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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 13

ΒΑΣΙΛΕΙΩΝ Δ' ΙΓ'

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

Israel suffers under Aram, Elisha dies, and his final sign limits Joash's victories even beyond the grave.

Translation & textual notes

The Greek text of 4 Kingdoms 13 (= 2 Kings 13) 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 belongs to the so-called kaige section of the Books of Kingdoms, marked by a deliberately Hebraizing translation technique: relentless καί-parataxis, the wooden rendering καθὼς ἐχθὲς καὶ τρίτης for כְּתִמּוֹל וְכִשְׁלֶשֶׁת ('as yesterday and the day before', v. 5), and the calque ἀπὸ τοῦ προσώπου αὐτοῦ ('from his face', v. 23). Structurally the chapter interleaves the standard Deuteronomistic regnal frames for two kings of Israel — Jehoahaz (Ιωαχὰς, vv. 1–9) and his

son Jehoash/Joash (Ιωας, vv. 10–13) — with the death-narrative of the prophet Elisha (Ελισαιε, vv. 14–21) and a closing covenant-theological reflection (vv. 22–25). The regnal formulae are formulaic: ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου ('he did what was evil in the eyes of the LORD') and the dynastic-sin refrain ἁμαρτιῶν Ιεροβοαμ ... ὃς ἐξήμαρτεν τὸν Ισραηλ ('the sins of Jeroboam ... who made Israel to sin'). Theologically the chapter is dominated by the verbs of oppression and relief: Hazael's ἐξέθλιψεν / ἔθλιψεν against Israel is answered by the LORD's gift of a σωτηρία ('deliverance', v. 5) and by his covenant-grounded ἠλέησεν ... οἰκτίρησεν ... ἐπέβλεψεν (v. 23), motivated διὰ τὴν διαθήκην αὐτοῦ τὴν μετὰ Αβρααμ καὶ Ισαακ καὶ Ιακωβ. The Elisha pericope is the dramatic heart: the dying prophet stages a prophetic sign-act with τόξον and βέλη ('bow and arrows'), the arrow shot eastward is named βέλος σωτηρίας τῷ κυρίῳ ('an arrow of the LORD's deliverance', v. 17), and Joash's striking of the ground only τρις ('thrice', v. 18) provokes the man of God's grief and limits the victories over Aram to three (v. 19). The chapter ends with the celebrated wonder of the corpse revived on touching Elisha's bones (τῶν ὀστέων Ελισαιε, v. 21) — a posthumous miracle unique in the Hebrew canon — and with Joash's threefold recovery (τρις ... καὶ ἐπέστρεψεν τὰς πόλεις) of the cities Hazael's house had taken.

Discourse structure of the chapter

A · 13:1–9

Jehoahaz of Israel: evil reign, Aramean oppression, and the LORD's deliverance

The Deuteronomistic frame opens the reign of Jehoahaz son of Jehu (vv. 1–2): seventeen years in Samaria, marked by the evil of Jeroboam's sins. The LORD's anger delivers Israel into the hand of Hazael and Ben-Hadad (v. 3); when Jehoahaz entreats the LORD's face, the LORD hears, for he sees Israel's affliction (v. 4) and grants a σωτηρία so that Israel dwells in its tents 'as yesterday and the day before' (v. 5). Yet the people do not turn from the sins of the house of Jeroboam (v. 6), and the army is reduced to a remnant ground like dust (v. 7). The regnal closing notes the rest of Jehoahaz's acts and his burial in Samaria, with Joash succeeding him (vv. 8–9).

B · 13:10–13

Jehoash (Joash) of Israel: accession and death notice

The second regnal frame opens the sixteen-year reign of Joash son of Jehoahaz in Samaria (v. 10), again under the verdict of Jeroboam's evil (v. 11). The standard closing formula records the rest of his acts and his wars with Amaziah of Judah (v. 12), his death and burial, and the seating of Jeroboam (II) on his throne (v. 13) — a death-notice placed here in advance, before the Elisha narrative that chronologically precedes it.

C · 13:14–19

The death of Elisha (1): Joash's lament and the prophetic sign of the arrows

Elisha falls mortally ill, and king Joash comes down weeping over him, crying 'My father, my father, the chariot of Israel and its horsemen!' (v. 14). The prophet stages a sign-act: the king takes bow and arrows, Elisha lays his hands on the king's hands (vv. 15–16), the eastern window is opened, and the shot arrow is declared 'an arrow of the LORD's deliverance ... against Aram' (v. 17). Commanded to strike the ground, the king strikes only three times and stops (v. 18); the grieved man of God declares that five or six strikes would have meant total victory, but now Aram will be struck only three times (v. 19).

D · 13:20–21

The death of Elisha (2): burial and the revival on the prophet's bones

Elisha dies and is buried (v. 20). As Moabite raiders invade at the turn of the year, men burying a corpse spot the raiders, throw the body into Elisha's tomb, and when it touches the prophet's bones the dead man revives and stands on his feet (v. 21) — a posthumous miracle that seals Elisha's prophetic potency beyond death.

E · 13:22–25

Covenant mercy and Joash's threefold recovery of the cities

A summary recalls Hazael's oppression of Israel throughout the days of Jehoahaz (v. 22), set against the LORD's compassion: he had mercy, pitied, and regarded Israel for the sake of his covenant with Abraham, Isaac, and Jacob, refusing to destroy or cast them from his presence (v. 23). At Hazael's death his son Ben-Hadad succeeds him (v. 24), and Joash son of Jehoahaz recovers from Ben-Hadad the cities taken from his father — striking him three times and restoring the cities of Israel (v. 25), fulfilling Elisha's oracle of v. 19.

1 ἐν ἔτει εἰκοστῷ καὶ τρίτῳ ἔτει τῷ Ιωας υἱῷ Οχοζιου βασιλεῖ Ιουδα ἐβασίλευσεν Ιωαχας υἱὸς Ιου ἐν Σαμαρείᾳ ἑπτακαίδεκα ἔτη

In the twenty-third year of Joash son of Ahaziah, king of Judah, Jehoahaz son of Jehu began to reign over Israel in Samaria for seventeen years.

New regnal frame (synchronistic accession formula)

ἐν ἔτει εἰκοστῷ καὶ τρίτῳ

The chapter opens with the standard Deuteronomistic synchronism, dating the accession of a king of Israel to the regnal year of the contemporary king of Judah. The formula ἐν ἔτει ... ἐβασίλευσεν ... ἐν Σαμαρείᾳ ... ἔτη is fixed throughout Kingdoms; the bare numeral ἑπτακαίδεκα ἔτη closes the frame with the reign-length.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ἔτει

year

Dative

dative of time (locative-temporal)

→ sphere or reference

ἔτος: 'year'; renders תַּשָּׁנָה; the dative ἐν ἔτει opens the synchronistic regnal formula dating one king's accession to another's reign.

εἰκοστῷ

twentieth

Dative

ordinal adjective (modifying ἔτει)

→ sphere or reference

εἰκοστός: 'twentieth'; ordinal numeral; with τρίτῳ forms the compound 'twenty-third', rendering the Hebrew composite numeral.

καὶ

and

coordinate conjunction (joining ordinals)

→ discourse linkage or contrast

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

τρίτῳ

third

Dative

ordinal adjective (with εἰκοστῷ: 'twenty-third')

→ sphere or reference

τρίτος: 'third'; the pairing εἰκοστῷ καὶ τρίτῳ renders the Hebrew 'twenty and three' coordinate construction woodenly.

ἔτει

year

Dative

dative of time (resumptive repetition of ἔτει)

→ sphere or reference

ἔτος: the noun is repeated after the numeral ('in the twenty-third year, in the year'), a Hebraizing redundancy reflecting תַּשָּׁנָה ... תַּשָּׁנָה.

τῷ

of

Dative

article (with indeclinable Ιωας; marks the syntactic case)

→ noun-phrase marking

The dative article τῷ carries the case-marking for the indeclinable name Ιωας that follows.

Ιωας

Joash

indeclinable proper noun (king of Judah; case borne by article τῷ)

→ noun-phrase marking

Ιωας: transliteration of Hebrew יוֹאָשׁ; here Joash king of Judah (not the Israelite Joash of vv. 10ff., a deliberate near-homonym); indeclinable in the LXX, its case signalled only by the article.

υἱῷ

son

Dative

dative in apposition to Ιωας

→ sphere or reference

υἱός: 'son'; renders יָדָא; the patronymic apposition identifies Joash of Judah as son of Ahaziah.

Οχοζιου

of Ahaziah

Genitive

genitive of relationship (patronymic)

→ relational specification

Οχοζιας (gen. Οχοζιου): Hebrew יְהוֹאָחָז; declined as a first-declension masculine in the LXX; the genitive marks the father of Joash of Judah.

βασιλεῖ

king

Dative

dative in apposition to Ιωας (royal title)

→ sphere or reference

βασιλεύς: 'king'; renders מֶלֶךְ; the title fixes Joash within the Judahite line for the synchronism.

Ιουδα

of Judah

indeclinable proper noun (genitive of relationship: 'king of Judah')

→ participant identification

Ιουδα: transliteration of יְהוּדָה; indeclinable in the LXX; here the southern kingdom whose king dates the synchronism.

ἐβασίλευσεν

began to reign

Aor Act Indic 3 Sg · βασιλεύω

main verb (ingressive accession formula)

→ ingressive aorist (entry into kingship)

βασιλεύω: 'be king / begin to reign'; renders מָלַךְ; the ingressive aorist marks the accession of Jehoahaz, the verb of the standard Deuteronomistic regnal frame.

Ιωαχας

Jehoahaz

subject (indeclinable proper noun)

→ participant identification

Ιωαχας: Hebrew יְהוֹאָחָז; indeclinable in the LXX; the new king of Israel, son of Jehu, whose reign the chapter now narrates.

υἱός

son

Nominative

nominative in apposition to Ιωαχας

→ participant prominence

υἱός: patronymic apposition identifying Jehoahaz as son of Jehu.

Ιου

of Jehu

indeclinable proper noun (genitive of relationship)

→ participant identification

Ιου: Hebrew יְהוֹ; indeclinable in the LXX; Jehu, founder of the dynasty (4 Kgdms 9–10), is the father of Jehoahaz.

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: royal capital)

→ sphere or reference

Σαμάρεια: Hebrew שַׁמְרֹן; declined as a first-declension feminine; the capital of the northern kingdom and standard locus of the Israelite regnal frame.

ἐπτακαίδεκα

seventeen

indeclinable cardinal numeral (modifying ἔτη)

→ clausal contribution

ἐπτακαίδεκα: 'seventeen'; indeclinable cardinal; gives the reign-length of Jehoahaz.

ἔτη

years

Accusative

accusative of extent of time ('for seventeen years')

→ object specification

ἔτος (pl. ἔτη): the accusative of temporal extent closes the regnal frame with the duration of the reign.

2 καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου καὶ ἐπορεύθη ὀπίσω ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ ὃς ἐξήμαρτεν τὸν Ἰσραὴλ οὐκ ἀπέστη ἀπ' αὐτῶν

And he did what was evil in the eyes of the LORD, and walked after the sins of Jeroboam son of Nebat, who made Israel to sin; he did not turn away from them.

Theological evaluation (Deuteronomistic verdict on the reign) καὶ ἐποίησεν τὸ πονηρὸν

The fixed evaluative formula ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου renders יהוה בְּעֵינֵי הָרָע הַשָּׁמַר and condemns Jehoahaz by the standard northern-kingdom measure. The dynastic-sin refrain ἁμαρτιῶν Ιεροβοαμ ... ὃς ἐξήμαρτεν τὸν Ἰσραὴλ ties him to the founding apostasy of the calf-cult; the closing οὐκ ἀπέστη marks unbroken continuity in that sin.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (evaluative formula)

→ constative aorist (summary verdict on the reign)

ποιέω: 'do / make'; renders הָשָׁמַר; the aorist heads the fixed Deuteronomistic verdict ἐποίησεν τὸ πονηρὸν applied to nearly every northern king.

τὸ

the

Accusative

article (substantivizing πονηρὸν)

→ noun-phrase marking

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

πονηρὸν

evil

Accusative

substantivized adjective (direct object: 'the evil thing')

→ object specification

πονηρός: 'evil / wicked'; the neuter τὸ πονηρὸν renders הָרָע ('the evil'); the standard object of the regnal-verdict formula throughout Kingdoms.

ἐν

in

preposition + dative (idiomatic: 'in the eyes of')

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν (evaluative idiom)

→ sphere or reference

ὀφθαλμός (pl. ὀφθαλμοίς): 'eye'; the idiom ἐν ὀφθαλμοῖς κυρίου renders יהוה בְּעֵינֵי הָרָע ('in the eyes of the LORD'), expressing divine evaluation.

κυρίου

of the LORD

Genitive

genitive of possession (with ὀφθαλμοῖς)

→ relational specification

κύριος: standard LXX rendering of the Tetragrammaton יהוה; the LORD is the measure against whom Jehoahaz's conduct is judged evil.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

he walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (idiom of moral conduct)

→ constative aorist (habitual conduct summarized)

πορεύομαι: 'go / walk'; renders עָלַל; the idiom 'walk after (ὀπίσω) the sins of' is a Hebraism for adopting a pattern of conduct; the aorist-passive form is the LXX's deponent aorist.

ὀπίσω

after

improper preposition + genitive (direction of allegiance)

→ spatial or relational framing

ὀπίσω: 'behind / after'; with genitive renders יָרַח; 'to walk after' denotes following in allegiance, here the apostate path of Jeroboam.

ἁμαρτιῶν

the sins

Genitive

genitive object of ὀπίσω

→ relational specification

ἁμαρτία (pl. ἁμαρτιῶν): 'sin'; renders תּוֹשָׁטִית; specifically the cultic apostasy (the golden calves of Bethel and Dan) that defines the northern dynasty's guilt.

Ιεροβοαμ

of Jeroboam

indeclinable proper noun (genitive of relationship)

→ participant identification

Ιεροβοαμ: Hebrew יְרֹבָאָם; indeclinable in the LXX; Jeroboam I son of Nebat, archetype of northern apostasy; the refrain recurs at vv. 6, 11.

υἱοῦ

son

Genitive

genitive in apposition to Ιεροβοαμ

→ relational specification

υἱός: patronymic apposition identifying Jeroboam as son of Nebat.

Ναβατ

of Nebat

indeclinable proper noun (genitive of relationship)

→ participant identification

Ναβατ: Hebrew נָבָט; indeclinable in the LXX; the father of Jeroboam I, named in the fixed apostasy-refrain.

ὅς

who

Nominative

relative pronoun (subject of ἐξήμαρτεν)

→ participant reference

ὅς: relative pronoun introducing the descriptive clause that defines Jeroboam's signature offense.

ἐξήμαρτεν

made to sin

Aor Act Indic 3 Sg · ἐξαμαρτάνω

verb of relative clause (causative)

→ constative aorist (causative: led Israel into sin)

ἐξαμαρτάνω: 'cause to sin / lead astray'; renders the Hiphil אִשְׁתָּטֵף; the causative force ('made Israel to sin') is the fixed indictment of Jeroboam throughout Kingdoms.

τὸν

the

Accusative

article (with Ισραηλ, marking accusative object)

→ noun-phrase marking

The accusative article supplies case-marking for the indeclinable Ισραηλ as direct object of ἐξήμαρτεν.

Ισραηλ

Israel

direct object of ἐξήμαρτεν (indeclinable; case borne by article)

→ participant identification

Ισραηλ: Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the northern kingdom led into sin by Jeroboam.

οὐκ

not

negative particle (with ἀπέστη)

→ discourse linkage or contrast

οὐ: objective negation; renders אֵל.

ἀπέστη

he turned away

Aor Act Indic 3 Sg · ἀφίστημι

main verb (negated: continuity in sin)

→ constative aorist (asyndetic, summarizing persistence)

ἀφίστημι: 'depart / stand off / turn away'; renders פָּרַח; the asyndetic οὐκ ἀπέστη ('he did not turn away') stresses unbroken adherence to Jeroboam's sins; the construction recurs at v. 11.

ἀπ

from

preposition + genitive (elided before vowel;
separation)

→ spatial or relational framing

ἀπό (elided ἀπ): 'from'; marks the sins from
which Jehoahaz did not separate himself.

αὐτῶν

them

Genitive

genitive object of ἀπό (= the sins)

→ relational specification

αὐτός: the genitive plural refers back to
ἁμαρτιῶν ('the sins'), from which he did
not depart.

3 καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ἰσραὴλ καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ Ἀζαὴλ βασιλέως Συρίας καὶ ἐν χειρὶ υἱοῦ Ἀδερ υἱοῦ Ἀζαὴλ πάσας τὰς ἡμέρας

And the LORD was angered with wrath against Israel, and gave them into the hand of Hazael king of
Aram, and into the hand of Ben-Hadad son of Hazael, all the days.

Divine response (judgment: deliverance into enemy hands)

καὶ ὠργίσθη θυμῷ κύριος

The cognate construction ὠργίσθη θυμῷ ('was angered with wrath') renders the Hebrew emphatic
idiom **הָאֵל רָחַם** and intensifies the divine reaction. The judgment-formula **ἔδωκεν ... ἐν χειρὶ** ('gave into
the hand of') is the standard LXX rendering of **תַּבַּח בְּיָד**, the recurring instrument of covenant
chastisement in Kingdoms and Judges.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὠργίσθη

was angered

Aor Pass Indic 3 Sg · ὀργίζω

main verb (divine wrath)

→ ingressive aorist (kindling of anger)

ὀργίζω (aor. pass. ὠργίσθη): 'be angry /
become enraged'; renders **הָרַחַם**; with the
cognate dative θυμῷ it intensifies the
divine wrath ('was angered with anger').

θυμῷ

with wrath

Dative

cognate/instrumental dative (intensifying
ὠργίσθη)

→ sphere or reference

θυμός: 'wrath / hot anger'; the dative θυμῷ
renders the Hebrew **הָאֵל** of the idiom **הָאֵל רָחַם**
הָאֵל, a Semitic intensification of the verb of
anger.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton **יהוה**; the
covenant LORD whose wrath against his
own people is the engine of the
chastisement-and-deliverance cycle.

ἐν

against

preposition + dative (object of anger; Hebraism)

→ spatial or relational framing

ἐν + dative here renders אַ after a verb of anger ('was angry against/with Israel'), a Hebraizing construction.

τῷ

—

Dative

article (with Ἰσραηλ, marking dative)

→ noun-phrase marking

The dative article supplies case-marking for the indeclinable Ἰσραηλ.

Ἰσραηλ

Israel

object of ἐν (indeclinable; case borne by article τῷ)

→ noun-phrase marking

Ἰσραηλ: the northern kingdom, object of the LORD's anger.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (judgment formula)

→ constative aorist (handing over to oppression)

δίδωμι: 'give'; the construction ἔδωκεν ... ἐν χειρὶ renders תַּבַּ יְהוָה ('gave into the hand of'), the standard idiom of divine handing-over to an enemy.

αὐτούς

them

Accusative

direct object (= the Israelites)

→ participant reference

αὐτός: accusative plural referring to Israel collectively as the people handed over.

ἐν

into

preposition + dative (idiom: 'into the hand of')

→ spatial or relational framing

ἐν: meaning 'into'; here it marks the relation signaled by preposition + dative (idiom: 'into the hand of').

χειρὶ

hand

Dative

dative object of ἐν (idiom of power/control)

→ sphere or reference

χείρ: 'hand'; ἐν χειρὶ renders תַּבַּ, an idiom for being delivered into another's power or dominion.

Ἀζαηλ

of Hazael

genitive of relationship (indeclinable: 'hand of Hazael')

→ participant identification

Ἀζαηλ: Hebrew אֲזַיִל; indeclinable in the LXX; the Aramean king of Damascus, Israel's chief oppressor in this period (cf. 4 Kgdms 8:7–15).

βασιλέως

king

Genitive

genitive in apposition to Ἀζαηλ

→ relational specification

βασιλεύς: 'king'; the title in apposition identifies Hazael as king of Aram.

Συρίας

of Aram

Genitive

genitive of relationship (with βασιλέως)

→ relational specification

Συρία: the LXX's standard rendering of אַרְמֵי (Aram/Syria); declined as a first-declension feminine; the Aramean kingdom centered on Damascus.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

into

preposition + dative (parallel: 'into the hand of')

→ spatial or relational framing

ἐν: meaning 'into'; here it marks the relation signaled by preposition + dative (parallel: 'into the hand of').

χειρὶ

hand

Dative

dative object of ἐν (parallel oppressor)

→ sphere or reference

χείρ: repeated in the parallel clause naming Hazael's son and successor as a second oppressing power.

υἱοῦ

son

Genitive

genitive of relationship (part of the name 'Ben-Hadad')

→ relational specification

υἱός: here υἱοῦ Ἀδερ ('son of Hadad') = Ben-Hadad, the dynastic name of the Aramean kings; the LXX renders טַיִן־אֲדָר analytically as 'son of Hadad'.

Ἀδερ

Hadad

indeclinable proper noun (genitive: 'son of Hadad')

→ participant identification

Ἀδερ: the LXX form of טַיִן (Hadad), the Aramean storm-god whose name forms the royal name Ben-Hadad; indeclinable.

υἱοῦ

son

Genitive

genitive of relationship (further patronymic)

→ relational specification

υἱός: a second patronymic, identifying Ben-Hadad as son of Hazael.

Ἀζαηλ

of Hazael

genitive of relationship (indeclinable)

→ participant identification

Ἀζαηλ: repeated to fix Ben-Hadad (III) as the son and successor of Hazael.

πάσας

all

Accusative

attributive adjective (with ἡμέρας; accusative of extent)

→ object specification

πᾶς: 'all / whole'; πάσας τὰς ἡμέρας ('all the days') renders כָּל־יְמֵי־אֲדָר, an idiom of continuous duration.

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time ('all the days')

→ object specification

ἡμέρα (pl. ἡμέρας): 'day'; the accusative of temporal extent marks the unrelenting duration of the oppression under the two Aramean kings.

4 καὶ ἐδεήθη Ἰωαχὰς τοῦ προσώπου κυρίου καὶ ἐπήκουσεν αὐτοῦ κύριος ὅτι εἶδεν τὴν θλίψιν Ἰσραὴλ ὅτι ἔθλιψεν αὐτοὺς βασιλεὺς Συρίας

And Jehoahaz entreated the face of the LORD, and the LORD listened to him, because he saw the affliction of Israel, for the king of Aram afflicted them.

Turning point (royal entreaty answered by divine compassion)

καὶ ἐδεήθη Ἰωαχὰς

The narrative pivots from judgment to relief: the idiom ἐδεήθη τοῦ προσώπου κυρίου ('entreated the face of the LORD') renders יהוה יִפְגַּח־תָּפַח הַלֶּחֶץ, a calque of the Hebrew 'softening the face'. The double ὅτι-clauses give the divine motive (the LORD saw the θλίψιν) and its cause (the king of Aram afflicted Israel), pairing the cognate noun θλίψιν with the verb ἔθλιψεν.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐδεήθη

entreated

Aor Pass Indic 3 Sg · δέομαι

main verb (royal supplication)

→ constative aorist (act of entreaty)

δέομαι: 'beg / entreat / pray'; renders הִלָּח ('soften, entreat') here; the genitive object τοῦ προσώπου reflects the Hebrew construction 'entreat the face of'.

Ἰωαχὰς

Jehoahaz

subject (indeclinable proper noun)

→ participant identification

Ἰωαχὰς: the oppressed king of Israel, here turning in supplication to the LORD.

τοῦ

the

Genitive

article (with προσώπου)

→ noun-phrase marking

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

προσώπου

face

Genitive

genitive object of ἐδεήθη (Hebraism: 'entreat the face')

→ relational specification

πρόσωπον: 'face / presence'; ἐδεήθη τοῦ προσώπου κυρίου calques יִפְגַּח־תָּפַח הַלֶּחֶץ יהוה, the idiom for seeking divine favor.

κυρίου

of the LORD

Genitive

genitive of possession (with προσώπου)

→ relational specification

κύριος: the Tetragrammaton יהוה; the LORD whose 'face' Jehoahaz entreats.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπήκουσεν

listened

Aor Act Indic 3 Sg · ἐπακούω

main verb (divine response)

→ constative aorist (favorable hearing)

ἐπακούω: 'hear / heed / answer'; renders שָׁמַע; the compound ἐπ- connotes attentive, favorable hearing; takes the genitive αὐτοῦ as object.

αὐτοῦ

to him

Genitive

genitive object of ἐπήκουσεν (person heard)

→ relational specification

αὐτός: genitive of the person heard, standard with verbs of hearing.

κύριος

the LORD

Nominative

subject of ἐπήκουσεν

→ participant prominence

κύριος: the Tetragrammaton; the LORD who answers the king's entreaty.

ὅτι

because

causal conjunction (introducing divine motive)

→ discourse linkage or contrast

ὅτι: 'because / that'; renders יָד; introduces the reason the LORD heard — he saw Israel's affliction.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

verb of causal clause (divine perception)

→ constative aorist (perception motivating mercy)

ὁράω (aor. εἶδεν): 'see / perceive'; renders נָחַד; the LORD's seeing of affliction echoes the Exodus pattern (Exod 3:7), grounding deliverance in divine compassion.

τὴν

the

Accusative

article (with θλίψιν)

→ noun-phrase marking

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

θλίψιν

affliction

Accusative

direct object of εἶδεν

→ object specification

θλίψις: 'affliction / oppression / distress'; renders גַּחַל; cognate with ἔθλιψεν in the next clause, knitting the divine seeing to the human suffering.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: the northern kingdom whose oppression the LORD beholds.

ὅτι

for

causal conjunction (epexegetic: cause of the affliction)

→ discourse linkage or contrast

ὅτι: a second causal clause, specifying the agent of the affliction (the king of Aram).

ἔθλιψεν

afflicted

Aor Act Indic 3 Sg · θλίβω

verb of causal clause

→ constative aorist (the oppressing act)

θλίβω: 'press / oppress / afflict'; cognate with θλίψιν above; renders the verb of Aramean oppression, naming the king of Aram as its agent.

αὐτούς

them

Accusative

direct object of ἔθλιψεν (= Israel)

→ participant reference

αὐτός: accusative plural, the afflicted Israelites.

βασιλεὺς

king

Nominative

subject of ἔθλιψεν

→ participant prominence

βασιλεὺς: 'king'; the Aramean monarch (Hazael) as the human agent of Israel's distress.

Συρίας

of Aram

Genitive

genitive of relationship (with βασιλεὺς)

→ relational specification

Συρία: Aram/Syria; the genitive identifies the oppressing king's kingdom.

5 καὶ ἔδωκεν κύριος σωτηρίαν τῷ Ἰσραὴλ καὶ ἐξῆλθεν ὑποκάτωθεν χειρὸς Συρίας καὶ ἐκάθισαν οἱ υἱοὶ Ἰσραὴλ ἐν τοῖς σκηνώμασιν αὐτῶν καθὼς ἐχθὲς καὶ τρίτης

And the LORD gave deliverance to Israel, and they came out from under the hand of Aram, and the sons of Israel dwelt in their tents as yesterday and the day before.

Resolution (granting of deliverance answering the entreaty) καὶ ἔδωκεν κύριος σωτηρίαν

The same verb ἔδωκεν that handed Israel over (v. 3) now grants σωτηρία ('deliverance'), framing the chastisement-relief cycle with one lexeme. The release ἐξῆλθεν ὑποκάτωθεν χειρός ('came out from under the hand') reverses the ἐν χειρί of v. 3, and the wooden καθὼς ἐχθὲς καὶ τρίτης ('as yesterday and the day before') renders the Hebrew idiom $\text{בְּשֵׁשׁ לַיּוֹמִים}$ for restored normalcy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (gift of deliverance)

→ constative aorist (decisive act of rescue)

δίδωμι: the same verb as v. 3 (handing over) now reversed to grant deliverance; the lexical echo binds judgment and mercy.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton; the LORD who both chastises and rescues.

σωτηρίαν

deliverance

Accusative

direct object

→ object specification

σωτηρία: 'salvation / deliverance / rescue'; renders יְשׁוּעָה / הַיְשׁוּעָה ; here concrete military relief from Aramean domination, not personal/eschatological salvation.

τῷ

to

Dative

article (with Ἰσραὴλ, marking dative)

→ noun-phrase marking

The dative article marks Ἰσραὴλ as the indirect object/recipient of the deliverance.

Ἰσραὴλ

Israel

indirect object (indeclinable; case borne by article τῷ)

→ noun-phrase marking

Ἰσραὴλ: the recipient of the LORD's deliverance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (release from domination)

→ constative aorist (escape from bondage)

ἐξέρχομαι: 'go out / come out'; the singular verb with a collective sense ('Israel came out'); ἐξῆλθεν ὑποκάτωθεν χειρός reverses the ἔδωκεν ... ἐν χειρί of v. 3.

ὑποκάτωθεν

from under

improper preposition + genitive (separation from beneath)

→ spatial or relational framing

ὑποκάτωθεν: 'from underneath'; with genitive renders טָ מִיָּדָא ('from under the hand'), emphasizing release from subjugation.

χειρὸς

the hand

Genitive

genitive object of ὑποκάτωθεν (idiom of dominion)

→ relational specification

χείρ: 'hand'; the 'hand of Aram' is the power from beneath which Israel escapes, reversing v. 3.

Συρίας

of Aram

Genitive

genitive of relationship (with χειρὸς)

→ relational specification

Συρία: Aram/Syria; the dominating power now escaped.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκάθισαν

dwelt

Aor Act Indic 3 Pl · καθίζω

main verb (restored settled life)

→ constative aorist (resumption of secure dwelling)

καθίζω: 'sit / settle / dwell'; renders כָּשׁוּ; here 'dwelt in their tents' signifies the restored security of normal domestic life after oppression.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject of ἐκάθισαν

→ participant prominence

υἱός (pl. υἱοί): 'sons'; οἱ υἱοὶ Ἰσραὴλ renders לְבָנֵי יִשְׂרָאֵל ('the sons/children of Israel'), the people as a collective.

Ἰσραὴλ

of Israel

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

→ participant identification

Ἰσραὴλ: the eponymous patriarch standing for the nation.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with σκηνώμασιν)

→ noun-phrase marking

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

σκηνώμασιν

tents

Dative

dative of place (locative)

→ sphere or reference

σκῆνωμα (pl. σκηνώμασιν): 'tent / dwelling'; renders לְבָנֵי; 'dwelt in their tents' is an idiom for living securely at home, here connoting peaceful resettlement.

αὐτῶν

their

Genitive

genitive of possession (with σκηνώμασιν)

→ relational specification

αὐτός: possessive genitive, 'their (own) tents'.

καθώς

as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'just as / according as'; renders כִּי in the idiom 'as formerly'.

ἐχθές

yesterday

adverb of time (part of idiom 'as before')

→ clausal contribution

ἐχθές: 'yesterday'; in the fixed pair καθώς ἐχθές καὶ τρίτης it renders יְמֵי הַיּוֹם ('yesterday and the third day'), an idiom for 'as in former times'.

καὶ

and

coordinate conjunction (within the temporal idiom)

→ discourse linkage or contrast

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

τρίτης

the day before

Genitive

genitive of time (substantivized: 'of the third day before')

→ relational specification

τρίτος: 'third'; the genitive τρίτης (sc. ἡμέρας, 'the day before yesterday') woodenly renders יְמֵי הַיּוֹם; the whole phrase means 'as in days past', i.e. life returned to normal.

6 πλὴν οὐκ ἀπέστησαν ἀπὸ ἁμαρτιῶν οἴκου Ιεροβοαμ ὃς ἐξήμαρτεν τὸν Ισραηλ ἐν αὐταῖς ἐπορεύθησαν καί γε τὸ ἄλσος ἐστάθη ἐν Σαμαρείᾳ

Nevertheless they did not turn away from the sins of the house of Jeroboam, who made Israel to sin; they walked in them, and the sacred grove also remained standing in Samaria.

Adversative qualification (deliverance did not produce repentance)

πλὴν οὐκ ἀπέστησαν

The adversative πλὴν ('nevertheless') qualifies the relief of v. 5: rescue brought no repentance. The verse reprises the apostasy-refrain of v. 2 (ἁμαρτιῶν ... ὃς ἐξήμαρτεν τὸν Ισραηλ) and adds the intensifying καί γε ('and indeed') with the notice that the Asherah-pole (τὸ ἄλσος) still stood in Samaria — concrete evidence of persistent cultic syncretism.

πλὴν

nevertheless

adversative particle (clause-initial)

→ discourse linkage or contrast

πλὴν: 'except / nevertheless / only'; renders $\pi\lambda\eta$; marks a strong contrast: despite deliverance, no reform followed.

οὐκ

not

negative particle (with ἀπέστησαν)

→ discourse linkage or contrast

οὐ: objective negation.

ἀπέστησαν

they turned away

Aor Act Indic 3 Pl · ἀφίστημι

main verb (negated: persistence in sin)

→ constative aorist (continued non-repentance)

ἀφίστημι: 'depart / turn away'; renders $\alpha\pi\sigma\tau\eta$; the plural echoes the singular οὐκ ἀπέστη of v. 2, now applied to the people as a whole.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

ἁματιῶν

the sins

Genitive

genitive object of ἀπό

→ relational specification

ἁματία: 'sin'; the dynastic sins from which the people refused to turn.

οἴκου

of the house

Genitive

genitive of relationship (with ἁματιῶν)

→ relational specification

οἶκος: 'house / household / dynasty'; renders בֵּית ; 'the house of Jeroboam' denotes the dynastic legacy of apostasy.

Ιεροβοαμ

of Jeroboam

genitive of relationship (indeclinable)

→ participant identification

Ιεροβοαμ: Jeroboam I, founder of the northern cult.

ὅς

who

Nominative

relative pronoun (subject of ἐξήμαρτεν)

→ participant reference

ὅς: relative pronoun reintroducing the fixed apostasy-clause.

ἐξήμαρτεν

made to sin

Aor Act Indic 3 Sg · ἐξαμαρτάνω

verb of relative clause (causative)

→ constative aorist (causative)

ἐξαμαρτάνω: 'cause to sin'; renders the Hiphil $\text{הִמָּאֲרַתָּה$; the standard indictment of Jeroboam (cf. v. 2).

τὸν

the

Accusative

article (with Ἰσραηλ, marking accusative)

→ noun-phrase marking

Accusative article marking the case of indeclinable Ἰσραηλ.

Ἰσραηλ

Israel

direct object of ἐξήμαρτεν (indeclinable; case borne by article)

→ participant identification

Ἰσραηλ: the nation led into sin.

ἐν

in

preposition + dative (sphere of conduct)

→ spatial or relational framing

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

αὐταῖς

them

Dative

dative object of ἐν (= the sins)

→ sphere or reference

αὐτός; the feminine dative plural refers to ἁμαρτιῶν ('the sins'); 'in them they walked'.

ἐπορεύθησαν

they walked

Aor Pass Indic 3 Pl · πορεύομαι

main verb (conduct in sin)

→ constative aorist (habitual conduct summarized)

πορεύομαι: 'walk / conduct oneself'; ἐν αὐταῖς ἐπορεύθησαν ('they walked in them') reprises the conduct-idiom of v. 2 for the whole people.

καί

and

conjunction (with γε: emphatic 'and indeed')

→ discourse linkage or contrast

καί: here paired with γε to form the emphatic particle 'and indeed / moreover'.

γε

indeed

emphatic particle (with preceding καί)

→ discourse linkage or contrast

γε: an emphasizing enclitic; καί γε woodenly renders the Hebrew וְגַם ('and also/indeed'), a hallmark of the kaige translation style (whence its name).

τὸ

the

Nominative

article (with ἄλλος)

→ noun-phrase marking

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

ἄλλος

sacred grove

Nominative

subject of ἐστάθη

→ participant prominence

ἄλλος: 'grove / sacred grove'; the LXX's rendering of אֲשֵׁרָה (Asherah-pole/cult object); its continued presence in Samaria signals unremedied syncretistic worship.

ἐστάθη

remained standing

Aor Pass Indic 3 Sg · ἵστημι

main verb (continued existence of the cult object)

→ constative aorist (persisting state)

ἵστημι (aor. pass. ἐστάθη): 'stand / be set up'; the passive 'remained standing / was left standing' notes that the Asherah was not removed even after deliverance.

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)

→ sphere or reference

Σαμάρεια: the capital, where the offending cult object still stood.

7 ὅτι οὐχ ὑπελείφθη τῷ Ιωαχας λαὸς ἀλλ' ἢ πεντήκοντα ἵππεῖς καὶ δέκα ἄρματα καὶ δέκα χιλιάδες πεζῶν
ὅτι ἀπώλεσεν αὐτοὺς βασιλεὺς Συρίας καὶ ἔθεντο αὐτοὺς ὡς χοῦν εἰς καταπάτησιν

For there was left to Jehoahaz no army except fifty horsemen and ten chariots and ten thousand foot-soldiers, because the king of Aram destroyed them and made them like dust for trampling.

Causal/explanatory flashback (the severity of the oppression) ὅτι οὐχ ὑπελείφθη

A retrospective ὅτι-clause measures the depth of Aramean devastation: only a token force survived (fifty horse, ten chariots, ten thousand foot). The simile ὡς χοῦν εἰς καταπάτησιν ('like dust for trampling') renders the Hebrew image of soldiers ground to threshing-dust (שָׁרֵפְתָּ רַגְלֶיךָ), conveying total military humiliation.

ὅτι

for

causal conjunction (explanatory flashback)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the explanation of how reduced Israel was.

οὐχ

not

negative particle (with ὑπελείφθη)

→ discourse linkage or contrast

οὐ (form οὐχ before rough breathing):
objective negation.

ὑπελείφθη

was left

Aor Pass Indic 3 Sg: ὑπολείπω

main verb (impersonal/passive: 'there was left')

→ constative aorist (resultant remnant)

ὑπολείπω (aor. pass. ὑπελείφθη): 'leave behind / leave remaining'; the passive 'was left' with λαός as grammatical subject describes the meager remnant of Jehoahaz's forces.

τῷ

to

Dative

article (with Ιωαχας, marking dative of possession)

→ noun-phrase marking

Dative article marking indeclinable Ιωαχας as the dative of possession ('to/for Jehoahaz').

Ιωαχας

Jehoahaz

dative of possession (indeclinable; case borne by article)

→ participant identification

Ιωαχας: the king to whom only a remnant army remained.

λαός

army

Nominative

subject of ὑπελείφθη

→ participant prominence

λαός: 'people'; here in the military sense 'fighting force / army' (rendering Ⲡⲩ as troops), as the following enumeration of cavalry, chariots, and infantry shows.

ἀλλ'

but

adversative conjunction (with ἤ: 'except')

→ discourse linkage or contrast

ἀλλά (elided ἀλλ'): 'but'; the combination ἀλλ' ἢ functions as 'except / other than', a Hebraizing rendering of ⲙⲁ ⲓⲛ.

ἢ

than

particle (with ἀλλά: 'except')

→ discourse linkage or contrast

ἢ: 'than / or'; in the fixed phrase ἀλλ' ἢ it marks the exception following a negative.

πεντήκοντα

fifty

indeclinable cardinal numeral (with ἵππεις)

→ measure or count

πεντήκοντα: 'fifty'; indeclinable cardinal; the meager surviving cavalry.

ἵππεις

horsemen

Accusative

accusative (in apposition to the exception; cavalry)

→ object specification

ἵππεύς (pl. ἵππεις): 'horseman / cavalryman'; renders שָׂרָף; fifty is a strikingly small cavalry force, underscoring the devastation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δέκα

ten

indeclinable cardinal numeral (with ἄρματα)

→ measure or count

δέκα: 'ten'; indeclinable cardinal.

ἄρματα

chariots

Accusative

accusative (the surviving chariotry)

→ object specification

ἄρμα (pl. ἄρματα): 'chariot'; renders כָּרֶךְ; only ten chariots remained, a fraction of a normal force.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δέκα

ten

indeclinable cardinal numeral (with χιλιάδες)

→ measure or count

δέκα: 'ten'; with χιλιάδες forms 'ten thousand'.

χιλιάδες

thousands

Nominative

nominative (counting infantry: 'ten thousand')

→ participant prominence

χιλιάς (pl. χιλιάδες): 'thousand / unit of a thousand'; renders הָאֶלֶף; δέκα χιλιάδες = 'ten thousand', the surviving foot-soldiers.

πεζῶν

of foot-soldiers

Genitive

partitive genitive (with χιλιάδες)

→ relational specification

πεζός (gen. pl. πεζῶν): 'foot-soldier / infantryman'; renders יְלָלִי; the partitive genitive specifies that the ten thousand are infantry.

ὅτι

because

causal conjunction (cause of the reduction)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the cause of the army's near-annihilation.

ἀπώλεσεν

destroyed

Aor Act Indic 3 Sg · ἀπόλλυμι

verb of causal clause

→ constative aorist (the destroying act)

ἀπόλλυμι: 'destroy / ruin / lose'; renders תָּבַח; the Aramean king's destruction of Israel's forces explains the remnant.

αὐτούς

them

Accusative

direct object of ἀπώλεσεν (Israel's troops)

→ participant reference

αὐτός: accusative plural, the destroyed army.

βασιλεὺς

king

Nominative

subject of ἀπώλεσεν

→ participant prominence

βασιλεὺς: the king of Aram (Hazeal), agent of the destruction.

Συρίας

of Aram

Genitive

genitive of relationship (with βασιλεὺς)

→ relational specification

Συρία: Aram/Syria.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθεντο

made

Aor Mid Indic 3 Pl · τίθημι

main verb (rendering into a humiliated state)

→ constative aorist (reduction to dust)

τίθημι (aor. mid. ἔθεντο): 'put / make / reduce'; the middle 'they made/set them' (the Arameans) renders τίθημι; the plural subject is the Aramean forces.

αὐτοὺς

them

Accusative

direct object of ἔθεντο

→ participant reference

αὐτοὶ: the Israelites reduced to dust.

ὥς

like

comparative particle (introducing simile)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the simile of dust trampled underfoot.

χοῦν

dust

Accusative

accusative of the simile (predicate object)

→ object specification

χοῦς (acc. χοῦν): 'dust / loose earth'; renders ὥς; the image of being made 'like dust for trampling' conveys utter military humiliation (cf. Isa 41:2).

εἰς

for

preposition + accusative (purpose/result)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose/result).

καταπάτησιν

trampling

Accusative

accusative object of εἰς (purpose: 'for trampling')

→ object specification

καταπάτησις: 'trampling / treading down'; εἰς καταπάτησιν ('for trampling underfoot') completes the simile of dust crushed under feet — total subjugation.

8 καὶ τὰ λοιπὰ τῶν λόγων Ιωαχας καὶ πάντα ὅσα ἐποίησεν καὶ αἱ δυναστεῖαι αὐτοῦ οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ

And the rest of the acts of Jehoahaz, and all that he did, and his mighty deeds—are these not written in the book of the chronicles of the kings of Israel?

Regnal closing formula (source-citation)

καὶ τὰ λοιπὰ τῶν λόγων

The standard Deuteronomistic source-citation closes the reign: τὰ λοιπὰ τῶν λόγων ('the rest of the acts/words') and αἱ δυναστεῖαι ('the mighty deeds') are referred to the βιβλίον λόγων τῶν ἡμερῶν ('book of the words of the days', i.e. the royal chronicles). The rhetorical οὐχὶ ('are these not ...?') is the fixed interrogative of the formula.

καὶ

and

narrative conjunction (opening the closing formula)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with λοιπά)

→ noun-phrase marking

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

λοιπὰ

rest

Nominative

substantivized adjective (subject: 'the rest')

→ participant prominence

λοιπός: 'remaining / rest'; τὰ λοιπά ('the rest') renders לְיָרֵד; the fixed opening of the regnal-closing source-formula.

τῶν

of the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

acts

Genitive

partitive/objective genitive (with λοιπά)

→ relational specification

λόγος (pl. λόγων): 'word / matter / act'; renders לְיָרֵד; here 'acts / affairs' (the deeds of the reign), as in the chronicle-title below.

Ιωαχας

of Jehoahaz

genitive of relationship (indeclinable)

→ participant identification

Ιωαχας: the king whose reign is now summarized.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Nominative

substantivized adjective (subject: 'all things')

→ participant prominence

πᾶς: 'all / everything'; πάντα ὅσα ('all that') is a fixed component of the closing formula.

ὅσα

that

Nominative

relative pronoun (correlative: 'as many things as')

→ participant reference

ὅσος: 'as much/many as'; the correlative ὅσα ('whatever') sums up the totality of the king's deeds.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (summarizing the reign's deeds)

ποιέω: 'do / make'; 'all that he did', the comprehensive reference to the reign's activity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article (with δυναστεῖαι)

→ noun-phrase marking

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

δυναστεῖαι

mighty deeds

Nominative

subject (coordinate with λοιπά, πάντα)

→ participant prominence

δυναστεία (pl. δυναστεῖαι): 'might / power / mighty deed'; renders הַמַּלְחָמָה; the king's military exploits, a standard item of the chronicle-citation.

αὐτοῦ

his

Genitive

genitive of possession (with δυναστεῖαι)

→ relational specification

αὐτός: possessive genitive.

οὐχί

not

interrogative negative (expecting affirmative answer)

→ clausal contribution

οὐχί: emphatic form of οὐ; introduces the rhetorical question 'are these not written ...?' expecting 'yes', renders הֲלֹא.

ταῦτα

these things

Nominative

demonstrative pronoun (subject of γεγραμμένα)

→ participant reference

οὗτος: 'these'; resumes the preceding list (acts, deeds, exploits) as the subject of the citation-question.

γεγραμμένα

written

Perf Pass Part Nom Pl Neut · γράφω

predicate participle (periphrastic perfect: 'are written')

→ resultative perfect (standing record)

γράφω (perf. pass. part. γεγραμμένα): 'write'; the perfect participle (with implied εἰσίν) is periphrastic 'are (they not) written', stressing the abiding documentary record in the royal annals.

ἐπὶ

in

preposition + dative (locative: 'in/on the book')

→ spatial or relational framing

ἐπὶ + dative: 'on / in'; with βιβλίῳ ('in/on the book'), rendering הַלְכֵּי־עַל.

βιβλίῳ

the book

Dative

dative object of ἐπὶ (locative)

→ sphere or reference

βιβλίον: 'book / scroll / document'; renders הַסֵּפֶר; the βιβλίον λόγων τῶν ἡμερῶν is the royal annals (lit. 'book of the words of the days').

λόγων

of the chronicles

Genitive

genitive (title: 'words/acts of the days')

→ relational specification

λόγος: 'word / matter / record'; in the title βιβλίον λόγων τῶν ἡμερῶν ('book of the matters of the days') the genitive renders הַיְּמִיּוֹת־הַיְּבֵרֶת, i.e. 'chronicles'.

τῶν

of the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (with λόγων: 'of the days' = annals)

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; λόγων τῶν ἡμερῶν = 'the chronicles' (lit. 'the words of the days'), the Hebrew יְמֵי הַיָּדָוּד.

τοῖς

of the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

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

βασιλεῦσιν

kings

Dative

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

→ sphere or reference

βασιλεύς (dat. pl. βασιλεῦσιν): 'king'; the dative renders the Hebrew construct 'chronicles of the kings of Israel' (יְמֵי מְלָכֵי יִשְׂרָאֵל).

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: the northern kingdom whose royal annals are cited.

9 καὶ ἐκοιμήθη Ιωαχας μετὰ τῶν πατέρων αὐτοῦ καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν Σαμαρείᾳ καὶ ἐβασίλευσεν Ιωας υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And Jehoahaz slept with his fathers, and they buried him with his fathers in Samaria, and Joash his son reigned in his place.

Death-and-succession formula (closing the reign) καὶ ἐκοιμήθη Ιωαχας

The triple death-burial-succession formula closes the reign of Jehoahaz: the euphemism ἐκοιμήθη μετὰ τῶν πατέρων ('slept with his fathers') renders עִם־בָּרִיךְ יְהוֹאָחָז; ἔθαψαν αὐτόν ('they buried him') and ἐβασίλευσεν ... ἀντ' αὐτοῦ ('reigned in his place') complete the standard Deuteronomistic transition.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

slept

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (death-euphemism)

→ constative aorist (death)

κοιμάομαι: 'fall asleep / die'; the euphemism ἐκοιμήθη μετὰ τῶν πατέρων renders יִתְּבַח־מֶלֶךְ בְּכֻפֹּ ('lay down with his fathers'), the standard idiom for a king's peaceful death.

Ἰωαχὰς

Jehoahaz

subject (indeclinable proper noun)

→ participant identification

Ἰωαχὰς: the deceased king of Israel.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + genitive: 'with'; in the death-idiom 'with his fathers'.

τῶν

the

Genitive

article (with πατέρων)

→ 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 (gen. pl. πατέρων): 'father / ancestor'; 'his fathers' are his royal forebears, with whom he is joined in death and burial.

αὐτοῦ

his

Genitive

genitive of possession (with πατέρων)

→ relational specification

αὐτός: possessive genitive.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔθαψαν

they buried

Aor Act Indic 3 Pl · θάπτω

main verb (burial; indefinite plural subject)

→ constative aorist (act of burial)

θάπτω: 'bury'; the indefinite plural 'they buried' (renders the Hebrew impersonal) reports interment in the royal city.

αὐτόν

him

Accusative

direct object of ἔθαψαν

→ participant reference

αὐτός: the buried king.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετά (burial with ancestors)

→ relational specification

πατήρ: the ancestral kings, in whose tomb he is laid.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive.

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)

→ sphere or reference

Σαμάρεια: the capital and royal burial-place of the northern dynasty.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (succession formula)

→ ingressive aorist (accession of successor)

βασιλεύω: 'reign'; the ingressive aorist marks the succession of Joash, completing the death-and-succession formula.

Ιωας

Joash

subject (indeclinable proper noun; king of Israel)

→ participant identification

Ιωας: here Joash (Jehoash) of Israel, son and successor of Jehoahaz, whose own reign is framed in vv. 10–13.

υἱός

son

Nominative

nominative in apposition to Ιωας

→ participant prominence

υἱός: patronymic apposition, 'his son'.

αὐτοῦ

his

Genitive

genitive of possession (with υἱός)

→ relational specification

αὐτός: possessive genitive ('his son').

ἀντ'

in place of

preposition + genitive (substitution; elided)

→ spatial or relational framing

ἀντί (elided ἀντ'): 'instead of / in place of'; the succession-idiom ἀντ' αὐτοῦ ('in his place') renders יִהְיֶה.

αὐτοῦ

him

Genitive

genitive object of ἀντί

→ relational specification

αὐτός: the predecessor whom the new king replaces.

10 ἐν ἔτει τριακοστῷ καὶ ἐβδόμῳ ἔτει τῷ Ιωας βασιλεῖ Ιουδα ἐβασίλευσεν Ιωας υἱὸς Ιωαχας ἐπὶ Ισραηλ ἐν Σαμαρείᾳ ἐκκαίδεκα ἔτη

In the thirty-seventh year of Joash king of Judah, Joash son of Jehoahaz began to reign over Israel in Samaria for sixteen years.

New regnal frame (synchronistic accession of Joash of Israel)

ἐν ἔτει τριακοστῷ καὶ ἐβδόμῳ

The synchronistic accession-formula opens the second reign of the chapter, that of Joash (Jehoash) of Israel, dated to year 37 of Joash of Judah. The near-homonymy of the two kings (both Ιωας) is striking; the patronymic υἱὸς Ιωαχας and the phrase ἐπὶ Ισραηλ distinguish the northern king.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ἔτει

year

Dative

dative of time

→ sphere or reference

ἔτος: 'year'; opens the synchronistic regnal frame.

τριακοστῷ

thirtieth

Dative

ordinal adjective (with ἔτει)

→ sphere or reference

τριακοστός: 'thirtieth'; with ἐβδόμῳ forms 'thirty-seventh'.

καὶ

and

coordinate conjunction (joining ordinals)

→ discourse linkage or contrast

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

ἐβδόμῳ

seventh

Dative

ordinal adjective (with τριακοστῷ: 'thirty-seventh')

→ sphere or reference

ἑβδόμος: 'seventh'; the pairing renders the Hebrew composite numeral 'thirty and seven'.

ἔτει

year

Dative

dative of time (resumptive)

→ sphere or reference

ἔτος: resumptive repetition after the numeral, a Hebraizing redundancy.

τῷ

of

Dative

article (with Ιωας, marking case)

→ noun-phrase marking

Dative article supplying case for indeclinable Ιωας.

Ιωας

Joash

indeclinable proper noun (Joash of Judah; case borne by article)

→ participant identification

Ιωας: here Joash king of Judah, providing the synchronistic date (distinct from the Israelite Joash who is the subject of the verse).

βασιλεῖ

king

Dative

dative in apposition to Ἰωᾶς

→ sphere or reference

βασιλεύς: 'king'; identifies this Joash as the king of Judah.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: the southern kingdom for the synchronism.

ἔβασιλευσεν

began to reign

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession formula)

→ ingressive aorist (accession)

βασιλεύω: 'begin to reign'; the accession of Joash of Israel.

Ἰωᾶς

Joash

subject (indeclinable proper noun; king of Israel)

→ participant identification

Ἰωᾶς: Joash (Jehoash) of Israel, son of Jehoahaz, the new northern king.

υἱὸς

son

Nominative

nominative in apposition to Ἰωᾶς

→ participant prominence

υἱός: patronymic apposition distinguishing the Israelite Joash by his father Jehoahaz.

Ἰωαχὰς

of Jehoahaz

genitive of relationship (indeclinable)

→ participant identification

Ἰωαχὰς: the father of the new king, distinguishing this Joash from his Judahite namesake.

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπί + accusative: 'over'; ἔβασιλευσεν ἐπὶ Ἰσραὴλ ('reigned over Israel'), renders יְזַבֵּל.

Ἰσραὴλ

Israel

object of ἐπὶ (indeclinable: realm ruled)

→ participant identification

Ἰσραὴλ: the northern kingdom over which Joash reigns.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Σαμαρείᾳ

Samaria

Dative

dative of place (capital)

→ sphere or reference

Σαμάρεια: the northern capital, seat of Joash's reign.

ἑκκαίδεκα

sixteen

indeclinable cardinal numeral (with ἔτη)

→ clausal contribution

ἑκκαίδεκα: 'sixteen'; indeclinable cardinal; the reign-length of Joash of Israel.

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτος (pl. ἔτη): the accusative of duration closing the regnal frame.

11 καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου οὐκ ἀπέστη ἀπὸ πάσης ἁμαρτίας Ιεροβοαμ υἱοῦ Ναβατ δς ἐξήμαρτεν τὸν Ἰσραὴλ ἐν αὐταῖς ἐπορεύθη

And he did what was evil in the eyes of the LORD; he did not turn away from all the sin of Jeroboam son of Nebat, who made Israel to sin; he walked in them.

Theological evaluation (Deuteronomistic verdict on Joash) καὶ ἐποίησεν τὸ πονηρὸν

Joash receives the same fixed verdict as his father (cf. v. 2): the evil-formula, the negated ἀπέστη, and the Jeroboam apostasy-refrain. The shift to the singular πάσης ἁμαρτίας ('all the sin') and the closing ἐν αὐταῖς ἐπορεύθη (singular verb) lightly vary the formula while keeping its substance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (evaluative formula)

→ constative aorist (summary verdict)

ποιέω: the fixed verdict-verb; 'he did the evil thing', applied now to Joash of Israel.

τὸ

the

Accusative

article (substantivizing πονηρὸν)

→ noun-phrase marking

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

πονηρὸν

evil

Accusative

substantivized adjective (direct object)

→ object specification

πονηρός: τὸ πονηρὸν ('the evil'), the standard object of the regnal verdict, rendering עָוֶן.

ἐν

in

preposition + dative (evaluative idiom)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν

→ sphere or reference

ὀφθαλμός: ἐν ὀφθαλμοῖς κυρίου ('in the eyes of the LORD'), the standard divine-evaluation idiom.

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος: the Tetragrammaton, measure of the verdict.

οὐκ

not

negative particle (with ἀπέστη)

→ discourse linkage or contrast

οὐ: objective negation.

ἀπέστη

he turned away

Aor Act Indic 3 Sg · ἀφίστημι

main verb (negated: persistence in sin)

→ constative aorist (continuity in apostasy)

ἀφίστημι: 'turn away / depart'; the asyndetic οὐκ ἀπέστη repeats the indictment of Jehoahaz (v. 2) for his son.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

πάσης

all

Genitive

attributive adjective (with ἁμαρτίας)

→ relational specification

πᾶς: 'all / every'; πάσης ἁμαρτίας ('all the sin') intensifies the comprehensiveness of the persisting apostasy.

ἁμαρτίας

sin

Genitive

genitive object of ἀπό

→ relational specification

ἁμαρτία: 'sin'; here singular collective, the whole sin-pattern of Jeroboam from which Joash did not depart.

Ιεροβοαμ

of Jeroboam

genitive of relationship (indeclinable)

→ participant identification

Ιεροβοαμ: Jeroboam I, archetype of northern apostasy.

υἱοῦ

son

Genitive

genitive in apposition to Ιεροβοαμ

→ relational specification

υἱός: patronymic apposition ('son of Nebat').

Ναβατ

of Nebat

genitive of relationship (indeclinable)

→ participant identification

Ναβατ: the father of Jeroboam I in the fixed refrain.

ὃς

who

Nominative

relative pronoun (subject of ἐξήμαρτεν)

→ participant reference

ὃς: relative pronoun reintroducing the apostasy-clause.

ἐξήμαρτεν

made to sin

Aor Act Indic 3 Sg · ἐξαμαρτάνω

verb of relative clause (causative)

→ constative aorist (causative)

ἐξαμαρτάνω: 'cause to sin'; the fixed Hiphil rendering, indicting Jeroboam.

τὸν

the

Accusative

article (with Ἰσραηλ, marking accusative)

→ noun-phrase marking

Accusative article for indeclinable Ἰσραηλ.

Ἰσραηλ

Israel

direct object of ἐξήμαρτεν (indeclinable; case borne by article)

→ participant identification

Ἰσραηλ: the nation led astray.

ἐν

in

preposition + dative (sphere of conduct)

→ spatial or relational framing

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

αὐταῖς

them

Dative

dative object of ἐν (= the sins)

→ sphere or reference

αὐτός: feminine dative plural referring to the sins; 'in them he walked'.

ἐπορεύθη

he walked

Aor Pass Indic 3 Sg · πορεύομαι

main verb (conduct in sin)

→ constative aorist (habitual conduct)

πορεύομαι: 'walk / conduct oneself'; ἐν αὐταῖς ἐπορεύθη ('in them he walked') closes the verdict, paralleling v. 6's plural.

12 καὶ τὰ λοιπὰ τῶν λόγων Ἰωας καὶ πάντα ὅσα ἐποίησεν καὶ αἱ δυναστεῖαι αὐτοῦ ἃς ἐποίησεν μετὰ Ἀμεσσιου βασιλέως Ἰουδα οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰσραηλ

And the rest of the acts of Joash, and all that he did, and his mighty deeds which he performed against Amaziah king of Judah—are these not written in the book of the chronicles of the kings of Israel?

Regnal closing formula (source-citation, with relative expansion) καὶ τὰ λοιπὰ τῶν λόγων

The closing source-formula for Joash mirrors that of Jehoahaz (v. 8) but adds a relative clause specifying his δυναστεῖαι ('mighty deeds') μετὰ Ἀμεσσιου ('with/against Amaziah of Judah'), pointing forward to the war narrated at 4 Kgdms 14:8–14.

καὶ

and

narrative conjunction (opening the closing formula)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with λοιπά)

→ noun-phrase marking

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

λοιπὰ

rest

Nominative

substantivized adjective (subject: 'the rest')

→ participant prominence

λοιπός: τὰ λοιπά ('the rest'), the fixed opening of the regnal-closing formula.

τῶν

of the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

acts

Genitive

genitive (with λοιπά)

→ relational specification

λόγος: 'acts / affairs'; τὰ λοιπὰ τῶν λόγων ('the rest of the acts').

Ἰωας

of Joash

genitive of relationship (indeclinable)

→ participant identification

Ἰωας: Joash of Israel, whose reign is summarized.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντα

all

Nominative

substantivized adjective (subject: 'all things')

→ participant prominence

πᾶς: πάντα ὅσα ('all that'), the fixed totalizing component.

ὅσα

that

Nominative

relative pronoun (correlative)

→ participant reference

ὅσος: 'as many as'; sums up the totality of the king's deeds.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'all that he did'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article (with δυναστεῖαι)

→ noun-phrase marking

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

δυναστεῖαι

mighty deeds

Nominative

subject (coordinate)

→ participant prominence

δυναστεία: 'might / mighty deed'; here especially Joash's military exploits, expanded by the following relative clause.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive.

ἃς

which

Accusative

relative pronoun (object of ἐποίησεν; antecedent δυναστεῖαι)

→ participant reference

ἃς: feminine accusative plural relative pronoun introducing the clause specifying the deeds against Amaziah.

ἐποίησεν

he performed

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (the military exploits)

ποιέω: here 'performed / carried out' (the mighty deeds), specifically the war with Judah.

μετά

against

preposition + genitive (hostile association: 'with/against')

→ spatial or relational framing

μετά + genitive: normally 'with', but here in a hostile-engagement sense 'against' (cf. the war of 4 Kgdms 14), rendering the Hebrew construction.

Αμεσσιου

Amaziah

Genitive

genitive object of μετά

→ relational specification

Αμεσσίας (gen. Αμεσσιου): Hebrew אִמְזַחְיָה; declined as a first-declension masculine in the LXX; Amaziah king of Judah, Joash's adversary (4 Kgdms 14:8–14).

βασιλέως

king

Genitive

genitive in apposition to Αμεσσιου

→ relational specification

βασιλεύς: 'king'; identifies Amaziah as king of Judah.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: the southern kingdom, Amaziah's realm.

οὐχί

not

interrogative negative (expecting affirmative)

→ clausal contribution

οὐχί: 'are these not ...?'; the rhetorical citation-question, rendering אֵלֶּיךָ.

ταῦτα

these things

Nominative

demonstrative pronoun (subject of γεγραμμένα)

→ participant reference

οὗτος: resumes the listed deeds as the subject of the citation-question.

γεγραμμένα

written

Perf Pass Part Nom Pl Neut · γράφω

predicate participle (periphrastic perfect)

→ resultative perfect (standing record)

γράφω: 'are (they not) written'; the periphrastic perfect of the documentary-record formula.

ἐπὶ

in

preposition + dative (locative)

→ spatial or relational framing

ἐπί + dative: 'on / in' (the book).

βιβλίῳ

the book

Dative

dative object of ἐπί

→ sphere or reference

βιβλίον: 'book / scroll'; the royal annals.

λόγων

of the chronicles

Genitive

genitive (title)

→ relational specification

λόγος: in the title 'book of the matters of the days', rendering יְמֵי הַדְּבָרִים.

τῶν

of the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (with λόγων: 'of the days' = annals)

→ relational specification

ἡμέρα: 'the words of the days' = the chronicles.

τοῖς

of the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

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

βασιλεῦσιν

kings

Dative

dative of possession/reference

→ sphere or reference

βασιλεῦς: 'chronicles of the kings of Israel', rendering the Hebrew construct.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: the northern kingdom whose annals are cited.

13 καὶ ἐκοιμήθη Ἰωας μετὰ τῶν πατέρων αὐτοῦ καὶ Ἰεροβοαμ ἐκάθισεν ἐπὶ τοῦ θρόνου αὐτοῦ ἐν Σαμαρείᾳ μετὰ τῶν υἱῶν Ἰσραηλ

And Joash slept with his fathers, and Jeroboam sat upon his throne in Samaria among the sons of Israel.

Death-and-succession formula (placed in advance of the Elisha narrative) καὶ ἐκοιμήθη Ἰωας

The death-notice of Joash is reported here, before the Elisha pericope (vv. 14ff.) that chronologically precedes his death — a common Deuteronomistic anticipatory placement. Succession passes to Jeroboam (II); the verb ἐκάθισεν ἐπὶ τοῦ θρόνου ('sat on his throne') replaces the usual ἐβασίλευσεν, and μετὰ τῶν υἱῶν Ἰσραηλ ('among the sons of Israel') is a distinctive expansion.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

slept

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (death-euphemism)

→ constative aorist (death)

κοιμάομαι: 'fall asleep / die'; the death-euphemism 'slept with his fathers', as at v. 9.

Ἰωας

Joash

subject (indeclinable proper noun)

→ participant identification

Ἰωας: Joash of Israel, whose death is anticipated here.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + genitive: 'with', in the death-idiom.

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετά

→ relational specification

πατήρ: 'fathers / ancestors'; the royal forebears.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: possessive genitive.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιεροβοαμ

Jeroboam

subject of ἐκάθισεν (indeclinable proper noun)

→ participant identification

Ιεροβοαμ: here Jeroboam II, son of Joash, who succeeds to the throne (his reign is narrated at 4 Kgdms 14:23–29); not to be confused with Jeroboam I of the apostasy-refrain.

ἐκάθισεν

sat

Aor Act Indic 3 Sg · καθίζω

main verb (accession by enthronement)

→ ingressive aorist (took the throne)

καθίζω: 'sit / take one's seat'; ἐκάθισεν ἐπὶ τοῦ θρόνου ('sat on his throne') is a variant succession-idiom for accession, rendering יָשַׁב עַל־כִּסֵּא.

ἐπὶ

upon

preposition + genitive (position)

→ spatial or relational framing

ἐπὶ + genitive: 'upon' (the throne).

τοῦ

the

Genitive

article (with θρόνου)

→ noun-phrase marking

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

θρόνου

throne

Genitive

genitive object of ἐπὶ (seat of royal power)

→ relational specification

θρόνος: 'throne'; renders כִּסֵּא; the royal seat upon which Jeroboam II succeeds his father.

αὐτοῦ

his

Genitive

genitive of possession (Joash's throne)

→ relational specification

αὐτός: refers to Joash, the predecessor whose throne is taken.

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 (capital)

→ sphere or reference

Σαμάρεια: the northern capital, seat of the throne.

μετὰ among <i>preposition + genitive (association: 'among')</i> → spatial or relational framing μετὰ + genitive: here 'among / together with', situating the new reign within the people of Israel.	τῶν the Genitive <i>article (with υἱῶν)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱῶν sons Genitive <i>genitive object of μετὰ</i> → relational specification υἱός (gen. pl. υἱῶν): 'sons'; οἱ υἱοὶ Ἰσραηλ, the people of the northern kingdom.	Ἰσραηλ of Israel <i>genitive of relationship (indeclinable: 'sons of Israel')</i> → participant identification Ἰσραηλ: the eponymous patriarch standing for the nation.
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14 καὶ Ελισαίη ἠρρώστησεν τὴν ἀρρωστίαν αὐτοῦ δι' ἣν ἀπέθανεν καὶ κατέβη πρὸς αὐτὸν Ἰωὰς βασιλεὺς Ἰσραὴλ καὶ ἔκλαυσεν ἐπὶ προσώπῳ αὐτοῦ καὶ εἶπεν πάτερ πάτερ ἄρμα Ἰσραὴλ καὶ ἵππεὺς αὐτοῦ

Now Elisha fell ill with the illness of which he was to die; and Joash king of Israel came down to him and wept over his face and said, 'My father, my father, the chariot of Israel and its horseman!'

New narrative scene (the dying Elisha and the king's lament) καὶ Ελισαίη ἠρρώστησεν

A fresh narrative unit opens the Elisha death-pericope. The cognate construction ἠρρώστησεν τὴν ἀρρωστίαν ('fell ill with the illness') intensifies the gravity of the disease. Joash's lament πάτερ πάτερ ἄρμα Ἰσραὴλ καὶ ἵππεὺς αὐτοῦ ('my father, my father, the chariot of Israel and its horseman') verbatim echoes Elisha's own cry over the departing Elijah (4 Kgdms 2:12), an intentional literary inclusio framing Elisha's ministry.

καὶ and <i>narrative conjunction (scene-opening)</i> → discourse linkage or contrast καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Ελισαίη Elisha <i>subject (indeclinable proper noun)</i> → participant identification Ελισαίη: the LXX form of Hebrew עֲלִישָׁא (Elisha), the prophet successor of Elijah; indeclinable; the central figure of vv. 14–21.	ἠρρώστησεν fell ill Aor Act Indic 3 Sg · ἀρρωστέω <i>main verb (cognate construction)</i> → ingressive aorist (onset of fatal illness) ἀρρωστέω: 'be sick / fall ill'; with the cognate accusative τὴν ἀρρωστίαν it renders the Hebrew construction וַתֵּחַלֵּה בְּחִלְהָא, intensifying the seriousness of the illness.	τὴν the Accusative <i>article (with ἀρρωστίαν)</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.
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ἄρρωστίαν

illness

Accusative

cognate accusative (with ἡρρώστησεν)

→ object specification

ἄρρωστία: 'sickness / illness'; the cognate accusative (figura etymologica) renders the Hebrew infinitive-absolute-like emphasis, stressing the fatal nature of the disease.

αὐτοῦ

his

Genitive

genitive of possession (with ἄρρωστίαν)

→ relational specification

αὐτός: 'his illness', the specific sickness that would prove fatal.

δι

of which

preposition + accusative (cause; elided before relative)

→ spatial or relational framing

διά (elided δι) + accusative: 'because of / by reason of'; with the relative ἣν, 'on account of which (illness) he died'.

ἣν

which

Accusative

relative pronoun (object of διά; antecedent ἄρρωστίαν)

→ participant reference

ἥς: feminine accusative singular relative pronoun referring to the illness; δι ἣν = 'because of which'.

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

verb of relative clause (proleptic notice of death)

→ constative aorist (the fatal outcome, anticipated)

ἀποθνήσκω: 'die'; renders ΤΗΝ; the relative clause flags in advance that this illness is terminal (fulfilled at v. 20).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέβη

came down

Aor Act Indic 3 Sg · καταβαίνω

main verb (royal visitation)

→ constative aorist (the king's descent to the prophet)

καταβαίνω: 'go/come down'; renders Τῇ; the king's descent to the bedside of the dying prophet signals deference to Elisha's authority.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

πρός + accusative: 'to / toward'.

αὐτόν

him

Accusative

accusative object of πρὸς (= Elisha)

→ participant reference

αὐτός: the dying prophet, to whom the king comes.

Ιωας

Joash

subject (indeclinable proper noun)

→ participant identification

Ιωας: Joash king of Israel, who visits the dying Elisha.

βασιλεὺς

king

Nominative

nominative in apposition to Ιωας

→ participant prominence

βασιλεὺς: royal title identifying Joash as king of Israel.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: the realm Joash rules.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔκλαυσεν

wept

Aor Act Indic 3 Sg · κλαίω

main verb (royal mourning)

→ ingressive aorist (burst into weeping)

κλαίω: 'weep / cry'; renders תָּרַח; the king's tears over the prophet express both personal grief and recognition of Elisha's value to the nation.

ἐπὶ

over

preposition + genitive (location of weeping)

→ spatial or relational framing

ἐπὶ + genitive: 'over / upon'; 'wept over his face', i.e. bending over the prophet.

προσώπου

face

Genitive

genitive object of ἐπὶ

→ relational specification

πρόσωπον: 'face'; ἔκλαυσεν ἐπὶ προσώπου αὐτοῦ ('wept over his face') is a vivid Hebraism for bending in grief over the dying man.

αὐτοῦ

his

Genitive

genitive of possession (Elisha's face)

→ relational specification

αὐτός: the prophet's face.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω (aor. εἶπεν): introduces the king's lament.

πάτερ

father

Vocative

vocative (address to the prophet)

→ direct address

πατήρ (voc. πάτερ): 'father'; the doubled vocative πάτερ πάτερ is an intense cry of grief; 'my father' was Elisha's own address to Elijah (2:12), used here of Elisha himself.

πάτερ

father

Vocative

vocative (emphatic repetition)

→ direct address

πατήρ: the repetition intensifies the lament; the king mourns Elisha as a national 'father'.

ἄρμα

chariot

Vocative

vocative/exclamatory (metaphor for the prophet)

→ direct address

ἄρμα: 'chariot'; ἄρμα Ἰσραὴλ καὶ ἰππεὺς αὐτοῦ ('chariot of Israel and its horseman') hails Elisha as Israel's true military strength — his prophetic power outweighs armies; the cry repeats 2:12 verbatim.

Ἰσραὴλ

of Israel

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

→ participant identification

Ἰσραὴλ: the nation whose true defense the prophet embodies.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἵππευς

horseman

Nominative

exclamatory nominative (parallel to ἄρμα)

→ participant prominence

ἵππευς: 'horseman / cavalry'; paired with ἄρμα as the second metaphor for Elisha's protective might; the nominative stands in apposition to the exclamatory address.

αὐτοῦ

its

Genitive

genitive of possession (Israel's horseman)

→ relational specification

αὐτός: refers to Israel; 'its horseman', completing the metaphor of national defense.

15 καὶ εἶπεν αὐτῷ Ελισαιε λαβὲ τόξον καὶ βέλη καὶ ἔλαβεν πρὸς αὐτὸν τόξον καὶ βέλη

And Elisha said to him, 'Take a bow and arrows.' And he took to himself a bow and arrows.

Command and compliance (opening the prophetic sign-act) καὶ εἶπεν αὐτῷ Ελισαιε

The dying prophet initiates a symbolic sign-act. The aorist imperative λαβέ ('take') and the matching ἔλαβεν ('he took') form the command-compliance pattern typical of prophetic sign-narratives; the τόξον and βέλη ('bow and arrows') become the instruments of an enacted oracle of victory over Aram.

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 Elisha's command to the king.

αὐτῷ

to him

Dative

dative indirect object (= the king)

→ participant reference or interest

αὐτός: dative of the addressee, Joash.

Ελισαιε

Elisha

subject (indeclinable proper noun)

→ participant identification

Ελισαιε: the dying prophet, who directs the sign-act.

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (prophetic command)

→ ingressive aorist imperative (a single decisive act)

λαμβάνω (aor. impv. λαβέ): 'take / grasp'; the command initiates the symbolic act; the aorist imperative frames it as a single decisive deed.

τόξον

bow

Accusative

direct object of λαβέ

→ object specification

τόξον: 'bow'; renders תִּשָּׁקֶה; the bow is the central prop of the sign-act, symbolizing Israel's military deliverance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βέλη

arrows

Accusative

direct object of λαβέ (coordinate with τόξον)

→ object specification

βέλος (pl. βέλη): 'arrow / dart / missile'; renders יָדָה; the arrows, with the bow, are the instruments of the enacted oracle.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

main verb (compliance with the command)

→ constative aorist (act of obedience)

λαμβάνω: 'take'; the king's compliance, matching the imperative λαβέ; the command-fulfillment echo is a stylistic mark of prophetic sign-narratives.

πρός

to

preposition + accusative (reflexive direction: 'to himself')

→ spatial or relational framing

πρός + accusative: here reflexive, 'to/toward himself', i.e. the king took them up to himself.

αὐτόν

himself

Accusative

accusative object of πρὸς (reflexive: the king)

→ participant reference

αὐτός: reflexive reference to the king who takes up the weapons.

τόξον

bow

Accusative

direct object of ἔλαβεν

→ object specification

τόξον: the bow taken in compliance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βέλη

arrows

Accusative

direct object of ἔλαβεν (coordinate with τόξον)

→ object specification

βέλος (pl. βέλη): the arrows taken up alongside the bow.

16 καὶ εἶπεν τῷ βασιλεῖ ἐπιβίβασον τὴν χειρά σου ἐπὶ τὸ τόξον καὶ ἐπεβίβασεν Ἰωας τὴν χεῖρα αὐτοῦ ἐπὶ τὸ τόξον καὶ ἐπέθηκεν Ελισαιε τὰς χειράς αὐτοῦ ἐπὶ τὰς χειράς τοῦ βασιλέως

And he said to the king, 'Set your hand upon the bow.' And Joash set his hand upon the bow, and Elisha laid his hands upon the king's hands.

Command, compliance, and prophetic gesture (the laying-on of hands)

καὶ εἶπεν τῷ βασιλεῖ

The sign-act continues with another command-compliance pair (ἐπιβίβασον / ἐπεβίβασεν, 'set/he set'). Elisha's laying his hands upon the king's hands (ἐπέθηκεν ... τὰς χειράς ἐπὶ τὰς χειράς) is a gesture of prophetic empowerment, transmitting the divine efficacy of the coming victory to the royal hands that will wield it.

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 Elisha's next command.

τῷ

to the

Dative

article (with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

king

Dative

dative indirect object (the addressee)

→ sphere or reference

βασιλεῦς: 'king'; the dative addressee of the command, Joash.

ἐπιβίβασον

set

Aor Act Impv 2 Sg · ἐπιβιβάζω

main verb (prophetic command)

→ ingressive aorist imperative

ἐπιβιβάζω: 'place upon / set on'; the causative compound directs the king to lay his hand on the bow; the aorist imperative marks a single decisive act.

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρά

hand

Accusative

direct object of ἐπιβίβασον

→ object specification

χεῖρ: 'hand'; renders Τ; the royal hand to be placed on the bow, soon to be empowered by the prophet's touch.

σου

your

Genitive

genitive of possession (with χεῖρα)

→ relational specification

σύ (gen. σου): 'your', the king's own hand.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

ἐπί + accusative: 'upon / onto'.

τὸ

the

Accusative

article (with τόξον)

→ noun-phrase marking

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

τόξον

bow

Accusative

accusative object of ἐπί

→ object specification

τόξον: the bow on which the king sets his hand.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεβίβασεν

set

Aor Act Indic 3 Sg · ἐπιβιβάζω

main verb (compliance)

→ constative aorist (obedient act)

ἐπιβιβάζω: the king's compliance, matching the imperative ἐπιβίβασον.

Ιωας

Joash

subject (indeclinable proper noun)

→ participant identification

Ιωας: the king performing the sign-act.

τὴν

the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐπεβίβασεν

→ object specification

χεῖρ: the king's hand, now placed on the bow.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός: the king's own hand.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with τόξον)

→ noun-phrase marking

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

τόξον

bow

Accusative

accusative object of ἐπί

→ object specification

τόξον: the bow.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέθηκεν

laid

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb (prophetic gesture of empowerment)

→ constative aorist (act of laying on)

ἐπιτίθημι: 'place upon / lay on'; the laying-on of the prophet's hands upon the king's hands transmits divine efficacy to the sign-act, a gesture of empowerment/blessing.

Ελισαίε

Elisha

subject (indeclinable proper noun)

→ participant identification

Ελισαίε: the prophet, whose hands convey the divine power.

τὰς

the

Accusative

article (with χεῖρας)

→ noun-phrase marking

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

χεῖρας

hands

Accusative

direct object of ἐπέθηκεν

→ object specification

χείρ (pl. χεῖρας): the prophet's hands laid on the king's.

αὐτοῦ

his

Genitive

genitive of possession (Elisha's hands)

→ relational specification

αὐτός: the prophet's own hands.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

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

τὰς

the

Accusative

article (with χεῖρας)

→ noun-phrase marking

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

χεῖρας

hands

Accusative

accusative object of ἐπὶ

→ object specification

χείρ (pl. χεῖρας): the king's hands, on which the prophet lays his own.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

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

βασιλέως

king

Genitive

genitive of possession (the king's hands)

→ relational specification

βασιλεύς: 'king'; the genitive marks whose hands receive the prophet's touch.

17 καὶ εἶπεν ἄνοιξον τὴν θυρίδα κατ'ἀνατολὰς καὶ ἥνοιξεν καὶ εἶπεν Ελισαιε τόξευσον καὶ ἐτόξευσεν καὶ εἶπεν βέλος σωτηρίας τῷ κυρίῳ καὶ βέλος σωτηρίας ἐν Συρίᾳ καὶ πατάξεις τὴν Συρίαν ἐν Αφεκ ἕως συντελείας

And he said, 'Open the window toward the east.' And he opened it. And Elisha said, 'Shoot.' And he shot. And he said, 'An arrow of the LORD's deliverance, and an arrow of deliverance against Aram; and you shall strike Aram in Aphek until they are finished.'

Climax of the sign-act (the arrow oracle of deliverance) καὶ εἶπεν ἄνοιξον

The sign-act reaches its oracular climax: the eastward window (κατ'ἀνατολὰς, toward the Transjordanian battlefield) is opened and the arrow shot, then interpreted as βέλος σωτηρίας τῷ κυρίῳ ('an arrow of the LORD's deliverance'). The future πατάξεις ('you shall strike') promises decisive victory over Aram at Aphek ἕως συντελείας ('until utter destruction').

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 Elisha's next command (subject implied from context).

ἄνοιξον

open

Aor Act Impv 2 Sg · ἀνοίγω

main verb (command)

→ ingressive aorist imperative

ἀνοίγω (aor. impv. ἄνοιξον): 'open'; the command to open the eastward window orients the sign-act toward the Aramean battlefield in the Transjordan.

τὴν

the

Accusative

article (with θυρίδα)

→ noun-phrase marking

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

θυρίδα

window

Accusative

direct object of ἄνοιξον

→ object specification

θυρίς: 'window / opening'; renders יִלְךְ; the window opened eastward toward the lands across the Jordan where the battles with Aram would occur.

κατ'

toward

preposition + accusative (direction; elided)

→ spatial or relational framing

κατά (elided κατ') + accusative: 'toward / in the direction of'; κατ' ἀνατολάς = 'eastward'.

ἀνατολάς

east

Accusative

accusative object of κατά (direction)

→ object specification

ἀνατολή (pl. ἀνατολάς): 'rising / east'; κατ' ἀνατολάς ('toward the east') renders גִּלְעָד; the eastward orientation points to Gilead and the Transjordan, the contested frontier with Aram.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤνοιξεν

he opened

Aor Act Indic 3 Sg · ἀνοίγω

main verb (compliance)

→ constative aorist (obedient act)

ἀνοίγω: the king's compliance, matching the imperative ἄνοιξον.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the next command, with Elisha named as subject.

Ελισαιε

Elisha

subject (indeclinable proper noun)

→ participant identification

Ελισαιε: the prophet directing the shooting.

τόξευσον

shoot

Aor Act Impv 2 Sg · τοξεύω

main verb (command)

→ ingressive aorist imperative

τοξεύω: 'shoot (with a bow)'; the command to loose the arrow is the decisive moment of the enacted oracle.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐτόξευσεν

he shot

Aor Act Indic 3 Sg · τοξεύω

main verb (compliance)

→ constative aorist (obedient act)

τοξεύω: the king's compliance, matching the imperative τόξευσον.

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 of the oracle)

→ constative aorist

λέγω: introduces the prophet's interpretive oracle of the shot arrow.

βέλος

arrow

Nominative

nominative (exclamatory predicate: 'an arrow of ...')

→ participant prominence

βέλος: 'arrow'; βέλος σωτηρίας ('arrow of deliverance') interprets the shot as a divine pledge of military rescue.

σωτηρίας

of deliverance

Genitive

genitive of quality (with βέλος)

→ relational specification

σωτηρία: 'deliverance / victory'; the genitive of quality names the arrow as the embodiment of the LORD's saving act against Aram.

τῷ

of 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 possession/source ('the LORD's deliverance')

→ sphere or reference

κύριος: the Tetragrammaton; the dative τῷ κυρίῳ marks the deliverance as belonging to / wrought by the LORD ('an arrow of the LORD's deliverance').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βέλος

arrow

Nominative

nominative (exclamatory, repeated)

→ participant prominence

βέλος: the repetition emphasizes the arrow's oracular significance, now directed 'against Aram'.

σωτηρίας

of deliverance

Genitive

genitive of quality (with βέλος)

→ relational specification

σωτηρία: 'deliverance'; repeated in parallel, defining the arrow's target as Aram.

ἐν

against

preposition + dative (Hebraizing: 'against')

→ spatial or relational framing

ἐν + dative: here 'against / in (the case of)', a Hebraizing rendering of אַ in a hostile sense ('deliverance against Aram').

Συρία

Aram

Dative

dative object of ἐν (the enemy against whom deliverance comes)

→ sphere or reference

Συρία: Aram/Syria; the foe against whom the LORD's deliverance is enacted.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πατάξεις

you shall strike

Fut Act Indic 2 Sg · πατάσσω

main verb (oracular promise)

→ predictive future (assured victory)

πατάσσω: 'strike / smite / defeat'; renders הַךְ; the future addressed to the king promises a decisive military blow against Aram.

τὴν

—
Accusative

article (with Συρίαν)

→ noun-phrase marking

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

Συρίαν

Aram

Accusative

direct object of πατάξεις

→ object specification

Συρία (acc. Συρίαν): Aram; the object of the promised defeat.

ἐν

in

preposition + dative (locative: place of battle)

→ spatial or relational framing

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

Αφεκ

Aphek

object of ἐν (indeclinable place-name)

→ participant identification

Αφεκ: Hebrew אֲפֶק (Aphek), a town east of the Sea of Galilee, traditional battlefield with Aram (cf. 3 Kgdms 20:26–30); indeclinable.

ἕως

until

preposition + genitive (terminus: 'until completion')

→ spatial or relational framing

ἕως + genitive: 'until / as far as'; ἕως συντελείας ('until completion/annihilation') marks the totality of the promised victory.

συντελείας

completion

Genitive

genitive object of ἕως

→ relational specification

συντέλεια: 'completion / consummation / annihilation'; renders תְּלָזָה; ἕως συντελείας here means 'to the point of utter destruction', the total defeat the king fails to secure (vv. 18–19).

18 καὶ εἶπεν αὐτῷ Ελισαιε λαβὲ τόξα καὶ ἔλαβεν καὶ εἶπεν τῷ βασιλεῖ Ἰσραηλ πάταξον εἰς τὴν γῆν καὶ ἐπάταξεν ὁ βασιλεὺς τρίς καὶ ἔστη

And Elisha said to him, 'Take the arrows.' And he took them. And he said to the king of Israel, 'Strike upon the ground.' And the king struck three times and stopped.

Second sign-act (the striking of the arrows on the ground) καὶ εἶπεν αὐτῷ Ελισαιε

A second enacted sign tests the king's faith: commanded to strike the ground with the arrows, Joash strikes only τρίς ('three times') and stops (ἔστη). The half-hearted response — three blows rather than persistent striking — becomes the measure of his limited victory, drawing the prophet's grief in v. 19.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the prophet's command.

αὐτῷ
to him

Dative

dative indirect object (= the king)

→ participant reference or interest

αὐτός: dative of the addressee.

Ελισαίε
Elisha

subject (indeclinable proper noun)

→ participant identification

Ελισαίε: the prophet directing the second sign.

λαβέ
take

Aor Act Impv 2 Sg · λαμβάνω

main verb (command)

→ ingressive aorist imperative

λαμβάνω (aor. impv. λαβέ): 'take'; the command to take up the arrows for the striking-sign.

τόξα
arrows

Accusative

direct object of λαβέ

→ object specification

τόξον (pl. τόξα): properly 'bows', but here used for the arrows/missiles to be struck on the ground (the LXX uses τόξα loosely for the projectiles); cf. the βέλη of v. 15.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν
he took

Aor Act Indic 3 Sg · λαμβάνω

main verb (compliance)

→ constative aorist (obedient act)

λαμβάνω: the king's compliance, matching λαβέ.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the next command to the king.

τῷ
to the

Dative

article (with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ
king

Dative

dative indirect object

→ sphere or reference

βασιλεὺς: 'king'; the addressee, here titled 'king of Israel'.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: the realm Joash rules.

πάταξον

strike

Aor Act Impv 2 Sg · πατάσσω

main verb (command)

→ ingressive aorist imperative

πατάσσω: 'strike / smite'; the command to strike the ground with the arrows is the symbolic act whose repetition would determine the extent of victory.

εἰς

upon

preposition + accusative (direction of the blow)

→ spatial or relational framing

εἰς + accusative: 'into / upon'; 'strike upon the ground'.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground

Accusative

accusative object of εἰς

→ object specification

γῆ: 'earth / ground'; renders γῆ; the ground struck symbolizes the territory/enemy to be subdued.

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 (compliance, but partial)

→ constative aorist (the limited act)

πατάσσω: the king's compliance, but only three times — the inadequacy of the response is the crux of the episode.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject of ἐπάταξεν

→ participant prominence

βασιλεύς: 'king'; Joash, whose limited striking determines the outcome.

τρίς

three times

numeral adverb (frequency of the blows)

→ clausal contribution

τρίς: 'three times / thrice'; indeclinable adverbial numeral; the king's three blows (rather than five or six) limit the victory to three defeats of Aram (cf. vv. 19, 25).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστη

stopped

Aor Act Indic 3 Sg · ἵστημι

main verb (cessation of the act)

→ ingressive aorist (came to a stop)

ἵστημι (aor. ἔστη): 'stand / stop / cease'; here intransitive 'he stopped / stood still', ceasing to strike after only three blows — the fateful premature halt.

19 καὶ ἐλυπήθη ἐπ' αὐτῷ ὁ ἄνθρωπος τοῦ θεοῦ καὶ εἶπεν εἰ ἐπάταξας πεντάκις ἢ ἑξάκις τότε ἂν ἐπάταξας τὴν Συρίαν ἕως συντελείας καὶ νῦν τρὶς πατάξεις τὴν Συρίαν

And the man of God was grieved over him and said, 'If you had struck five or six times, then you would have struck Aram until utter destruction; but now you shall strike Aram only three times.'

Prophetic rebuke (the consequence of the limited striking)

καὶ ἐλυπήθη ... ὁ ἄνθρωπος τοῦ θεοῦ

The prophet — now titled ὁ ἄνθρωπος τοῦ θεοῦ ('the man of God') — grieves and pronounces the consequence: a contrary-to-fact condition (εἰ ἐπάταξας ... τότε ἂν ἐπάταξας) shows that five or six blows would have meant total annihilation of Aram, but the king's three blows limit him to three victories. The oracle is fulfilled at v. 25.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλυπήθη

was grieved

Aor Pass Indic 3 Sg · λυπέω

main verb (prophet's emotion)

→ ingressive aorist (grew grieved/angry)

λυπέω (aor. pass. ἐλυπήθη): 'grieve / distress'; the passive 'was grieved/vexed' renders the Hebrew **הָצַד** ('was angry'); the prophet's grief mixes sorrow and indignation at the king's want of zeal.

ἐπ'

over

preposition + dative (cause/object of grief; elided)

→ spatial or relational framing

ἐπί (elided ἐπ') + dative: 'over / on account of'; the cause of the prophet's grief — the king's failure.

αὐτῷ

him

Dative

dative object of ἐπί (= the king)

→ participant reference or interest

αὐτός: the king, over whom the prophet grieves.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of ἐλυπήθη (title 'man of God')

→ participant prominence

ἄνθρωπος: 'man'; ὁ ἄνθρωπος τοῦ θεοῦ ('the man of God') is the standard prophetic title (rendering **אִישׁ הָאֱלֹהִים**), here designating Elisha and underscoring the divine authority of his pronouncement.

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship (with ἄνθρωπος: 'man of God')

→ relational specification

θεός: 'God'; renders **אֱלֹהִים**; the title ὁ ἄνθρωπος τοῦ θεοῦ marks Elisha as the authorized prophetic spokesman of God.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the prophet's rebuke-oracle.

εἰ

if

conditional conjunction (protasis of contrary-to-fact condition)

→ discourse linkage or contrast

εἰ: 'if'; with the aorist indicative ἐπάταξας and apodotic ἄν it forms a contrary-to-fact (unreal past) condition: 'if you had struck ... you would have struck'.

ἐπάταξας

you had struck

Aor Act Indic 2 Sg · πατάσσω

verb of protasis (unreal condition)

→ aorist indicative in unreal protasis (counterfactual past)

πατάσσω: 'strike'; the aorist in the protasis of a contrary-to-fact condition states the unrealized possibility of more vigorous striking.

πεντάκις

five times

numeral adverb (frequency)

→ clausal contribution

πεντάκις: 'five times'; indeclinable adverbial numeral; the greater number that would have meant fuller victory.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; joining the alternative 'six times'.

ἑξάκις

six times

numeral adverb (frequency)

→ clausal contribution

ἑξάκις: 'six times'; indeclinable adverbial numeral; with πεντάκις expresses the abundant striking that would have annihilated Aram.

τότε

then

temporal adverb (introducing apodosis)

→ adverbial qualification

τότε: 'then'; marks the apodosis of the unreal condition.

ἄν

would

modal particle (apodotic ἄν of unreal condition)

→ discourse linkage or contrast

ἄν: the modal particle marking the apodosis of the contrary-to-fact condition ('then you would have ...').

ἐπάταξας

you would have struck

Aor Act Indic 2 Sg · πατάσσω

verb of apodosis (unreal condition)

→ aorist indicative + ἄν (counterfactual result)

πατάσσω: in the apodosis with ἄν it states the unrealized result — total defeat of Aram that the king forfeited.

τήν

—

Accusative

article (with Συρίαν)

→ noun-phrase marking

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

Συρίαν

Aram

Accusative

direct object of ἐπάταξας

→ object specification

Συρία (acc. Συρίαν): Aram; the enemy that would have been wholly destroyed.

ἕως until <i>preposition + genitive (terminus)</i> → spatial or relational framing ἕως + genitive: 'until / as far as'; ἕως συντελείας = 'to the point of annihilation' (cf. v. 17).	συντελείας completion Genitive <i>genitive object of ἕως</i> → relational specification συντέλεια: 'completion / annihilation'; the total destruction of Aram that fuller striking would have secured.	καὶ but <i>adversative conjunction (mild contrast with the counterfactual)</i> → discourse linkage or contrast καί: here mildly adversative, 'but / and yet', contrasting the lost possibility with the diminished reality.	νῦν now <i>temporal adverb (the actual situation)</i> → adverbial qualification νῦν: 'now / as it is'; introduces the actual, reduced outcome in contrast to the counterfactual.
τρίς three times <i>numeral adverb (frequency: the limited victory)</i> → clausal contribution τρίς: 'three times'; corresponding to the three blows of v. 18, the limit now imposed on the victory over Aram (fulfilled v. 25).	πατάξεις you shall strike Fut Act Indic 2 Sg · πατάσσω <i>main verb (predictive oracle of the limited victory)</i> → predictive future (the curtailed outcome) πατάσσω: 'strike / defeat'; the future declares the actual, limited victory — Aram will be struck only three times.	τήν — Accusative <i>article (with Συρίαν)</i> → noun-phrase marking τήν: Greek article marking definiteness and the role of the accompanying noun phrase.	Συρίαν Aram Accusative <i>direct object of πατάξεις</i> → object specification Συρία (acc. Συρίαν): Aram; the enemy now to be defeated only three times.

20 καὶ ἀπέθανεν Ελισαιε καὶ ἔθαψαν αὐτόν καὶ μονόζωνοι Μωαβ ἦλθον ἐν τῇ γῇ ἐλθόντος τοῦ ἐνιαυτοῦ

And Elisha died, and they buried him. And bands of raiders of Moab came into the land at the coming of the year.

Death of the prophet and new scenic setting (Moabite raids)

καὶ ἀπέθανεν Ελισαιε

The prophet's death (ἀπέθανεν) fulfills the anticipation of v. 14, and his burial sets the stage for the posthumous miracle. The notice of Moabite raiding-bands (μονόζωνοι Μωαβ) arriving ἐλθόντος τοῦ ἐνιαυτοῦ ('at the turn of the year', a genitive absolute) provides the narrative occasion for v. 21.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν
died

Aor Act Indic 3 Sg · ἀποθνῆσκω

main verb (death of the prophet)

→ constative aorist (the prophet's death)

ἀποθνῆσκω: 'die'; fulfills the proleptic notice of v. 14 (δὶ ἣν ἀπέθανεν); Elisha's death, after which the great wonder still occurs.

Ελισαίε
Elisha

subject (indeclinable proper noun)

→ participant identification

Ελισαίε: the prophet, now deceased.

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 (burial; indefinite plural subject)

→ constative aorist (act of burial)

θάπτω: 'bury'; the indefinite plural 'they buried him'; the burial-tomb becomes the site of the resurrection-wonder of v. 21.

αὐτόν
him

Accusative

direct object of ἔθαψαν

→ participant reference

αὐτός: the buried prophet.

καὶ
and

narrative conjunction (new scene)

→ discourse linkage or contrast

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

μονόζωνοι
raiding bands

Nominative

subject of ἦλθον

→ participant prominence

μονόζωνος: lit. 'single-girded one'; the LXX term for light-armed raiders / marauding bands (rendering מַגִּדָּן); used substantively for Moabite raiding parties.

Μωαβ
of Moab

genitive of relationship (indeclinable: 'bands of Moab')

→ participant identification

Μωαβ: Hebrew מוֹאָב (Moab), the Transjordanian nation east of the Dead Sea; indeclinable; here the source of the raiding-bands.

ἦλθον
came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the incursion)

→ constative aorist (the raid's arrival)

ἔρχομαι (aor. ἦλθον): 'come / go'; the arrival of the Moabite raiders into Israelite territory.

ἐν
into

preposition + dative (locative, with verb of motion: Hebraizing)

→ spatial or relational framing

ἐν + dative: here with a verb of motion ('came into the land'), a Hebraizing use rendering כּ.

τῇ
the

Dative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Dative

dative of place (the territory raided)

→ sphere or reference

γῆ: 'land / earth'; renders גֶּזֶר; the land of Israel invaded by the Moabite bands.

ἐλθόντος

having come

Aor Act Part Gen Sg Masc · ἔρχομαι

genitive absolute participle (temporal: 'at the coming of the year')

→ aorist participle (temporal antecedent in genitive absolute)

ἔρχομαι (aor. part. ἐλθόντος): the participle with τοῦ ἐνιαυτοῦ forms a genitive absolute 'when the year had come' = 'at the turn of the year', renders the Hebrew נָחַדְתָּ, denoting the season of campaigning.

τοῦ

the

Genitive

article (with ἐνιαυτοῦ)

→ noun-phrase marking

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

ἐνιαυτοῦ

year

Genitive

genitive absolute subject (with ἐλθόντος)

→ relational specification

ἐνιαυτός: 'year / yearly cycle'; the genitive-absolute subject; 'at the coming of the year' marks the springtime, the customary season for raids and warfare.

21 καὶ ἐγένετο αὐτῶν θαπτόντων τὸν ἄνδρα καὶ ἰδοὺ εἶδον τὸν μονόζωνον καὶ ἔρριψαν τὸν ἄνδρα ἐν τῷ τάφῳ Ελισαίε καὶ ἐπορεύθη καὶ ἥψατο τῶν ὀστέων Ελισαίε καὶ ἔζησεν καὶ ἀνέστη ἐπὶ τοὺς πόδας αὐτοῦ

And it happened, as they were burying a man, that behold, they saw the raiding band; and they threw the man into Elisha's tomb, and he went down and touched the bones of Elisha, and he came to life and stood upon his feet.

The posthumous miracle (revival on touching Elisha's bones)

καὶ ἐγένετο

The narrative-marker καὶ ἐγένετο ('and it came to pass', rendering יָהִי) with a genitive-absolute (αὐτῶν θαπτόντων) and the attention-particle ἰδοὺ ('behold') frames the climactic wonder. The dead man, thrown into Elisha's tomb in haste, revives on contact with the prophet's bones (ἥψατο τῶν ὀστέων) — the only posthumous resurrection-miracle in the Hebrew canon, sealing Elisha's prophetic potency beyond death.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative-temporal marker)

→ constative aorist (scene-setting 'and it came to pass')

γίνομαι (aor. ἐγένετο): 'become / happen'; καὶ ἐγένετο renders the Hebrew narrative formula יְהִי, introducing a temporal circumstance followed by the main event.

αὐτῶν

they

Genitive

genitive absolute subject (with θαπτόντων)

→ relational specification

αὐτός: the genitive-absolute subject ('while they were burying'), referring to a burial party.

θαπτόντων

burying

Pres Act Part Gen Pl Masc · θάπτω

genitive absolute participle (temporal: 'as they were burying')

→ present participle (contemporaneous action in genitive absolute)

θάπτω (pres. part. θαπτόντων): the present participle in genitive absolute denotes the ongoing burial during which the raiders appear.

τὸν

the

Accusative

article (with ἄνδρα)

→ noun-phrase marking

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

ἄνδρα

man

Accusative

direct object of θαπτόντων

→ object specification

άνήρ (acc. ἄνδρα): 'man'; renders שִׁיחַ; the corpse being buried, soon to be revived.

καὶ

and

narrative conjunction (apodotic καὶ after ἐγένετο)

→ discourse linkage or contrast

καὶ: here the apodotic καὶ following καὶ ἐγένετο, a Hebraism (וְ... יְהִי) linking the temporal clause to the main event.

ἰδοὺ

behold

attention-particle (presentative)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the presentative particle dramatizing the sudden appearance of the raiders.

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

main verb (perception triggering the haste)

→ constative aorist (the sighting)

ὁράω (aor. εἶδον): 'see'; the burial party catches sight of the raiding band, prompting their hurried action.

τὸν

the

Accusative

article (with μονόζωνον)

→ noun-phrase marking

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

μονόζωνον

raiding band

Accusative

direct object of εἶδον

→ object specification

μονόζωνος: 'raider / marauding band'; the singular here is collective (the raiding party of v. 20).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρριψαν

they threw

Aor Act Indic 3 Pl · ῥίπτω

main verb (hasty disposal of the corpse)

→ constative aorist (the throwing)

ῥίπτω: 'throw / cast / fling'; renders רָלַץ; in their haste to flee the raiders, the burial party flings the corpse into the nearest tomb — Elisha's.

τὸν

the

Accusative

article (with ἄνδρα)

→ noun-phrase marking

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

ἄνδρα

man

Accusative

direct object of ἔρριψαν

→ object specification

ἄνῃρ (acc. ἄνδρα): the corpse cast into the tomb.

ἐν

into

preposition + dative (locative, with verb of motion: Hebraizing)

→ spatial or relational framing

ἐν + dative: here 'into' with a verb of throwing, a Hebraizing locative.

τῷ

the

Dative

article (with τάφῳ)

→ noun-phrase marking

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

τάφῳ

tomb

Dative

dative of place (the prophet's tomb)

→ sphere or reference

τάφος: 'tomb / grave'; renders קֶבֶר; Elisha's burial-place, the locus of the wonder.

Ελισαie

of Elisha

genitive of relationship (indeclinable: 'Elisha's tomb')

→ participant identification

Ελισαie: the prophet, whose tomb receives the corpse.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the corpse's descent into the tomb)

→ constative aorist (movement into the tomb)

πορεύομαι: 'go / proceed'; here of the cast body coming/going down into the tomb (or the action of depositing it), leading to contact with the bones.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἥψατο

touched

Aor Mid Indic 3 Sg · ἅπτομαι

main verb (the decisive contact)

→ constative aorist (the moment of touching)

ἅπτομαι: 'touch / take hold of'; the middle takes the genitive object; the corpse's touching of the prophet's bones is the cause of the revival.

τῶν

the

Genitive

article (with ὁστέων)

→ noun-phrase marking

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

ὀστέων

bones

Genitive

genitive object of ἤψατο

→ relational specification

ὀστέον (gen. pl. ὀστέων): 'bone'; renders **עצמות**; Elisha's bones, whose residual divine power raises the dead man — a unique posthumous miracle.

Ελισαιε

of Elisha

genitive of relationship (indeclinable: 'Elisha's bones')

→ participant identification

Ελισαιε: the prophet, whose bones effect the wonder.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

came to life

Aor Act Indic 3 Sg · ζάω

main verb (the revival)

→ ingressive aorist (came to life)

ζάω (aor. ἔζησεν): 'live / come to life'; renders **חָיָה**; the ingressive aorist marks the dead man's revival upon contact with the bones.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

stood up

Aor Act Indic 3 Sg · ἀνίστημι

main verb (rising of the revived man)

→ ingressive aorist (rose to his feet)

ἀνίστημι (aor. ἀνέστη): 'rise / stand up'; renders **קָם**; the revived man rises and stands, the visible proof of the resurrection-wonder.

ἐπὶ

upon

preposition + accusative (position)

→ spatial or relational framing

ἐπὶ + accusative: 'upon'; 'stood on his feet'.

τοὺς

the

Accusative

article (with πόδας)

→ noun-phrase marking

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

πόδας

feet

Accusative

accusative object of ἐπὶ

→ object specification

πούς (acc. pl. πόδας): 'foot'; renders **עַל**; 'stood on his feet', the idiom for full bodily restoration to life.

αὐτοῦ

his

Genitive

genitive of possession (with πόδας)

→ relational specification

αὐτός: the revived man's own feet.

22 καὶ Ἀζαήλ ἐξέθλιψεν τὸν Ἰσραήλ πάσας τὰς ἡμέρας Ἰωαχάς

And Hazael oppressed Israel all the days of Jehoahaz.

Summary flashback (resumption of the Aramean oppression theme)

καὶ Ἀζαήλ ἐξέθλιψεν

After the Elisha pericope, the narrative resumes the oppression-theme of vv. 3–7 with a summarizing notice: Hazael oppressed (ἐξέθλιψεν, an intensive compound) Israel throughout the reign of Jehoahaz.

This sets up the contrast with the LORD's covenant-mercy in v. 23.

καὶ

and

narrative conjunction (resumptive)

→ discourse linkage or contrast

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

Ἀζαήλ

Hazael

subject (indeclinable proper noun)

→ participant identification

Ἀζαήλ: the Aramean king of Damascus, Israel's chief oppressor (cf. v. 3).

ἐξέθλιψεν

oppressed

Aor Act Indic 3 Sg · ἐκθλίβω

main verb (the oppression)

→ constative aorist (the sustained oppression)

ἐκθλίβω: 'press hard / oppress severely'; the intensive compound (ἐκ-) of θλίβω (cf. v. 4) underscores the severity of Hazael's domination of Israel.

τὸν

—

Accusative

article (with Ἰσραήλ, marking accusative)

→ noun-phrase marking

Accusative article for indeclinable Ἰσραήλ as direct object.

Ἰσραήλ

Israel

direct object of ἐξέθλιψεν (indeclinable; case borne by article)

→ participant identification

Ἰσραήλ: the oppressed northern kingdom.

πάσας

all

Accusative

attributive adjective (with ἡμέρας; accusative of extent)

→ object specification

πᾶς: 'all'; πάσας τὰς ἡμέρας ('all the days'), the duration-idiom (cf. v. 3).

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα (pl. ἡμέρας): 'day'; the accusative of duration measuring the oppression by the length of Jehoahaz's reign.

Ιωαχας

of Jehoahaz

genitive of relationship (indeclinable: 'days of Jehoahaz')

→ participant identification

Ιωαχας: the king during whose reign Hazael's oppression fell, framing the oppression-period.

23 καὶ ἠλέησεν κύριος αὐτοὺς καὶ οἰκτίρησεν αὐτοὺς καὶ ἐπέβλεψεν πρὸς αὐτοὺς διὰ τὴν διαθήκην αὐτοῦ τὴν μετὰ Αβρααμ καὶ Ισαακ καὶ Ιακωβ καὶ οὐκ ἠθέλησεν κύριος διαφθεῖραι αὐτοὺς καὶ οὐκ ἀπέρριψεν αὐτοὺς ἀπὸ τοῦ προσώπου αὐτοῦ

And the LORD had mercy on them and pitied them and regarded them, because of his covenant with Abraham and Isaac and Jacob; and the LORD did not will to destroy them, nor did he cast them away from his presence.

Theological climax (covenant-grounded mercy against the oppression)

καὶ ἠλέησεν κύριος αὐτοὺς

Against Hazael's oppression (v. 22) stands the LORD's threefold compassion: ἠλέησεν ... οἰκτίρησεν ... ἐπέβλεψεν ('had mercy ... pitied ... regarded'). The ground is explicitly covenantal — διὰ τὴν διαθήκην αὐτοῦ τὴν μετὰ Αβρααμ καὶ Ισαακ καὶ Ιακωβ ('because of his covenant with Abraham, Isaac, and Jacob') — and the double negation (οὐκ ἠθέλησεν διαφθεῖραι ... οὐκ ἀπέρριψεν) affirms the LORD's refusal to annul his people, sealed by the calque ἀπὸ τοῦ προσώπου αὐτοῦ ('from his face').

καὶ

and

narrative conjunction (contrastive turn)

→ discourse linkage or contrast

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

ἤλεēσεν

had mercy on

Aor Act Indic 3 Sg · ἐλεέω

main verb (first of three compassion-verbs)

→ constative aorist (act of mercy)

ἐλεέω: 'have mercy / show compassion'; renders ἡλ; the first member of the threefold compassion-formula expressing the LORD's covenant-grounded clemency toward Israel.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton; the covenant LORD whose mercy answers Israel's affliction.

αὐτούς

them

Accusative

direct object of ἤλεēσεν (= Israel)

→ participant reference

αὐτός: the Israelites, objects of the LORD's mercy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἰκτίρησεν

pitied

Aor Act Indic 3 Sg · οἰκτίρω

main verb (second compassion-verb)

→ constative aorist (act of pity)

οἰκτίρω: 'pity / have compassion'; renders ὠ; the second member of the compassion-triad, paired with ἐλεέω as in the Exodus mercy-formula (Exod 33:19).

αὐτούς

them

Accusative

direct object of οἰκτίρησεν

→ participant reference

αὐτός: the Israelites pitied.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπέβλεψεν

regarded

Aor Act Indic 3 Sg · ἐπιβλέπω

main verb (third compassion-verb)

→ constative aorist (act of favorable regard)

ἐπιβλέπω: 'look upon / regard'; renders ἑ; with πρὸς, 'turned his attention toward them'; the third member of the compassion-triad, denoting gracious divine notice.

πρὸς

toward

preposition + accusative (object of regard)

→ spatial or relational framing

πρὸς + accusative: 'toward'; the direction of the LORD's gracious regard.

αὐτούς

them

Accusative

accusative object of πρὸς

→ participant reference

αὐτός: the Israelites regarded.

διὰ

because of

preposition + accusative (cause/ground)

→ spatial or relational framing

διὰ + accusative: 'because of / on account of'; introduces the covenantal ground of the LORD's mercy.

τὴν

the

Accusative

article (with διαθήκην)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

accusative object of διά (the ground of mercy)

→ object specification

διαθήκη: 'covenant'; renders תִּבְרַח; the patriarchal covenant is the explicit theological basis for the LORD's refusal to destroy Israel (cf. Gen 17; Exod 32:13).

αὐτοῦ

his

Genitive

genitive of possession (with διαθήκην)

→ relational specification

αὐτός: the LORD's own covenant.

τὴν

the one

Accusative

article (attributive, with μετὰ Αβραάμ phrase)

→ noun-phrase marking

The repeated article τὴν substantivizes the following prepositional phrase: 'the (covenant) which is with Abraham ...!'

μετὰ

with

preposition + genitive (covenant-partners)

→ spatial or relational framing

μετὰ + genitive: 'with'; identifies the patriarchal partners of the covenant.

Αβραάμ

Abraham

genitive object of μετὰ (indeclinable)

→ participant identification

Αβραάμ: Hebrew אַבְרָהָם; indeclinable in the LXX; the first patriarch, recipient of the foundational covenant (Gen 15; 17).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ισαάκ

Isaac

genitive object of μετὰ (indeclinable)

→ participant identification

Ισαάκ: Hebrew יִצְחָק; indeclinable in the LXX; the second patriarch, heir of the covenant.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιακώβ

Jacob

genitive object of μετὰ (indeclinable)

→ participant identification

Ιακώβ: Hebrew יַעֲקֹב; indeclinable in the LXX; the third patriarch, eponymous ancestor of Israel; the triad Abraham-Isaac-Jacob invokes the full patriarchal covenant.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἠθέλησεν)

→ discourse linkage or contrast

οὐ: objective negation.

ἠθέλησεν

willed

Aor Act Indic 3 Sg · θέλω

main verb (negated divine volition)

→ constative aorist (settled refusal)

θέλω (aor. ἠθέλησεν): 'will / wish'; renders תִּבְרַח; οὐκ ἠθέλησεν διαφθεῖραι ('did not will to destroy') affirms the LORD's deliberate refusal to annihilate his covenant people.

κύριος

the LORD

Nominative

subject (repeated for emphasis)

→ participant prominence

κύριος; the Tetragrammaton; repeated to underscore that the sparing of Israel is the LORD's own settled will.

διαφθεῖραι

to destroy

Aor Act Inf · διαφθείρω

complementary infinitive (with ἠθέλησεν)

→ aorist infinitive (the rejected action)

διαφθείρω: 'destroy utterly / corrupt'; renders תִּפְשֵׁ; the complementary infinitive names the destruction the LORD refuses to enact upon Israel.

αὐτούς

them

Accusative

direct object of διαφθεῖραι

→ participant reference

αὐτός; the Israelites, whom the LORD will not destroy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἀπέρριψεν)

→ discourse linkage or contrast

οὐ; objective negation, in parallel with the preceding οὐκ ἠθέλησεν.

ἀπέρριψεν

cast away

Aor Act Indic 3 Sg · ἀπορρίπτω

main verb (negated: non-rejection)

→ constative aorist (the rejection withheld)

ἀπορρίπτω: 'cast away / reject / throw off'; renders תִּזְלֹץ; οὐκ ἀπέρριψεν ... ἀπὸ τοῦ προσώπου αὐτοῦ ('did not cast them from his presence') affirms continued covenant relationship — Israel is not yet rejected (contrast the eventual exile, 4 Kgdms 17:20).

αὐτούς

them

Accusative

direct object of ἀπέρριψεν

→ participant reference

αὐτός; the Israelites, not cast off.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό; 'from'; in the calque 'from his face/presence'.

τοῦ

the

Genitive

article (with προσώπου)

→ noun-phrase marking

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

προσώπου

presence

Genitive

genitive object of ἀπό (idiom: 'from his presence')

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ τοῦ προσώπου αὐτοῦ woodenly calques לַפְנֵי (from his face'), an idiom for being expelled from the covenant relationship.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's presence)

→ relational specification

αὐτός; the LORD, from whose presence Israel is not cast.

24 καὶ ἀπέθανεν Αζαηλ βασιλεὺς Συρίας καὶ ἐβασίλευσεν υἱὸς Αδερ υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And Hazael king of Aram died, and Ben-Hadad his son reigned in his place.

Death-and-succession of the foreign king (transition to Joash's recoveries)

καὶ ἀπέθανεν Αζαηλ

The death of the oppressor Hazael and the succession of his son Ben-Hadad (υἱὸς Αδερ, 'son of Hadad') mark the political opening that Joash exploits in v. 25. The succession-formula ἐβασίλευσεν ... ἀντ' αὐτοῦ ('reigned in his place') mirrors the Israelite formula of v. 9.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death of the oppressor)

→ constative aorist (Hazael's death)

ἀποθνήσκω: 'die'; the death of Hazael removes the chief oppressor and opens the way for Israel's recovery.

Αζαηλ

Hazael

subject (indeclinable proper noun)

→ participant identification

Αζαηλ: the deceased Aramean king of Damascus.

βασιλεὺς

king

Nominative

nominative in apposition to Αζαηλ

→ participant prominence

βασιλεὺς: 'king'; identifies Hazael as king of Aram.

Συρίας

of Aram

Genitive

genitive of relationship (with βασιλεὺς)

→ relational specification

Συρία: Aram/Syria, Hazael's realm.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (succession formula)

→ ingressive aorist (accession of successor)

βασιλεύω: 'reign'; the ingressive aorist marks the accession of Ben-Hadad to the Aramean throne.

υἱὸς

son

Nominative

subject of ἐβασίλευσεν (part of name 'Ben-Hadad')

→ participant prominence

υἱός: 'son'; υἱὸς Αδερ ('son of Hadad') = Ben-Hadad, the dynastic royal name; the LXX renders ΤΙΤΙ Ἰζᾶ analytically.

Αδερ

Hadad

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

→ participant identification

Αδερ: the LXX form of **𐤀𐤃𐤓** (Hadad); the name forms the royal title Ben-Hadad (III), Hazael's son and successor.

υἱὸς

son

Nominative

nominative in apposition (further specifying: 'his son')

→ participant prominence

υἱός: a second 'son', clarifying that this Ben-Hadad is the son of Hazael — 'Ben-Hadad his son reigned'.

αὐτοῦ

his

Genitive

genitive of possession (Hazael's son)

→ relational specification

αὐτός: refers to Hazael, whose son succeeds him.

ἀντ'

in place of

preposition + genitive (substitution; elided)

→ spatial or relational framing

ἀντί (elided ἀντ'): 'in place of'; the succession-idiom ἀντ' αὐτοῦ ('in his place'), rendering **יִתְחַלֵּף**.

αὐτοῦ

him

Genitive

genitive object of ἀντί

→ relational specification

αὐτός: Hazael, the predecessor replaced.

25 καὶ ἐπέστρεψεν Ἰωας υἱὸς Ἰωαχας καὶ ἔλαβεν τὰς πόλεις ἐκ χειρὸς υἱοῦ Αδερ υἱοῦ Αζαηλ ἃς ἔλαβεν ἐκ χειρὸς Ἰωαχας τοῦ πατρὸς αὐτοῦ ἐν τῷ πολέμῳ τρὶς ἐπάταξεν αὐτὸν Ἰωας καὶ ἐπέστρεψεν τὰς πόλεις Ἰσραηλ

And Joash son of Jehoahaz turned back and took the cities from the hand of Ben-Hadad son of Hazael, which he had taken from the hand of Jehoahaz his father in war; three times Joash struck him and recovered the cities of Israel.

Fulfillment of the oracle (Joash's threefold recovery of the cities) καὶ ἐπέστρεψεν Ἰωας

The chapter closes with the fulfillment of Elisha's word (vv. 17–19): Joash recovers the cities Ben-Hadad's house had seized from Jehoahaz, striking him exactly τρὶς ('three times') — precisely the number of blows in the sign-act. The verb ἐπέστρεψεν frames the verse (turning back / restoring), and the repetition of τρὶς ἐπάταξεν seals the prophecy's literal accomplishment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν

turned back

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (renewed action / recovery)

→ ingressive aorist (turned back to recover)

ἐπιστρέφω: 'turn / turn back / return'; renders נָשׁוּב; here 'turned back (to action)' or 'again', initiating the recovery of the lost cities; the same verb closes the verse in the transitive sense 'restored'.

Ἰωας

Joash

subject (indeclinable proper noun)

→ participant identification

Ἰωας: Joash of Israel, who fulfills Elisha's oracle by recovering the cities.

υἱός

son

Nominative

nominative in apposition to Ἰωας

→ participant prominence

υἱός: patronymic apposition, 'son of Jehoahaz'.

Ἰωαχας

of Jehoahaz

genitive of relationship (indeclinable)

→ participant identification

Ἰωαχας: Joash's father, from whom the cities had been seized.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (recovery of the cities)

→ constative aorist (the recapture)

λαμβάνω: 'take / seize'; here 'took back / recaptured' the cities from the Aramean king.

τὰς

the

Accusative

article (with πόλεις)

→ noun-phrase marking

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

πόλεις

cities

Accusative

direct object of ἔλαβεν

→ object specification

πόλις (pl. πόλεις): 'city'; renders נָגַד; the towns lost to Aram under Jehoahaz, now recovered.

ἐκ

from

preposition + genitive (source; idiom 'from the hand')

→ spatial or relational framing

ἐκ + genitive: 'out of / from'; ἐκ χειρός ('from the hand of') is the idiom of wrestling from another's power.

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom of power)

→ relational specification

χείρ: 'hand'; ἐκ χειρός renders נִגְדָה ('from the hand/power of'), the reversal of the ἐν χεירί handing-over of v. 3.

υἱοῦ

son

Genitive

genitive of relationship (part of name 'Ben-Hadad')

→ relational specification

υἱός: υἱοῦ Ἀδερ ('son of Hadad') = Ben-Hadad, the Aramean king from whom the cities are recovered.

Ἀδερ

Hadad

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

→ participant identification

Ἀδερ: Hadad; the name forming Ben-Hadad, Hazael's successor.

υἱοῦ

son

Genitive

genitive of relationship (further patronymic)

→ relational specification

υἱός: a second patronymic, 'son of Hazael', fixing Ben-Hadad's lineage.

Ἀζαηλ

of Hazael

genitive of relationship (indeclinable)

→ participant identification

Ἀζαηλ: Hazael, the father of this Ben-Hadad.

ἧς

which

Accusative

relative pronoun (object of ἔλαβεν; antecedent πόλεις)

→ participant reference

ἧς: feminine accusative plural relative pronoun introducing the clause on how the cities had earlier been lost.

ἔλαβεν

he had taken

Aor Act Indic 3 Sg · λαμβάνω

verb of relative clause (the earlier seizure)

→ constative aorist (prior pluperfect sense: 'had taken')

λαμβάνω: 'take / seize'; here of the earlier Aramean capture of the cities from Jehoahaz; the aorist functions as an English pluperfect ('had taken').

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

ἐκ + genitive: 'from'; in the idiom 'from the hand of'.

χειρός

hand

Genitive

genitive object of ἐκ

→ relational specification

χείρ: 'hand'; ἐκ χειρός Ἰωαχάς, the power of Jehoahaz from whom Aram had seized the cities.

Ἰωαχάς

of Jehoahaz

genitive of relationship (indeclinable)

→ participant identification

Ἰωαχάς: Joash's father, the earlier victim of the Aramean seizure.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition to Ἰωαχάς

→ relational specification

πατήρ (gen. πατρός): 'father'; identifies Jehoahaz as Joash's father, sharpening the recovery as the redress of his father's losses.

αὐτοῦ

his

Genitive

genitive of possession (with πατρός)

→ relational specification

αὐτός: 'his father', i.e. Joash's.

ἐν

in

preposition + dative (circumstance: 'in war')

→ spatial or relational framing

ἐν + dative: 'in / by'; ἐν τῷ πολέμῳ ('in the war') marks the circumstance of the earlier seizure.

τῷ

the

Dative

article (with πολέμῳ)

→ noun-phrase marking

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

πολέμῳ

war

Dative

dative of circumstance (with ἐν)

→ sphere or reference

πόλεμος: 'war / battle'; renders ἡγεμονία; the warfare in which the cities had been lost.

τρίς

three times

numeral adverb (frequency: fulfillment of the oracle)

→ clausal contribution

τρίς: 'three times'; the precise fulfillment of Elisha's word (vv. 18–19) — Joash defeats Ben-Hadad exactly three times, matching his three blows on the ground.

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb (the threefold defeat)

→ constative aorist (the three victories)

πατάσσω: 'strike / defeat'; the same verb of the sign-act (vv. 17–19), now realized as Joash's three actual victories over Aram.

αὐτόν

him

Accusative

direct object of ἐπάταξεν (= Ben-Hadad)

→ participant reference

αὐτός: Ben-Hadad, the Aramean king defeated three times.

Ιωᾶς

Joash

subject (indeclinable proper noun)

→ participant identification

Ιωᾶς: the victorious king of Israel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν

recovered

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (transitive: restored the cities)

→ constative aorist (the restoration)

ἐπιστρέφω: here transitive 'turned back / restored / recovered'; the verb that opened the verse now closes it, framing Joash's action as a full restoration of the cities of Israel.

τὰς

the

Accusative

article (with πόλεις)

→ noun-phrase marking

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

πόλεις

cities

Accusative

direct object of ἐπέστρεψεν

→ object specification

πόλις (pl. πόλεις): the recovered towns, restored to Israelite control.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: the northern kingdom to which the cities are restored, closing the chapter on a note of partial, oracle-bounded victory.

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.