his life/soul to die’); the leitmotif ψυχὴ reaches its lowest point — he asks his own life to end.

αὐτοῦ

his

Genitive

genitive of possession (with ψυχὴν)

→ relational specification

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

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

complementary infinitive (content of the request)

→ constative aorist

ἀποθνήσκω: 'die'; renders תּוֹמַךְ; the aorist infinitive expresses the content of Elijah's request — death itself; this prayer the LORD will answer not with death but with food, an angel, and a commission.

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-introducing)

→ constative aorist

λέγω: introduces Elijah's death-prayer in direct discourse.

ἵκανούσθω

let it be enough

Pres Pass Impv 3 Sg · ἵκανόω

main verb (impersonal imperative)

→ imperatival (resigned plea)

ἵκανόω: 'make sufficient / be enough'; the passive imperative ἵκανούσθω ('let it be enough') renders Hebrew בָּרַךְ ('enough!'); an impersonal cry of resignation — 'enough now,' the labor and the life have gone on long enough.

νῦν

now

temporal adverb

→ adverbial qualification

νῦν: 'now'; intensifies the immediacy of the plea — let it be enough at this very moment.

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative addressed to the LORD)

→ imperatival (entreaty)

λαμβάνω: 'take / receive'; renders תּוֹמַךְ; the aorist imperative λαβέ is Elijah's direct petition to the LORD to take his life; the same root recurs in the complaint (vv. 10, 14) 'they seek my life to take it (λαβεῖν).'

δὴ

please / now

entreaty particle (softening the imperative)

→ discourse linkage or contrast

δὴ: emphatic/entreaty particle, rendering Hebrew נָא; softens the imperative λαβέ to an earnest plea, 'take, I pray.'

τὴν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of λαβέ

→ object specification

ψυχή: the third occurrence of the leitmotif in this verse; Elijah hands over to God the very life he had fled to preserve (v. 3) and that Jezebel had sworn to take (v. 2).

μου

my

Genitive

genitive of possession (with ψυχὴν)

→ relational specification

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

ἀπ'

from

preposition + genitive (separation, elided before vowel)

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (separation, elided before vowel).

ἐμοῦ

me

Genitive

genitive object of ἀπό (separation: 'from me')

→ relational specification

ἐγώ (gen. ἐμοῦ): the emphatic genitive of the first-person pronoun; 'take my life from me' — the redundancy of μου ... ἀπ' ἐμοῦ underscores the totality of the surrender.

κύριε

O LORD

Vocative

vocative of address (to YHWH)

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; the vocative addresses YHWH directly — Elijah's despair is voiced as prayer, not mere complaint; he still turns to the LORD even in asking to die.

ὅτι

for / because

causal conjunction (giving the reason)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the despairing rationale for the death-wish.

οὐ

not

negative particle (with κρείσσω)

→ discourse linkage or contrast

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

κρείσσω

better

Nominative

predicate adjective (comparative: 'no better')

→ participant prominence

κρείσσω: comparative of ἀγαθός, 'better / superior'; renders בָּטָל (comparative); Elijah confesses he is 'no better than his fathers' — neither more successful nor more deserving of survival; the despairing measure of self-worth the LORD will overturn.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic; 'I am no better' — the self-focus that the theophany and commission (vv. 11–18) will redirect outward to God's larger purpose and to the remnant.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (predicate: 'I am not better')

→ stative present

εἰμί: 'be'; the present copula of the self-assessment.

ὑπὲρ

than / above

preposition + accusative (comparison after comparative)

→ spatial or relational framing

ὑπὲρ + acc.: 'beyond / above / than'; here used to express comparison after the comparative κρείσσω (a Hebraism rendering יָנִי), 'better than'; ὑπὲρ for comparison is characteristic of LXX Greek.

τοὺς

the

Accusative

article (with πατέρα)

→ noun-phrase marking

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

πατέρας

fathers

Accusative

object of *ὑπέρ* (term of comparison)

→ object specification

πατήρ (pl. πατέρας): 'father / forefather'; renders כּחֲ; 'my fathers' = his ancestors, the prophets and faithful before him; Elijah measures himself against them and finds himself their equal in failure — and in mortality.

μου

my

Genitive

genitive of possession (with πατέρας: 'my fathers')

→ relational specification

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

5 καὶ ἐκοιμήθη καὶ ὑπνωσεν ἐκεῖ ὑπὸ φυτόν καὶ ἰδοὺ τις ἥψατο αὐτοῦ καὶ εἶπεν αὐτῷ ἀνάστηθι καὶ φάγε

And he lay down and slept there under a plant; and behold, someone touched him and said to him, 'Arise and eat.'

Divine intervention: the first angelic visitation

καὶ ἐκοιμήθη

Sleep (ἐκοιμήθη ... ὑπνωσεν) follows the death-prayer; into the prophet's exhaustion comes the unexpected — marked by the presentative ἰδοὺ ('behold') — the touch of an unidentified figure (τις, 'someone,' revealed in v. 7 as 'the angel of the LORD'). God answers the request to die not with death but with provision: ἀνάστηθι καὶ φάγε ('arise and eat').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

lay down / fell asleep

Aor Pass Indic 3 Sg · κοιμάομαι

main verb

→ ingressive aorist (lay down to sleep)

κοιμάομαι: 'lie down / fall asleep'; renders כּכּשׁ; the deponent-passive aorist; the exhausted prophet lies down beneath the tree, his death-wish unfulfilled.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὑπνωσεν

slept

Aor Act Indic 3 Sg · ὑπνώω

main verb (near-synonym, intensifying)

→ constative aorist

ὑπνώω: 'sleep / go to sleep'; renders חִשׁ; paired with ἐκοιμήθη as a near-synonymous doublet emphasizing the depth of his exhausted sleep.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; under the broom-tree in the wilderness.

ὑπὸ

under

preposition + accusative (position)

→ spatial or relational framing

ὑπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (position).

φυτόν

plant / tree

Accusative

object of ὑπό

→ object specification

φυτόν: 'plant / tree / growth'; here the LXX uses the generic Greek word for the broom-tree it had transliterated (ραθυ) in v. 4 — a stylistic variation, both referring to the same shrub under which Elijah lies.

καὶ

and

narrative conjunction (with ἰδοῦ)

→ discourse linkage or contrast

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

ἰδοῦ

behold

presentative interjection (vivid disclosure)

→ clausal contribution

ἰδοῦ: 'behold / look'; renders הִנֵּה; the presentative particle introduces the sudden, unexpected appearance of the heavenly visitor into the scene of despair.

τις

someone

Nominative

subject (indefinite pronoun)

→ participant reference

τις: indefinite pronoun, 'someone / a certain one'; the visitor is at first unidentified, heightening the mystery; v. 7 names him 'the angel of the LORD'.

ἥψατο

touched

Aor Mid Indic 3 Sg · ἥπτω

main verb (governing genitive αὐτοῦ)

→ constative aorist

ἥπτομαι (mid.): 'touch / take hold of'; renders נָגַף; governs the genitive (αὐτοῦ); the gentle physical touch awakens the sleeping prophet — a tender mode of divine address, repeated in v. 7.

αὐτοῦ

him

Genitive

genitive object of ἥψατο

→ relational specification

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

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-introducing)

→ constative aorist

λέγω: introduces the angel's command.

αὐτῷ

to him

Dative

indirect object of εἶπεν

→ participant reference or interest

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

ἀνάστηθι

arise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (command)

→ imperatival (rousing command)

ἀνίστημι (aor. impv.): 'rise / get up'; renders קוּם; the angel commands the prostrate prophet to rise and take nourishment — life reasserted against the death-wish.

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)

→ imperativial

ἐσθίω (aor. impv. φάγε): 'eat'; renders לֶחֶם; the imperative of provision; the food supplied (v. 6) will sustain the forty-day journey (v. 8).

6 καὶ ἐπέβλεψεν Ηλίου καὶ ἰδοῦ πρὸς κεφαλῆς αὐτοῦ ἐγκρυφίας ὀλυρίτης καὶ καψάκης ὕδατος καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπιστρέψας ἐκοιμήθη

And Elijah looked, and behold, at his head a cake baked on coals and a cruse of water; and he rose and ate and drank, and turned and lay down again.

Fulfillment: the miraculous provision and Elijah's response

καὶ ἐπέβλεψεν Ηλίου

Elijah looks (ἐπέβλεψεν) and the presentative ἰδοῦ discloses the provision waiting at his head: a coal-baked cake of spelt (ἐγκρυφίας ὀλυρίτης) and a jar of water (καψάκης ὕδατος). He obeys — rises, eats, drinks — but then turns and lies down again (ἐπιστρέψας ἐκοιμήθη), still weary, still in the grip of his despair, requiring the second visitation of v. 7.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέβλεψεν

looked / looked up

Aor Act Indic 3 Sg · ἐπιβλέπω

main verb

→ ingressive aorist (directed his gaze)

ἐπιβλέπω: 'look upon / look up / regard'; renders רָאָה / רָאָה; the ἐπι- compound directs the gaze; the awakened prophet looks and sees the provision.

Ηλίου

Elijah

subject (indeclinable)

→ participant identification

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

καὶ
and

narrative conjunction (with ἰδοῦ)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; discloses the miraculous provision to the prophet's (and reader's) eyes.

πρὸς

at / by

preposition + genitive (position: 'at the head of')

→ spatial or relational framing

πρὸς + gen.: here in the locative sense 'at / beside'; πρὸς κεφαλῆς αὐτοῦ ('at his head') renders Hebrew יְהִי שְׁכַנְךָ, the place by a sleeper's head.

κεφαλῆς

head

Genitive

genitive object of πρὸς (position)

→ relational specification

κεφαλῆ: 'head'; renders שְׁכַנְךָ; the provision is set within easy reach, at the head of the sleeping man.

αὐτοῦ

his

Genitive

genitive of possession (with κεφαλῆς)

→ relational specification

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

ἐγκρυφίας

a coal-baked cake

Nominative

subject (nominative, copula understood: 'there was a cake')

→ participant prominence

ἐγκρυφίας: 'a cake baked in (hot) ashes / on coals'; renders עֲגֵת רֶצֶף חֵם ('a cake baked on hot stones'); from ἐγκρύπτω ('hide in'), i.e., bread buried in embers to bake; the same term used of the bread Sarah baked for the angelic visitors (Gen 18:6).

ὀλυρίτης

of spelt

Nominative

attributive adjective (modifying ἐγκρυφίας: 'of spelt')

→ participant prominence

ὀλυρίτης: 'made of ὀλυρα (spelt / coarse grain)'; describes the cake as a humble spelt loaf; the provision is plain but life-giving, the desert equivalent of manna for the new-Exodus journey.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καψάκης

a cruse / jar

Nominative

subject (nominative: 'and a jar of water')

→ participant prominence

καψάκης: 'a flask / cruse / earthen jar'; renders ΠΥΞΥς; a small vessel for liquid; the same word for the jar of water at Elijah's head appears in the parallel provision-narratives of the book.

ὕδατος

of water

Genitive

genitive of content (with καψάκης: 'a jar of water')

→ relational specification

ὕδωρ (gen. ὕδατος): 'water'; the genitive of content; bread and water — the minimal sustenance for survival in the waterless wilderness, supplied by divine care.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (obedient response)

→ constative aorist

ἀνίστημι: 'rise'; Elijah obeys the command ἀνάστηθι of v. 5; the deed answers the word.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγεν

ate

Aor Act Indic 3 Sg · ἐσθίω

main verb

→ constative aorist

ἐσθίω: 'eat'; fulfills the command φάγε of v. 5.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπιεν

drank

Aor Act Indic 3 Sg · πίνω

main verb

→ constative aorist

πίνω: 'drink'; renders ἡψ; he drinks from the cruse of water; eating and drinking together restore his strength.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπιστρέψας

turning / again

Aor Act Ptcp Nom Sg Masc · ἐπιστρέφω

circumstantial participle (modal/adverbial: 'turned and ...')

→ aorist participle (antecedent/coincident action: 'turning')

ἐπιστρέφω: 'turn / turn back / return'; the aorist participle ἐπιστρέψας here functions adverbially ('turning' = 'again'), a Hebraism (בּוּש used to express repetition); 'he lay down again' — still wearied, not yet ready for the journey.

ἐκοιμήθη

lay down / slept

Aor Pass Indic 3 Sg · κοιμάομαι

main verb

→ ingressive aorist

κοιμάομαι: 'lie down / sleep'; as in v. 5; Elijah sleeps a second time, his weariness so deep that one provision is not enough — hence the second visitation of v. 7.

7 καὶ ἐπέστρεψεν ὁ ἄγγελος κυρίου ἐκ δευτέρου καὶ ἥψατο αὐτοῦ καὶ εἶπεν αὐτῷ ἀνάστα φάγε ὅτι πολλὴ ἀπὸ σοῦ ἡ ὁδός

And the angel of the LORD returned a second time and touched him and said to him, 'Arise, eat, for the journey is too great for you.'

Second visitation: the messenger identified, the journey foreseen καὶ ἐπέστρεψεν ὁ ἄγγελος κυρίου

The anonymous τις of v. 5 is now named: ὁ ἄγγελος κυρίου ('the angel of the LORD'). The second touch and command (ἀνάστα, φάγε) escalate the first, and the reason is given — πολλὴ ἀπὸ σοῦ ἡ ὁδός ('the journey is too great for you'): the food is not merely to revive but to provision a forty-day march. Divine care looks ahead to a purpose Elijah does not yet know.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν
returned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb

→ constative aorist

ἐπιστρέφω: 'turn back / return'; renders עָשָׂה; the angel returns 'a second time' (ἐκ δευτέρου), the persistence of divine provision toward a despairing servant.

ὁ
the

Nominative

article (with ἄγγελος)

→ noun-phrase marking

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

ἄγγελος
angel / messenger

Nominative

subject

→ participant prominence

ἄγγελος: 'messenger / angel'; renders מַלְאָכִי; here the anonymous toucher of v. 5 is identified as 'the angel of the LORD,' a heavenly emissary of YHWH; the genitive κυρίου marks divine commissioning of the provision.

κυρίου

of the LORD

Genitive

genitive of possession/source (with ἄγγελος)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; 'the angel of the LORD' (ὁ ἄγγελος κυρίου) is the standard LXX phrase מַלְאָכִי יהוה; the provision is explicitly YHWH's, not chance.

ἐκ

for / a

preposition + genitive (idiom: 'a second time')

→ spatial or relational framing

ἐκ δευτέρου: idiomatic, 'a second time / again'; renders תַּנִּיחַ; marks the repetition of the angelic visitation, underscoring divine patience.

δευτέρου

second time

Genitive

genitive in temporal idiom (with ἐκ)

→ relational specification

δεύτερος: 'second'; the ordinal in the fixed phrase ἐκ δευτέρου ('a second time'); the two visitations frame the provision as deliberate and sufficient for the long road.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἥψατο

touched

Aor Mid Indic 3 Sg · ἥπτω

main verb (governing genitive αὐτοῦ)

→ constative aorist

ἥπτομαι: 'touch'; as in v. 5; the repeated touch rouses the deeply sleeping prophet a second time.

αὐτοῦ

him

Genitive

genitive object of ἥψατο

→ relational specification

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

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-introducing)

→ constative aorist

λέγω: introduces the angel's second command, now with a stated reason.

αὐτῷ

to him

Dative

indirect object of εἶπεν

→ participant reference or interest

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

ἀνάστα

arise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (command)

→ imperative

ἀνίστημι (aor. impv., athematic form ἀνάστα): 'rise / get up'; a variant imperative beside ἀνάστηθι of v. 5; the same rousing command, now urgent before the great journey.

φάγε

eat

Aor Act Impv 2 Sg · ἐσθίω

main verb (command, asyndetic)

→ imperative

ἐσθίω (aor. impv. φάγε): 'eat'; the second command to eat, now justified by the road ahead.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the reason for the second feeding — the magnitude of the journey to come.

πολλή

great / too much

Nominative

predicate adjective (with ἡ ὁδός: 'the journey is great')

→ participant prominence

πολύς: 'much / great / long'; here predicate, 'too great' — the road is more than the unfed prophet could endure; the comparative sense ('too great for you') is contextual, with ἀπὸ σοῦ marking the measure.

ἀπὸ

for / from

preposition + genitive (measure: 'too great for you')

→ spatial or relational framing

ἀπὸ + gen.: here a Hebraism (יְנִי of comparison/excess), πολλή ἀπὸ σοῦ ('great beyond you / too great for you'); the construction conveys that the journey exceeds Elijah's unaided strength.

σοῦ

you

Genitive

genitive object of ἀπὸ (measure of comparison)

→ relational specification

σύ (gen. σοῦ): 'you'; the road is too long for your strength — hence the divine provision must sustain you.

ἡ

the

Nominative

article (with ὁδός)

→ noun-phrase marking

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

ὁδός

journey / road / way

Nominative

subject (of implied copula: 'the journey is great')

→ participant prominence

ὁδός: 'way / road / journey'; renders דֶּרֶךְ; the forty-day road to Horeb (v. 8); the same word marks the 'wilderness road of Damascus' in the commission (v. 15).

8 καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπορεύθη ἐν τῇ ἰσχύι τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἕως ὄρους Χωρηβ

And he rose and ate and drank, and went in the strength of that food forty days and forty nights, as far as Horeb, the mountain of God.

Result: the forty-day journey to Horeb (Exodus typology) καὶ ἀνέστη

The obedient triplet (ἀνέστη ... ἔφαγεν ... ἔπιεν) of v. 6 is repeated, now leading to action: ἐν τῇ ἰσχύι τῆς βρώσεως ἐκείνης ('in the strength of that food') Elijah walks forty days and forty nights to Horeb. The forty/forty figure and the goal of Horeb make the Moses-typology explicit (Exod 24:18; 34:28; Deut 9:9): the prophet returns to the mountain where the covenant was given, to encounter God as Moses did.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb

→ constative aorist

ἀνίστημι: 'rise'; fulfills the second command ἀνάστα (v. 7); now the rising leads not back to sleep but to the great journey.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγεν

ate

Aor Act Indic 3 Sg · ἐσθίω

main verb

→ constative aorist

ἐσθίω: 'eat'; the second feeding, now sufficient for the road.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔπιεν

drank

Aor Act Indic 3 Sg · πίνω

main verb

→ constative aorist

πίνω: 'drink'; completes the nourishment that will sustain forty days.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went / journeyed

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the great journey)

→ constative aorist

πορεύομαι: 'go / journey'; the same verb as v. 4, but where the one-day journey ended in despair, this forty-day journey leads to theophany.

ἐν

in / by

preposition + dative (instrumental/causal: 'in the strength of')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (instrumental/causal: 'in the strength of').

τῇ

the

Dative

article (with ἰσχύ)

→ noun-phrase marking

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

ἰσχύ

strength

Dative

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

→ sphere or reference

ἰσχύς: 'strength / might'; renders תִּצַּח; 'in the strength of that food' — the supernatural sustaining power of the divine provision, recalling the manna that sustained Israel and the fasting of Moses on the same mountain.

τῆς

the / that

Genitive

article (with βρώσεως)

→ noun-phrase marking

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

βρώσεως

food / eating

Genitive

genitive of source (with ἰσχύ: 'strength of the food')

→ relational specification

βρῶσις: 'food / eating'; renders הִלְכִּיתָ; the single meal of the angel becomes a forty-day supply of strength — a miracle of provision analogous to manna.

ἐκείνης

that

Genitive

demonstrative adjective (with βρώσεως: 'that food')

→ relational specification

ἐκεῖνος: 'that'; deictic, pointing back to the specific coal-baked cake and water of v. 6.

τεσσαράκοντα

forty

numeral (with ἡμέρας: 'forty days')

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; renders אַרְבָּעִים; the forty days and nights evoke Moses' fast on Horeb (Exod 34:28; Deut 9:9) and Israel's forty years — a signal of Exodus/Sinai typology.

ἡμέρας

days

Accusative

accusative of extent of time (with τεσσαράκοντα)

→ object specification

ἡμέρα: 'day'; accusative of temporal extent; the forty days measure the duration of the journey to the mountain.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τεσσαράκοντα

forty

numeral (with νύκτας: 'forty nights')

→ measure or count

τεσσαράκοντα: the repeated numeral with 'nights' completes the Mosaic formula 'forty days and forty nights.'

νύκτας

nights

Accusative

accusative of extent of time (with τεσσαράκοντα)

→ object specification

νύξ (pl. νύκτας): 'night'; accusative of temporal extent; 'forty days and forty nights' is the fixed biblical idiom for an extended, divinely measured span.

ἕως

as far as / until

preposition + genitive (spatial limit: 'as far as')

→ spatial or relational framing

ἕως: 'until / as far as'; marks the goal of the journey; renders עַד.

ὄρους

mountain

Genitive

genitive object of ἔως (goal of journey)

→ relational specification

ὄρος (gen. ὄρους): 'mountain'; renders רֹחַ; 'the mountain of God,' the place of the Sinai covenant; Elijah retraces the path to the foundational site of Israel's relationship with YHWH.

Χωρηβ

Horeb

indeclinable place-name (in apposition to ὄρους)

→ participant identification

Χωρηβ: transliteration of Hebrew חֹרֵב; indeclinable; Horeb is the Deuteronomic name for Sinai, 'the mountain of God,' where Moses met YHWH in the burning bush and received the Law; Elijah's destination ties his theophany to Moses' (Exod 33–34).

9 καὶ εἰσῆλθεν ἐκεῖ εἰς τὸ σπήλαιον καὶ κατέλυσεν ἐκεῖ καὶ ἰδοὺ ῥῆμα κυρίου πρὸς αὐτὸν καὶ εἶπεν τί σὺ ἐνταῦθα Ηλίου

And he entered there into the cave and lodged there; and behold, the word of the LORD came to him, and he said, 'What are you doing here, Elijah?'

Arrival and divine interrogation at the cave

καὶ εἰσῆλθεν ἐκεῖ

At Horeb Elijah enters 'the cave' (τὸ σπήλαιον, with the article — perhaps the very cleft of the rock where Moses saw God's glory, Exod 33:22). The presentative ἰδοὺ introduces the coming of the word of the LORD (ῥῆμα κυρίου), and the searching question τί σὺ ἐνταῦθα; ('what are you doing here?') opens the dialogue — not a request for information but a summons to self-examination, repeated verbatim in v. 13.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν
entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'enter / go in'; renders נִכַּח; Elijah enters the cave at Horeb, a place of shelter and of divine encounter.

ἐκεῖ
there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; at Horeb; the adverb is repeated within the verse, anchoring the action at the holy mountain.

εἰς
into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸ
the

Accusative

article (with σπήλαιον)

→ noun-phrase marking

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

σπήλαιον
cave

Accusative

object of εἰς

→ object specification

σπήλαιον: 'cave / den'; renders חֲבוּת; the definite article ('the cave') may point to a known site — traditionally linked to the cleft of the rock where Moses was hidden as YHWH's glory passed by (Exod 33:22), reinforcing the Moses-Elijah parallel.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κατέλυσεν
lodged / rested

Aor Act Indic 3 Sg · καταλύω

main verb

→ constative aorist

καταλύω: 'unloose / put up for the night / lodge'; renders לָן; the intransitive sense 'find lodging / spend the night'; Elijah settles in the cave, his journey ended.

ἐκεῖ
there

adverb of place

→ adverbial qualification

ἐκεῖ: the second 'there' in the verse, emphasizing the cave as the locus of what follows.

καὶ
and

narrative conjunction (with ἰδοῦ)

→ discourse linkage or contrast

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

ἰδοῦ
behold

presentative interjection

→ clausal contribution

ἰδοῦ: 'behold'; introduces the sudden coming of the divine word, the hinge from journey to revelation.

ῥῆμα
word

Nominative

subject (verbless clause: 'the word of the LORD (came)')

→ participant prominence

ῥῆμα: 'word / utterance / matter'; renders דְּבַר; 'the word of the LORD' (ῥῆμα κυρίου) is the prophetic revelation-formula; the verbless construction (ἰδοῦ ῥῆμα κυρίου πρὸς αὐτόν) renders the Hebrew הִנֵּה דְבַר יְהוָה אֵלָיו, vivid and immediate.

κυρίου

of the LORD

Genitive

genitive of source (with ῥῆμα)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the word that comes to Elijah is YHWH's own word, the authoritative divine address at the mountain.

πρὸς

to

preposition + accusative (direction of the word)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

object of πρὸς

→ participant reference

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

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-introducing)

→ constative aorist

λέγω: introduces the LORD's question; the subject is the LORD (through his word).

τί

what / why

Nominative

interrogative pronoun (predicate: 'what (are) you (doing)')

→ participant reference

τίς, τί: interrogative pronoun, 'what / why'; the elliptical question τί σὺ ἐνταῦθα ('what (is) you here?' = 'what are you doing here?') renders Hebrew מַה־לָּךְ פֶּה; not a request for information but a probing of the prophet's flight and despair.

σὺ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σὺ: emphatic 'you'; 'what are you doing here?' — the pronoun underscores the personal challenge to Elijah specifically.

ἐνταῦθα

here

adverb of place (predicate in the elliptical question)

→ adverbial qualification

ἐνταῦθα: 'here / in this place'; the question implies Elijah is where he ought not to be — fled far from his prophetic post in Israel to a cave at the edge of the world.

Ηλίου

Elijah

vocative of address (indeclinable)

→ participant identification

Ηλίου: indeclinable; here in direct address; the LORD names the prophet, making the question pointedly personal.

10 καὶ εἶπεν Ηλίου ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ Ἰσραὴλ τὰ
 θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ καὶ ὑπολέλειμμαι ἐγὼ
 μονώτατος καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν

And Elijah said, 'I have been very zealous for the LORD Almighty, because the sons of Israel have forsaken you; they have torn down your altars and killed your prophets with the sword, and I alone am left, and they seek my life to take it.'

Elijah's complaint (cited at Rom 11:3 — 'I alone am left, and they seek my life')

καὶ εἶπεν Ηλίου

Elijah's answer is the lament Paul quotes at Rom 11:3: ζηλῶν ἐζήλωκα ('I have been very zealous'), followed by the fourfold charge — Israel has forsaken, demolished, killed — and the climactic ὑπολέλειμμαι ἐγὼ μονώτατος ('I alone am left'). The cognate construction ζηλῶν ἐζήλωκα is an emphatic Hebraism (infinitive absolute). This verse and its near-twin v. 14 supply the 'remnant of one' that the LORD will correct in v. 18 (the 7,000) — the precise text of Paul's argument in Romans 11:2–4 that God has not rejected his 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-introducing)

→ constative aorist

λέγω: introduces Elijah's complaint, his answer to the LORD's question.

Ηλίου

Elijah

subject (indeclinable)

→ participant identification

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

ζηλῶν

being zealous

Pres Act Ptcp Nom Sg Masc · ζηλόω

participle in cognate construction (intensifying ἐζήλωκα)

→ intensive (Hebraistic infinitive-absolute calque)

ζηλόω: 'be zealous / jealous'; the participle ζηλῶν with the cognate perfect ἐζήλωκα calques the Hebrew infinitive-absolute construction יתגדל נא (I have been exceedingly zealous); Elijah pleads his zeal for YHWH as the ground of his right to complain. Paul cites this clause at Rom 11:3.

ἐζήλωκα

I have been zealous

Perf Act Indic 1 Sg · ζηλώω

main verb (perfect of settled state)

→ intensive perfect (abiding zeal)

ζηλώω (perf.): the perfect ἐζήλωκα expresses a zeal that has been and remains characteristic of Elijah; with the participle it forms the emphatic 'I have been very zealous for the LORD'; the dative τῷ κυρίῳ marks the object of devotion.

τῷ

the / for

Dative

article (with κυρίῳ, dative of advantage/object of zeal)

→ noun-phrase marking

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

κυρίῳ

for the LORD

Dative

dative object of ζηλώω ('zealous for the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative τῷ κυρίῳ names the one for whom Elijah is zealous; in the Hebrew, 'for the LORD, the God of hosts.'

παντοκράτορι

Almighty / of hosts

Dative

dative in apposition to κυρίῳ ('the LORD Almighty')

→ sphere or reference

παντοκράτωρ: 'all-ruling / almighty'; the LXX's frequent rendering of צְבָאוֹת ('of hosts') in the title יהוה אֱלֹהֵי צְבָאוֹת ('the LORD God of hosts'); stresses YHWH's universal sovereignty — the very power Elijah feels has abandoned the field to Jezebel.

ὅτι

because / that

causal conjunction (grounds of the lament)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the charges against Israel that justify Elijah's despair.

ἐγκατέλιπόν

they have forsaken

Aor Act Indic 3 Pl · ἐγκαταλείπω

main verb of causal clause

→ constative aorist (summary indictment)

ἐγκαταλείπω: 'forsake / abandon / leave behind'; renders בָּרַץ; the first of the threefold indictment — Israel has abandoned the covenant LORD; the same root (ἐπολέλειμμαι) ironically describes Elijah as the one 'left' (remnant) in the next clause.

σε

you

Accusative

direct object of ἐγκατέλιπον (addressed to the LORD)

→ participant reference

σύ (acc. σε): the complaint shifts to second-person address to YHWH — 'they have forsaken you' — making the lament a direct appeal to God.

οἱ

the

Nominative

article (with οἱ)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of ἐγκατέλιπον

→ participant prominence

υἱός (pl. υἱοί): 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') renders לְאֶרְצִי בְנֵי, the covenant people as a whole; the indictment is corporate, which makes the LORD's reply about the 7,000 (v. 18) all the more pointed.

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the covenant nation; in Paul's use (Rom 11) 'Israel' is precisely the people God has not cast off, the remnant proving the point.

τὰ

the

Accusative

article (with θυσιαστήρια)

→ noun-phrase marking

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

θυσιαστήριά

altars

Accusative

direct object of κατέσκαψαν

→ object specification

θυσιαστήριον: 'altar (of sacrifice)'; renders תִּצְרֹם; 'your altars' = the altars of YHWH, torn down in the Baalizing apostasy; cf. Elijah's repair of the LORD's altar at Carmel (18:30).

σου

your

Genitive

genitive of possession (with θυσιαστήρια)

→ relational specification

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

κατέσκαψαν

they tore down

Aor Act Indic 3 Pl · κατασκάπτω

main verb (second indictment)

→ constative aorist

κατασκάπτω: 'dig down / demolish / raze'; renders דָּרָק; the violent dismantling of the LORD's altars; in v. 14 the synonym καθεῖλαν ('pulled down') replaces it, the only substantive variation between the twin complaints.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τούς

the

Accusative

article (with προφήτας)

→ noun-phrase marking

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

προφήτας

prophets

Accusative

direct object of ἀπέκτειναν

→ object specification

προφήτης: 'prophet'; here the prophets of YHWH, killed by Jezebel (18:4, 13); the same word and verb (ἀπέκτεινεν, v. 1) that described Elijah's slaying of Baal's prophets now describes Israel's slaying of the LORD's — the tragic symmetry of the chapter.

σου

your

Genitive

genitive of possession (with προφήτας)

→ relational specification

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

ἀπέκτειναν

they killed

Aor Act Indic 3 Pl · ἀποκτείνω

main verb (third indictment)

→ constative aorist

ἀποκτείνω: 'kill'; renders אָרַח; the killing of YHWH's prophets, the climax of the apostasy; Paul abridges this clause in Rom 11:3 ('they have killed your prophets').

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

ρόμφαία

sword

Dative

dative of instrument ('with the sword')

→ sphere or reference

ρόμφαία: 'sword'; the instrumental ἐν ρομφαίᾳ, as in v. 1; the same weapon by which Elijah slew Baal's prophets has been turned against the LORD's — the lex talionis that terrifies Elijah.

καὶ

and

coordinate conjunction (climax of complaint)

→ discourse linkage or contrast

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

ὑπολείμμαι

I am left

Perf Pass Indic 1 Sg · ὑπολείπω

main verb (perfect of present state)

→ resultative perfect (abiding condition of being the sole survivor)

ὑπολείπω (perf. pass.): 'leave remaining / be left over'; renders נִפְּלָה (Niphal); the perfect ὑπολείμμαι ('I am left / I alone remain') is the heart of the complaint and of Paul's citation (Rom 11:3, καὶ ὑπελείφθην μόνος); the very root λείπω generates Paul's 'remnant' (λεῖμμα, Rom 11:5) — God's answer to Elijah's despairing 'remnant of one.'

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic; 'I, I alone' — the self-isolating climax the LORD will correct: not Elijah alone, but seven thousand (v. 18).

μόνωτατος

utterly alone

Nominative

predicate adjective (superlative: 'entirely alone')

→ participant prominence

μόνος (superl. μονώτατος): 'alone / only,' superlative 'utterly/entirely alone'; an intensified form heightening Elijah's sense of total isolation; renders the Hebrew 'I, I alone, am left'; the superlative makes the LORD's correction (the 7,000) the more dramatic.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ζητοῦσι

they seek

Pres Act Indic 3 Pl · ζητέω

main verb (present of ongoing threat)

→ progressive present (the pursuit continues)

ζητέω: 'seek / search for'; renders ψῆζ; the present tense conveys the ongoing pursuit of Elijah's life; 'they seek my life to take it' echoes Jezebel's threat (v. 2) and is part of Paul's citation (Rom 11:3).

τὴν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of ζητοῦσι

→ object specification

ψυχὴ: 'life'; the leitmotif word once more (vv. 2, 3, 4); 'they seek my life' — the pursuit Elijah fled and the LORD will redirect by commissioning him back into action.

μου

my

Genitive

genitive of possession (with ψυχὴν)

→ relational specification

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

λαβεῖν

to take

Aor Act Inf · λαμβάνω

infinitive of purpose (with ζητοῦσι: 'seek to take')

→ verbal action or state

λαμβάνω: 'take'; the infinitive of purpose, 'they seek my life to take it'; the same verb (λαβέ) by which Elijah asked the LORD to take his life (v. 4) — what he wished for, his enemies now intend.

αὐτήν

it

Accusative

direct object of λαβεῖν (resumptive: 'to take it')

→ participant reference

αὐτός (acc. αὐτήν): resumptive pronoun referring back to τὴν ψυχὴν μου; the redundant object ('my life ... to take it') is a Hebraism, reproducing the resumptive pronoun of the Hebrew.

- 11 καὶ εἶπεν ἐξελεύσῃ αὐρίον καὶ στήσῃ ἐνώπιον κυρίου ἐν τῷ ὄρει ἰδοὺ παρελεύσεται κύριος καὶ πνεῦμα μέγα κραταιὸν διαλῦον ὄρη καὶ συντρίβον πέτρας ἐνώπιον κυρίου οὐκ ἐν τῷ πνεύματι κύριος καὶ μετὰ τὸ πνεῦμα συσσεισμός οὐκ ἐν τῷ συσσεισμῷ κύριος

And he said, 'You shall go out tomorrow and stand before the LORD on the mountain; behold, the LORD will pass by, and a great strong wind tearing apart mountains and shattering rocks before the LORD — the LORD was not in the wind; and after the wind an earthquake — the LORD was not in the earthquake.'

Theophany announced and begun: wind and earthquake καὶ εἶπεν ἐξελεύσῃ

The LORD commands Elijah to go out and stand on the mountain (ἐξελεύσῃ ... στήσῃ ἐνώπιον κυρίου), recalling Moses' standing on Sinai. Then the presentative ἰδοὺ announces the passing of the LORD (παρελεύσεται κύριος), echoing Exod 33:22 (YHWH 'passes by' Moses). Three mighty natural phenomena follow — wind, earthquake (v. 11), fire (v. 12) — each emphatically negated by the refrain οὐκ ἐν ... κύριος; the LORD is not in the elemental violence, overturning the storm-god theophany pattern (Baal, the storm-god, is implicitly repudiated).

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-introducing)

→ constative aorist

λέγω: introduces the LORD's command and the theophany-announcement.

ἐξελεύσῃ
you shall go out

Fut Mid Indic 2 Sg · ἐξέρχομαι

main verb (command in future form)

→ imperatival future (directive)

ἐξέρχομαι: 'go out / come out'; renders **יָצֵא**; the future ἐξελεύσῃ functions as a command ('you shall go out') — Elijah is to leave the cave and present himself; he in fact does not go out until v. 13, after the elements pass.

αὔριον
tomorrow

temporal adverb

→ clausal contribution

αὔριον: 'tomorrow'; the same word as Jezebel's deadline (v. 2), now marking the appointed time of theophany rather than threatened death.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

στήσῃ
you shall stand

Fut Mid Indic 2 Sg · ἵστημι

main verb (command in future form)

→ imperatival future (directive)

ἵστημι (fut. mid.): 'stand / take one's stand'; renders **תָּעֹמַד**; 'you shall stand before the LORD on the mountain' — the posture of a servant awaiting his master, recalling Moses on Sinai (Exod 33:21, 'stand upon the rock').

ἐνώπιον
before

preposition + genitive ('before the LORD')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders **לְפָנַי**; the standing 'before the LORD' marks the audience the theophany grants; the word recurs three times in vv. 11–12 (twice 'before the LORD,' once of the wind 'before the LORD').

κυρίου
of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton; the LORD before whom Elijah stands.

ἐν
on / in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ
the

Dative

article (with ὄρει)

→ noun-phrase marking

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

ὄρει
mountain

Dative

dative of place (locative: 'on the mountain')

→ sphere or reference

ὄρος (dat. ὄρει): 'mountain'; Horeb, 'the mountain of God'; the site of the theophany, deliberately the same as Moses' Sinai encounter.

ἰδοὺ
behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold'; introduces the announcement of the LORD's passing — the climactic disclosure of the chapter.

παρελεύσεται

will pass by

Fut Mid Indic 3 Sg · παρέρχομαι

main verb (announcement of the passing)

→ predictive future

παρέρχομαι: 'pass by / pass alongside'; renders עָבַר; the LORD 'passing by' (παρελεύσεται κύριος) deliberately echoes Exod 33:19, 22, where YHWH's glory 'passes before' Moses in the cleft of the rock — the defining Mosaic theophany, now repeated for Elijah.

κύριος

the LORD

Nominative

subject of παρελεύσεται

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD himself is the subject of the passing — the theophany is personal divine self-disclosure.

καὶ

and

coordinate conjunction (introducing the wind)

→ discourse linkage or contrast

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

πνεῦμα

wind / spirit

Nominative

subject (verbless: 'and (there came) a wind')

→ participant prominence

πνεῦμα: 'wind / breath / spirit'; renders רוּחַ; here clearly 'wind,' a tearing tempest; the same word πνεῦμα will recur in the negation 'the LORD was not in the wind' and contrasts with the gentle αὔρα of v. 12.

μέγα

great

Nominative

attributive adjective (with πνεῦμα)

→ participant prominence

μέγας: 'great / large'; the neuter μέγα agrees with πνεῦμα; the magnitude of the wind sets up the surprise that the LORD is not in it.

κραταιὸν

strong / mighty

Nominative

attributive adjective (with πνεῦμα)

→ participant prominence

κραταιός: 'strong / mighty / powerful'; renders קָרִיב; doubles with μέγα to emphasize the violence of the wind, making its emptiness of God the more striking.

διαλύων

tearing apart

Pres Act Ptcp Nom Sg Neut · διαλύω

attributive participle (with πνεῦμα: 'wind ... tearing apart mountains')

→ verbal action or state

διαλύω: 'dissolve / break up / tear apart'; the present participle describes the wind's ongoing destructive force on the mountains; the cosmic upheaval matches the storm-theophany pattern that the negation will subvert.

ὄρη

mountains

Accusative

direct object of διαλύων

→ object specification

ὄρος (pl. ὄρη): 'mountain'; the object of the wind's tearing; the very mountains are rent, yet the LORD is not in the wind.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

συντρίβον
shattering

Pres Act Ptcp Nom Sg Neut · συντρίβω

attributive participle (with πνεῦμα, parallel to διαλῦον)

→ verbal action or state

συντρίβω: 'crush / break in pieces / shatter'; renders רָצַץ; the present participle parallels διαλῦον; the wind shatters rocks — total elemental violence preceding the LORD's passing.

πέτρας
rocks

Accusative

direct object of συντρίβον

→ object specification

πέτρα (pl. πέτρας): 'rock / crag'; renders רָצַץ; the rocks shattered by the wind; the imagery of rent mountains and broken rocks is the conventional storm-theophany the narrative then deliberately empties of the divine presence.

ἐνώπιον
before

preposition + genitive ('before the LORD')

→ spatial or relational framing

ἐνώπιον: 'before'; the wind rages 'before the LORD' — heralding his approach but not containing him.

κυρίου
of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton.

οὐκ
not

negative particle (the refrain of negation)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): the emphatic refrain οὐκ ἐν τῷ πνεύματι κύριος ('the LORD was not in the wind'), repeated for earthquake and fire; the threefold negation is the theological heart of the theophany — God is not to be identified with the violent forces of nature.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ
the

Dative

article (with πνεύματι)

→ noun-phrase marking

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

πνεύματι
wind

Dative

dative of place (with ἐν: 'in the wind')

→ sphere or reference

πνεῦμα (dat. πνεύματι): 'wind'; the refrain locates the absence: 'the LORD (was) not in the wind'; the verbless clause renders the Hebrew לֹא בָרוּחַ יְהוָה.

κύριος
the LORD

Nominative

subject of verbless negated clause

→ participant prominence

κύριος: rendering of the Tetragrammaton; the absent-from-the-wind LORD; he comes not in power but in stillness (v. 12).

καὶ
and

coordinate conjunction (introducing the earthquake)

→ discourse linkage or contrast

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

μετά
after

preposition + accusative (temporal sequence)

→ spatial or relational framing

μετά + acc.: 'after'; structures the sequence of phenomena (after the wind ... after the earthquake ... after the fire), building toward the climactic stillness.

τὸ the Accusative <i>article (with πνεῦμα)</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	πνεῦμα wind Accusative <i>object of μετά (temporal: 'after the wind')</i> → object specification πνεῦμα: 'wind'; 'after the wind' the earthquake comes; the sequence moves from one negated element to the next.	συσσεισμός earthquake Nominative <i>subject (verbless: 'an earthquake (came)')</i> → participant prominence συσσεισμός: 'a shaking-together / earthquake / commotion'; renders ψῡγῆ; from συσσεῖω ('shake violently'); the second great phenomenon, equally emptied of the divine presence.	οὐκ not <i>negative particle (refrain)</i> → discourse linkage or contrast οὐ: the second negation in the refrain, 'the LORD was not in the earthquake.'
ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	τῷ the Dative <i>article (with συσσεισμῷ)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	συσσεισμῷ earthquake Dative <i>dative of place (with ἐν: 'in the earthquake')</i> → sphere or reference συσσεισμός (dat. συσσεισμῷ): 'earthquake'; the refrain repeats — 'the LORD (was) not in the earthquake' — building the cumulative negation toward the still voice.	κύριος the LORD Nominative <i>subject of verbless negated clause</i> → participant prominence κύριος: rendering of the Tetragrammaton; again the LORD is declared absent from the violent sign.

12 καὶ μετὰ τὸν συσσεισμόν πῦρ οὐκ ἐν τῷ πυρὶ κύριος καὶ μετὰ τὸ πῦρ φωνὴ αὔρας λεπτῆς κάκεϊ κύριος

And after the earthquake a fire — the LORD was not in the fire; and after the fire a sound of a light breeze, and there was the LORD.

Climax of the theophany: the still small voice

καὶ μετὰ τὸν συσσεισμόν πῦρ

The sequence reaches its climax. Fire, the third element (the very fire Elijah called down at Carmel), is also emptied of the divine presence (οὐκ ἐν τῷ πυρὶ κύριος). Then comes the famous φωνὴ αὔρας λεπτῆς ('a sound of a light/thin breeze') — and the verbless κάκεϊ κύριος ('and there (was) the LORD'). The LORD reveals himself not in cataclysm but in a barely-audible stillness; the theology overturns Baal's storm-theophany and redefines how God meets his despairing prophet — in quietness, not spectacle.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

μετὰ

after

preposition + accusative (temporal sequence)

→ spatial or relational framing

μετά + acc.: 'after'; continues the sequence — after the earthquake, the fire.

τὸν

the

Accusative

article (with συσσεισμόν)

→ noun-phrase marking

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

συσσεισμόν

earthquake

Accusative

object of μετά (temporal: 'after the earthquake')

→ object specification

συσσεισμός: 'earthquake'; as in v. 11; the second phenomenon now past.

πῦρ

fire

Nominative

subject (verbless: 'a fire (came)')

→ participant prominence

πῦρ: 'fire'; renders ψῆ; the third great phenomenon; pointedly, fire was the sign by which the LORD answered Elijah at Carmel (18:38) — but here the LORD is not in the fire, teaching the prophet a new mode of divine encounter.

οὐκ

not

negative particle (refrain)

→ discourse linkage or contrast

οὐ: the third negation, 'the LORD was not in the fire,' completing the threefold refrain.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article (with πυρὶ)

→ noun-phrase marking

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

πυρὶ

fire

Dative

dative of place (with ἐν: 'in the fire')

→ sphere or reference

πῦρ (dat. πυρὶ): 'fire'; the refrain locates the absence — 'the LORD (was) not in the fire'; the climactic negation before the disclosure of the still voice.

κύριος

the LORD

Nominative

subject of verbless negated clause

→ participant prominence

κύριος: rendering of the Tetragrammaton; absent from the fire, present in the breeze.

καὶ

and

coordinate conjunction (the turning-point)

→ discourse linkage or contrast

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

μετὰ

after

preposition + accusative (temporal sequence)

→ spatial or relational framing

μετά + acc.: 'after'; the final 'after the fire' introduces the climactic phenomenon — the still voice.

τὸ

the

Accusative

article (with πῦρ)

→ noun-phrase marking

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

πῦρ

fire

Accusative

object of μετὰ (temporal: 'after the fire')

→ object specification

πῦρ: 'fire'; the last of the three elements now past; what follows is the divine self-revelation.

φωνή

sound / voice

Nominative

subject (verbless: 'a sound (came)')

→ participant prominence

φωνή: 'sound / voice'; renders לִּיחַ; the famous φωνὴ αὖρας λεπτῆς renders the enigmatic Hebrew הָיָה לִיחַ לִיחַ ('a sound of thin silence / a still small voice'); here it is the medium of the LORD's presence — paradoxically a 'sound,' yet of the faintest breeze.

αὖρας

of a breeze

Genitive

genitive of source/content (with φωνή: 'sound of a breeze')

→ relational specification

αὖρα: 'breeze / gentle air / breath of wind'; the soft moving air contrasts utterly with the πνεῦμα μέγα κραταιόν of v. 11; the LORD comes in the gentlest stirring, not the tempest.

λεπτῆς

light / thin

Genitive

attributive adjective (with αὖρας: 'a light breeze')

→ relational specification

λεπτός: 'fine / thin / light / delicate'; renders לִיחַ; the breeze is barely perceptible — the famous 'still small voice'; the delicacy of the sign teaches that God's deepest self-disclosure may come in quietness, not in overwhelming power.

καὶ ἐκεῖ

and there

crasis (καὶ ἐκεῖ: 'and there')

→ clausal contribution

καὶ ἐκεῖ: crasis of καὶ ἐκεῖ, 'and there'; the emphatic locative — 'and there (was) the LORD'; after three negations, the affirmation falls in this single small word: the LORD is in the stillness.

κύριος

the LORD

Nominative

subject (verbless: 'there (was) the LORD')

→ participant prominence

κύριος: rendering of the Tetragrammaton; the climactic affirmation καὶ ἐκεῖ κύριος ('and there was the LORD') answers the threefold οὐκ ... κύριος — the divine presence is found at last, in the breath of silence.

13 καὶ ἐγένετο ὡς ἤκουσεν Ηλίου καὶ ἐπεκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν τῇ μηλωτῇ ἑαυτοῦ καὶ ἐξῆλθεν καὶ ἔστη ὑπὸ τὸ σπήλαιον καὶ ἰδοὺ πρὸς αὐτὸν φωνὴ καὶ εἶπεν τί σὺ ἐνταῦθα Ηλίου

And it came to pass, when Elijah heard, that he wrapped his face in his mantle and went out and stood at the cave; and behold, a voice came to him, and it said, 'What are you doing here, Elijah?'

Elijah's response to the voice; the question repeated καὶ ἐγένετο ὡς ἤκουσεν

The narrative formula καὶ ἐγένετο ὡς ('and it came to pass when') marks the prophet's response. Hearing the still voice, Elijah covers his face with his mantle (μηλωτή) — the gesture of Moses, who hid his face before God (Exod 3:6), and the very mantle he will soon cast over Elisha (v. 19). He goes out and stands at the cave-mouth, and the question of v. 9 is repeated verbatim (τί σὺ ἐνταῦθα Ηλίου), framing the dialogue and giving Elijah a second chance to answer differently — which he does not (v. 14).

καὶ

and

narrative conjunction (with ἐγένετο, formulaic)

→ 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 (narrative temporal formula)

→ constative aorist

γίνομαι: 'become / happen'; the formula καὶ ἐγένετο ὡς ('and it came to pass when') renders Hebrew כִּי יְהִי, a standard LXX narrative time-marker introducing a new development.

ὡς

when / as

temporal conjunction ('when')

→ discourse linkage or contrast

ὡς: 'when / as'; here temporal, marking the moment of Elijah's hearing as the trigger for his action.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of temporal clause

→ constative aorist

ἀκούω: 'hear / listen'; renders נָשָׁע; Elijah hears the still voice (v. 12) — the faint sound that the tempest, quake, and fire could not convey; hearing it, he recognizes the divine presence and veils his face.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction (apodosis of the ἐγένετο-formula)

→ discourse linkage or contrast

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

ἐπεκάλυψεν

covered / wrapped

Aor Act Indic 3 Sg · ἐπικαλύπτω

main verb

→ constative aorist

ἐπικαλύπτω: 'cover over / veil'; renders וַיִּכְסֶה; Elijah wraps his face — the reverent gesture of one who dares not look on God, like Moses (Exod 3:6) and the seraphim (Isa 6:2); awe, not the earlier despair, now governs him.

τὸ

the

Accusative

article (with πρόσωπον)

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object of ἐπεκάλυψεν

→ object specification

πρόσωπον: 'face / countenance'; renders פָּנָיו; the veiled face is the posture of reverent fear before the divine presence.

αὐτοῦ

his

Genitive

genitive of possession (with πρόσωπον)

→ relational specification

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

ἐν

in / with

preposition + dative (instrumental)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἡλωτῇ)

→ noun-phrase marking

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

ἡλωτῇ

mantle / sheepskin

Dative

dative of instrument ('with his mantle')

→ sphere or reference

ἡλωτῇ: 'sheepskin / mantle of skin'; renders הַמָּוֶט; the prophetic mantle, Elijah's distinctive garment; with it he veils his face here and casts it over Elisha (v. 19); it becomes the token of prophetic succession (cf. 4 Kgdms 2:8, 13–14), and the word recurs in Heb 11:37 of the persecuted faithful.

ἐαυτοῦ

his own

Genitive

reflexive pronoun (genitive of possession, with ἡλωτῇ)

→ relational specification

ἐαυτοῦ: 'his own'; reflexive, emphasizing that it is Elijah's own mantle — the same one soon to mark Elisha's call.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out'; Elijah at last obeys the command ἐξελεύσῃ (v. 11), emerging from the cave to stand before the LORD.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔστη
stood

Aor Act Indic 3 Sg · ἴστημι

main verb

→ constative aorist

ἴστημι: 'stand'; fulfills στήση (v. 11); Elijah takes his stand at the cave-mouth, before the LORD, awaiting the word.

ὑπὸ
at / by

preposition + accusative (position: 'at the cave-mouth')

→ spatial or relational framing

ὑπὸ + acc.: here 'at / just under,' i.e., at the entrance of the cave; the same preposition used of the broom-tree (v. 4) and the plant (v. 5).

τὸ
the

Accusative

article (with σπήλαιον)

→ noun-phrase marking

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

σπήλαιον
cave

Accusative

object of ὑπό (position)

→ object specification

σπήλαιον: 'cave'; the same cave he entered (v. 9); now he stands at its mouth in the LORD's presence.

καὶ
and

narrative conjunction (with ἰδού)

→ discourse linkage or contrast

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

ἰδού
behold

presentative interjection

→ clausal contribution

ἰδού: 'behold'; introduces the renewed coming of the voice to Elijah.

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν
him

Accusative

object of πρὸς

→ participant reference

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

φωνή
voice / sound

Nominative

subject (verbless: 'a voice (came) to him')

→ participant prominence

φωνή: 'voice / sound'; the same word as the φωνὴ αὐρας λεπτῆς of v. 12; now the gentle sound becomes articulate speech, addressing Elijah by name.

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-introducing)

→ constative aorist

λέγω: introduces the repeated question; the subject is the LORD speaking through the voice.

τί

what / why

Nominative

interrogative pronoun (elliptical question)

→ participant reference

τίς, τί: the repeated question τί σὺ ἐνταῦθα ('what are you doing here?'), verbatim from v. 9; the LORD asks again, giving Elijah opportunity to move beyond his complaint — yet he repeats it unchanged (v. 14).

σὺ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σὺ: emphatic 'you'; the personal challenge renewed.

ἐνταῦθα

here

adverb of place (predicate in elliptical question)

→ adverbial qualification

ἐνταῦθα: 'here'; as in v. 9, the question presses Elijah on his presence at the mountain rather than at his prophetic post.

Ἡλίου

Elijah

vocative of address (indeclinable)

→ participant identification

Ἡλίου: indeclinable; the LORD again addresses the prophet by name, personalizing the summons.

14 καὶ εἶπεν Ἡλίου ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι ὅτι ἐγκατέλιπον τὴν διαθήκην σου οἱ υἱοὶ Ἰσραὴλ τὰ θυσιαστήριά σου καθεῖλαν καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ καὶ ὑπολέλειμμαι ἐγὼ μονώτατος καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν

And Elijah said, 'I have been very zealous for the LORD Almighty, because the sons of Israel have forsaken your covenant; they have pulled down your altars and killed your prophets with the sword, and I alone am left, and they seek my life to take it.'

Elijah's complaint repeated (the unchanged answer; cf. Rom 11:3) καὶ εἶπεν Ἡλίου

Elijah's second answer is almost verbatim with v. 10 — the same self-justifying zeal, the same indictment, the same 'I alone am left.' Two small variations: 'they have forsaken your covenant (τὴν διαθήκην σου)' for 'they have forsaken you,' and καθεῖλαν ('pulled down') for κατέσκαψαν. The prophet has heard the still voice but not yet relinquished his despairing self-isolation; the LORD's reply (vv. 15–18) will answer not the complaint but the man — with commission and the truth of the 7,000 remnant (cited Rom 11:4).

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-introducing)

→ constative aorist

λέγω: introduces Elijah's repeated complaint.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

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

ζηλῶν

being zealous

Pres Act Ptcp Nom Sg Masc · ζηλόω

participle in cognate construction (with ἐζήλωκα)

→ intensive (Hebraistic infinitive-absolute calque)

ζηλόω: as in v. 10; the cognate ζηλῶν ἐζήλωκα again renders the emphatic Hebrew יתנבֿא נבֿא; the verbatim repetition shows the prophet's fixed self-understanding.

ἐζήλωκα

I have been zealous

Perf Act Indic 1 Sg · ζηλόω

main verb (perfect of settled state)

→ intensive perfect

ζηλόω (perf.): 'I have been very zealous'; as in v. 10.

τῷ

the / for

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

for the LORD

Dative

dative object of ζηλόω

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; 'for the LORD' — the object of Elijah's zeal, as in v. 10.

παντοκράτορι

Almighty / of hosts

Dative

dative in apposition to κυρίῳ

→ sphere or reference

παντοκράτωρ: 'almighty'; the LXX's rendering of תִּיִּצְרֶה ('of hosts'); as in v. 10, 'the LORD Almighty.'

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the indictment, as in v. 10.

ἐγκατέλιπον

they have forsaken

Aor Act Indic 3 Pl · ἐγκαταλείπω

main verb of causal clause

→ constative aorist

ἐγκαταλείπω: 'forsake / abandon'; as in v. 10, but here the object is 'your covenant' rather than 'you' — a slight variation specifying the breach as covenant-abandonment.

τὴν

the

Accusative

article (with διαθήκην)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of ἐγκατέλιπον

→ object specification

διαθήκη: 'covenant / testament'; renders תְּרִיבֿ; 'your covenant' — the variation from v. 10 ('you') names what Israel has forsaken: the Sinai covenant, fittingly invoked at Horeb, the very mountain where it was given.

σου

your

Genitive

genitive of possession (with διαθήκην)

→ relational specification

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

οἱ

the

Nominative

article (with υἱοῖ)

→ noun-phrase marking

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

υἱοῖ

sons

Nominative

subject of ἐγκατέλιπον

→ participant prominence

υἱός (pl. υἱοῖ): 'sons'; οἱ υἱοῖ Ἰσραηλ, as in v. 10.

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; the covenant people, as in v. 10.

τὰ

the

Accusative

article (with θυσιαστήρια)

→ noun-phrase marking

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

θυσιαστήριά

altars

Accusative

direct object of καθεῖλαν

→ object specification

θυσιαστήριον: 'altar'; 'your altars,' as in v. 10.

σου

your

Genitive

genitive of possession (with θυσιαστήρια)

→ relational specification

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

καθεῖλαν

they pulled down

Aor Act Indic 3 Pl · καθαιρέω

main verb (second indictment)

→ constative aorist

καθαίρέω: 'take down / pull down / demolish'; renders $\kappa\alpha\theta\alpha\iota\rho\epsilon\omega$; here it replaces κατέσκαψαν of v. 10 — a near-synonym, the only verbal variation in the indictment; both mean the violent destruction of the LORD's altars.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with προφήτας)

→ noun-phrase marking

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

προφήτας

prophets

Accusative

direct object of ἀπέκτειναν

→ object specification

προφήτης: 'prophet'; the prophets of YHWH, as in v. 10.

σου

your

Genitive

genitive of possession (with προφήτας)

→ relational specification

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

ἀπέκτειναν

they killed

Aor Act Indic 3 Pl · ἀποκτείνω

main verb (third indictment)

→ constative aorist

ἀποκτείνω: 'kill'; as in v. 10; the killing of YHWH's prophets, the clause Paul cites at Rom 11:3.

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

ρόμφαία

sword

Dative

dative of instrument

→ sphere or reference

ρόμφαία: 'sword'; ἐν ρομφαία, as in vv. 1, 10.

καὶ

and

coordinate conjunction (climax)

→ discourse linkage or contrast

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

ὑπολείμμαι

I am left

Perf Pass Indic 1 Sg · ὑπολείπω

main verb (perfect of present state)

→ resultative perfect

ὑπολείπω (perf. pass.): 'be left remaining'; as in v. 10; 'I alone am left' — the despairing claim of a remnant of one, which the LORD immediately corrects with the 7,000 (v. 18); cited Rom 11:3 and answered in the λείμμα-theology of Rom 11:5.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic; 'I, alone,' as in v. 10.

μονώτατος

utterly alone

Nominative

predicate adjective (superlative)

→ participant prominence

μόνος (superl. μονώτατος): 'utterly alone'; as in v. 10; the superlative the LORD's reply will overturn.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ζητοῦσι

they seek

Pres Act Indic 3 Pl · ζητέω

main verb (present of ongoing threat)

→ progressive present

ζητέω: 'seek'; as in v. 10; 'they seek my life,' the ongoing pursuit.

τήν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of ζητοῦσι

→ object specification

ψυχή: 'life'; the leitmotif word again, as in v. 10.

μου

my

Genitive

genitive of possession (with ψυχὴν)

→ relational specification

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

λαβεῖν

to take

Aor Act Inf · λαμβάνω

infinitive of purpose (with ζητοῦσι)

→ verbal action or state

λαμβάνω: 'take'; the infinitive of purpose, 'to take it,' as in v. 10.

αὐτήν

it

Accusative

direct object of λαβεῖν (resumptive)

→ participant reference

αὐτός (acc. αὐτήν): resumptive pronoun, as in v. 10; the Hebraizing resumption 'my life ... to take it!'

15 καὶ εἶπεν κύριος πρὸς αὐτόν πορεύου ἀνάστρεφε εἰς τὴν ὁδὸν σου καὶ ἕξεις εἰς τὴν ὁδὸν ἐρήμου Δαμασκοῦ καὶ χρίσεις τὸν Αἷζηλ εἰς βασιλέα τῆς Συρίας

And the LORD said to him, 'Go, return on your way, and you shall come to the wilderness road of Damascus, and you shall anoint Hazael as king of Syria.'

Divine commission (1): return and anoint Hazael

καὶ εἶπεν κύριος πρὸς αὐτόν

The LORD answers the complaint not with consolation or rebuke but with a commission — the cure for despair is renewed mission. πορεύου, ἀνάστρεφε ('go, return') sends Elijah back from the edge of the world into the heart of the political struggle. The first task: anoint Hazael king of Syria (Damascus). The three anointings (Hazael, Jehu, Elisha, vv. 15–16) set in motion the agents of judgment against the apostate house of Ahab — God's answer to Israel's apostasy is not abandonment but providential action.

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-introducing)

→ constative aorist

λέγω: introduces the LORD's commission, the climactic divine response.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD, who was found in the still voice, now speaks his commissioning word.

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).

αὐτόν

him

Accusative

object of *πρός*

→ participant reference

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

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

main verb (command)

→ imperatival (sending)

πορεύομαι (pres. impv.): 'go / proceed'; renders *הלך*; the command to depart reverses the flight; the prophet who fled into the wilderness is sent back to his mission.

ἀνάστρεφε

return

Pres Act Impv 2 Sg · ἀναστρέφω

main verb (command, asyndetic with *πορεύου*)

→ imperatival

ἀναστρέφω: 'turn back / return'; renders *שוב*; 'return on your way' — Elijah is to retrace his steps northward; the same imperative Elijah will use to Elisha (v. 20).

εἰς

on / to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with *ὁδόν*)

→ noun-phrase marking

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

ὁδόν

way / road

Accusative

object of *εἰς*

→ object specification

ὁδός: 'way / road'; 'your way' = the way back, the route of return to the land and the mission; the word *ὁδός* recurs three times in vv. 15 (cf. *ἡ ὁδός*, v. 7).

σου

your

Genitive

genitive of possession (with *ὁδόν*)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔξεις

you shall come

Fut Act Indic 2 Sg · ἔκω

main verb (predictive future / directive)

→ predictive future

ἔκω: 'come / arrive / reach'; renders *לָבֹא*; the future marks the destination Elijah is to reach — the wilderness road of Damascus, gateway to the anointing of Hazael.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with *ὁδόν*)

→ noun-phrase marking

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

ὁδόν

road / way

Accusative

object of *εἰς*

→ object specification

ὁδός: 'way / road'; 'the road of the wilderness of Damascus' — the desert route leading to the Aramean capital; renders Hebrew *מִדְבָּרָה דַּמְשָׁק*.

ἐρήμου

of the wilderness

Genitive

genitive (attributive: 'wilderness road')

→ relational specification

ἐρημος: 'wilderness / desert'; here genitive qualifying ὁδόν — 'the wilderness road of Damascus'; the desert reappears, but now as a road back to mission, not a refuge of despair.

Δαμασκοῦ

of Damascus

Genitive

genitive (attributive: 'of Damascus')

→ relational specification

Δαμασκός (gen. Δαμασκοῦ): 'Damascus'; the capital of Aram/Syria; a declinable Greek place-name (hence the genitive form); the destination of the first commission — to anoint a foreign king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χρίσεις

you shall anoint

Fut Act Indic 2 Sg · χρίω

main verb (commission, future as command)

→ imperativ future

χρίω: 'anoint'; renders ܡܫܚ ; the verb from which ܡܫܫܚܐ ('anointed one / Messiah') derives; here the prophet anoints a king — a remarkable act, anointing even a foreign (Syrian) monarch as YHWH's instrument; χρίσεις is repeated for each of the three commissions (vv. 15–16).

τόν

the

Accusative

article (with Ἀζαήλ, marking accusative)

→ noun-phrase marking

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

Ἀζαήλ

Hazael

direct object of χρίσεις (indeclinable, governed by τόν)

→ participant identification

Ἀζαήλ: transliteration of Hebrew ܐܙܗܝܠ ; indeclinable; the usurper who becomes king of Aram-Damascus and a scourge of Israel (4 Kgdms 8:7–15); the first of the three agents of judgment, his accusative marked by the article τόν.

εἰς

as / for

preposition + accusative (predicative: 'as king')

→ spatial or relational framing

εἰς + acc.: here predicative ('as / to be'), a Hebraism (ܕܠܝܬܐ of result/office); 'anoint him as king,' marking the office to which Hazael is designated.

βασιλέα

king

Accusative

predicative accusative (office: 'as king')

→ object specification

βασιλεύς: 'king'; renders ܡܠܟܐ ; the office to which Hazael is anointed; the same construction (εἰς βασιλέα) for Jehu in v. 16.

τῆς

of

Genitive

article (with Συρίας)

→ noun-phrase marking

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

Συρίας

of Syria

Genitive

genitive (of place: 'king of Syria')

→ relational specification

Συρία (gen. Συρίας): 'Syria / Aram'; a declinable Greek name (hence the genitive); the kingdom of Aram-Damascus, Israel's northeastern rival; Hazael's realm.

16 καὶ τὸν Ιου υἱὸν Ναμεσσι χρίσεις εἰς βασιλέα ἐπὶ Ἰσραηλ καὶ τὸν Ελισαιε υἱὸν Σαφατ ἀπὸ Αβελμαουλα χρίσεις εἰς προφήτην ἀντὶ σοῦ

And Jehu son of Nimshi you shall anoint as king over Israel, and Elisha son of Shaphat from Abel-meholah you shall anoint as prophet in your place.

Divine commission (2–3): anoint Jehu and Elisha καὶ τὸν Ιου υἱὸν Ναμεσσι

The commission continues with the second and third anointings: Jehu son of Nimshi as king over Israel (the executioner of Ahab's house, 4 Kgdms 9–10), and Elisha son of Shaphat as prophet ἀντὶ σοῦ ('in your place'). The naming of Elisha as successor is the LORD's gentle answer to Elijah's death-wish: the prophet who asked to die is given not death but a disciple who will continue and extend his work — the antidote to 'I alone am left!'

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 (with Ιου, marking accusative object)

→ noun-phrase marking

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

Ιου
Jehu

direct object of χρίσεις (indeclinable, governed by τόν)

→ participant identification

Ιου: transliteration of Hebrew יוֹחָנָן; indeclinable; the army commander anointed king who annihilates the house of Ahab and the worship of Baal (4 Kgdms 9–10); the second agent of judgment, fronted before its verb for emphasis.

υἱὸν
son

Accusative

accusative in apposition to Ιου ('son of Nimshi')

→ object specification

υἱός: 'son'; the patronymic identifier; 'son of Nimshi' (more precisely grandson, cf. 4 Kgdms 9:2, 14) locates Jehu in his lineage.

Ναμεσσι

Nimshi

genitive of relationship (indeclinable: 'son of Nimshi')

→ participant identification

Ναμεσσι: transliteration of Hebrew נִמְשִׁי; indeclinable; the ancestor of Jehu in the patronymic.

χρίσεις

you shall anoint

Fut Act Indic 2 Sg · χρίω

main verb (commission, future as command)

→ imperatival future

χρίω: 'anoint'; as in v. 15; the second anointing — Jehu to be king over Israel; in fact this commission is carried out by Elisha's agent (4 Kgdms 9:1–6), showing prophetic continuity.

εἰς

as

preposition + accusative (predicative: 'as king')

→ spatial or relational framing

εἰς + acc.: predicative 'as,' as in v. 15.

βασιλέα

king

Accusative

predicative accusative (office)

→ object specification

βασιλεύς: 'king'; the office to which Jehu is anointed; ἐπὶ Ἰσραὴλ ('over Israel') specifies his realm — unlike Hazael (foreign), Jehu rules God's own people.

ἐπὶ

over

preposition + accusative (rule: 'over Israel')

→ spatial or relational framing

ἐπὶ + acc.: 'over'; renders לַע; marks the sphere of Jehu's kingship — 'king over Israel.'

Ἰσραὴλ

Israel

object of ἐπὶ (indeclinable)

→ participant identification

Ἰσραὴλ: indeclinable; the northern kingdom over which Jehu will reign.

καὶ

and

coordinate conjunction (third commission)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with Ἐλισαίε, marking accusative)

→ noun-phrase marking

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

Ἐλισαίε

Elisha

direct object of χρίσεις (indeclinable, governed by τόν)

→ participant identification

Ἐλισαίε: transliteration of Hebrew עֲלִישָׁא ('God is salvation'); indeclinable; Elijah's disciple and prophetic successor, whose call is narrated in vv. 19–21; the third agent, and the LORD's personal gift to the lonely prophet.

υἱὸν

son

Accusative

accusative in apposition to Ἐλισαίε ('son of Shaphat')

→ object specification

υἱός: 'son'; the patronymic 'son of Shaphat' identifies Elisha; repeated at v. 19.

Σαφατ

Shaphat

genitive of relationship (indeclinable: 'son of Shaphat')

→ participant identification

Σαφατ: transliteration of Hebrew שָׁפָט; indeclinable; Elisha's father, of Abel-meholah.

ἀπὸ

from

preposition + genitive (origin: 'from Abel-meholah')

→ spatial or relational framing

ἀπό + gen.: 'from'; marks Elisha's place of origin.

Αβελμαουλα

Abel-meholah

object of από (indeclinable place-name)

→ participant identification

Αβελμαουλα: transliteration of Hebrew **הַלְיֹחַל בְּאֵל**; indeclinable; a town in the Jordan valley, Elisha's home, where Elijah will find him plowing (v. 19).

χρίσεις

you shall anoint

Fut Act Indic 2 Sg · χρίω

main verb (commission, future as command)

→ imperatival future

χρίω: 'anoint'; the third anointing — Elisha as prophet; though prophets were not normally anointed with oil, the verb marks his formal designation and empowerment as successor; in narrative fulfillment Elijah casts his mantle over Elisha (v. 19).

εἰς

as

preposition + accusative (predicative: 'as prophet')

→ spatial or relational framing

εἰς + acc.: predicative 'as,' as in vv. 15–16.

προφήτην

prophet

Accusative

predicative accusative (office: 'as prophet')

→ object specification

προφήτης: 'prophet'; the office to which Elisha is designated; he succeeds to the very role Elijah felt he alone held (vv. 10, 14) — the LORD provides continuity.

ἀντί

in place of

preposition + genitive (substitution: 'in your place')

→ spatial or relational framing

ἀντί + gen.: 'instead of / in place of'; renders **תַּחֲתָיִךְ**; 'in your place' marks Elisha as Elijah's successor; the despairing prophet who asked to die is told his work will go on through another — a gentle resolution of the death-wish.

σοῦ

you

Genitive

genitive object of ἀντί ('in place of you')

→ relational specification

σύ (gen. σοῦ): 'you'; Elisha is appointed prophet 'in your place,' designating the succession that frees Elijah from his sense of irreplaceable solitude.

17 καὶ ἔσται τὸν σωζόμενον ἐκ ῥομφαίας Αζαηλ θανατώσει Ιου καὶ τὸν σωζόμενον ἐκ ῥομφαίας Ιου θανατώσει Ελισαιε

And it shall be that the one who escapes the sword of Hazael, Jehu shall put to death; and the one who escapes the sword of Jehu, Elisha shall put to death.

The chain of judgment: the three agents in sequence καὶ ἔσται

The three anointed agents form an inescapable chain of judgment against the apostate kingdom. The future-formula καὶ ἔσται introduces a chiastic-progressive scheme: whoever escapes Hazael's sword, Jehu kills; whoever escapes Jehu's sword, Elisha kills. Elisha's 'sword' is the prophetic word (cf. Hos 6:5), the killing power of God's pronounced judgment — the prophet who succeeds Elijah wields a deadlier instrument than the kings. No apostate escapes; yet (v. 18) a faithful remnant is preserved.

καὶ
and

narrative conjunction (with ἔσται, future-formula)

→ 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 (future-formula introducing the outcome)

→ predictive future

εἰμί (fut. ἔσται): 'be'; the formula καὶ ἔσται ('and it shall be / come to pass') renders Hebrew הָיָה, introducing the foretold sequence of judgment.

τὸν

the one

Accusative

article substantivizing the participle (object, fronted)

→ noun-phrase marking

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

σωζόμενον

the one escaping / surviving

Pres Pass Ptcp Acc Sg Masc · σώζω

substantival participle (object of θανατώσει)

→ verbal action or state

σώζω: 'save / rescue / preserve'; the passive participle ὁ σωζόμενος ('the one who is saved/escapes') renders Hebrew שָׁמַר ('the one who survives'); here ironic — the one who survives one sword falls to the next; the substantival participle is fronted as object of θανατώσει.

ἐκ

from

preposition + genitive (escape from)

→ spatial or relational framing

ἐκ + gen.: 'from / out of'; marks that from which one escapes — Hazael's sword.

ρόμφαίᾱς

sword

Genitive

genitive object of ἐκ ('from the sword of Hazael')

→ relational specification

ρόμφαίᾱ: 'sword'; the leitmotif weapon of the chapter (vv. 1, 10, 14) reappears, now as the instrument of judgment Hazael wields against Israel.

Ἀζαήλ

of Hazael

genitive of possession (indeclinable: 'sword of Hazael')

→ participant identification

Ἀζαήλ: indeclinable; the first agent; Hazael's wars against Israel inflict heavy slaughter (4 Kgdms 8:12; 10:32).

θανατώσει

shall put to death

Fut Act Indic 3 Sg · θανατώω

main verb (predictive)

→ predictive future

θανατώω: 'put to death / kill'; renders הִמִּיתָ (Hiphil of מוֹת); the causative force ('cause to die'); Jehu will kill those Hazael's sword spares — the relentless progression of judgment.

Ιου

Jehu

subject of θανατώσει (indeclinable)

→ participant identification

Ιου: indeclinable; the second agent; Jehu's purge of Ahab's house and the Baal-cult (4 Kgdms 9–10) is the bloody fulfillment of this word.

καὶ

and

coordinate conjunction (second member of the chain)

→ discourse linkage or contrast

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

τὸν

the one

Accusative

article substantivizing the participle (object, fronted)

→ noun-phrase marking

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

σώζομενον

the one escaping / surviving

Pres Pass Ptcp Acc Sg Masc · σώζω

substantival participle (object of second θανατώσει)

→ verbal action or state

σώζω: 'escape / survive'; the repeated participle continues the chain — the survivor of Jehu's sword falls to Elisha's word.

ἐκ

from

preposition + genitive (escape from)

→ spatial or relational framing

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

ρόμφαίᾱς

sword

Genitive

genitive object of ἐκ ('from the sword of Jehu')

→ relational specification

ρόμφαίᾱ: 'sword'; here Jehu's sword; Elisha's instrument, by contrast, is the prophetic word, also figured as a 'sword' of judgment.

Ιου

of Jehu

genitive of possession (indeclinable)

→ participant identification

Ιου: indeclinable; whose sword the third group escapes only to meet Elisha.

θανατώσει

shall put to death

Fut Act Indic 3 Sg · θανατώω

main verb (predictive)

→ predictive future

θανατώω: 'put to death'; Elisha's killing is effected by the word of judgment he pronounces (e.g., the bears of 4 Kgdms 2:24; the death-oracles he speaks), the prophetic word as lethal as the royal sword.

Ελισαιε

Elisha

subject of θανατώσει (indeclinable)

→ participant identification

Ελισαιε: indeclinable; the third agent, completing the inescapable triad; the prophet-successor shares in the executive judgment of God upon apostate Israel.

18 καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν πάντα γόνατα ἃ οὐκ ὤκλασαν γόνυ τῷ Βααλ καὶ πᾶν στόμα ὃ οὐ προσεκύνησεν αὐτῷ

And you shall leave in Israel seven thousand men, all the knees that have not bowed the knee to Baal, and every mouth that has not worshiped him.

The faithful remnant: the seven thousand (cited at Rom 11:4)

καὶ καταλείψεις

The climactic correction of Elijah's 'I alone am left': the LORD declares he will leave (καταλείψεις, lit. 'you shall leave') seven thousand in Israel who have not bowed to Baal. This is the verse Paul cites at Rom 11:4 (κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας) as the OT proof that God preserves a believing remnant 'by the election of grace' (Rom 11:5) and has not rejected his people. The shift from κατέλιπον (Paul, with God as subject — 'I have kept for myself') to the LXX καταλείψεις (Elijah as agent — 'you shall leave') is a notable feature of the citation; the substance is identical — a divinely preserved remnant of the faithful.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταλείψεις

you shall leave / keep

Fut Act Indic 2 Sg · καταλείπω

main verb (the remnant-promise)

→ predictive/promissory future

καταλείπω: 'leave behind / leave remaining / preserve'; renders ἔτηξψῃ ('I have left/kept'); the LXX has 2nd-person καταλείψεις ('you (Elijah) shall leave'), while Paul (Rom 11:4) and the Hebrew read 1st-person ('I have kept for myself, κατέλιπον ἐμαυτῷ'); the same root λείπω as ὑπολείμμαι ('I am left,' vv. 10, 14) — the LORD answers Elijah's despairing 'remnant of one' with a remnant of seven thousand.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ἰσραὴλ

Israel

object of ἐν (indeclinable: 'in Israel')

→ participant identification

Ἰσραὴλ: indeclinable; the remnant is preserved within the very nation Elijah declared wholly apostate — God's faithful are hidden where the prophet saw only abandonment; central to Paul's argument that God has not cast off Israel (Rom 11:1–5).

ἐπτὰ

seven

numeral (with χιλιάδας: 'seven thousand')

→ measure or count

ἐπτὰ: 'seven'; indeclinable numeral; renders עֶבְרִשׁ; with χιλιάδας, 'seven thousand' — a number both literal and symbolically complete (seven = fullness), denoting the full preserved remnant; Paul renders it ἑπτακισχίλιους (Rom 11:4).

χιλιάδας

thousands

Accusative

direct object of καταλείψεις (with ἐπτὰ: 'seven thousand')

→ object specification

χιλιάς: 'a thousand / group of a thousand'; renders ἑλῶ; the accusative plural χιλιάδας with ἐπτὰ gives the total of the faithful remnant; the object of the divine preserving.

ἀνδρῶν

of men

Genitive

genitive (partitive/of content: 'thousand of men')

→ relational specification

ἀνὴρ (gen. pl. ἀνδρῶν): 'man'; renders שָׂרָא; specifies the seven thousand as men; Paul includes ἄνδρας in his citation (ἑπτακισχίλιους ἄνδρας, Rom 11:4).

πάντα

all

Accusative

adjective (with γόνατα: 'all the knees')

→ object specification

πᾶς: 'all / every'; the neuter πάντα agrees with γόνατα; defines the remnant by their fidelity — all the knees that have not bowed.

γόνατα

knees

Accusative

accusative in apposition to χιλιάδας ('all the knees')

→ object specification

γόνα (pl. γόνατα): 'knee'; renders גִּרְגָּי; the bending of the knee is the gesture of worship/submission; 'all the knees that have not bowed to Baal' defines the remnant by their refusal of idolatrous worship.

ἃ

which

Nominative

relative pronoun (neuter plural, subject of ὤκλασαν)

→ participant reference

ὅς, ἡ, ὅ: relative pronoun; the neuter plural ἃ agrees with γόνατα; introduces the defining relative clause.

οὐκ

not

negative particle (with ὤκλασαν)

→ discourse linkage or contrast

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

ὤκλασαν

bowed / bent

Aor Act Indic 3 Pl · ὀκλάζω

verb of relative clause

→ constative aorist (settled refusal)

ὀκλάζω: 'bend the knee / crouch / kneel down'; renders גִּרְגָּי; the aorist sums up the remnant's steadfast refusal; 'have not bowed the knee to Baal' is the defining mark of the faithful (cf. the cognate accusative γόνα that follows).

γόνυ

the knee

Accusative

cognate/adverbial accusative (with ὤκλασαν: 'bowed the knee')

→ object specification

γόνυ: 'knee'; the singular γόνυ as cognate-like accusative with ὤκλασαν ('bow the knee'), a Hebraism intensifying the idiom; reinforces that not one act of knee-bending to Baal stained the remnant.

τῷ

to the / to

Dative

article (with Βααλ, marking dative)

→ noun-phrase marking

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

Βααλ

Baal

indirect object (indeclinable, governed by dative τῷ)

→ participant identification

Βααλ: transliteration of Hebrew בַּעַל ('lord / master'); indeclinable; the Canaanite storm-god whose prophets Elijah slew (ch. 18); marked dative by the article τῷ; not bowing 'to Baal' defines covenant fidelity; the LXX sometimes treats Βααλ with the feminine article (τῇ Βααλ, by attraction to ἡ αἰσχύνη, 'the shame'), but here the masculine τῷ stands.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάν

every

Accusative

adjective (with στόμα: 'every mouth')

→ object specification

πάς: 'every'; the neuter πάν agrees with στόμα; parallels πάντα γόνατα — knees and mouth, the whole person's refusal of idolatry.

στόμα

mouth

Accusative

accusative in apposition (parallel to γόνατα: 'every mouth')

→ object specification

στόμα: 'mouth'; renders תִּפְּ (the mouth that has not 'kissed' Baal (the Hebrew קִשָּׁ, the act of homage to an idol); the LXX renders the kissing as προσκύνῃς ('worship') — fidelity in act (knee) and devotion (mouth).

ὅ

which

Nominative

relative pronoun (neuter singular, subject of προσεκύνῃσεν)

→ participant reference

ὅς, ἡ, ὅ: relative pronoun; the neuter singular ὅ agrees with στόμα; introduces the second defining clause of the remnant.

οὐ

not

negative particle (with προσεκύνῃσεν)

→ discourse linkage or contrast

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

προσεκύνῃσεν

worshiped

Aor Act Indic 3 Sg · προσκυνέω

verb of relative clause

→ constative aorist (settled refusal)

προσκυνέω: 'bow down / worship / do homage'; renders קִשָּׁ ('kiss,' in the idiom of homage to an idol); the LXX interprets the kiss as an act of worship; 'every mouth that has not worshiped him' completes the portrait of the faithful remnant — uncontaminated in body and devotion.

αὐτῷ

him / it

Dative

dative object of προσεκύνῃσεν (= Baal)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'him'; refers to Baal; the remnant has given him no worship — the negative criterion of the seven thousand whom God has kept.

19 καὶ ἀπῆλθεν ἐκεῖθεν καὶ εὐρίσκει τὸν Ελισαίη υἱὸν Σαφατ καὶ αὐτὸς ἡροτρία ἐν βουσὶν δώδεκα ζεύγη βοῶν ἐνώπιον αὐτοῦ καὶ αὐτὸς ἐν τοῖς δώδεκα καὶ ἐπῆλθεν ἐπ' αὐτὸν καὶ ἐπέρριψε τὴν μηλωτὴν αὐτοῦ ἐπ' αὐτόν

And he departed from there and found Elisha son of Shaphat; and he was plowing with oxen — twelve yoke of oxen before him, and he himself among the twelve; and Elijah came up to him and threw his mantle upon him.

Narrative fulfillment: the call of Elisha at the plow

καὶ ἀπῆλθεν ἐκεῖθεν

Elijah obeys the commission. The historic present εὐρίσκει ('he finds') gives immediacy to the discovery of Elisha plowing with twelve yoke of oxen — a sign of substantial wealth and of the comprehensive scope (twelve = all Israel) of the succession. The 'anointing' of v. 16 is fulfilled not with oil but with the casting of the mantle (ἐπέρριψε τὴν μηλωτὴν), the symbolic transfer of prophetic identity and call; the same mantle Elijah used to veil his face before God (v. 13) now claims a successor.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν
departed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away / depart'; Elijah leaves Horeb to carry out the commission — the despair behind him, the mission resumed.

ἐκεῖθεν
from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there'; from Horeb, the place of theophany; the prophet returns to the land and the work.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εὕρίσκει

finds

Pres Act Indic 3 Sg · εὕρισκω

main verb (historic present)

→ **historic present (vivid narrative)**

εὕρισκω: 'find'; renders **לָּמַד**; the historic present makes the discovery of Elisha vivid; the third commission (v. 16) is the first to be carried out — the prophet-successor is found at once.

τὸν

the

Accusative

article (with Ελισαιε, marking accusative)

→ **noun-phrase marking**

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

Ελισαιε

Elisha

direct object of εὕρίσκει (indeclinable, governed by τὸν)

→ **participant identification**

Ελισαιε: indeclinable; Elisha, found exactly as the LORD foretold (v. 16); his accusative marked by τὸν.

υἱὸν

son

Accusative

accusative in apposition to Ελισαιε ('son of Shaphat')

→ **object specification**

υἱός: 'son'; the patronymic, as in v. 16, confirming this is the man the LORD designated.

Σαφατ

Shaphat

genitive of relationship (indeclinable)

→ **participant identification**

Σαφατ: indeclinable; Elisha's father, as in v. 16.

καὶ

and

narrative conjunction (introducing circumstantial clause)

→ **discourse linkage or contrast**

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

αὐτός

he

Nominative

subject (intensive pronoun: 'he himself')

→ **participant reference**

αὐτός: intensive 'he himself'; introduces the description of Elisha at his labor.

ἡροτρία

was plowing

Impf Act Indic 3 Sg · ἡροτριῶ

main verb (imperfect of ongoing background action)

→ **descriptive imperfect (action in progress)**

ἡροτριῶ: 'plow / till'; renders **שָׁרַח**; the imperfect ἡροτρία ('was plowing') paints the scene — Elisha at honest agricultural work, the ordinary life from which God calls him; cf. the call of the laboring (Amos 7:14–15).

ἐν

with

preposition + dative (instrumental/accompaniment)

→ **spatial or relational framing**

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

βουσίν

oxen

Dative

dative of means/accompaniment ('with oxen')

→ **sphere or reference**

βοῦς (dat. pl. βουσίν): 'ox / cattle'; renders **בָּקָר**; the draft animals of the plow; the herd's size (twelve yoke) signals wealth and the totality (twelve tribes) of Israel that the new prophet will serve.

δώδεκα

twelve

numeral (with ζεύγη: 'twelve yoke')

→ **clausal contribution**

δώδεκα: 'twelve'; indeclinable numeral; renders **שְׁנָיִם עָשָׂר**; the twelve yoke of oxen evoke the twelve tribes — Elisha's call has all-Israel scope; the number recurs in the verse ('he himself among the twelve').

ζεύγη

yoke / pairs

Nominative

appositional nominative (specifying the oxen: 'twelve yoke')

→ **participant prominence**

ζεύγος (pl. ζεύγη): 'yoke / pair (of animals)'; renders **מִנְּךָ**; twelve pairs of plowing oxen, a sign of large landholding; the same word recurs in vv. 19, 21.

βοῶν

of oxen

Genitive

genitive (of content: 'yoke of oxen')

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox'; the genitive specifies the yoke as of oxen.

ἐνώπιον

before

preposition + genitive (position: 'before him')

→ spatial or relational framing

ἐνώπιον: 'before / in front of'; the eleven yoke went ahead, with Elisha driving the twelfth — the picture of a great cooperative plowing.

αὐτοῦ

him

Genitive

genitive object of ἐνώπιον

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτός

he himself

Nominative

subject (intensive pronoun)

→ participant reference

αὐτός: 'he himself'; Elisha himself drove the last (twelfth) yoke — present at his labor when the call comes.

ἐν

among / with

preposition + dative (position: 'among the twelve')

→ spatial or relational framing

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

τοῖς

the

Dative

article (with δώδεκα, substantivizing)

→ noun-phrase marking

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

δώδεκα

twelve

numeral substantivized by τοῖς ('among the twelve')

→ clausal contribution

δώδεκα: 'twelve'; here substantivized ('the twelve (yoke)'); Elisha 'among the twelve' — driving the twelfth pair himself; the repetition fixes the twelve-tribe symbolism.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπήλθεν

came up

Aor Act Indic 3 Sg · ἐπέρχομαι

main verb

→ constative aorist

ἐπέρχομαι: 'come upon / come up to / approach'; renders עָלָה; Elijah comes up to Elisha — the moment of the call; subject is Elijah.

ἐπὶ

to / upon

preposition + accusative (direction, elided)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

object of ἐπὶ (= Elisha)

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐπὶ (= Elisha).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέερριψε

threw upon

Aor Act Indic 3 Sg · ἐπιρρίπτω

main verb (the symbolic act of call)

→ constative aorist (decisive act)

ἐπιρρίπτω: 'throw upon / cast over'; renders ἱλψ (Hiphil); the casting of the mantle (μηλωτή) over Elisha is the symbolic transfer of the prophetic office — the narrative fulfillment of the 'anointing' commanded in v. 16; cf. the mantle's later role in the succession (4 Kgdms 2:13–14).

τὴν

the

Accusative

article (with μηλωτὴν)

→ noun-phrase marking

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

μηλωτὴν

mantle / sheepskin

Accusative

direct object of ἐπέερριψε

→ object specification

μηλωτή: 'sheepskin / mantle'; the prophetic garment, as in v. 13; cast over Elisha, it claims him for the prophetic office and binds him to Elijah; its transfer at Elijah's ascension seals the succession (4 Kgdms 2:8, 13–14).

αὐτοῦ

his

Genitive

genitive of possession (with μηλωτὴν)

→ relational specification

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

ἐπὶ

upon

preposition + accusative (direction, elided)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of ἐπὶ (= Elisha)

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the mantle is cast 'upon him' (Elisha), the gesture that calls and consecrates.

20 καὶ κατέλιπεν Ελισαίη τὰς βόας καὶ κατέδραμεν ὀπίσω Ηλίου καὶ εἶπεν καταφιλήσω τὸν πατέρα μου καὶ ἀκολουθήσω ὀπίσω σου καὶ εἶπεν Ηλίου ἀνάστρεφε ὅτι πεποίηκά σοι

And Elisha left the oxen and ran after Elijah and said, 'Let me kiss my father, and I will follow after you.' And Elijah said, 'Return, for what have I done to you?'

Elisha's response: leaving, running, the request and Elijah's reply καὶ κατέλιπεν Ελισαίη

Elisha's immediate response — he leaves the oxen and runs after Elijah — shows the mantle's claim accepted. His request to kiss his father (and mother, in the Hebrew) before following is a request for leave-taking, not refusal. Elijah's reply ἀνάστρεφε, ὅτι πεποίηκά σοι ('return, for what have I done to you?') is enigmatic: it both releases Elisha and reminds him of the irrevocable claim now laid upon him — the deed of calling has been done and cannot be undone.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κατέλιπεν
left

Aor Act Indic 3 Sg · καταλείπω

main verb

→ constative aorist (decisive abandonment)

καταλείπω: 'leave behind / forsake'; the same verb as the remnant-promise (καταλείψεις, v. 18); here Elisha 'leaves' the oxen — his decisive break with his former life to follow the prophet.

Ελισαίη
Elisha

subject (indeclinable)

→ participant identification

Ελισαίη: indeclinable; now the active subject — he responds to the call by abandoning his plow.

τὰς
the

Accusative

article (with βόας)

→ noun-phrase marking

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

βόας
oxen

Accusative

direct object of κατέλιπεν

→ object specification

βοῦς (acc. pl. βόας): 'ox'; the oxen of his plowing, left behind — the livelihood relinquished for the prophetic call.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κατέδραμεν
ran after

Aor Act Indic 3 Sg · κατατρέχω

main verb

→ constative aorist

κατατρέχω: 'run down / run after'; renders γῆ (with ἰχθῆ); the eager haste of Elisha's pursuit of Elijah — readiness, not reluctance, marks the call's reception.

ὀπίσω
after

preposition + genitive (direction: 'after Elijah')

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders ὀπίσθεν; 'after Elijah' — the language of discipleship (cf. ὀπίσω σου below, and v. 21); the same idiom underlies NT 'follow after me.'

Ἡλίου

Elijah

object of ὀπίσω (indeclinable)

→ participant identification

Ἡλίου: transliterated proper name rendered in Greek letters; here it functions as object of ὀπίσω (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-introducing)

→ constative aorist

λέγω: introduces Elisha's request; subject is Elisha.

καταφιλήσω

let me kiss

Fut Act Indic 1 Sg · καταφιλέω

main verb (cohortative-like future: request)

→ volitive future (request for leave)

καταφιλέω: 'kiss affectionately / kiss farewell'; the κατα- compound intensifies (a fervent, lingering kiss); the future expresses a wish/request, 'let me kiss'; the desire to bid farewell to his father (and mother, MT) before following — a request for leave-taking, not a hesitation like Lk 9:61.

τὸν

the / my

Accusative

article (with πατέρα)

→ noun-phrase marking

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

πατέρα

father

Accusative

direct object of καταφιλήσω

→ object specification

πατήρ (acc. πατέρα): 'father'; Elisha's father Shaphat; the request to take leave of his parents shows the cost and the propriety of his break from home; the Hebrew adds 'and my mother.'

μου

my

Genitive

genitive of possession (with πατέρα)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀκολουθήσω

I will follow

Fut Act Indic 1 Sg · ἀκολουθέω

main verb (future of intention)

→ volitive/predictive future (commitment)

ἀκολουθέω: 'follow / accompany (as a disciple)'; renders יָרִידָא בְּלִצְתָּ; the verb of discipleship par excellence; 'I will follow after you' is Elisha's pledge of commitment — the very word the Gospels use of following Jesus.

ὀπίσω

after

preposition + genitive (direction: 'after you')

→ spatial or relational framing

ὀπίσω: 'after'; 'follow after you' — the discipleship idiom repeated, sealing Elisha's intention.

σου

you

Genitive

object of ὀπίσω

→ relational specification

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

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-introducing)

→ constative aorist

λέγω: introduces Elijah's reply.

Ἡλίου

Elijah

subject (indeclinable)

→ participant identification

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

ἀναστρέφε

return / go back

Pres Act Impv 2 Sg · ἀναστρέφω

main verb (command)

→ imperativial (permission)

ἀναστρέφω: 'turn back / return'; the same imperative the LORD spoke to Elijah (v. 15); here it grants Elisha leave to go and take farewell — permission, not dismissal; the call stands.

ὅτι

for / because

causal conjunction (introducing the enigmatic reason)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces Elijah's cryptic reason; the clause is variously read as a question ('what have I done to you?') or statement ('for I have done (something) to you').

πεποίηκά

I have done

Perf Act Indic 1 Sg · ποιέω

main verb (perfect of accomplished act)

→ resultative perfect (the deed stands done)

ποιέω (perf.): 'do / make'; the perfect πεποίηκα ('I have done') stresses the abiding effect of the act of calling; the enigmatic ὅτι πεποίηκά σοι ('for what have I done to you?' / 'for I have done (this) to you') renders Hebrew $\text{כִּי־אֶפְשָׁרְךָ־אֶת־עֲלִישָׁא}$ — at once releasing Elisha and reminding him the call is irrevocable.

σοι

to you

Dative

dative of advantage/relation (with πεποίηκα)

→ participant reference or interest

σύ (dat. σοι): 'to you'; the object of Elijah's enigmatic deed — the casting of the mantle that has already laid an unbreakable claim on Elisha.

21 καὶ ἀνέστρεψεν ἐξόπισθεν αὐτοῦ καὶ ἔλαβεν τὰ ζεύγη τῶν βοῶν καὶ ἔθυσεν καὶ ἤψησεν αὐτὰ ἐν τοῖς σκεύεσι τῶν βοῶν καὶ ἔδωκεν τῷ λαῷ καὶ ἔφαγον καὶ ἀνέστη καὶ ἐπορεύθη ὀπίσω Ἡλίου καὶ ἐλειτουργεῖ αὐτῷ

And he turned back from following him and took the yoke of oxen and slaughtered them and boiled them with the gear of the oxen, and gave to the people, and they ate; and he rose and went after Elijah and ministered to him.

The decisive break and the beginning of prophetic service (chapter close)

καὶ ἀνέστρεψεν ἐξόπισθεν αὐτοῦ

Elisha's response is total and irreversible: he slaughters his yoke of oxen, burns the plowing-gear as fuel to cook them, and feeds the people — a sacrificial farewell-feast that destroys the means of return to his old life. Then he rises (ἀνέστη, the chapter's recurring verb of new beginning), goes after Elijah, and 'ministers to him' (ἐλειτουργεῖ αὐτῷ). The chapter that began with a prophet fleeing alone in despair ends with that prophet no longer alone — succession secured, mission renewed, the lonely 'I' answered by a faithful disciple.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστρεψεν

turned back

Aor Act Indic 3 Sg · ἀναστρέφω

main verb

→ constative aorist

ἀναστρέφω: 'turn back / return'; Elisha obeys Elijah's ἀνάστρεφε (v. 20), turning back from following — but only to take final leave; the obedience confirms his discipleship.

ἐξόπισθεν

from following / from behind

preposition/adverb + genitive (separation: 'from behind him')

→ spatial or relational framing

ἐξόπισθεν: 'from behind'; with the genitive αὐτοῦ, 'from following him'; Elisha turns back from Elijah's track to complete his farewell before fully joining him.

αὐτοῦ

him

Genitive

genitive object of ἐξόπισθεν (= Elijah)

→ relational specification

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

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'; Elisha takes his yoke of oxen — the beginning of the decisive sacrifice that burns his bridges to the old life.

τὰ

the

Accusative

article (with ζεύγη)

→ noun-phrase marking

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

ζεύγη

yoke / pair

Accusative

direct object of ἔλαβεν

→ object specification

ζεύγος (pl. ζεύγη): 'yoke / pair'; as in v. 19; here the yoke of oxen Elisha was driving (his own pair), now slaughtered for the feast.

τῶν

of the

Genitive

article (with βοῶν)

→ noun-phrase marking

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

βοῶν

of oxen

Genitive

genitive (of content: 'yoke of oxen')

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox'; the oxen of the yoke; their slaughter is the sacrificial sealing of Elisha's call.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθυσεν

slaughtered / sacrificed

Aor Act Indic 3 Sg · θύω

main verb

→ constative aorist

θύω: 'sacrifice / slaughter'; renders θῑ; the verb carries sacrificial overtones — the slaughter of the oxen is a farewell-offering and communal feast, consecrating the break with his past.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἥψησεν
boiled / cooked

Aor Act Indic 3 Sg · ἔψω

main verb

→ constative aorist

ἔψω: 'boil / cook (by boiling)'; renders לֶחֱמֶה; Elisha cooks the meat using the wooden plowing-gear as fuel — the destruction of his farming implements making return impossible; the feast that follows binds the community to his new calling.

αὐτὰ
them

Accusative

direct object of ἥψησεν (= the oxen)

→ participant reference

αὐτός (acc. n. pl. αὐτά): 'them'; the slaughtered oxen, now boiled for the people.

ἐν
with

preposition + dative (instrumental: 'with the gear')

→ spatial or relational framing

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

τοῖς
the

Dative

article (with σκεύεσι)

→ noun-phrase marking

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

σκεύεσι
gear / implements

Dative

dative of instrument ('with the implements of the oxen' = the plowing-gear)

→ sphere or reference

σκεῦος (dat. pl. σκεύεσι): 'vessel / implement / gear'; renders לֶחֱמֶה; 'the gear of the oxen' = the wooden yokes and plows, here used as firewood to cook the sacrifice — the burning of his livelihood signals the irrevocability of his commitment.

τῶν
of the

Genitive

article (with βοῶν)

→ noun-phrase marking

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

βοῶν
of the oxen

Genitive

genitive (of relationship: 'the gear of the oxen')

→ relational specification

βοῦς (gen. pl. βοῶν): 'ox'; the gear belonging to the oxen — the plowing equipment burned for the feast.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν
gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist

δίδωμι: 'give'; Elisha gives the cooked meat to the people — a communal farewell-feast, sharing his wealth before leaving it all behind.

τῷ
to the

Dative

article (with λαῶ)

→ noun-phrase marking

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

λαῶ
people

Dative

indirect object of ἔδωκεν

→ sphere or reference

λαός: 'people'; renders לָאֹד; the local people (his household and field-workers) who share the feast — witnesses to and beneficiaries of Elisha's decisive call.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγον
they ate

Aor Act Indic 3 Pl · ἐσθίω

main verb

→ constative aorist

ἐσθίω: 'eat'; the people eat the feast — the communal seal on Elisha's departure into prophetic service.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη
rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb

→ constative aorist

ἀνίστημι: 'rise / set out'; the chapter's recurring verb of new action (vv. 3, 5, 6, 8); here it marks Elisha's decisive setting-out into the prophetic life — the same verb that earlier marked the despairing Elijah's risings now marks the disciple's commission.

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 / journey'; the same verb of Elijah's wilderness journeys (vv. 4, 8); now Elisha 'goes after' Elijah — discipleship enacted, the lonely prophet given a companion.

ὀπίσω
after

preposition + genitive (direction: 'after Elijah')

→ spatial or relational framing

ὀπίσω: 'after'; 'after Elijah' — the discipleship idiom (cf. v. 20), now fulfilled in deed; Elisha follows as Elijah's attendant.

Ἡλίου
Elijah

object of ὀπίσω (indeclinable)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλειτουργεῖ

ministered / served

Impf Act Indic 3 Sg · λειτουργέω

main verb (imperfect of ongoing service)

→ inceptive/customary imperfect (entered upon continuing service)

λειτουργέω: 'serve / minister (in an official or sacred capacity)'; renders תָּרַץ; the imperfect denotes ongoing, habitual service — Elisha 'used to minister to him'; the verb (whence 'liturgy') often has cultic/official overtones; the chapter ends with the once-solitary prophet now attended by a faithful servant-successor, the despair of vv. 4, 10, 14 fully answered.

αὐτῷ

to him

Dative

dative object of ἐλειτουργεῖ (= Elijah)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to him'; Elijah, whom Elisha now serves; cf. 4 Kgdms 3:11, where Elisha is identified as the one 'who poured water on the hands of Elijah.'

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.