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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 10

ΒΑΣΙΛΕΙΩΝ Δ' Ι'

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

Jehu completes his bloody purge of Ahab's house and Baal's cult, yet stops short of full covenant fidelity.

Translation & textual notes

The Greek text of 4 Kingdoms 10 (= 2 Kings 10 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the completion of Jehu's revolution. It opens with two rounds of letters to the rulers, elders, and guardians (τιθηνοί) of Samaria, demanding first their allegiance and then the heads of Ahab's seventy sons (ἐβδομήκοντα υἱοί); the heads are sent in baskets (κάρταλλοι) and stacked in two heaps (βουνούς δύο) at the gate of Jezreel (vv. 1–11). Jehu then slaughters the relatives of Ahaziah of Judah at Baithakad (vv. 12–14), meets Jehonadab son of Rechab and tests

his loyalty ('is your heart right with my heart?', εἰ ἔστιν καρδία σου ... εὐθεῖα), taking him up onto the chariot to 'see my zeal for the LORD' (ἐν τῷ ζηλωσάί με τῷ κυρίῳ Σαβαωθ, vv. 15–17). The chapter's centerpiece is the great ruse: Jehu feigns devotion to Baal ('Ahab served Baal a little, Jehu will serve him much'), summons all the prophets, priests, and servants of Baal to a solemn assembly (ἱερείαν τῷ Βααλ), fills the temple 'mouth to mouth' (στόμα εἰς στόμα), and once the burnt offerings are completed has his runners and officers put them all to the sword; the pillar and temple of Baal are demolished and made into a latrine (εἰς λυτρῶνα) to this day (vv. 18–28). The chapter closes with the theological assessment: Jehu did not turn from the golden calves (αἱ δαμάλεις αἱ χρυσαῖ) of Jeroboam at Bethel and Dan, yet for his zeal against Ahab's house the LORD grants him four generations on the throne of Israel (υἱοὶ τέταρτοι); in his days Hazael (Αζαηλ) begins to cut off Israel's Transjordanian territory; and Jehu sleeps with his fathers, succeeded by Jehoahaz (vv. 29–36). The translation 'LORD' renders κύριος where it stands for the Tetragrammaton (vv. 10, 16, 17, 23, 30, 31, 32); the same word is rendered 'master / lord' where it denotes the human king Ahab/Joram ('the sons of your master', vv. 2, 3, 6; 'my master', v. 9).

Discourse structure of the chapter

A · 10:1–11

The two letters and the seventy heads: the purge of Ahab's house in Jezreel

Jehu writes to the rulers, elders, and guardians of Ahab's seventy sons in Samaria, daring them to set up a king and fight (vv. 1–3). Terrified by the fate of the two kings already fallen, they submit as Jehu's servants (vv. 4–5). A second letter demands the heads of the royal sons; they are slaughtered, their heads sent in baskets to Jezreel and stacked in two heaps at the gate (vv. 6–8). At dawn Jehu addresses the people, owns his own conspiracy, and points to the LORD's fulfilled word against the house of Ahab spoken through Elijah (vv. 9–10), then kills all the remnant of Ahab's house, his nobles, acquaintances, and priests (v. 11).

B · 10:12–17

Ahaziah's kin at Baithakad and Jehonadab on the chariot

On the road to Samaria Jehu meets and slaughters forty-two relatives of Ahaziah of Judah at Baithakad (vv. 12–14). He then meets Jehonadab son of Rechab, tests whether his heart is straight with his own, takes his hand, and lifts him onto the chariot to 'see my zeal for the LORD of Hosts' (vv. 15–16); arriving in Samaria he strikes down all the remnant of Ahab there, fulfilling the word of the LORD spoken to Elijah (v. 17).

C · 10:18–28

The ruse against Baal: the assembly, the slaughter, and the demolished temple

Feigning greater devotion than Ahab ('Jehu will serve Baal much'), Jehu summons every prophet, priest, and servant of Baal to a great sacrifice on pain of death (vv. 18–21). The temple of Baal is filled 'mouth to mouth'; vestments are distributed, and Jehu, with Jehonadab, ensures no servant of the LORD is present (vv. 22–23). When the burnt offerings are finished, Jehu's eighty stationed men and his runners and officers put the worshipers to the sword and press on to the inner shrine (vv. 24–25). The pillar and temple of Baal are dragged out, burned, torn down, and made a latrine to this day, so Jehu abolished Baal from Israel (vv. 26–28).

D · 10:29–36

Jehu's reward and failure; Hazael's encroachment; the death of Jehu

Jehu does not turn from the sins of Jeroboam — the golden calves at Bethel and Dan (v. 29). For doing well against Ahab's house the LORD promises him four generations on Israel's throne, yet Jehu does not walk in the law of the LORD with all his heart (vv. 30–31). In those days the LORD begins to cut Israel short: Hazael strikes all the territory east of the Jordan — Gilead, Gad, Reuben, and Manasseh, from Aroer by the Arnon (vv. 32–33). The regnal-summary closes the reign: Jehu's other deeds are in the chronicle, he sleeps with his fathers and is buried in Samaria, Jehoahaz his son reigns in his place, and his reign over Israel lasted twenty-eight years (vv. 34–36).

1 καὶ τῷ Αἰααβ ἑβδομήκοντα υἱοὶ ἐν Σαμαρείᾳ καὶ ἔγραψεν Ἰου βιβλίον καὶ ἀπέστειλεν ἐν Σαμαρείᾳ πρὸς τοὺς ἄρχοντας Σαμαρείας καὶ πρὸς τοὺς πρεσβυτέρους καὶ πρὸς τοὺς τιθηνοὺς υἱῶν Αἰααβ λέγων

Now Ahab had seventy sons in Samaria. And Jehu wrote a letter and sent it to Samaria, to the rulers of Samaria and to the elders and to the guardians of Ahab's sons, saying:

New narrative scene: setting (circumstantial nominal clause) plus opening action

καὶ τῷ Αἰααβ

The chapter opens with a verbless circumstantial clause (καὶ τῷ Αἰααβ ἑβδομήκοντα υἱοί, a possessive dative construction = 'Ahab had seventy sons') that supplies the indispensable datum for the whole episode, before the main narrative verbs ἔγραψεν ... ἀπέστειλεν launch Jehu's letter-campaign. The triple πρὸς (rulers / elders / guardians) lists every power-broker who could shelter a surviving heir.

καὶ

now / and

narrative conjunction (Hebraizing καὶ-parataxis, scene-opening)

→ discourse linkage or contrast

καί: the LXX renders the Hebrew waw consecutive paratactically; here it opens a new narrative unit, functioning almost like 'now' to introduce the background datum.

τῷ

to / for

Dative

article (possessive dative with Αχααβ)

→ noun-phrase marking

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

Αχααβ

Ahab

possessive dative (indeclinable: 'Ahab had')

→ participant identification

Αχααβ: transliteration of Hebrew אָחָאָב; indeclinable in the LXX; the dative τῷ Αχααβ with an understood copula renders the Hebrew possessive idiom 'to Ahab (belonged) seventy sons.'

ἐβδομήκοντα

seventy

numeral (indeclinable, attributive to υἱοί)

→ measure or count

ἐβδομήκοντα: 'seventy'; indeclinable numeral; the 'seventy sons' is a round number of dynastic fullness (cf. the seventy sons of Gideon/Jerubbaal, Judg 9:2) whose total destruction signals the extinction of Ahab's line.

υἱοί

sons

Nominative

subject of the verbless possessive clause

→ participant prominence

υἱός: 'son'; renders בָּנָי; here the descendants of Ahab whose existence threatens Jehu's seizure of the throne.

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: the capital of the northern kingdom, Ahab's dynastic seat; declined as a first-declension noun in the LXX; the royal sons reside in the fortified capital.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔγραψεν

wrote

Aor Act Indic 3 Sg · γράφω

main verb (first narrative action)

→ constative aorist (single completed act)

γράφω: 'write'; renders כָּתַב; the written βιβλίον (letter) is the instrument of Jehu's psychological warfare — a public dare that forces the Samarian leaders' hand.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: transliteration of Hebrew יְהוֹיָדָה (Jehu); indeclinable in the LXX; the army-commander anointed king (ch. 9), now consolidating his coup.

βιβλίον

a letter / document

Accusative

direct object of ἔγραψεν

→ object specification

βιβλίον: 'document / letter / scroll'; renders כְּתָב; here an official dispatch; the same noun recurs as the subject of v. 2 ('when this letter comes') and v. 7.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (second narrative action)

→ constative aorist

ἀποστέλλω: 'send / dispatch'; renders תשלח; the verb governs the delivery of the letter to the three groups named below.

ἐν

in / to

preposition + dative (locative used for goal: 'into Samaria')

→ spatial or relational framing

ἐν: here with verbs of sending the LXX uses ἐν + dative for the goal, a Hebraizing locative-for-directional usage rendering כּ.

Σαμαρεία

Samaria

Dative

dative of place (goal of sending)

→ sphere or reference

Σαμαρεία: meaning 'Samaria'; it serves as dative of place (goal of sending).

πρὸς

to

preposition + accusative (recipients)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄρχοντας

rulers

Accusative

accusative object of πρὸς (first group of recipients)

→ object specification

ἄρχων: 'ruler / official / chief'; renders שׂר; the civic and military leaders of the capital, the men with the power to enthrone or surrender a royal heir.

Σαμαρείας

of Samaria

Genitive

genitive of place (modifying ἄρχοντας: 'rulers of Samaria')

→ relational specification

Σαμαρείας: meaning 'of Samaria'; it serves as genitive of place (modifying ἄρχοντας: 'rulers of Samaria').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (second group)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

πρεσβυτέρους

elders

Accusative

accusative object of πρὸς (second group of recipients)

→ object specification

πρεσβύτερος: 'elder'; renders זקן; the traditional council of communal leaders, holders of social authority alongside the royal officials.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (third group)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

τιθινοὺς

guardians / foster-fathers

Accusative

accusative object of πρὸς (third group of recipients)

→ object specification

τιθηνός: 'nurse / foster-parent / guardian'; renders יָמָן ('one who supports/rears'); the men entrusted with the upbringing of the royal sons, hence those directly responsible for the seventy heirs Jehu intends to destroy.

υἱῶν

of the sons

Genitive

genitive (modifying τιθινοὺς: 'guardians of the sons')

→ relational specification

υἱῶν: meaning 'of the sons'; it serves as genitive (modifying τιθινοὺς: 'guardians of the sons').

Αχααβ

of Ahab

genitive of relationship (indeclinable: 'Ahab's sons')

→ participant identification

Αχααβ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable: 'Ahab's sons').

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech, Hebraism for רָמַלְ)

→ verbal action or state

λέγω (pres. part.): the nominative participle λέγων renders the Hebrew infinitive רָמַלְ, the standard LXX formula introducing the content of a written or spoken message.

2 καὶ νῦν ὥς ἔάν ἔλθῃ τὸ βιβλίον τοῦτο πρὸς ὑμᾶς μεθ' ὑμῶν οἱ υἱοὶ τοῦ κυρίου ὑμῶν καὶ μεθ' ὑμῶν τὸ ἄρμα καὶ οἱ ἵπποι καὶ πόλεις ὀχυραὶ καὶ τὰ ὄπλα

And now, as soon as this letter comes to you — with you are the sons of your master, and with you the chariot and the horses and fortified cities and the weapons —

Body of the letter: protasis setting up the challenge (vv. 2–3) καὶ νῦν

καὶ νῦν ('and now') is the standard LXX epistolary/rhetorical transition (Hebrew וְעַתָּה) moving from address to demand. The ὥς ἔάν + subjunctive clause ('as soon as this letter comes') frames the conditions, and the doubled μεθ' ὑμῶν ('with you ...') enumerates every resource the Samaritans possess for resistance — heirs, chariotry, cavalry, fortifications, and arms — a rhetorical setup that makes their eventual surrender all the more abject.

καὶ
and

conjunction (epistolary transition with νῦν)

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (rhetorical transition marker)

→ adverbial qualification

νῦν: 'now'; the combination καὶ νῦν renders Hebrew וְעַתָּה, the conventional hinge from premise to demand in letters and speeches.

ὥς
as / when

temporal-comparative conjunction (with ἔάν: 'as soon as')

→ discourse linkage or contrast

ὥς: here combined with ἔάν to form a temporal protasis ('as soon as / whenever'), taking the subjunctive ἔλθῃ.

ἔάν
if / ever

conditional particle (with ὥς, governing subjunctive)

→ discourse linkage or contrast

ἔάν: conditional particle; with ὥς it gives an indefinite temporal sense, 'whenever / as soon as!'

ἔλθῃ
comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of temporal-conditional clause (subjunctive after ὥς ἔάν)

→ aorist subjunctive (anticipated arrival)

ἔρχομαι: 'come / arrive'; the aorist subjunctive views the letter's arrival as a single future event upon which the demand becomes operative.

τὸ
the

Nominative

article

→ noun-phrase marking

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

βιβλίον
letter

Nominative

subject of ἔλθῃ

→ participant prominence

βιβλίον: 'letter / document'; the very dispatch the recipients are reading, here referred to self-reflexively ('this letter').

τοῦτο
this

Nominative

demonstrative adjective (modifying βιβλίον)

→ participant reference

οὗτος: 'this'; the deictic τοῦτο points to the document in hand, lending the demand immediacy.

πρὸς

to

preposition + accusative (recipients)

→ spatial or relational framing

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

ὕμᾱς

you

Accusative

accusative object of πρὸς (2nd person plural)

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (2nd person plural).

μεθ

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετά + gen.: 'with'; the phrase μεθ ὑμῶν ('with you / at your disposal') here lists the assets available to the Samaritans.

ὕμῶν

you

Genitive

genitive object of μετά

→ relational specification

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of the verbless clause ('the sons ... are with you')

→ participant prominence

υἱός: the royal heirs; their availability is listed first among the Samaritans' assets — they could enthrone one of them as a rival king.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of relationship (human master: the late king)

→ relational specification

κύριος: here 'master / lord' in the human sense, referring to the deceased king (Ahab's dynasty / Joram); 'the sons of your master' = the surviving royal heirs; not the Tetragrammaton in this context.

ὕμῶν

your

Genitive

genitive of possession (modifying κυρίου)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μεθ

with

preposition + genitive (accompaniment, repeated)

→ spatial or relational framing

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

ὕμῶν

you

Genitive

genitive object of μετά

→ relational specification

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

ἄρμα

chariot / chariotry

Nominative

subject (second asset listed)

→ participant prominence

ἄρμα: 'chariot'; renders כִּנֹּחַ; collective for the war-chariotry, a key military asset; its mention underscores the resources the Samaritans could in principle deploy against Jehu.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἵπποι

horses

Nominative

subject (third asset listed)

→ participant prominence

ἵππος: 'horse'; renders כִּנֹּחַ; the cavalry/chariot-horses, a further military resource.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πόλεις

cities

Nominative

subject (fourth asset listed)

→ participant prominence

πόλις: 'city'; renders עִיר; the fortified strongholds from which resistance could be mounted.

ὀχυραὶ

fortified

Nominative

attributive adjective (modifying πόλεις)

→ participant prominence

ὀχυρός: 'strong / fortified'; renders מְבָצָר; 'fortified cities' emphasises defensibility, heightening the irony that such resources will not be used.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

ὅπλα

weapons / armor

Nominative

subject (fifth and final asset listed)

→ participant prominence

ὅπλον (pl. ὅπλα): 'weapon / armor / arms'; renders קֶשֶׁף; the armory completes the inventory of military means — heirs, chariotry, cavalry, fortifications, and arms — all of which the terrified Samaritans will decline to use.

3 καὶ ὄψεσθε τὸν ἀγαθὸν καὶ τὸν εὐθὴ ἑν τοῖς υἱοῖς τοῦ κυρίου ὑμῶν καὶ καταστήσετε αὐτὸν ἐπὶ τὸν θρόνον τοῦ πατρὸς αὐτοῦ καὶ πολεμεῖτε ὑπὲρ τοῦ οἴκου τοῦ κυρίου ὑμῶν

then look out the best and most upright among the sons of your master, and set him on the throne of his father, and fight for the house of your master.

Apodosis of the challenge: the dare to enthrone a rival and fight (completes vv. 2–3) καὶ ὄψεσθε

The three future/imperative verbs (ὄψεσθε ... καταστήσετε ... πολεμεῖτε) form Jehu's ironic dare: choose the best heir, enthrone him, and go to war for the dynasty. The bravado is a calculated provocation; Jehu knows the leaders will not dare to fight the man who has already killed two kings (v. 4).

καὶ

and / then

conjunction (apodosis marker)

→ discourse linkage or contrast

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

ὄψεσθε

look out / select

Fut Mid Indic 2 Pl · ὁράω

main verb (future with imperative force)

→ imperative future (command framed as prediction)

ὁράω (fut. mid. ὄψομαι): 'see / look out / select'; here 'look out / pick out the best' (rendering וַיִּבְחַר in the sense of choosing); the future has directive force, opening the ironic dare.

τὸν

the

Accusative

article (substantivizing ἀγαθόν)

→ noun-phrase marking

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

ἀγαθὸν

good / best one

Accusative

substantivized adjective (direct object of ὄψεσθε)

→ object specification

ἀγαθός: 'good / fit / best'; renders בּוֹטֵר; substantivized, 'the good/fit one' — the most suitable royal candidate.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (substantivizing εὐθὴ)

→ noun-phrase marking

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

εὐθὴ

upright one

Accusative

substantivized adjective (second object of ὄψεσθε)

→ object specification

εὐθύς: 'straight / upright / fit'; renders וְיָשָׁר; paired with ἀγαθός, 'the upright one,' i.e. the candidate best qualified to rule.

ἐν

among

preposition + dative (partitive: 'among')

→ spatial or relational framing

ἐν: 'among'; partitive use locating the chosen heir within the pool of royal sons.

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative object of ἐν (partitive: 'among the sons')

→ sphere or reference

υἱός: the royal heirs from whom a candidate is to be chosen.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of relationship (human master: the late king)

→ relational specification

κύριος: human 'master / lord' (the deceased king); 'the sons of your master' again denotes the royal heirs, not the Tetragrammaton.

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταστήσετε

you shall set / appoint

Fut Act Indic 2 Pl · καθίστημι

main verb (future with imperatival force)

→ imperatival future (command)

καθίστημι: 'set / appoint / establish'; renders קִּיָּן / יָשַׁע (Hiphil); the technical verb for enthronement — 'set him on the throne of his father.'

αὐτὸν

him

Accusative

direct object of καταστήσετε (the chosen heir)

→ participant reference

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

ἐπὶ

upon

preposition + accusative (goal: 'onto the throne')

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

θρόνον

throne

Accusative

accusative object of ἐπὶ (goal of enthronement)

→ object specification

θρόνος: 'throne'; renders כִּסֵּא; the dynastic seat of Ahab's house, which Jehu dares them to fill with a rival.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession (modifying θρόνον)

→ relational specification

πατήρ: 'father'; renders בָּרֵךְ; 'the throne of his father' marks the dynastic legitimacy at stake.

αὐτοῦ

his

Genitive

genitive of possession (modifying πατρός)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πολεμεῖτε

fight / wage war

Pres Act Impv 2 Pl · πολεμέω

main verb (present imperative completing the dare)

→ durative present imperative (sustained warfare commanded)

πολεμέω: 'make war / fight'; renders מִלְחָמָה (Niphal); the imperative 'fight for the house of your master' is the climax of the ironic challenge — Jehu invites them to defend a doomed dynasty.

ὑπέρ

for / on behalf of

preposition + genitive (advantage: 'on behalf of')

→ spatial or relational framing

ὑπέρ + gen.: 'for / on behalf of'; marks the object of defense, the dynastic house.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive object of ὑπέρ (the dynastic 'house')

→ relational specification

οἶκος: 'house / household / dynasty'; renders הַבַּיִת; 'the house of your master' = the royal dynasty of Ahab, the very lineage Jehu is exterminating.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of relationship (human master)

→ relational specification

κύριος: again human 'master / lord' (the late king), not the divine name.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

4 καὶ ἐφοβήθησαν σφόδρα καὶ εἶπον ἰδοὺ οἱ δύο βασιλεῖς οὐκ ἔστησαν κατὰ πρόσωπον αὐτοῦ καὶ πῶς στησόμεθα ἡμεῖς

But they were exceedingly afraid and said, 'Behold, the two kings did not stand before him; and how shall we stand?'

Narrative response: the Samaritans' terror and capitulation-reasoning καὶ ἐφοβήθησαν

The recipients' reaction inverts the dare: instead of fighting, they reason a fortiori — if 'the two kings' (Joram of Israel and Ahaziah of Judah, both killed in ch. 9) could not withstand Jehu, neither can they. The rhetorical question πῶς στησόμεθα ἡμεῖς ('how shall we stand?') with emphatic ἡμεῖς seals their surrender.

καὶ

but / and

narrative conjunction (adversative in context)

→ discourse linkage or contrast

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

ἐφοβήθησαν

they were afraid

Aor Pass Indic 3 Pl · φοβέομαι

main verb (emotional response)

→ ingressive aorist (became afraid)

φοβέομαι: 'fear / be afraid'; renders נָחַץ; the deponent aorist passive describes the Samaritan leaders' onset of dread, the decisive psychological factor in their capitulation.

σφόδρα

exceedingly

adverb of degree (intensifying ἐφοβήθησαν)

→ clausal contribution

σφόδρα: 'very / exceedingly'; standard LXX rendering of תַּנִּיחַ; intensifies their terror to the point of total submission.

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 (speech-introduction)

→ constative aorist

λέγω (aor. εἶπον/εἶπαν): 'say'; introduces the leaders' direct speech of self-justified surrender.

ἰδοὺ

behold

presentative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; an attention-getting particle introducing the a fortiori argument.

οἱ

the

Nominative

article

→ noun-phrase marking

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

δύο

two

numeral (indeclinable, attributive to βασιλεῖς)

→ measure or count

δύο: 'two'; indeclinable; 'the two kings' refers to Joram of Israel and Ahaziah of Judah, both slain by Jehu in ch. 9.

βασιλεῖς

kings

Nominative

subject of ἔστησαν

→ participant prominence

βασιλεύς: 'king'; renders 𐤁𐤏𐤍; the two already-fallen monarchs whose fate proves resistance to Jehu is futile.

οὐκ

not

negative particle (negating ἔστησαν)

→ discourse linkage or contrast

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

ἔστησαν

stood / withstood

Aor Act Indic 3 Pl · ἵστημι

main verb (within the leaders' speech)

→ constative aorist (failure to withstand)

ἵστημι (aor. ἔστησαν): 'stand / withstand'; here intransitive 'stand (their ground) / withstand'; the negated aorist states the two kings could not resist Jehu, grounding the a fortiori inference.

κατὰ

before / against

preposition + accusative (with πρόσωπον: 'before')

→ spatial or relational framing

κατά + acc.: in the idiom κατὰ πρόσωπον, 'before / in the face of,' rendering 𐤏𐤓𐤁𐤏; denotes confrontation.

πρόσωπον

face / presence

Accusative

accusative in prepositional idiom (κατὰ πρόσωπον)

→ spatial or relational framing

πρόσωπον: 'face'; renders 𐤓𐤕𐤔; the Hebraism κατὰ πρόσωπον αὐτοῦ = 'before him / in his presence,' i.e. in confrontation with Jehu.

αὐτοῦ

him

Genitive

genitive (with πρόσωπον: 'before him' — Jehu)

→ relational specification

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

καὶ

and

conjunction (introducing rhetorical question)

→ discourse linkage or contrast

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

πῶς

how

interrogative adverb (rhetorical)

→ clausal contribution

πῶς: 'how?'; introduces the rhetorical question expecting the answer 'we cannot,' renders 𐤏𐤕𐤕.

στησόμεθα

shall we stand

Fut Mid Indic 1 Pl · ἵστημι

main verb of rhetorical question

→ deliberative/predictive future (expecting negative answer)

ἵστημι (fut. mid. στήσομαι): 'stand / withstand'; the future-middle 'shall we withstand?' completes the a fortiori reasoning and signals capitulation.

ἡμεῖς

we

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ (pl. ἡμεῖς): the emphatic 'we' contrasts the weak leaders with the kings who already fell — if monarchs could not stand, certainly they cannot.

5 καὶ ἀπέστειλαν οἱ ἐπὶ τοῦ οἴκου καὶ οἱ ἐπὶ τῆς πόλεως καὶ οἱ πρεσβύτεροι καὶ οἱ τιθηνοὶ πρὸς Ιου λέγοντες παῖδες σου ἡμεῖς καὶ ὅσα ἐὰν εἴπῃς πρὸς ἡμᾶς ποιήσομεν οὐ βασιλεύσομεν ἄνδρα τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ποιήσομεν

So the steward of the house and the governor of the city and the elders and the guardians sent to Jehu, saying, 'We are your servants, and whatever you tell us we will do; we will make no man king; do what is good in your eyes.'

Narrative reply: the leaders' total submission to Jehu καὶ ἀπέστειλαν

The four authorities (overseer of the palace, overseer of the city, elders, guardians) capitulate completely. Their message — παῖδες σου ἡμεῖς ('we are your servants'), the refusal to enthrone anyone, and the carte blanche τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ποιήσομεν ('we will do what is good in your eyes') — places the seventy heirs entirely at Jehu's mercy, setting up the second letter.

καὶ

so / and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἀπέστειλαν

they sent

Aor Act Indic 3 Pl · ἀποστέλλω

main verb (reply dispatched)

→ constative aorist

ἀποστέλλω: 'send'; renders Πῶψ; the leaders send their message of surrender back to Jehu.

οἱ

the (one)

Nominative

article (substantivizing the prepositional phrase ἐπὶ τοῦ οἴκου)

→ noun-phrase marking

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

ἐπὶ

over

preposition + genitive (authority: 'over the house')

→ spatial or relational framing

ἐπί + gen.: 'over / in charge of'; the idiom ὁ ἐπὶ τοῦ οἴκου renders יְבִיכָה לַעֲרֹךְ, 'the one over the household,' i.e. the palace steward/major-domo.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive object of ἐπὶ (the palace administered)

→ relational specification

οἶκος: 'house / palace'; here the royal household; ὁ ἐπὶ τοῦ οἴκου is the chief steward.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the (one)

Nominative

article (substantivizing ἐπὶ τῆς πόλεως)

→ noun-phrase marking

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

ἐπὶ

over

preposition + genitive (authority: 'over the city')

→ spatial or relational framing

ἐπί + gen.: ὁ ἐπὶ τῆς πόλεως = the city-governor/commandant, the official with authority over Samaria.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive object of ἐπί (the city governed)

→ relational specification

πόλις: 'city'; here Samaria, governed by the official just named.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

πρεσβύτεροι

elders

Nominative

subject (third group of senders)

→ participant prominence

πρεσβύτερος: 'elder'; the communal leaders, as in v. 1.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

τιθηνοὶ

guardians

Nominative

subject (fourth group of senders)

→ participant prominence

τιθηνός: 'guardian / foster-father' (cf. v. 1); the men rearing the royal sons, now formally renouncing them.

πρὸς

to

preposition + accusative (recipient)

→ spatial or relational framing

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

Ιου

Jehu

accusative object of πρὸς (indeclinable proper noun)

→ participant identification

Ιου: Jehu, recipient of the surrender message.

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

circumstantial participle (introducing direct speech)

→ progressive participle

λέγω (pres. part.): the nominative plural λέγοντες renders Hebrew לֵאמֹר, introducing the content of the reply.

παῖδες

servants

Nominative

predicate nominative (in verbless clause 'we are your servants')

→ participant prominence

παῖς: 'servant / slave / child'; renders טַבָּל; the self-designation παῖδες σου ('your servants') is a formula of total submission to a superior.

σου

your

Genitive

genitive of possession (modifying παῖδες)

→ relational specification

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

ἡμεῖς

we

Nominative

subject of the verbless clause

→ participant reference

ἐγώ (pl. ἡμεῖς): 'we'; the explicit pronoun in the verbless clause 'we (are) your servants' stresses the speakers' self-subordination.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅσα

whatever

Accusative

relative pronoun (object of εἶπης and ποιήσομεν: 'whatever')

→ participant reference

ὅσος: 'as much/many as / whatever'; the neuter plural ὅσα = 'whatever things,' the open-ended object of obedience.

ἐάν

ever

conditional particle (with relative, governing subjunctive)

→ discourse linkage or contrast

ἐάν: with the relative ὅσα forms an indefinite relative clause ('whatever you may say'), taking the subjunctive εἶπης.

εἶπης

you say

Aor Act Subj 2 Sg · λέγω

verb of indefinite relative clause (subjunctive)

→ aorist subjunctive (any future command)

λέγω (aor. subj.): 'say / command'; the subjunctive after ὅσα ἐάν marks Jehu's commands as indefinite but certain to be obeyed.

πρός

to

preposition + accusative (recipient of command)

→ spatial or relational framing

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

ἡμᾶς

us

Accusative

accusative object of πρὸς

→ participant reference

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

ποιήσομεν

we will do

Fut Act Indic 1 Pl · ποιέω

main verb (pledge of obedience)

→ predictive future (committed compliance)

ποιέω: 'do / make'; renders תַּעֲשֶׂה; the pledge 'whatever you say we will do' is unconditional submission.

οὐ

not

negative particle (negating βασιλεύσομεν)

→ discourse linkage or contrast

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

βασιλεύσομεν

we will make king

Fut Act Indic 1 Pl · βασιλεύω

main verb (renunciation of a rival king)

→ predictive future (refusal)

βασιλεύω: normally 'be/become king,' here used causatively 'make (someone) king / set up a king,' rendering the Hiphil of מָלַךְ; the leaders refuse to enthrone any heir — the direct counter to Jehu's dare in v. 3.

ἄνδρα

a man

Accusative

direct object of βασιλεύσομεν

→ object specification

ἄνθρωπος: 'man'; here 'no man' (with the preceding οὐ) — they will set up nobody as king.

τὸ

the

Accusative

article (substantivizing ἀγαθόν)

→ noun-phrase marking

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

ἀγαθόν

good

Accusative

substantivized adjective (object of ποιήσομεν)

→ object specification

ἀγαθός: 'good'; the idiom τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ('what is good in your eyes') renders יְיָ בְּעֵינַי, a formula granting another full discretion.

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 in Hebraistic idiom (ἐν ὀφθαλμοῖς: 'in the eyes/judgment of')

→ sphere or reference

ὀφθαλμός: 'eye'; renders יָי; the idiom ἐν ὀφθαλμοῖς σου = 'in your sight / by your judgment!'

σου

your

Genitive

genitive of possession (modifying ὀφθαλμοῖς)

→ relational specification

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

ποιήσομεν

we will do

Fut Act Indic 1 Pl · ποιέω

main verb (final pledge, emphatic repetition)

→ predictive future

ποιέω: the repeated 'we will do' (forming an inclusio with the earlier ποιήσομεν) seals the leaders' surrender of all initiative to Jehu.

6 καὶ ἔγραψεν πρὸς αὐτοὺς βιβλίον δεύτερον λέγων εἰ ἐμοὶ ὑμεῖς καὶ τῆς φωνῆς μου ὑμεῖς εἰσακούετε λάβετε τὴν κεφαλὴν ἀνδρῶν τῶν υἱῶν τοῦ κυρίου ὑμῶν καὶ ἐνέγκατε πρὸς με ὡς ἡ ὥρα αὐριον εἰς Ἰεζραελ καὶ οἱ υἱοὶ τοῦ βασιλέως ἦσαν ἐβδομήκοντα ἄνδρες οὗτοι ἄδροὶ τῆς πόλεως ἐξέτρεφον αὐτούς

Then he wrote to them a second letter, saying, 'If you are for me and you obey my voice, take the heads of the men, the sons of your master, and bring them to me by this time tomorrow at Jezreel.'
Now the king's sons were seventy men; the nobles of the city were rearing them.

Second letter: the lethal demand, plus a narratorial note (v. 6b) καὶ ἔγραψεν

The βιβλίον δεύτερον raises the stakes from allegiance to bloodshed: the conditional εἰ ἐμοὶ ὑμεῖς ... εἰσακούετε ('if you are for me ... and obey') is followed by the brutal imperative λάβετε τὴν κεφαλὴν ... ἐνέγκατε ('take the heads ... bring them'). A narratorial aside (καὶ οἱ υἱοὶ ... ἐβδομήκοντα) restates the number seventy and notes that the city's nobles (ἄδροί) were their foster-keepers — the very men now ordered to execute them.

καὶ

then / and

narrative conjunction

→ discourse linkage or contrast

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

ἔγραψεν

he wrote

Aor Act Indic 3 Sg · γράφω

main verb (second letter)

→ constative aorist

γράφω: 'write'; Jehu's second dispatch escalates the demand from submission to execution.

πρὸς

to

preposition + accusative (recipients)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the Samarian leaders)

→ participant reference

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

βιβλίον

letter

Accusative

direct object of ἔγραψεν

→ object specification

βιβλίον: 'letter'; the second of the two dispatches that structure the scene.

δεύτερον

second

Accusative

ordinal adjective (modifying βιβλίον)

→ object specification

δεύτερος: 'second'; renders יגש; marks the escalation from the first letter to the lethal demand.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγω (pres. part.): λέγων = Hebrew רמל, introducing the letter's content.

εἰ

if

conditional particle (protasis)

→ discourse linkage or contrast

εἰ: 'if'; renders וְ; introduces the condition of allegiance on which the demand rests.

ἐμοὶ

for me / mine

Dative

dative of advantage/possession (predicate: 'on my side')

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'to/for me'; the verbless εἰ ἐμοὶ ὑμεῖς = 'if you are for me / on my side,' a formula of partisanship.

ὕμεῖς

you

Nominative

subject of the verbless conditional clause

→ participant reference

σύ (pl. ὑμεῖς): the emphatic 'you' frames the leaders' loyalty as the issue.

καὶ

and

coordinate conjunction (joining the two protasis clauses)

→ discourse linkage or contrast

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of εἰσακούετε ('obey my voice')

→ relational specification

φωνή: 'voice'; renders לִשְׁמָע; the idiom ἀκούω τῆς φωνῆς ('hear/obey the voice') = לִשְׁמָע נְפִשׁ, 'obey'.

μου

my

Genitive

genitive of possession (modifying φωνῆς)

→ relational specification

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

ὕμεῖς

you

Nominative

subject of εἰσακούετε (resumptive emphatic pronoun)

→ participant reference

ὕμεῖς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject of εἰσακούετε (resumptive emphatic pronoun).

εἰσακούετε

you obey / heed

Pres Act Indic 2 Pl · εἰσακούω

verb of the second protasis clause

→ durative present (ongoing obedience as condition)

εἰσακούω: 'listen to / obey'; the compound εἰσ- intensifies attentive hearing; with the genitive τῆς φωνῆς it means 'heed/obey my voice.'

λάβετε

take

Aor Act Impv 2 Pl · λαμβάνω

main verb (apodosis: lethal imperative)

→ aorist imperative (decisive command)

λαμβάνω: 'take / seize'; the chilling imperative λάβετε τὴν κεφαλὴν ('take the heads') turns the leaders into executioners of their own wards.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κεφαλὴν

head(s)

Accusative

direct object of λάβετε (collective singular: 'the heads')

→ object specification

κεφαλὴ: 'head'; renders ψκγ; the collective singular τὴν κεφαλὴν ἀνδρῶν ('the head[s] of the men') is a distributive idiom; presentation of severed heads was a recognized proof of execution.

ἀνδρῶν

of the men

Genitive

genitive (partitive/possessive: 'heads of the men')

→ relational specification

ἀνὴρ: 'man'; the royal sons are styled 'men,' though heirs and youths.

τῶν

the

Genitive

article (in apposition with ἀνδρῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive in apposition ('the men, namely the sons')

→ relational specification

υἱός: 'son'; appositional clarification — the 'men' are the royal heirs.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of relationship (human master)

→ relational specification

κύριος: human 'master / lord' (the late king); 'sons of your master' = the royal heirs; not the Tetragrammaton.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνέγκατε

bring

Aor Act Impv 2 Pl · φέρω

main verb (second imperative of apodosis)

→ aorist imperative

φέρω (aor. impv. ἐνέγκατε): 'bring / carry'; the heads are to be delivered to Jehu as proof of compliance.

πρός

to

preposition + accusative (recipient)

→ spatial or relational framing

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

με

me

Accusative

accusative object of *πρός* (Jehu)

→ participant reference

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

ὥς

about / by

particle (temporal approximation: 'about this time')

→ discourse linkage or contrast

ὥς: here temporal-approximative, 'about / by (this time)', introducing the deadline.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ὥρα

hour / time

Nominative

subject of the temporal clause ('this time')

→ participant prominence

ὥρα: 'hour / time'; ὥς ἡ ὥρα αὐριον = 'about this time tomorrow', the deadline for delivery.

αὐριον

tomorrow

temporal adverb

→ clausal contribution

αὐριον: 'tomorrow'; renders *רָחֵק*; sets the one-day deadline for the killing.

εἰς

at / to

preposition + accusative (goal of delivery)

→ spatial or relational framing

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

Ιεζραελ

Jezreel

accusative of place (indeclinable: destination)

→ participant identification

Ιεζραελ: transliteration of Hebrew *יֶזְרְעֵל* (Jezreel); indeclinable; Jehu's base of operations and the site of Naboth's vineyard, where Ahab's house was doomed (cf. 9:25–26).

καὶ

now / and

conjunction (introducing narratorial aside)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of *ἦσαν* (narratorial note)

→ participant prominence

υἱός: the royal heirs, now counted in the aside.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of relationship ('the king's sons')

→ relational specification

βασιλεύς: 'king'; here the late king (Ahab/Joram); the royal sons total seventy.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

copula of narratorial aside

→ stative imperfect (background information)

εἰμί (impf. ἦσαν): 'were'; the imperfect supplies background detail — the count of the heirs.

ἐβδομήκοντα

seventy

numeral (indeclinable, predicate of ἦσαν)

→ measure or count

ἐβδομήκοντα: 'seventy'; the round number of dynastic completeness, restated to underscore the totality of the coming slaughter.

ἄνδρες

men

Nominative

predicate nominative (with ἦσαν: 'were seventy men')

→ participant prominence

ἄνῃρ: 'man'; counts the heirs as 'seventy men.'

οὗτοι

these

Nominative

demonstrative (resumptive subject of ἐξέτρεφον's object)

→ participant prominence

οὗτος: 'these'; points back to the seventy royal sons who were being reared.

ἄδροῖ

nobles / great men

Nominative

subject of ἐξέτρεφον (the city's grandees)

→ participant prominence

ἄδρός: 'thick / full-grown / great / noble'; here substantivized 'the great men/nobles' of the city, rendering the leading citizens who were rearing the royal sons — the same men now charged to kill them.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of place (modifying ἄδροῖ: 'nobles of the city')

→ relational specification

πόλις: 'city'; Samaria, whose grandees fostered the heirs.

ἐξέτρεφον

were rearing

Impf Act Indic 3 Pl · ἐκτρέφω

main verb of the narratorial aside

→ durative/customary imperfect (ongoing fostering)

ἐκτρέφω: 'rear / bring up / nourish'; the compound ἐκ- intensifies 'rear to maturity'; the imperfect notes the ongoing guardianship — a poignant detail given the order to kill their charges.

7 καὶ ἐγένετο ὡς ἦλθεν τὸ βιβλίον πρὸς αὐτούς καὶ ἔλαβον τοὺς υἱοὺς τοῦ βασιλέως καὶ ἔσφαξαν αὐτούς ἑβδομήκοντα ἄνδρας καὶ ἔθηκαν τὰς κεφαλὰς αὐτῶν ἐν καρτάλλοις καὶ ἀπέστειλαν αὐτὰς πρὸς αὐτὸν εἰς Ιεζραελ

And it came about, as soon as the letter came to them, that they took the king's sons and slaughtered them, seventy men, and put their heads in baskets and sent them to him at Jezreel.

Narrative fulfillment: the slaughter and delivery of the heads καὶ ἐγένετο

The καὶ ἐγένετο ὡς ... construction (Hebrew כִּי יָהִי) marks narrative fulfillment of the command. The chain ἔλαβον ... ἔσφαξαν ... ἔθηκαν ... ἀπέστειλαν executes the second letter step by step; ἔσφαξαν ('slaughtered,' sacrificial language) and the grim detail of heads in κάρταλλοι ('baskets') heighten the horror.

καὶ

and

narrative conjunction (with ἐγένετο)

→ discourse linkage or contrast

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

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative-fulfillment formula)

→ constative aorist (event-onset marker)

γίνομαι (aor. ἐγένετο): 'become / happen'; καὶ ἐγένετο ὡς renders Hebrew כִּי יָהִי, the standard LXX temporal-fulfillment formula.

ὡς

as soon as

temporal conjunction

→ discourse linkage or contrast

ὡς: 'as / when / as soon as'; temporal, marking the moment the letter arrived.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

verb of temporal clause

→ constative aorist

ἔρχομαι: 'come / arrive'; the letter's arrival triggers the killing.

τὸ

the

Nominative

article

→ noun-phrase marking

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

βιβλίον

letter

Nominative

subject of ἦλθεν

→ participant prominence

βιβλίον: 'letter'; the second dispatch, now arriving.

πρὸς

to

preposition + accusative (recipients)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the leaders)

→ participant reference

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

καὶ

and / that

apodotic καὶ (resuming after the temporal clause, Hebraism)

→ discourse linkage or contrast

καὶ: here apodotic, resuming the main clause after καὶ ἐγένετο ὡς ...; a Hebraism corresponding to the waw after a temporal protasis.

ἔλαβον

they took

Aor Act Indic 3 Pl · λαμβάνω

main verb (first action of the slaughter sequence)

→ constative aorist

λαμβάνω: 'take / seize'; the leaders seize the royal sons in obedience to the command λάβετε of v. 6.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

direct object of ἔλαβον

→ object specification

υἱός: the royal heirs, now seized for execution.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of relationship ('the king's sons')

→ relational specification

βασιλεύς: the late king; his sons are the victims.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσφαξαν

slaughtered

Aor Act Indic 3 Pl · σφάζω

main verb (the killing)

→ constative aorist (act of slaughter)

σφάζω: 'slay / slaughter / butcher'; the verb of sacrificial/ritual killing (cf. the Passover lamb, Exod 12:6); its use here lends the massacre a grim quasi-sacrificial coloring — the seventy are 'slaughtered.'

αὐτούς

them

Accusative

direct object of ἔσφαξαν

→ participant reference

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

ἑβδομήκοντα

seventy

numeral (indeclinable, in apposition to ἄνδρας)

→ measure or count

ἑβδομήκοντα: 'seventy'; the third occurrence of the number, registering that the dynasty is wholly extinguished.

ἄνδρας

men

Accusative

accusative in apposition to αὐτούς ('them, seventy men')

→ object specification

ἄνῃρ: 'man'; the appositive 'seventy men' counts the slain.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθηκαν

they put

Aor Act Indic 3 Pl · τίθημι

main verb (disposal of the heads)

→ constative aorist

τίθημι (aor. ἔθηκαν): 'place / put'; the heads are placed in baskets for transport as proof of execution.

τὰς

the

Accusative

article

→ noun-phrase marking

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

κεφαλὰς

heads

Accusative

direct object of ἔθηκαν

→ object specification

κεφαλὴ: 'head'; the severed heads, the gruesome tokens demanded by Jehu.

αὐτῶν

their

Genitive

genitive of possession (modifying κεφαλὰς)

→ relational specification

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

ἐν

in

preposition + dative (locative: container)

→ spatial or relational framing

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

καρτάλλοις

baskets

Dative

dative of place (in baskets)

→ sphere or reference

κάρταλλος: 'basket' (a tapering wicker basket); renders $\aleph \aleph$ / $\tau \tau$; the macabre image of heads packed in baskets for delivery underscores the brutality of the purge.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλαν

they sent

Aor Act Indic 3 Pl · ἀποστέλλω

main verb (final action: delivery)

→ constative aorist

ἀποστέλλω: 'send'; completes the obedience to v. 6's ἐνέγκατε — the heads are dispatched to Jehu at Jezreel.

αὐτὰς

them

Accusative

direct object of ἀπέστειλαν (the heads)

→ participant reference

αὐτάς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀπέστειλαν (the heads).

πρὸς

to

preposition + accusative (recipient)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of πρὸς (Jehu)

→ participant reference

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

εἰς

to / at

preposition + accusative (destination)

→ spatial or relational framing

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

Ιεζραελ

Jezreel

accusative of place (indeclinable: destination)

→ participant identification

Ιεζραελ: Jezreel, Jehu's base, where the heads are delivered.

8 καὶ ἦλθεν ὁ ἄγγελος καὶ ἀπήγγειλεν λέγων ἦνεγκαν τὰς κεφαλὰς τῶν υἱῶν τοῦ βασιλέως καὶ εἶπεν
θέτε αὐτὰς βουνοὺς δύο παρὰ τὴν θύραν τῆς πύλης εἰς πρωί

And the messenger came and reported, saying, 'They have brought the heads of the king's sons!' And he said, 'Lay them in two heaps at the entrance of the gate until morning.'

Narrative report and Jehu's command for public display

καὶ ἦλθεν ὁ ἄγγελος

A messenger reports the heads' arrival; Jehu's order θέτε αὐτὰς βουνοὺς δύο ('lay them in two heaps') at the city gate until morning turns the severed heads into a public spectacle, the backdrop for his dawn speech (vv. 9–10). The 'two heaps' is a vivid, grisly detail of intimidation and propaganda.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg· ἔρχομαι

main verb (arrival of the messenger)

→ constative aorist

ἔρχομαι: 'come'; the messenger arrives to report.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελος

messenger

Nominative

subject of ἦλθεν and ἀπήγγειλεν

→ participant prominence

ἄγγελος: 'messenger'; renders ἄγγελος; here a human courier (not an angel), reporting the delivery of the heads.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγγειλεν
reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb (act of reporting)

→ constative aorist

ἀπαγγέλλω: 'report / announce'; the compound ἀπο- marks reporting back to the sender; introduces the messenger's message.

λέγων
saying

Pres Act Part Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγω (pres. part.): λέγων = Hebrew יָמַן, introducing the report's content.

ἤνεγκαν
they have brought

Aor Act Indic 3 Pl · φέρω

main verb (content of the report)

→ constative aorist (completed delivery)

φέρω (aor. ἤνεγκαν): 'bring / carry'; the report confirms the heads' arrival, fulfilling the command ἐνέγκατε of v. 6.

τὰς
the

Accusative

article

→ noun-phrase marking

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

κεφαλὰς
heads

Accusative

direct object of ἤνεγκαν

→ object specification

κεφαλή: 'head'; the severed heads of the royal sons.

τῶν
of the

Genitive

article

→ noun-phrase marking

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

υἱῶν
sons

Genitive

genitive of relationship ('heads of the sons')

→ relational specification

υἱός: the royal heirs whose heads were delivered.

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

βασιλέως
king

Genitive

genitive of relationship ('the king's sons')

→ relational specification

βασιλεύς: the late king, whose line is now annihilated.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
he said

Aor Act Indic 3 Sg · λέγω

main verb (Jehu's command)

→ constative aorist

λέγω: Jehu responds with the order to display the heads.

θέτε

lay / set

Aor Act Impv 2 Pl · τίθημι

main verb (Jehu's imperative)

→ aorist imperative (decisive command)

τίθημι (aor. impv. θέτε): 'place / set / lay'; Jehu orders the heads heaped at the gate, converting them into a public display of his triumph.

αὐτάς

them

Accusative

direct object of θέτε (the heads)

→ participant reference

αὐτάς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of θέτε (the heads).

βουνούς

heaps / mounds

Accusative

accusative of result/predicate ('into two heaps')

→ object specification

βουνός: 'mound / hill / heap'; renders בָּז; the 'two heaps' (βουνούς δύο) of severed heads at the gate is a deliberate public spectacle, an image of total dynastic ruin.

δύο

two

numeral (indeclinable, modifying βουνούς)

→ measure or count

δύο: 'two'; the two heaps are a striking, memorable detail of the gruesome display.

παρά

at / beside

preposition + accusative (position: 'at the entrance')

→ spatial or relational framing

παρά + acc.: 'beside / at'; locates the heaps at the gateway, the most public spot in the city.

τὴν

the

Accusative

article

→ noun-phrase marking

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

θύραν

door / entrance

Accusative

accusative object of παρά

→ object specification

θύρα: 'door / entrance'; renders כַּדְוָר; 'the entrance of the gate' is the busy threshold where the display will be seen by all.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πύλης

gate

Genitive

genitive (modifying θύραν: 'entrance of the gate')

→ relational specification

πύλη: 'gate'; renders שַׁעַר; the city gate, center of public life and justice, where the heaps will confront all who pass.

εἰς

until

preposition + accusative (temporal: 'until morning')

→ spatial or relational framing

εἰς: here temporal, 'until / by'; εἰς πρωί = 'until morning,' when Jehu will deliver his speech beside the heaps.

πρωί

morning

temporal adverb/noun (indeclinable: 'morning')

→ clausal contribution

πρωί: 'early / morning'; renders בֹּקֶר; the heaps remain on display through the night until the dawn assembly of v. 9.

9 καὶ ἐγένετο πρωὶ καὶ ἐξῆλθεν καὶ ἔστη ἐν τῷ πυλῶνι τῆς πόλεως καὶ εἶπεν πρὸς πάντα τὸν λαὸν δίκαιοι ὑμεῖς ἰδοὺ ἐγὼ εἰμι συνεστράφην ἐπὶ τὸν κύριόν μου καὶ ἀπέκτεινα αὐτόν καὶ τίς ἐπάταξεν πάντας τούτους

And it came about in the morning that he went out and stood at the gateway of the city and said to all the people, 'You are righteous; behold, I conspired against my master and killed him — but who struck down all these?'

Jehu's dawn speech: self-incrimination turned to implicate the people

καὶ ἐγένετο πρωὶ

Standing at the gate beside the two heaps, Jehu makes a startling rhetorical move: he openly confesses his own conspiracy and regicide (συνεστράφην ... ἀπέκτεινα), declares the people 'righteous' (δίκαιοι ὑμεῖς, perhaps ironic), then asks τίς ἐπάταξεν πάντας τούτους ('who struck down all these?') — implicating the Samarian leaders in the slaughter of the seventy and so spreading the blood-guilt while pointing past it to divine providence (v. 10).

καὶ
and

narrative conjunction (with ἐγένετο)

→ discourse linkage or contrast

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

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-setting formula)

→ constative aorist

γίνομαι (aor. ἐγένετο): καὶ ἐγένετο πρωί = 'and it came about in the morning,' the Hebraizing temporal formula (וַיְהִי בַבֹּקֶר).

πρωὶ
morning

temporal adverb (indeclinable; 'in the morning')

→ clausal contribution

πρωί: 'morning'; the dawn appointed in v. 8 for the public reckoning.

καὶ
that / and

apodotic καὶ (after temporal setting)

→ discourse linkage or contrast

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

ἐξῆλθεν

he went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Jehu's movement)

→ constative aorist

ἐξέρχομαι: 'go out / come forth'; Jehu emerges to address the assembled people.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (intransitive: took his stand)

→ constative aorist (took a position)

ἵστημι (aor. ἔστη): intransitive 'stand / take one's stand'; Jehu positions himself publicly at the gateway to speak with authority.

ἐν

at / in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'at'; 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.

πυλῶνι

gateway

Dative

dative of place (location of the address)

→ sphere or reference

πυλῶν: 'gateway / portal'; the larger gate-structure (cf. πύλη in v. 8), the civic forum where public proclamations were made.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of place (modifying πυλῶνι)

→ relational specification

πόλις: 'city'; Jezreel, at whose gateway the heaps lie.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jehu's public address.

πρὸς

to

preposition + accusative (audience)

→ spatial or relational framing

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

πάντα

all

Accusative

adjective (modifying λαόν)

→ object specification

πᾶς: 'all'; 'all the people' — the whole assembly is Jehu's audience and the target of his rhetorical implication.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

accusative object of *πρός* (the audience)

→ object specification

λαός: 'people'; the populace of Jezreel assembled at the gate.

δίκαιοι

righteous / innocent

Nominative

predicate adjective (verbless clause: 'you are righteous')

→ participant prominence

δίκαιος: 'righteous / just / innocent'; renders דִּיכָי; δίκαιοι ὑμεῖς ('you are innocent') opens Jehu's rhetoric — perhaps assuring the people of their innocence while implicating the leaders, or ironically inviting them to judge.

ὕμεῖς

you

Nominative

subject of the verbless clause

→ participant reference

σύ (pl. ὑμεῖς): the emphatic 'you (are righteous)' sets the people apart from the guilt Jehu is about to distribute.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; calls attention to Jehu's startling self-disclosure.

ἐγώ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ: the emphatic 'I' foregrounds Jehu's own confessed agency in the regicide.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (with ἐγώ: 'it is I')

→ stative present

εἰμί: 'be'; ἐγώ εἰμι ('I am [the one]') emphasizes Jehu's personal responsibility for killing his master.

συνεστράφην

I conspired

Aor Pass Indic 1 Sg · συστρέφω

main verb (confession of conspiracy)

→ constative aorist (completed act of conspiracy)

συστρέφω (aor. pass. συνεστράφην): 'band together / conspire'; the middle/passive sense 'I formed a conspiracy' renders רָשָׁק; Jehu openly admits the coup against Joram (cf. 9:14).

ἐπὶ

against

preposition + accusative (hostile: 'against')

→ spatial or relational framing

ἐπί + acc.: 'against'; marks the hostile object of the conspiracy.

τὸν

the / my

Accusative

article

→ noun-phrase marking

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

κύριον

master

Accusative

accusative object of *ἐπί* (human master: King Joram)

→ object specification

κύριος: here 'master / lord' in the human sense — Jehu's royal master, King Joram, whom he assassinated (ch. 9); not the Tetragrammaton.

μου

my

Genitive

genitive of possession (modifying κύριον)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπέκτεινα
I killed

Aor Act Indic 1 Sg · ἀποκτείνω

main verb (confession of regicide)

→ constative aorist

ἀποκτείνω: 'kill / slay'; Jehu admits the killing of Joram, owning the regicide before the people.

αὐτόν
him

Accusative

direct object of ἀπέκτεινα

→ participant reference

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

καὶ
but / and

conjunction (introducing rhetorical question)

→ discourse linkage or contrast

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

τίς
who

Nominative

interrogative pronoun (subject of ἐπάταξεν)

→ participant reference

τίς: 'who?'; the rhetorical question τίς ἐπάταξεν ... ('who struck down all these?') points the finger at the Samaritan leaders who killed the seventy, implicating them while Jehu deflects sole responsibility.

ἐπάταξεν
struck down

Aor Act Indic 3 Sg · πατάσσω

main verb of the rhetorical question

→ constative aorist

πατάσσω: 'strike / smite / kill'; renders הָרַג (Hiphil); the verb dominates the chapter's violence (vv. 9, 11, 17, 25, 32); here it asks who is responsible for the seventy.

πάντας
all

Accusative

adjective (modifying τούτους)

→ object specification

πᾶς: 'all'; 'all these,' i.e. the seventy whose heads lie heaped at the gate.

τούτους
these

Accusative

demonstrative (direct object of ἐπάταξεν)

→ object specification

οὗτος: 'these'; the deictic points to the visible heaps of severed heads — the leaders, not Jehu, did this killing.

10 ἴδετε αὐφω ὅτι οὐ πεσεῖται ἀπὸ τοῦ ῥήματος κυρίου εἰς τὴν γῆν οὗ ἐλάλησεν κύριος ἐπὶ τὸν οἶκον
Αχαβ καὶ κύριος ἐποίησεν ὅσα ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Ηλίου

See now that nothing of the word of the LORD shall fall to the ground, which the LORD spoke concerning the house of Ahab; and the LORD has done what he spoke by the hand of his servant Elijah.

Theological interpretation: the slaughter as fulfillment of the LORD's word through Elijah

ἴδετε αὐφω ὅτι

Jehu reframes the massacre theologically: not a fall of the word of the LORD to the ground (a Hebrew idiom for an unfulfilled prophecy), but its exact fulfillment. The transliterated αὐφω (an untranslated Hebrew word, probably נִינְא 'now/then') is left in Greek script. The reference is to Elijah's oracle against Ahab's house (3 Kgdms 21:21–24), making Jehu the instrument of a long-foretold judgment.

ἴδετε

see / know

Aor Act Impv 2 Pl · ὁράω

main verb (imperative to the people)

→ aorist imperative (call to recognize)

ὁράω (aor. impv. ἴδετε): 'see / perceive / recognize'; Jehu summons the people to discern the providential meaning of the events.

αὐφω

now / then (untranslated)

transliterated Hebrew particle (indeclinable, left untranslated)

→ discourse linkage or contrast

αὐφω: a transliteration of a Hebrew word (probably נִינְא, 'then / now'), left untranslated in the Greek; such transliterations occur where the LXX translator preserved an obscure or emphatic Hebrew term in Greek letters.

ὅτι

that

conjunction (introducing object clause of ἴδετε)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content the people are to perceive.

οὐ

not

negative particle (negating πεσεῖται)

→ discourse linkage or contrast

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

πесеїται

shall fall

Fut Mid Indic 3 Sg · πίπτω

main verb of the *οτι*-clause

→ predictive future (gnomic assurance)

πίπτω (fut. mid. *πесеїται*): 'fall'; the idiom 'no word of the LORD shall fall to the ground' (cf. 1 Kgdms 3:19) means no prophecy goes unfulfilled; renders the Hebrew לִפְנֵי used of unfulfilled words.

ἀπό

from / of

preposition + genitive (partitive: 'any of')

→ spatial or relational framing

ἀπό: here partitive, 'from / any portion of'; οὐ *πесеїται* ἀπὸ τοῦ ῥήματος = 'nothing of the word shall fall.'

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ῥήματος

word

Genitive

genitive (partitive object: 'of the word')

→ relational specification

ῥήμα: 'word / saying / matter'; renders רָצָה; the prophetic word the LORD spoke against Ahab's house, now demonstrably fulfilled.

κυρίου

of the LORD

Genitive

genitive of source (modifying ῥήματος)

→ relational specification

κύριος: here the Tetragrammaton (יהוה); 'the word of the LORD' is the prophetic oracle of judgment, which cannot fail.

εἰς

to

preposition + accusative (goal: 'to the ground')

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

accusative object of *εἰς* (idiom: 'to the ground')

→ object specification

γῆ: 'earth / ground'; the idiom 'fall to the ground' (renders נָפַל) figures an unfulfilled or ineffectual word — which the LORD's word never is.

οὗ

which

Genitive

relative pronoun (genitive by attraction to ῥήματος / adverbial)

→ relational specification

ὅς: relative pronoun; here introducing the relative clause 'which the LORD spoke,' the genitive form attracted to or governed by the antecedent ῥήματος.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of the relative clause

→ constative aorist (the prior prophetic utterance)

λαλέω: 'speak'; the LORD's earlier oracle against Ahab's house (through Elijah, 3 Kgdms 21:21–24).

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: the Tetragrammaton; the LORD who pronounced the judgment now executed.

ἐπὶ

concerning / against

preposition + accusative ('concerning / against')

→ spatial or relational framing

ἐπί + acc.: 'concerning / against'; the oracle was spoken against the house of Ahab.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of ἐπὶ (the dynasty judged)

→ object specification

οἶκος: 'house / dynasty'; the house of Ahab, the object of Elijah's prophesied doom.

Ἀχααβ

of Ahab

genitive of relationship (indeclinable: 'house of Ahab')

→ participant identification

Ἀχααβ: Ahab; his 'house' is the doomed dynasty.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κύριος

the LORD

Nominative

subject of ἐποίησεν

→ participant prominence

κύριος: the Tetragrammaton; emphatic repetition stressing that it is the LORD himself who has accomplished the judgment.

ἐποίησεν

has done

Aor Act Indic 3 Sg · ποιέω

main verb (the fulfillment)

→ constative aorist (accomplished deed)

ποιέω: 'do / accomplish'; the LORD has now 'done' what he 'spoke' — word and deed correspond exactly.

ὅσα

what / as much as

Accusative

relative pronoun (object of ἐποίησεν and ἐλάλησεν)

→ participant reference

ὅσος: 'as much/many as / what'; the neuter plural ὅσα = 'all that,' equating the deed with the prophecy.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of the relative clause (ὅσα ἐλάλησεν)

→ constative aorist

λαλέω: 'speak'; the prophetic word that the deed now matches.

ἐν

by

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

→ spatial or relational framing

ἐν: here instrumental in the idiom ἐν χειρί ('by the hand of'), rendering תְּנַחֲמָה, marking the prophet as the agent through whom the word came.

χειρὶ

hand

Dative

dative in idiom (ἐν χειρί: 'by the hand of')

→ sphere or reference

χείρ: 'hand'; the Hebraism ἐν χειρί + genitive = 'by the agency of,' here designating Elijah as the LORD's spokesman.

δούλου

servant

Genitive

genitive (with χειρὶ: 'hand of his servant')

→ relational specification

δούλος: 'servant / slave'; renders תַּנְחֵם; 'his servant' is the honorific title of the prophet as the LORD's authorized agent.

αὐτοῦ

his

Genitive

genitive of possession (modifying δούλου)

→ relational specification

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

Ἡλίου

Elijah

Genitive

genitive in apposition to δούλου (the prophet named)

→ relational specification

Ἡλίας (gen. Ἡλίου): the Greek form of Hebrew יְהוֹשָׁפָט (Elijah); declined as a first-declension masculine; the prophet whose word against Ahab's house (3 Kgdms 21) Jehu now claims to have fulfilled.

11 καὶ ἐπάταξεν Ιου πάντας τοὺς καταλειφθέντας ἐν τῷ οἴκῳ Αἰσαβ ἐν Ἰεζραὲλ καὶ πάντας τοὺς ἀδρούς αὐτοῦ καὶ τοὺς γνωστοὺς αὐτοῦ καὶ τοὺς ἱερεῖς αὐτοῦ ὥστε μὴ καταλιπεῖν αὐτοῦ κατάλειμμα

And Jehu struck down all who were left of the house of Ahab in Jezreel, and all his nobles and his acquaintances and his priests, so as to leave him no survivor.

Narrative summary: the total purge of Ahab's house in Jezreel

καὶ ἐπάταξεν Ιου

The verse summarizes the completeness of the purge: the participle τοὺς καταλειφθέντας ('those left') and the result clause ὥστε μὴ καταλιπεῖν ... κατάλειμμα ('so as to leave no remnant') form a deliberate wordplay on the root καταλείπω, underscoring total annihilation — nobles, intimates, and priests all fall.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν

struck down

Aor Act Indic 3 Sg · πατάσσω

main verb (the purge)

→ constative aorist (act of slaughter)

πατάσσω: 'strike / kill'; the chapter's keyword for Jehu's violence, here summing up the elimination of all who remained of Ahab's house.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, executor of the purge.

πάντας

all

Accusative

adjective (modifying καταλειφθέντας)

→ object specification

πᾶς: 'all'; the totalizing scope of the slaughter.

τοὺς

the ones

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

καταλειφθέντας

who were left

Aor Pass Part Acc Pl Masc · καταλείπω

substantivized participle (direct object of ἐπάταξεν)

→ verbal action or state

καταλείπω (aor. pass. part.): 'leave behind / leave remaining'; the substantivized participle 'those left remaining' designates the survivors of Ahab's house, the very people Jehu now destroys — note the pointed echo with κατάλειμμα at the verse's end.

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.

οἶκῳ

house

Dative

dative of place/sphere ('in the house of Ahab')

→ sphere or reference

οἶκος: 'house / household / dynasty'; here both the physical household and the dynastic line of Ahab.

Αχααβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχααβ: Ahab; his 'house' is the object of total destruction.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Ιεζραελ

Jezreel

dative/locative of place (indeclinable)

→ participant identification

Ιεζραελ: Jezreel, where the remnant of Ahab's house was concentrated and now eliminated.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντας

all

Accusative

adjective (modifying ἄδρους)

→ object specification

παῖς: 'all'; extends the slaughter to every category of Ahab's supporters.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄδρους

nobles / great men

Accusative

substantivized adjective (object: 'his nobles')

→ object specification

ἄδρός: 'great / noble / leading man'; here 'his grantees / chief men,' the leading supporters of Ahab's house (cf. v. 6).

αὐτοῦ

his

Genitive

genitive of possession (modifying ἄδρους)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

γνωστούς

acquaintances

Accusative

substantivized adjective (object: 'his acquaintances')

→ object specification

γνωστός: 'known / acquaintance / familiar'; renders נָתַן; the close associates and confidants of Ahab's house, swept up in the purge.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Accusative

direct object (third category: 'his priests')

→ object specification

ἱερεύς: 'priest'; renders יִהְיֶה; the cultic personnel of Ahab's (Baal-favoring) establishment, eliminated along with the dynasty's political supporters.

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.

ὥστε

so as / so that

conjunction (introducing result clause + infinitive)

→ discourse linkage or contrast

ὥστε: 'so that / so as to'; introduces the result clause expressing the totality of the destruction.

μὴ

not

negative particle (with infinitive)

→ discourse linkage or contrast

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

καταλιπεῖν

to leave

Aor Act Inf · καταλείπω

infinitive of result (with ὥστε)

→ aorist infinitive (the leaving of nothing)

καταλείπω (aor. inf.): 'leave behind / leave remaining'; the result infinitive 'so as to leave no remnant' completes the wordplay with καταλειφθέντας and κατάλειμμα — none of the 'left' are 'left.'

αὐτοῦ

of him / his

Genitive

genitive (with κατάλειμμα: 'a remnant of him')

→ relational specification

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

κατάλειμμα

remnant / survivor

Accusative

direct object of καταλιπεῖν

→ object specification

κατάλειμμα: 'remnant / what is left over'; renders תִּירְאֵשׁ / תִּירָשׁ; the cognate noun seals the destruction-motif — Jehu leaves Ahab no surviving 'remnant,' fulfilling the prophesied extermination of the house.

12 καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σαμάρειαν αὐτὸς ἐν Βαιθακαδ τῶν ποιμένων ἐν τῇ ὁδῷ

Then he arose and went to Samaria; he himself was at Baithakad of the shepherds, on the way.

Narrative transition: Jehu sets out for Samaria καὶ ἀνέστη

A travel-notice bridging the Jezreel purge (vv. 1–11) and the Baithakad episode (vv. 13–14). The place-name Βαιθακαδ τῶν ποιμένων ('Beth-eked of the shepherds') is a transliteration with a descriptive genitive; the location 'on the way' (ἐν τῇ ὁδῷ) sets the scene for the chance meeting with Ahaziah's kinsmen.

καὶ

then / and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

he arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (intransitive: set out)

→ constative aorist (inceptive of journey)

ἀνίστημι (aor. ἀνέστη): intransitive 'rise / set out'; renders נָסַח ; idiomatic for beginning a journey or undertaking.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the journey)

→ constative aorist

πορεύομαι: 'go / travel'; renders לָלַךְ ; the deponent aorist marks Jehu's departure toward Samaria.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Σαμάρειαν

Samaria

Accusative

accusative of destination (object of εἰς)

→ object specification

Σαμάρεια: the capital, Jehu's next objective for completing the purge (v. 17).

αὐτός

he himself

Nominative

intensive pronoun (subject emphasis)

→ participant reference

αὐτός: intensive 'he himself'; emphasizes Jehu's personal presence at Baithakad en route.

ἐν

at / in

preposition + dative (locative)

→ spatial or relational framing

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

Βαιθακαδ

Baithakad

locative of place (indeclinable place-name)

→ participant identification

Βαιθακαδ: transliteration of Hebrew בֵּית עֶדֶךְ (Beth-eked); indeclinable; a place 'on the way' between Jezreel and Samaria, qualified 'of the shepherds'.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ποιμένων

shepherds

Genitive

descriptive genitive (modifying Βαιθακαδ: 'of the shepherds')

→ relational specification

ποιμήν: 'shepherd'; renders רֹעִי ; the descriptive genitive 'Beth-eked of the shepherds' identifies the site — perhaps a shearing-house — where the meeting occurs.

ἐν

on / in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῷ

road / way

Dative

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

→ sphere or reference

ὁδός: 'road / way'; renders דֶּרֶךְ ; 'on the way' situates the next episode during the journey to Samaria.

13 καὶ Ιου εὔρεν τοὺς ἀδελφοὺς Οχοζιου βασιλέως Ιουδα καὶ εἶπεν τίνες ὑμεῖς καὶ εἶπον οἱ ἀδελφοὶ Οχοζιου ἡμεῖς καὶ κατέβημεν εἰς εἰρήνην τῶν υἱῶν τοῦ βασιλέως καὶ τῶν υἱῶν τῆς δυναστευούσης

And Jehu found the brothers of Ahaziah king of Judah and said, 'Who are you?' And they said, 'We are the brothers of Ahaziah, and we have come down to greet the sons of the king and the sons of the queen mother.'

New episode: the chance encounter with Ahaziah's kinsmen καὶ Ιου εὔρεν

Jehu meets the relatives of Ahaziah of Judah, who—ignorant of the coup—are travelling to pay respects (κατέβημεν εἰς εἰρήνην, 'we have come down in peace/to greet') to the royal family and the queen mother. Their candid self-identification (οἱ ἀδελφοὶ Οχοζιου ἡμεῖς) seals their fate, since they are kin to the doomed house.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, who encounters the Judahite kinsmen on the road.

εὔρεν

found / met

Aor Act Indic 3 Sg · εὗρίσκω

main verb (the encounter)

→ constative aorist

εὗρίσκω: 'find / come upon'; renders נָפְחָה ; here 'came upon / met,' the fortuitous (and fatal) meeting.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἀδελφούς

brothers / kinsmen

Accusative

direct object of εὔρεν

→ object specification

ἀδελφός: 'brother / kinsman'; renders Πῆ; 'the brothers (relatives) of Ahaziah,' members of the Judahite royal house related to the Omride line through Athaliah.

Οχοζιου

of Ahaziah

Genitive

genitive of relationship (modifying ἀδελφούς)

→ relational specification

Οχοζιας (gen. Οχοζιου): the Greek form of Hebrew אֲחִיָּזָא (Ahaziah); declined as a first-declension masculine; Ahaziah of Judah, already slain by Jehu (9:27).

βασιλέως

king

Genitive

genitive in apposition to Οχοζιου ('Ahaziah king')

→ relational specification

βασιλεύς: 'king'; appositional title identifying Ahaziah as king of Judah.

Ιουδα

of Judah

genitive of place (indeclinable: 'king of Judah')

→ participant identification

Ιουδα: transliteration of Hebrew יְהוּדָה (Judah); indeclinable; the southern kingdom over which Ahaziah reigned.

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 (Jehu's question)

→ constative aorist

λέγω: introduces Jehu's interrogation of the strangers.

τίνες

who

Nominative

interrogative pronoun (predicate of verbless question)

→ participant reference

τίς: 'who?'; τίνες ὑμεῖς ('who are you?') is Jehu's curt challenge to the travelers.

ὕμεῖς

you

Nominative

subject of the verbless question

→ participant reference

σύ (pl. ὑμεῖς): 'you'; the subject of the identity-question.

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 (their reply)

→ constative aorist

λέγω (aor. εἶπον): introduces the kinsmen's self-identifying answer.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἀδελφοὶ

brothers

Nominative

predicate nominative ('we are the brothers')

→ participant prominence

ἀδελφός: 'brother / kinsman'; their fatal self-disclosure as Ahaziah's relatives.

Οχοζιου

of Ahaziah

Genitive

genitive of relationship (modifying ἀδελφοί)

→ relational specification

Οχοζιας: Ahaziah; the kinsmen identify their connection to the slain Judahite king.

ἡμεῖς

we

Nominative

subject of the verbless clause

→ participant reference

ἐγώ (pl. ἡμεῖς): 'we (are)'; the explicit pronoun in the verbless reply.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατέβημεν

we have come down

Aor Act Indic 1 Pl · καταβαίνω

main verb (their stated purpose)

→ constative aorist

καταβαίνω: 'go down / come down'; renders καταβῆναι; the kinsmen 'came down' (from Judah northward, the regular idiom for travel direction) to visit the royal family.

εἰς

to / for

preposition + accusative (purpose: 'to greet')

→ spatial or relational framing

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

εἰρήνην

peace / greeting

Accusative

accusative of purpose (idiom: 'to greet / pay respects')

→ object specification

εἰρήνη: 'peace'; renders εἰρήνην; the idiom κατέβημεν εἰς εἰρήνην = 'we came down to inquire after the welfare of / to greet,' a friendly visit — tragically ill-timed.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (object of the greeting)

→ relational specification

υἱός: 'son'; the royal princes whom the kinsmen intended to greet — unaware all are dead.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of relationship ('sons of the king')

→ relational specification

βασιλεὺς: the king (of Israel); the royal sons being the object of the intended courtesy visit.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (parallel object of the greeting)

→ relational specification

υἱός: the sons (children) of the queen mother, also intended recipients of the visit.

τῆς

of the

Genitive

article (substantivizing δυναστεύουσης)

→ noun-phrase marking

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

δυναστεύουσης

queen mother / ruling lady

Pres Act Part Gen Sg Fem · δυναστεύω

substantivized participle (genitive: 'of the ruling woman')

→ verbal action or state

δυναστεύω (pres. part.): 'hold power / rule'; the feminine substantivized participle ἡ δυναστεύουσα = 'the ruling lady / queen mother' (the דְּבָרָה, here Jezebel or the queen mother of Israel), whose 'sons' the kinsmen also meant to greet.

14 καὶ εἶπεν συλλάβετε αὐτοὺς ζῶντας καὶ συνέλαβον αὐτοὺς ζῶντας καὶ ἔσφαξαν αὐτοὺς εἰς Βαιθακαδ τεσσαράκοντα καὶ δύο ἄνδρας οὐ κατέλιπεν ἄνδρα ἐξ αὐτῶν

And he said, 'Take them alive!' And they took them alive and slaughtered them at Baithakad, forty-two men; he left not a man of them.

Narrative action: the capture and slaughter of the forty-two kinsmen

καὶ εἶπεν συλλάβετε

Jehu's terse command συλλάβετε αὐτοὺς ζῶντας ('take them alive') is executed immediately (συνέλαβον ... ζῶντας echoing the order verbatim) and followed by the slaughter. The repeated ζῶντας ('alive') makes the killing more chilling, and the closing οὐ κατέλιπεν ἄνδρα ('he left not a man') matches the total-extermination motif of v. 11.

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 (Jehu's command)

→ constative aorist

λέγω: introduces Jehu's order to seize the kinsmen.

συλλάβετε
seize / take

Aor Act Impv 2 Pl · συλλαμβάνω

main verb (imperative)

→ aorist imperative (decisive command)

συλλαμβάνω: 'seize / arrest / take'; the compound συν- denotes laying hold of; Jehu orders the men taken alive — for slaughter, not mercy.

αὐτούς
them

Accusative

direct object of συλλάβετε

→ participant reference

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

ζῶντας
alive

Pres Act Part Acc Pl Masc · ζάω

predicative participle (modifying αὐτούς: 'alive')

→ verbal action or state

ζάω (pres. part.): 'live'; the predicative participle ζῶντας ('living / alive') stresses that they were taken unharmed first — making the subsequent slaughter the more deliberate.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

συνέλαβον
they seized

Aor Act Indic 3 Pl · συλλαμβάνω

main verb (execution of the order)

→ constative aorist

συλλαμβάνω: the indicative echoing the imperative verbatim — the order is obeyed exactly.

αὐτούς
them

Accusative

direct object of συνέλαβον

→ participant reference

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

ζῶντας
alive

Pres Act Part Acc Pl Masc · ζάω

predicative participle (repeated: 'alive')

→ verbal action or state

ζάω (pres. part.): the repetition of ζῶντας in the fulfillment underscores the cold deliberateness of the capture-then-slaughter.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔσφαξαν
slaughtered

Aor Act Indic 3 Pl · σφάζω

main verb (the killing)

→ constative aorist

σφάζω: 'slay / slaughter'; the sacrificial-killing verb (cf. v. 7), used again for the massacre of the kinsmen.

αὐτούς
them

Accusative

direct object of ἔσφαξαν

→ participant reference

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

εἰς

at

preposition + accusative (place: 'at Baithakad')

→ spatial or relational framing

εἰς: here locative-for-place, 'at'; a
Hebraizing usage.

Βαιθακαδ

Baithakad

accusative/locative of place (indeclinable)

→ participant identification

Βαιθακαδ: Beth-eked (cf. v. 12); the site of
the slaughter, perhaps near a cistern (cf.
MT 'the pit of Beth-eked').

τεσσαράκοντα

forty

*numeral (indeclinable, with δύο modifying
ἄνδρας)*

→ measure or count

τεσσαράκοντα: 'forty'; with δύο = 'forty-
two', the number of Ahaziah's kinsmen
slain.

καὶ

and

conjunction (joining the numerals)

→ discourse linkage or contrast

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

δύο

two

numeral (indeclinable, with τεσσαράκοντα)

→ measure or count

δύο: 'two'; completing 'forty-two men.'

ἄνδρας

men

Accusative

*accusative in apposition to αὐτούς ('forty-two
men')*

→ object specification

ἄνῃρ: 'man'; the slain kinsmen numbered
forty-two.

οὐ

not

negative particle (negating κατέλιπεν)

→ discourse linkage or contrast

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

κατέλιπεν

he left

Aor Act Indic 3 Sg · καταλείπω

main verb (totality of the slaughter)

→ constative aorist

καταλείπω: 'leave (remaining)'; the
negated 'he left not a man' restates the no-
survivor motif (cf. v. 11, κατάλειμμα).

ἄνδρα

a man

Accusative

direct object of κατέλιπεν ('not a man')

→ object specification

ἄνῃρ: 'man'; with the negative, 'not a single
man' survived.

ἐξ

of / from

preposition + genitive (partitive: of them')

→ spatial or relational framing

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

αὐτῶν

them

Genitive

genitive object of ἐξ (partitive)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking
person, possession, or reference within the
clause; here it functions as genitive object
of ἐξ (partitive).

15 καὶ ἐπορεύθη ἐκεῖθεν καὶ εὔρεν τὸν Ιωναδαβ υἱὸν Ρηχαβ ἐν τῇ ὁδῷ εἰς ἀπαντὴν αὐτοῦ καὶ εὐλόγησεν αὐτόν καὶ εἶπεν πρὸς αὐτὸν Ιου εἰ ἔστιν καρδία σου μετὰ καρδίας μου εὐθεῖα καθὼς ἡ καρδία μου μετὰ τῆς καρδίας σου καὶ εἶπεν Ιωναδαβ ἔστιν καὶ εἶπεν Ιου καὶ εἰ ἔστιν δὸς τὴν χεῖρά σου καὶ ἔδωκεν τὴν χεῖρα αὐτοῦ καὶ ἀνεβίβασεν αὐτὸν πρὸς αὐτὸν ἐπὶ τὸ ἄρμα

And he went on from there and found Jehonadab son of Rechab on the way to meet him, and he blessed him and said to him — Jehu did — 'Is your heart right with my heart, as my heart is with your heart?' And Jehonadab said, 'It is.' And Jehu said, 'If it is, give me your hand.' And he gave his hand, and he took him up to himself onto the chariot.

New episode: the alliance with Jehonadab son of Rechab

καὶ ἐπορεύθη ἐκεῖθεν

The encounter with Jehonadab, founder-figure of the Rechabites (cf. Jer 35), is built on the test of loyalty: εἰ ἔστιν καρδία σου ... εὐθεῖα ('is your heart straight with my heart?'). The fourfold repetition of καρδία ('heart') and the exchanged handclasp (δὸς τὴν χεῖρά σου ... ἔδωκεν τὴν χεῖρα) ritualize the covenant; lifting Jehonadab onto the chariot (ἀνεβίβασεν ... ἐπὶ τὸ ἄρμα) publicly enlists this zealot of YHWH as witness to Jehu's purge of Baal.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

he went on

Aor Pass Indic 3 Sg · πορεύομαι

main verb (continuing the journey)

→ constative aorist

πορεύομαι: 'go / travel'; Jehu proceeds from Baithakad toward Samaria.

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; renders $\Pi\psi\eta$; marks departure from the site of the slaughter.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εὗρεν

found / met

Aor Act Indic 3 Sg · εὕρισκω

main verb (the encounter)

→ constative aorist

εὕρισκω: 'find / meet'; Jehu meets Jehonadab on the road.

τὸν

the

Accusative

article (with proper noun)

→ noun-phrase marking

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

Ιωναδαβ

Jehonadab

direct object of εὗρεν (indeclinable proper noun, articular)

→ participant identification

Ιωναδαβ: transliteration of Hebrew יְהוֹנָדָב (Jehonadab/Jonadab); indeclinable; the ancestor of the Rechabites, a zealot for YHWH (cf. Jer 35:6–10).

υἱὸν

son

Accusative

accusative in apposition to Ιωναδαβ

→ object specification

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

Ρηχαβ

of Rechab

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

→ participant identification

Ρηχαβ: transliteration of Hebrew רְחָב (Rechab); indeclinable; eponymous ancestor of the Rechabite clan.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῶ

way / road

Dative

dative of place ('on the way')

→ sphere or reference

ὁδός: 'road / way'; the encounter again occurs en route.

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').

ἀπαντήν

a meeting

Accusative

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

→ object specification

ἀπαντή: 'meeting / encounter'; the idiom εἰς ἀπαντήν + genitive ('to meet') renders יָצָא לִקְרָא; Jehonadab comes out to meet Jehu.

αὐτοῦ

him

Genitive

genitive (with ἀπαντήν: 'to meet him')

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὐλόγησεν

blessed / greeted

Aor Act Indic 3 Sg · εὐλογέω

main verb (greeting)

→ constative aorist

εὐλογέω: 'bless / greet'; renders בָּרַךְ; here in the sense of a respectful greeting/salute exchanged between Jehu and Jehonadab.

αὐτόν

him

Accusative

direct object of εὐλόγησεν

→ participant reference

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jehu's loyalty-test question.

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς

→ participant reference

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

Ιου

Jehu

subject of εἶπεν (indeclinable, in apposition)

→ participant identification

Ιου: the subject made explicit — it is Jehu who poses the question.

εἰ

whether / is

interrogative particle (direct question)

→ discourse linkage or contrast

εἰ: 'if / whether'; here introducing a direct question, 'is your heart ...?'

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula of the question

→ stative present

εἰμί: 'be'; the verb of the loyalty-question, 'is your heart straight ...?'

καρδία

heart

Nominative

subject of ἔστιν

→ participant prominence

καρδία: 'heart'; renders לֵב; the seat of will and loyalty; its fourfold repetition makes 'heart-with-heart' the keynote of the covenant test.

σου

your

Genitive

genitive of possession (modifying καρδία)

→ relational specification

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

μετά

with

preposition + genitive (accompaniment/relation)

→ spatial or relational framing

μετά + gen.: 'with'; 'your heart with my heart' frames the question of mutual loyalty.

καρδίας

heart

Genitive

genitive object of μετά

→ relational specification

καρδία: 'heart'; second occurrence in the loyalty formula.

μου

my

Genitive

genitive of possession (modifying καρδίας)

→ relational specification

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

εὐθεῖα

straight / right

Nominative

predicate adjective (with ἔστιν: 'is straight')

→ participant prominence

εὐθύς (fem. εὐθεῖα): 'straight / upright / true'; renders ἡ ψη; 'is your heart true (toward mine)?' — the precise term of sincere allegiance.

καθώς

as / just as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'just as'; introduces the reciprocal clause, 'as my heart is with yours.'

ἡ

the

Nominative

article

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of the comparative clause

→ participant prominence

καρδία: 'heart'; third occurrence; Jehu affirms his own sincerity as the standard.

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.

μετά

with

preposition + genitive (relation)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive object of μετά

→ relational specification

καρδία: 'heart'; fourth occurrence, completing the reciprocal 'heart with heart' formula.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

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 (Jehonadab's reply)

→ constative aorist

λέγω: introduces Jehonadab's terse affirmation.

Ιωναδαβ

Jehonadab

subject (indeclinable proper noun)

→ participant identification

Ιωναδαβ: Jehonadab affirms his loyalty.

ἔστιν

it is

Pres Act Indic 3 Sg · εἰμί

verb (Jehonadab's one-word answer)

→ stative present (affirmation)

εἰμί: 'it is'; the curt 'It is' affirms that his heart is indeed straight with Jehu's.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Jehu's response)

→ constative aorist

λέγω: Jehu responds, sealing the bond with a handclasp.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: the speaker.

καὶ

and

conjunction (within Jehu's speech)

→ discourse linkage or contrast

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

εἰ

if

conditional particle (protasis)

→ discourse linkage or contrast

εἰ: 'if'; 'if it is (so)'; the condition for the handclasp.

ἔστιν

it is

Pres Act Indic 3 Sg · εἰμί

verb of the conditional clause

→ stative present

εἰμί: 'it is'; Jehu picks up Jehonadab's word — 'if it is (so).'

δός

give

Aor Act Impv 2 Sg · δίδωμι

main verb (imperative: covenant gesture)

→ aorist imperative

δίδωμι (aor. impv. δός): 'give'; 'give your hand' invites the handclasp, a gesture sealing alliance/covenant.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρά

hand

Accusative

direct object of δός

→ object specification

χεῖρ: 'hand'; the clasped hand ratifies the bond between Jehu and Jehonadab.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Jehonadab complies)

→ constative aorist

δίδωμι: 'give'; Jehonadab gives his hand, accepting the alliance.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἔδωκεν

→ object specification

χείρ: 'hand'; the reciprocated gesture.

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.

ἀνεβίβασεν

he took up

Aor Act Indic 3 Sg · ἀναβιβάζω

main verb (lifting onto the chariot)

→ constative aorist (causative)

ἀναβιβάζω: 'cause to go up / bring up'; the causative of ἀναβαίνω; Jehu 'brings up' Jehonadab onto the chariot, making him a public companion and witness.

αὐτὸν

him

Accusative

direct object of ἀνεβίβασεν

→ participant reference

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

πρὸς

to

preposition + accusative ('to himself')

→ spatial or relational framing

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

αὐτὸν

himself

Accusative

accusative object of πρὸς (reflexive: beside Jehu)

→ participant reference

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

ἐπὶ

onto

preposition + accusative (goal)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἄρμα

chariot

Accusative

accusative object of ἐπί (goal: 'onto the chariot')

→ object specification

ἄρμα: 'chariot'; Jehu's war-chariot, the seat of his authority; Jehonadab rides with him as honored ally and witness to his zeal.

16 καὶ εἶπεν πρὸς αὐτόν δεῦρο μετ' ἐμοῦ καὶ ἰδὲ ἐν τῷ ζηλωσάί με τῷ κυρίῳ Σαβαωθ καὶ ἐπεκάθισεν αὐτὸν ἐν τῷ ἄρματι αὐτοῦ

And he said to him, 'Come with me and see my zeal for the LORD of Hosts.' And he set him in his chariot.

Jehu's invitation: 'see my zeal for the LORD'

καὶ εἶπεν πρὸς αὐτόν

Jehu frames the coming Baal-purge as religious zeal: δεῦρο ... ἰδὲ ἐν τῷ ζηλωσάί με τῷ κυρίῳ ('come, see my zeal for the LORD of Hosts'). The articular infinitive ἐν τῷ ζηλωσάι expresses the action Jehonadab is to witness. Jehu's profession of 'zeal' is genuine against Baal yet, as vv. 29–31 reveal, incomplete toward the LORD's full law.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jehu's invitation to Jehonadab.

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς

→ participant reference

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

δεῦρο

come

adverb of exhortation (functioning as imperative: 'come!')

→ clausal contribution

δεῦρο: 'come (here)!'; an adverb used imperatively, renders נִבֹּךְ / נָבִי; Jehu's summons to accompany him.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

μετά + gen.: 'with'; 'come with me.'

ἐμοῦ

me

Genitive

genitive object of μετά

→ relational specification

ἐγώ (gen. ἐμοῦ): 'me'; the object of accompaniment.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰδε

see / behold

Aor Act Impv 2 Sg · ὁράω

main verb (imperative)

→ aorist imperative

ὁράω (aor. impv. ἰδέ): 'see / behold'; Jehu invites Jehonadab to witness his zeal in action.

ἐν

in

preposition + dative (with articular infinitive: 'in my being-zealous')

→ spatial or relational framing

ἐν: with the articular infinitive ἐν τῷ ζηλῶσαι forms a temporal/circumstantial construction, 'in/as I am zealous'; a common LXX rendering of the Hebrew infinitive construct with אֲנִי.

τῷ

the

Dative

article (with infinitive ζηλῶσαι)

→ noun-phrase marking

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

ζηλῶσαί

to be zealous

Aor Act Inf · ζηλόω

articular infinitive (object of ἰδέ via ἐν τῷ)

→ aorist infinitive (the decisive act of zeal)

ζηλόω: 'be zealous / jealous'; renders נִזְרָה; the articular infinitive 'my being zealous' names exactly what Jehonadab is to behold; the noun ζῆλος is the same zeal Phinehas and Elijah showed for YHWH.

με

my / me

Accusative

accusative subject of the infinitive (ζηλῶσαι)

→ participant reference

ἐγώ (acc. με): the accusative subject of the articular infinitive, 'that I am zealous.'

τῷ

for the

Dative

article (with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of advantage (object of zeal: 'for the LORD')

→ sphere or reference

κύριος: here the Tetragrammaton (יהוה); the dative 'for the LORD' names the object of Jehu's zeal; with Σαβαωθ = 'the LORD of Hosts.'

Σαβαωθ

of Hosts / Sabaoth

indeclinable epithet (modifying κυρίῳ)

→ participant identification

Σαβαωθ: transliteration of Hebrew שַׁבָּאֹתַי ('hosts/armies'); indeclinable; the LXX often leaves the divine epithet untranslated; 'the LORD of Hosts' is the warrior-title of YHWH, apt for Jehu's militant zeal.

καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐπεκάθισεν he set / seated Aor Act Indic 3 Sg · ἐπικαθίζω <i>main verb (seating Jehonadab)</i> → constative aorist (causative) ἐπικαθίζω: 'set/seat upon'; the compound ἐπι- marks placing upon; Jehu seats Jehonadab in his chariot as honored companion for the journey to Samaria.	αὐτὸν him Accusative <i>direct object of ἐπεκάθισεν</i> → participant reference αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐπεκάθισεν.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).
τῷ the Dative <i>article</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄρματι chariot Dative <i>dative of place (locative: 'in the chariot')</i> → sphere or reference ἄρμα: 'chariot'; Jehonadab rides beside Jehu, lending his prestige as a YHWH-zealot to the coming purge.	αὐτοῦ his Genitive <i>genitive of possession (modifying ἄρματι)</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (modifying ἄρματι).	

17 καὶ εἰσῆλθεν εἰς Σαμάρειαν καὶ ἐπάταξεν πάντας τοὺς καταλειφθέντας τοῦ Αἰσαβ ἐν Σαμαρείᾳ ἕως τοῦ ἀφανίσει αὐτὸν κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησεν πρὸς Ἡλίου

And he entered Samaria and struck down all who were left of Ahab in Samaria, until he had destroyed him, according to the word of the LORD which he spoke to Elijah.

Narrative completion: the purge of Ahab's house in Samaria as prophecy-fulfillment

καὶ εἰσῆλθεν εἰς Σαμάρειαν

The Samaria purge parallels the Jezreel one (v. 11): πάντας τοὺς καταλειφθέντας ('all who were left') are struck down ἕως τοῦ ἀφανίσει ('until he had wiped him out'). The closing prophecy-formula κατὰ τὸ ῥῆμα κυρίου ... πρὸς Ἡλίου explicitly frames the whole purge as the fulfillment of Elijah's oracle (3 Kgdms 21:21–24).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν
he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (arrival in Samaria)

→ constative aorist

εἰσέρχομαι: 'enter / go in'; Jehu reaches the capital, completing the journey begun in v. 12.

εἰς
into / to

preposition + accusative (destination)

→ spatial or relational framing

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

Σαμάρειαν
Samaria

Accusative

accusative of destination (object of εἰς)

→ object specification

Σαμάρεια: the capital, where the last of Ahab's house is destroyed.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν
struck down

Aor Act Indic 3 Sg · πατάσσω

main verb (the slaughter)

→ constative aorist

πατάσσω: 'strike / kill'; the chapter's keyword, here completing Ahab's annihilation in Samaria.

πάντας
all

Accusative

adjective (modifying καταλειφθέντας)

→ object specification

πᾶς: 'all'; the totalizing scope, as in v. 11.

τοὺς
the ones

Accusative

article (substantivizing the participle)

→ noun-phrase marking

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

καταλειφθέντας
who were left

Aor Pass Part Acc Pl Masc · καταλείπω

substantivized participle (direct object of ἐπάταξεν)

→ verbal action or state

καταλείπω (aor. pass. part.): 'leave remaining'; 'those left' of Ahab's house in Samaria, now exterminated — echoing v. 11.

τοῦ
of

Genitive

article (with Αχάαβ)

→ noun-phrase marking

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

Αχάαβ
of Ahab

genitive of relationship (indeclinable, articular)

→ participant identification

Αχάαβ: Ahab; the genitive 'of Ahab' marks those belonging to his house.

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: the locale of this final stage of the purge.

ἕως

until

conjunction/preposition (with articular infinitive: 'until')

→ spatial or relational framing

ἕως: 'until'; with the articular infinitive τοῦ ἀφανίσαι expresses the terminus, 'until he wiped him out.'

τοῦ

the

Genitive

article (with infinitive ἀφανίσαι)

→ noun-phrase marking

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

ἀφανίσαι

to destroy / wipe out

Aor Act Inf · ἀφανίζω

articular infinitive (with ἕως τοῦ: 'until destroying')

→ constative aorist infinitive (complete elimination)

ἀφανίζω: 'destroy / wipe out / make to vanish'; renders תִּבָּרַךְ / תִּמָּשׁ; ἕως τοῦ ἀφανίσαι αὐτόν = 'until he had utterly destroyed him (Ahab's house).'

αὐτόν

him / it

Accusative

accusative object of the infinitive ἀφανίσαι

→ participant reference

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

κατά

according to

preposition + accusative (standard: 'according to')

→ spatial or relational framing

κατά + acc.: 'according to'; introduces the prophecy-fulfillment formula.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ῥῆμα

word

Accusative

accusative object of κατά (the standard of fulfillment)

→ object specification

ῥῆμα: 'word / saying'; the prophetic word now fulfilled, as in v. 10.

κυρίου

of the LORD

Genitive

genitive of source (modifying ῥῆμα)

→ relational specification

κύριος: the Tetragrammaton; 'the word of the LORD' is Elijah's prophesied judgment on Ahab's house.

ὃ

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃς: relative pronoun, 'which,' referring to the word the LORD spoke.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of the relative clause

→ constative aorist

λαλέω: 'speak'; the LORD's oracle delivered to Elijah.

πρὸς

to

preposition + accusative (recipient)

→ spatial or relational framing

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

Ἡλίου

Elijah

Accusative

accusative object of πρὸς (the prophet addressed)

→ object specification

Ἡλίας (acc. Ἡλίου): Elijah; the prophet to whom the LORD spoke the doom of Ahab's house (3 Kgdms 21); the accusative form after πρὸς marks him as recipient of the word.

18 καὶ συνήθροισεν Ιου πάντα τὸν λαὸν καὶ εἶπεν πρὸς αὐτούς Αχααβ ἐδούλευσεν τῷ Βααλ ὀλίγα καὶ γε Ιου δουλεύσει αὐτῷ πολλά

And Jehu gathered all the people and said to them, 'Ahab served Baal a little, but Jehu will serve him much.'

Opening of the ruse: Jehu's feigned devotion to Baal

καὶ συνήθροισεν Ιου

Jehu launches his deception with a public profession that outdoes Ahab in Baal-devotion: Αχααβ ἐδούλευσεν τῷ Βααλ ὀλίγα ... Ιου δουλεύσει αὐτῷ πολλά ('Ahab served Baal a little; Jehu will serve him much'). The antithesis ὀλίγα / πολλά is the bait that lures every Baal-worshiper to the fatal assembly.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνήθροισεν

gathered

Aor Act Indic 3 Sg · συναθροίζω

main verb (assembling the people)

→ constative aorist

συναθροίζω: 'gather together / assemble'; the compound συν- stresses collecting into one body; Jehu convenes 'all the people' to spring his trap.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, architect of the ruse.

πάντα

all

Accusative

adjective (modifying λαόν)

→ object specification

πᾶς: 'all'; 'all the people' are summoned to hear the false proclamation.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

direct object of συνήθροισεν

→ object specification

λαός: 'people'; the populace, from whom the Baal-worshippers will be flushed out.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jehu's deceptive announcement.

πρὸς

to

preposition + accusative (audience)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς

→ participant reference

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

Αχααβ

Ahab

subject of ἐδούλευσεν (indeclinable)

→ participant identification

Αχααβ: Ahab; cited as the benchmark of Baal-devotion that Jehu pretends to surpass.

ἐδούλευσεν

served

Aor Act Indic 3 Sg · δουλεύω

main verb (within Jehu's speech)

→ constative aorist

δουλεύω: 'serve / be a slave to'; renders טָבַח; 'serve' here means religious worship/cult-service of Baal; Ahab's notorious Baalism (3 Kgdms 16:31–33) is the foil.

τῷ

the

Dative

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

dative object of ἐδούλευσεν (indeclinable, articular)

→ participant identification

Βααλ: transliteration of Hebrew בַּעַל ('lord/master'), the Canaanite storm-god; indeclinable in the LXX (here with the article τῷ); the deity whose cult Jehu is about to exterminate by stratagem.

ὀλίγα

a little

Accusative

adverbial accusative (degree: 'a little')

→ object specification

ὀλίγος: 'little / few'; the neuter plural ὀλίγα is adverbial, 'to a small degree'; the antithesis with πολλά frames the lie.

καί

but / and

conjunction (with γε, emphatic contrast)

→ discourse linkage or contrast

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

γε

indeed

emphatic particle (καί γε: 'but indeed')

→ discourse linkage or contrast

γε: emphatic enclitic particle; καί γε ('and indeed / but') heightens the contrast, renders Hebrew $\text{וְאֵל} \dots$; sharpens the false boast.

Ιου

Jehu

subject of δουλεύσει (indeclinable)

→ participant identification

Ιου: Jehu names himself, claiming to outdo Ahab in Baal-service.

δουλεύσει

will serve

Fut Act Indic 3 Sg · δουλεύω

main verb (the deceptive promise)

→ predictive future (feigned intent)

δουλεύω: 'serve'; the future 'Jehu will serve (Baal) much' is the deliberate lie that secures a full turnout of Baal's devotees.

αὐτῷ

him

Dative

dative object of δουλεύσει (Baal)

→ participant reference or interest

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

πολλά

much

Accusative

adverbial accusative (degree: 'much')

→ object specification

πολύς: 'much / many'; the neuter plural πολλά is adverbial, 'to a great degree'; the climactic antithesis to ὀλίγα that completes the snare.

19 καὶ νῦν πάντες οἱ προφῆται τοῦ Βααλ πάντας τοὺς δούλους αὐτοῦ καὶ τοὺς ἱερεῖς αὐτοῦ καλέσατε πρὸς με ἀνὴρ μὴ ἐπισκεπήτω ὅτι θυσία μεγάλη μοι τῷ Βααλ πᾶς ὃς ἐὰν ἐπισκεπῇ οὐ ζήσεται καὶ Ιου ἐποίησεν ἐν πτερνισμῷ ἵνα ἀπολέσῃ τοὺς δούλους τοῦ Βααλ

'And now, call to me all the prophets of Baal, all his servants and his priests; let not a man be missing, for I have a great sacrifice to Baal; whoever is missing shall not live.' Now Jehu acted in cunning, that he might destroy the servants of Baal.

The summons on pain of death, plus a narratorial disclosure of motive καὶ νῦν

The summons (καλέσατε πρὸς με) demands total attendance — ἀνὴρ μὴ ἐπισκεπήτω ('let not a man be missing'), enforced by the death penalty (ὃς ἐὰν ἐπισκεπῇ οὐ ζήσεται). The narrator then lifts the veil: Ιου ἐποίησεν ἐν πτερνισμῷ ('Jehu acted in trickery') ἵνα ἀπολέσῃ ('to destroy'), exposing the pretended 'great sacrifice' as a lethal ruse.

καὶ

and

conjunction (with νῦν, transition)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (rhetorical transition)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν (Hebrew כִּי עַתָּה) moves to the operative command of the speech.

πάντες

all

Nominative

adjective (modifying προφῆται; nominative for accusative, casus pendens)

→ participant prominence

πᾶς: 'all'; the nominative πάντες οἱ προφῆται stands as a fronted nominative (casus pendens) resumed by the accusatives τοὺς δούλους ... τοὺς ἱερεῖς — a Hebraizing anacoluthon.

οἱ

the

Nominative

article

→ noun-phrase marking

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

προφήται

prophets

Nominative

fronted nominative (casus pendens: 'the prophets')

→ participant prominence

προφήτης: 'prophet'; renders נִבִּי; the prophets of Baal (cf. the 450 at Carmel, 3 Kgdms 18:19), cult-functionaries Jehu means to wipe out.

τοῦ

of

Genitive

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable, articular)

→ participant identification

Βααλ: Baal; 'the prophets of Baal,' the deity's cultic spokesmen.

πάντας

all

Accusative

adjective (modifying δούλους; resumptive accusative)

→ object specification

πᾶς: 'all'; the accusative resumes the fronted nominative, now as object of καλέσατε.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

δούλους

servants / worshipers

Accusative

direct object of καλέσατε

→ object specification

δοῦλος: 'servant / slave / devotee'; here the 'servants/worshipers of Baal,' the lay devotees of the cult, to be summoned and destroyed.

αὐτοῦ

his

Genitive

genitive of possession (Baal's servants)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Accusative

direct object of καλέσατε (third category)

→ object specification

ἱερεύς: 'priest'; the sacrificing clergy of Baal, the third group summoned.

αὐτοῦ

his

Genitive

genitive of possession (Baal's priests)

→ relational specification

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

καλέσατε

call / summon

Aor Act Impv 2 Pl · καλέω

main verb (imperative: the summons)

→ aorist imperative

καλέω: 'call / summon / invite'; renders נִקְרָא; Jehu orders the convening of every Baal-devotee 'to me' for the supposed festival.

πρός

to

preposition + accusative (goal of summons)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (Jehu)

→ participant reference

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

άνήρ

a man

Nominative

subject of ἐπισκεπήτω ('let not a man ...')

→ participant prominence

άνήρ: 'man'; with the negative and prohibitive verb, 'let not a single man (be missing)!'

μή

not

negative particle (with prohibitive imperative)

→ discourse linkage or contrast

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

ἐπισκεπήτω

let be missing / found absent

Aor Pass Impv 3 Sg · ἐπισκέπτομαι

main verb (third-person prohibitive imperative)

→ aorist prohibitive imperative

ἐπισκέπτομαι (aor. pass. impv.): 'visit / muster / be missing on a muster'; the passive here means 'be found absent / be missed at the roll-call'; άνήρ μή ἐπισκεπήτω = 'let no man be found missing,' demanding total attendance.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the (pretended) reason for the mandatory assembly.

θυσία

sacrifice

Nominative

subject of the verbless clause ('a great sacrifice is mine')

→ participant prominence

θυσία: 'sacrifice / offering'; renders Π37; the 'great sacrifice to Baal' is the fictitious pretext for the gathering.

μεγάλη

great

Nominative

attributive adjective (modifying θυσία)

→ participant prominence

μέγας (fem. μεγάλη): 'great'; magnifies the supposed festival to ensure maximum turnout.

μοι

I have / to me

Dative

dative of possession ('a sacrifice is to/for me')

→ participant reference or interest

ἐγώ (dat. μοι): the possessive dative, 'I have a great sacrifice.'

τῷ

to

Dative

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

dative of advantage (recipient of sacrifice: 'to Baal')

→ participant identification

Βααλ: Baal; the supposed recipient of the great sacrifice.

πᾶς

everyone

Nominative

substantival adjective (subject of ζήσεται; antecedent of ὅς)

→ participant prominence

πᾶς: 'everyone / all'; πᾶς ὅς ἐάν ('everyone who') universalizes the death-threat for absence.

ὅς

who

Nominative

relative pronoun (with εἰς, indefinite)

→ participant reference

ὅς: relative pronoun; with εἰς forms 'whoever.'

ἐάν

ever

conditional particle (with relative, governing subjunctive)

→ discourse linkage or contrast

ἐάν: with ὅς forms the indefinite relative 'whoever,' taking the subjunctive ἐπισκεπῇ.

ἐπισκεπῇ

is missing

Aor Pass Subj 3 Sg · ἐπισκέπτομαι

verb of indefinite relative clause (subjunctive)

→ aorist subjunctive

ἐπισκέπτομαι (aor. pass. subj.): 'be found missing at the muster'; whoever is absent from the roll-call is condemned.

οὐ

not

negative particle (negating ζήσεται)

→ discourse linkage or contrast

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

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb (the death-threat)

→ predictive future (apodosis: death penalty)

ζάω (fut. mid. ζήσεται): 'live'; 'shall not live' = shall die; the death penalty for non-attendance guarantees that every Baal-worshiper will come — straight into the trap.

καί

now / and

conjunction (introducing narratorial aside)

→ discourse linkage or contrast

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

Ιου

Jehu

subject of ἐποίησεν (indeclinable)

→ participant identification

Ιου: Jehu; the narrator now discloses his true intent.

ἐποίησεν

acted / did

Aor Act Indic 3 Sg · ποιέω

main verb (narratorial disclosure)

→ constative aorist

ποιέω: 'do / act'; ἐποίησεν ἐν πτερνισμῷ = 'he acted with trickery'; the narrator's unmasking of the scheme.

ἐν

in / with

preposition + dative (manner: 'in cunning')

→ spatial or relational framing

ἐν: instrumental/manner, 'with / in.'

πτερνισμῷ

cunning / deceit

Dative

dative of manner (with ἐποίησεν: 'in trickery')

→ sphere or reference

πτερνισμός: 'deceit / cunning / supplanting' (from πτέρνα, 'heel'; cf. the trickery of Jacob the 'heel-grabber'); a vivid term for the underhanded stratagem by which Jehu lures Baal's devotees to slaughter.

ἵνα

that / in order that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the purpose clause revealing Jehu's lethal aim.

ἀπολέσῃ

he might destroy

Aor Act Subj 3 Sg · ἀπόλλυμι

verb of purpose clause (subjunctive)

→ aorist subjunctive (purpose)

ἀπόλλυμι (aor. subj.): 'destroy / kill / ruin'; the purpose 'that he might destroy the servants of Baal' lays bare the true objective of the whole charade.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

δούλους

servants / worshipers

Accusative

direct object of ἀπολέσθαι

→ object specification

δούλους: 'servant / devotee'; the worshipers of Baal, the targets of the planned massacre.

τοῦ

of

Genitive

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable: 'servants of Baal')

→ participant identification

Βααλ: Baal; the deity whose entire cult-community Jehu intends to annihilate.

20 καὶ εἶπεν Ιου ἀγιάσατε ἱερείαν τῷ Βααλ καὶ ἐκήρυξαν

And Jehu said, 'Consecrate a solemn assembly for Baal.' And they proclaimed it.

The proclamation of the sacred assembly καὶ εἶπεν Ιου

Jehu orders a 'sacred assembly/festival' (ἱερείαν) consecrated to Baal; the heralds proclaim it (ἐκήρυξαν). The cultic vocabulary (ἀγιάζω, ἱερεία) makes the trap appear as genuine, solemn worship, deepening the irony of the impending slaughter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jehu's order to proclaim the assembly.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, directing the staged festival.

ἀγιάσατε

consecrate / sanctify

Aor Act Impv 2 Pl · ἀγιάζω

main verb (imperative)

→ aorist imperative

ἀγιάζω: 'consecrate / sanctify / set apart'; renders ὡς; the technical cultic verb for proclaiming a sacred assembly (cf. Joel 1:14 ἀγιάσατε νηστείαν); used here with grim irony for the false Baal-festival.

ἱερείαν

a solemn assembly / sacred festival

Accusative

direct object of ἀγιάσατε

→ object specification

ἱερεία: 'sacred rite / solemn assembly / festival'; renders הַצִּיּוּן ('solemn assembly'); the consecrated gathering for Baal that masks Jehu's purge.

τῷ

for

Dative

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

dative of advantage (recipient: 'for Baal')

→ participant identification

Βααλ: Baal; the deity in whose honor the festival is ostensibly proclaimed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκήρυξαν

they proclaimed

Aor Act Indic 3 Pl · κηρύσσω

main verb (the proclamation made)

→ constative aorist

κηρύσσω: 'proclaim / announce publicly'; renders הַרְבֵּי; the heralds publicly announce the festival, ensuring the Baal-worshippers gather.

21 καὶ ἀπέστειλεν Ιου ἐν παντὶ Ἰσραηλ λέγων καὶ νῦν πάντες οἱ δοῦλοι τοῦ Βααλ καὶ πάντες οἱ ἱερεῖς αὐτοῦ καὶ πάντες οἱ προφῆται αὐτοῦ μηδεὶς ἀπολειπέσθω ὅτι θυσίαν μεγάλην ποιῶ ὃς ἂν ἀπολειφθῇ οὐ ζήσεται καὶ ἦλθον πάντες οἱ δοῦλοι τοῦ Βααλ καὶ πάντες οἱ ἱερεῖς αὐτοῦ καὶ πάντες οἱ προφῆται αὐτοῦ οὐ κατελείφθη ἀνὴρ ὃς οὐ παρεγένετο καὶ εἰσῆλθον εἰς τὸν οἶκον τοῦ Βααλ καὶ ἐπλήσθη ὁ οἶκος τοῦ Βααλ στόμα εἰς στόμα

And Jehu sent throughout all Israel, saying, 'And now, all the servants of Baal and all his priests and all his prophets — let no one be absent, for I am making a great sacrifice; whoever is absent shall not live.' And all the servants of Baal came, and all his priests and all his prophets; not a man was left who did not come; and they entered the house of Baal, and the house of Baal was filled from end to end.

The nationwide summons and its complete success: the temple filled

καὶ ἀπέστειλεν Ιου ἐν παντὶ Ἰσραηλ

The summons goes out 'throughout all Israel'; the command and death-threat of v. 19 are restated (μηδεὶς ἀπολειπέσθω ... ὃς ἂν ἀπολειφθῇ οὐ ζήσεται). Total success is stressed by the double negative οὐ κατελείφθη ἀνὴρ ὃς οὐ παρεγένετο ('not a man failed to come') and the vivid image ἐπλήσθη ... στόμα εἰς στόμα ('packed from end to end / mouth to mouth') — the whole Baal-community is now trapped inside the temple.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (the nationwide summons)

→ constative aorist

ἀποστέλλω: 'send'; Jehu dispatches the summons throughout the kingdom.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, issuing the kingdom-wide call.

ἐν

throughout / in

preposition + dative (extent: 'throughout')

→ spatial or relational framing

ἐν: here of extent, 'throughout all Israel.'

παντὶ

all

Dative

adjective (modifying Ἰσραηλ)

→ sphere or reference

παῖς: 'all'; 'throughout all Israel' marks the comprehensive reach of the summons.

Ἰσραηλ

Israel

dative of extent (indeclinable: 'in/throughout Israel')

→ participant identification

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the northern kingdom, across which the call to the Baal-festival goes out.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

circumstantial participle (introducing the proclamation)

→ verbal action or state

λέγω (pres. part.): λέγων = Hebrew דִּבֶּרֶת, introducing the content of the summons.

καὶ

and

conjunction (with νῦν, transition within speech)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (rhetorical transition)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν introduces the operative demand.

πάντες

all

Nominative

adjective (modifying δοῦλοι, fronted nominative)

→ participant prominence

παῖς: 'all'; the comprehensive call to every category of Baal-worshiper.

οἱ

the

Nominative

article

→ noun-phrase marking

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

δοῦλοι

servants / worshipers

Nominative

subject/casus pendens ('the servants of Baal')

→ participant prominence

δοῦλος: 'servant / devotee'; the lay worshipers of Baal.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

adjective (modifying ἱερεῖς)

→ participant prominence

παῖς: 'all'; second category summoned.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject/casus pendens (second category)

→ participant prominence

ἱερεῖς: 'priest'; the sacrificing clergy of Baal.

αὐτοῦ

his

Genitive

genitive of possession (Baal's priests)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

adjective (modifying προφῆται)

→ participant prominence

παῖς: 'all'; third category summoned.

οἱ

the

Nominative

article

→ noun-phrase marking

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

προφῆται

prophets

Nominative

subject/casus pendens (third category)

→ participant prominence

προφήτης: 'prophet'; the prophets of Baal.

αὐτοῦ

his

Genitive

genitive of possession (Baal's prophets)

→ relational specification

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

μηδεῖς

no one

Nominative

subject of ἀπολειπέσθω (negative pronoun)

→ participant reference

μηδεῖς: 'no one'; with the prohibitive imperative, 'let no one be absent.'

ἀπολειπέσθω

let be absent / stay away

Pres Mid/Pass Impv 3 Sg · ἀπολείπω

main verb (prohibitive imperative)

→ present prohibitive imperative

ἀπολείπω (mid./pass.): 'leave behind / be left behind / stay away'; μηδεῖς ἀπολειπέσθω = 'let no one stay away,' demanding full attendance.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; gives the pretended reason.

θυσίαν

sacrifice

Accusative

direct object of ποιῶ

→ object specification

θυσία: 'sacrifice'; the 'great sacrifice' is the fictitious pretext (cf. v. 19).

μεγάλην

great

Accusative

attributive adjective (modifying θυσίαν)

→ object specification

μέγας (fem. μεγάλην): 'great'; magnifies the supposed festival.

ποιῶ

I make / am offering

Pres Act Indic 1 Sg · ποιέω

main verb (Jehu's stated intent)

→ futuristic/progressive present

ποιέω: 'make / offer'; θυσίαν ποιῶ = 'I am holding/offering a sacrifice'; the present asserts the (false) imminent festival.

ὅς

whoever

Nominative

relative pronoun (with ἄν, indefinite subject of ἀπολειφθῇ)

→ participant reference

ὅς: relative pronoun; with ἄν, 'whoever'

ἄν

ever

modal particle (with subjunctive, indefinite)

→ discourse linkage or contrast

ἄν: modal particle marking the indefinite relative + subjunctive.

ἀπολειφθῇ

is absent

Aor Pass Subj 3 Sg · ἀπολείπω

verb of indefinite relative clause (subjunctive)

→ aorist subjunctive

ἀπολείπω (aor. pass. subj.): 'be left behind / be absent'; whoever stays away is condemned to death.

οὐ

not

negative particle (negating ζήσεται)

→ discourse linkage or contrast

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

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb (death-threat)

→ predictive future

ζάω: 'live'; 'shall not live' = shall die; the death-penalty enforcing full attendance.

καὶ

and

narrative conjunction (shift to fulfillment)

→ discourse linkage or contrast

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

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the worshipers gather)

→ constative aorist

ἔρχομαι: 'come'; the Baal-worshipers assemble en masse, walking into the trap.

πάντες

all

Nominative

adjective (modifying δοῦλοι)

→ participant prominence

παῖς: 'all'; the completeness of the turnout.

οἱ

the

Nominative

article

→ noun-phrase marking

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

δοῦλοι

servants

Nominative

subject of ἦλθον

→ participant prominence

δοῦλος: 'servant / worshiper'; the devotees who came.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντες

all

Nominative

adjective (modifying ἱερεῖς)

→ participant prominence

πᾶς: 'all'; the priests too came in full.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject (parallel to δοῦλοι)

→ participant prominence

ἱερεύς: 'priest'; Baal's clergy.

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.

πάντες

all

Nominative

adjective (modifying προφῆται)

→ participant prominence

πᾶς: 'all'; the prophets came in full.

οἱ

the

Nominative

article

→ noun-phrase marking

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

προφῆται

prophets

Nominative

subject (parallel to δοῦλοι)

→ participant prominence

προφήτης: 'prophet'; Baal's prophets.

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.

οὐ

not

negative particle (negating κατελείφθη)

→ discourse linkage or contrast

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

κατελείφθη

was left

Aor Pass Indic 3 Sg · καταλείπω

main verb (totality of attendance)

→ constative aorist passive

καταλείπω (aor. pass.): 'be left (behind)'; οὐ κατελείφθη ἄνθρωπος = 'not a man was left out' — the double negative with the following clause stresses absolute attendance.

ἄνθρωπος

a man

Nominative

subject of κατελείφθη

→ participant prominence

ἄνθρωπος: 'man'; 'not a man' stayed away.

ὅς

who

Nominative

relative pronoun (subject of παρεγένετο)

→ participant reference

ὅς: relative pronoun; 'who (did not come)' — the relative clause completes the emphatic double negative.

οὐ

not

negative particle (negating παρεγένετο)

→ discourse linkage or contrast

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

παρεγένετο

came / was present

Aor Mid Indic 3 Sg · παραγίνομαι

verb of the relative clause

→ constative aorist

παραγίνομαι: 'come / arrive / be present'; the double negative 'there was no man who did not come' = absolutely everyone came.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθον

they entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (entering the temple)

→ constative aorist

εἰσέρχομαι: 'enter'; the worshipers go into the temple of Baal — into the trap.

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house / temple

Accusative

accusative object of εἰς (the temple)

→ object specification

οἶκος: 'house'; here the 'house/temple of Baal,' the cult-building where the slaughter will occur.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable: 'temple of Baal')

→ participant identification

Βααλ: Baal; his temple, soon to be packed with victims and then demolished.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπλήσθη

was filled

Aor Pass Indic 3 Sg · πίμπλημι

main verb (the temple packed)

→ constative aorist passive

πίμπλημι (aor. pass. ἐπλήσθη): 'be filled / be full'; the temple is filled to capacity, sealing the trap.

ὁ

the

Nominative

article

→ noun-phrase marking

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

οἶκος

house / temple

Nominative

subject of ἐπλήσθη

→ participant prominence

οἶκος: 'house / temple'; the temple of Baal, now packed full.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal.

στόμα

mouth / end

Accusative

adverbial accusative (idiom: 'from end to end')

→ object specification

στόμα: 'mouth'; the idiom στόμα εἰς στόμα ('mouth to mouth' = 'from end to end / packed full') renders חֶפֶז חֶפֶז, vividly conveying that the temple was crammed wall-to-wall.

εἰς

to

preposition + accusative (in the idiom στόμα εἰς στόμα)

→ spatial or relational framing

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

στόμα

mouth / end

Accusative

accusative object of εἰς (completing the idiom)

→ object specification

στόμα: 'mouth'; completes the idiom 'from one end to the other,' i.e. completely full.

22 καὶ εἶπεν Ιου τῷ ἐπὶ τοῦ οἴκου μεσθααλ ἐξάγαγε ἐνδύματα πᾶσι τοῖς δούλοις τοῦ Βααλ καὶ ἐξήνεγκεν αὐτοῖς ὁ στολιστής

And Jehu said to the keeper of the wardrobe, 'Bring out vestments for all the servants of Baal.' And the keeper of the robes brought them out for them.

Provision of cultic vestments: marking the victims

καὶ εἶπεν Ιου

Jehu orders the keeper of the wardrobe (μεσθααλ, a transliterated Hebrew term for the vestry) to distribute ritual garments (ἐνδύματα) to every Baal-worshiper. This both lends the festival authenticity and conveniently marks out the victims, so none of the LORD's people will be mistaken for Baalists in the coming massacre (cf. v. 23).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jehu's command about the vestments.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu.

τῷ

to the (one)

Dative

article (substantivizing the prepositional phrase)

→ noun-phrase marking

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

ἐπὶ

over

preposition + genitive (authority: 'over the house/wardrobe')

→ spatial or relational framing

ἐπί + gen.: 'over / in charge of'; ὁ ἐπὶ τοῦ οἴκου = the official over the (vestment-)house.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house / wardrobe

Genitive

genitive object of ἐπὶ (the wardrobe administered)

→ relational specification

οἶκος: 'house'; here the storehouse/wardrobe of cultic garments, glossed by the following μεσθααλ.

μεσθααλ

(of) the wardrobe

transliterated Hebrew term (indeclinable, glossing 'house')

→ clausal contribution

μεσθααλ: transliteration of a Hebrew word (cf. מִשְׁתָּאָל, 'wardrobe / vestry'), left untranslated in the Greek; it specifies the 'house' as the vestment-store, so 'the one over the wardrobe' = the keeper of the robes.

ἐξάγαγε

bring out

Aor Act Impv 2 Sg · ἐξάγω

main verb (imperative)

→ aorist imperative

ἐξάγω: 'lead/bring out'; Jehu orders the vestments brought out from storage for distribution.

ἐνδύματα

garments / vestments

Accusative

direct object of ἐξάγαγε

→ object specification

ἐνδύμα: 'garment / clothing / vestment'; renders שָׂרָבִל; ceremonial robes worn by Baal's devotees at the festival — and the badge that marks them for death.

πᾶσι

for all

Dative

adjective (modifying δούλοις)

→ sphere or reference

πᾶς: 'all'; every worshiper is to be vested, ensuring none escapes identification.

τοῖς

the

Dative

article

→ noun-phrase marking

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

δούλοις

servants / worshipers

Dative

dative of advantage (recipients of the garments)

→ sphere or reference

δοῦλος: 'servant / worshiper'; the Baal-devotees who receive the vestments.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal.

καί

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξήνεγκεν

brought out

Aor Act Indic 3 Sg · ἐκφέρω

main verb (command executed)

→ constative aorist

ἐκφέρω (aor. ἐξήνεγκεν): 'carry/bring out'; the wardrobe-keeper duly brings out the vestments.

αὐτοῖς

for them

Dative

dative of advantage (the worshipers)

→ participant reference or interest

αὐτοῖς: meaning 'for them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the worshipers).

ὁ

the

Nominative

article

→ noun-phrase marking

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

στολιστής

keeper of the robes / vestment-keeper

Nominative

subject of ἐξήνεγκεν

→ participant prominence

στολιστής: 'keeper of robes / vestment-keeper' (from στολή, 'robe'); the official in charge of the ceremonial garments, who distributes them to the assembled worshipers.

23 καὶ εἰσῆλθεν Ιου καὶ Ιωναδαβ υἱὸς Ρηχαβ εἰς οἶκον τοῦ Βααλ καὶ εἶπεν τοῖς δούλοις τοῦ Βααλ
ἐρευνήσατε καὶ ἴδετε εἰ ἔστιν μεθ' ὑμῶν τῶν δούλων κυρίου ὅτι ἀλλ' ἢ οἱ δοῦλοι τοῦ Βααλ μονώτατοι

And Jehu and Jehonadab son of Rechab entered the house of Baal, and he said to the servants of Baal,
'Search and see that there is none here with you of the servants of the LORD, but only the servants of
Baal alone.'

The screening: ensuring only Baal-worshippers are present

καὶ εἰσῆλθεν Ιου καὶ Ιωναδαβ

Jehu and his ally Jehonadab enter and order a search (ἐρευνήσατε καὶ ἴδετε) to confirm that no servant
of the LORD (τῶν δούλων κυρίου) is mingled among them — ostensibly for cultic purity, in fact to
ensure that only Baalists (μονώτατοι, 'utterly alone') will perish in the slaughter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (singular with compound subject)

→ constative aorist

εἰσέρχομαι: 'enter'; the singular verb with a
compound subject (Ιου καὶ Ιωναδαβ) is
normal Greek/Hebrew idiom, agreeing
with the first subject.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu.

καὶ

and

coordinate conjunction (joining subjects)

→ discourse linkage or contrast

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

Ιωναδαβ

Jehonadab

second subject (indeclinable proper noun)

→ participant identification

Ιωναδαβ: Jehonadab, Jehu's ally, present as
witness to the purge of Baal.

υἱὸς

son

Nominative

nominative in apposition to Ιωναδαβ

→ participant prominence

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

Ρηχαβ

of Rechab

genitive of relationship (indeclinable)

→ participant identification

Ρηχαβ: Rechab; Jehonadab's
father/ancestor.

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

οἶκον

house / temple

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house / temple'; the temple of Baal.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal.

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 (Jehu's command)

→ constative aorist

λέγω: introduces Jehu's order to search the assembly.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

δούλοις

servants / worshipers

Dative

indirect object of εἶπεν

→ sphere or reference

δούλος: 'servant / worshiper'; the Baal-devotees, addressed by Jehu.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal.

ἐρευνήσατε

search

Aor Act Impv 2 Pl · ἐρευνάω

main verb (imperative)

→ aorist imperative

ἐρευνάω: 'search / examine carefully'; renders שׁוּרַץ; Jehu orders the gathering screened to remove any non-Baalists.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἴδετε

see

Aor Act Impv 2 Pl · ὁράω

main verb (imperative, paired with ἐρευνήσατε)

→ aorist imperative

ὁράω (aor. impv. ἴδετε): 'see / make sure'; 'search and see (that)' — verify the purity of the assembly.

εἰ

whether / that

conjunction (introducing object clause)

→ discourse linkage or contrast

εἰ: 'whether / if'; introduces the content to be verified, '(whether) there is anyone...'

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

verb of the object clause

→ stative present

εἰμί: 'be / exist'; 'whether there is (any servant of the LORD) among you.'

μεθ

with

prepositional + genitive (accompaniment, elided)

→ spatial or relational framing

μετά + gen.: 'with / among.'

ὕμῶν

you

Genitive

genitive object of μετά

→ relational specification

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

τῶν

of the

Genitive

article (partitive)

→ noun-phrase marking

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

δούλων

servants

Genitive

partitive genitive ('any of the servants of the LORD')

→ relational specification

δοῦλος: 'servant'; here 'servants of the LORD'; the YHWH-worshippers who must not be present at the slaughter.

κυρίου

of the LORD

Genitive

genitive of relationship (modifying δούλων)

→ relational specification

κύριος: the Tetragrammaton (יהוה); 'servants of the LORD' are deliberately distinguished from the 'servants of Baal'; the precaution ensures no worshiper of YHWH dies in the purge.

ὅτι

but / that

conjunction (introducing the desired result)

→ discourse linkage or contrast

ὅτι: here 'that / so that,' introducing the stipulated condition — only Baalists are to remain.

ἀλλ

but

adversative particle (in idiom ἀλλ ἤ: 'except / but only')

→ discourse linkage or contrast

ἀλλά: 'but'; the idiom ἀλλ ἤ = 'except / but only,' rendering Hebrew כִּי יִבָּדֵק.

ἢ

than / only

particle (with ἀλλά: 'but only')

→ discourse linkage or contrast

ἢ: 'or / than'; in ἀλλ ἢ forms the restrictive 'but only,' isolating the Baalists.

οἱ

the

Nominative

article

→ noun-phrase marking

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

δοῦλοι

servants / worshipers

Nominative

subject of the verbless clause (predicate μονώτατοι)

→ participant prominence

δοῦλος: 'servant / worshiper'; here the servants of Baal, who alone are to be present.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal.

μονώτατοι

alone / by themselves

Nominative

predicate adjective (superlative: 'utterly alone')

→ participant prominence

μόνος (superlative μονώτατος): 'alone / only'; the superlative 'entirely by themselves / utterly alone' stresses that the assembly must consist of Baalists exclusively — sealing the victims' isolation before the slaughter.

24 καὶ εἰσῆλθεν τοῦ ποιῆσαι τὰ θύματα καὶ τὰ ὀλοκαυτώματα καὶ Ιου ἔταξεν ἑαυτῷ ἕξω ὀγδοήκοντα ἄνδρας καὶ εἶπεν ἀνὴρ ὃς ἐὰν διασωθῇ ἀπὸ τῶν ἀνδρῶν ὧν ἐγὼ ἀνάγω ἐπὶ χεῖρας ὑμῶν ἢ ψυχὴ αὐτοῦ ἀντὶ τῆς ψυχῆς αὐτοῦ

And he went in to offer the sacrifices and the burnt offerings. Now Jehu had stationed for himself eighty men outside, and had said, 'Any man who lets one escape from the men whom I bring into your hands — his life shall be for that man's life.'

The sacrifices begin; the death-detail posted outside

καὶ εἰσῆλθεν τοῦ ποιῆσαι

While the sacrifices begin inside (τοῦ ποιῆσαι τὰ θύματα καὶ τὰ ὀλοκαυτώματα), Jehu has secretly posted eighty armed men outside with a chilling order: any who lets a victim escape forfeits his own life (ἢ ψυχὴ αὐτοῦ ἀντὶ τῆς ψυχῆς αὐτοῦ, 'his life for the other's life'). The trap is fully set.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

he went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (entering to sacrifice)

→ constative aorist

εἰσέρχομαι: 'enter / go in'; the worshipers (or Jehu's company) go in to perform the sacrificial rites.

τοῦ

to

Genitive

article (with infinitive ποιῆσαι: purpose)

→ noun-phrase marking

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

ποιῆσαι

to make / offer

Aor Act Inf · ποιέω

articular infinitive of purpose (τοῦ ποιῆσαι: 'to offer')

→ constative aorist infinitive

ποιέω (aor. inf.): 'make / offer'; the articular infinitive of purpose, 'to offer the sacrifices'; ποιέω + θυσίαν is standard for 'offer a sacrifice.'

τὰ

the

Accusative

article

→ noun-phrase marking

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

θύματα

sacrifices / victims

Accusative

direct object of ποιῆσαι

→ object specification

θύμα: 'sacrifice / sacrificial victim'; renders תִּזְבֹּחַ; the slain offerings of the festival.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

όλοκαυτώματα

burnt offerings

Accusative

direct object (parallel to θύματα)

→ object specification

όλοκαύτωμα: 'whole burnt offering'; renders הֶזְבֵּחַ; the offerings wholly consumed by fire; their completion (v. 25) is the signal for the slaughter.

καὶ

now / and

conjunction (introducing parenthetical/background)

→ discourse linkage or contrast

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

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, who has prepared the ambush.

ἔταξεν

stationed / posted

Aor Act Indic 3 Sg · τάσσω

main verb (posting the guards)

→ constative aorist (pluperfect sense: 'had stationed')

τάσσω: 'arrange / station / appoint'; renders יָצַב / יָשַׁב; Jehu had posted his men in advance — the aorist functions here as a pluperfect of prior arrangement.

ἑαυτῷ

for himself

Dative

reflexive dative (advantage: 'for himself')

→ sphere or reference

ἑαυτοῦ: reflexive pronoun; 'for himself' i.e. at his own disposal.

ἔξω

outside

adverb of place (location of the guards)

→ clausal contribution

ἔξω: 'outside'; the eighty men are stationed outside the temple to cut off any escape.

ὀγδοήκοντα

eighty

numeral (indeclinable, modifying ἄνδρας)

→ measure or count

ὀγδοήκοντα: 'eighty'; the size of the execution-detail posted outside.

ἄνδρας

men

Accusative

direct object of ἔταξεν

→ object specification

ἄνῃρ: 'man'; the eighty armed men of Jehu's guard.

καὶ

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 (Jehu's order to the guards)

→ constative aorist

λέγω: introduces the death-penalty warning to the guards.

ἄνῃρ

the man

Nominative

fronted nominative (casus pendens, antecedent of ὅς)

→ participant prominence

ἄνῃρ: 'man'; the fronted 'the man who...' (resumed by ἡ ψυχὴ αὐτοῦ) is a conditional-relative construction setting the penalty.

ὅς

who

Nominative

relative pronoun (with ἑάν, indefinite)

→ participant reference

ὅς: relative pronoun; with ἑάν, 'whoever'

ἐάν

ever

conditional particle (with subjunctive)

→ discourse linkage or contrast

ἐάν: with the relative, indefinite 'whoever,' governing the subjunctive διασωθῇ.

διασωθῇ

escapes / is saved

Aor Pass Subj 3 Sg · διασώζω

verb of conditional-relative clause (subjunctive)

→ aorist subjunctive

διασώζω (aor. pass. subj.): 'bring safely through / escape'; the passive 'is let escape'; the condition is: if any victim escapes, the guard responsible dies.

ἀπὸ

from / of

preposition + genitive (partitive: 'of the men')

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἄνδρῶν

men

Genitive

partitive genitive (the victims)

→ relational specification

ἄνθρωπος: 'man'; the Baal-worshippers Jehu is handing over for slaughter.

ὧν

whom

Genitive

relative pronoun (genitive by attraction; object of ἀνάγω)

→ relational specification

ὅς: relative pronoun; 'whom I bring,' its genitive form attracted to the antecedent ἄνδρῶν.

ἐγὼ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγὼ: emphatic 'I'; Jehu stresses that he personally delivers the victims into the guards' hands.

ἀνάγω

I bring up / deliver

Pres Act Indic 1 Sg · ἀνάγω

verb of the relative clause

→ futuristic/progressive present

ἀνάγω: 'lead up / bring'; here 'bring/deliver into your hands'; the present marks the imminent handing-over of the victims.

ἐπὶ

into / upon

preposition + accusative (idiom: 'into your hands')

→ spatial or relational framing

ἐπί + acc.: in the idiom ἐπὶ χειρᾶς ('into the hands of'), denoting handing over to someone's power.

χειρᾶς

hands

Accusative

accusative object of ἐπί (idiom: 'into your hands')

→ object specification

χείρ: 'hand'; ἐπὶ χειρᾶς ὑμῶν = 'into your hands / power,' the guards' responsibility.

ὑμῶν

your

Genitive

genitive of possession (modifying χειρᾶς)

→ relational specification

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχῇ

life / soul

Nominative

subject of the (verbless) penalty clause

→ participant prominence

ψυχή: 'life / soul'; renders *נַפְשְׁךָ*; the 'life-for-life' formula *הַנַּפְשׁ הַזֹּאת תְּחַיֶּה אֶת הַנַּפְשׁ הַזֹּאת* states the lex talionis penalty for negligent guards.

αὐτοῦ

his

Genitive

genitive of possession (the guard's life)

→ relational specification

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

ἀντὶ

for / in place of

preposition + genitive (exchange: 'in place of')

→ spatial or relational framing

ἀντὶ + gen.: 'in place of / in exchange for'; the talionic 'life for life'.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ψυχῆς

life / soul

Genitive

genitive object of ἀντί (the escaped victim's life)

→ relational specification

ψυχή: 'life'; the life of the escaped victim, for which the negligent guard answers with his own.

αὐτοῦ

his / that man's

Genitive

genitive of possession (the escaped man's life)

→ relational specification

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

25 καὶ ἐγένετο ὡς συνετέλεσεν ποιῶν τὴν ὀλοκαύτωςιν καὶ εἶπεν Ἰου τοῖς παρατρέχουσιν καὶ τοῖς τριστάταις εἰσελθόντες πατάξατε αὐτούς ἀνὴρ μὴ ἐξελθάτω ἐξ αὐτῶν καὶ ἐπάταξαν αὐτούς ἐν στόματι ῥομφαίας καὶ ἔρριψαν οἱ παρατρέχοντες καὶ οἱ τριστάται καὶ ἐπορεύθησαν ἕως πόλεως οἴκου τοῦ Βααλ

And it came about, as soon as he had finished offering the burnt offering, that Jehu said to the runners and to the officers, 'Go in and strike them down; let not a man come out of them.' And they struck them down with the edge of the sword, and the runners and the officers threw them out and went on to the inner shrine of the house of Baal.

The slaughter: the signal, the command, and its execution καὶ ἐγένετο ὡς συνετέλεσεν

The completion of the burnt offering (ὡς συνετέλεσεν) is the agreed signal. Jehu commands his runners (παρατρέχοντες, the royal guard) and officers (τριστάται) to strike with the death-warrant ἀνὴρ μὴ ἐξελθάτω ('let not a man escape'). The slaughter ἐν στόματι ῥομφαίας ('by the edge of the sword') is total; the bodies are flung out and the troops press on to the inner shrine.

καὶ

and

narrative conjunction (with ἐγένετο)

→ discourse linkage or contrast

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

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-fulfillment formula)

→ constative aorist

γίνομαι: καὶ ἐγένετο ὥς = 'and it came about as / when,' the Hebraizing temporal formula marking the decisive moment.

ὥς

as soon as

temporal conjunction

→ discourse linkage or contrast

ὥς: 'as / when'; marks the completion of the offering as the trigger.

συντετέλεσεν

he finished

Aor Act Indic 3 Sg · συντελέω

verb of the temporal clause

→ constative aorist (completion)

συντελέω: 'complete / finish'; renders תָּמַד; the finishing of the burnt offering is the prearranged signal for the slaughter.

ποιῶν

offering / making

Pres Act Part Nom Sg Masc · ποιέω

supplementary participle (with συνετέλεσεν: 'finished offering')

→ imperfective present participle (habitual practice)

ποιέω (pres. part.): 'make / offer'; the supplementary participle completes συντελέω, 'finished making (the offering)' — a common Greek construction with verbs of completing.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὀλοκαύτωσιν

burnt offering

Accusative

direct object of ποιῶν

→ object specification

ὀλοκαύτωσις: 'whole burnt offering / holocaust'; renders תָּזַח; the completion of this offering signals the start of the massacre.

καὶ

that / and

apodotic καί (after the temporal clause)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Jehu's order)

→ constative aorist

λέγω: introduces the order to slaughter.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, giving the kill-order.

τοῖς

to the

Dative

article (substantivizing παρατρέχουσιν)

→ noun-phrase marking

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

παρατρέχουσιν

runners / guards

Pres Act Part Dat Pl Masc · παρατρέχω

substantivized participle (indirect object: 'the runners')

→ verbal action or state

παρατρέχω (pres. part.): 'run alongside'; the substantivized οἱ παρατρέχοντες = 'the runners,' the royal bodyguard/couriers (rendering מְצַדִּיקִים) who escorted and protected the king.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
to the

Dative

article

→ noun-phrase marking

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

τρισταταῖς
officers / captains

Dative

indirect object (parallel to παρατρέχουσιν)

→ sphere or reference

τριστατής: 'officer / adjutant / third man (on a chariot)'; renders ψῆψ; high-ranking military officers, here the executioners alongside the runners.

εἰσελθόντες
going in

Aor Act Part Nom Pl Masc · εἰσέρχομαι

circumstantial participle (attendant: 'having entered')

→ verbal action or state

εἰσέρχομαι (aor. part.): 'enter'; the participle 'going in' precedes the imperative — 'enter and strike.'

πατάξατε
strike down

Aor Act Impv 2 Pl · πατάσσω

main verb (the kill-command)

→ aorist imperative

πατάσσω: 'strike / kill'; the chapter's keyword; the imperative launches the massacre of the trapped worshipers.

αὐτούς
them

Accusative

direct object of πατάξατε

→ participant reference

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

ἄνθρωπος
a man

Nominative

subject of ἐξελεύσεται ('let not a man ...')

→ participant prominence

ἄνθρωπος: 'man'; with the prohibitive, 'let not a single man escape.'

μή
not

negative particle (prohibitive)

→ discourse linkage or contrast

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

ἐξελεύσεται
let come out / escape

Aor Act Impv 3 Sg · ἐξέρχομαι

main verb (third-person prohibitive imperative)

→ aorist prohibitive imperative

ἐξέρχομαι (aor. impv.): 'go out / escape'; ἄνθρωπος μή ἐξελεύσεται = 'let not a man get out,' demanding that none survive.

ἐξ
of / from

preposition + genitive (partitive)

→ spatial or relational framing

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

αὐτῶν
them

Genitive

genitive object of ἐξ (partitive: 'of them')

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐξ (partitive: 'of them').

καὶ
and

narrative conjunction (fulfillment)

→ discourse linkage or contrast

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

ἐπάταξαν

they struck down

Aor Act Indic 3 Pl · πατάσσω

main verb (execution of the order)

→ constative aorist

πατάσσω: 'strike / kill'; the guards carry out the slaughter.

αὐτούς

them

Accusative

direct object of ἐπάταξαν

→ participant reference

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

ἐν

with / by

preposition + dative (instrument)

→ spatial or relational framing

ἐν: instrumental, 'with'; in the idiom ἐν στόματι ῥομφαίας.

στόματι

edge / mouth

Dative

dative in idiom (στόματι ῥομφαίας: 'edge of the sword')

→ sphere or reference

στόμα: 'mouth'; the idiom ἐν στόματι ῥομφαίας ('with the mouth/edge of the sword') renders בִּלְחֵי לַפָּי, a standard phrase for slaughter — note the grim echo of στόμα εἰς στόμα (v. 21).

ῥομφαίας

sword

Genitive

genitive (with στόματι: 'edge of the sword')

→ relational specification

ῥομφαία: 'large sword / broadsword'; renders בִּלְחֵי; the instrument of the massacre.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρριψαν

threw / flung out

Aor Act Indic 3 Pl · ῥίπτω

main verb (disposing of the bodies)

→ constative aorist

ῥίπτω: 'throw / cast / fling'; the guards fling out the slain (the bodies are cast outside); contemptuous disposal of the Baalists' corpses.

οἱ

the

Nominative

article (substantivizing παρατρέχοντες)

→ noun-phrase marking

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

παρατρέχοντες

runners / guards

Pres Act Part Nom Pl Masc · παρατρέχω

substantivized participle (subject of ἔρριψαν)

→ imperfective participle (the royal couriers/guards)

παρατρέχω (pres. part.): 'the runners,' the royal guard, now as subject — they dispose of the bodies and advance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

τριστάται

officers

Nominative

subject (parallel to παρατρέχοντες)

→ participant prominence

τριστάτης: 'officer / captain'; the military officers, co-subjects of the advance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθησαν

they went on

Aor Pass Indic 3 Pl · πορεύομαι

main verb (advance into the shrine)

→ constative aorist

πορεύομαι: 'go / proceed'; the troops press on to the innermost part of the temple to complete the destruction.

ἕως

to / as far as

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

→ spatial or relational framing

ἕως: 'until / as far as'; marks the limit of their advance — the inner shrine.

πόλεως

city / inner shrine

Genitive

genitive object of ἕως

→ relational specification

πόλις: 'city'; here apparently the fortified inner sanctuary or citadel of the temple-complex (rendering a Hebrew term for the inner shrine, רִיב); the troops penetrate to the holiest, most defended part.

οἴκου

house / temple

Genitive

genitive (modifying πόλεως: 'shrine of the house')

→ relational specification

οἶκος: 'house / temple'; the temple of Baal, whose inner shrine is now breached.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal; his temple, now both slaughterhouse and target of demolition.

26 καὶ ἐξήνεγκαν τὴν στήλην τοῦ Βααλ καὶ ἐνέπρησαν αὐτήν

And they brought out the pillar of Baal and burned it.

Desecration begins: the sacred pillar burned καὶ ἐξήνεγκαν

The destruction of the cult-objects begins: the sacred pillar (στήλη, the maṣṣebah) is dragged out and burned (ἐνέπρησαν), the first stage in the systematic dismantling of Baal-worship in vv. 26–28.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξήνεγκαν

they brought out

Aor Act Indic 3 Pl · ἐκφέρω

main verb (removal of the pillar)

→ constative aorist

ἐκφέρω (aor. ἐξήνεγκαν): 'carry/bring out'; the sacred pillar is dragged out of the temple for destruction.

τὴν

the

Accusative

article

→ noun-phrase marking

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

στήλην

pillar / standing-stone

Accusative

direct object of ἐξήνεγκαν

→ object specification

στήλη: 'pillar / standing-stone / stele'; renders ִּתְּצֶנָּה; the sacred cult-pillar of Baal, an object of veneration now destroyed.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal; the deity whose cult-pillar is burned.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνέπρησαν

burned

Aor Act Indic 3 Pl · ἐμπίμπρημι

main verb (the burning)

→ constative aorist

ἐμπίμπρημι (aor. ἐνέπρησαν): 'set on fire / burn up'; renders ִּתְּצֶנָּה; the pillar is consumed by fire, a definitive act of desecration.

αὐτήν

it

Accusative

direct object of ἐνέπρησαν (the pillar)

→ participant reference

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

27 καὶ κατέσπασαν τὰς στήλας τοῦ Βααλ καὶ καθεῖλον τὸν οἶκον τοῦ Βααλ καὶ ἔταξαν αὐτὸν εἰς λυτρώνας ἕως τῆς ἡμέρας ταύτης

And they pulled down the pillars of Baal and demolished the house of Baal, and made it into latrines, to this day.

Complete demolition: pillars torn down, temple made a latrine καὶ κατέσπασαν

The desecration is completed and made permanent: the pillars are torn down (κατέσπασαν), the temple demolished (καθεῖλον), and the site degraded into a latrine (εἰς λυτρώνας) — the ultimate defilement of a holy place. The etiological note ἕως τῆς ἡμέρας ταύτης ('to this day') vouches for the lasting reality of the desecration.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέσπασαν

they pulled down

Aor Act Indic 3 Pl · κατασπάω

main verb (tearing down the pillars)

→ constative aorist

κατασπάω: 'pull/drag down'; the compound κατα- marks downward demolition; the cult-pillars are torn down.

τὰς

the

Accusative

article

→ noun-phrase marking

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

στήλας

pillars

Accusative

direct object of κατέσπασαν

→ object specification

στήλη: 'pillar / standing-stone'; the plural here, the several cult-pillars of the Baal sanctuary.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

καθεῖλον

demolished

Aor Act Indic 3 Pl · καθαιρέω

main verb (demolition of the temple)

→ constative aorist

καθαιρέω (aor. καθεῖλον): 'take down / demolish / destroy'; renders כָּרַךְ / יָצַח; the temple of Baal is pulled down to the ground.

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house / temple

Accusative

direct object of καθεῖλον

→ object specification

οἶκος: 'house / temple'; the temple of Baal, now demolished.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable)

→ participant identification

Βααλ: Baal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔταξαν

they made / appointed

Aor Act Indic 3 Pl · τάσσω

main verb (repurposing the site)

→ constative aorist

τάσσω: 'appoint / set / designate'; here 'made/designated it as,' converting the sacred site to a profane use.

αὐτὸν

it

Accusative

direct object of ἔταξαν (the site)

→ participant reference

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

εἰς

into / as

preposition + accusative (result: 'into latrines')

→ spatial or relational framing

εἰς: here of result/transformation, 'into / as.'

λυτῶνας

latrines / privies

Accusative

accusative of result (object of εἰς)

→ object specification

λυτῶν (pl. λυτῶνας): 'latrine / privy'; renders תִּלְכָּחִים / תִּלְכָּחִים ('dung-places'); converting Baal's temple into a public latrine is the most degrading possible desecration of the cult-site.

ἕως

to / until

preposition + genitive (temporal extent)

→ spatial or relational framing

ἕως: 'until'; in the etiological formula 'to this day!'

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἕως

→ relational specification

ἡμέρα: 'day'; ἕως τῆς ἡμέρας ταύτης ('to this day') is the standard etiological formula attesting the enduring result; renders הַיּוֹם הַזֶּה.

ταύτης

this

Genitive

demonstrative (modifying ἡμέρας)

→ relational specification

οὗτος: 'this'; the deictic anchors the note in the narrator's present, vouching for the lasting desecration.

28 καὶ ἠφάνισεν Ιου τὸν Βααλ ἐξ Ισραηλ

So Jehu abolished Baal from Israel.

Summary statement: Jehu's eradication of Baal-worship

καὶ ἠφάνισεν Ιου

The terse summary ἠφάνισεν Ιου τὸν Βααλ ἐξ Ισραηλ ('Jehu wiped out Baal from Israel') closes the Baal-purge unit (vv. 18–28) and forms a deliberate counterpoint to the next verses' qualification: he abolished Baal, yet did not abolish the calf-cult of Jeroboam (vv. 29–31).

καὶ

so / and

narrative conjunction (summarizing)

→ discourse linkage or contrast

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

ἠφάνισεν

abolished / wiped out

Aor Act Indic 3 Sg · ἀφανίζω

main verb (the summary act)

→ constative aorist

ἀφανίζω: 'destroy / wipe out / make to disappear'; the same verb used of Ahab's house (v. 17, ἀφανίσαι); Jehu 'made Baal vanish' from Israel — total eradication of the cult.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, credited with the abolition of Baal-worship.

τὸν

the

Accusative

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

direct object of ἡφάνισεν (indeclinable, articular)

→ participant identification

Βααλ: Baal; the cult and its worship, here treated as a single object 'wiped out' of the land.

ἐξ

from / out of

preposition + genitive (separation: 'from Israel')

→ spatial or relational framing

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

Ισραηλ

Israel

genitive of separation (indeclinable: 'from Israel')

→ participant identification

Ισραηλ: the northern kingdom, from which Baal-worship is eradicated — though the calf-cult remains (v. 29).

29 πλὴν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ ὃς ἐξήμαρτεν τὸν Ισραηλ οὐκ ἀπέστη Ιου ἀπὸ ὀπισθεν αὐτῶν αἱ δαμάλεις αἱ χρυσαῖ ἐν Βαιθηλ καὶ ἐν Δαν

Only from the sins of Jeroboam son of Nebat, who made Israel sin, Jehu did not turn away from following after them — the golden calves that were in Bethel and in Dan.

Theological qualification: Jehu's persistence in the calf-cult

πλὴν ἁμαρτιῶν Ιεροβοαμ

The adversative πλὴν ('only / however') sharply qualifies the praise of v. 28: though Jehu wiped out Baal, he did not abandon the foundational sin of the northern kingdom — Jeroboam's golden calves (αἱ δαμάλεις αἱ χρυσαῖ) at Bethel and Dan (3 Kgdms 12:28–30). The standard Deuteronomistic formula ὃς ἐξήμαρτεν τὸν Ισραηλ ('who made Israel sin') is applied to Jeroboam.

πλὴν

only / however

adversative particle (restrictive: 'only / except')

→ discourse linkage or contrast

πλὴν: 'except / only / however'; renders ὅτι ; sharply restricts the preceding commendation — Jehu's reform did not extend to the calf-cult.

ἁμαρτιῶν

sins

Genitive

genitive (with ἀπέστη ... ἀπό: 'from the sins')

→ relational specification

ἁμαρτία: 'sin'; renders ἁμαρτία ; the 'sins of Jeroboam' is the Deuteronomistic shorthand for the calf-cult that defined northern apostasy.

Ιεροβοαμ

of Jeroboam

genitive of relationship (indeclinable: 'sins of Jeroboam')

→ participant identification

Ιεροβοαμ: transliteration of Hebrew יְרֹבֹאם (Jeroboam I); indeclinable; the first king of the divided north, who instituted the golden-calf shrines.

υἱοῦ

son

Genitive

genitive in apposition to Ιεροβοαμ

→ relational specification

υἱός: 'son'; the patronym identifies Jeroboam I (son of Nebat), distinguishing him from later kings.

Ναβατ

of Nebat

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

→ participant identification

Ναβατ: transliteration of Hebrew נָבָט (Nebat); indeclinable; Jeroboam's father.

ὅς

who

Nominative

relative pronoun (subject of ἐξήμαρτεν)

→ participant reference

ὅς: relative pronoun, 'who,' referring to Jeroboam.

ἐξήμαρτεν

made to sin

Aor Act Indic 3 Sg · ἐξάμαρτάνω

verb of the relative clause (causative)

→ constative aorist (causative)

ἐξάμαρτάνω: causative 'cause to sin / lead into sin'; renders the Hiphil of נִשְׁחַת; the formula ὅς ἐξήμαρτεν τὸν Ἰσραηλ ('who made Israel sin') is the recurring Deuteronomistic indictment of Jeroboam (cf. 3 Kgdms 14:16).

τὸν

the

Accusative

article (with Ἰσραηλ)

→ noun-phrase marking

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

Ἰσραηλ

Israel

direct object of ἐξήμαρτεν (indeclinable, articular)

→ participant identification

Ἰσραηλ: the northern kingdom, led into sin by Jeroboam's calf-cult.

οὐκ

not

negative particle (negating ἀπέστη)

→ discourse linkage or contrast

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

ἀπέστη

turned away

Aor Act Indic 3 Sg · ἀφίστημι

main verb (Jehu's failure)

→ constative aorist

ἀφίστημι (aor. ἀπέστη): intransitive 'depart / turn away'; renders נִסָּח; 'Jehu did not turn away from' the calf-sins — he retained the state cult for political reasons.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, whose reform stopped short of the calf-cult.

ἀπὸ

from

preposition + genitive (separation, with ὀπισθεν)

→ spatial or relational framing

ἀπό: 'from'; with ὀπισθεν, 'from after / from following.'

ὀπισθεν

behind / after

adverb/preposition ('from following after them')

→ spatial or relational framing

ὀπισθεν: 'behind / after'; the idiom ἀπὸ ὀπισθεν ('from after / from following') renders יְרֵחָמָה, the language of (dis)loyalty to a cult — Jehu did not stop 'following after' the calves.

αὐτῶν

them

Genitive

genitive (with ὀπισθεν: 'after them' — the calves)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (with ὀπισθεν: 'after them' — the calves).

αἱ

the

Nominative

article (in apposition, explaining αὐτῶν)

→ noun-phrase marking

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

δαμάλεις heifers / calves Nominative <i>nominative in apposition (explanatory: 'the golden calves')</i> → participant prominence δαμάλις: 'heifer / young cow'; renders בָּקָר (calf); the LXX uses δαμάλις for the golden calf-images; the appositional nominative loosely identifies 'them' (αὐτῶν) as the calves — a Hebraizing anacoluthon.	αἱ the Nominative <i>article (attributive position with χρυσαῖ)</i> → noun-phrase marking αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.	χρυσᾶι golden Nominative <i>attributive adjective (modifying δαμάλεις)</i> → participant prominence χρυσοῦς (fem. χρυσαῖ/χρυσᾶι): 'golden'; the golden calves Jeroboam set up at the two royal sanctuaries.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).
Βαιθηλ Bethel <i>locative of place (indeclinable)</i> → participant identification Βαιθηλ: transliteration of Hebrew בֵּית לָהֶם (Bethel); indeclinable; the southern royal shrine of the north, site of one golden calf.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	Δαν Dan <i>locative of place (indeclinable)</i> → participant identification Δαν: transliteration of Hebrew דָּן (Dan); indeclinable; the northern royal shrine, site of the other golden calf.

30 καὶ εἶπεν κύριος πρὸς Ιου ἀνθ' ὧν ὅσα ἡγάθυνας ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς μου καὶ πάντα ὅσα ἐν τῇ καρδίᾳ μου ἐποίησας τῷ οἴκῳ Αἰσαβ υἱοὶ τέταρτοι καθήσονται σοι ἐπὶ θρόνου Ἰσραὴλ

And the LORD said to Jehu, 'Because you have done well in doing what is right in my eyes, and have done to the house of Ahab all that was in my heart, sons of the fourth generation shall sit for you on the throne of Israel.'

Divine oracle: reward of a four-generation dynasty

καὶ εἶπεν κύριος πρὸς Ιου

The LORD's oracle rewards Jehu's zeal against Ahab's house: ἀνθ' ὧν ... ἡγάθυνας ('because you have done well') in carrying out the divine purpose (πάντα ... ἐν τῇ καρδίᾳ μου), the dynasty is granted four generations on Israel's throne (υἱοὶ τέταρτοι καθήσονται σοι) — fulfilled in Jehoahaz, Joash, Jeroboam II, and Zechariah (cf. 15:12).

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 (divine speech-introduction)

→ constative aorist

λέγω: introduces the LORD's oracle to Jehu.

κύριος

the LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: the Tetragrammaton (יהוה); the LORD himself addresses Jehu, granting the dynastic promise.

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

Ιου

Jehu

accusative object of πρὸς (indeclinable)

→ participant identification

Ιου: Jehu, recipient of the oracle.

ἀνθ

because / in return for

preposition + genitive (causal idiom, elided)

→ spatial or relational framing

ἀντί: 'in place of / in return for'; the idiom ἀνθ ὧν ('because / in return for which') renders רַשָׁאִי תַּחַת / רַשָׁאִי נָעִי, marking the ground of reward.

ὧν

which

Genitive

relative pronoun (genitive in idiom ἀνθ ὧν)

→ relational specification

ὧς: relative pronoun; in ἀνθ ὧν forms the causal 'because.'

ὅσα

as much as / in that

Accusative

relative pronoun (object of ἠγάθυνας / ποιῆσαι)

→ participant reference

ὅσος: 'as much as / whatever'; the neuter plural reinforces the causal clause, 'in all that you did well!'

ἠγάθυνας

you did well

Aor Act Indic 2 Sg · ἀγαθύνω

verb of the causal clause

→ constative aorist

ἀγαθύνω: 'do well / make good'; renders the Hiphil of בָּטַח; 'you have done well (in doing what is right)' commends Jehu's execution of the divine judgment.

ποιῆσαι

to do

Aor Act Inf · ποίεω

complementary infinitive (with ἠγάθυνας: 'did well to do')

→ constative aorist infinitive

ποιέω (aor. inf.): 'do'; the complementary infinitive, 'you did well to do what is right.'

τὸ

the

Accusative

article (substantivizing εὐθές)

→ noun-phrase marking

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

εὐθές

right / upright

Accusative

substantivized adjective (object of ποιῆσαι: 'the right thing')

→ object specification

εὐθύς (neut. εὐθές): 'straight / right'; τὸ εὐθές ἐν ὀφθαλμοῖς μου ('what is right in my eyes') renders יָשָׁר בְּעֵינַי, the standard idiom for divinely approved conduct.

ἐν

in

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

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative in idiom (ἐν ὀφθαλμοῖς: 'in the sight of')

→ sphere or reference

ὀφθαλμός: 'eye'; ἐν ὀφθαλμοῖς μου = 'in my sight / judgment' (renders יָיָצַב).

μου

my

Genitive

genitive of possession (modifying ὀφθαλμοῖς)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

adjective (modifying ὅσα: 'all that')

→ object specification

πᾶς: 'all'; 'all that was in my heart' — the full scope of the divine purpose Jehu carried out.

ὅσα

as much as / that

Accusative

relative pronoun (object of ἐποίησας)

→ participant reference

ὅσος: 'as much as / whatever'; 'all that was in my heart.'

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

καρδία

heart

Dative

dative of place (locative: 'in my heart')

→ sphere or reference

καρδία: 'heart'; renders לב; 'all that was in my heart' = the LORD's intended judgment on Ahab's house, which Jehu fully executed.

μου

my

Genitive

genitive of possession (modifying καρδία)

→ relational specification

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

ἐποίησας

you have done

Aor Act Indic 2 Sg · ποιέω

verb of the causal clause (second deed praised)

→ constative aorist

ποιέω: 'do'; 'you have done to the house of Ahab all that was in my heart' — Jehu's purge fulfilled the divine intent.

τῷ

to the

Dative

article

→ noun-phrase marking

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

οἶκω

house

Dative

dative (indirect object: 'to the house of Ahab')

→ sphere or reference

οἶκος: 'house / dynasty'; the house of Ahab, against which the judgment was carried out.

Αχαιβ

of Ahab

genitive of relationship (indeclinable)

→ participant identification

Αχαιβ: Ahab; his house destroyed by Jehu.

υἱοὶ

sons

Nominative

subject of καθήσονται

→ participant prominence

υἱός: 'son / descendant'; Jehu's descendants who will hold the throne.

τέταρτοι

of the fourth (generation)

Nominative

ordinal adjective (modifying υἱοί: 'to the fourth generation')

→ participant prominence

τέταρτος: 'fourth'; υἱοὶ τέταρτοι = 'sons of the fourth (generation)'; the four generations of Jehu's dynasty (Jehoahaz, Joash, Jeroboam II, Zechariah) promised the throne (cf. 15:12).

καθήσονται

shall sit

Fut Mid Indic 3 Pl · κάθημαι

main verb (the dynastic promise)

→ predictive future (divine grant)

κάθημαι (fut. καθήσονται): 'sit / be seated'; 'shall sit on the throne' = shall reign; the future expresses the LORD's guaranteed grant of four royal generations.

σοι

for you

Dative

dative of advantage ('for you / belonging to you')

→ participant reference or interest

σύ (dat. σοι): 'for you'; the dative of advantage marks the dynasty as Jehu's own line.

ἐπὶ

upon

preposition + genitive (position: 'on the throne')

→ spatial or relational framing

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

θρόνου

throne

Genitive

genitive object of ἐπὶ (position)

→ relational specification

θρόνος: 'throne'; the royal seat of Israel, granted to four generations of Jehu's house.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: the northern kingdom, over which Jehu's dynasty will reign for four generations.

31 καὶ Ιου οὐκ ἐφύλαξεν πορεύεσθαι ἐν νόμῳ κυρίου θεοῦ Ισραηλ ἐν ὅλῃ καρδίᾳ αὐτοῦ οὐκ ἀπέστη ἐπάνωθεν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ ὃς ἐξήμαρτεν τὸν Ισραηλ

But Jehu was not careful to walk in the law of the LORD the God of Israel with all his heart; he did not turn away from the sins of Jeroboam son of Nebat, who made Israel sin.

Final assessment: Jehu's incomplete obedience καὶ Ιου οὐκ ἐφύλαξεν

The narrator's verdict balances the reward of v. 30: Jehu did not 'guard' (ἐφύλαξεν) the law with whole-hearted devotion (ἐν ὅλῃ καρδίᾳ), and did not depart (οὐκ ἀπέστη) from Jeroboam's calf-sins. The repetition of the Jeroboam-formula (cf. v. 29) frames Jehu as a divinely-used but spiritually compromised reformer.

καὶ

but / and

narrative conjunction (adversative in context)

→ discourse linkage or contrast

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

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, here judged for incomplete obedience.

οὐκ

not

negative particle (negating ἐφύλαξεν)

→ discourse linkage or contrast

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

ἐφύλαξεν

was careful / kept

Aor Act Indic 3 Sg · φυλάσσω

main verb (the failure)

→ constative aorist

φυλάσσω: 'guard / keep / take care'; renders **לֹא שָׁמַר**; 'did not take care to walk in the law' — Jehu failed to keep covenant obedience wholeheartedly.

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

complementary infinitive (with ἐφύλαξεν: 'to walk')

→ verbal action or state

πορεύομαι (pres. inf.): 'go / walk'; the idiom 'walk in the law' (πορεύεσθαι ἐν νόμῳ, renders **הִלְכַּת בְּתוֹרַת**) is the standard metaphor for covenant living.

ἐν

in

preposition + dative (sphere: 'in the law')

→ spatial or relational framing

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

νόμῳ

law

Dative

dative of sphere ('in the law')

→ sphere or reference

νόμος: 'law'; renders **תּוֹרַת**; the covenant law of the LORD, which Jehu did not wholly observe.

κυρίου

of the LORD

Genitive

genitive of source (modifying νόμῳ)

→ relational specification

κύριος: the Tetragrammaton (**יהוה**); 'the law of the LORD,' the divine standard.

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD, God of Israel')

→ relational specification

θεός: 'God'; renders **יְהוָה**; 'the LORD God of Israel,' the full covenant title.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: the covenant people whose God is the LORD.

ἐν

with

preposition + dative (manner: 'with all his heart')

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (manner: 'with all his heart').

ὅλη

all / whole

Dative

adjective (modifying καρδία)

→ sphere or reference

ὅλος: 'whole / all'; ἐν ὅλη καρδίᾳ ('with all his heart') renders **בְּלִבּוֹ**, the Deuteronomic standard of total devotion (Deut 6:5) — which Jehu lacked.

καρδία

heart

Dative

dative of manner (with ὅλη: 'with all his heart')

→ sphere or reference

καρδία: 'heart'; the seat of devotion; Jehu did not serve the LORD wholeheartedly.

αὐτοῦ

his

Genitive

genitive of possession (modifying καρδία)

→ relational specification

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

οὐκ

not

negative particle (negating ἀπέστη)

→ discourse linkage or contrast

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

ἀπέστη

turned away

Aor Act Indic 3 Sg · ἀφίστημι

main verb (persistence in sin)

→ constative aorist

ἀφίστημι (aor. ἀπέστη): 'depart / turn away'; 'he did not turn away from' the calf-sins — echoing v. 29 to seal the verdict.

ἐπάνωθεν

from / away from

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

→ spatial or relational framing

ἐπάνωθεν: 'from above / from upon / away from'; here with the genitive ἁματιῶν, 'from the sins,' marking the apostasy Jehu would not abandon (renders **בְּמִן**).

ἁματιῶν

sins

Genitive

genitive of separation (with ἐπάνωθεν)

→ relational specification

ἁματία: 'sin'; the calf-sins of Jeroboam, from which Jehu did not depart.

Ιεροβοαμ

of Jeroboam

genitive of relationship (indeclinable)

→ participant identification

Ιεροβοαμ: Jeroboam I, author of the calf-cult.

υἱοῦ

son

Genitive

genitive in apposition to Ιεροβοαμ

→ relational specification

υἱός: 'son'; patronymic 'son of Nebat.'

Ναβατ

of Nebat

genitive of relationship (indeclinable)

→ participant identification

Ναβατ: Nebat, Jeroboam's father.

ὃς

who

Nominative

relative pronoun (subject of ἐξήμαρτεν)

→ participant reference

ὃς: relative pronoun, 'who,' referring to Jeroboam.

ἐξήμαρτεν

made to sin

Aor Act Indic 3 Sg · ἐξαμαρτάνω

verb of the relative clause (causative)

→ constative aorist (causative)

ἐξαμαρτάνω: causative 'cause to sin'; the recurring formula 'who made Israel sin' (cf. v. 29), sealing the indictment of the calf-cult Jehu retained.

τὸν

the

Accusative

article (with Ἰσραηλ)

→ noun-phrase marking

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

Ἰσραηλ

Israel

direct object of ἐξήμαρτεν (indeclinable, articular)

→ participant identification

Ἰσραηλ: the northern kingdom, led into the calf-sin by Jeroboam.

32 ἐν ταῖς ἡμέραις ἐκείναις ἤρξατο κύριος συγκόπτειν ἐν τῷ Ἰσραηλ καὶ ἐπάταξεν αὐτοὺς Ἀζαηλ ἐν παντὶ ὁρίῳ Ἰσραηλ

In those days the LORD began to cut Israel short, and Hazael struck them throughout all the territory of Israel.

Consequence: the beginning of territorial loss under divine judgment

ἐν ταῖς ἡμέραις ἐκείναις

The temporal marker ἐν ταῖς ἡμέραις ἐκείναις ('in those days') introduces the first fruit of Jehu's incomplete obedience: the LORD himself begins to 'cut Israel short' (συγκόπτειν), using Hazael of Aram as the instrument, who strikes 'throughout all the territory of Israel' — the Transjordan losses detailed in v. 33.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (with ἐκεῖναις: 'in those days')

→ sphere or reference

ἡμέρα: 'day'; ἐν ταῖς ἡμέραις ἐκεῖναις = 'in those days,' a temporal-transition formula.

ἐκεῖναις

those

Dative

demonstrative (modifying ἡμέραις)

→ sphere or reference

ἐκεῖνος: 'that / those'; the days of Jehu's reign, now marked by territorial decline.

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχομαι

main verb (inceptive)

→ ingressive aorist

ἄρχομαι: 'begin'; renders הָיָא / hifil; with the complementary infinitive συγκόπτειν, 'began to cut short,' marking the onset of judgment-by-attribution.

κύριος

the LORD

Nominative

subject of ἤρξατο

→ participant prominence

κύριος: the Tetragrammaton (יהוה); the LORD himself is the ultimate agent of Israel's shrinkage — Hazael is merely the human instrument.

συγκόπτειν

to cut short / cut off

Pres Act Inf · συγκόπτω

complementary infinitive (with ἤρξατο)

→ verbal action or state

συγκόπτω: 'cut down / cut to pieces / cut short'; renders חָצַק; here of God 'cutting Israel short,' i.e. diminishing the nation's territory and power.

ἐν

in / against

preposition + dative (sphere: 'in/against Israel')

→ spatial or relational framing

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

τῷ

the

Dative

article (with Ἰσραηλ)

→ noun-phrase marking

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

Ἰσραηλ

Israel

dative of sphere (indeclinable, articular: 'in Israel')

→ participant identification

Ἰσραηλ: the northern kingdom, the object of the divine cutting-short.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb (Hazael's attacks)

→ constative aorist

πατάσσω: 'strike / smite'; the chapter's keyword now turned against Israel — Hazael 'strikes' them, reversing the earlier blows Jehu dealt.

αὐτούς

them

Accusative

direct object of ἐπάταξεν (the Israelites)

→ participant reference

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

Αζαηλ

Hazael

subject of ἐπάταξεν (indeclinable proper noun)

→ participant identification

Αζαηλ: transliteration of Hebrew אֲזַיִל (Hazael); indeclinable; king of Aram (Damascus), anointed to be a scourge against Israel (cf. 8:12–13), here the LORD's instrument of judgment.

ἐν

in / throughout

preposition + dative (extent: 'throughout')

→ spatial or relational framing

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

παντὶ

all

Dative

adjective (modifying ὅρις)

→ sphere or reference

πᾶς: 'all'; 'throughout all the territory' marks the comprehensive scope of Hazael's encroachment.

ὅρις

territory / border

Dative

dative of place (extent: 'in all the territory')

→ sphere or reference

ὅριον: 'boundary / territory'; renders גִּבְלֵי; 'all the territory of Israel' — specified in v. 33 as the Transjordan.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: the northern kingdom, whose borders Hazael ravages.

33 ἀπὸ τοῦ Ιορδάνου κατ'ἀνατολὰς ἡλίου πᾶσαν τὴν γῆν Γαλααδ τοῦ Γαδδι καὶ τοῦ Ρουβην καὶ τοῦ Μανασση ἀπὸ Αροηρ ἣ ἐστὶν ἐπὶ τοῦ χείλους χειμάρρου Αρνων καὶ τὴν Γαλααδ καὶ τὴν Βασαν

from the Jordan eastward, all the land of Gilead, of the Gadites and the Reubenites and the Manassites, from Aroer, which is on the edge of the wadi Arnon, both Gilead and Bashan.

Geographical specification of the territory lost to Hazael

ἀπὸ τοῦ Ιορδάνου

A geographical gloss on v. 32: the lost territory is the entire Transjordan — Gilead and Bashan, the tribal lands of Gad, Reuben, and Manasseh, from the southern boundary at Aroer on the Arnon northward. The detail underscores the magnitude of the judgment: the eastern half of the kingdom is stripped away.

ἀπὸ

from

preposition + genitive (starting point)

→ spatial or relational framing

ἀπό: 'from'; marks the western boundary (the Jordan) of the lost territory.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Ιορδάνου

Jordan

Genitive

genitive object of ἀπό (the river boundary)

→ relational specification

Ιορδάνης (gen. Ιορδάνου): the Greek form of Hebrew יַרְדֵּן (Jordan); declined as a first-declension masculine; the river forming the western limit of the lost Transjordan.

κατ'

toward

preposition + accusative (direction, elided)

→ spatial or relational framing

κατά + acc.: 'toward / in the direction of'; in the idiom κατ'ἀνατολὰς ἡλίου, 'toward the sunrise / eastward.'

ἀνατολὰς

east / rising

Accusative

accusative object of κατά (direction: 'eastward')

→ object specification

ἀνατολή: 'rising / east'; ἀνατολαὶ ἡλίου = 'the risings of the sun / the east'; the Transjordan lies east of the Jordan.

ἡλίου

of the sun

Genitive

genitive (with ἀνατολὰς: 'sunrise')

→ relational specification

ἥλιος: 'sun'; ἀνατολαὶ ἡλίου, 'the sunrise,' the standard idiom for due east (renders שֶׁמֶשׁ הַיּוֹם).

πᾶσαν

all

Accusative

adjective (modifying γῆν)

→ object specification

πᾶς: 'all'; 'all the land of Gilead' — the totality of the eastern territory.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative (in apposition to the struck territory)

→ object specification

γῆ: 'land'; the territory of Gilead, here the lost region.

Γαλααδ

Gilead

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

→ participant identification

Γαλααδ: transliteration of Hebrew גִּלְעָד (Gilead); indeclinable; the central Transjordan highlands.

τοῦ

of the

Genitive

article (with Γαδδι)

→ noun-phrase marking

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

Γαδδι

of Gad / the Gadites

genitive of relationship (indeclinable: 'of the Gadites')

→ participant identification

Γαδδι: transliteration based on Hebrew גָּד (Gad); indeclinable; the tribe of Gad, settled in the Transjordan.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ
of the

Genitive

article (with Πουβην)

→ noun-phrase marking

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

Πουβην

of Reuben / the Reubenites

genitive of relationship (indeclinable)

→ participant identification

Πουβην: transliteration of Hebrew רְעֻבֵן (Reuben); indeclinable; the tribe of Reuben, in the southern Transjordan.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ
of the

Genitive

article (with Μανασση)

→ noun-phrase marking

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

Μανασση

of Manasseh / the Manassites

genitive of relationship (indeclinable)

→ participant identification

Μανασση: transliteration of Hebrew מְנַשֶּׁשֶׁה (Manasseh); indeclinable; the half-tribe of Manasseh, settled in the northern Transjordan/Bashan.

ἀπό
from

preposition + genitive (starting point of the southern boundary)

→ spatial or relational framing

ἀπό: 'from'; marks the southern limit at Aroer.

Αροηρ

Aroer

genitive of place (indeclinable: object of ἀπό)

→ participant identification

Αροηρ: transliteration of Hebrew אֶרְוֶה (Aroer); indeclinable; a town on the north rim of the Arnon gorge, the traditional southern boundary of Israelite Transjordan (cf. Deut 2:36).

ἥ
which

Nominative

relative pronoun (subject of ἐστίν; refers to Aroer)

→ participant reference

ὅς (fem. ἥ): relative pronoun, 'which,' introducing the locating clause for Aroer.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula of the relative clause

→ stative present

εἰμί: 'is'; locates Aroer 'on the edge of the wadi Arnon.'

ἐπὶ
on / by

preposition + genitive (position: 'on the edge')

→ spatial or relational framing

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

τοῦ
the

Genitive

article

→ noun-phrase marking

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

χείλους

edge / bank / lip

Genitive

genitive object of ἐπί (position: 'on the bank')

→ relational specification

χείλος: 'lip / edge / bank'; renders חֶבֶץ;
'on the edge/bank of the wadi Arnon,'
locating Aroer at the gorge's rim.

χειμάρρου

wadi / torrent-valley

Genitive

genitive (with χείλους: 'edge of the wadi')

→ relational specification

χείμαρρος: 'winter-stream / wadi /
torrent'; renders נַחַל; a seasonal
watercourse, here the deep Arnon gorge.

Αρνων

Arnon

*genitive of relationship (indeclinable: 'wadi
Arnon')*

→ participant identification

Αρνων: transliteration of Hebrew אֲרֹנָן
(Arnon); indeclinable; the river/gorge
marking the southern frontier of the
Transjordanian territory.

καὶ

both / and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with Γαλααδ)

→ noun-phrase marking

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

Γαλααδ

Gilead

*accusative of place (indeclinable, articular:
summarizing)*

→ participant identification

Γαλααδ: Gilead; restated to round off the
catalogue of lost regions.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with Βασαν)

→ noun-phrase marking

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

Βασαν

Bashan

accusative of place (indeclinable, articular)

→ participant identification

Βασαν: transliteration of Hebrew בָּשָׁן
(Bashan); indeclinable; the fertile northern
Transjordan plateau, the last-named region
lost to Hazael.

34 καὶ τὰ λοιπὰ τῶν λόγων Ιου καὶ πάντα ὅσα ἐποίησεν καὶ πᾶσα ἡ δυναστεία αὐτοῦ καὶ τὰς συνάψεις ἃς
συνῆψεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ

Now the rest of the acts of Jehu, and all that he did, and all his might, and the battles which he fought — are not these written in the book of the chronicles of the kings of Israel?

Regnal-source formula: reference to the royal annals καὶ τὰ λοιπὰ τῶν λόγων Ιου

The standard Deuteronomistic citation-formula, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν ('are not these written in the book of the chronicles...?'), refers the reader to the royal annals for Jehu's further deeds, his 'might' (δυναστεία), and his 'battles' (συνάψεις). The rhetorical οὐχὶ ('are not...?') expects an affirmative answer.

καὶ

now / and

narrative conjunction (formulaic transition)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (substantivizing λοιπά)

→ noun-phrase marking

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

λοιπὰ

rest / remaining acts

Nominative

substantivized adjective (subject: 'the rest')

→ participant prominence

λοιπός: 'remaining / rest'; τὰ λοιπὰ τῶν λόγων = 'the rest of the acts/words,' the standard opening of the regnal-source formula (renders יְהוּדָה וְיִשְׂרָאֵל).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

λόγων

acts / words / matters

Genitive

genitive (with λοιπά: 'rest of the acts')

→ relational specification

λόγος: 'word / matter / act'; renders יְהוּדָה; here 'the deeds/affairs' of Jehu recorded in the annals.

Ιου

of Jehu

genitive of relationship (indeclinable)

→ participant identification

Ιου: Jehu, whose remaining deeds are referred to the chronicle.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Nominative

adjective (modifying ὅσα)

→ participant prominence

πᾶς: 'all'; 'all that he did,' summarizing his full record.

ὅσα

as much as / that

Nominative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'as much as / whatever'; 'all that he did.'

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of the relative clause

→ constative aorist

ποιέω: 'do'; summarizes Jehu's total activity referred to the source.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσα

all

Nominative

adjective (modifying δυναστεία)

→ participant prominence

πᾶς (fem. πᾶσα): 'all'; 'all his might!'

ἡ

the

Nominative

article

→ noun-phrase marking

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

δυναστεία

might / power

Nominative

subject (parallel to τὰ λοιπά)

→ participant prominence

δυναστεία: 'might / dominion / power'; renders 𐤑𐤍𐤁𐤏; Jehu's military and royal prowess, recorded in the annals.

αὐτοῦ

his

Genitive

genitive of possession (modifying δυναστεία)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

συνάψεις

battles / engagements

Accusative

accusative (loosely included in the list of recorded matters)

→ object specification

συνάψεις: 'joining / engagement / battle'; from συνάπτω ('join battle'); 'the battles which he fought,' Jehu's military engagements; the accusative here is a loose construction within the source-formula.

ἃς

which

Accusative

relative pronoun (object of συνῆψεν)

→ participant reference

ἃς (fem. pl. ἃς): relative pronoun, 'which,' referring to the battles.

συνῆψεν

he fought / joined

Aor Act Indic 3 Sg · συνάπτω

verb of the relative clause

→ constative aorist

συνάπτω: 'join (battle) / engage'; the cognate verb of συνάψεις; 'the battles which he joined/fought.'

οὐχὶ

are not?

interrogative negative (expecting affirmative answer)

→ clausal contribution

οὐχὶ: emphatic 'not'; introduces the rhetorical question 'are these not written...?' expecting 'yes' (renders כִּי־נָא).

ταῦτα

these

Nominative

demonstrative (subject of the verbless question)

→ participant prominence

οὗτος: 'these'; resumes the foregoing list as the subject of 'are written.'

γεγραμμένα

written

Perf Pass Part Nom Pl Neut · γράφω

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

→ resultative perfect (standing record)

γράφω (perf. pass. part.): 'write'; the perfect participle (with implied copula) = 'are recorded'; the perfect stresses the standing, written record in the annals.

ἐπὶ

in / upon

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

→ spatial or relational framing

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

βιβλίῳ

book / scroll

Dative

dative of place (location of the record)

→ sphere or reference

βιβλίον: 'book / scroll'; the official chronicle; ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν = 'in the book of the matters of the days,' i.e. the royal annals.

λόγων

of the matters / acts

Genitive

genitive (modifying βιβλίῳ: 'book of the matters')

→ relational specification

λόγος: 'word / matter / event'; λόγοι τῶν ἡμερῶν ('matters of the days') = 'chronicles / annals' (renders דְּבָרֵי הַיּוֹמִים).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (with λόγων: 'matters of the days = chronicles')

→ relational specification

ἡμέρα: 'day'; λόγοι τῶν ἡμερῶν = 'the chronicles,' the annalistic records of the reigns.

τοῖς

of the / for 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 the kings of Israel')

→ sphere or reference

βασιλεύς: 'king'; the dative τοῖς βασιλεῦσιν ('of/for the kings') renders the Hebrew construct 'the chronicles of the kings of Israel.'

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: the northern kingdom, whose royal annals are cited.

35 καὶ ἐκοιμήθη Ιου μετὰ τῶν πατέρων αὐτοῦ καὶ ἔθαψαν αὐτὸν ἐν Σαμαρείᾳ καὶ ἐβασίλευσεν Ιωαχας υἱὸς αὐτοῦ ἀντ'αὐτοῦ

And Jehu slept with his fathers, and they buried him in Samaria; and Jehoahaz his son reigned in his place.

Death-and-succession formula καὶ ἐκοιμήθη Ιου

The standard regnal death-notice: ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ ('slept with his fathers'), burial in Samaria, and the succession of Jehoahaz his son. The peaceful death-formula (a natural death, in contrast to the violent ends he dealt out) tacitly confirms the dynastic reward of v. 30.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

slept / died

Aor Pass Indic 3 Sg · κοιμάω

main verb (death-formula)

→ constative aorist

κοιμάω (aor. pass. ἐκοιμήθη): 'fall asleep / die'; the euphemism ἐκοιμήθη μετὰ τῶν πατέρων ('slept with his fathers,' renders יִתְבַּחַם עִם בָּבָשׁ is the standard idiom for a king's (peaceful) death and burial in the ancestral tomb.

Ιου

Jehu

subject (indeclinable proper noun)

→ participant identification

Ιου: Jehu, here dying a natural death after a long reign.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; 'with his fathers,' i.e. joined to his ancestors in death/burial.

τῶν

the

Genitive

article

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετὰ

→ relational specification

πατήρ: 'father'; the ancestors; 'slept with his fathers' marks an honorable, natural death.

αὐτοῦ

his

Genitive

genitive of possession (modifying πατέρων)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθαψαν

they buried

Aor Act Indic 3 Pl · θάπτω

main verb (the burial)

→ constative aorist

θάπτω: 'bury'; renders בָּרַךְ; the impersonal plural 'they buried him' = 'he was buried.'

αὐτόν

him

Accusative

direct object of ἔθαψαν

→ participant reference

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

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: the capital, where Jehu is buried — fittingly, the seat of the dynasty he founded.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned / became king

Aor Act Indic 3 Sg · βασιλεύω

main verb (succession)

→ ingressive aorist (came to reign)

βασιλεύω: 'be/become king / reign'; renders בָּלַח; marks the accession of Jehu's successor — the second of the four promised generations (v. 30).

Ἰωαχας

Jehoahaz

subject (indeclinable proper noun)

→ participant identification

Ἰωαχας: transliteration of Hebrew יְחֹאָחָז (Jehoahaz); treated as indeclinable here; Jehu's son and successor (his reign at 13:1–9).

υἱός

son

Nominative

nominative in apposition to Ἰωαχας

→ participant prominence

υἱός: 'son'; identifies Jehoahaz as Jehu's son and heir.

αὐτοῦ

his

Genitive

genitive of possession (modifying υἱός)

→ relational specification

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

ἀντ'

in place of

preposition + genitive (succession idiom, elided)

→ spatial or relational framing

ἀντί: 'in place of'; ἀντ' αὐτοῦ ('in his place / in his stead') is the standard succession idiom (renders יָרֵד).

αὐτοῦ

him

Genitive

genitive object of ἀντί (Jehu)

→ relational specification

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

36 καὶ αἱ ἡμέραι ἃς ἐβασίλευσεν Ιου ἐπὶ Ἰσραηλ εἴκοσι ὀκτὼ ἔτη ἐν Σαμαρείᾳ

And the days that Jehu reigned over Israel were twenty-eight years, in Samaria.

Closing regnal-length notice καὶ αἱ ἡμέραι

The chapter closes with the regnal-length formula: Jehu reigned twenty-eight years (εἴκοσι ὀκτὼ ἔτη) over Israel from Samaria — the longest reign of any northern king to this point, befitting the dynasty's divine reward, even as the chapter's final word (Σαμαρείᾳ) recalls the capital from which his bloody revolution was launched.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

αἱ
the

Nominative

article

→ noun-phrase marking

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

ἡμέραι
days

Nominative

subject of the verbless clause ('the days ... were 28 years')

→ participant prominence

ἡμέρα: 'day'; αἱ ἡμέραι ἃς ἐβασίλευσεν ('the days he reigned') is the idiom for the length of a reign (renders רִשְׁמֵי הַיָּמִים).

ἃς
which

Accusative

relative pronoun (accusative of duration; object of ἐβασίλευσεν)

→ participant reference

ἃς (fem. pl. ἃς): relative pronoun, 'which / during which,' referring to the days/years of the reign.

ἐβασίλευσεν
reigned

Aor Act Indic 3 Sg · βασιλεύω

verb of the relative clause

→ constative aorist (summing the whole reign)

βασιλεύω: 'reign / be king'; the aorist sums up the totality of Jehu's reign.

Ιου
Jehu

subject of ἐβασίλευσεν (indeclinable)

→ participant identification

Ιου: Jehu, whose reign-length closes the chapter.

ἐπὶ
over

preposition + accusative (rule: 'over Israel')

→ spatial or relational framing

ἐπὶ + acc.: 'over'; βασιλεύω ἐπὶ = 'reign over,' the regular construction for royal rule.

Ἰσραηλ
Israel

accusative object of ἐπὶ (indeclinable: 'over Israel')

→ participant identification

Ἰσραηλ: the northern kingdom, over which Jehu reigned twenty-eight years.

εἴκοσι

twenty

numeral (indeclinable, with ὀκτώ modifying ἔτη)

→ measure or count

εἴκοσι: 'twenty'; with ὀκτώ = 'twenty-eight,' the length of Jehu's reign — the longest of any Israelite king to this point.

ὀκτώ

eight

numeral (indeclinable, with εἴκοσι)

→ measure or count

ὀκτώ: 'eight'; completing 'twenty-eight years.'

ἔτη

years

Nominative

predicate nominative (with implied 'were': 'twenty-eight years')

→ participant prominence

ἔτος: 'year'; renders ἡλῆψε; the duration of the reign.

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

Σαμαρεία: the capital and seat of Jehu's reign; as the chapter's final word it frames the whole revolution, which began with letters to this very city (v. 1).

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.