

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 1

ΒΑΣΙΛΕΙΩΝ Δ' Α'

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

Ahaziah seeks Baal-zebub, but Elijah's word and heavenly fire expose the fate of Ahab's house.

Translation & textual notes

The Greek text of 4 Kingdoms 1 (= 2 Kings 1 in the Hebrew–English versification) 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. ΒΑΣΙΛΕΙΩΝ Δ' ('Fourth Kingdoms') is the LXX designation for the book the Hebrew Bible calls 2 Kings. The chapter opens with the notice that Μωαβ rebelled against Israel after the death of Ahab (v. 1), the seam joining 3 and 4 Kingdoms. Ahaziah (Οχοζιας) of Israel falls through the lattice (διὰ τοῦ δικτυωτοῦ) of his upper chamber in Samaria and, falling ill, sends messengers to inquire of Βααλ μυῖαν θεὸν Ἀκκαρων ('Baal the fly, god of

Ekron' — the LXX renders בַּעַל זְבוּב, Baal-zebub, by treating the second element as μυῖα 'fly'). The angel of the LORD dispatches Elijah (Ἠλίου, indeclinable throughout) to intercept the messengers with the recurring rhetorical indictment εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ ('is it because there is no God in Israel?', vv. 3, 6, 16), and to pronounce the oracle of certain death by the cognate-dative Hebraism θανάτῳ ἀποθανῆ ('you shall surely die', rendering the Hebrew infinitive absolute מוֹת תָּמוּת). The central panel (vv. 9–14) narrates the consumption of two successive captains of fifty and their men by πῦρ ἐκ τοῦ οὐρανοῦ ('fire from heaven'), an episode explicitly recalled by the disciples James and John at Luke 9:54 ('Lord, do you want us to call down fire from heaven, as Elijah did?'); the third captain, who kneels and entreats Elijah (ἔκαμψεν ἐπὶ τὰ γόνατα ... ἐδεήθη), is spared at the angel's word. The chapter closes with the death of Ahaziah κατὰ τὸ ῥῆμα κυρίου (v. 17) and a long regnal-formula appendix recording the accession of Joram (Ἰωραμ) son of Ahab over Israel in the eighteenth year of Jehoshaphat (Ἰωσαφάτ) of Judah, his cultic record, the removal of the pillars of Baal, his clinging to the sins of Jeroboam, and the kindling of the LORD's wrath against the house of Ahab (v. 18). The Greek title here renders 4 Kingdoms; in the manuscript tradition the long material of v. 18 is subdivided by editorial sub-verse markers, which are not part of the running text.

Discourse structure of the chapter

A · 1:1–8

Ahaziah's fall and his inquiry of Baal-zebub; Elijah's interception

After Ahab's death Moab rebels (v. 1). Ahaziah falls through the lattice of his upper room in Samaria, sickens, and sends messengers to inquire of Baal-zebub god of Ekron whether he will recover (v. 2). The angel of the LORD sends Elijah to intercept them with the indictment 'is it because there is no God in Israel?' (v. 3) and the death-oracle (v. 4). The messengers return prematurely (v. 5); when questioned they report the intercepting man's words (v. 6), and from his description — a hairy man girded with a leather belt — the king recognizes Elijah the Tishbite (vv. 7–8).

B · 1:9–14

Fire from heaven on the two companies of fifty; the third captain spared

The king sends a captain of fifty with his fifty to summon Elijah down from the hilltop; Elijah answers that if he is a man of God, fire will come down from heaven, and it consumes them (vv. 9–10). A second captain and his fifty meet the same fate (vv. 11–12). The third captain comes up but kneels before Elijah and entreats him to let his life and the lives of his fifty servants be precious in Elijah's sight, invoking the fate of the first two companies (vv. 13–14). This fire-from-heaven motif is recalled by the disciples at Luke 9:54.

C · 1:15–16

Elijah descends and delivers the word of doom to the king

The angel of the LORD tells Elijah to go down with the third captain without fear (v. 15). Elijah descends to the king and delivers the messenger-formula oracle face to face: because he sent to inquire of Baal-zebub as though there were no God in Israel, he will not rise from the bed he lies on but will surely die (v. 16).

D · 1:17–18

Ahaziah's death and the accession of Joram

Ahaziah dies according to the word of the LORD that Elijah spoke (v. 17). The regnal-formula appendix (v. 18) refers the rest of his acts to the chronicle of the kings of Israel and records the accession of Joram son of Ahab over Israel in Samaria — twelve years, in the eighteenth year of Jehoshaphat king of Judah — his evil yet partial reform (he removed the pillars of Baal his father had made), his clinging to the sins of Jeroboam, and the kindling of the LORD's wrath against the house of Ahab.

1 καὶ ἠθέτησεν Μωαβ ἐν Ἰσραὴλ μετὰ τὸ ἀποθανεῖν Ἀχααβ

And Moab rebelled against Israel after the death of Ahab.

Opening notice (narrative seam joining 3 and 4 Kingdoms)

καὶ ἠθέτησεν Μωαβ

The chapter opens with the political consequence of Ahab's death: the vassal kingdom of Moab throws off Israelite suzerainty. The καί-initial clause and the articular-infinitive temporal phrase μετὰ τὸ ἀποθανεῖν Ἀχααβ anchor the chapter to the close of 3 Kingdoms and set the unstable backdrop for Ahaziah's brief, ill-fated reign.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἠθέτησεν

rebelled

Aor Act Indic 3 Sg · ἄθετέω

main verb (act of rebellion)

→ constative aorist (single completed political act)

ἄθετέω: 'set aside / break faith / rebel against'; in the LXX it renders נִשְׁבַּח ('rebel / transgress'), here of a vassal repudiating his overlord; Moab's revolt against Israel after Ahab's death is the subject of the Mesha campaign narrated at 4 Kingdoms 3.

Μωαβ

Moab

subject (indeclinable proper noun)

→ participant identification

Μωαβ: transliteration of Hebrew מוֹאָב; indeclinable in the LXX; here the nation/king of Moab as a collective subject; the Transjordan kingdom had been tributary to Israel since the time of Omri.

ἐν

against

preposition + dative (Hebraizing: 'rebel against')

→ spatial or relational framing

ἐν + dat.: here adversative, rendering the Hebrew אַחֲרֵי נִשְׁבַּח ('rebel against'); a Hebraism in which ἐν marks the object of hostility rather than location.

Ισραηλ

Israel

object of ἐν (indeclinable proper noun)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here the northern kingdom as the suzerain power against which Moab rebels.

μετά

after

preposition + accusative (temporal, governing articular infinitive)

→ spatial or relational framing

μετά + acc.: 'after'; here governing the articular infinitive τὸ ἀποθανεῖν to form a temporal clause ('after the dying of Ahab').

τὸ

the

Accusative

article (substantivizing the infinitive)

→ noun-phrase marking

τό: the neuter article turns the following infinitive into a verbal noun; μετά τὸ ἀποθανεῖν is a common LXX articular-infinitive temporal construction.

ἀποθανεῖν

to die / the death

Aor Act Inf · ἀποθνήσκω

articular infinitive (temporal clause: 'after Ahab died')

→ constative aorist infinitive (the completed event of death as a temporal anchor)

ἀποθνήσκω: 'die'; the articular infinitive μετά τὸ ἀποθανεῖν Αχααβ renders the Hebrew temporal infinitive construct with מוֹת אַחֲרֵי מוֹת ('after the death of'); the subject of the infinitive (Αχααβ) stands in the accusative.

Αχααβ

Ahab

accusative subject of the infinitive (indeclinable proper noun)

→ participant identification

Αχααβ: transliteration of Hebrew אֲחָזִיָּה; indeclinable; the deceased king of Israel whose death loosens Moab's allegiance and brings his son Ahaziah to the throne.

2 καὶ ἔπεσεν Οχοζίας διὰ τοῦ δικτυωτοῦ τοῦ ἐν τῷ ὑπερώῳ αὐτοῦ τῷ ἐν Σαμαρείᾳ καὶ ἡρρώστησεν καὶ ἀπέστειλεν ἀγγέλους καὶ εἶπεν πρὸς αὐτούς δεῦτε καὶ ἐπιζητήσατε ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης καὶ ἐπορεύθησαν ἐπερωτῆσαι δι' αὐτοῦ

And Ahaziah fell through the lattice that was in his upper chamber in Samaria, and he fell sick; and he sent messengers and said to them, 'Go and inquire of Baal the fly, god of Ekron, whether I shall recover from this sickness of mine.' And they went to inquire through him.

Inciting incident (the king's injury and apostate inquiry) καὶ ἔπεσεν Οχοζίας

The verse sets the whole narrative in motion: a domestic accident (the fall through the lattice) produces a fatal illness, and the king's response — to consult a foreign oracle, Baal-zebub of Ekron, rather than the God of Israel — frames the theological crux that Elijah will indict. The verb ἐπιζητήσατε ('seek out / consult') and the conditional question εἰ ζήσομαι define the inquiry; the rendering Βααλ μυῖαν θεὸν Ακκαρων exposes the deity's name as 'the fly.'

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb (the king's fall)

→ constative aorist (single completed event)

πίπτω: 'fall'; here of Ahaziah's literal fall through the lattice-work; the verb's broader OT resonance of 'falling' as ruin or death subtly foreshadows the king's coming demise.

Οχοζίας

Ahaziah

Nominative

subject

→ participant prominence

Οχοζίας: Greek form of Hebrew אֲחַזְיָהּ ('Ahaziah', 'YHWH has grasped'); declined as a first-declension masculine (nom. Οχοζίας, gen. Οχοζίου); son of Ahab and Jezebel, king of Israel; his theophoric name ironically invokes the YHWH he now bypasses for Baal-zebub.

διὰ

through

preposition + genitive (path of falling)

→ spatial or relational framing

διὰ + gen.: 'through'; here spatial, of falling through the lattice.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

δικτυωτοῦ

lattice

Genitive

genitive object of διὰ ('through the lattice')

→ relational specification

δικτυωτόν: 'lattice / network / latticed window' (from δίκτυον, 'net'); renders Hebrew רֶשֶׁת ('network / lattice'); the latticed railing or window of the roof-chamber, through which the king fell.

τοῦ

the (one)

Genitive

article (attributive, introducing locative phrase)

→ noun-phrase marking

τοῦ: the repeated article (τοῦ ἐν τῷ ὑπερώῳ) attributively links the lattice to its location in the upper chamber.

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

→ noun-phrase marking

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

ὑπερώῳ

upper chamber

Dative

dative of place (locative: 'in his upper room')

→ sphere or reference

ὑπερῶν: 'upper room / roof-chamber'; renders Hebrew עֲלִיָּה; the cool upper room on the roof of the palace, a place of private retreat; cf. the upper room of the Shunammite (4 Kgdms 4:10).

αὐτοῦ

his

Genitive

genitive of possession (the king's upper room)

→ relational specification

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

τῷ

the (one)

Dative

article (attributive, introducing second locative phrase)

→ noun-phrase marking

τῷ: the article repeats to attach the further locative ἐν Σαμαρείᾳ to the upper chamber.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Σαμαρεία

Samaria

Dative

dative of place (locative: 'in Samaria')

→ sphere or reference

Σαμάρεια: Greek form of Hebrew שָׁמָרָה; declined as a first-declension noun (dat. Σαμαρεία, gen. Σαμαρείας); the capital of the northern kingdom, built by Omri; the royal residence of Ahab's dynasty.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἡρρώστησεν

he fell sick

Aor Act Indic 3 Sg · ἡρρώστῃω

main verb (consequence of the fall)

→ ingressive aorist (entry into the state of illness)

ἡρρώστῃω: 'be ill / fall sick' (from ἄρρωστος, 'without strength'); the ingressive aorist marks the onset of the illness that follows from the fall; the cognate noun ἄρρωστία recurs later in the verse.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (dispatch of messengers)

→ constative aorist (single completed act)

ἀποστέλλω: 'send (with a commission)'; renders Πλψ; the dispatch of official messengers/envoys on the king's errand; the verb recurs throughout the chapter as the king repeatedly 'sends' (messengers, then captains).

ἄγγέλους

messengers

Accusative

direct object (those sent)

→ object specification

ἄγγελος: 'messenger / envoy'; renders ἄγγελοι; here human royal messengers (not the heavenly ἄγγελος κυρίου of v. 3); the same noun thus does double duty in the chapter for the king's envoys and the LORD's angel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces the king's direct command to his messengers.

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).

αὐτούς

them

Accusative

accusative object of πρὸς (the messengers)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the messengers).

δεῦτε

go / come

Adv (hortatory) · δεῦτε

hortatory adverb (functioning as plural imperative of motion)

→ clausal contribution

δεῦτε: 'come! / go!'; a fixed hortatory adverb serving as the plural counterpart to δεῦρο; here it urges the messengers to set out on their errand.

καὶ

and

coordinate conjunction (linking command verbs)

→ discourse linkage or contrast

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

ἐπιζητήσατε

inquire / seek out

Aor Act Impv 2 Pl · ἐπιζητέω

main verb (royal command to consult the oracle)

→ ingressive aorist imperative (carry out the consultation)

ἐπιζητέω: 'seek after / consult / inquire of'; the compound ἐπι- intensifies ζητέω; here of consulting an oracle/deity (rendering אַ שְׁרָף, 'inquire of'); the very act condemned by Elijah, since one should inquire of YHWH, not Baal.

ἐν

of / by

preposition + dative (Hebraizing object of consultation: 'inquire of')

→ spatial or relational framing

ἐν + dat.: rendering the Hebrew אַ after שְׁרָף ('inquire of/by'); the ἐν marks the deity consulted, not location.

τῇ

the

Dative

article (feminine, with Βααλ)

→ noun-phrase marking

τῇ: the feminine article with the indeclinable Βααλ; in the LXX Βααλ is sometimes construed as feminine (perhaps reading ἡ αἰσχύνῃ, 'the shame', as a euphemistic substitution), hence the feminine article here.

Βααλ

Baal

object of ἐν (indeclinable divine name)

→ participant identification

Βααλ: transliteration of Hebrew אֲדֹנָי ('lord / master', the Canaanite storm-god); indeclinable; in apposition with μυῖαν θεὸν Ακκαρων, the LXX renders the compound אֲדֹנָי אֱלֹהֵי אֶקְרוֹן ('Baal-zebul') by glossing the second element as μυῖα ('fly').

μυῖαν

the fly

Accusative

accusative in apposition (explaining the deity: 'the fly')

→ object specification

μυῖα: 'fly'; the LXX renders the second element of אֲדֹנָי אֱלֹהֵי אֶקְרוֹן ('Baal-zebul') as 'fly', yielding 'Baal the fly'; the title is a polemical caricature of the Ekronite oracular deity; the form Βεελζεβούλ/Βεελζεβούβ later becomes a name for the prince of demons (Matt 12:24).

θεὸν

god

Accusative

accusative in apposition ('god of Ekron')

→ object specification

θεός: 'god'; here the false god of Ekron; the appositional θεὸν Ακκαρων stands in deliberate contrast to the θεὸς ἐν Ἰσραὴλ whom the king ought to have consulted (vv. 3, 6, 16).

Ακκαρων

Ekron

genitival modifier (indeclinable place name: 'of Ekron')

→ participant identification

Ακκαρων: transliteration of Hebrew אֶקְרוֹן ('Ekron'); indeclinable; the northernmost of the five Philistine cities, seat of the oracle of Baal-zebul.

εἰ

whether

conjunction introducing indirect question

→ discourse linkage or contrast

εἰ: 'if / whether'; here introducing the indirect question that is the content of the inquiry ('whether I shall recover').

ζήσομαι

I shall live / recover

Fut Mid Indic 1 Sg · ζάω

verb of indirect question (content of the consultation)

→ deliberative future (uncertain outcome put to the oracle)

ζάω: 'live'; here 'survive / recover' from the illness; the future-middle ζήσομαι poses the king's life-or-death question to the oracle — the very question whose answer Elijah will pre-empt with the death-oracle.

ἐκ

from

preposition + genitive (source/recovery: 'out of')

→ spatial or relational framing

ἐκ + gen.: 'out of / from'; here of recovery 'from' the illness.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἄρρωστίας

sickness

Genitive

genitive object of ἐκ ('from the sickness')

→ relational specification

ἄρρωστία: 'illness / infirmity'; cognate with the earlier ἡρρώστησεν; the demonstrative ταύτης ('this') localizes it as the specific illness brought on by the fall.

μου

my

Genitive

genitive of possession

→ relational specification

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

ταύτης

this

Genitive

demonstrative adjective (modifying ἄρρωστίας)

→ relational specification

οὗτος: 'this'; the genitive ταύτης agrees with ἄρρωστίας, pointing to the present, specific illness.

καὶ

and

narrative conjunction (resuming narration after the speech)

→ discourse linkage or contrast

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

ἐπορεύθησαν

they went

Aor Pass(dep) Indic 3 Pl · πορεύομαι

main verb (the messengers set out)

→ constative aorist (completed departure)

πορεύομαι: 'go / journey / proceed'; deponent; the messengers depart on the errand, setting up Elijah's interception in v. 3.

ἐπερωτῆσαι

to inquire

Aor Act Inf · ἐπερωτάω

infinitive of purpose (why they went)

→ purpose infinitive (the goal of their journey)

ἐπερωτάω: 'ask / question / consult'; the infinitive of purpose expresses the aim of their going; a near-synonym of ἐπιζητέω above, reinforcing the oracular-consultation theme.

δι

through

preposition + genitive (means/agency, elided before vowel)

→ spatial or relational framing

διά + gen.: 'through / by means of'; here of consulting 'through' the deity as oracular intermediary.

αὐτοῦ

him / it

Genitive

genitive object of διά (the deity consulted)

→ relational specification

αὐτοῦ: refers to Baal-zebul as the medium of the inquiry — the king seeks an oracle 'through' the Ekronite god.

3 καὶ ἄγγελος κυρίου ἐλάλησεν πρὸς Ηλίου τὸν Θεσβίτην λέγων ἀναστὰς δεῦρο εἰς συνάντησιν τῶν ἀγγέλων Οχοζίου βασιλέως Σαμαρείας καὶ λαλήσεις πρὸς αὐτούς εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ ὑμεῖς πορεύεσθε ἐπιζητῆσαι ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων

But an angel of the LORD spoke to Elijah the Tishbite, saying, 'Arise, go to meet the messengers of Ahaziah king of Samaria, and you shall say to them, Is it because there is no God in Israel that you go to inquire of Baal the fly, god of Ekron?'

Divine counter-action (the LORD intercepts the apostate inquiry) καὶ ἄγγελος κυρίου ἐλάλησεν

Against the king's sending (v. 2) the LORD now sends his own messenger to dispatch Elijah. The commission has two parts: a movement command (ἀναστὰς δεῦρο εἰς συνάντησιν) and a speech command (λαλήσεις ... εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ). The rhetorical question 'is it because there is no God in Israel?' is the theological heart of the chapter and recurs at vv. 6 and 16.

καὶ

but / and

narrative conjunction (adversative-sequential)

→ discourse linkage or contrast

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

ἄγγελος

angel / messenger

Nominative

subject ('an angel of the LORD')

→ participant prominence

ἄγγελος: 'messenger / angel'; here the heavenly ἄγγελος κυρίου ('angel of the LORD'), pointedly the same noun used of the king's human ἀγγέλους in v. 2 — the LORD's messenger countering the king's messengers.

κυρίου

of the LORD

Genitive

genitive of possession/source ('angel of the LORD')

→ relational specification

κύριος: here = the Tetragrammaton יהוה; the genitive κυρίου identifies the messenger as the LORD's own; the angel of the LORD functions as the bearer of YHWH's word to Elijah.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg: λαλέω

main verb (divine address to Elijah)

→ constative aorist (single speech-act)

λαλέω: 'speak'; introduces the angel's commissioning speech to Elijah; the following participle λέγων unfolds its content.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ἡλίου

Elijah

object of πρὸς (indeclinable proper noun)

→ participant identification

Ἡλίου: the LXX form of Hebrew יְהוֹשֻׁעַ ('Elijah', 'my God is YHWH'); treated as indeclinable throughout this chapter (same form as subject and object); the Tishbite prophet, principal human agent of the narrative.

τὸν

the

Accusative

article (with the appositional Θεσβίτην)

→ noun-phrase marking

τὸν: the accusative article governs the declinable epithet Θεσβίτην in apposition to the indeclinable Ἡλίου.

Θεσβίτην

Tishbite

Accusative

accusative in apposition to Ἡλίου (gentilic epithet)

→ object specification

Θεσβίτης (acc. Θεσβίτην): 'the Tishbite', from Tishbe in Gilead; a declined gentilic noun functioning as Elijah's standing epithet (cf. 3 Kgdms 17:1).

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (introducing direct discourse)

→ verbal action or state

λέγων (ptcp.): the redundant λέγων after a verb of speaking is a Hebraism rendering גַּמַּל , the standard marker introducing direct quotation in the LXX.

ἀναστὰς

arise / having arisen

Aor Act Ptcp Nom Sg Masc · ἀνίστημι

circumstantial participle (attendant: 'arise and go')

→ ingressive aorist participle (a rousing to action)

ἀνίστημι (aor. ptcp.): 'rise / get up'; the participle ἀναστάς + imperative is a Hebraizing idiom (קום + verb) marking the start of decisive action; here 'get up and go to meet.'

δεῦρο

come / go

Adv (hortatory) · δεῦρο

hortatory adverb (functioning as singular imperative of motion)

→ clausal contribution

δεῦρο: 'come! / here!'; a fixed hortatory adverb used as a command of motion; with εἰς συνάντησιν it directs Elijah to intercept the messengers.

εἰς

to / for

preposition + accusative (purpose/goal of motion)

→ spatial or relational framing

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

συνάντησιν

meeting

Accusative

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

→ object specification

συνάντησις: 'a meeting / encounter'; the idiom εἰς συνάντησιν + gen. ('to meet') renders Hebrew תִּקְוֶה ; recurs at vv. 6 and 7 of the same interception.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἄγγέλων

messengers

Genitive

genitive object of συνάντησιν ('to meet the messengers')

→ relational specification

ἄγγελος: here again the king's human envoys, whom Elijah is to intercept before they reach Ekron.

Οχοζίου

of Ahaziah

Genitive

genitive of possession (modifying ἀγγέλων)

→ relational specification

Οχοζίας (gen. Οχοζίου): the declined genitive of the king's name; 'the messengers of Ahaziah'; the form Οχοζίου shows the name is declinable (first-declension).

βασιλέως

king

Genitive

genitive in apposition to Οχοζιου ('king of Samaria')

→ relational specification

βασιλεύς: 'king'; here Ahaziah is titled 'king of Samaria' (i.e. of the northern kingdom whose capital is Samaria), a designation underscoring that he rules where Baal-worship had been entrenched by Ahab and Jezebel.

Σαμαρείας

of Samaria

Genitive

genitive of relationship (modifying βασιλέως)

→ relational specification

Σαμάρεια (gen. Σαμαρείας): the declined genitive; 'king of Samaria' = king of the northern kingdom of Israel.

καὶ

and

coordinate conjunction (linking commission to speech-command)

→ discourse linkage or contrast

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

λαλήσεις

you shall say

Fut Act Indic 2 Sg · λαλέω

main verb (imperative future: command to speak)

→ imperative future (a future used as a command)

λαλέω: the future λαλήσεις functions as an imperative (a Hebraizing volitive future), commissioning the very words Elijah is to deliver to the messengers.

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).

αὐτούς

them

Accusative

accusative object of πρὸς (the messengers)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the messengers).

εἰ

is it that / because?

interrogative particle (introducing rhetorical question)

→ discourse linkage or contrast

εἰ: here introduces a rhetorical (indignant) question, 'Is it because...?'; the construction εἰ παρὰ τὸ μὴ εἶναι expects the answer 'surely not — there is a God in Israel!'

παρὰ

because of

preposition + accusative (causal, governing articular infinitive)

→ spatial or relational framing

παρὰ + acc.: here causal, 'because of / on account of'; governing the articular infinitive τὸ μὴ εἶναι ('the not-being') to give a causal clause: 'because there is no God in Israel.'

τὸ

the

Accusative

article (substantivizing the infinitive)

→ noun-phrase marking

τὸ: the neuter article makes the following infinitive a verbal noun governed by παρὰ.

μὴ

not

negative particle (with the infinitive)

→ discourse linkage or contrast

μὴ: the negative proper to infinitives and non-indicative moods; negates εἶναι ('there being no God').

εἶναι

to be / there being

Pres Act Inf · εἶμι

articular infinitive (causal clause: 'there being no God')

→ verbal action or state

εἶμι: 'be / exist'; the articular infinitive τὸ μὴ εἶναι θεόν is existential, 'that there is no God'; the indictment exposes the absurdity of the king's recourse to a foreign oracle.

θεὸν

God

Accusative

accusative subject of the infinitive ('there being no God')

→ object specification

θεός: here the true God of Israel, whose existence and availability the king's act implicitly denied; the contrast with θεὸν Ακκαρων ('god of Ekron') below is pointed.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ισραηλ

Israel

object of ἐν (indeclinable proper noun)

→ participant identification

Ισραηλ: indeclinable; 'in Israel' — the covenant land/people where YHWH is present and available to be consulted, making recourse to Ekron's oracle an act of apostasy.

ὕμεῖς

you (pl.)

Nominative

emphatic subject pronoun (the messengers)

→ participant reference

σύ (pl. ὑμεῖς): the emphatic nominative plural highlights the messengers as the agents who 'go to inquire' — and behind them the king who sent them.

πορεύεσθε

you go

Pres Mid Indic 2 Pl · πορεύομαι

main verb of the rhetorical question

→ progressive present (the journey currently in process)

πορεύομαι: 'go / journey'; deponent; the present describes the messengers' errand as it is unfolding — they 'are going' to consult Baal-zebub when Elijah halts them.

ἐπιζητῆσαι

to inquire

Aor Act Inf · ἐπιζητέω

infinitive of purpose (the goal of their going)

→ purpose infinitive (the aim of the journey)

ἐπιζητέω: 'consult / inquire of'; echoes the king's command word in v. 2 (ἐπιζητήσατε); the repetition turns the king's own verb back on him as an accusation.

ἐν

of

preposition + dative (Hebraizing object of consultation)

→ spatial or relational framing

ἐν + dat.: rendering אַ after the verb of inquiring ('inquire of').

τῇ

the

Dative

article (feminine, with Βααλ)

→ noun-phrase marking

τῇ: the feminine article with Βααλ, as in v. 2.

Βααλ

Baal

object of ἐν (indeclinable divine name)

→ participant identification

Βααλ: indeclinable; the repeated phrase Βααλ μυῖαν θεὸν Ακκαρων exactly mirrors v. 2, underscoring that Elijah's indictment quotes back the king's own intended act.

μυῖαν

the fly

Accusative

accusative in apposition ('the fly')

→ object specification

μυῖα: 'fly'; see on v. 2; the polemical caricature 'Baal the fly' is repeated verbatim.

θεὸν

god

Accusative

accusative in apposition ('god of Ekron')

→ object specification

θεός: the false 'god of Ekron', set in deliberate antithesis to the θεός ἐν Ισραηλ earlier in the verse.

Ακκαρων

Ekron

genitival modifier (indeclinable place name)

→ participant identification

Ακκαρων: indeclinable; 'of Ekron'; see on v. 2.

4 καὶ οὐχ οὕτως ὅτι τάδε λέγει κύριος ἡ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ οὐ καταβήσῃ ἀπ' αὐτῆς ὅτι ἐκεῖ θανάτῳ ἀποθανῇ καὶ ἐπορεύθῃ Ἡλίου καὶ εἶπεν πρὸς αὐτούς

'And therefore, thus says the LORD: The bed onto which you have gone up — you shall not come down from it, for there you shall surely die.' And Elijah went and spoke to them.

Oracle of doom (the LORD's verdict overriding the oracle the king sought)

καὶ οὐχ οὕτως ὅτι τάδε λέγει κύριος

The angel's commission climaxes in the death-oracle proper, introduced by the messenger-formula τάδε λέγει κύριος. The verdict negates the king's hopeful question of v. 2 (εἰ ζήσομαι): far from recovering, he will not leave the bed but will die there. The cognate-dative θανάτῳ ἀποθανῇ ('you shall surely die') is a Hebraism (cf. Gen 2:17). The verse closes by narrating Elijah's execution of the commission (ἐπορεύθῃ ... εἶπεν).

καὶ
and

coordinate conjunction (continuing the oracle)

→ discourse linkage or contrast

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

οὐχ
not

negative particle (with οὕτως: 'not so')

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): the phrase καὶ οὐχ οὕτως ('and not so / therefore not thus') functions idiomatically as a strong transition into the verdict — 'no — instead, thus says the LORD.'

οὕτως
so / thus

adverb (with οὐχ: 'not so')

→ adverbial qualification

οὕτως: 'thus / in this way'; οὐχ οὕτως negates the king's expectation of survival and pivots to the divine declaration.

ὅτι
for / because

causal/declarative conjunction (introducing the oracle ground)

→ discourse linkage or contrast

ὅτι: 'because / for'; here introducing the basis of the 'not so' — namely the LORD's contrary word; it can also be read as a recitative marking the quotation.

τάδε

thus / these things

Accusative

demonstrative pronoun (object of λέγει: content of the word)

→ participant reference

ὅδε (n. pl. τάδε): the formula τάδε λέγει κύριος ('thus says the LORD') renders כִּהְיוֹן יְהוָה, the standard prophetic messenger-formula; τάδε points forward to the oracle that follows.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of the messenger-formula (historic/timeless present)

→ present of the messenger-formula (the divine word as presently authoritative)

λέγω (pres.): the present λέγει in τάδε λέγει κύριος presents the divine word as a standing, immediate pronouncement.

κύριος

the LORD

Nominative

subject of λέγει (the divine speaker)

→ participant prominence

κύριος: = the Tetragrammaton יהוה; the LORD is the source of the oracle that overrides the Ekronite consultation.

ἡ

the

Nominative

article (with κλίνη, a fronted nominative)

→ noun-phrase marking

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

κλίνη

bed

Nominative

nominative pendens (fronted topic: 'the bed onto which...')

→ participant prominence

κλίνη: 'bed / couch'; the fronted nominative (nominative pendens / casus pendens) is a Hebraizing topicalization: 'as for the bed onto which you went up...'; the sickbed becomes the deathbed.

ἐφ'

onto

preposition + genitive (relative: 'onto which', elided before vowel)

→ spatial or relational framing

ἐπί (ἐφ' before rough breathing): 'on / onto'; with the relative ἥς ('onto which') it describes the bed of ascent.

ἥς

which

Genitive

relative pronoun (object of ἐφ': 'onto which you went up')

→ relational specification

ἥς (gen. ἥς): feminine genitive relative agreeing with κλίνη; governed by ἐπί ('onto which').

ἀνέβης

you went up

Aor Act Indic 2 Sg · ἀναβαίνω

verb of relative clause ('onto which you went up')

→ constative aorist (the completed act of taking to the bed)

ἀναβαίνω: 'go up / ascend / mount'; here of 'going up' onto the bed; the ascent (ἀνέβης) is pointedly answered by the denied descent (οὐ καταβήσῃ) — he went up but will not come down alive.

ἐκεῖ

there

adverb of place (resumptive: 'there')

→ adverbial qualification

ἐκεῖ: 'there'; resumes the fronted κλίνη, a Hebraizing resumptive adverb (like the Hebrew ׀ after a casus pendens); 'the bed ... there you shall not come down.'

οὐ

not

negative particle (with καταβήσῃ)

→ discourse linkage or contrast

οὐ: emphatic negation of the future indicative — an absolute denial of recovery.

καταβήσῃ

you shall come down

Fut Mid Indic 2 Sg · καταβαίνω

main verb of the oracle ('you shall not come down')

→ predictive future (certain divine verdict)

καταβαίνω: 'come/go down / descend'; the future-middle καταβήσῃ negated declares the king will never rise from his bed; antithetical to ἀνέβης ('went up').

ἀπ'

from

preposition + genitive (source, elided before vowel)

→ spatial or relational framing

ἀπό (ἀπ' before vowel): 'from / away from'; 'down from it' (the bed).

αὐτῆς

it

Genitive

genitive object of ἀπὶ (the bed)

→ relational specification

αὐτῆς: feminine, referring to ἡ κλίνη ('the bed').

ὅτι

for / because

causal conjunction (grounding the verdict)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the reason the king will not descend — his certain death.

ἐκεῖ

there

adverb of place (emphatic: 'there you shall die')

→ adverbial qualification

ἐκεῖ: 'there'; the repeated adverb fixes the place of death as the very bed of his ascent.

θανάτῳ

with death / surely

Dative

cognate dative (Hebraism intensifying ἀποθανῆ)

→ sphere or reference

θάνατος: 'death'; the cognate dative θανάτῳ ἀποθανῆ ('you shall die with death' = 'you shall surely die') renders the Hebrew infinitive absolute תמות; the same construction occurs at Gen 2:17 LXX (ἀποθανεῖσθε), expressing the certainty and finality of the death.

ἀποθανῆ

you shall die

Fut Mid Indic 2 Sg · ἀποθνήσκω

main verb (climax of the oracle, with cognate dative)

→ predictive future (irrevocable death-sentence)

ἀποθνήσκω: 'die'; with the cognate dative θανάτῳ it forms the emphatic 'you shall surely die'; this is the oracle whose fulfilment is reported at v. 17.

καὶ

and

narrative conjunction (resuming narration after the oracle)

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass(dep) Indic 3 Sg · πορεύομαι

main verb (Elijah carries out the commission)

→ constative aorist (completed obedient action)

πορεύομαι: 'go'; deponent; Elijah's prompt obedience — he goes and delivers the word exactly as commissioned.

Ἡλίου

Elijah

subject (indeclinable proper noun)

→ participant identification

Ἡλίου: indeclinable; here subject of ἐπορεύθη — the same form as the object in v. 3, confirming the name is treated as indeclinable throughout.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

spoke / said

Aor Act Indic 3 Sg · λέγω

main verb (Elijah addresses the messengers)

→ constative aorist (single speech-act)

λέγω: Elijah delivers the oracle to the messengers, fulfilling λαλήσεις πρὸς αὐτούς of v. 3.

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).

αὐτούς

them

Accusative

accusative object of πρὸς (the messengers)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the messengers).

5 καὶ ἐπεστράφησαν οἱ ἄγγελοι πρὸς αὐτόν καὶ εἶπεν πρὸς αὐτούς τί ὅτι ἐπεστρέψατε

And the messengers returned to him, and he said to them, 'Why is it that you have returned?'

Narrative consequence (the messengers' premature return puzzles the king)

καὶ ἐπεστράφησαν οἱ ἄγγελοι

The interception bears fruit: the messengers turn back to the king without completing the errand. The king's terse question τί ὅτι ἐπεστρέψατε ('why have you returned?') registers his surprise — they have come back far too soon to have reached Ekron, setting up their report in v. 6.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεστράφησαν

returned / turned back

Aor Pass Indic 3 Pl · ἐπιστρέφω

main verb (the messengers' return)

→ constative aorist (completed turning back)

ἐπιστρέφω: 'turn / turn back / return'; renders בָּשָׁב; the passive form here is intransitive ('turned themselves back'); the prophet's word has aborted their mission.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελοι

messengers

Nominative

subject (the king's envoys)

→ participant prominence

ἄγγελος: 'messenger / envoy'; the king's human messengers (cf. v. 2).

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

accusative object of πρὸς (the king)

→ participant reference

αὐτόν: the king Ahaziah, to whom they return.

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 (the king's question)

→ constative aorist (single speech-act)

λέγω: introduces the king's question to the returned messengers.

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).

αὐτούς

them

Accusative

accusative object of πρὸς (the messengers)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the messengers).

τί

why / what

Nominative

interrogative pronoun (with ὅτι: 'why is it that')

→ participant reference

τίς (n. τί): the idiom τί ὅτι ('what [is it] that' = 'why?') renders the Hebrew מַה / מַדּוּעַ / הֵן; expresses the king's surprise at the early return.

ὅτι

that

conjunction (with τί forming 'why is it that')

→ discourse linkage or contrast

ὅτι: in the idiom τί ὅτι it completes the interrogative 'why is it that...?'

ἐπεστρέψατε

you have returned

Aor Act Indic 2 Pl · ἐπιστρέφω

verb of the king's question

→ constative aorist (the completed, unexpected return)

ἐπιστρέφω: here active and intransitive, 'you turned back / returned'; echoes ἐπεστράφησαν at the verse's head, framing the king's bewilderment.

6 καὶ εἶπαν πρὸς αὐτόν ἀνὴρ ἀνέβη εἰς συνάντησιν ἡμῶν καὶ εἶπεν πρὸς ἡμᾶς δεῦτε ἐπιστράφητε πρὸς τὸν βασιλέα τὸν ἀποστείλαντα ὑμᾶς καὶ λαλήσατε πρὸς αὐτόν τάδε λέγει κύριος εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ σὺ πορεύῃ ζητῆσαι ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων οὐχ οὕτως ἢ κλίνη ἐφ’ ἧς ἀνέβης ἐκεῖ οὐ καταβήσῃ ἀπ’ αὐτῆς ὅτι θανάτῳ ἀποθανῇ

And they said to him, 'A man came up to meet us and said to us, Go, return to the king who sent you, and say to him, Thus says the LORD: Is it because there is no God in Israel that you send to inquire of Baal the fly, god of Ekron? Therefore the bed onto which you have gone up — you shall not come down from it, for you shall surely die.'

Reported speech (the messengers relay Elijah's oracle to the king) καὶ εἶπαν πρὸς αὐτόν

The messengers report the encounter, embedding Elijah's words within their own report — a triple-layered speech (messengers quoting the man quoting the LORD). The oracle of vv. 3–4 is reproduced almost verbatim, now addressed in the second-person singular to the king (σὺ πορεύῃ ... ἀνέβης ... ἀποθανῇ), driving the death-sentence home to its target.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (the messengers' reply)

→ constative aorist (single completed reply)

λέγω: the Hellenistic aorist εἶπαν (with first-aorist ending) introduces the messengers' report; the koine form εἶπαν alternates with classical εἶπον (cf. v. 8).

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

accusative object of πρὸς (the king)

→ participant reference

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

άνήρ

a man

Nominative

subject ('a man came up')

→ participant prominence

άνήρ: 'man'; the messengers do not yet name Elijah, calling him simply 'a man'; his identity is deduced only from the description in vv. 7–8.

ἀνέβη

came up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (the man's approach)

→ constative aorist (completed action)

ἀναβαίνω: 'go up / come up'; of the man ascending to meet them on the road.

εἰς

to

preposition + accusative (purpose: 'to meet')

→ spatial or relational framing

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

συνάντησιν

meeting

Accusative

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

→ object specification

συνάντησις: 'meeting'; εἰς συνάντησιν ἡμῶν ('to meet us') echoes the angel's command of v. 3 (εἰς συνάντησιν τῶν ἀγγέλων).

ἡμῶν

our / us

Genitive

genitive object of συνάντησιν ('to meet us')

→ relational specification

ἐγώ (pl. gen. ἡμῶν): the messengers as the ones met.

καί

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the man's speech, embedded)

→ constative aorist (single speech-act)

λέγω: introduces the man's (Elijah's) words as reported by the messengers.

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).

ἡμᾶς

us

Accusative

accusative object of πρὸς (the messengers)

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the messengers).

δεῦτε

go / come

Adv (hortatory) · δεῦτε

hortatory adverb (plural imperative of motion)

→ clausal contribution

δεῦτε: 'come! / go!'; Elijah's command to the messengers to turn back (cf. its use by the king in v. 2).

ἐπιστράφητε

return

Aor Pass Impv 2 Pl · ἐπιστρέφω

main verb (Elijah's command to turn back)

→ aorist imperative (a single decisive turning back)

ἐπιστρέφω: 'turn back / return'; the imperative directs the messengers back to the king; its fulfilment is reported in v. 5 (ἐπεστράφησαν).

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς (the king who sent them)

→ object specification

βασιλεύς: 'king'; Ahaziah, identified by the following participial clause as 'the one who sent you.'

τὸν

the (one)

Accusative

article (substantivizing the participle)

→ noun-phrase marking

τόν: the article turns the following participle ἀποστέλλαντα into an attributive substantive ('the one who sent').

ἀποστέλλαντα

who sent

Aor Act Ptcp Acc Sg Masc · ἀποστέλλω

attributive participle (modifying βασιλέα: 'the king who sent you')

→ constative aorist participle (the completed act of sending)

ἀποστέλλω (ptcp.): 'send'; the attributive participle identifies the king precisely as 'the one who sent you' — pointedly recalling that his sending (to Baal-zebub) is the very offense being judged.

ὕμᾱς

you (pl.)

Accusative

direct object of ἀποστέλλαντα (the messengers)

→ participant reference

ὕμᾱς: meaning 'you (pl.)'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀποστέλλαντα (the messengers).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λαλήσατε

say / speak

Aor Act Impv 2 Pl · λαλέω

main verb (Elijah's command to deliver the oracle)

→ aorist imperative (deliver the message)

λαλέω: 'speak'; the imperative commissions the messengers to relay the LORD's word to the king.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (the king)

→ participant reference

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

τάδε

thus

Accusative

demonstrative pronoun (object of λέγει: messenger-formula)

→ participant reference

ὅδε (n. pl. τάδε): the messenger-formula τάδε λέγει κύριος; see on v. 4.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of the messenger-formula

→ present of the messenger-formula (standing divine word)

λέγω (pres.): τάδε λέγει κύριος; the divine word presented as immediate and authoritative.

κύριος

the LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: = the Tetragrammaton יהוה.

εἰ

is it because?

interrogative particle (rhetorical question)

→ discourse linkage or contrast

εἰ: introduces the same indignant rhetorical question as v. 3, now aimed at the king.

παρά

because of

preposition + accusative (causal, governing articular infinitive)

→ spatial or relational framing

παρά + acc.: causal, 'because of'; with the articular infinitive τὸ μὴ εἶναι ('there being no God').

τὸ

the

Accusative

article (substantivizing the infinitive)

→ noun-phrase marking

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

μὴ

not

negative particle (with εἶναι)

→ discourse linkage or contrast

μὴ: negates the infinitive εἶναι.

εἶναι

to be / there being

Pres Act Inf · εἰμί

articular infinitive (causal: 'there being no God')

→ verbal action or state

εἰμί: existential 'be'; τὸ μὴ εἶναι θεόν, 'that there is no God'; see on v. 3.

θεόν

God

Accusative

accusative subject of the infinitive

→ object specification

θεός: the true God of Israel, contrasted with the 'god of Ekron' below.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ισραηλ

Israel

object of ἐν (indeclinable proper noun)

→ participant identification

Ισραηλ: indeclinable; 'in Israel.'

σύ

you

Nominative

emphatic subject pronoun (the king himself)

→ participant reference

σύ: the emphatic second-person singular sharpens the indictment from the plural messengers of v. 3 to the king personally — 'you yourself send to inquire.'

πορεύη

you send / go

Pres Mid Indic 2 Sg · πορεύομαι

main verb of the rhetorical question

→ progressive present (the king's act in process)

πορεύομαι: 'go / proceed'; here of the king's instigating the consultation (he 'goes' by sending his messengers); the singular makes him the direct subject of the offense.

ζητῆσαι

to inquire

Aor Act Inf · ζητέω

infinitive of purpose (the aim of his sending)

→ purpose infinitive (the goal of the consultation)

ζητέω: 'seek / inquire of'; here the simple form (vs. the compound ἐπιζητέω of vv. 2–3) for consulting the oracle; 'to inquire of Baal the fly.'

ἐν

of

preposition + dative (Hebraizing object of consultation)

→ spatial or relational framing

ἐν + dat.: rendering אַ after the verb of inquiring.

τῇ

the

Dative

article (feminine, with *Βααλ*)

→ noun-phrase marking

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

Βααλ

Baal

object of *ἐν* (indeclinable divine name)

→ participant identification

Βααλ: indeclinable; see on v. 2.

μυῖαν

the fly

Accusative

accusative in apposition ('the fly')

→ object specification

μυῖα: 'fly'; see on v. 2.

θεὸν

god

Accusative

accusative in apposition ('god of Ekron')

→ object specification

θεός: the false god of Ekron.

Ακκαρων

Ekron

genitival modifier (indeclinable place name)

→ participant identification

Ακκαρων: indeclinable; 'of Ekron.'

οὐχ

not

negative particle (with *οὕτως*: 'not so')

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): οὐχ οὕτως, 'not so / therefore not'; the pivot into the verdict (cf. v. 4).

οὕτως

so / thus

adverb (with *οὐχ*: 'not so')

→ adverbial qualification

οὕτως: 'thus'; with *οὐχ* negates the hope of recovery.

ἡ

the

Nominative

article (with *κλίνη*)

→ noun-phrase marking

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

κλίνη

bed

Nominative

nominative *pendens* (fronted topic)

→ participant prominence

κλίνη: 'bed'; fronted casus *pendens* as in v. 4; the sickbed/deathbed.

ἐφ'

onto

preposition + genitive (relative, elided before vowel)

→ spatial or relational framing

ἐπί (ἐφ): 'onto'; with *ἣς*, 'onto which.'

ἣς

which

Genitive

relative pronoun (object of *ἐφ*)

→ relational specification

ἣς (gen. *ἣς*): feminine relative agreeing with *κλίνη*.

ἀνέβης

you went up

Aor Act Indic 2 Sg · ἀναβαίνω

verb of relative clause ('onto which you went up')

→ constative aorist (the completed taking to the bed)

ἀναβαίνω: 'go up'; the ascent answered by the denied descent (οὐ καταβήσῃ); see on v. 4.

ἐκεῖ there <i>adverb of place (resumptive after the fronted κλίνη)</i> → adverbial qualification ἐκεῖ: 'there'; resumptive Hebraism; see on v. 4.	οὐ not <i>negative particle (with καταβήση)</i> → discourse linkage or contrast οὐ: emphatic negation of the future.	καταβήση you shall come down Fut Mid Indic 2 Sg · καταβαίνω <i>main verb of the oracle ('you shall not come down')</i> → predictive future (certain verdict) καταβαίνω: 'come down'; negated, declares the king will not rise from his bed; see on v. 4.	ἀπ' ^{αὐτοῦ} from <i>preposition + genitive (source, elided before vowel)</i> → spatial or relational framing ἀπό (ἀπ'): 'from'; 'down from it.'
αὐτῆς it Genitive <i>genitive object of ἀπ' (the bed)</i> → relational specification αὐτῆς: feminine, = ἡ κλίνη.	ὅτι for / because <i>causal conjunction (grounding the verdict)</i> → discourse linkage or contrast ὅτι: 'because'; introduces the reason — certain death.	θανάτῳ with death / surely Dative <i>cognate dative (Hebraism intensifying ἀποθανῆ)</i> → sphere or reference θάνατος: 'death'; the cognate dative θανάτῳ ἀποθανῆ ('you shall surely die') renders the Hebrew infinitive absolute תוּמַתָּה; see on v. 4. Note that this restatement (unlike v. 4) omits the second ἐκεῖ.	ἀποθανῆ you shall die Fut Mid Indic 2 Sg · ἀποθνήσκω <i>main verb (climax of the oracle, with cognate dative)</i> → predictive future (irrevocable death-sentence) ἀποθνήσκω: 'die'; the emphatic 'you shall surely die'; fulfilled at v. 17.

7 καὶ ἐλάλησεν πρὸς αὐτοὺς λέγων τίς ἡ κρίσις τοῦ ἀνδρὸς τοῦ ἀναβάντος εἰς συνάντησιν ὑμῖν καὶ λαλήσαντος πρὸς ὑμᾶς τοὺς λόγους τούτους

And he spoke to them, saying, 'What was the manner of the man who came up to meet you and spoke to you these words?'

Probing question (the king seeks to identify the intercepting man) καὶ ἐλάλησεν πρὸς αὐτοὺς

The king's question shifts from 'why?' (v. 5) to 'what sort of man?' — he wants a description (τίς ἡ κρίσις, 'what was the appearance/manner') by which to identify the messenger of doom. The two attributive participles (ἀναβάντος, λαλήσαντος) recapitulate the encounter of v. 6 and set up the identifying description in v. 8.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the king's further question)

→ constative aorist (single speech-act)

λαλέω: introduces the king's probing question to the messengers.

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).

αὐτούς

them

Accusative

accusative object of πρὸς (the messengers)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the messengers).

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of speech (introducing direct discourse)

→ verbal action or state

λέγων (ptcp.): the redundant λέγων (Hebraism for וַיֹּאמֶר) marks the quotation.

τίς

what

Nominative

interrogative pronoun (predicate of the question)

→ participant reference

τίς: 'what / who'; here 'what was...?' introducing the king's request for a description.

ἡ

the

Nominative

article (with κρίσις)

→ noun-phrase marking

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

κρίσις

manner / appearance

Nominative

subject/predicate noun of the question

→ participant prominence

κρίσις: ordinarily 'judgment / decision', but here in the idiom τίς ἡ κρίσις τοῦ ἀνδρός it renders Hebrew וְכִי־הָיָה מַה־הָיָה ('what was the manner/appearance of the man?'); וְכִי־הָיָה here = characteristic manner or distinguishing feature, and the LXX renders it literally with κρίσις.

τοῦ

of the

Genitive

article (with ἀνδρός)

→ noun-phrase marking

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

ἀνδρός

man

Genitive

genitive of relationship ('the manner of the man')

→ relational specification

ἀνὴρ (gen. ἀνδρός): 'man'; the intercepting man whose identity the king seeks; still unnamed until v. 8.

τοῦ

the (one)

Genitive

article (substantivizing the participle)

→ noun-phrase marking

τοῦ: the article makes ἀναβάντος attributive ('the one who came up').

ἀναβάντος

who came up

Aor Act Ptcp Gen Sg Masc · ἀναβαίνω

attributive participle (modifying ἀνδρός)

→ constative aorist participle (completed approach)

ἀναβαίνω (ptcp.): 'come up'; recapitulates ἀνέβη of v. 6; describes the man as the one who came up to meet them.

εἰς

to

preposition + accusative (purpose: 'to meet')

→ spatial or relational framing

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

συνάντησιν

meeting

Accusative

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

→ object specification

συνάντησις: 'meeting'; εἰς συνάντησιν ὑμῖν, 'to meet you'; the same interception-idiom as vv. 3, 6.

ὑμῖν

you (pl.)

Dative

dative with συνάντησιν ('to meet you')

→ participant reference or interest

σύ (pl. dat. ὑμῖν): the messengers as the ones met; here συνάντησις takes the dative (vs. the genitive in vv. 3, 6).

καὶ

and

coordinate conjunction (joining the two attributive participles)

→ discourse linkage or contrast

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

λαλήσαντος

who spoke

Aor Act Ptcp Gen Sg Masc · λαλέω

attributive participle (second descriptor of the man)

→ constative aorist participle (completed speech)

λαλέω (ptcp.): 'speak'; the second attributive participle, 'who spoke to you these words' — i.e. the oracle of v. 6.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

ὑμᾶς

you (pl.)

Accusative

accusative object of πρὸς (the messengers)

→ participant reference

ὑμᾶς: meaning 'you (pl.)'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the messengers).

τοὺς

the

Accusative

article (with λόγους)

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of λαλήσαντος ('these words')

→ object specification

λόγος: 'word / saying'; the 'words' are the oracle of v. 6; the demonstrative τούτους localizes them as the specific message just reported.

τούτους

these

Accusative

demonstrative adjective (modifying λόγους)

→ object specification

οὗτος: 'these'; points to the just-reported oracle.

8 καὶ εἶπον πρὸς αὐτόν ἀνὴρ δασὺς καὶ ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ καὶ εἶπεν Ἡλίου ὁ Θεσβίτης οὗτός ἐστιν

And they said to him, 'A hairy man, and girded with a leather belt around his waist.' And he said, 'It is Elijah the Tishbite.'

Identification (the description yields Elijah's name)

καὶ εἶπον πρὸς αὐτόν

The messengers' description — a hairy man wearing a leather belt — is the prophet's signature garb (cf. John the Baptist's deliberate echo, Matt 3:4). From it the king immediately identifies Elijah the Tishbite, closing panel A. The recognition is ominous: the prophet of Carmel, his father's nemesis, has pronounced his death.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb (the messengers' reply)

→ constative aorist (single completed reply)

λέγω: the classical-form third-plural aorist εἶπον (vs. koine εἶπαν in v. 6); introduces the descriptive answer.

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

accusative object of πρὸς (the king)

→ participant reference

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

άνήρ

a man

Nominative

nominative (predicate of the verbless descriptive reply)

→ participant prominence

άνήρ: 'man'; heads the verbless descriptive answer ('[He was] a hairy man...').

δασύς

hairy

Nominative

predicate adjective (describing the man)

→ participant prominence

δασύς: 'hairy / shaggy'; renders Hebrew ראשול בַּעַב ('a hairy man' / 'an owner of hair'); could denote a man with much body/head hair or one wearing a hairy/rough garment (a prophet's mantle); the term marks Elijah's distinctive ascetic appearance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ζώνην

belt / girdle

Accusative

accusative of respect/object with περιεζωσμένος ('girded with a belt')

→ object specification

ζώνη: 'belt / girdle'; renders ζώνη; with the participle περιεζωσμένος forms 'girded with a leather belt'; John the Baptist adopts the identical attire (ζώνην δερματίνην, Matt 3:4; Mark 1:6), self-consciously presenting himself as the Elijah-to-come.

δερματίνην

leather

Accusative

attributive adjective (modifying ζώνην)

→ object specification

δερματίνος: 'made of leather / hide'; renders עור; the leather belt distinguishes the rugged prophet from the linen-girded priest.

περιεζωσμένος

girded

Perf Mid/Pass Ptcp Nom Sg Masc ·

περιζώννυμι

perfect participle (describing the man's state: 'girded')

→ stative perfect participle (a settled condition of being girded)

περιζώννυμι (perf. mid. ptcp.): 'gird oneself around'; the perfect denotes the resultant state ('having been girded' = 'wearing'); takes the accusative of the part girded (τὴν ὀσφύν).

τὴν

the

Accusative

article (with ὀσφύν)

→ noun-phrase marking

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

ὀσφύν

waist / loins

Accusative

accusative of respect (the part girded: 'around his waist')

→ object specification

ὀσφύς: 'loins / waist'; renders ὀσφύς; the accusative of respect specifies where the belt is worn; girding the loins is the standard posture of readiness for action or travel.

αὐτοῦ

his

Genitive

genitive of possession (the man's waist)

→ relational specification

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

καὶ

and

narrative conjunction (introducing the king's recognition)

→ 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 (the king's identification)

→ constative aorist (single speech-act of recognition)

λέγω: introduces the king's recognition — he names the man from the description alone.

Ἠλίου

Elijah

predicate nominative (indeclinable: 'it is Elijah')

→ participant identification

Ἠλίου: indeclinable; here functioning as predicate ('it is Elijah the Tishbite'); the king instantly recognizes his father's prophetic adversary.

ὁ the Nominative article (with the appositional Θεσβίτης) → noun-phrase marking ὁ: the nominative article governs the declinable epithet Θεσβίτης in apposition to indeclinable Ηλιου.	Θεσβίτης Tishbite Nominative nominative in apposition to Ηλιου (gentilic epithet) → participant prominence Θεσβίτης: 'the Tishbite'; Elijah's standing epithet (cf. v. 3, there accusative Θεσβίτην).	οὗτός this (one) Nominative demonstrative subject ('this is he') → participant reference οὗτος: 'this (one)'; the demonstrative clinches the identification, 'this is Elijah the Tishbite'; bears an additional acute accent (οὗτός) from the enclitic ἐστιν.	ἐστιν is Pres Act Indic 3 Sg · εἰμί copula (equative: 'it is Elijah') → stative present (present identification) εἰμί: 'be'; the copula completes the king's equative identification; enclitic, throwing its accent back onto οὗτός.
--	---	---	--

9 καὶ ἀπέστειλεν πρὸς αὐτὸν ἡγούμενον πεντηκόνταρχον καὶ τοὺς πενήκοντα αὐτοῦ καὶ ἀνέβη καὶ ἦλθεν πρὸς αὐτόν καὶ ἰδοὺ Ηλιου ἐκάθητο ἐπὶ τῆς κορυφῆς τοῦ ὄρους καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτόν καὶ εἶπεν ἄνθρωπε τοῦ θεοῦ ὁ βασιλεὺς ἐκάλεσέν σε κατάβηθι

And he sent to him a captain of fifty with his fifty; and he went up and came to him, and behold, Elijah was sitting on the top of the mountain. And the captain of fifty spoke to him and said, 'Man of God, the king has called you: come down.'

Escalation (the king sends armed force against the prophet) καὶ ἀπέστειλεν πρὸς αὐτόν

Panel B opens with the king's third 'sending' (after messengers, v. 2), now military: a captain of fifty with his fifty men to fetch Elijah. The prophet sits commandingly on the mountaintop. The captain's address ἄνθρωπε τοῦ θεοῦ ('man of God') is at least nominally respectful, but the peremptory royal summons (ὁ βασιλεὺς ἐκάλεσέν σε, κατάβηθι) sets the king's authority against the prophet's.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν
he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (the king dispatches the captain)

→ constative aorist (single completed act)

ἀποστέλλω: 'send'; the king's escalation from messengers to a military detachment; the verb recurs from v. 2, now with hostile intent.

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

accusative object of πρὸς (Elijah)

→ participant reference

αὐτόν: Elijah, the target of the detachment.

ἡγούμενον
commander / leader

Pres Mid Ptcp Acc Sg Masc · ἡγέομαι

substantival participle (in apposition with πεντηκόνταρχον: 'a commanding officer')

→ verbal action or state

ἡγέομαι (ptcp): 'lead / command'; the substantival participle ἡγούμενον ('a leader / commanding officer') stands with πεντηκόνταρχον, emphasizing the man's rank as commander of his fifty.

πεντηκόνταρχον
captain of fifty

Accusative

direct object of ἀπέστειλεν (the officer sent)

→ object specification

πεντηκόνταρχος: 'captain over fifty' (πεντήκοντα + ἄρχω); renders מִשְׁמַרְטָר; a junior military officer commanding a unit of fifty; the basic military quantum of this narrative's three detachments.

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 the substantivized numeral)

→ noun-phrase marking

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

πεντήκοντα
fifty

Accusative

indeclinable numeral (substantivized: 'his fifty [men]')

→ measure or count

πεντήκοντα: 'fifty'; an indeclinable cardinal numeral; substantivized by the article (τοὺς πενήκοντα) for the fifty soldiers of the captain's command.

αὐτοῦ
his

Genitive

genitive of possession (the captain's fifty)

→ relational specification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη
he went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (the captain ascends the mountain)

→ constative aorist (completed ascent)

ἀναβαίνω: 'go up'; the captain ascends to where Elijah sits on the mountaintop — an ascent toward the prophet that will be answered by fire descending (κατέβη πῦρ).

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 (the captain reaches Elijah)

→ constative aorist (completed arrival)

ἔρχομαι: 'come / go'; the captain arrives at Elijah's position.

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

accusative object of πρὸς (Elijah)

→ participant reference

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

καὶ
and

narrative conjunction (introducing the ἰδοῦ clause)

→ discourse linkage or contrast

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

ἰδοῦ
behold

Interjection · ἰδοῦ

presentative interjection (drawing attention to the scene)

→ clausal contribution

ἰδοῦ: 'behold / look'; renders Hebrew הִנֵּה; a presentative particle bringing the reader to the captain's vantage — there sits Elijah, unmoved, atop the mountain.

Ἡλίου
Elijah

subject (indeclinable proper noun)

→ participant identification

Ἡλίου: indeclinable; subject of ἐκάθητο.

ἐκάθητο
was sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb (the prophet's posture)

→ descriptive imperfect (ongoing, settled posture)

κάθημαι: 'sit'; the imperfect ἐκάθητο depicts Elijah seated in calm, unhurried command on the mountaintop — a posture of authority contrasting with the captain's military urgency.

ἐπὶ
on

preposition + genitive (position)

→ spatial or relational framing

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

τῆς
the

Genitive

article (with κορυφῆς)

→ noun-phrase marking

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

κορυφῆς
top / summit

Genitive

genitive object of ἐπὶ ('on the top')

→ relational specification

κορυφή: 'top / summit / crown'; the mountaintop position elevates Elijah above the approaching soldiers, both literally and symbolically.

τοῦ
of the

Genitive

article (with ὄρους)

→ noun-phrase marking

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

ὄρους

mountain

Genitive

genitive of relationship ('the top of the mountain')

→ relational specification

ὄρος: 'mountain / hill'; the elevated setting recalls Elijah's earlier mountain confrontations (Carmel, 3 Kgdms 18; Horeb, 3 Kgdms 19).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the captain addresses Elijah)

→ constative aorist (single speech-act)

λαλέω: introduces the captain's summons to Elijah.

ὁ

the

Nominative

article (with πεντηκόνταρχος)

→ noun-phrase marking

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

πεντηκόνταρχος

captain of fifty

Nominative

subject (the officer)

→ participant prominence

πεντηκόνταρχος: 'captain of fifty'; the officer now speaks the royal summons.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (Elijah)

→ participant reference

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

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 (introducing the summons proper)

→ constative aorist (single speech-act)

λέγω: introduces the captain's words.

ἄνθρωπε

O man

Vocative

vocative of address ('man of God')

→ direct address

ἄνθρωπος (voc. ἄνθρωπε): 'man'; the vocative ἄνθρωπε τοῦ θεοῦ ('O man of God') renders the Hebrew title יְהוָה, the standard designation of a prophet; the captain's address acknowledges Elijah's prophetic office even as he conveys the king's command.

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship ('man of God')

→ relational specification

θεός: here the true God whose prophet Elijah is; ironically the king who consulted the 'god of Ekron' must now send to the 'man of God.'

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (the king who issued the summons)

→ participant prominence

βασιλεὺς: 'king'; Ahaziah, whose royal authority the captain invokes against the prophet.

ἐκάλεσέν

has called

Aor Act Indic 3 Sg · καλέω

main verb of the summons ('the king has called you')

→ constative aorist (the royal summons as accomplished fact)

καλέω: 'call / summon'; the king's authoritative summons; bears an added acute (ἐκάλεσέν) from the following enclitic σε.

σε

you

Accusative

direct object (Elijah, the one summoned)

→ participant reference

σύ (acc. σε): enclitic; Elijah as the one called down.

κατάβηθι

come down

Aor Act Impv 2 Sg · καταβαίνω

main verb (the captain's imperative)

→ aorist imperative (peremptory command to descend)

καταβαίνω: 'come down'; the imperative κατάβηθι demands Elijah descend the mountain to the king; the same verb will describe the fire that 'comes down' (κατέβη) in answer.

10 καὶ ἀπεκρίθη Ἡλίου καὶ εἶπεν πρὸς τὸν πεντηκόνταρχον καὶ εἰ ἄνθρωπος τοῦ θεοῦ ἐγὼ καταβήσεται
πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σε καὶ τοὺς πεντήκοντά σου καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ
κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ

And Elijah answered and said to the captain of fifty, 'And if I am a man of God, let fire come down
from heaven and consume you and your fifty.' And fire came down from heaven and consumed him
and his fifty.

Divine vindication (the prophet's word answered by fire from heaven)

καὶ ἀπεκρίθη Ἡλίου

Elijah turns the captain's title back on him: if he truly is 'a man of God,' then let the proof descend. The
fire from heaven both vindicates the prophet and executes judgment on the soldiers who came to seize
him. This is the scene the disciples invoke at Luke 9:54 ('Lord, do you want us to call down fire from
heaven, as Elijah did?'), where Jesus rebukes the impulse — a pointed NT re-reading of this episode.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη

answered

Aor Pass(dep) Indic 3 Sg · ἀποκρίνομαι

main verb (Elijah's reply)

→ constative aorist (single completed
response)

ἀποκρίνομαι: 'answer / reply'; the aorist-
passive deponent (LXX/koine norm);
ἀπεκρίθη ... καὶ εἶπεν is a Hebraizing
redundant pairing (אָנָּקַח ... וַיֹּאמֶר)
introducing Elijah's response.

Ἡλίου

Elijah

subject (indeclinable proper noun)

→ participant identification

Ἡλίου: indeclinable; subject of ἀπεκρίθη.

καὶ

and

*coordinate conjunction (redundant answer-
pairing)*

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: completes the Hebraizing ἀπεκρίθη
... εἶπεν pair.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with πεντηκόνταρχον)

→ noun-phrase marking

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

πεντηκόνταρχον

captain of fifty

Accusative

accusative object of πρὸς (the officer)

→ object specification

πεντηκόνταρχος: 'captain of fifty'; the
addressee of Elijah's lethal word.

καὶ

and / why

conjunction (introducing the conditional;
possibly emphatic/retort)

→ discourse linkage or contrast

καί: here opening Elijah's retort; the initial
καὶ before the conditional (καὶ εἰ ἄνθρωπος
τοῦ θεοῦ ἐγώ) echoes the captain's title
with a challenging edge, 'and [seeing that /
if indeed] I am a man of God...'

εἰ

if

conditional conjunction (protasis: 'if I am a man
of God')

→ discourse linkage or contrast

εἰ: 'if'; introduces a first-class-style
conditional treated as true ('if — as is the
case — I am a man of God'); the apodosis
(καταβήσεται πῦρ) makes the descent of
fire the demonstration.

ἄνθρωπος

a man

Nominative

predicate nominative ('a man of God')

→ participant prominence

ἄνθρωπος: 'man'; ἄνθρωπος τοῦ θεοῦ, 'man
of God'; Elijah throws the captain's own
title back as the premise of the test.

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship ('man of God')

→ relational specification

θεός: the God whose reality the descending
fire will prove.

ἐγώ

I

Nominative

emphatic subject pronoun (with implied copula: 'I
am')

→ participant reference

ἐγώ: the emphatic pronoun (verbless, with
copula understood) stresses Elijah's
identity — 'if I am a man of God' — at issue
in the contest with the king's power.

καταβήσεται

let come down / will come down

Fut Mid Indic 3 Sg · καταβαίνω

main verb of the apodosis (volitive future: 'let fire
come down')

→ volitive/predictive future (the
demonstrative descent of fire)

καταβαίνω: 'come down / descend'; the
future here functions volitively ('let fire
come down!'); its fulfilment is reported with
the aorist κατέβη later in the verse; the
descent of fire (κατέβη πῦρ) deliberately
answers the captain's demand that Elijah
'come down' (κατάβηθι, v. 9).

πῦρ

fire

Nominative

subject (the descending fire)

→ participant prominence

πῦρ: 'fire'; the agent of divine judgment;
fire from heaven recalls Elijah's Carmel
theophany (3 Kgdms 18:38) and is the very
sign the disciples wish to repeat at Luke
9:54 (cf. also the consuming fire of Lev 10:2;
Num 11:1).

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ ('from heaven')

→ relational specification

οὐρανός: 'heaven / sky'; the source of the fire marks it as unambiguously divine, not human; πῦρ ἐκ τοῦ οὐρανοῦ is the exact phrase echoed at Luke 9:54.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταφάγεται

let it consume / will consume

Fut Mid Indic 3 Sg · κατεσθίω

main verb (volitive future: 'and consume you')

→ volitive/predictive future (the fire's consuming act)

κατεσθίω (fut. καταφάγομαι): 'devour / consume utterly'; the compound κατα-intensifies ('eat down / consume completely'); standard LXX verb for consuming fire; bears an added acute (καταφάγεται) from enclitic σε.

σε

you

Accusative

direct object (the captain)

→ participant reference

σύ (acc. σε): enclitic; the captain as object of the consuming fire.

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 the numeral)

→ noun-phrase marking

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

πεντήκοντά

fifty

Accusative

indeclinable numeral (substantivized: 'your fifty')

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; the captain's fifty men, sharing his fate; bears an added acute (πεντήκοντά) from enclitic σου.

σου

your

Genitive

genitive of possession (the captain's fifty)

→ relational specification

σύ (gen. σου): enclitic; 'your fifty'

καὶ

and

narrative conjunction (introducing the fulfilment)

→ discourse linkage or contrast

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

κατέβη

came down

Aor Act Indic 3 Sg · καταβαίνω

main verb (fulfilment: the fire descends)

→ constative aorist (the completed descent)

καταβαίνω: 'come down'; the aorist κατέβη reports the immediate fulfilment of Elijah's word — the fire does exactly as spoken; pointedly the word the king commanded of Elijah (κατάβηθι) is fulfilled by fire instead.

πῦρ

fire

Nominative

subject (the fire that descends)

→ participant prominence

πῦρ: 'fire'; the executed judgment.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ ('from heaven')

→ relational specification

οὐρανός: 'heaven'; the divine source, restated to confirm the fire is from God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέφαγεν

consumed

Aor Act Indic 3 Sg · κατεσθίω

main verb (the fire consumes them)

→ constative aorist (completed consumption)

κατεσθίω (aor. κατέφαγον): 'devour / consume'; the aorist reports the fire's annihilation of the captain and his men — the word καταφάγεται fulfilled.

αὐτόν

him

Accusative

direct object (the captain)

→ participant reference

αὐτόν: the captain, consumed.

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 the numeral)

→ noun-phrase marking

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

πεντήκοντα

fifty

Accusative

indeclinable numeral (substantivized: 'his fifty')

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; the consumed men.

αὐτοῦ

his

Genitive

genitive of possession (the captain's fifty)

→ relational specification

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

11 καὶ προσέθετο ὁ βασιλεὺς καὶ ἀπέστειλεν πρὸς αὐτὸν ἄλλον πεντηκόνταρχον καὶ τοὺς πενήκοντα αὐτοῦ καὶ ἀνέβη καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν ἄνθρωπε τοῦ θεοῦ τάδε λέγει ὁ βασιλεὺς ταχέως κατὰβηθι

And the king again sent to him another captain of fifty with his fifty; and he went up and the captain of fifty spoke to him and said, 'Man of God, thus says the king: Come down quickly.'

Repetition with intensification (a second detachment, more peremptory) καὶ προσέθετο ὁ βασιλεὺς

The king refuses to learn: προσέθετο ('he added / did again') marks the second, parallel attempt. The address is the same (ἄνθρωπε τοῦ θεοῦ), but the king now usurps the prophetic messenger-formula (τάδε λέγει ὁ βασιλεὺς — 'thus says the king', a deliberate counterfeit of τάδε λέγει κύριος) and adds ταχέως ('quickly'), heightening the royal insolence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσέθετο

he again / he proceeded

Aor Mid Indic 3 Sg · προστίθμι

main verb (auxiliary of repetition: 'he did again')

→ constative aorist (the repeated action)

προστίθμι (mid. προσέθετο): 'add / do again'; the idiom προσέθετο ... καὶ ἀπέστειλεν ('he again sent') renders the Hebrew $\eta\pi\tau$ + verb ('he continued to / again did'); a Hebraism marking repetition.

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (the king repeats the attempt)

→ participant prominence

βασιλεὺς: 'king'; Ahaziah, undeterred by the fate of the first detachment.

καὶ
and

coordinate conjunction (completing the προσέθετο idiom)

→ 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 (the second dispatch)

→ constative aorist (single completed act)

ἀποστέλλω: 'send'; the king's second military dispatch against Elijah.

πρὸς
to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτὸν
him

Accusative

accusative object of πρὸς (Elijah)

→ participant reference

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

ἄλλον
another

Accusative

attributive adjective (modifying πεντηκόνταρχον)

→ object specification

ἄλλος: 'another'; explicitly marks this as a second, distinct captain — the repetition that defines the panel's structure.

πεντηκόνταρχον
captain of fifty

Accusative

direct object of ἀπέστειλεν (the second officer)

→ object specification

πεντηκόνταρχος: 'captain of fifty'; the second commander sent.

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 the numeral)

→ noun-phrase marking

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

πεντήκοντα
fifty

Accusative

indeclinable numeral (substantivized: 'his fifty')

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; the second captain's fifty men.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη
he went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (the second captain ascends)

→ constative aorist (completed ascent)

ἀναβαίνω: 'go up'; the second captain ascends as the first did.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the second captain's summons)

→ constative aorist (single speech-act)

λαλέω: introduces the second summons.

ὁ

the

Nominative

article (with πεντηκόνταρχος)

→ noun-phrase marking

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

πεντηκόνταρχος

captain of fifty

Nominative

subject (the second officer)

→ participant prominence

πεντηκόνταρχος: 'captain of fifty'; the second commander now speaks.

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).

αὐτὸν

him

Accusative

accusative object of πρὸς (Elijah)

→ participant reference

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

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 (introducing the summons proper)

→ constative aorist (single speech-act)

λέγω: introduces the second captain's words.

ἄνθρωπε

O man

Vocative

vocative of address ('man of God')

→ direct address

ἄνθρωπος (voc. ἄνθρωπε): 'man'; the same prophetic title as v. 9 (ἄνθρωπε τοῦ θεοῦ).

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship ('man of God')

→ relational specification

θεός: the God whose prophet Elijah is.

τάδε

thus

Accusative

demonstrative pronoun (object of λέγει: counterfeit messenger-formula)

→ participant reference

ἔδε (n. pl. τάδε): the king arrogates the prophetic formula — τάδε λέγει ὁ βασιλεὺς ('thus says the king') is a deliberate parody of τάδε λέγει κύριος ('thus says the LORD'), setting royal command against divine word.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of the (counterfeit) messenger-formula

→ present of the messenger-formula
(presented as standing command)

λέγω (pres.): τάδε λέγει ὁ βασιλεύς; the king's word presented in the diction of an oracle.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject of λέγει (the king as quoted authority)

→ participant prominence

βασιλεύς: 'king'; the human authority presuming to issue oracular commands.

ταχέως

quickly

adverb of manner (intensifying the command)

→ clausal contribution

ταχέως: 'quickly / at once'; the added urgency heightens the second captain's peremptoriness over the first (v. 9) — 'come down quickly!'

κατάβηθι

come down

Aor Act Impv 2 Sg · καταβαίνω

main verb (the imperative summons)

→ aorist imperative (peremptory command to descend)

καταβαίνω: 'come down'; the same command as v. 9, now sharpened by ταχέως; again to be answered by descending fire.

12 καὶ ἀπεκρίθη Ἡλίου καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν εἰ ἄνθρωπος τοῦ θεοῦ ἐγὼ εἰμι καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σε καὶ τοὺς πεντήκοντά σου καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ

And Elijah answered and spoke to him and said, 'If I am a man of God, let fire come down from heaven and consume you and your fifty.' And fire came down from heaven and consumed him and his fifty.

Parallel repetition (the second detachment meets the same fate)

καὶ ἀπεκρίθη Ἡλίου

Verse 12 reproduces v. 10 almost verbatim, with the explicit copula ἐγὼ εἰμι ('I am') making the conditional fully explicit. The exact repetition underscores the king's stubbornness and the inexorability of divine judgment: the same word, the same fire, the same consumption. The doubling sets up the contrast with the third captain (vv. 13–14), who breaks the pattern by pleading for mercy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη

answered

Aor Pass(dep) Indic 3 Sg · ἀποκρίνομαι

main verb (Elijah's reply)

→ constative aorist (single completed response)

ἀποκρίνομαι: 'answer'; the Hebraizing answer-pairing repeats from v. 10, here expanded with an extra ἐλάλησεν.

Ἡλίου

Elijah

subject (indeclinable proper noun)

→ participant identification

Ἡλίου: indeclinable; subject of ἀπεκρίθη.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (redundant speech-verb)

→ constative aorist (single speech-act)

λαλέω: 'speak'; the extra ἐλάλησεν πρὸς αὐτόν (absent in v. 10) slightly expands the redundant introduction.

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

accusative object of πρὸς (the captain)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces Elijah's lethal word, repeating v. 10.

εἰ

if

conditional conjunction (protasis: 'if I am a man of God')

→ discourse linkage or contrast

εἰ: 'if'; the conditional as in v. 10, but here without the opening καὶ and with the explicit copula εἰμι below.

ἄνθρωπος

a man

Nominative

predicate nominative ('a man of God')

→ participant prominence

ἄνθρωπος: 'man'; ἄνθρωπος τοῦ θεοῦ, 'man of God.'

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship ('man of God')

→ relational specification

θεός: the God whose reality the fire proves.

ἐγώ

I

Nominative

emphatic subject pronoun (with copula εἰμι)

→ participant reference

ἐγώ: emphatic pronoun; here paired with the explicit copula εἰμι ('I am'), making the conditional fully verbal (vs. the verbless ἐγώ of v. 10).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (with ἐγώ: 'I am [a man of God]')

→ stative present (assertion of identity)

εἰμί: 'be'; the explicit first-person copula present here (absent in v. 10) makes Elijah's self-identification fully overt.

καταβήσεται

let come down / will come down

Fut Mid Indic 3 Sg · καταβαίνω

main verb of the apodosis (volitive future)

→ volitive/predictive future (the demonstrative descent of fire)

καταβαίνω: 'come down'; volitive future, 'let fire come down'; as in v. 10.

πῦρ

fire

Nominative

subject (the descending fire)

→ participant prominence

πῦρ: 'fire'; the agent of judgment; the same fire-from-heaven motif recalled at Luke 9:54.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ ('from heaven')

→ relational specification

οὐρανός: 'heaven'; the divine source.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταφάγεται

let it consume / will consume

Fut Mid Indic 3 Sg · κατεσθίω

main verb (volitive future: 'and consume you')

→ volitive/predictive future (the fire's consuming act)

κατεσθίω: 'consume utterly'; bears an added acute (καταφάγεται) from enclitic σε; as in v. 10.

σε

you

Accusative

direct object (the captain)

→ participant reference

σύ (acc. σε): enclitic; the second captain as object of the fire.

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 the numeral)

→ noun-phrase marking

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

πεντήκοντά

fifty

Accusative

indeclinable numeral (substantivized: 'your fifty')

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; bears an added acute (πεντήκοντά) from enclitic σου.

σου

your

Genitive

genitive of possession (the captain's fifty)

→ relational specification

σύ (gen. σου): enclitic; 'your fifty.'

καὶ

and

narrative conjunction (introducing the fulfilment)

→ discourse linkage or contrast

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

κατέβη

came down

Aor Act Indic 3 Sg · καταβαίνω

main verb (fulfilment: the fire descends)

→ constative aorist (completed descent)

καταβαίνω: 'come down'; the immediate fulfilment, as in v. 10.

πῦρ

fire

Nominative

subject (the fire that descends)

→ participant prominence

πῦρ: 'fire.'

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ ('from heaven')

→ relational specification

οὐρανός: 'heaven'; the divine source, restated.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέφαγεν

consumed

Aor Act Indic 3 Sg · κατεσθίω

main verb (the fire consumes them)

→ constative aorist (completed consumption)

κατεσθίω: 'consume'; the annihilation of the second detachment, exactly as v. 10.

αὐτόν

him

Accusative

direct object (the captain)

→ participant reference

αὐτόν: the second captain, consumed.

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 the numeral)

→ noun-phrase marking

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

πεντήκοντα

fifty

Accusative

indeclinable numeral (substantivized: 'his fifty')

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; the consumed men.

αὐτοῦ

his

Genitive

genitive of possession (the captain's fifty)

→ relational specification

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

13 καὶ προσέθετο ὁ βασιλεὺς ἔτι ἀποστεῖλαι ἡγούμενον πεντηκόνταρχον τρίτον καὶ τοὺς πενήκοντα αὐτοῦ καὶ ἦλθεν πρὸς αὐτὸν ὁ πεντηκόνταρχος ὁ τρίτος καὶ ἔκαμψεν ἐπὶ τὰ γόνατα αὐτοῦ κατέναντι Ηλίου καὶ ἐδεήθη αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν ἄνθρωπε τοῦ θεοῦ ἐντιμωθήτω δὴ ἡ ψυχὴ μου καὶ ἡ ψυχὴ τῶν δούλων σου τούτων τῶν πενήκοντα ἐν ὀφθαλμοῖς σου

And the king again sent a third captain of fifty with his fifty; and the third captain of fifty came to him and bowed upon his knees before Elijah and entreated him and spoke to him and said, 'Man of God, let my life and the life of these your servants, these fifty, be precious in your eyes.'

Pattern-break (the third captain pleads instead of commanding)

καὶ προσέθετο ὁ βασιλεὺς ἔτι

The third sending (προσέθετο ... ἔτι, 'yet again') begins identically but breaks the lethal pattern: instead of relaying the king's peremptory summons, the captain kneels, entreats, and begs that his life and his men's lives be 'precious' (ἐντιμωθήτω) in Elijah's eyes. Humility before the man of God, in contrast to the king's defiance, opens the way for deliverance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσέθετο

he again / he proceeded

Aor Mid Indic 3 Sg · προστίθμι

main verb (auxiliary of repetition: 'he did yet again')

→ constative aorist (the thrice-repeated action)

προστίθμι (mid.): 'do again'; with the complementary infinitive ἀποστεῖλαι here (vs. the paratactic καὶ ἀπέστειλεν of v. 11); the Hebraizing repetition-idiom (הִנָּחֵם) marks the third attempt.

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject (the king's third attempt)

→ participant prominence

βασιλεὺς: 'king'; Ahaziah, persisting a third time.

ἔτι

yet / again

adverb (reinforcing the repetition: 'yet again')

→ clausal contribution

ἔτι: 'still / yet / again'; reinforces προσέθετο to mark this as the third in the series.

ἀποστεῖλαι

to send

Aor Act Inf · ἀποστέλλω

complementary infinitive (with προσέθετο: 'again to send')

→ complementary aorist infinitive

ἀποστέλλω (inf.): 'send'; the complementary infinitive completing προσέθετο ... ἔτι ('he proceeded yet to send').

ηγούμενον

commander / leader

Pres Mid Ptcp Acc Sg Masc · ἡγέομαι

substantival participle (with πεντηκόνταρχον: 'a commanding officer')

→ verbal action or state

ηγέομαι (ptcp.): 'lead / command'; as in v. 9, ἡγούμενον πεντηκόνταρχον designates the commanding captain.

πεντηκόνταρχον

captain of fifty

Accusative

direct object of ἀποστεῖλαι (the third officer)

→ object specification

πεντηκόνταρχος: 'captain of fifty'; the third commander, modified by τρίτον.

τρίτον

third

Accusative

attributive ordinal (modifying πεντηκόνταρχον)

→ object specification

τρίτος: 'third'; the ordinal marks this captain as third in the sequence — the one who will break the deadly pattern.

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 the numeral)

→ noun-phrase marking

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

πεντήκοντα

fifty

Accusative

indeclinable numeral (substantivized: 'his fifty')

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; the third captain's fifty men.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (the third captain approaches)

→ constative aorist (completed approach)

ἔρχομαι: 'come'; the third captain comes to Elijah — but note he does not 'go up' (ἀναβαίνω) demanding descent; his coming leads to kneeling, not commanding.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

Ἡλίου

Elijah

genitive object of κατέναντι (indeclinable proper noun)

→ participant identification

Ἡλίου: indeclinable; here the object of κατέναντι ('before Elijah').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐδεήθη

entreated / begged

Aor Pass(dep) Indic 3 Sg · δέομαι

main verb (the captain's entreaty)

→ constative aorist (completed act of supplication)

δέομαι: 'beg / entreat / implore'; takes the genitive of the person entreated (αὐτοῦ, 'him'); the verb of earnest supplication, contrasting sharply with the first two captains' commands.

αὐτοῦ

him

Genitive

genitive object of ἐδεήθη (Elijah, the one entreated)

→ relational specification

αὐτοῦ: Elijah, the object of the entreaty (δέομαι + gen.).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the captain addresses Elijah)

→ constative aorist (single speech-act)

λαλέω: introduces the captain's plea.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (Elijah)

→ participant reference

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

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 (introducing the plea proper)

→ constative aorist (single speech-act)

λέγω: introduces the captain's words of entreaty.

ἄνθρωπε

O man

Vocative

vocative of address ('man of God')

→ direct address

ἄνθρωπος (voc. ἄνθρωπε): 'man'; the same title as vv. 9, 11, but here uttered in supplication rather than command.

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship ('man of God')

→ relational specification

θεός: the God whose prophet holds power over life and death.

ἐντιμωθήτω

let it be precious / honored

Aor Pass Impv 3 Sg · ἐντιμώω

main verb (the petition: 'let my life be precious')

→ aorist passive imperative (entreaty for valued sparing)

ἐντιμώω: 'hold in honor / regard as precious / value'; the third-person passive imperative ἐντιμωθήτω ('let it be esteemed precious') renders the Hebrew נָזַדְתָּ עַיְנַי ('let my life be precious in your eyes'); a plea that Elijah spare what the fire had devoured in the first two companies.

δὴ

now / I pray

entreaty particle (softening the imperative)

→ discourse linkage or contrast

δὴ: an emphatic/entreating particle ('now / please / I pray'); renders Hebrew נָ; intensifies the urgency and humility of the petition.

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

life / soul

Nominative

subject (of ἐντιμωθήτω: 'my life')

→ participant prominence

ψυχῇ: 'life / soul / self'; renders נַפְשִׁי; here 'my life' as the thing pleaded for; the petition is that this life not be consumed like the previous hundred-and-two.

μου

my

Genitive

genitive of possession (the captain's life)

→ relational specification

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

καὶ

and

coordinate conjunction (adding the men's lives)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

life / soul

Nominative

subject (second member: 'the life of your servants')

→ participant prominence

ψυχῇ: 'life'; collective for the lives of the fifty men under his command.

τῶν

of the

Genitive

article (with δούλων)

→ noun-phrase marking

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

δούλων

servants / slaves

Genitive

genitive of relationship ('the life of your servants')

→ relational specification

δοῦλος: 'servant / slave'; the captain calls himself and his men Elijah's δούλοι ('your servants') — a self-abasement that inverts the king's claim of authority over the prophet.

σου

your

Genitive

genitive of possession (Elijah's servants)

→ relational specification

σύ (gen. σου): 'your'; the men are styled Elijah's servants.

τούτων

these

Genitive

demonstrative adjective (modifying δούλων: 'these your servants')

→ relational specification

οὗτος: 'these'; points to the fifty men present with him.

τῶν

the

Genitive

article (with the numeral)

→ noun-phrase marking

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

πεντήκοντα

fifty

Genitive

indeclinable numeral (in apposition: 'these fifty')

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; the fifty men, named explicitly to recall the two companies already consumed.

ἐν

in

preposition + dative (locative idiom: 'in your eyes')

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative with ἐν (idiom: 'in your eyes / sight')

→ sphere or reference

ὀφθαλμός: 'eye'; ἐν ὀφθαλμοῖς σου ('in your eyes') renders the Hebrew עֵינַיִךְ — a standard idiom for 'in your estimation / regard'; the captain begs to be valued, not destroyed.

σου

your

Genitive

genitive of possession (Elijah's eyes)

→ relational specification

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

14 ἰδοὺ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τοὺς δύο πεντηκοντάρχους τοὺς πρώτους καὶ τοὺς πεντήκοντα αὐτῶν καὶ νῦν ἐντιμωθήτω δὴ ἡ ψυχὴ τῶν δούλων σου ἐν ὀφθαλμοῖς σου

'Behold, fire came down from heaven and consumed the two former captains of fifty and their fifties; but now let the life of your servants be precious in your eyes.'

Grounds of the plea (the fate of the first two companies)

ἰδοὺ κατέβη πῦρ

The captain reasons from precedent: ἰδοὺ points to the consumed first two companies as proof of Elijah's lethal power, and καὶ νῦν ('but now') pivots to the renewed plea for mercy. The repetition of ἐντιμωθήτω δὴ ... ἐν ὀφθαλμοῖς σου frames the whole petition (vv. 13–14) by inclusio, making the appeal for spared life its emphatic refrain.

ἰδοὺ

behold

Interjection · ἰδοὺ

presentative interjection (pointing to the precedent)

→ clausal contribution

ἰδοὺ: 'behold'; renders הִנֵּה; here directs Elijah's (and the reader's) attention to the established fact of the fire's lethality.

κατέβη

came down

Aor Act Indic 3 Sg · καταβαίνω

main verb (recalling the fire's descent)

→ constative aorist (the completed precedent)

καταβαίνω: 'come down'; recalls the κατέβη πῦρ of vv. 10, 12; the captain cites the fate of his predecessors as the ground of his fear.

πῦρ

fire

Nominative

subject (the fire that fell)

→ participant prominence

πῦρ: 'fire'; the divine fire whose past descent the captain invokes; the same fire-from-heaven motif recalled at Luke 9:54.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ ('from heaven')

→ relational specification

οὐρανός: 'heaven'; the divine source of the precedent-fire.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέφαγεν

consumed

Aor Act Indic 3 Sg · κατεσθίω

main verb (the fire's past consumption)

→ constative aorist (completed consumption)

κατεσθίω: 'consume'; recalls the fate of the first two captains and their men.

τοὺς

the

Accusative

article (with πεντηκοντάρχους)

→ noun-phrase marking

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

δύο

two

Accusative

indeclinable numeral (modifying πεντηκοντάρχους)

→ measure or count

δύο: 'two'; indeclinable here; the two previous captains.

πεντηκοντάρχους

captains of fifty

Accusative

direct object of κατέφαγεν ('the two captains')

→ object specification

πεντηκόνταρχος: 'captain of fifty'; the accusative plural for the two officers already consumed.

τοὺς

the

Accusative

article (with πρώτους)

→ noun-phrase marking

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

πρώτους

former / first

Accusative

*attributive adjective (modifying
πεντηκοντάρχους: 'the former ones')*

→ object specification

πρώτος: 'first / former'; distinguishes the first two captains from the present (third) one who pleads.

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 the numeral)

→ noun-phrase marking

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

πεντήκοντα

fifty

Accusative

indeclinable numeral (substantivized: 'their fifties')

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; the men of the two consumed companies.

αὐτῶν

their

Genitive

genitive of possession (the captains' fifties)

→ relational specification

αὐτῶν: 'their'; the fifties belonging to the two former captains.

καὶ

but / and

coordinate conjunction (with νῦν, adversative pivot)

→ discourse linkage or contrast

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

νῦν

now

adverb (logical pivot: 'but now')

→ adverbial qualification

νῦν: 'now'; καὶ νῦν ('but now') marks the rhetorical turn from precedent to plea — given that fire has destroyed the others, let it not destroy me.

ἐντιμωθήτω

let it be precious / honored

Aor Pass Impv 3 Sg · ἐντιμώω

main verb (renewed petition: 'let it be precious')

→ aorist passive imperative (renewed entreaty)

ἐντιμώω: 'regard as precious'; the renewed petition repeats the verb from v. 13, forming an inclusio around the plea.

δὴ

now / I pray

entreaty particle (softening the imperative)

→ discourse linkage or contrast

δὴ: 'please / I pray'; renders ἤ; intensifies the entreaty (cf. v. 13).

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

life / soul

Nominative

subject (of ἐντιμωθήτω: 'the life of your servants')

→ participant prominence

ψυχῇ: 'life'; the life of the captain and his men, the object of the renewed plea.

τῶν

of the

Genitive

article (with δούλων)

→ noun-phrase marking

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

δούλων

servants

Genitive

genitive of relationship ('the life of your servants')

→ relational specification

δοῦλος: 'servant'; the captain again styles himself and his men Elijah's servants (cf. v. 13).

σου

your

Genitive

genitive of possession (Elijah's servants)

→ relational specification

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

ἐν

in

preposition + dative (idiom: 'in your eyes')

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative with ἐν (idiom: 'in your sight')

→ sphere or reference

ὀφθαλμός: 'eye'; ἐν ὀφθαλμοῖς σου, 'in your eyes / sight'; the Hebraism repeated from v. 13, completing the inclusio.

σου

your

Genitive

genitive of possession (Elijah's eyes)

→ relational specification

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

15 καὶ ἐλάλησεν ἄγγελος κυρίου πρὸς Ηλίου καὶ εἶπεν κατέβηθι μετ' αὐτοῦ μὴ φοβηθῆς ἀπὸ προσώπου αὐτῶν καὶ ἀνέστη Ηλίου καὶ κατέβη μετ' αὐτοῦ πρὸς τὸν βασιλέα

And an angel of the LORD spoke to Elijah and said, 'Go down with him; do not be afraid of them.' And Elijah arose and went down with him to the king.

Divine sanction (the angel authorizes Elijah's descent)

καὶ ἐλάλησεν ἄγγελος κυρίου

The angel of the LORD (as in v. 3) now releases Elijah to go down — the very κατέβηθι ('come down') the captains had demanded is granted, but on the LORD's authority, not the king's. The reassurance μὴ φοβηθῆς ('do not fear') frames Elijah's descent as obedience under divine protection, not submission to royal coercion. Elijah's prompt ἀνέστη ... κατέβη matches his obedience in v. 4.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the angel's instruction)

→ constative aorist (single speech-act)

λαλέω: introduces the angel's word releasing Elijah to descend.

ἄγγελος

angel / messenger

Nominative

subject ('an angel of the LORD')

→ participant prominence

ἄγγελος: 'angel'; the heavenly ἄγγελος κυρίου, the same divine messenger who commissioned Elijah in v. 3, now authorizing his descent.

κυρίου

of the LORD

Genitive

genitive of possession ('angel of the LORD')

→ relational specification

κύριος: = the Tetragrammaton יהוה; the angel speaks with the LORD's authority.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ἡλίου

Elijah

object of πρὸς (indeclinable proper noun)

→ participant identification

Ἡλίου: indeclinable; the object of the angel's address.

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 (introducing the instruction proper)

→ constative aorist (single speech-act)

λέγω: introduces the angel's words.

κατάβηθι

go down

Aor Act Impv 2 Sg · καταβαίνω

main verb (the angel's command to descend)

→ aorist imperative (divinely sanctioned descent)

καταβαίνω: 'go down'; the same imperative κατάβηθι the captains had demanded (vv. 9, 11), now spoken with divine authority — Elijah descends because God says so, not because the king commands.

μετ'

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετά (μετ'): 'with'; 'go down with him' (the third captain), who is thereby spared.

αὐτοῦ

him

Genitive

genitive object of μετ' (the third captain)

→ relational specification

αὐτοῦ: the third captain, with whom Elijah descends.

μὴ

not

negative particle (with the prohibitive subjunctive)

→ discourse linkage or contrast

μὴ: the negative with the aorist subjunctive φοβηθῆς forms a prohibition ('do not fear').

φοβηθῆς

be afraid

Aor Pass(dep) Subj 2 Sg · φοβέομαι

prohibitive subjunctive ('do not be afraid')

→ ingressive aorist prohibitive (do not become afraid)

φοβέομαι: 'fear / be afraid'; the aorist subjunctive with μή is a standard prohibition; the reassurance μη φοβηθῆς is the recurrent formula of divine encouragement (cf. Gen 15:1; Josh 1:9).

ἀπὸ

of / from

preposition + genitive (source of fear, Hebraizing)

→ spatial or relational framing

ἀπό: 'from'; φοβέομαι ἀπό ('fear from / be afraid of') is a Hebraism rendering יְמִי אֶלֶּל.

προσώπου

face / presence

Genitive

genitive object of ἀπό (idiom: 'from before them')

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου ('from the face of') is a Hebraism (יְמִי אֶלֶּל) for 'because of / before'; 'do not fear before them' (the king and his men).

αὐτῶν

them

Genitive

genitive of possession (with προσώπου: 'their face')

→ relational specification

αὐτῶν: 'them' — the king and his retinue, of whom Elijah need not be afraid.

καὶ

and

narrative conjunction (Elijah obeys)

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (Elijah rises to obey)

→ ingressive aorist (rising to action)

ἀνίστημι: 'rise / get up'; Elijah's prompt obedience to the angel's command, echoing the ἀναστάς of v. 3.

Ἡλίου

Elijah

subject (indeclinable proper noun)

→ participant identification

Ἡλίου: indeclinable; subject of ἀνέστη and κατέβη.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (Elijah descends)

→ constative aorist (completed descent)

καταβαίνω: 'go down'; Elijah's descent fulfils the angel's κατάβηθι; the prophet now goes down freely to confront the king face to face.

μετ'

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετά (μετ'): 'with'; Elijah goes down 'with him' (the spared third captain).

αὐτοῦ

him

Genitive

genitive object of μετ' (the third captain)

→ relational specification

αὐτοῦ: the third captain, now Elijah's escort.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

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

βασιλέα

king

Accusative

accusative object of πρὸς (the king Ahaziah)

→ object specification

βασιλεύς: 'king'; Ahaziah, to whom Elijah now delivers the oracle in person.

16 καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν Ἡλιου τάδε λέγει κύριος τί ὅτι ἀπέστειλας ἀγγέλους ζητῆσαι ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων οὐχ οὕτως ἡ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ οὐ καταβήσῃ ἀπ' αὐτῆς ὅτι θανάτῳ ἀποθανῇ

And he spoke to him, and Elijah said, 'Thus says the LORD: Why is it that you sent messengers to inquire of Baal the fly, god of Ekron? Therefore the bed onto which you have gone up — you shall not come down from it, for you shall surely die.'

Face-to-face oracle (Elijah delivers the death-sentence to the king in person)

καὶ ἐλάλησεν πρὸς αὐτὸν

The chapter's recurring indictment and verdict now land directly on the king. The rhetorical question shifts from the angel's 'is it because there is no God in Israel?' (vv. 3, 6) to the pointed accusation 'why did you send to inquire of Baal-zebub?', and the death-oracle of vv. 4, 6 is repeated verbatim. Spoken face to face, the word seals Ahaziah's fate, fulfilled in v. 17.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (Elijah addresses the king)

→ constative aorist (single speech-act)

λαλέω: introduces Elijah's face-to-face delivery of the oracle to Ahaziah.

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).

αὐτὸν

him

Accusative

accusative object of πρὸς (the king)

→ participant reference

αὐτόν: the king Ahaziah.

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 (introducing the oracle, with Ηλιου as subject)

→ constative aorist (single speech-act)

λέγω: εἶπεν Ηλιου ('Elijah said'); introduces the death-oracle delivered in person.

Ηλιου
Elijah

subject (indeclinable proper noun)

→ participant identification

Ηλιου: indeclinable; subject of εἶπεν.

τάδε
thus

Accusative

demonstrative pronoun (object of λέγει: messenger-formula)

→ participant reference

ὁδε (n. pl. τάδε): the genuine prophetic formula τάδε λέγει κύριος ('thus says the LORD') — now restored over against the king's counterfeit τάδε λέγει ὁ βασιλεύς (v. 11).

λέγει
says

Pres Act Indic 3 Sg · λέγω

main verb of the messenger-formula

→ present of the messenger-formula (standing divine word)

λέγω (pres.): τάδε λέγει κύριος; the LORD's word presented as immediate and authoritative.

κύριος
the LORD

Nominative

subject of λέγει (the divine speaker)

→ participant prominence

κύριος: = the Tetragrammaton יהוה; the true source of the oracle.

τί
why

Nominative

interrogative pronoun (with ὅτι: 'why is it that?')

→ participant reference

τίς (n. τί): the idiom τί ὅτι ('why is it that?') as in v. 5; here a reproachful accusation aimed at the king's act of consulting Baal-zebub.

ὅτι
that

conjunction (with τί forming 'why is it that?')

→ discourse linkage or contrast

ὅτι: completes the interrogative idiom τί ὅτι.

ἀπέστειλας
you sent

Aor Act Indic 2 Sg · ἀποστέλλω

verb of the accusing question ('why did you send?')

→ constative aorist (the king's completed offense)

ἀποστέλλω: 'send'; the second-person aorist directly charges the king with the offense of v. 2 — sending messengers to a foreign oracle instead of inquiring of the LORD.

ἄγγέλους
messengers

Accusative

direct object of ἀπέστειλας (the king's envoys)

→ object specification

ἄγγελος: 'messenger'; the king's human envoys (cf. v. 2).

ζητῆσαι
to inquire

Aor Act Inf · ζητέω

infinitive of purpose (the aim of the sending)

→ purpose infinitive (the goal of the offense)

ζητέω: 'inquire of / consult'; the purpose of the king's sending — to consult Baal-zebub; the simple form as in v. 6.

ἐν
of

preposition + dative (Hebraizing object of consultation)

→ spatial or relational framing

ἐν + dat.: rendering אַ after the verb of inquiring.

τῇ

the

Dative

article (feminine, with Βααλ)

→ noun-phrase marking

τῇ: the feminine article with Βααλ, as in vv. 2, 3, 6.

Βααλ

Baal

object of ἐν (indeclinable divine name)

→ participant identification

Βααλ: indeclinable; the repeated phrase Βααλ μυῖαν θεὸν Ακκαρων closes the indictment as it opened (v. 2).

μυῖαν

the fly

Accusative

accusative in apposition ('the fly')

→ object specification

μυῖα: 'fly'; see on v. 2.

θεὸν

god

Accusative

accusative in apposition ('god of Ekron')

→ object specification

θεός: the false god of Ekron.

Ακκαρων

Ekron

genitival modifier (indeclinable place name)

→ participant identification

Ακκαρων: indeclinable; 'of Ekron.'

οὐχ

not

negative particle (with οὕτως: 'not so')

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): οὐχ οὕτως, the pivot to the verdict; see on vv. 4, 6.

οὕτως

so / thus

adverb (with οὐχ: 'not so')

→ adverbial qualification

οὕτως: 'thus'; with οὐχ negates any hope of recovery.

ἡ

the

Nominative

article (with κλίνη)

→ noun-phrase marking

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

κλίνη

bed

Nominative

nominative pendens (fronted topic)

→ participant prominence

κλίνη: 'bed'; the fronted casus pendens of the death-oracle; see on v. 4.

ἐφ'

onto

preposition + genitive (relative, elided before vowel)

→ spatial or relational framing

ἐπί (ἐφ): 'onto'; with ἥς, 'onto which.'

ἥς

which

Genitive

relative pronoun (object of ἐφ)

→ relational specification

ἥς (gen. ἥς): feminine relative agreeing with κλίνη.

ἀνέβης

you went up

Aor Act Indic 2 Sg · ἀναβαίνω

verb of relative clause ('onto which you went up')

→ constative aorist (the completed taking to the bed)

ἀναβαίνω: 'go up'; the ascent answered by the denied descent; see on v. 4.

ἐκεῖ there <i>adverb of place (resumptive after the fronted κλίνη)</i> → adverbial qualification ἐκεῖ: 'there'; resumptive Hebraism; see on v. 4.	οὐ not <i>negative particle (with καταβήση)</i> → discourse linkage or contrast οὐ: emphatic negation of the future.	καταβήση you shall come down Fut Mid Indic 2 Sg · καταβαίνω <i>main verb of the oracle ('you shall not come down')</i> → predictive future (certain verdict) καταβαίνω: 'come down'; negated, declares the king will not rise from his bed; see on v. 4.	ἀπ' from <i>preposition + genitive (source, elided before vowel)</i> → spatial or relational framing ἀπό (ἀπ'): 'from'; 'down from it.'
αὐτῆς it Genitive <i>genitive object of ἀπ' (the bed)</i> → relational specification αὐτῆς: feminine, = ἡ κλίνη.	ὅτι for / because <i>causal conjunction (grounding the verdict)</i> → discourse linkage or contrast ὅτι: 'because'; introduces the reason — certain death.	θανάτῳ with death / surely Dative <i>cognate dative (Hebraism intensifying ἀποθανῆ)</i> → sphere or reference θάνατος: 'death'; the cognate dative θανάτῳ ἀποθανῆ ('you shall surely die') renders the Hebrew infinitive absolute מוֹת מְאֹד; see on v. 4.	ἀποθανῆ you shall die Fut Mid Indic 2 Sg · ἀποθνήσκω <i>main verb (climax of the oracle, with cognate dative)</i> → predictive future (irrevocable death-sentence) ἀποθνήσκω: 'die'; the emphatic 'you shall surely die'; its fulfilment is reported immediately in v. 17.

17 καὶ ἀπέθανεν κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν Ἡλίου

And he died according to the word of the LORD that Elijah had spoken.

Fulfilment notice (the oracle accomplished) καὶ ἀπέθανεν

The terse fulfilment-notice closes the prophetic plot: the king dies exactly κατὰ τὸ ῥῆμα κυρίου ('according to the word of the LORD'), the standard LXX formula for the realization of a prophetic word (cf. 3 Kgdms 17:16). The relative clause ὃ ἐλάλησεν Ἡλίου binds the fulfilment to Elijah's faithful delivery of the oracle (vv. 4, 6, 16), vindicating the prophet and the God who has no rival in Israel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (the king's death)

→ constative aorist (the completed, decisive event)

ἀποθνήσκω: 'die'; the bare ἀπέθανεν fulfils the emphatic θανάτῳ ἀποθανῆ of the oracle (vv. 4, 6, 16) — the surely-promised death now accomplished.

κατὰ

according to

preposition + accusative (standard/norm: 'according to')

→ spatial or relational framing

κατὰ + acc.: 'according to'; introduces the prophetic-fulfilment formula κατὰ τὸ ῥῆμα κυρίου.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word

Accusative

accusative object of κατὰ ('according to the word')

→ object specification

ῥῆμα: 'word / utterance / matter'; renders רֶדְּאָ; τὸ ῥῆμα κυρίου ('the word of the LORD') is the prophetic oracle whose certain fulfilment the verse confirms.

κυρίου

of the LORD

Genitive

genitive of source ('the word of the LORD')

→ relational specification

κύριος: = the Tetragrammaton יהוה; the LORD whose word, not the oracle of Ekron, determines the king's fate.

ὃ

which

Accusative

relative pronoun (object of ἐλάλησεν: 'which Elijah spoke')

→ participant reference

ὃς (n. ὃ): neuter accusative relative agreeing with ῥῆμα; introduces the clause attributing the word to Elijah's delivery.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause ('which Elijah spoke')

→ constative aorist (the prophet's completed utterance)

λαλέω: 'speak'; binds the fulfilled word to Elijah's faithful pronouncement (vv. 4, 6, 16).

Ηλίου

Elijah

subject of ἐλάλησεν (indeclinable proper noun)

→ participant identification

Ηλίου: indeclinable; the prophet whose word, as the LORD's, is shown infallible.

18 καὶ τὰ λοιπὰ τῶν λόγων Οχοζίου ὅσα ἐποίησεν οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰσραὴλ καὶ Ἰωραμ υἱὸς Ἀχαβ βασιλεύει ἐπὶ Ἰσραὴλ ἐν Σαμαρείᾳ ἔτη δέκα δύο ἐν ἔτει ὀκτωκαιδεκάτῳ Ἰωσαφατ βασιλέως Ἰουδα καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου πλήν οὐχ ὥς οἱ ἀδελφοὶ αὐτοῦ οὐδὲ ὥς ἡ μήτηρ αὐτοῦ καὶ ἀπέστησεν τὰς στήλας τοῦ Βααλ ἃς ἐποίησεν ὁ πατὴρ αὐτοῦ καὶ συνέτριψεν αὐτάς πλήν ἐν ταῖς ἀμαρτίαις οἴκου Ἰεροβοαμ ὃς ἐξήμαρτεν τὸν Ἰσραὴλ ἐκολλήθη οὐκ ἀπέστη ἀπ' αὐτῶν καὶ ἐθυμώθη ὀργῇ κύριος εἰς τὸν οἶκον Ἀχαβ

And the rest of the acts of Ahaziah, all that he did — behold, are they not written in the book of the chronicles of the kings of Israel? And Joram son of Ahab reigned over Israel in Samaria twelve years, in the eighteenth year of Jehoshaphat king of Judah; and he did what was evil before the LORD, only not like his brothers nor like his mother; and he removed the pillars of Baal that his father had made and shattered them; only he clung to the sins of the house of Jeroboam, who made Israel to sin — he did not depart from them; and the LORD was kindled with anger against the house of Ahab.

Regnal-formula appendix (closing notice and succession of Joram)

καὶ τὰ λοιπὰ τῶν λόγων Οχοζίου

The chapter closes with the standard Deuteronomistic citation-formula ('the rest of the acts... are they not written in the book of the chronicles of the kings of Israel?') and a regnal summary for Joram son of Ahab, who succeeds his brother Ahaziah: his accession synchronism (eighteenth year of Jehoshaphat of Judah), his twelve-year reign, his evil yet partial reform (removing the pillars of Baal), and his persistence in the sins of Jeroboam — culminating in the kindling of the LORD's wrath against the house of Ahab, which anticipates the dynasty's bloody end under Jehu (4 Kgdms 9–10). [Editorial sub-verse markers in the manuscript tradition have been omitted from the running Greek text.]

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with λοιπὰ)

→ noun-phrase marking

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

λοιπὰ

rest / remainder

Nominative

substantivized adjective (subject: 'the rest of the acts')

→ participant prominence

λοιπός: 'remaining / rest'; τὰ λοιπὰ τῶν λόγων ('the rest of the acts/words') is the fixed opening of the Deuteronomistic citation-formula (cf. 3 Kgdms 11:41).

τῶν

of the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

acts / words / matters

Genitive

partitive genitive ('the rest of the acts')

→ relational specification

λόγος: 'word / matter / deed'; in the citation-formula τὰ λοιπὰ τῶν λόγων, λόγοι renders Hebrew דְּבָרַי ('the acts/affairs of'), idiomatic for a king's recorded deeds (hence 'Chronicles' = דְּבָרֵי הַיְּמִינִי).

Οχοζιου

of Ahaziah

Genitive

genitive of possession (modifying λόγων)

→ relational specification

Οχοζιας (gen. Οχοζιου): the declined genitive; 'the acts of Ahaziah'; closing his brief reign.

ὅσα

all that / whatever

Accusative

relative/correlative pronoun (object of ἐποίησεν: 'all that he did')

→ participant reference

ὅσοι: 'as much/many as / all that'; the neuter plural ὅσα ('all that') sums up the king's deeds; renders Hebrew כֹּל / רַשָּׁאִי.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause ('all that he did')

→ constative aorist (summary of the reign's deeds)

ποιέω: 'do / make'; summarizes the deeds referred to the chronicle.

οὐκ

not

negative particle (rhetorical-question marker: 'are they not...?')

→ discourse linkage or contrast

οὐ (οὐκ before vowel): here introduces the rhetorical question of the citation-formula ('are they not written?'), expecting the answer 'yes, they are.'

ἰδοὺ

behold

Interjection · ἰδοὺ

presentative interjection (within the citation-formula)

→ clausal contribution

ἰδοὺ: 'behold'; renders הִנֵּה / הִנֵּה; here οὐκ ἰδοὺ ('behold, are they not...?') is the LXX's rendering of the formulaic הֲלֹא־הֵם כִּתְּבוּבִים ('are they not written?').

ταῦτα

these things

Nominative

demonstrative subject (of the implied 'are written')

→ participant prominence

οὗτος: 'these (things)'; refers to the king's deeds, declared to be recorded in the royal chronicle.

γεγραμμένα

written

Perf Mid/Pass Ptcp Nom Pl Neut · γράφω

perfect participle (periphrastic predicate: 'are written')

→ stative perfect participle (a settled, recorded state)

γράφω (perf. pass. ptcp.): 'write'; the perfect γεγραμμένα ('having been written / on record') denotes a permanent inscribed state; the citation-formula points to an external royal annal.

ἐπὶ

in / upon

preposition + genitive (location of writing: 'in the book')

→ spatial or relational framing

ἐπί + gen.: 'upon / in'; of the writing surface — 'on the book/scroll.'

βιβλίου

book / scroll

Genitive

genitive object of ἐπί ('in the book')

→ relational specification

βιβλίου: 'book / scroll / document'; renders יְהוֹרָם; the official royal annal.

λόγων

of the acts / chronicles

Genitive

genitive of content (modifying βιβλίου: 'book of the acts')

→ relational specification

λόγος: 'matter / act'; βιβλίου λόγων τῶν ἡμερῶν ('book of the acts of the days') renders יְהוֹרָם הַמֶּלֶךְ הַיְּהוּדִי, 'the book of the chronicles' of the kings.

τῶν

of the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive of relationship ('the acts of the days' = chronicles)

→ relational specification

ἡμέρα: 'day'; λόγοι τῶν ἡμερῶν ('acts of the days') is the calque of יְהוֹרָם הַמֶּלֶךְ — i.e. the annals/chronicles.

τοῖς

of the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

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

βασιλεῦσιν

kings

Dative

dative of possession/reference ('belonging to / of the kings of Israel')

→ sphere or reference

βασιλεύς (dat. pl. βασιλεῦσιν): 'king'; the dative renders the Hebrew possessive 'of the kings of Israel' (the annal pertaining to them).

Ισραηλ

Israel

genitival modifier (indeclinable: 'of Israel')

→ participant identification

Ισραηλ: indeclinable; 'the kings of Israel' (the northern kingdom).

καὶ

and

narrative conjunction (introducing the succession notice)

→ discourse linkage or contrast

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

Ιωραμ

Joram

subject (indeclinable proper noun)

→ participant identification

Ιωραμ: transliteration of Hebrew / יְהוֹרָם (Joram / Jehoram); indeclinable; son of Ahab and brother of the childless Ahaziah, whom he succeeds as king of Israel.

υἱὸς

son

Nominative

nominative in apposition to Ιωραμ ('son of Ahab')

→ participant prominence

υἱός: 'son'; identifies Joram's parentage (and thus his place in the doomed Omride dynasty).

Αχααβ

of Ahab

genitival modifier (indeclinable: 'son of Ahab')

→ participant identification

Αχααβ: indeclinable; Ahab, the dynastic father whose house is under judgment.

βασιλεύει

reigns / began to reign

Pres Act Indic 3 Sg · βασιλεύω

main verb (the accession notice)

→ **historic present** (the accession narrated vividly)

βασιλεύω: 'reign / be king'; the present βασιλεύει (a historic/annalistic present) introduces Joram's reign; renders the Hebrew מלך of the regnal formula.

ἐπὶ

over

preposition + accusative (rule over: 'over Israel')

→ **spatial or relational framing**

ἐπί + acc.: 'over'; of royal rule over a people.

Ισραηλ

Israel

object of ἐπί (indeclinable: 'over Israel')

→ **participant identification**

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

ἐν

in

preposition + dative (locative)

→ **spatial or relational framing**

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

Σαμαρεία

Samaria

Dative

dative of place (locative: 'in Samaria')

→ **sphere or reference**

Σαμάρεια (dat. Σαμαρείᾳ): the declined form; the capital from which Joram rules.

ἔτη

years

Accusative

accusative of extent of time ('twelve years')

→ **object specification**

ἔτος (pl. ἔτη): 'year'; accusative of duration; the length of Joram's reign.

δέκα

ten

indeclinable numeral (with δύο: 'twelve')

→ **measure or count**

δέκα: 'ten'; indeclinable; with δύο forms 'twelve' (δέκα δύο), Joram's regnal length.

δύο

two

indeclinable numeral (with δέκα: 'twelve')

→ **measure or count**

δύο: 'two'; indeclinable here; δέκα δύο = 'twelve years'.

ἐν

in

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

→ **spatial or relational framing**

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

ἔτει

year

Dative

dative of time (the synchronism: 'in the eighteenth year')

→ **sphere or reference**

ἔτος (dat. ἔτει): 'year'; the dative for the synchronistic dating of Joram's accession to a Judahite regnal year.

ὀκτωκαιδεκάτῳ

eighteenth

Dative

attributive ordinal (modifying ἔτει: 'eighteenth year')

→ **sphere or reference**

ὀκτωκαιδέκατος: 'eighteenth' (ὀκτώ + καί + δέκατος); the ordinal dating the accession to the eighteenth year of Jehoshaphat of Judah, the standard cross-kingdom synchronism of Kings.

Ιωσαφατ

of Jehoshaphat

genitival modifier (indeclinable: 'of Jehoshaphat')

→ **participant identification**

Ιωσαφατ: transliteration of Hebrew יְהוֹשָׁפָט ('Jehoshaphat'); indeclinable; the contemporary king of Judah by whose regnal year the accession is dated.

βασιλέως

king

Genitive

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

→ relational specification

βασιλεύς: 'king'; Jehoshaphat titled 'king of Judah.'

Ιουδα

of Judah

genitival modifier (indeclinable: 'of Judah')

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה ('Judah'); indeclinable; the southern kingdom.

καὶ

and

narrative conjunction (introducing the cultic evaluation)

→ discourse linkage or contrast

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

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (the regnal evaluation formula)

→ constative aorist (summary verdict on the reign)

ποιέω: 'do'; ἐποίησεν τὸ πονηρόν ('he did the evil') is the standard Deuteronomistic evaluation formula for the northern kings.

τὸ

the

Accusative

article (with πονηρόν)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantivized adjective (direct object: 'the evil')

→ object specification

πονηρός: 'evil / wicked'; τὸ πονηρόν ('the evil') renders נָפֶשׁ; the object of the evaluative formula ('he did what was evil in the LORD's sight').

ἐνώπιον

before / in the sight of

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

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism rendering עֵינַי ('in the eyes of'); the standard locus of the king's evaluation.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον ('before the LORD')

→ relational specification

κύριος: = the Tetragrammaton יְהוָה; the LORD in whose sight the evil is reckoned.

πλὴν

only / except

adverb/conjunction (qualifying the verdict: 'only')

→ discourse linkage or contrast

πλὴν: 'only / except / nevertheless'; renders כִּי; introduces the qualification that Joram's evil was less than his parents' — a relative mitigation.

οὐχ

not

negative particle (with ὥς: 'not like')

→ discourse linkage or contrast

οὐ (οὐχ before rough breathing): negates the comparison ('not like his brothers').

ὥς

as / like

comparative particle ('like his brothers')

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the comparison qualifying his evil.

οἱ

the

Nominative

article (with ἀδελφοί)

→ noun-phrase marking

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

ἀδελφοὶ

brothers

Nominative

nominative of comparison ('like his brothers')

→ participant prominence

ἀδελφός: 'brother'; here Joram's kin in the house of Ahab (Ahaziah and others), whose idolatry was worse than his.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

οὐδὲ

nor

negative conjunction ('nor like his mother')

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; extends the negative comparison to his mother.

ὥς

as / like

comparative particle ('like his mother')

→ discourse linkage or contrast

ὥς: 'like'; second member of the comparison.

ἡ

the

Nominative

article (with μήτηρ)

→ noun-phrase marking

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

μήτηρ

mother

Nominative

nominative of comparison ('like his mother')

→ participant prominence

μήτηρ: 'mother'; Jezebel, the notorious patroness of Baal-worship, against whose extreme idolatry Joram's is measured as less.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction (introducing the partial reform)

→ discourse linkage or contrast

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

ἀπέστησεν

he removed

Aor Act Indic 3 Sg · ἀφίστημι

main verb (the partial reform: removing the pillars)

→ constative aorist (completed removal)

ἀφίστημι: 'remove / set away'; transitive aorist here; Joram's removal of the Baal-pillars is the substance of his partial reform — a mitigating act distinguishing him from his parents.

τὰς

the

Accusative

article (with στήλας)

→ noun-phrase marking

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

στήλας

pillars / steles

Accusative

direct object of ἀπέστησεν (the cultic pillars)

→ object specification

στήλη: 'pillar / standing-stone / stele'; renders **הַצִּבְּתִּים**; the cultic standing-stones of Baal erected by Ahab (3 Kgdms 16:32–33), which Joram removed.

τοῦ

of the

Genitive

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

genitival modifier (indeclinable: 'of Baal')

→ participant identification

Βααλ: indeclinable; here with the masculine article (τοῦ Βααλ), 'the pillars of Baal' — the Canaanite deity whose cult Ahab had established.

ἣς

which

Accusative

relative pronoun (object of ἐποίησεν: 'which his father made')

→ participant reference

ἣς (f. pl. ἥς): feminine accusative relative agreeing with στήλας.

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause ('which his father made')

→ constative aorist (the father's completed act)

ποιέω: 'make'; of Ahab's making of the Baal-pillars.

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of ἐποίησεν ('his father')

→ participant prominence

πατήρ: 'father'; Ahab, who had made the pillars Joram now removes.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συνέτριψεν

shattered / broke in pieces

Aor Act Indic 3 Sg · συντρίβω

main verb (destruction of the pillars)

→ constative aorist (completed destruction)

συντρίβω: 'shatter / crush / break in pieces'; renders שִׁבַּשׁ; intensifies the reform — Joram not only removed but smashed the Baal-pillars.

αὐτάς

them

Accusative

direct object of συνέτριψεν (the pillars)

→ participant reference

αὐτάς: feminine, = τὰς στήλας ('the pillars').

πλὴν

only / nevertheless

adverb/conjunction (qualifying the reform: 'only / yet')

→ discourse linkage or contrast

πλὴν: 'only / nevertheless'; renders כִּי; the second πλὴν qualifies the reform — for all his removal of Baal's pillars, Joram clung to the deeper sin of Jeroboam (the golden calves).

ἐν

to / in

preposition + dative (with ἐκολλήθη: 'clung to')

→ spatial or relational framing

ἐν + dat.: here with κολλάομαι ('cling to'); 'he clung to the sins..'

ταῖς

the

Dative

article (with ἁμαρτίαις)

→ noun-phrase marking

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

ἁμαρτίαις

sins

Dative

dative with ἐκολλήθη ('clung to the sins')

→ sphere or reference

ἁμαρτία: 'sin'; renders תּחַטִּיטִּי; 'the sins of the house of Jeroboam' = the calf-worship at Bethel and Dan, the paradigmatic sin of the northern kingdom.

οἴκου

of the house

Genitive

genitive of possession (modifying ἁμαρτίαις)

→ relational specification

οἶκος: 'house / household / dynasty'; 'the house of Jeroboam' = the dynastic line and cult-establishment of Jeroboam I.

Ιεροβοαμ

of Jeroboam

genitival modifier (indeclinable: 'of Jeroboam')

→ participant identification

Ιεροβοαμ: transliteration of Hebrew יְרֹבֹאם ('Jeroboam'); indeclinable; Jeroboam I, founder of the northern kingdom's calf-cult, the archetype of Israelite apostasy.

ὃς

who

Nominative

relative pronoun (subject of ἐξήμαρτεν: 'who made Israel sin')

→ participant reference

ὃς: masculine nominative relative referring to Jeroboam.

ἐξήμαρτεν

made to sin

Aor Act Indic 3 Sg · ἐξαμαρτάνω

verb of relative clause (causative: 'who caused Israel to sin')

→ constative aorist (Jeroboam's enduring corrupting act)

ἐξαμαρτάνω: 'cause to sin / lead into sin'; the causative compound renders the Hiphil נִיטִּיטִּי ('made to sin'); the fixed formula ὃς ἐξήμαρτεν τὸν Ισραηλ ('who made Israel to sin') is the standing indictment of Jeroboam throughout Kings.

τὸν

the

Accusative

article (with the indeclinable Ισραηλ, marking it accusative)

→ noun-phrase marking

τὸν: the accusative article marks the indeclinable Ισραηλ as the direct object of ἐξήμαρτεν.

Ισραηλ

Israel

direct object of ἐξήμαρτεν (indeclinable, marked accusative by τὸν)

→ participant identification

Ισραηλ: indeclinable; the people whom Jeroboam led into sin.

ἐκολλήθη

he clung

Aor Pass(dep) Indic 3 Sg · κολλάομαι

main verb (Joram's persistence in Jeroboam's sins)

→ constative aorist (settled adherence)

κολλάομαι: 'cling / join oneself to / adhere'; renders קָבַץ; Joram 'clung' to Jeroboam's sins — for all his anti-Baal reform, he never broke with the foundational apostasy of the northern cult.

οὐκ

not

negative particle (with ἀπέστη)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): negates ἀπέστη ('he did not depart').

ἀπέστη

he departed

Aor Act Indic 3 Sg · ἀφίστημι

main verb ('he did not depart from them')

→ constative aorist (the failure to turn away)

ἀφίστημι (intrans. aor): 'depart / turn away / stand off'; the intransitive aorist ἀπέστη here contrasts with the transitive ἀπέστησεν above (he removed the pillars but did not himself turn away from Jeroboam's sins).

ἀπ'

from

preposition + genitive (separation, elided before vowel)

→ spatial or relational framing

ἀπό (ἀπ'): 'from'; 'depart from them' (the sins of Jeroboam).

αὐτῶν

them

Genitive

genitive object of ἀπ' (the sins of Jeroboam)

→ relational specification

αὐτῶν: 'them' = the sins of Jeroboam, from which Joram did not depart.

καὶ
and

narrative conjunction (introducing the closing verdict)

→ discourse linkage or contrast

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

ἐθυμώθη

was angered / kindled with wrath

Aor Pass Indic 3 Sg · θυμώω

main verb (the LORD's wrath kindled)

→ ingressive aorist (the kindling of divine anger)

θυμώω (pass. 'be angry'): 'become enraged / be kindled with wrath'; with the cognate dative ὀργῇ ('with anger') it intensifies — 'the LORD was kindled with anger'; anticipates the destruction of the house of Ahab under Jehu (4 Kgdms 9–10).

ὀργῇ

with anger / wrath

Dative

dative of manner/cognate (intensifying ἐθυμώθη)

→ sphere or reference

ὀργή: 'anger / wrath'; the cognate/instrumental dative ὀργῇ with ἐθυμώθη ('was angered with anger') is a Hebraizing intensification (cf. אַרְגָּז), expressing the heat of divine wrath.

κύριος

the LORD

Nominative

subject (the LORD whose wrath is kindled)

→ participant prominence

κύριος: = the Tetragrammaton יהוה; the LORD whose anger against the Omride dynasty closes the chapter.

εἰς

against

preposition + accusative (direction of wrath: 'against')

→ spatial or relational framing

εἰς + acc.: here 'against' (hostile direction); 'the LORD was angered against the house of Ahab!'

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of εἰς (the object of wrath)

→ object specification

οἶκος: 'house / dynasty'; 'the house of Ahab' = the Omride dynasty, doomed to be cut off (cf. 3 Kgdms 21:21–24).

Αχααβ

of Ahab

genitival modifier (indeclinable: 'of Ahab')

→ participant identification

Αχααβ: indeclinable; Ahab, the dynastic head whose house the LORD's wrath now targets — the note on which the chapter closes.

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.