

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 2

ΒΑΣΙΛΕΙΩΝ Δ' Β'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, **syntax**, **semantic force**, and a **lexical note**.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Elijah is taken up, Elisha receives his spirit, and the succession is confirmed by signs of judgment and healing.

Translation & textual notes

The Greek text of 4 Kingdoms 2 (= 2 Kings 2 MT) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter narrates the translation of Elijah and the succession of Elisha. The opening formula καὶ ἐγένετο ἐν τῷ ἀνάγειν κύριον τὸν Ἡλίου ἐν συσσεισμῷ ὥς εἰς τὸν οὐρανόν (v. 1) frames the whole episode prospectively: συσσεισμός ('a shaking / tempest / whirlwind') renders Hebrew הַרְעָפָה, and the cautious ὥς εἰς τὸν οὐρανόν ('as into heaven') is a characteristic LXX hedge. The threefold journey Gilgal → Bethel → Jericho → Jordan is punctuated by Elisha's oath ζῆ

κύριος καὶ ζῇ ἡ ψυχὴ σου εἰ (ἐγ)καταλείψω σε, where εἰ functions as the Hebraizing oath-negation (כִּי, 'surely I will not'); the verb alternates between καταλείπω (v. 2) and the compound ἐγκαταλείπω (vv. 4, 6). The mantle (μηλωτή, rendering מַלְאָכָה) striking and parting the water (ἐπάταξεν τὸ ὕδωρ καὶ διηρέθη ... ἔνθα καὶ ἔνθα, v. 8) frames a new Jordan-crossing miracle echoing Joshua 3. The request for διπλᾶ ἐν πνεύματί σου (v. 9, כִּי שְׁנֵי רִיבֵי, 'a double portion of your spirit') is the chapter's theological centre. The ascent comes by ἄρμα πυρός and ἵπποι πυρός in a συσσεισμός (v. 11); Elisha's cry πάτερ πάτερ ἄρμα Ἰσραὴλ καὶ ἵππεύς αὐτοῦ (v. 12) names Elijah himself as Israel's true chariotry. The transliterated αφφω (v. 14, Hebrew אֲפֹה, 'now / where then') is left untranslated, a window onto the translator's source. The chapter closes with two confirmatory wonders: the healing of the Jericho spring with salt (ἴαμαι τὰ ὕδατα ταῦτα, v. 21) and the mauling of the jeering youths of Bethel by two she-bears (vv. 23–24), before Elisha withdraws to Carmel and Samaria (v. 25).

Discourse structure of the chapter

A · 2:1–6

The last journey: Gilgal–Bethel–Jericho–Jordan and Elisha's threefold refusal to part

The narrator announces in advance that the LORD is about to take Elijah up in a whirlwind (v. 1). Three times Elijah bids Elisha stay behind (κάθου δὴ ἐνταῦθα / ὦδε, vv. 2, 4, 6) at each stage of the descent toward the Jordan, and three times Elisha binds himself by oath — ζῇ κύριος καὶ ζῇ ἡ ψυχὴ σου — never to leave his master. At Bethel and Jericho the sons of the prophets confront Elisha with the imminent loss of his master, and he twice silences them (σιωπᾶτε, vv. 3, 5). The pair finally go on together (ἐπορεύθησαν ἀμφότεροι, v. 6).

B · 2:7–10

Crossing the Jordan and the request for a double portion

Fifty sons of the prophets watch from a distance as the two stand at the Jordan (v. 7). Elijah rolls up his mantle, strikes the water, and it parts so both cross on dry ground (v. 8) — a deliberate Joshua-and-Moses echo. On the far bank Elijah grants Elisha a parting request; Elisha asks for διπλᾶ ἐν πνεύματί σου, 'a double portion of your spirit' (v. 9). Elijah replies that he has asked a hard thing (ἐσκλήρυνας), but the request will be granted on one condition: that Elisha see him as he is taken up (v. 10).

C · 2:11–12

The ascent in the whirlwind: chariot and horses of fire

As they walk on talking, a chariot of fire and horses of fire separate the two, and Elijah is taken up in the whirlwind (v. 11). Elisha sees it and cries out, 'My father, my father, the chariot of Israel and its horseman!' — then sees him no more, and tears his own garments in two pieces in grief (v. 12). The condition of v. 10 is thereby met: Elisha has seen, and the double portion is secured.

D · 2:13–18

Elisha takes up the mantle; the second parting of the Jordan and the futile search

Elisha picks up the fallen mantle, returns to the Jordan, strikes the water and asks ποῦ ὁ θεὸς Ηλίου αἴρω ('Where is the God of Elijah, now?'); the water parts again and he crosses (vv. 13–14). The watching prophets at Jericho recognize that Elijah's spirit now rests on Elisha and bow before him (v. 15). Against his word they insist on sending fifty strong men to search for Elijah; after three fruitless days they return, and Elisha reproves them: 'Did I not tell you, do not go?' (vv. 16–18).

E · 2:19–22

The healing of the spring at Jericho

The men of the city report that, though the city's situation is good, its water is bad and the land barren (v. 19). Elisha calls for a new jar with salt in it (v. 20), goes out to the spring, throws in the salt, and pronounces the LORD's word: ἴαμαι τὰ ὕδατα ταῦτα — 'I have healed these waters' (v. 21). The waters are healed permanently, to this day, according to Elisha's word (v. 22).

F · 2:23–25

The youths of Bethel, the she-bears, and the withdrawal to Carmel and Samaria

Going up to Bethel, Elisha is mocked by small boys who jeer ἀνάβαινε φαλακρέ ('Go up, baldhead!'), echoing Elijah's 'going up' (v. 23). He turns, curses them in the name of the LORD, and two she-bears come out of the wood and maul forty-two of the children (v. 24). Elisha then goes on to Mount Carmel and from there returns to Samaria (v. 25).

1 καὶ ἐγένετο ἐν τῷ ἀνάγειν κύριον τὸν Ηλίου ἐν συσσεισμῷ ὥς εἰς τὸν οὐρανὸν καὶ ἐπορεύθη Ηλίου καὶ Ελισαιε ἐκ Γαλαλῶν

And it came to pass, when the LORD was taking Elijah up in a whirlwind as into heaven, that Elijah went, and Elisha, from Gilgal.

Episode-opening narrative formula (prospective frame)

καὶ ἐγένετο

The chapter opens with the classic LXX narrative formula καὶ ἐγένετο + temporal articular infinitive (ἐν τῷ ἀνάγειν), rendering Hebrew כִּי יֵהְיֶה + infinitive construct. The construction announces in advance the climax of the whole chapter — the translation of Elijah — and only then narrates the journey that precedes it, so the reader knows from the outset where the episode is headed.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb of the temporal frame-formula

→ constative aorist (narrative onset)

γίνομαι (aor. mid.): 'become / happen / come to pass'; ἐγένετο renders Hebrew יָהִי; the formula καὶ ἐγένετο ἐν τῷ + infinitive is a stereotyped LXX setting-marker introducing the temporal circumstance under which the main action unfolds.

ἐν

in / when

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

ἐν + articular infinitive: a Hebraizing temporal construction ('in the [act of]...'), here rendering אֲנִי + infinitive construct ('when the LORD took up').

τῷ

the

Dative

article governing the infinitive ἀνάγειν

→ noun-phrase marking

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

ἀνάγειν

to take up

Pres Act Inf · ἀνάγω

articular infinitive in temporal phrase (subject: κύριον)

→ imperfective infinitive (action in progress: 'while taking up')

ἀνάγω: 'lead up / bring up / take up'; the compound ἀνα- ('up') anticipates the ascent; the present (imperfective) aspect within the temporal frame presents the taking-up as the ongoing circumstance enveloping the whole journey, even though it climaxes only at v. 11.

κύριον

the LORD

Accusative

accusative subject of the articular infinitive ἀνάγειν

→ object specification

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; here the accusative subject of the articular infinitive — it is YHWH himself who takes Elijah up, the agent of the translation.

τὸν

the

Accusative

article (with the indeclinable name Ἡλίου, marking it accusative)

→ noun-phrase marking

The Greek article supplies the case-marking that the indeclinable Hebrew name Ἡλίου cannot carry: τὸν Ἡλίου = accusative object of ἀνάγειν.

Ἡλίου

Elijah

object of ἀνάγειν (indeclinable proper noun, accusative by article)

→ participant identification

Ἡλίου: transliteration of Hebrew יְהוֹשֻׁעַ ('YHWH is my God'); indeclinable in this LXX form (the same shape serves all cases), so its function is signalled by the accompanying article (here τόν, accusative).

ἐν

in

preposition + dative (manner / instrument)

→ spatial or relational framing

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

συσσεισμῷ

a whirlwind / tempest

Dative

dative of manner / instrument (the means of ascent)

→ sphere or reference

συσσεισμός: 'a shaking together / commotion / tempest / whirlwind'; renders Hebrew קַעָרִי ('storm-wind'); the word (from συσσεῖω, 'shake violently') evokes a violent atmospheric upheaval; it recurs at v. 11 of the actual ascent, binding the frame to its fulfilment.

ὥς

as

comparative / quasi-modal particle ('as it were')

→ discourse linkage or contrast

ὥς: 'as / like / as it were'; here it softens the statement of destination (ὥς εἰς τὸν οὐρανόν, 'as into heaven'), a characteristic LXX hedge that renders the directive force of Hebrew מִן־שָׁמַיִם without asserting a literal cosmography.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οὐρανόν

heaven / sky

Accusative

accusative object of εἰς (destination)

→ object specification

οὐρανός: 'heaven / sky'; renders מִן־שָׁמַיִם; the phrase ὥς εἰς τὸν οὐρανόν names the goal of Elijah's translation while the qualifying ὥς keeps the assertion reverently indirect.

καὶ

and

narrative conjunction (introducing the main clause)

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the journey from Gilgal begins)

→ constative aorist (single completed departure)

πορεύομαι (aor. pass. dep.): 'go / journey / travel'; renders יָצַח; the singular ἐπορεύθη with the compound subject (Elijah and Elisha) follows the common Greek/Hebrew pattern of agreeing with the nearer/principal subject (Elijah).

Ἡλίου

Elijah

subject of ἐπορεύθη (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinate conjunction (joining Elisha to the subject)

→ discourse linkage or contrast

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

Ελισαίε

Elisha

co-subject of ἐπορεύθη (indeclinable proper noun)

→ participant identification

Ελισαίε: transliteration of Hebrew עֲלִישָׁא ('God is salvation'); indeclinable in this LXX form; introduced here as Elijah's companion and prophetic successor, the central human figure of the rest of the chapter.

ἐκ

from

preposition + genitive (source / point of departure)

→ spatial or relational framing

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

Γαλαλῶν

Gilgal

object of ἐκ (place of departure; indeclinable proper noun)

→ participant identification

Γαλαλῶν: transliteration of Hebrew גִּלְגָּל ('the circle [of stones]'); treated as an indeclinable place-name in the LXX; the journey begins here and descends through Bethel and Jericho to the Jordan.

2 καὶ εἶπεν Ἡλίου πρὸς Ελισαίε κάθου δὴ ἐνταῦθα ὅτι κύριος ἀπέσταλκέν με ἕως Βαιθηλ καὶ εἶπεν Ελισαίε
ζῆ κύριος καὶ ζῆ ἡ ψυχὴ σου εἰ καταλείψω σε καὶ ἦλθον εἰς Βαιθηλ

And Elijah said to Elisha, 'Sit here, please, for the LORD has sent me as far as Bethel.' And Elisha said, 'As the LORD lives and as your soul lives, I will not leave you.' And they came to Bethel.

Dialogue: first attempt to leave Elisha behind, met by oath καὶ εἶπεν Ἡλίου

The first of three parallel exchanges (vv. 2, 4, 6). Elijah's imperative κάθου δὴ ἐνταῦθα ('sit here, please') with the entreating particle δὴ tests Elisha, who answers with a solemn double oath (ζῆ κύριος καὶ ζῆ ἡ ψυχὴ σου) whose protasis εἰ καταλείψω σε is the Hebraizing self-imprecatory oath-form meaning 'I will surely not leave you.'

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ 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): 'say / speak'; the standard LXX narrative speech-introducer rendering Ἰϋⲗⲏⲓ; here Elijah is the speaker.

Ἡλίου

Elijah

subject of εἶπεν (indeclinable proper noun)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ελισαίε

Elisha

object of πρὸς (addressee; indeclinable proper noun)

→ participant identification

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

κάθου

sit / stay

Pres Mid Impv 2 Sg · κάθημαι

main verb (imperative to Elisha)

→ durative present imperative ('remain seated here')

κάθημαι: 'sit / stay / remain'; the present imperative κάθου ('stay put') renders כּוּשׁ; Elijah's repeated command (vv. 2, 4, 6) is the foil against which Elisha's devotion is displayed.

δὴ

please / now

entreating particle (softening the imperative)

→ discourse linkage or contrast

δὴ: an emphasizing / entreating particle attached to imperatives; renders Hebrew הִנֵּה; it lends the command a tone of urging or courteous request ('do sit here').

ἐνταῦθα

here

adverb of place

→ adverbial qualification

ἐνταῦθα: 'here / in this place'; renders Hebrew הִנֵּה; marks the spot from which Elijah would have Elisha not follow.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; here introduces Elijah's reason for the command (the LORD has sent him onward).

κύριος

LORD

Nominative

subject of ἀπέσταλκέν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH is the one directing Elijah's final itinerary, underscoring that the journey is divinely ordered.

ἀπέσταλκέν

has sent

Perf Act Indic 3 Sg · ἀποστέλλω

main verb of the causal clause

→ perfect (an accomplished commission with continuing force)

ἀποστέλλω: 'send / send off (with a commission)'; renders ἔπεμψε; the perfect ἀπέσταλκεν stresses that the divine sending is an already-given charge whose force still stands — Elijah must keep moving toward the appointed place of his departure.

με

me

Accusative

direct object of ἀπέσταλκέν (1st person pronoun)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀπέσταλκέν (1st person pronoun).

ἕως

as far as

preposition + (indeclinable place-name) (spatial limit)

→ spatial or relational framing

ἕως: 'as far as / up to'; here marks the spatial goal of the sending (Bethel).

Βαιθηλ

Bethel

object of ἕως (indeclinable place-name)

→ participant identification

Βαιθηλ: transliteration of Hebrew בֵּית־אֵל ('house of God'); indeclinable; the first station of the descent, also a centre of the 'sons of the prophets' (v. 3).

καὶ

and

narrative conjunction (introducing reply)

→ 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 (Elisha's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ελισαιε

Elisha

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Ελισαιε: transliterated proper name rendered in Greek letters; here it functions as subject of εἶπεν (indeclinable proper noun).

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

verb of the oath-formula ('as the LORD lives')

→ gnomic / declarative present (oath-asseveration)

ζάω: 'live / be alive'; the formula ζῇ κύριος renders the Hebrew oath יְיָ֑חִי ('as the LORD lives'), invoking the living God as guarantor of the speaker's word.

κύριος

LORD

Nominative

subject of ζῇ (the LORD invoked in the oath)

→ participant prominence

κύριος: the Tetragrammaton; the living LORD is sworn by as the witness and guarantor of Elisha's vow.

καὶ

and

coordinate conjunction (joining the two oath-clauses)

→ discourse linkage or contrast

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

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

verb of the second oath-clause ('as your soul lives')

→ gnomic / declarative present (oath-asseveration)

ζάω: the second oath-formula ζῇ ἡ ψυχὴ σου ('as your soul lives') renders יְיָ֑חִי; doubling the oath (by the LORD and by Elijah's own life) intensifies Elisha's resolve.

ἡ

the

Nominative

article (with ψυχὴ)

→ noun-phrase marking

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

ψυχὴ

soul / life

Nominative

subject of the second ζῇ

→ participant prominence

ψυχὴ: 'soul / life / self'; renders נַפְשִׁי; in the oath 'as your soul lives' it denotes the living person of Elijah, by whose life Elisha swears.

σου

your

Genitive

genitive of possession (modifying ψυχὴ)

→ relational specification

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

εἰ

(surely not)

*oath-particle introducing the apodosis
(Hebraizing negation)*

→ discourse linkage or contrast

εἰ: in oath-contexts the LXX uses εἰ to render the Hebrew self-imprecatory **אִם** ('if'), which functions as an emphatic negation: 'if I leave you (may such-and-such befall me)' = 'I will surely not leave you.' The conditional curse is left unstated, as in the Hebrew idiom.

καταλείψω

I will leave

Fut Act Indic 1 Sg · καταλείπω

verb of the oath-apodosis (negated by εἰ)

→ emphatic future under oath-negation ('I will surely not leave')

καταλείπω: 'leave behind / forsake / abandon'; renders **אָזַל**; here the simplex-compound (κατα-) appears in v. 2, while vv. 4 and 6 use the doubly-compounded ἐγκαταλείπω — a lexical variation across the three parallel oaths.

σε

you

Accusative

direct object of καταλείψω (2nd person pronoun)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of καταλείψω (2nd person pronoun).

καὶ

and

narrative conjunction (resuming the action)

→ discourse linkage or contrast

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

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (both arrive at Bethel)

→ constative aorist (completed arrival)

ἔρχομαι (aor. ἦλθον): 'come / go'; renders **נָזַב**; the 3rd plural confirms that Elisha did not stay behind — both men went down to Bethel together.

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

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

Βαιθηλ

Bethel

object of εἰς (indeclinable place-name)

→ participant identification

Βαιθηλ: transliterated proper name rendered in Greek letters; here it functions as object of εἰς (indeclinable place-name).

3 καὶ ἦλθον οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Βαιθηλ πρὸς Ελισαίη καὶ εἶπον πρὸς αὐτόν εἰ ἔγνωσ ὅτι κύριος σήμερον λαμβάνει τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου καὶ εἶπεν ἀγὼ ἔγνωκα σιωπᾶτε

And the sons of the prophets who were in Bethel came out to Elisha and said to him, 'Do you know that today the LORD is taking your master from over your head?' And he said, 'I too know it; be silent.'

Scene development: the prophetic guild confronts Elisha at Bethel

καὶ ἦλθον οἱ υἱοὶ τῶν προφητῶν

The sons of the prophets (the prophetic guild) intrude on the private journey with a question that already knows its answer (εἰ ἔγνωσ, 'do you know...?'). Their words make the imminent loss explicit: the LORD will take Elisha's master 'from over your head' (ἐπάνωθεν τῆς κεφαλῆς σου). Elisha's terse reply ἀγὼ ἔγνωκα σιωπᾶτε ('I too have known it; be silent') guards the solemnity of the moment.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the prophets come out to Elisha)

→ constative aorist

ἔρχομαι: 'come / come out'; the guild of prophets emerges to meet the pair, repeating the pattern that will recur at Jericho (v. 5).

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 ἦλθον

→ participant prominence

υἱός: 'son'; the idiom οἱ υἱοὶ τῶν προφητῶν ('the sons of the prophets') renders בְּנֵי יִנְיָ, a Hebraism for members of a prophetic guild or school — not literal sons but disciples in the prophetic vocation.

τῶν

the

Genitive

article (with προφητῶν)

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

genitive (defining 'sons of...')

→ relational specification

προφήτης: 'prophet'; renders נָבִי; the genitive in the idiom 'sons of the prophets' marks the group's prophetic identity / membership.

οἱ

the (who were)

Nominative

article in attributive position (= 'those in Bethel')

→ noun-phrase marking

The repeated article οἱ ἐν Βαιθηλ is an attributive phrase ('the ones in Bethel'), localizing this particular guild to the Bethel community.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

Βαιθηλ

Bethel

object of ἐν (indeclinable place-name)

→ participant identification

Βαιθηλ: transliterated proper name rendered in Greek letters; here it functions as object of ἐν (indeclinable place-name).

πρὸς

to

preposition + accusative (direction of approach)

→ spatial or relational framing

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

Ελισαιε

Elisha

object of πρὸς (indeclinable proper noun)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω (aor. εἶπον): 'say / speak'; the men of Jabesh collectively appeal to Nahash; the 3rd plural form introduces their offer of vassalage.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of πρὸς (3rd person pronoun)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as object of πρὸς (3rd person pronoun).

εἰ

(whether)

interrogative particle (introducing a direct question)

→ discourse linkage or contrast

εἰ: here introduces a direct question ('do you know that...?'), a Hebraizing use rendering an interrogative אִם; the question is rhetorical, presupposing that Elisha already knows.

ἔγνων

do you know

Aor Act Indic 2 Sg · γινώσκω

verb of the question

→ constative aorist used of present awareness ('have you come to know?')

γινώσκω: 'know / perceive / recognize'; renders ὕπ; the aorist ἔγνων asks whether the realization has dawned on Elisha — answered immediately by his own ἔγνωκα (perfect).

ὅτι

that

conjunction introducing the content of knowing

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject of λαμβάνει

→ participant prominence

κύριος: the Tetragrammaton; YHWH himself is the agent taking Elijah, even though the chariot and whirlwind (v. 11) are the visible means.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; pinpoints the imminence of the event — the very day of departure has come.

λαμβάνει

is taking

Pres Act Indic 3 Sg · λαμβάνω

main verb of the ὅτι-clause

→ futuristic / progressive present (an imminent act presented as underway)

λαμβάνω: 'take / receive'; renders לָקַח, the same verb used of Enoch's translation (Gen 5:24); the present tense conveys that the taking is already in motion — it will happen this very day.

τὸν

the / your

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριόν

master

Accusative

direct object of λαμβάνει

→ object specification

κύριος: 'master / lord'; here in the human sense — Elijah is Elisha's earthly κύριος / teacher (rendering הַמֶּלֶךְ), to be distinguished from κύριος = YHWH, the subject of the same clause; the wordplay sets the divine Master taking the human master.

σου

your

Genitive

genitive of possession (modifying κύριόν)

→ relational specification

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

ἐπάνωθεν

from over / from above

preposition + genitive (separation from above)

→ spatial or relational framing

ἐπάνωθεν: 'from above / from over'; renders מֵעַל; the vivid spatial image — Elijah taken 'from over your head' — pictures the disciple losing the master who has stood above and over him.

τῆς

the

Genitive

article (with κεφαλῆς)

→ noun-phrase marking

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

κεφαλῆς

head

Genitive

object of ἐπάνωθεν

→ relational specification

κεφαλῆς: 'head'; renders מִן הָרֹאשׁ; 'from over your head' is a concrete idiom for the removal of the one who has been Elisha's overshadowing guide.

σου

your

Genitive

genitive of possession (modifying κεφαλῆς)

→ relational specification

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

καὶ
and

narrative conjunction (introducing reply)

→ discourse linkage or contrast

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

εἶπεν
he said

Aor Act Indic 3 Sg · λέγω

main verb (Elisha's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

κάγώ
I too

Nominative

emphatic subject (crasis of καί + ἐγώ)

→ participant prominence

κάγώ: crasis of καί + ἐγώ ('and I / I too'); the emphatic pronoun stresses that Elisha's knowledge matches the prophets' — he needs no informing; the καί is concessive-emphatic ('I also know it').

ἔγνωκα
I have known

Perf Act Indic 1 Sg · γινώσκω

main verb of the reply

→ perfect (settled, present knowledge)

γινώσκω (perf. ἔγνωκα): the perfect denotes a state of established knowledge — 'I have come to know and so know it now'; it answers the prophets' aorist ἔγνωσ with a stronger, settled awareness.

σιωπάτε
be silent

Pres Act Impv 2 Pl · σιωπάω

main verb (imperative to the prophets)

→ durative present imperative ('keep silent')

σιωπάω: 'be silent / keep quiet'; renders ἠσώπη; the present imperative bids the guild to stop speaking of the matter, guarding the sacred gravity of the impending departure (the same command recurs at v. 5).

4 καὶ εἶπεν Ἡλίου πρὸς Ελισαίη κάθου δὴ ἐνταῦθα ὅτι κύριος ἀπέσταλκέν με εἰς Ιεριχὼ καὶ εἶπεν Ελισαίη
ζῇ κύριος καὶ ζῇ ἡ ψυχὴ σου εἰ ἐγκαταλείψω σε καὶ ἦλθον εἰς Ιεριχὼ

And Elijah said to Elisha, 'Sit here, please, for the LORD has sent me to Jericho.' And Elisha said, 'As the LORD lives and as your soul lives, I will not forsake you.' And they came to Jericho.

Dialogue: second attempt to leave Elisha behind (parallel to v. 2)

καὶ εἶπεν Ἡλίου

The second of the three parallel exchanges, almost verbatim with v. 2 but with the destination changed to Jericho and the oath-verb intensified from καταλείπω to the compound ἐγκαταλείπω ('utterly forsake'). The repetition with variation builds the rhythm of Elisha's tested fidelity.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ 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

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ἡλίου
Elijah

subject of εἶπεν (indeclinable proper noun)

→ participant identification

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

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ελισαιε
Elisha

object of πρὸς (indeclinable proper noun)

→ participant identification

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

κάθου
sit / stay

Pres Mid Impv 2 Sg · κάθημαι

main verb (imperative to Elisha)

→ durative present imperative

κάθημαι: 'stay / remain'; the second of Elijah's three identical commands (cf. vv. 2, 6).

δὴ
please / now

entreating particle

→ discourse linkage or contrast

δὴ: entreating particle (Hebrew נָא) softening the imperative.

ἐνταῦθα
here

adverb of place

→ adverbial qualification

ἐνταῦθα: meaning 'here'; it shapes time, manner, location, or discourse flow in the clause.

ὅτι
for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

κύριος
LORD

Nominative

subject of ἀπέσταλκέν

→ participant prominence

κύριος: the Tetragrammaton; again YHWH directs each stage of Elijah's final journey.

ἀπέσταλκέν
has sent

Perf Act Indic 3 Sg · ἀποστέλλω

main verb of the causal clause

→ perfect (a standing commission)

ἀποστέλλω: 'send with a commission'; perfect as in v. 2 — the divine charge continues to drive Elijah onward, now to Jericho.

με
me

Accusative

direct object of ἀπέσταλκέν

→ participant reference

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

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Ιεριχώ

Jericho

object of εἰς (indeclinable place-name)

→ participant identification

Ιεριχώ: transliteration of Hebrew יְרִיחוֹ; indeclinable in the LXX; the second station of the descent and the city whose spring Elisha will later heal (vv. 19–22).

καὶ

and

narrative conjunction (introducing reply)

→ 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 (Elisha's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ελισαιε

Elisha

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Ελισαιε: transliterated proper name rendered in Greek letters; here it functions as subject of εἶπεν (indeclinable proper noun).

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

verb of the oath-formula

→ declarative present (oath-asseveration)

ζάω: ζῇ κύριος, the oath 'as the LORD lives' (יְיָ חַיִּים).

κύριος

LORD

Nominative

subject of ζῇ

→ participant prominence

κύριος: the living LORD sworn by as guarantor of the oath.

καὶ

and

coordinate conjunction (joining the oath-clauses)

→ discourse linkage or contrast

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

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

verb of the second oath-clause

→ declarative present (oath-asseveration)

ζάω: ζῇ ἡ ψυχὴ σου, 'as your soul lives' (יְיָ חַיִּים).

ἡ

the

Nominative

article (with ψυχὴ)

→ noun-phrase marking

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

ψυχὴ

soul / life

Nominative

subject of the second ζῇ

→ participant prominence

ψυχὴ: 'soul / life'; the living self of Elijah by which Elisha swears.

σου

your

Genitive

genitive of possession (modifying ψυχὴ)

→ relational specification

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

εἰ

(surely not)

oath-particle (Hebraizing negation)

→ discourse linkage or contrast

εἰ: oath-negation rendering $\square\aleph$, 'I will surely not...' (cf. v. 2).

ἐγκαταλείψω

I will forsake

Fut Act Indic 1 Sg · ἐγκαταλείπω

verb of the oath-apodosis (negated by εἰ)

→ emphatic future under oath-negation ('I will surely not forsake')

ἐγκαταλείπω: 'forsake / abandon / leave utterly'; the doubly-compounded form (ἐν + κατα + λείπω) intensifies the simplex καταλείπω of v. 2 — 'I will not utterly abandon you'; the same stronger verb recurs at v. 6, escalating Elisha's vow.

σε

you

Accusative

direct object of ἐγκαταλείψω

→ participant reference

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

καὶ

and

narrative conjunction (resuming the action)

→ discourse linkage or contrast

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

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (both arrive at Jericho)

→ constative aorist

ἔρχομαι: again the 3rd plural shows Elisha staying with his master; both go on to Jericho.

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

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

Ιεριχω

to

object of εἰς (indeclinable place-name)

→ participant identification

Ιεριχω: transliterated proper name rendered in Greek letters; here it functions as object of εἰς (indeclinable place-name).

5 καὶ ἤγγισαν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Ιεριχω πρὸς Ελισαιε καὶ εἶπαν πρὸς αὐτόν εἰ ἔγνως ὅτι σήμερον λαμβάνει κύριος τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου καὶ εἶπεν καί γε ἐγὼ ἔγνω σιωπᾶτε

And the sons of the prophets who were in Jericho drew near to Elisha and said to him, 'Do you know that today the LORD is taking your master from over your head?' And he said, 'Yes, I too know it; be silent.'

Scene repetition: the prophetic guild confronts Elisha at Jericho (parallel to v. 3)

καὶ ἤγγισαν οἱ υἱοὶ τῶν προφητῶν

The Jericho guild repeats the Bethel scene of v. 3 with slight variation: ἤγγισαν ('drew near') for ἦλθον, εἶπαν for εἶπον, and Elisha's reply καί γε ἐγὼ ἔγνω ('yes indeed, I knew it') uses the aorist ἔγνω rather than the perfect ἔγνωκα of v. 3. The doubling of the confrontation underscores the public, foreseen character of Elijah's departure.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἤγγισαν
drew near

Aor Act Indic 3 Pl · ἐγγίζω

main verb (the prophets approach Elisha)

→ constative aorist

ἐγγίζω: 'come near / approach'; renders שָׁבַע; varies the verb of v. 3 (ἦλθον) while repeating the same scene-pattern.

οἱ
the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοὶ
sons

Nominative

subject of ἤγγισαν

→ participant prominence

υἱός: in the idiom οἱ υἱοὶ τῶν προφητῶν, 'members of the prophetic guild' (cf. v. 3).

τῶν
the

Genitive

article (with προφητῶν)

→ noun-phrase marking

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

προφητῶν
prophets

Genitive

genitive (defining 'sons of...')

→ relational specification

προφήτης: 'prophet' (נָבִיא); the Jericho branch of the guild.

οἱ
the (who were)

Nominative

attributive article (= 'those in Jericho')

→ noun-phrase marking

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

ἐν
in

preposition + dative (location)

→ spatial or relational framing

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

Ιεριχω

Jericho

object of ἐν (indeclinable place-name)

→ participant identification

Ιεριχω: transliterated proper name rendered in Greek letters; here it functions as object of ἐν (indeclinable place-name).

πρὸς

to

preposition + accusative (direction of approach)

→ spatial or relational framing

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

Ελισαιε

Elisha

object of πρὸς (indeclinable proper noun)

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: the Koine 1st-aorist ending εἶπαν (for classical εἶπον) appears here, a common LXX/NT alternation.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of πρὸς (3rd person pronoun)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as object of πρὸς (3rd person pronoun).

εἰ

(whether)

interrogative particle (direct question)

→ discourse linkage or contrast

εἰ: introduces the direct rhetorical question, as in v. 3.

ἔγνωσ

do you know

Aor Act Indic 2 Sg · γινώσκω

verb of the question

→ constative aorist of present awareness

γινώσκω: 'know / recognize' (γ₁τ₁).

ὅτι

that

conjunction introducing the content of knowing

→ discourse linkage or contrast

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

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today' (סִימְרוֹן); note the word-order variation from v. 3, where σήμερον follows κύριος.

λαμβάνει

is taking

Pres Act Indic 3 Sg · λαμβάνω

main verb of the ὅτι-clause

→ futuristic / progressive present

λαμβάνω: 'take' (לָקַח), of the translation; cf. v. 3.

κύριος

LORD

Nominative

subject of λαμβάνει

→ participant prominence

κύριος: the Tetragrammaton; YHWH as agent of the taking-up.

τὸν

the / your

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριόν

master

Accusative

direct object of λαμβάνει

→ object specification

κύριος: human sense, 'master' (ἡΤΞ) = Elijah; cf. v. 3, where the same wordplay between divine and human κύριος occurs.

σου

your

Genitive

genitive of possession (modifying κύριον)

→ relational specification

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

ἐπάνωθεν

from over

preposition + genitive (separation from above)

→ spatial or relational framing

ἐπάνωθεν: 'from over / above' (ἑγν); cf. v. 3.

τῆς

the

Genitive

article (with κεφαλῆς)

→ noun-phrase marking

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

κεφαλῆς

head

Genitive

object of ἐπάνωθεν

→ relational specification

κεφαλῆς: 'head' (ψΝΓ); the idiom 'from over your head' as in v. 3.

σου

your

Genitive

genitive of possession (modifying κεφαλῆς)

→ relational specification

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

καὶ

and

narrative conjunction (introducing reply)

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Elisha's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

καί

yes / indeed

affirmative particle (with γε: 'yes indeed')

→ discourse linkage or contrast

καί: here in the emphatic affirmative combination καί γε ('yes indeed / even'), rendering Hebrew וְ; it strengthens Elisha's assent.

γε

indeed

emphatic enclitic particle (with καί)

→ discourse linkage or contrast

γε: limitative/emphatic enclitic; in καί γε it intensifies the affirmation — 'I most certainly know it!'

ἐγώ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ: emphatic personal pronoun stressing Elisha's own awareness (cf. the crasis κἀγώ at v. 3).

ἔγνων

I knew

Aor Act Indic 1 Sg · γινώσκω

main verb of the reply

→ constative aorist (settled knowledge)

γινώσκω (aor. ἔγνων): here the aorist (contrast the perfect ἔγνωνκα at v. 3) simply affirms 'I have come to know it' in answer to the guild's ἔγνωσ.

σιωπᾶτε

be silent

Pres Act Impv 2 Pl · σιωπάω

main verb (imperative to the prophets)

→ durative present imperative

σιωπάω: 'keep silent' (σιῶ); Elisha again hushes the guild, as in v. 3.

6 καὶ εἶπεν αὐτῷ Ηλίου κάθου δὴ ὧδε ὅτι κύριος ἀπέσταλκέν με ἕως τοῦ Ιορδάνου καὶ εἶπεν Ελισαίη ζῇ κύριος καὶ ζῇ ἡ ψυχὴ σου εἰ ἐγκαταλείψω σε καὶ ἐπορεύθησαν ἀμφότεροι

And Elijah said to him, 'Sit here, please, for the LORD has sent me as far as the Jordan.' And Elisha said, 'As the LORD lives and as your soul lives, I will not forsake you.' And the two of them went on together.

Dialogue: third and final attempt to leave Elisha behind

καὶ εἶπεν αὐτῷ Ηλίου

The third and climactic exchange. The destination is now τοῦ Ιορδάνου, the place of departure; here Ιορδάνου is declined (with the article τοῦ) rather than indeclinable. The scene closes not with arrival at a city but with the telling note καὶ ἐπορεύθησαν ἀμφότεροι ('and the two went on together') — Elisha has passed every test, and they proceed inseparably to the Jordan.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

αὐτῷ

to him

Dative

dative indirect object (addressee of εἶπεν)

→ participant reference or interest

αὐτός (dat.): here the addressee is named by pronoun (αὐτῷ = to Elisha), varying the πρὸς Ελισαίη of vv. 2, 4.

Ηλίου

Elijah

subject of εἶπεν (indeclinable proper noun)

→ participant identification

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

κάθου

sit / stay

Pres Mid Impv 2 Sg · κάθημαι

main verb (imperative to Elisha)

→ durative present imperative

κάθημαι: 'stay / remain'; the third and last of Elijah's commands (cf. vv. 2, 4).

δὴ

please / now

entreating particle

→ discourse linkage or contrast

δὴ: entreating particle (נָּא).

ᾧδε

here

adverb of place

→ clausal contribution

ᾧδε: 'here / in this place'; varies the ἐνταῦθα of vv. 2, 4, both rendering Hebrew הֵּנָּה.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

κύριος

LORD

Nominative

subject of ἀπέσταλκέν

→ participant prominence

κύριος: the Tetragrammaton; YHWH directs the final leg to the Jordan.

ἀπέσταλκέν

has sent

Perf Act Indic 3 Sg · ἀποστέλλω

main verb of the causal clause

→ perfect (a standing commission)

ἀποστέλλω: perfect, as in vv. 2, 4 — the divine charge stands.

με

me

Accusative

direct object of ἀπέσταλκέν

→ participant reference

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

ἕως

as far as

preposition + genitive (spatial limit)

→ spatial or relational framing

ἕως: 'as far as / up to' (cf. v. 2); here governing the declined τοῦ Ιορδάνου.

τοῦ

the

Genitive

article (with Ιορδάνου)

→ noun-phrase marking

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

Ιορδάνου

Jordan

Genitive

genitive object of ἕως (declined river-name)

→ relational specification

Ιορδάνης: the river-name (Hebrew יַרְדֵּן); unlike the indeclinable city-names, Ιορδάνης is declined as a first-declension noun in the LXX (gen. Ιορδάνου, dat. Ιορδάνῃ), hence kind 'n' with case; the Jordan is the appointed place of Elijah's departure.

καὶ

and

narrative conjunction (introducing reply)

→ 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 (Elisha's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ελισαίε

Elisha

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Ελισαίε: transliterated proper name rendered in Greek letters; here it functions as subject of εἶπεν (indeclinable proper noun).

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

verb of the oath-formula

→ declarative present (oath-asseveration)

ζάω: ζῆ κύριος (הַיְיָ־יְהוָה).

κύριος

LORD

Nominative

subject of ζῆ

→ participant prominence

κύριος: the living LORD sworn by.

καὶ

and

coordinate conjunction (joining oath-clauses)

→ discourse linkage or contrast

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

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

verb of the second oath-clause

→ declarative present (oath-asseveration)

ζάω: ζῆ ἡ ψυχὴ σου (וְאַתָּה־חַיִּים).

ἡ

the

Nominative

article (with ψυχὴ)

→ noun-phrase marking

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

ψυχὴ

soul / life

Nominative

subject of the second ζῆ

→ participant prominence

ψυχὴ: 'soul / life' (נַפְשְׁךָ).

σου

your

Genitive

genitive of possession (modifying ψυχὴ)

→ relational specification

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

εἰ

(surely not)

oath-particle (Hebraizing negation)

→ discourse linkage or contrast

εἰ: oath-negation (אִם), 'I will surely not...' (cf. vv. 2, 4).

ἐγκαταλείψω

I will forsake

Fut Act Indic 1 Sg · ἐγκαταλείπω

verb of the oath-apodosis (negated by εἰ)

→ emphatic future under oath-negation

ἐγκαταλείπω: 'utterly forsake'; the intensive compound (as in v. 4) crowns the third oath — Elisha will in no way abandon his master.

σε

you

Accusative

direct object of ἐγκαταλείψω

→ participant reference

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

καὶ

and

narrative conjunction (resuming the action)

→ discourse linkage or contrast

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

ἐπορεύθησαν

they went on

Aor Pass Indic 3 Pl · πορεύομαι

main verb (both proceed together)

→ constative aorist (completed journey)

πορεύομαι (aor. pass. dep.): 'go / journey'; the 3rd plural with ἀμφότεροι emphasizes that Elisha has prevailed — master and disciple go on inseparably.

ἀμφότεροι

both / the two

Nominative

appositional subject ('the two of them')

→ participant prominence

ἀμφότεροι: 'both / the two together'; renders $\alpha\mu\phi\omicron\tau\epsilon\rho\omicron\iota$; the keyword of this central section, recurring at vv. 7 and 8, stressing the unbroken companionship of Elijah and Elisha to the very end.

7 καὶ πενήκοντα ἄνδρες υἱοὶ τῶν προφητῶν καὶ ἔστησαν ἐξ ἐναντίας μακρόθεν καὶ ἀμφότεροι ἔστησαν ἐπὶ τοῦ Ιορδάνου

And fifty men of the sons of the prophets also went and stood opposite at a distance, while the two of them stood at the Jordan.

Scene-setting: the witnesses positioned for the miracle

καὶ πενήκοντα ἄνδρες

The narrative shifts to the witnesses: fifty men of the prophetic guild stand at a distance (ἐξ ἐναντίας μακρόθεν), opposite the place where Elijah and Elisha (ἀμφότεροι) take their stand at the Jordan. The deliberate staging — observers set apart, the two principals at the water's edge — prepares for the public, verifiable miracle of v. 8 and the transfer of the spirit later confirmed by these same witnesses (v. 15).

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

πεντήκοντα

fifty

numeral (modifying ἄνδρες)

→ measure or count

πεντήκοντα: 'fifty'; an indeclinable cardinal numeral (hence no case-ending); renders 𐤑𐤏𐤍𐤁𐤏 ; the same fifty whom the guild will later wish to send searching for Elijah (v. 16).

ἄνδρες

men

Nominative

subject of ἔστησαν

→ participant prominence

ἄνῆρ (pl. ἄνδρες): 'man / adult male'; renders 𐤁𐤏𐤍 ; designates the fifty members of the guild as the witnessing party.

υἱοὶ

sons

Nominative

appositive to ἄνδρες ('men of the sons of the prophets')

→ participant prominence

υἱός: in the idiom 'sons of the prophets' (cf. vv. 3, 5); the fifty belong to the prophetic guild.

τῶν

the

Genitive

article (with προφητῶν)

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

genitive (defining 'sons of...')

→ relational specification

προφήτης: 'prophet' (𐤐𐤓𐤕𐤕).

καὶ

also / and

conjunction (resumptive-emphatic, Hebraizing waw)

→ discourse linkage or contrast

καὶ: here a resumptive καὶ after the heavy subject (a Hebraism reflecting the waw of the Hebrew apodosis), best rendered 'also went and stood!'

ἔστησαν

stood

Aor Act Indic 3 Pl · ἵστημι

main verb (the fifty take their position)

→ constative / ingressive aorist ('took their stand')

ἵστημι (aor. ἔστησαν, intrans.): 'stand / take a stand'; renders 𐤕𐤓𐤕 ; the intransitive second aorist describes the witnesses positioning themselves to observe.

ἐξ

from / at

preposition + genitive (in the phrase ἐξ ἐναντίας)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (in the phrase ἐξ ἐναντίας).

ἐναντίας

opposite

Genitive

genitive in adverbial phrase ἐξ ἐναντίας ('over against')

→ relational specification

ἐναντίος: 'opposite / facing'; the phrase ἐξ ἐναντίας ('over against / facing') renders 𐤅𐤏𐤍𐤁𐤏 ; it places the fifty in full view of, but apart from, the two principals.

μακρόθεν

at a distance / from afar

adverb of place (distance)

→ clausal contribution

μακρόθεν: 'from afar / at a distance'; renders 𐤏𐤍𐤁𐤏 ; reinforces that the witnesses keep a reverent remove from the holy event.

καὶ

and / while

conjunction (contrasting the two principals with the fifty)

→ discourse linkage or contrast

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

ἀμφότεροι

both / the two

Nominative

subject of the second ἔστησαν

→ participant prominence

ἀμφότεροι: 'the two together'; again (cf. v. 6) marking Elijah and Elisha as an inseparable pair, set over against the distant fifty.

ἔστησαν

stood

Aor Act Indic 3 Pl · ἵστημι

main verb (the two take their stand at the river)

→ constative / ingressive aorist

ἵστημι: 'stand'; the repetition (ἔστησαν ... ἔστησαν) contrasts the positions of the witnesses and the protagonists.

ἐπὶ

at / by

preposition + genitive (position)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with Ἰορδάνου)

→ noun-phrase marking

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

Ἰορδάνου

Jordan

Genitive

genitive object of ἐπὶ (declined river-name)

→ relational specification

Ἰορδάνης; declined river-name (gen. Ἰορδάνου); the two stand at the water's edge, where the parting miracle will occur.

8 καὶ ἔλαβεν Ηλίου τὴν μῆλωτὴν αὐτοῦ καὶ εἵλησεν καὶ ἐπάταξεν τὸ ὕδωρ καὶ διηρέθη τὸ ὕδωρ ἔνθα καὶ ἔνθα καὶ διέβησαν ἀμφότεροι ἐν ἐρήμῳ

And Elijah took his mantle and rolled it up and struck the water, and the water was divided this way and that, and the two of them crossed over on dry ground.

Climactic action: the parting of the Jordan καὶ ἔλαβεν Ηλίου

A tight chain of aorists (ἔλαβεν ... εἵλησεν ... ἐπάταξεν ... διηρέθη ... διέβησαν) narrates the miracle in rapid succession. The mantle (μῆλωτή) struck on the water recalls Moses' staff over the Red Sea and Joshua's crossing of the Jordan; the phrase ἔνθα καὶ ἔνθα ('this way and that') and the crossing ἐν ἐρήμῳ ('on dry ground') deliberately echo the Exodus and Conquest crossings, marking Elijah as standing in that prophetic line.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ 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 (Elijah takes the mantle)

→ constative aorist

λαμβάνω: 'take / take up'; renders תָּקַח; the first of the chain of miracle-actions.

Ἡλίου
Elijah

subject of ἔλαβεν (indeclinable proper noun)

→ participant identification

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

τὴν
the

Accusative

article (with μῆλωτήν)

→ noun-phrase marking

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

μῆλωτήν
mantle / sheepskin

Accusative

direct object of ἔλαβεν

→ object specification

μῆλωτή: 'sheepskin / mantle (of skin)'; renders מְלִיץ, Elijah's distinctive prophetic cloak; the instrument of this miracle and the token of office that will fall to Elisha (vv. 13–14); the word reappears in Heb 11:37 of persecuted prophets.

αὐτοῦ
his

Genitive

genitive of possession (modifying μῆλωτήν)

→ relational specification

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἷλησεν
rolled it up

Aor Act Indic 3 Sg · εἰλέω

main verb (Elijah rolls up the mantle)

→ constative aorist

εἰλέω (also εἰλέω): 'roll up / wrap / coil'; renders עָלָה ('fold / roll together'); Elijah folds the cloak into a striking-instrument, preparing the blow on the water.

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 (Elijah strikes the water)

→ constative aorist

πατάσσω: 'strike / smite'; renders הָכָה; the same verb used of Moses striking the rock and the Nile — the blow on the water is the decisive miracle-gesture (repeated by Elisha at v. 14).

τὸ
the

Accusative

article (with ὕδωρ)

→ noun-phrase marking

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

ὕδωρ
water

Accusative

direct object of ἐπάταξεν

→ object specification

ὕδωρ: 'water'; renders מַיִם; the waters of the Jordan, which divide at the blow.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

διηρέθη

was divided

Aor Pass Indic 3 Sg · διαίρῃω

main verb (the water parts)

→ constative aorist passive (the miraculous result)

διαίρῃω (aor. pass. διηρέθη): 'divide / separate'; renders עָצַד / חָצַד; the passive presents the parting as a wonder wrought upon the water, not a natural event.

τὸ

the

Nominative

article (with ὕδωρ)

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of διηρέθη

→ participant prominence

ὕδωρ: the water now the grammatical subject as it divides.

ἐνθα

here / on this side

adverb of place (in the pair ἐνθα καὶ ἐνθα)

→ clausal contribution

ἐνθα: 'here / there'; the idiom ἐνθα καὶ ἐνθα ('on this side and on that') renders חֲצִדְּךָ חֲצִדְּךָ, picturing the water heaped to both sides to leave a dry passage; the same phrase recurs at v. 14.

καὶ

and

coordinate conjunction (in the adverbial pair)

→ discourse linkage or contrast

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

ἐνθα

there / on that side

adverb of place (completing ἐνθα καὶ ἐνθα)

→ clausal contribution

ἐνθα: meaning 'there'; it shapes the local clause or phrase relation in this passage.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

διέβησαν

crossed over

Aor Act Indic 3 Pl · διαβαίνω

main verb (the two cross the riverbed)

→ constative aorist

διαβαίνω: 'cross over / pass through'; renders עָבַר; the same verb of Israel's crossing the Jordan (Josh 3–4), deliberately aligning Elijah's act with the Conquest crossing.

ἀμφοτέροι

both / the two

Nominative

subject of διέβησαν

→ participant prominence

ἀμφοτέροι: 'the two together'; the third occurrence of the keyword (cf. vv. 6, 7) — they cross as one to the far side, the place of parting.

ἐν

on / in

preposition + dative (manner / place of crossing)

→ spatial or relational framing

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

ἐρήμω

dry ground

Dative

dative of place / manner (the dry riverbed)

→ sphere or reference

ἐρημος: usually 'wilderness / desert', here in the derived sense 'dry / desolate ground'; ἐν ἐρήμω ('on dry ground') renders חֲצִדְּךָ חֲצִדְּךָ ('on the dry land'), echoing Exod 14:21–22 (the Red Sea crossing) and Josh 3:17 — the two pass over where the riverbed lies bare.

9 καὶ ἐγένετο ἐν τῷ διαβῆναι αὐτοὺς καὶ Ἡλίου εἶπεν πρὸς Ελισαίη αἵτησαι τί ποιήσω σοι πρὶν ἢ ἀναλημφθῆναί με ἀπὸ σοῦ καὶ εἶπεν Ελισαίη γενηθήτω δὴ διπλᾷ ἐν πνεύματί σου ἐπ' ἐμέ

And it came to pass, when they had crossed over, that Elijah said to Elisha, 'Ask what I shall do for you before I am taken up from you.' And Elisha said, 'Let there be, please, a double portion of your spirit upon me.'

Pivotal dialogue: Elijah's offer and Elisha's request

καὶ ἐγένετο ἐν τῷ διαβῆναι

The temporal frame καὶ ἐγένετο ἐν τῷ διαβῆναι αὐτοὺς ('when they had crossed') marks a new scene on the far bank. Elijah's open offer — αἵτησαι τί ποιήσω σοι ('ask what I shall do for you') — sets up the theological centre of the chapter. Elisha's request γενηθήτω δὴ διπλᾷ ἐν πνεύματί σου ('let a double portion of your spirit be upon me') asks not for twice Elijah's power but for the inheritance-share of the firstborn heir (cf. Deut 21:17).

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb of the temporal frame-formula

→ constative aorist (scene onset)

γίνομαι: the formula καὶ ἐγένετο ἐν τῷ + infinitive (cf. v. 1) introduces the circumstance of the new scene on the far side of the Jordan.

ἐν

when

preposition + dative articular infinitive (temporal)

→ spatial or relational framing

ἐν + articular infinitive: Hebraizing temporal construction (א + inf.), 'when they had crossed.'

τῷ

the

Dative

article governing the infinitive διαβῆναι

→ noun-phrase marking

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

διαβῆναι

to cross over

Aor Act Inf · διαβαίνω

articular infinitive in temporal phrase (subject: αὐτούς)

→ aoristic infinitive (completed crossing)

διαβαίνω: 'cross over' (בָּרַח); the aorist infinitive points to the completed act of v. 8 as the now-past circumstance.

αὐτούς

they / them

Accusative

accusative subject of the articular infinitive διαβῆναι

→ participant reference

αὐτός (acc. pl.): the accusative subject of the infinitive ('that they crossed'); refers to Elijah and Elisha.

καὶ

and

apodotic καὶ (Hebraizing, introducing the main clause)

→ discourse linkage or contrast

καὶ: an apodotic καὶ after the καὶ ἐγένετο frame — a Hebraism reflecting the waw that introduces the main clause; left untranslated in idiomatic English.

Ἠλίου

Elijah

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Ἠλίου: transliterated proper name rendered in Greek letters; here it functions as subject of εἶπεν (indeclinable proper noun).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Elijah's offer)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ελισαιε

Elisha

object of πρὸς (indeclinable proper noun)

→ participant identification

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

αἵτησαι

ask

Aor Mid Impv 2 Sg · αἰτέω

main verb (imperative inviting a request)

→ aorist imperative (decisive invitation: 'make your request')

αἰτέω (aor. mid. impv.): 'ask / request (for oneself)'; renders ἵκεν; the middle voice fits a request made for one's own benefit; Elijah's open-ended offer is the hinge on which the succession turns.

τί

what

Accusative

interrogative pronoun (object of ποιήσω)

→ participant reference

τίς, τί: interrogative pronoun 'what'; introduces the indirect question 'what I shall do for you.'

ποιήσω

I shall do

Aor Act Subj 1 Sg · ποιέω

verb of the deliberative indirect question

→ deliberative aorist subjunctive ('what am I to do?')

ποιέω: 'do / make'; renders ποιῶ; the deliberative subjunctive in the indirect question expresses 'what I should do for you' — Elijah puts the choice in Elisha's hands.

σοι

for you

Dative

dative of advantage (beneficiary of ποιήσω)

→ participant reference or interest

σοι: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (beneficiary of ποιήσω).

πρὶν

before

temporal conjunction (with ἵ, governing the infinitive)

→ discourse linkage or contrast

πρὶν: 'before'; the combination πρὶν ἵ governs the infinitive ἀναλημφθῆναι, marking the limited window before Elijah's departure.

ἣ

than / that

particle completing πρὶν ἣ

→ discourse linkage or contrast

ἣ: here joined to πρὶν in the fixed locution πρὶν ἣ ('before'); not the disjunctive 'or'

ἀναλημφθῆναι

to be taken up

Aor Pass Inf · ἀναλαμβάνω

infinitive after πρὶν ἣ (temporal)

→ aorist passive infinitive (the imminent translation)

ἀναλαμβάνω (aor. pass. inf.): 'take up / lift up'; the passive ('be taken up') names the translation with God as implicit agent; the same verb (ἀνελήμφθη) reports its fulfilment at v. 11 and is the LXX/NT word for the ascension (cf. Acts 1:2, 11; Mark 16:19).

με

me

Accusative

accusative subject of the infinitive ἀναλημφθῆναι

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive ἀναλημφθῆναι.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive of separation (object of ἀπό)

→ relational specification

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

καὶ

and

narrative conjunction (introducing reply)

→ 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 (Elisha's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ελισαιε

Elisha

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Ελισαιε: transliterated proper name rendered in Greek letters; here it functions as subject of εἶπεν (indeclinable proper noun).

γενηθήτω

let there be

Aor Pass Impv 3 Sg · γίνομαι

main verb (Elisha's petition)

→ aorist imperative of request ('let it come to be')

γίνομαι (aor. pass. impv.): 'become / come to be'; the third-person imperative expresses a wish/petition — 'let a double portion be granted'; renders the Hebrew jussive of יָחַד.

δὴ

please / now

entreating particle (softening the request)

→ discourse linkage or contrast

δὴ: entreating particle (נָּה), giving the petition the tone of earnest request.

διπλᾶ

a double portion

Nominative

subject of γενηθήτω (neuter plural substantive)

→ participant prominence

διπλοῦς (neut. pl. διπλᾶ): 'double / twofold'; renders דִּבְלָא ('a mouth/measure of two', i.e. a double share); the term denotes the firstborn's inheritance-portion (Deut 21:17) — Elisha asks to be Elijah's principal heir in the spirit, not for twice his power.

ἐν

in / of

preposition + dative (sphere: 'in your spirit')

→ spatial or relational framing

ἐν: here marks the sphere — the double portion is 'in your spirit', i.e. a double share of the prophetic spirit Elijah possesses.

πνεύματί

spirit

Dative

dative object of ἐν (sphere of the requested portion)

→ sphere or reference

πνεῦμα: 'spirit / breath'; renders רוּחַ; the prophetic spirit resting on Elijah, a double share of which Elisha seeks; its transfer is confirmed by the guild at v. 15 (ἐπαναπέπαυται τὸ πνεῦμα Ηλίου ἐπὶ Ελισαιε).

σου

your

Genitive

genitive of possession (modifying πνεύματι)

→ relational specification

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

ἐπὶ

upon

preposition + accusative (elided; direction onto)

→ spatial or relational framing

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

ἐμέ

me

Accusative

object of ἐπὶ (the recipient of the portion)

→ participant reference

ἐγώ (emphatic acc. ἐμέ): the emphatic accusative ('upon me') names Elisha as the one upon whom the spirit is to rest, anticipating ἐπὶ Ελισαιε of v. 15.

10 καὶ εἶπεν Ηλίου ἐσκήρυνας τοῦ αἰτήσασθαι ἐὰν ἴδῃς με ἀναλαμβανόμενον ἀπὸ σοῦ καὶ ἔσται σοι οὕτως καὶ ἐὰν μὴ οὐ μὴ γένηται

And Elijah said, 'You have asked a hard thing; if you see me as I am taken up from you, it shall be so for you; but if not, it shall not be.'

Conditional grant: the request answered with a sign-condition καὶ εἶπεν Ηλίου

Elijah judges the request hard (ἐσκήρυνας, 'you have hardened [it]', i.e. asked something difficult) — it is not his to give. He attaches a sign-condition: the granting depends on Elisha's seeing the ascent (ἐὰν ἴδῃς ... ἀναλαμβανόμενον). The double conditional (ἐὰν ... καὶ ἐὰν μὴ) with the emphatic οὐ μὴ γένηται makes the outcome turn entirely on whether God grants Elisha the vision.

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 (Elijah's reply)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ηλίου

Elijah

subject of εἶπεν (indeclinable proper noun)

→ participant identification

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

ἐσκήρυνας

you have asked a hard thing

Aor Act Indic 2 Sg · σκληρύνω

main verb (Elijah's assessment of the request)

→ constative aorist (verdict on the request)

σκληρύνω: 'make hard / harden'; here used intransitively/absolutely of the request — 'you have made [it] hard'; i.e. 'you have asked a difficult thing'; renders ἡψήκη (ἡἰψήκη) ('you have made hard to ask'); the same verb σκληρύνω elsewhere renders the hardening of Pharaoh's heart (Exod), but here means the petition exceeds Elijah's own power to grant.

τοῦ

to

Genitive

article governing the epexegetical infinitive
αἰτήσασθαι

→ noun-phrase marking

The articular genitive infinitive τοῦ αἰτήσασθαι specifies in what respect the thing is hard — 'hard to ask / in the asking.'

αἰτήσασθαι

to ask

Aor Mid Inf · αἰτέω

epexegetical (articular genitive) infinitive with
ἐσκληρύνας

→ aorist infinitive (the act of requesting)

αἰτέω (aor. mid. inf.): 'ask / request'; the articular infinitive τοῦ αἰτήσασθαι defines the difficulty — Elisha has 'made hard the asking', requesting what only God can grant.

ἐάν

if

conditional conjunction (protasis with
subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the conditional sign — the granting hinges on Elisha's seeing.

ἴδης

you see

Aor Act Subj 2 Sg · ὁράω

verb of the protasis (condition of the grant)

→ aorist subjunctive (the decisive act of seeing)

ὁράω (aor. subj. ἴδης): 'see / perceive'; renders ἰδῆ; the seeing is the God-given sign that the double portion is granted — fulfilled when Elisha 'sees' the ascent at v. 12 (ἐώρα ... καὶ οὐκ εἶδεν αὐτὸν ἔτι).

με

me

Accusative

direct object of ἴδης (subject of the participle)

→ participant reference

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

ἀναλαμβάνον

being taken up

Pres Pass Part Acc Sg Masc · ἀναλαμβάνω

supplementary participle (with με, object of ἴδης;
'see me being taken up')

→ imperfective participle (the ascent in progress)

ἀναλαμβάνω (pres. pass. part.): 'be taken up'; the present (imperfective) participle pictures the translation as a process to be witnessed in the act; same verb as the infinitive of v. 9 and the finite verb of v. 11.

ἀπό

from

preposition + genitive (separation)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive of separation (object of ἀπό)

→ relational specification

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

καὶ

then / and

apodotic καὶ (introducing the result of the
condition)

→ discourse linkage or contrast

καί: apodotic καὶ ('then it shall be'), a Hebraism marking the apodosis of the condition.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of the apodosis

→ predictive future (the promised outcome)

εἰμί (fut. ἔσται): 'be'; renders ἴ; 'it shall be so for you' — the double portion will be granted if the condition is met.

σοι

for you

Dative

dative of advantage

→ participant reference or interest

σοι: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

οὕτως

so / thus

adverb of manner (predicate: 'it shall be thus')

→ adverbial qualification

οὕτως: 'so / thus'; renders ἵ; sums up the granting — 'so shall it be for you,' i.e. the request fulfilled.

καὶ

but / and

conjunction (introducing the contrary condition)

→ discourse linkage or contrast

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

ἐάν

if

conditional conjunction (negative protasis)

→ discourse linkage or contrast

ἐάν: the second, contrary condition — 'but if not!'

μή

not

negative (elliptical protasis: 'if not')

→ clausal qualification or emphasis

μή: negates the elliptical protasis ἐάν μή ('but if you do not [see]').

οὐ

not

negative (with μή, emphatic denial)

→ participant reference

οὐ: with the subjunctive μή γένηται forms the emphatic negation οὐ μή ('it shall certainly not be').

μή

not

negative (with οὐ, emphatic denial + subjunctive)

→ clausal qualification or emphasis

μή: the second member of the emphatic double negative οὐ μή + aorist subjunctive.

γένηται

it shall be

Aor Mid Subj 3 Sg· γίνομαι

verb of the negative apodosis (emphatic future denial)

→ aorist subjunctive of emphatic negation ('it will certainly not happen')

γίνομαι (aor. subj.): 'come to be / happen'; the construction οὐ μή γένηται is the strongest Greek future denial — if Elisha does not see, the double portion will absolutely not be granted; the whole grant rests on God's giving the sight.

11 καὶ ἐγένετο αὐτῶν πορευομένων ἐπορεύοντο καὶ ἐλάλουν καὶ ἰδοὺ ἄρμα πυρὸς καὶ ἵπποι πυρὸς καὶ διέστειλαν ἀνὰ μέσον ἀμφοτέρων καὶ ἀνελήμφθη Ἡλίου ἐν συσσεισμῷ ὥς εἰς τὸν οὐρανόν

And it came to pass, as they were going, they went on and talked; and behold, a chariot of fire and horses of fire, and they separated between the two of them, and Elijah was taken up in a whirlwind as into heaven.

Climax: the fiery ascent of Elijah καὶ ἐγένετο αὐτῶν πορευομένων

The chapter's climax, framed again by καὶ ἐγένετο with a genitive absolute (αὐτῶν πορευομένων). The presentative ἰδοὺ halts the narrative on the sudden apparition — ἄρμα πυρὸς καὶ ἵπποι πυρὸς — and the closing clause ἀνελήμφθη Ἡλίου ἐν συσσεισμῷ ὥς εἰς τὸν οὐρανόν exactly fulfils the prospective frame of v. 1 (same verb-root ἀναλαμβάνω, same συσσεισμός, same ὥς εἰς τὸν οὐρανόν).

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb of the temporal frame-formula

→ constative aorist (scene onset)

γίνομαι: καὶ ἐγένετο here governs a genitive absolute (αὐτῶν πορευομένων) rather than an articular infinitive — 'and it happened, as they were going.'

αὐτῶν

they / as they

Genitive

subject of the genitive absolute (with πορευομένων)

→ relational specification

αὐτός (gen. pl.): the subject of the genitive-absolute participle, referring to Elijah and Elisha.

πορευομένων

going / walking

Pres Mid Part Gen Pl · πορεύομαι

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

→ imperfective participle (action in progress)

πορεύομαι (pres. part., gen. abs.): 'go / walk'; the genitive absolute sets the scene — the ascent breaks in upon them mid-journey.

ἐπορεύοντο

they were going on

Impf Mid Indic 3 Pl · πορεύομαι

main verb (durative background action)

→ imperfect (ongoing, customary walking)

πορεύομαι (impf.): the imperfect ἐπορεύοντο (resuming the participle) and the parallel ἐλάλουν depict the two walking and conversing — an ordinary, intimate scene shattered by the apparition; a Hebraizing pleonasm (participle + cognate finite verb) reflecting הֵלַךְ + verb.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλάλουν

they were talking

Impf Act Indic 3 Pl · λαλέω

main verb (durative background action)

→ imperfect (ongoing conversation)

λαλέω (impf.): 'speak / talk'; renders דָּבַר; the imperfect underscores the unbroken conversation between master and disciple at the very moment of parting.

καὶ

and

narrative conjunction (introducing the presentative ἰδοῦ)

→ discourse linkage or contrast

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

ἰδοῦ

behold

presentative interjection (focus-marker)

→ clausal contribution

ἰδοῦ: 'behold / look'; renders הִנֵּה; the dramatic presentative arrests the narrative and thrusts the fiery vision before the reader's eyes.

ἄρμα

chariot

Nominative

nominative of exclamation (presented by ἰδοῦ)

→ participant prominence

ἄρμα: 'chariot'; renders כֶּרֶךְ; the chariot of fire is the visible vehicle of the heavenly host; the same word recurs in Elisha's cry (v. 12) where Elijah himself is called 'the chariot of Israel.'

πυρὸς

of fire

Genitive

genitive of material/quality (modifying ἄρμα)

→ relational specification

πῦρ: 'fire'; renders אֵשׁ; the genitive 'of fire' marks the chariot and horses as belonging to the fiery theophanic realm (cf. 2 Kgs 6:17).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἵπποι

horses

Nominative

nominative of exclamation (with ἄρμα)

→ participant prominence

ἵππος: 'horse'; renders **רִכְבִּי**; the fiery horses draw the chariot, together forming the heavenly chariotry that separates the two men.

πυρὸς

of fire

Genitive

genitive of material/quality (modifying ἵπποι)

→ relational specification

πῦρ: 'fire'; repeated for the horses, intensifying the blaze of the theophany.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διέσπειλαν

they separated

Aor Act Indic 3 Pl · διαστέλλω

main verb (the chariot and horses come between them)

→ constative aorist

διαστέλλω: 'set apart / separate / divide'; here intransitive/transitive 'they parted [the two]'; the fiery apparition drives between master and disciple, ending the lifelong companionship marked by ἀμφοτέρω.

ἀνά

between

preposition (in the phrase ἀνά μέσον)

→ spatial or relational framing

ἀνά: in the locution ἀνά μέσον ('in the midst of / between'), a Hebraism rendering **בֵּין**.

μέσον

midst

Accusative

accusative in the prepositional phrase ἀνά μέσον ('between')

→ spatial or relational framing

μέσος: 'middle / midst'; ἀνά μέσον ἀμφοτέρων = 'between the two of them.'

ἀμφοτέρων

the two of them

Genitive

genitive after ἀνά μέσον ('between both')

→ relational specification

ἀμφοτέροι: 'both'; the keyword (cf. vv. 6, 7, 8) appears for the last time here — at the very moment the fire comes 'between both', their togetherness is sundered.

καὶ

and

narrative conjunction (the climactic event)

→ discourse linkage or contrast

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

ἀνελήμφθη

was taken up

Aor Pass Indic 3 Sg · ἀναλαμβάνω

main verb (the translation of Elijah)

→ constative aorist passive (the accomplished ascent)

ἀναλαμβάνω (aor. pass. ἀνελήμφθη): 'be taken up'; the divine-passive fulfils v. 1 (ἀνάγειν) and v. 9 (ἀναλημφθῆναι); the same verb describes Christ's ascension in Acts 1:2, 11; Mark 16:19; 1 Tim 3:16, making this the foundational LXX ascension-text.

Ἡλίου

Elijah

subject of ἀνελήμφθη (indeclinable proper noun)

→ participant identification

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

ἐν

in

preposition + dative (manner/means of ascent)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (manner/means of ascent).

συσσεισμός

a whirlwind

Dative

dative of manner/means

→ sphere or reference

συσσεισμός: 'whirlwind / tempest' (**רֶעָרָב**); the exact word of v. 1, closing the frame — Elijah ascends by the same storm-wind that the narrator announced at the outset.

ὥς as <i>quasi-modal particle ('as it were')</i> → discourse linkage or contrast ὥς: the reverent hedge, repeating v. 1 — 'as into heaven.'	εἰς into <i>preposition + accusative (direction)</i> → spatial or relational framing εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction).	τὸν the Accusative <i>article (with οὐρανόν)</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	οὐρανόν heaven Accusative <i>accusative object of εἰς (destination)</i> → object specification οὐρανός: 'heaven / sky' (οὐρανός); the goal of the ascent, named with the same guarded ὥς εἰς τὸν οὐρανόν as v. 1.
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12 καὶ Ελισαιε ἑώρα καὶ ἔβόα πάτερ πάτερ ἄρμα Ἰσραηλ καὶ ἵππεὺς αὐτοῦ καὶ οὐκ εἶδεν αὐτὸν ἔτι καὶ ἐπελάβετο τῶν ἱματίων αὐτοῦ καὶ διέρρηξεν αὐτὰ εἰς δύο ῥήγματα

And Elisha kept watching and crying out, 'My father, my father, the chariot of Israel and its horseman!' And he saw him no more, and he took hold of his own garments and tore them into two pieces.

Response: Elisha witnesses, cries out, and mourns καὶ Ελισαιε ἑώρα

Elisha's reaction fulfils the condition of v. 10: the imperfects ἑώρα and ἔβόα ('he kept watching and crying') show him gazing at the ascent — so he 'sees', and the double portion is secured. His cry πάτερ πάτερ ἄρμα Ἰσραηλ καὶ ἵππεὺς αὐτοῦ names Elijah as Israel's true defensive might. The mourning gesture — tearing his garments into two pieces — closes the scene as the master vanishes (οὐκ εἶδεν αὐτὸν ἔτι).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Ελισαιε

Elisha

subject of ἑώρα and ἔβόα (indeclinable proper noun)

→ participant identification

Ελισαιε: transliterated proper name rendered in Greek letters; here it functions as subject of ἑώρα and ἔβόα (indeclinable proper noun).

ἑώρα

was watching / kept seeing

Impf Act Indic 3 Sg · ὁράω

main verb (durative: Elisha gazes at the ascent)

→ imperfect (sustained watching — the condition of v. 10 being met)

ὁράω (impf. ἑώρα): 'see / look'; the imperfect stresses continuous gazing — Elisha keeps his eyes fixed on Elijah throughout the ascent, satisfying ἐὰν ἴδῃς με (v. 10) and securing the double portion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔβόα

was crying out

Impf Act Indic 3 Sg · βοάω

main verb (durative: Elisha's repeated cry)

→ imperfect (repeated/sustained shouting)

βοάω: 'cry out / shout'; renders / בָּעַדָּהּ; the imperfect conveys the anguished, repeated cry that follows.

πάτερ

father

Vocative

vocative of direct address (exclamation)

→ direct address

πατήρ (voc. πάτερ): 'father'; renders יְיָ; the doubled vocative πάτερ πάτερ ('my father, my father') is a cry of filial grief — Elisha addresses Elijah as his spiritual father; the same title the king will later give Elisha (2 Kgs 13:14).

πάτερ

father

Vocative

vocative (emphatic repetition)

→ direct address

πατήρ: the repetition intensifies the lament.

ἄρμα

chariot

Nominative

nominative of exclamation (predicate naming Elijah)

→ participant prominence

ἄρμα: 'chariot'; the cry ἄρμα Ἰσραὴλ καὶ ἵππεύς αὐτοῦ ('the chariot of Israel and its horseman') hails Elijah himself as Israel's true military strength — the prophet's intercession and presence outweigh armies (cf. the same words said of Elisha at 2 Kgs 13:14).

Ἰσραὴλ

of Israel

genital modifier of ἄρμα (indeclinable proper noun)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here functioning as a genitive ('chariot of Israel'), naming the nation whose true defence Elijah has been.

καὶ

and

coordinate conjunction (within the exclamation)

→ discourse linkage or contrast

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

ἵππεύς

horseman

Nominative

nominative of exclamation (parallel to ἄρμα)

→ participant prominence

ἵππεύς: 'horseman / cavalryman'; renders שָׂרָף; paired with ἄρμα, completing the military image — Elijah is Israel's chariotry and cavalry, its real fighting force.

αὐτοῦ

its / his

Genitive

genitive of possession (modifying ἵππεύς)

→ relational specification

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

καὶ

and

narrative conjunction (resuming the action)

→ discourse linkage or contrast

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

οὐκ

not

negative (with εἶδεν)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω

main verb (the master vanishes from sight)

→ constative aorist (the seeing comes to an end)

ὁράω (aor. εἶδεν): 'see'; the aorist (contrast the imperfect ἑώρα) marks the decisive end of sight — οὐκ εἶδεν αὐτὸν ἔτι ('he saw him no more'); the vision is over, but Elisha has seen enough.

αὐτὸν

him

Accusative

direct object of εἶδεν

→ participant reference

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

ἔτι

any longer / more

temporal adverb (with negative: 'no longer')

→ clausal contribution

ἔτι: 'still / yet'; with οὐκ, 'no more / no longer'; Elijah has passed beyond sight.

καὶ

and

narrative conjunction (the mourning gesture)

→ discourse linkage or contrast

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

ἐπελάβετο

took hold of

Aor Mid Indic 3 Sg · ἐπιλαμβάνω

main verb (Elisha seizes his garments) + genitive object

→ constative aorist

ἐπιλαμβάνω (aor. mid.): 'take hold of / grasp'; the middle takes a genitive object (τῶν ἱματίων); Elisha seizes his own clothes to tear them in the gesture of mourning.

τῶν

the / his

Genitive

article (with ἱματίων)

→ noun-phrase marking

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

ἱματίων

garments

Genitive

genitive object of ἐπελάβετο

→ relational specification

ἱμάτιον: 'garment / cloak'; renders תלבוש; Elisha's own clothes (distinct from Elijah's מלכות), torn as the customary sign of grief and loss.

αὐτοῦ

his

Genitive

genitive of possession (modifying ἱματίων)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διέρρηξεν

tore

Aor Act Indic 3 Sg · διαρρήγνυμι

main verb (Elisha rends his garments)

→ constative aorist

διαρρήγνυμι: 'tear apart / rend'; renders גרד; the tearing of garments is the standard biblical sign of mourning — here for the departed master.

αὐτὰ

them

Accusative

direct object of διέρρηξεν (the garments)

→ participant reference

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

εἰς

into

preposition + accusative (result: into pieces)

→ spatial or relational framing

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

δύο

two

numeral (modifying ῥήγματα)

→ measure or count

δύο: 'two'; an indeclinable cardinal numeral here (hence no case-ending); 'into two pieces' marks the completeness of the rending.

ῥήγματα

pieces / rents

Accusative

accusative of result (with εἰς: 'into two pieces')

→ object specification

ῥήγμα: 'rent / torn piece / fragment'; cognate with διαρρήγνυμι (a figura etymologica) — 'he tore them into two tearings'; the doubling emphasizes the totality of the mourning act.

13 καὶ ὕψωσεν τὴν μηλωτὴν Ἡλίου ἣ ἔπεσεν ἐπάνωθεν Ελισαίε καὶ ἐπέστρεψεν Ελισαίε καὶ ἔστη ἐπὶ τοῦ χείλους τοῦ Ἰορδάνου

And he took up the mantle of Elijah that had fallen from upon Elisha, and Elisha returned and stood at the bank of the Jordan.

Succession: Elisha takes up the fallen mantle καὶ ὕψωσεν τὴν μηλωτὴν Ἡλίου

The succession is enacted: Elisha picks up the μηλωτή — the same mantle that parted the water in v. 8 — which had fallen 'from upon Elisha' (ἐπάνωθεν Ελισαίε, picking up the ἐπάνωθεν of vv. 3, 5). He returns to the Jordan's bank, mantle in hand, poised to repeat his master's miracle and so prove the spirit has passed to him.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ὑψωσεν

took up / lifted up

Aor Act Indic 3 Sg · ὑψόω

main verb (Elisha lifts the mantle)

→ constative aorist

ὑψόω: 'lift up / raise / exalt'; renders הִרָא (Hiphil, 'pick up'); here in the concrete sense of lifting the fallen mantle from the ground — the token of prophetic office now passing to Elisha.

τὴν

the

Accusative

article (with μῆλωτήν)

→ noun-phrase marking

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

μῆλωτήν

mantle

Accusative

direct object of ὑψωσεν

→ object specification

μῆλωτή: 'sheepskin mantle' (מִלְּבָשִׁת); the same cloak Elijah used in v. 8; its falling and being taken up is the visible sign of the transfer of office.

Ἡλίου

of Elijah

genitive modifier of μῆλωτήν (indeclinable proper noun)

→ participant identification

Ἡλίου: indeclinable; here functioning as a possessive genitive ('Elijah's mantle').

ἣ

which

Nominative

relative pronoun (subject of ἔπεσεν)

→ participant reference

ὅς, ἣ, ὅ: relative pronoun; feminine ἣ agrees with μῆλωτήν, introducing the clause describing how the mantle fell.

ἔπεσεν

had fallen

Aor Act Indic 3 Sg · πίπτω

verb of the relative clause

→ constative aorist (the mantle's fall as Elijah ascended)

πίπτω: 'fall'; renders פָּלַח; the mantle fell from Elijah as he was caught up, landing where Elisha could take it — the providential means of succession.

ἐπάνωθεν

from upon

preposition + (proper noun) (separation: 'from off')

→ spatial or relational framing

ἐπάνωθεν: 'from above / from upon'; renders מֵעַל; here 'from upon Elisha' — the mantle fell off and down to him; deliberately echoes the ἐπάνωθεν τῆς κεφαλῆς σου of vv. 3, 5 (the master taken from over the disciple, the mantle falling onto the disciple).

Ελισαιε

Elisha

object of ἐπάνωθεν (indeclinable proper noun)

→ participant identification

Ελισαιε: transliterated proper name rendered in Greek letters; here it functions as object of ἐπάνωθεν (indeclinable proper noun).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψεν

returned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (Elisha turns back to the river)

→ constative aorist

ἐπιστρέφω: 'turn back / return'; renders שָׁבָה; Elisha retraces his steps to the riverbank, mantle in hand, to attempt the crossing alone.

Ελισαιε

Elisha

subject of ἐπέστρεψεν (indeclinable proper noun)

→ participant identification

Ελισαιε: transliterated proper name rendered in Greek letters; here it functions as subject of ἐπέστρεψεν (indeclinable proper noun).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔστη
stood

Aor Act Indic 3 Sg · ἵστημι

main verb (Elisha takes his stand at the bank)

→ constative / ingressive aorist

ἵστημι (aor. ἔστη, intrans.): 'stand / take a stand'; Elisha positions himself at the water's edge, where Elijah had stood (cf. v. 7).

ἐπὶ
at / on

preposition + genitive (position)

→ spatial or relational framing

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

τοῦ
the

Genitive

article (with χείλους)

→ noun-phrase marking

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

χείλους
bank / edge

Genitive

genitive object of ἐπί (position: 'at the bank')

→ relational specification

χεῖλος: 'lip / edge / shore'; renders ἡψ; used of a river's 'lip' = bank; Elisha stands at the brink of the Jordan, mirroring Elijah's position before the first parting.

τοῦ
the

Genitive

article (with Ἰορδάνου)

→ noun-phrase marking

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

Ἰορδάνου
Jordan

Genitive

genitive (defining χείλους: 'bank of the Jordan')

→ relational specification

Ἰορδάνης; declined river-name (gen. Ἰορδάνου); the same river he is about to part a second time.

14 καὶ ἔλαβεν τὴν μῆλωτὴν Ἡλίου ἣ ἔπεσεν ἐπάνωθεν αὐτοῦ καὶ ἐπάταξεν τὸ ὕδωρ καὶ οὐ διέστη καὶ εἶπεν ποῦ ὁ θεὸς Ἡλίου ἀφρω καὶ ἐπάταξεν τὰ ὕδατα καὶ διερράγησαν ἔνθα καὶ ἔνθα καὶ διέβη Ελισαίε

And he took the mantle of Elijah that had fallen from upon him, and struck the water; but it was not divided. And he said, 'Where is the God of Elijah, even he?' And he struck the waters, and they were divided this way and that, and Elisha crossed over.

Confirmation: the second parting of the Jordan

καὶ ἔλαβεν τὴν μῆλωτὴν Ἡλίου

Elisha reproduces Elijah's gesture (ἔλαβεν ... ἐπάταξεν, cf. v. 8). The first blow fails (οὐ διέστη); his question ποῦ ὁ θεὸς Ἡλίου ἀφρω ('Where is the God of Elijah, now?') appeals to the LORD, and the second blow succeeds (διερράγησαν ἔνθα καὶ ἔνθα, echoing v. 8). The crossing (διέβη Ελισαίε) publicly confirms that the double portion has come upon him. The transliterated ἀφρω preserves the Hebrew נִיֻּחַ untranslated.

καὶ
and

narrative conjunction (*Hebraizing καί-parataxis*)

→ discourse linkage or contrast

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

ἔλαβεν
took

Aor Act Indic 3 Sg · λαμβάνω

main verb (*Elisha takes the mantle*)

→ constative aorist

λαμβάνω: 'take'; deliberately repeats the ἔλαβεν Ἡλίου of v. 8 — Elisha re-enacts his master's miracle-gesture.

τὴν
the

Accusative

article (*with μῆλωτὴν*)

→ noun-phrase marking

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

μῆλωτὴν
mantle

Accusative

direct object of ἔλαβεν

→ object specification

μῆλωτή: Elijah's mantle (תִּלְתָּל), now Elisha's instrument and badge of office.

Ἡλίου
of Elijah

genitival modifier of μῆλωτὴν (*indeclinable proper noun*)

→ participant identification

Ἡλίου: transliterated proper name rendered in Greek letters; here it functions as genitival modifier of μῆλωτὴν (*indeclinable proper noun*).

ἣ
which

Nominative

relative pronoun (*subject of ἔπεσεν*)

→ participant reference

ὅς, ἥ, ὅ: relative pronoun, feminine ἣ agreeing with μῆλωτὴν (cf. v. 13).

ἔπεσεν
had fallen

Aor Act Indic 3 Sg · πίπτω

verb of the relative clause

→ constative aorist

πίπτω: 'fall' (פִּיֻּט); repeats v. 13.

ἐπάνωθεν
from upon

preposition + genitive (*separation*)

→ spatial or relational framing

ἐπάνωθεν: 'from upon' (עַל־מִן); here 'from upon him' (Elisha), the pronoun replacing the name of v. 13.

αὐτοῦ

him

Genitive

object of ἐπάνωθεν (3rd person pronoun = Elisha)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐπάνωθεν (3rd person pronoun = Elisha).

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 (Elisha strikes the water)

→ constative aorist (the first, unsuccessful blow)

πατάσσω: 'strike / smite' (הָרַג); the same verb as Elijah's blow (v. 8); here the first attempt that does not yet part the water.

τὸ

the

Accusative

article (with ὕδωρ)

→ noun-phrase marking

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

ὕδωρ

water

Accusative

direct object of ἐπάταξεν

→ object specification

ὕδωρ: 'water' (מַיִם); the Jordan's water (singular here, plural τὰ ὕδατα below).

καὶ

but / and

narrative conjunction (adversative force)

→ discourse linkage or contrast

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

οὐ

not

negative (with διέστη)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negative (with διέστη).

διέστη

was divided / parted

Aor Act Indic 3 Sg · διίστημι

main verb (the water fails to part at the first blow)

→ constative aorist (negated: no parting yet)

διίστημι (aor: διέστη, intrans.): 'stand apart / separate / part'; the negated οὐ διέστη ('it did not part') marks the suspenseful failure of the first stroke, throwing Elisha back on God in his question.

καὶ

and

narrative conjunction (introducing the cry)

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Elisha's question)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ποῦ

where

interrogative adverb (introducing the question)

→ clausal contribution

ποῦ: 'where?'; renders הֲיִלֵּךְ; not a cry of doubt but an appeal — invoking the LORD to act now as he acted for Elijah.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject of the elliptical question ('where is the God...')

→ participant prominence

θεός: 'God'; renders **יְהוָה**; 'the God of Elijah' — Elisha appeals to the same divine power that backed his master, claiming the inherited relationship.

Ηλίου

of Elijah

genitival modifier of θεός (indeclinable proper noun)

→ participant identification

Ηλίου: transliterated proper name rendered in Greek letters; here it functions as genitival modifier of θεός (indeclinable proper noun).

αφφω

(even he / now)

transliterated Hebrew particle (untranslated)

→ discourse linkage or contrast

αφφω: a transliteration of Hebrew **אֵפְוּ** ('then / now / indeed'), an emphatic particle the translator left untranslated rather than rendering into Greek — a revealing window onto the Hebrew Vorlage; the sense is roughly 'Where now is the God of Elijah?' (some traditions read it as a divine epithet).

καὶ

and

narrative conjunction (the second blow)

→ 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 (the second, successful blow)

→ constative aorist

πατάσσω: the second stroke, after the appeal to the God of Elijah — this time the waters part.

τὰ

the

Accusative

article (with ὕδατα)

→ noun-phrase marking

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

ὕδατα

waters

Accusative

direct object of the second ἐπάταξεν

→ object specification

ὕδωρ (pl. ὕδατα): 'waters'; the plural (varying the singular τὸ ὕδωρ above) of the Jordan's waters at the moment of parting.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

διερράγησαν

were divided / torn apart

Aor Pass Indic 3 Pl · διαρρήγνυμι

main verb (the waters part)

→ constative aorist passive (the miraculous result)

διαρρήγνυμι (aor. pass. διερράγησαν): 'be torn apart / burst'; renders **נִפְצַח**; the passive presents the parting as a divine wonder; the word recalls the **διέρρηξεν** of v. 12 (the same root) and answers the failed first blow — God has answered Elisha's appeal.

ἐνθα

here / on this side

adverb of place (in the pair ἐνθα καὶ ἐνθα)

→ clausal contribution

ἐνθα: in the idiom ἐνθα καὶ ἐνθα ('this way and that', **הֵנָּה וְהֵנָּה**), exactly repeating v. 8 — Elisha's miracle matches Elijah's to the word.

καὶ

and

coordinate conjunction (in the adverbial pair)

→ discourse linkage or contrast

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

ἐνθα

there / on that side

adverb of place (completing ἐνθα καὶ ἐνθα)

→ clausal contribution

ἐνθα: meaning 'there'; it shapes the local clause or phrase relation in this passage.

καὶ
and

narrative conjunction (result)

→ discourse linkage or contrast

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

διέβη

crossed over

Aor Act Indic 3 Sg · διαβαίνω

main verb (Elisha crosses the parted river)

→ constative aorist

διαβαίνω: 'cross over' (רָבַע); the singular διέβη Ελισαίε (contrast διέβησαν ἀμφοτέρω, v. 8) marks the new solitude of the successor — he crosses back alone, now Israel's prophet.

Ελισαίε

Elisha

subject of διέβη (indeclinable proper noun)

→ participant identification

Ελισαίε: transliterated proper name rendered in Greek letters; here it functions as subject of διέβη (indeclinable proper noun).

15 καὶ εἶδον αὐτὸν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Ιεριχω ἐξ ἐναντίας καὶ εἶπον ἐπαναπέπαυται τὸ πνεῦμα
Ἡλίου ἐπὶ Ελισαίε καὶ ἦλθον εἰς συναντήν αὐτοῦ καὶ προσεκύνησαν αὐτῷ ἐπὶ τὴν γῆν

And the sons of the prophets who were in Jericho saw him from opposite, and said, 'The spirit of Elijah has rested upon Elisha.' And they came to meet him and bowed down to him to the ground.

Public recognition: the guild acknowledges Elisha's succession

καὶ εἶδον αὐτὸν οἱ υἱοὶ τῶν προφητῶν

The witnesses of v. 7 now confirm the succession. Seeing the second parting, they declare ἐπαναπέπαυται τὸ πνεῦμα Ἡλίου ἐπὶ Ελισαίε — the very fulfilment of Elisha's request for the spirit (v. 9). Their coming to meet him and bowing to the ground (προσεκύνησαν ... ἐπὶ τὴν γῆν) is the public acknowledgement of his prophetic authority.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

εἶδον

saw

Aor Act Indic 3 Pl · ὁράω

main verb (the prophets observe Elisha)

→ constative aorist

ὁράω (aor. εἶδον): 'see'; the guild witnesses the miracle from a distance, as they were positioned in v. 7.

αὐτὸν

him

Accusative

direct object of εἶδον (Elisha)

→ participant reference

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

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 εἶδον

→ participant prominence

υἱός: in the idiom 'sons of the prophets' (cf. vv. 3, 5, 7); the Jericho guild, the official witnesses to the succession.

τῶν

the

Genitive

article (with προφητῶν)

→ noun-phrase marking

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

προφητῶν

prophets

Genitive

genitive (defining 'sons of...')

→ relational specification

προφήτης: 'prophet' (נָבִי).

οἱ

the (who were)

Nominative

attributive article (= 'those in Jericho')

→ noun-phrase marking

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

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

Ιεριχω

Jericho

object of ἐν (indeclinable place-name)

→ participant identification

Ιεριχω: transliterated proper name rendered in Greek letters; here it functions as object of ἐν (indeclinable place-name).

ἐξ

from / at

preposition + genitive (in the phrase ἐξ ἐναντίας)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (in the phrase ἐξ ἐναντίας).

ἐναντίας

opposite

Genitive

genitive in adverbial phrase ἐξ ἐναντίας ('over against / from opposite')

→ relational specification

ἐναντίος: 'opposite / facing'; ἐξ ἐναντίας ('from opposite', תַּגִּיב) recalls their viewing-position of v. 7 — they watched the whole miracle.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπον
said

Aor Act Indic 3 Pl · λέγω

main verb (the guild's declaration)

→ constative aorist

λέγω (aor. εἶπον): 'say / speak'; the men of Jabesh collectively appeal to Nahash; the 3rd plural form introduces their offer of vassalage.

ἐπαναπέπauται
has rested upon

Perf Mid Indic 3 Sg · ἐπαναπαύομαι

main verb of the declaration (perfect of settled state)

→ perfect (an accomplished and abiding result)

ἐπαναπαύομαι: 'rest upon / settle upon'; renders לָץ הָיָה; the perfect ἐπαναπέπauται denotes a completed transfer with abiding result — Elijah's spirit now permanently rests on Elisha, fulfilling διπλᾶ ἐν πνεύματί σου (v. 9); cf. Num 11:25–26 of the spirit resting on the elders.

τὸ
the

Nominative

article (with πνεῦμα)

→ noun-phrase marking

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

πνεῦμα
spirit

Nominative

subject of ἐπαναπέπauται

→ participant prominence

πνεῦμα: 'spirit' (רוּחַ); the prophetic spirit of Elijah, the very thing Elisha requested a double share of (v. 9), now declared to rest on him.

Ἡλίου
of Elijah

genitival modifier of πνεῦμα (indeclinable proper noun)

→ participant identification

Ἡλίου: transliterated proper name rendered in Greek letters; here it functions as genitival modifier of πνεῦμα (indeclinable proper noun).

ἐπὶ
upon

preposition + accusative (direction onto)

→ spatial or relational framing

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

Ελισαιε
Elisha

object of ἐπὶ (recipient of the spirit; indeclinable proper noun)

→ participant identification

Ελισαιε: ἐπὶ Ελισαιε ('upon Elisha') answers the ἐπ' ἐμέ of Elisha's request (v. 9) — the petition is granted in the guild's own words.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθον
they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the guild advances to meet him)

→ constative aorist

ἔρχομαι: 'come'; the prophets leave their distant station to approach the new prophet.

εἰς
to

preposition + accusative (purpose: to meet)

→ spatial or relational framing

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

συναντήν
a meeting

Accusative

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

→ object specification

συναντή: 'a meeting / encounter'; the phrase εἰς συναντήν (+ gen.) renders תִּקְרָא ('to meet'), a Hebraizing idiom of going out to greet someone.

αὐτοῦ

him

Genitive

genitive after συναντήν ('to meet him')

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσεκύνησαν

they bowed down

Aor Act Indic 3 Pl · προσκυνέω

main verb (the guild does obeisance)

→ constative aorist

προσκυνέω: 'bow down / do obeisance / worship'; renders ἰψῆψῆ; here the homage of subordinates to a recognized authority — the guild submits to Elisha as Elijah's successor.

αὐτῷ

to him

Dative

dative object of προσεκύνησαν

→ participant reference or interest

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

ἐπὶ

to / upon

preposition + accusative (direction: down to)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

accusative object of ἐπὶ ('to the ground')

→ object specification

γῆ: 'earth / ground / land'; renders ἔρῃ; the phrase 'bowed to the ground' marks full prostration, the deepest gesture of homage.

16 καὶ εἶπον πρὸς αὐτόν ἰδοὺ δὴ μετὰ τῶν παίδων σου πεντήκοντα ἄνδρες υἱοὶ δυνάμεως πορευθέντες δὴ ζητησάτωσαν τὸν κύριόν σου μήποτε ἦρεν αὐτὸν πνεῦμα κυρίου καὶ ἔρριψεν αὐτὸν ἐν τῷ Ιορδάνῃ ἢ ἐφ' ἐν τῶν ὀρέων ἢ ἐφ' ἓνα τῶν βουνῶν καὶ εἶπεν Ελισαιε οὐκ ἀποστελεῖτε

And they said to him, 'Behold now, there are with your servants fifty men, sons of valor; let them go, please, and seek your master, lest the spirit of the LORD has taken him up and cast him on the Jordan or on one of the mountains or on one of the hills.' And Elisha said, 'You shall not send them.'

Request and refusal: the proposal to search for Elijah

καὶ εἶπον πρὸς αὐτόν

The guild, still half-disbelieving the translation, proposes sending fifty 'sons of valor' (υἱοὶ δυνάμεως) to search, fearing the spirit of the LORD may have set Elijah down somewhere (the same scenario imagined of Elijah at 3 Kgdms 18:12). Elisha, who has seen the ascent, flatly refuses: οὐκ ἀποστελεῖτε ('you shall not send'). The longest verse of the chapter, it sets disciple-knowledge against guild-uncertainty.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

εἶπον
said

Aor Act Indic 3 Pl · λέγω

main verb (the guild's proposal)

→ constative aorist

λέγω (aor. εἶπον): 'say / speak'; the men of Jabesh collectively appeal to Nahash; the 3rd plural form introduces their offer of vassalage.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν
him

Accusative

object of πρὸς (Elisha)

→ participant reference

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

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold / look' (יִּדְּוּ); calls Elisha's attention to the available men and the proposal.

δὴ

now / please

entreating particle (with ἰδοὺ)

→ discourse linkage or contrast

δὴ: entreating particle (אָדָּהּ); ἰδοὺ δὴ ('behold now') softens the request into a respectful petition.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with παίδων)

→ noun-phrase marking

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

παίδων

servants

Genitive

genitive object of μετὰ ('with your servants')

→ relational specification

παῖς: 'servant / attendant' (also 'child'); renders עֲבָדָיו; the guild humbly calls themselves Elisha's παῖδες ('your servants'), acknowledging his new authority.

σου

your

Genitive

genitive of possession (modifying παίδων)

→ relational specification

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

πεντήκοντα

fifty

numeral (modifying ἄνδρες)

→ measure or count

πεντήκοντα: 'fifty'; indeclinable cardinal (מֵאָסָה); the same fifty witnesses of v. 7, now proposed as a search party.

ἄνδρες

men

Nominative

subject of the existential clause ('there are fifty men')

→ participant prominence

ἄνθρωπος: 'man'; the fifty able men available for the search.

υἱοὶ

sons

Nominative

appositive to ἄνδρες ('sons of valor')

→ participant prominence

υἱός: in the idiom υἱοὶ δυνάμεως ('sons of valor / mighty men'), a Hebraism rendering עֲבָדֵי יְהוָה, denoting strong, capable men fit for the strenuous search.

δυνάμεως

of valor / strength

Genitive

genitive (defining 'sons of...')

→ relational specification

δύναμις: 'power / strength / might'; renders כֹּחַ; in the idiom 'sons of valor' it marks the men as robust and able-bodied.

πορευθέντες

having gone / let them go

Aor Pass Part Nom Pl · πορεύομαι

circumstantial participle (with ζητησάτωσαν: 'let them go and seek')

→ aorist participle (coincident/antecedent action)

πορεύομαι (aor. pass. part.): 'go'; the participle joins with the imperative ζητησάτωσαν in a Hebraizing 'go and seek' construction (לֵךְ + verb).

δὴ

please / now

entreating particle (with the imperative)

→ discourse linkage or contrast

δὴ: entreating particle (אָדָּהּ), reinforcing the deferential tone of the request.

ζητησάτωσαν

let them seek

Aor Act Impv 3 Pl · ζητέω

main verb (third-person imperative: the proposal)

→ aorist imperative of request ('let them search')

ζητέω: 'seek / search for'; renders שׁוּקֶה; the third-person imperative frames the guild's proposal that the fifty go hunting for Elijah's body.

τὸν

the / your

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριόν

master

Accusative

direct object of ζητησάτωσαν

→ object specification

κύριος: human sense, 'master' (יְהוָה) = Elijah; cf. vv. 3, 5, where the guild used the same expression τὸν κύριόν σου of Elijah.

σου

your

Genitive

genitive of possession (modifying κύριόν)

→ relational specification

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

μήποτε

lest perhaps

conjunction introducing an apprehensive clause

→ discourse linkage or contrast

μήποτε: 'lest / lest perhaps'; renders מִן; introduces the guild's anxious supposition that Elijah may have been set down somewhere alive or dead.

ἤρεν

has taken up

Aor Act Indic 3 Sg · αἶρω

verb of the apprehensive clause

→ constative aorist (a feared/supposed past act)

αἶρω: 'lift / take up / carry away'; renders נָשָׂא; the guild imagines a more mundane removal — the spirit/wind of the LORD snatching Elijah and dropping him elsewhere (cf. the fear voiced by Obadiah at 3 Kgdms 18:12).

αὐτόν

him

Accusative

direct object of ἤρεν (Elijah)

→ participant reference

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

πνεῦμα

spirit / wind

Nominative

subject of ἤρεν

→ participant prominence

πνεῦμα: 'spirit / wind'; renders רוּחַ; here ambiguous between 'the Spirit of the LORD' and 'a wind from the LORD' — the guild pictures a sudden divine snatching-away and re-deposit.

κυρίου

of the LORD

Genitive

genitive modifying πνεῦμα ('spirit of the LORD')

→ relational specification

κύριος: the Tetragrammaton (יהוה); 'the spirit of the LORD' as the imagined agent of Elijah's removal.

καὶ

and

coordinate conjunction (within the apprehensive clause)

→ discourse linkage or contrast

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

ἔρριψεν

cast

Aor Act Indic 3 Sg · ρίπτω

verb of the apprehensive clause (coordinate with ἤρεν)

→ constative aorist (a feared/supposed past act)

ρίπτω: 'throw / cast / hurl'; renders / שָׁלַךְ; completes the guild's imagined scenario — the spirit lifted and then dropped Elijah somewhere; the same verb recurs at v. 21 of Elisha throwing salt.

αὐτόν

him

Accusative

direct object of ἔρριψεν

→ participant reference

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

ἐν

on / in

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article (with Ἰορδάνη)

→ noun-phrase marking

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

Ἰορδάνη

Jordan

Dative

dative object of ἐν (location; declined river-name)

→ sphere or reference

Ἰορδάνης: declined river-name (dat. Ἰορδάνη); one of the places where the guild fears Elijah may have been dropped.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; lists the alternative places of the supposed deposit.

ἐφ'

on

preposition + genitive (elided; location)

→ spatial or relational framing

ἐφ': meaning 'on'; here it marks the relation signaled by preposition + genitive (elided; location).

ἓν

one

Accusative

substantival numeral ('one of the mountains')

→ measure or count

εἷς, μία, ἓν: 'one'; the neuter ἓν agrees with the implied neuter ὄρος; 'on one of the mountains'; declined, hence case-marked.

τῶν

the

Genitive

article (partitive, with ὀρέων)

→ noun-phrase marking

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

ὀρέων

mountains

Genitive

partitive genitive (with ἓν: 'one of the mountains')

→ relational specification

ὄρος (gen. pl. ὀρέων): 'mountain'; renders ἡ; one possible resting place of the snatched prophet.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐφ'

on

preposition + accusative (elided; location)

→ spatial or relational framing

ἐφ': meaning 'on'; here it marks the relation signaled by preposition + accusative (elided; location).

ἓνα

one

Accusative

substantival numeral ('one of the hills')

→ measure or count

εἷς (masc. acc. ἓνα): 'one'; agrees with the masculine βουνός; 'on one of the hills'; declined, hence case-marked.

τῶν

the

Genitive

article (partitive, with βουνῶν)

→ noun-phrase marking

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

βουνῶν

hills

Genitive

partitive genitive (with ἕνα: 'one of the hills')

→ relational specification

βουνός: 'hill / mound'; renders הַבְּצִלְג ; the pairing 'mountains... hills' (ὄρη... βουνοί) is a stock biblical merism for the whole upland terrain.

καὶ

and

narrative conjunction (introducing the refusal)

→ 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 (Elisha's refusal)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ελισαιε

Elisha

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Ελισαιε: transliterated proper name rendered in Greek letters; here it functions as subject of εἶπεν (indeclinable proper noun).

οὐκ

not

negative (with ἀποστελεῖτε)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἀποστελεῖτε

you shall send

Fut Act Indic 2 Pl · ἀποστέλλω

main verb (prohibitive future: refusal of the proposal)

→ future with imperativ/prohibitive force ('you shall not send')

ἀποστέλλω: 'send'; renders נָחַץ ; the negated future οὐκ ἀποστελεῖτε ('you shall not send [them]') is a firm prohibition — Elisha, who has witnessed the translation, knows the search is futile.

17 καὶ παρεβιάσαντο αὐτὸν ἕως ὅτου ἡσχύνετο καὶ εἶπεν ἀποστείλατε καὶ ἀπέστειλαν πενήκοντα ἄνδρας
καὶ ἐζήτησαν τρεῖς ἡμέρας καὶ οὐχ εὗρον αὐτόν

And they pressed him until he was ashamed, and he said, 'Send.' And they sent fifty men, and they searched three days but did not find him.

Concession and outcome: the fruitless three-day search

καὶ παρεβιάσαντο αὐτόν

The guild's insistence (παρεβιάσαντο, 'they pressed/urged') wears Elisha down until ἡσχύνετο ('he was ashamed/embarrassed to refuse'), and he relents: ἀποστείλατε ('Send'). The fifty search three days and find nothing (οὐχ εὗρον αὐτόν) — the narrative vindicates Elisha's foreknowledge and confirms the reality of the translation: Elijah is simply gone.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

παρεβιάσαντο

they pressed / urged

Aor Mid Indic 3 Pl · παραβιάζομαι

main verb (the guild presses Elisha)

→ constative aorist

παραβιάζομαι: 'urge strongly / press / constrain'; renders **רצצ**; the same verb used of the Emmaus disciples constraining Jesus (Luke 24:29); the guild insists until Elisha gives way.

αὐτόν

him

Accusative

direct object of παρεβιάσαντο (Elisha)

→ participant reference

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

ἕως

until

conjunction (with ὅτου, temporal: 'until')

→ discourse linkage or contrast

ἕως: 'until'; in the locution ἕως ὅτου ('until the time when') it marks the point at which Elisha relents.

ὅτου

when / which

Genitive

relative pronoun (genitive, in the phrase ἕως ὅτου)

→ relational specification

ὅστις (gen. ὅτου): indefinite relative; the fixed phrase ἕως ὅτου = 'until such time as / until!'

ἡσχύνετο

he was ashamed

Impf Pass Indic 3 Sg · αἰσχύνω

verb of the temporal clause

→ imperfect (the growing embarrassment that broke his resistance)

αἰσχύνω (pass. 'be ashamed / embarrassed'): renders שָׁבַע; the imperfect depicts mounting awkwardness — Elisha is shamed into yielding to the persistent guild against his better knowledge.

καὶ

and

narrative conjunction (introducing his concession)

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Elisha relents)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ἀποστείλατε

send

Aor Act Impv 2 Pl · ἀποστέλλω

main verb (imperative; Elisha's reluctant assent)

→ aorist imperative (grudging permission)

ἀποστέλλω: 'send'; the curt one-word concession ἀποστείλατε ('Send [them]') reverses the prohibition οὐκ ἀποστελεῖτε of v. 16 — Elisha yields to pressure though he knows the result.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλαν

they sent

Aor Act Indic 3 Pl · ἀποστέλλω

main verb (the guild dispatches the search party)

→ constative aorist

ἀποστέλλω: the guild acts on the permission and dispatches the fifty.

πεντήκοντα

fifty

numeral (modifying ἄνδρας)

→ measure or count

πεντήκοντα: 'fifty'; indeclinable cardinal (οἱ πη); the same fifty proposed in v. 16.

ἄνδρας

men

Accusative

direct object of ἀπέστειλαν

→ object specification

ἄνθρωπος (acc. pl. ἄνδρας): 'man'; the fifty searchers.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐζήτησαν

they searched

Aor Act Indic 3 Pl · ζητέω

main verb (the search itself)

→ constative aorist (the whole search summed up)

ζητέω: 'seek / search' (שָׁחַק); takes up the ζητησάτωσαν of v. 16 — the proposal is now carried out.

τρεις

three

Accusative

numeral (accusative of duration, with ἡμέρας)

→ measure or count

τρεις: 'three'; declined cardinal (acc. τρεις), agreeing with ἡμέρας; renders שְׁלֹשָׁה.

ἡμέρας

days

Accusative

accusative of duration ('for three days')

→ object specification

ἡμέρα: 'day'; the accusative of extent of time marks the duration of the futile search.

καὶ

but / and

narrative conjunction (adversative force)

→ discourse linkage or contrast

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

οὐχ

not

negative (with εὑρον)

→ clausal qualification or emphasis

οὐχ: the aspirated form of οὐ before the rough breathing of εὑρον.

εὑρον

they found

Aor Act Indic 3 Pl · εὕρισκω

main verb (the negative outcome)

→ constative aorist (negated: the search fails)

εὕρισκω: 'find'; renders נָצַח ; the negated οὐχ εὑρον αὐτόν ('they did not find him') confirms the translation and vindicates Elisha's refusal — Elijah is truly gone.

αὐτόν

him

Accusative

direct object of εὑρον (Elijah)

→ participant reference

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

18 καὶ ἀνέστρεψαν πρὸς αὐτόν καὶ αὐτὸς ἐκάθητο ἐν Ιεριχω καὶ εἶπεν Ελισαιε οὐκ εἶπον πρὸς ὑμᾶς μὴ πορευθῆτε

And they returned to him while he was staying in Jericho, and Elisha said, 'Did I not say to you, Do not go?'

Resolution: the searchers return and Elisha's 'I told you so'

καὶ ἀνέστρεψαν πρὸς αὐτόν

The search party returns to find Elisha still at Jericho (αὐτὸς ἐκάθητο ἐν Ιεριχω). His rhetorical rebuke — οὐκ εἶπον πρὸς ὑμᾶς μὴ πορευθῆτε ('Did I not tell you, Do not go?') — closes the search episode and underscores his vindicated authority as the spirit-endowed successor whose word the guild should have heeded.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἀνέστρεψαν

they returned

Aor Act Indic 3 Pl · ἀναστρέφω

main verb (the searchers come back)

→ constative aorist

ἀναστρέφω: 'turn back / return'; renders βῆ; the fifty come back empty-handed to Elisha.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of πρὸς (Elisha)

→ participant reference

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

καὶ

and / while

narrative conjunction (introducing circumstantial clause)

→ discourse linkage or contrast

καὶ: here introduces an accompanying circumstance ('while he was staying'), a Hebraizing parataxis for what English subordinates.

αὐτός

he

Nominative

subject of ἐκάθητο (emphatic pronoun)

→ participant reference

αὐτός: the intensive pronoun 'he himself' stresses that Elisha had stayed put — he never doubted the outcome.

ἐκάθητο

was staying / sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb (durative background: Elisha remained)

→ imperfect (ongoing state: he had remained the whole time)

κάθημαι (impf.): 'sit / stay / remain'; the imperfect ἐκάθητο shows Elisha calmly waiting at Jericho throughout the three-day search — the same verb κάθημαι used of Elijah's command κάθου in vv. 2, 4, 6.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

Ιεριχώ

Jericho

object of ἐν (indeclinable place-name)

→ participant identification

Ιεριχώ: transliterated proper name rendered in Greek letters; here it functions as object of ἐν (indeclinable place-name).

καὶ

and

narrative conjunction (introducing the rebuke)

→ 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 (Elisha's rebuke)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ελισαίε

Elisha

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Ελισαίε: transliterated proper name rendered in Greek letters; here it functions as subject of εἶπεν (indeclinable proper noun).

οὐκ

not

negative (in a rhetorical question expecting 'yes')

→ clausal qualification or emphasis

οὐκ: in a question introduced by οὐ, expecting an affirmative answer ('Did I not...?' = 'I surely did').

εἶπον

did I say

Aor Act Indic 1 Sg · λέγω

main verb of the rhetorical question

→ constative aorist (recalling his earlier prohibition)

λέγω (aor. 1 sg. εἶπον): here first-person ('did I not say?'), recalling Elisha's warning of v. 16 (οὐκ ἀποστελεῖτε); the rhetorical question asserts his vindicated foreknowledge.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

ὕμᾱς

you

Accusative

object of πρὸς (the guild)

→ participant reference

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

μὴ

not / do not

negative (with the prohibitive subjunctive πορευθῆτε)

→ clausal qualification or emphasis

μὴ: the negative of prohibition, with the aorist subjunctive forming a prohibition ('do not go').

πορευθῆτε

go

Aor Pass Subj 2 Pl · πορεύομαι

verb of the quoted prohibition (μὴ + aorist subjunctive)

→ prohibitive aorist subjunctive ('do not go')

πορεύομαι (aor. subj.): 'go'; μὴ πορευθῆτε ('do not go') is the prohibition Elisha quotes back to them — the content of the warning he had given (cf. v. 16).

19 καὶ εἶπον οἱ ἄνδρες τῆς πόλεως πρὸς Ελισαιε ἰδοὺ ἡ κατοίκησις τῆς πόλεως ἀγαθὴ καθὼς ὁ κύριος βλέπει καὶ τὰ ὕδατα πονηρὰ καὶ ἡ γῆ ἀτεκνουμένη

And the men of the city said to Elisha, 'Behold, the situation of the city is good, as my lord sees, but the water is bad and the land barren.'

New episode: the men of Jericho report the bad water καὶ εἶπον οἱ ἄνδρες τῆς πόλεως

A new scene begins: the men of Jericho lay a problem before the new prophet. The contrast is stated plainly — the city's setting is good (ἡ κατοίκησις ... ἀγαθή), but its water is bad (τὰ ὕδατα πονηρὰ) and the land barren (ἀτεκνουμένη, lit. 'making childless / causing miscarriage'). The address καθὼς ὁ κύριος βλέπει ('as my lord sees') uses κύριος in the deferential human sense for Elisha himself.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (the townsmen's report)

→ constative aorist

λέγω (aor. εἶπον): 'say / speak'; the men of Jabesh collectively appeal to Nahash; the 3rd plural form introduces their offer of vassalage.

οἱ

the

Nominative

article (with ἄνδρες)

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of εἶπον

→ participant prominence

άνήρ: 'man'; here the citizens / leading men of Jericho who bring the complaint to Elisha.

τῆς

the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive (defining 'men of the city')

→ relational specification

πόλις: 'city'; renders יריחו; here Jericho, whose water-problem is the subject.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ελισαιε

Elisha

object of πρὸς (indeclinable proper noun)

→ participant identification

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

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold' (יִּדְוּ); draws Elisha's attention to the city's predicament.

ἡ

the

Nominative

article (with κατοίκησις)

→ noun-phrase marking

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

κατοίκησις

situation / dwelling

Nominative

subject of the nominal clause ('the situation is good')

→ participant prominence

κατοίκησις: 'dwelling / habitation / situation'; renders בִּשְׁמָה ('site / seat'); refers to the city's location and living-conditions, which are favorable apart from the water.

τῆς

the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of possession (modifying κατοίκησις)

→ relational specification

πόλις: 'city'; 'the situation of the city.'

ἀγαθή

good

Nominative

predicate adjective (with implied ἐστίν: 'is good')

→ participant prominence

ἀγαθός: 'good'; renders בִּטָּב; the city's setting is excellent — the problem is solely the water and the resulting barrenness.

καθώς

as

comparative conjunction

→ discourse linkage or contrast

καθώς: 'as / just as'; renders כַּדְּכֵן; introduces the deferential appeal to Elisha's own observation.

ὁ

the / my

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

lord / sir

Nominative

subject of βλέπει (deferential address to Elisha)

→ participant prominence

κύριος: here in the human-honorific sense 'lord / sir / master' (יְיָדֵי), addressed to Elisha himself — NOT the Tetragrammaton; 'as my lord sees' is a courteous deferral to the prophet's judgment.

βλέπει

sees

Pres Act Indic 3 Sg · βλέπω

verb of the comparative clause

→ customary present (Elisha's evident perception)

βλέπω: 'see / look'; renders רָאָה; 'as my lord sees [for himself]' — the townsmen appeal to what is plain to Elisha's own eyes.

καὶ

but / and

narrative conjunction (adversative: contrasting the problem)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with ὕδατα)

→ noun-phrase marking

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

ὕδατα

water / waters

Nominative

subject of the nominal clause ('the water is bad')

→ participant prominence

ὕδωρ (pl. ὕδατα): 'waters'; renders מַיִם; the city's water-supply, the source of the trouble Elisha will heal (vv. 20–22).

πονηρά

bad

Nominative

predicate adjective (with implied ἐστίν: 'are bad')

→ participant prominence

πονηρός: 'bad / evil / harmful'; renders נָרָא; the water is 'bad' — noxious, causing the land's barrenness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of the participial predicate ἀτεκνουμένη

→ participant prominence

γῆ: 'land / ground'; renders אֶרֶץ; the surrounding farmland rendered unfruitful by the bad water.

ἀτεκνουμένη

barren / causing childlessness

Pres Mid Part Nom Sg Fem · ἀτεκνόω

predicate participle (periphrastic: 'the land is barren / miscarrying')

→ imperfective participle (ongoing condition)

ἀτεκνόω (pres. mid. part.): 'make childless / cause to miscarry / be barren'; renders תְּזַכֵּנִי ('causing bereavement / miscarriage'); the vivid word personifies the land as 'bereaving' — its bad water kills crops, livestock, and offspring; recurs at v. 21.

20 καὶ εἶπεν Ελισαιε λάβετε μοι ὑδρίσκην καινήν καὶ θέτε ἐκεῖ ἄλα καὶ ἔλαβον πρὸς αὐτόν

And Elisha said, 'Bring me a new jar and put salt in it.' And they brought it to him.

Prophetic instruction: the new jar and salt

καὶ εἶπεν Ελισαιε

Elisha's remedy is symbolic: a new (καινήν, unused, ritually clean) jar with salt — salt being a preservative and a covenant-token (cf. Lev 2:13). The double imperative λάβετε ... θέτε and the prompt compliance (ἔλαβον πρὸς αὐτόν) set up the healing-act of v. 21.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ 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 (Elisha's instruction)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ελισαίε

Elisha

subject of εἶπεν (indeclinable proper noun)

→ participant identification

Ελισαίε: transliterated proper name rendered in Greek letters; here it functions as subject of εἶπεν (indeclinable proper noun).

λάβετε

bring / take

Aor Act Impv 2 Pl · λαμβάνω

main verb (imperative to the townsmen)

→ aorist imperative (decisive command)

λαμβάνω (aor. impv.): 'take / fetch / bring'; renders נָקַח (cf. וּנְקַח); Elisha orders the implements for the symbolic healing.

μοι

for me

Dative

dative of advantage ('bring me')

→ participant reference or interest

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

ὕδρισκην

a jar / small vessel

Accusative

direct object of λάβετε

→ object specification

ὕδρισκην: 'small water-jar / flask' (diminutive of ὕδρία); renders תַּיִרָא ('flask / bowl'); a container suited to hold the salt for the healing-rite.

καινήν

new

Accusative

attributive adjective (modifying ὕδρισκην)

→ object specification

καινός: 'new / fresh / unused'; renders נִשְׁתָּהֵךְ; the jar must be new — unused and ritually clean — fitting for the sacred act, like the new cart of 1 Sam 6:7.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θέτε

put

Aor Act Impv 2 Pl · τίθημι

main verb (second imperative)

→ aorist imperative

τίθημι (aor. impv. θέτε): 'put / place / set'; renders נָשָׂא; Elisha directs that salt be placed in the new jar.

ἐκεῖ

there / in it

adverb of place ('in it / therein')

→ adverbial qualification

ἐκεῖ: 'there'; here 'in it' (i.e. into the jar), renders שָׁמָּה.

ἅλα

salt

Accusative

direct object of θέτε

→ object specification

ἅλας (acc. ἅλα): 'salt'; renders מֶלַח; salt as preservative and covenant-symbol (Lev 2:13; Num 18:19) is the agent through which the LORD heals the spring (v. 21).

καὶ

and

narrative conjunction (compliance)

→ discourse linkage or contrast

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

ἔλαβον

they brought / took

Aor Act Indic 3 Pl · λαμβάνω

main verb (the townsmen comply)

→ constative aorist

λαμβάνω: 'take / bring'; the prompt compliance — they fetched the jar (with salt) and brought it to him.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

object of πρὸς (Elisha)

→ participant reference

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

21 καὶ ἐξῆλθεν Ελισαιε εἰς τὴν διέξοδον τῶν ὑδάτων καὶ ῥριψεν ἐκεῖ ἄλα καὶ εἶπεν τάδε λέγει κύριος ἵαμαι τὰ ὕδατα ταῦτα οὐκ ἔσται ἔτι ἐκεῖθεν θάνατος καὶ ἀτεκνουμένη

And Elisha went out to the spring of the waters and threw salt there and said, 'Thus says the LORD: I have healed these waters; there shall no longer be from there death or barrenness.'

The healing act and the prophetic word καὶ ἐξῆλθεν Ελισαιε

Elisha performs the sign at the source (τὴν διέξοδον τῶν ὑδάτων) and pronounces the prophetic messenger-formula τάδε λέγει κύριος. The perfect ἵαμαι ('I have healed') presents the cure as already accomplished in the divine word; the reversal of v. 19 is exact — no more θάνατος ('death') or ἀτεκνουμένη ('barrenness'). The healing is the LORD's, declared through his prophet.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Elisha goes to the spring)

→ constative aorist

ἐξέρχομαι: 'go out / come out'; renders ΝΥ; Elisha proceeds from the city to the water-source to perform the sign.

Ελισαιε

Elisha

subject of ἐξῆλθεν (indeclinable proper noun)

→ participant identification

Ελισαιε: transliterated proper name rendered in Greek letters; here it functions as subject of ἐξῆλθεν (indeclinable proper noun).

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with διέξοδον)

→ noun-phrase marking

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

διέξοδον

spring / outflow

Accusative

accusative object of εἰς (destination)

→ object specification

διέξοδος: 'outlet / passage / place where water issues forth'; renders מִן הַמָּקוֹם ('the source / outflow of the waters'); Elisha addresses the spring at its very source, so the cure reaches the whole supply.

τῶν

the

Genitive

article (with ὑδάτων)

→ noun-phrase marking

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

ὑδάτων

waters

Genitive

genitive (defining διέξοδον: 'outflow of the waters')

→ relational specification

ὑδωρ (gen. pl. ὑδάτων): 'waters' (מֵי); the spring-source of the city's water.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρριπεν

threw

Aor Act Indic 3 Sg · ῥίπτω

main verb (Elisha casts the salt)

→ constative aorist

ῥίπτω: 'throw / cast'; renders גָּלַשׁ; Elisha casts the salt into the source — the symbolic act accompanying the word; the same verb the guild used of the supposed casting-down of Elijah (v. 16).

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there' (אֵשֶׁת); at the spring-source.

ἅλα

salt

Accusative

direct object of ἔρριπεν

→ object specification

ἅλς (acc. ἅλα): 'salt'; the salt of v. 20, now cast into the water as the medium of the LORD's healing.

καὶ

and

narrative conjunction (introducing the oracle)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing the prophetic word)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

τάδε

thus / these things

Accusative

demonstrative pronoun (object of λέγει: messenger-formula)

→ participant reference

ὅδε, ἥδε, τόδε: 'this'; the formula τάδε λέγει κύριος ('thus says the LORD') renders הַכֹּהֵן הַזֶּה אָמַר, the standard prophetic messenger-formula marking the words as the LORD's own.

λέγει

says

Pres Act Indic 3 Sg · λέγω

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

→ present of ongoing divine authority

λέγω (pres.): the present λέγει within the citation-formula presents the divine word as currently and authoritatively spoken — the LORD himself speaks through Elisha.

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

→ participant prominence

κύριος: the Tetragrammaton (יהוה); the healing is the LORD's act, declared through his prophet — the first-person ἴαμαι is the LORD's own voice.

ἴαμαι

I have healed

Perf Mid Indic 1 Sg · ἰάομαι

main verb of the oracle (first-person divine speech)

→ perfect (an accomplished and abiding cure)

ἰάομαι: 'heal / cure'; renders אָרַךְ; the perfect ἴαμαι ('I have healed') declares the cure as already effected in the divine word — performative speech; the same root recurs in the passive ἰάθησαν at v. 22 (the fulfilment).

τὰ

the / these

Accusative

article (with ὕδατα)

→ noun-phrase marking

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

ὕδατα

waters

Accusative

direct object of ἴαμαι

→ object specification

ὕδωρ (pl. ὕδατα): 'waters' (מַיִם); the bad water of v. 19, now declared healed.

ταῦτα

these

Accusative

demonstrative adjective (modifying ὕδατα)

→ object specification

οὗτος: 'this'; 'these waters' points to the specific spring being healed.

οὐκ

not

negative (with ἔσται)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of the consequence clause (existential)

→ predictive future (the permanent result of the cure)

εἰμί (fut. ἔσται): 'be / exist'; the negated future declares the abiding effect — no more death or barrenness will issue from this water.

ἔτι

any longer

temporal adverb (with negative: 'no longer')

→ clausal contribution

ἔτι: 'still / yet'; with οὐκ, 'no longer' — the curse on the water is permanently lifted.

ἐκεῖθεν

from there / from it

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; renders
כִּשְׁמָי; 'from there' = from this water, which
will no longer be a source of death.

θάνατος

death

Nominative

subject of ἔσται

→ participant prominence

θάνατος: 'death'; renders תִּלְשָׁמָוּ / תִּמָּו;
the deadly effect of the bad water — its
lethal harm to people, animals, and crops
— is now removed.

καὶ

and / or

coordinate conjunction (joining the second
removed evil)

→ discourse linkage or contrast

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

ἀτεκνουμένη

barrenness

Pres Mid Part Nom Sg Fem · ἀτεκνώω

substantival participle (second subject of ἔσται: 'a
barrenness-causing [agent]')

→ imperfective participle used substantively

ἀτεκνώω (pres. mid. part.): 'cause
childlessness / barrenness'; repeats the
word of v. 19, now in the promise of its
removal — the land's 'bereaving' power is
ended; the participle stands as a noun-
equivalent ('the thing that causes
barrenness').

22 καὶ ἰάθησαν τὰ ὕδατα ἕως τῆς ἡμέρας ταύτης κατὰ τὸ ῥῆμα Ελισαίε ὃ ἐλάλησεν

And the waters were healed to this day, according to the word of Elisha which he spoke.

Fulfilment-formula: the lasting cure καὶ ἰάθησαν τὰ ὕδατα

The narrator's fulfilment-notice: the passive ἰάθησαν answers the perfect ἴαμαι of v. 21, the word effecting the deed. The etiological formula ἕως τῆς ἡμέρας ταύτης ('to this day') marks the cure as permanent and verifiable in the narrator's own time, and κατὰ τὸ ῥῆμα Ελισαίε attributes the standing result precisely to the prophet's word.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἰάθησαν

were healed

Aor Pass Indic 3 Pl · ἴαομαι

main verb (the cure realized)

→ constative aorist passive (the accomplished
healing)

ἴαομαι (aor. pass. ἰάθησαν): 'be healed'; the
divine-passive realizes the LORD's word
ἴαμαι (v. 21) — the deed follows the word
exactly; renders יִשָּׁר (Niphal of כָּשַׁר).

τὰ

the

Nominative

article (with ὕδατα)

→ noun-phrase marking

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

ὕδατα

waters

Nominative

subject of ἰάθησαν

→ participant prominence

ὕδωρ (pl. ὕδατα): 'waters' (כִּשְׁמָי); the once-
bad water, now permanently cured.

ἕως

to / until

preposition + genitive (temporal extent)

→ spatial or relational framing

ἕως: 'until / up to'; in the etiological formula ἕως τῆς ἡμέρας ταύτης ('to this day'), marking the enduring result.

τῆς

the

Genitive

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἕως

→ relational specification

ἡμέρα: 'day'; in the formula ἕως τῆς ἡμέρας ταύτης (הַיּוֹם הַזֶּה), a standard etiological note that the effect persists to the narrator's own time.

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας)

→ relational specification

οὗτος: 'this'; 'this [present] day' — the cure remains observable, confirming the prophet's authority.

κατά

according to

preposition + accusative (correspondence)

→ spatial or relational framing

κατά + acc.: 'according to'; the result conforms exactly to the prophetic word.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word

Accusative

accusative object of κατά

→ object specification

ῥῆμα: 'word / saying / thing spoken'; renders רִבְרַי; 'the word of Elisha' — the effective prophetic utterance which the LORD honored.

Ελισαιε

of Elisha

genitival modifier of ῥῆμα (indeclinable proper noun)

→ participant identification

Ελισαιε: transliterated proper name rendered in Greek letters; here it functions as genitival modifier of ῥῆμα (indeclinable proper noun).

ὃ

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃς, ἡ, ὅ: relative pronoun, neuter ὃ agreeing with ῥῆμα; 'the word which he spoke.'

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of the relative clause

→ constative aorist

λαλέω: 'speak'; renders רִבְרַי; refers back to Elisha's oracle of v. 21 — the spoken word that the event fulfilled.

23 καὶ ἀνέβη ἐκεῖθεν εἰς Βαιθηλ καὶ ἀναβαίνοντος αὐτοῦ ἐν τῇ ὁδῷ καὶ παιδάρια μικρὰ ἐξῆλθον ἐκ τῆς πόλεως καὶ κατέπαιζον αὐτοῦ καὶ εἶπον αὐτῷ ἀνάβαινε φαλακρέ ἀνάβαινε

And he went up from there to Bethel; and as he was going up on the road, small boys came out of the city and mocked him and said to him, 'Go up, baldhead! Go up!'

New episode: the jeering youths of Bethel

καὶ ἀνέβη ἐκεῖθεν εἰς Βαιθηλ

Elisha travels up to Bethel; the genitive absolute ἀναβαίνοντος αὐτοῦ sets the scene on the road. The jeer ἀνάβαινε φαλακρέ ('Go up, baldhead!') mockingly throws back the very verb of Elijah's 'going up' (ἀνέβη / ἀναβαίνω) — the youths scorn the report of the prophet's ascension and insult his successor. The καὶ before παιδάρια (apodotic) reflects the Hebrew waw.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (Elisha journeys up to Bethel)

→ constative aorist

ἀναβαίνω: 'go up / ascend'; renders ἦλθ; Bethel lies in the hill country, so one 'goes up' to it; the verb sets up the bitter wordplay of the taunt ἀνάβαινε ('go up') below.

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there' (ἐκεῖ); i.e. from Jericho.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Βαιθηλ

Bethel

object of *εις* (indeclinable place-name)

→ participant identification

Βαιθηλ: Bethel (בֵּית־לַחְמִי); the first station of the original journey (vv. 2–3), now revisited.

καὶ

and

narrative conjunction (introducing the genitive absolute)

→ discourse linkage or contrast

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

ἀναβαίνοντος

going up

Pres Act Part Gen Sg · ἀναβαίνω

genitive absolute participle (temporal: 'as he was going up')

→ imperfective participle (action in progress)

ἀναβαίνω (pres. part., gen. abs.): 'go up'; the genitive absolute ἀναβαίνοντος αὐτοῦ ('while he was going up') sets the scene on the ascending road — and ironically re-sounds the 'going up' theme that the youths will mock.

αὐτοῦ

he / as he

Genitive

subject of the genitive absolute (with ἀναβαίνοντος)

→ relational specification

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

ἐν

on

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ὁδῶ)

→ noun-phrase marking

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

ὁδῶ

road / way

Dative

dative of place (with ἐν: 'on the road')

→ sphere or reference

ὁδός: 'road / way'; renders הַדֶּרֶךְ; the road up to Bethel, where the encounter takes place.

καί

(then) / and

apodotic καί (Hebraizing, introducing the main clause)

→ discourse linkage or contrast

καί: apodotic καί after the genitive absolute, reflecting the Hebrew waw of the main clause; untranslated in idiomatic English.

παιδάρια

small boys / youths

Nominative

subject of ἐξῆλθον

→ participant prominence

παιδάριον: 'small boy / lad / youth' (diminutive of παῖς); renders קְטַנִּים ('small/young boys'); the term and its modifier μικρά mark them as a band of youths whose jeering insults the prophet and, by extension, the LORD.

μικρά

small / little

Nominative

attributive adjective (modifying παιδάρια)

→ participant prominence

μικρός: 'small / little / young'; renders קְטַן; reinforces the youthfulness of the mockers (already implied by the diminutive παιδάρια).

ἐξῆλθον

came out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (the boys emerge from the city)

→ constative aorist

ἐξέρχομαι: 'go out / come out' (ἐξ); the youths swarm out of Bethel to mock the passing prophet.

ἐκ

out of / from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with πόλεως)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive object of ἐκ (source)

→ relational specification

πόλις: 'city' (רִיב); Bethel, a centre that had grown hostile to YHWH's prophets.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέπαιζον

mocked / kept jeering

Impf Act Indic 3 Pl · καταπαίζω

main verb (durative: the boys' repeated mockery)

→ imperfect (sustained, repeated jeering)

καταπαίζω: 'mock / make sport of / deride' (κατα- intensifying παίζω 'play'); renders חִיְתָּפֵל (Hithpaël, 'jeer at'); the imperfect depicts the persistent, escalating taunting that provokes the curse.

αὐτοῦ

him / at him

Genitive

genitive object of κατέπαιζον ('mocked at him')

→ relational specification

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

καὶ

and

narrative conjunction (introducing the taunt)

→ discourse linkage or contrast

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (introducing the jeer)

→ constative aorist

λέγω (aor. εἶπον): 'say / speak'; the men of Jabesh collectively appeal to Nahash; the 3rd plural form introduces their offer of vassalage.

αὐτῷ

to him

Dative

dative indirect object of εἶπον

→ participant reference or interest

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

ἀνάβαινε

go up

Pres Act Impv 2 Sg · ἀναβαίνω

main verb (the taunting imperative)

→ present imperative (mocking command)

ἀναβαίνω (pres. impv.): 'go up!'; the taunt ἀνάβαινε φαλακρέ throws the 'going up' of Elijah's ascension (and Elisha's own journey, ἀνέβη) back as a sneer — 'Go on up [to heaven] like your master, baldhead!'; mockery of the prophet is mockery of the God who sent him.

φαλακρέ

baldhead

Vocative

vocative of insult (direct address)

→ direct address

φαλακρός (voc. φαλακρέ): 'bald(-headed)'; renders חֲלוּשׁ; a term of contempt — whether describing Elisha or a tonsure marking prophetic office, it is hurled as an insult; the abuse of God's prophet brings swift judgment.

ἀνάβαινε

go up

Pres Act Impv 2 Sg · ἀναβαίνω

main verb (repeated taunt, framing the insult)

→ present imperative (mocking command, repeated)

ἀναβαίνω: the repetition ἀνάβαινε ... ἀνάβαινε ('Go up! ... Go up!') brackets the insult φαλακρέ, hammering the derision of the ascension-claim.

24 καὶ ἐξένευσεν ὀπίσω αὐτῶν καὶ εἶδεν αὐτὰ καὶ κατηράσατο αὐτοῖς ἐν ὀνόματι κυρίου καὶ ἰδοὺ ἐξῆλθον δύο ἄρκοι ἐκ τοῦ δρυμοῦ καὶ ἀνέρρηξαν ἐξ αὐτῶν τεσσαράκοντα καὶ δύο παῖδας

And he turned around behind them and saw them and cursed them in the name of the LORD; and behold, two she-bears came out of the wood and mangled forty-two children of them.

Judgment: the curse and the she-bears

καὶ ἐξένευσεν ὀπίσω αὐτῶν

Elisha turns (ἐξένευσεν), sees the mockers, and curses them ἐν ὀνόματι κυρίου ('in the name of the LORD') — the judgment is the LORD's, not personal vindictiveness. The presentative ἰδοὺ introduces the swift execution: two she-bears emerge from the wood and maul forty-two of the youths. The scene vindicates the honor due to the LORD's prophet and his word.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐξένευσεν

turned around

Aor Act Indic 3 Sg · ἐκνεύω

main verb (Elisha turns toward the youths)

→ constative aorist

ἐκνεύω: 'turn aside / turn around'; renders תָּפַח ('turn'); Elisha turns back to face the jeering crowd behind him.

ὀπίσω

behind / after

preposition + genitive (direction: behind)

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders אַחֲרָם; the youths were following/jeering behind him, so he turns to face them.

αὐτῶν

them

Genitive

genitive object of ὀπίσω

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (Elisha looks at the youths)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / look at'; Elisha fixes his gaze on the mockers before pronouncing the curse.

αὐτὰ

them

Accusative

direct object of εἶδεν (neuter, agreeing with παιδάρια)

→ participant reference

αὐτός (neut. pl. αὐτά): 'them'; neuter, agreeing with the neuter παιδάρια of v. 23.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατηράσατο

cursed

Aor Mid Indic 3 Sg · καταράσμαι

main verb (Elisha pronounces the curse) + dative

→ constative aorist

καταράσμαι: 'curse / pronounce a curse on'; renders אָרַךְ / אָרַל; takes the dative αὐτοῖς; the curse is not private spite but a prophetic act done 'in the name of the LORD' — invoking divine judgment on those who scorn God's messenger.

αὐτοῖς

them / on them

Dative

dative object of κατηράσατο ('cursed them')

→ participant reference or interest

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

ἐν

in

preposition + dative (means/authority)

→ spatial or relational framing

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

ὀνόματι

name

Dative

dative object of ἐν (authority of the curse)

→ sphere or reference

ὄνομα: 'name'; the phrase ἐν ὀνόματι κυρίου ('in the name of the LORD') renders אֲדָוָה אֲדָוָה; the curse is uttered by the LORD's authority, making the ensuing judgment a divine vindication of his prophet.

κυρίου

of the LORD

Genitive

genitive modifying ὀνόματι ('name of the LORD')

→ relational specification

κύριος: the Tetragrammaton (יהוה); the curse is pronounced in YHWH's name, marking it as a sanctioned prophetic act, not personal vengeance.

καὶ

and

narrative conjunction (introducing the presentative ἰδού)

→ discourse linkage or contrast

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

ἰδού

behold

presentative interjection (focus-marker)

→ clausal contribution

ἰδού: 'behold' (הִנֵּה); marks the sudden, dramatic arrival of the bears as the immediate answer to the curse.

ἐξήλθον

came out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (the bears emerge)

→ constative aorist

ἐξέρχομαι: 'come out' (אָדָּה); the bears emerge from the woods — the swift instrument of judgment; ironically the same verb used of the youths coming out of the city (v. 23).

δύο

two

numeral (modifying ἄρκοι)

→ measure or count

δύο: 'two'; indeclinable cardinal here; 'two she-bears.'

ἄρκοι

she-bears

Nominative

subject of ἐξήλθον

→ participant prominence

ἄρκος (= ἄρκτος): 'bear'; renders אֲרִיָּה; here two she-bears (the Hebrew is feminine), notoriously ferocious when protecting cubs — the natural agents of the divine judgment.

ἐκ

out of / from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with δρυμοῦ)

→ noun-phrase marking

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

δρυμοῦ

wood / thicket

Genitive

genitive object of ἐκ (source)

→ relational specification

δρυμός: 'wood / thicket / forest'; renders גִּלְגָּל; the wild place from which the bears issue.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέρρηξαν

mangled / tore

Aor Act Indic 3 Pl · ἀναρρήγνυμι

main verb (the bears maul the youths)

→ constative aorist

ἀναρρήγνυμι: 'tear open / rend / mangle'; renders גָּרַד ('tear / rip'); the same rhgnumi-root as διέρρηξεν (v. 12) and διερράγησαν (v. 14) — here of the bears tearing the mockers; the partitive ἐξ αὐτῶν marks forty-two as the number out of the larger crowd.

ἐξ

of / from among

preposition + genitive (partitive)

→ spatial or relational framing

ἐξ: here partitive ('out of them / from among them'), specifying that forty-two of the crowd were mauled.

αὐτῶν

them / of them

Genitive

partitive genitive (object of ἐξ)

→ relational specification

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

τεσσαράκοντα

forty

numeral (with δύο: 'forty-two')

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable cardinal (מֵאַרְבָּעִים); with δύο forms 'forty-two', the precise number of victims.

καὶ

and / -two

coordinate conjunction (in the compound numeral 'forty-two')

→ discourse linkage or contrast

καί: joins the numeral components τεσσαράκοντα καὶ δύο ('forty and two' = forty-two), the Greek/Hebrew way of expressing compound numbers.

δύο

two

numeral (completing 'forty-two', modifying παῖδας)

→ measure or count

δύο: 'two'; indeclinable here; completes the count 'forty-two children.'

παῖδας

children / boys

Accusative

direct object of ἀνέρρηξαν

→ object specification

παῖς (acc. pl. παῖδας): 'child / boy / youth'; renders מְדַבְּרִים; the victims, equivalent to the παιδάρια of v. 23 — the mocking youths who scorned the LORD's prophet.

25 καὶ ἐπορεύθη ἐκεῖθεν εἰς τὸ ὄρος τὸ Καρμήλιον καὶ ἐκεῖθεν ἐπέστρεψεν εἰς Σαμάρειαν

And he went on from there to Mount Carmel, and from there he returned to Samaria.

Itinerary closure: withdrawal to Carmel and Samaria

καὶ ἐπορεύθη ἐκεῖθεν

A concluding travel-notice rounds off the chapter. Elisha proceeds to Mount Carmel — Elijah's own place of triumph (3 Kgdms 18) — and then returns to Samaria, the royal capital, signalling his entry upon the public prophetic ministry he has now inherited. The doubled ἐκεῖθεν ('from there ... from there') traces the route in summary fashion.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐπορεύθη
went / went on

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Elisha travels to Carmel)

→ constative aorist

πορεύομαι (aor. pass. dep.): 'go / journey'; the same verb that opened the chapter's journey (ἐπορεύθη, v. 1), now closing it — Elisha travels on alone.

ἐκεῖθεν
from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there' (ἐκ); i.e. from Bethel.

εἰς
to

preposition + accusative (goal)

→ spatial or relational framing

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

τὸ
the

Accusative

article (with ὄρος)

→ noun-phrase marking

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

ὄρος
mountain

Accusative

accusative object of εἰς (destination)

→ object specification

ὄρος: 'mountain'; renders ṯr; here Mount Carmel — significantly the site of Elijah's contest with the prophets of Baal (3 Kgdms 18), a fitting destination for the successor.

τὸ
the

Accusative

article in attributive position (with Καρμήλιον)

→ noun-phrase marking

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

Καρμήλιον

Carmel / of Carmel

Accusative

attributive adjective (modifying ὄρος: 'Mount Carmel')

→ object specification

Καρμήλιος: 'Carmel-' (adjectival, from Hebrew כַּרְמֶלִית); declined as a Greek adjective (τὸ ὄρος τὸ Καρμήλιον = 'the Carmel mountain'), hence kind 'n' with case — unlike the indeclinable place-names; Carmel was Elijah's mountain of triumph.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐκεῖθεν
from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there'; i.e. from Carmel; the repetition traces the route in summary.

ἐπέστρεψεν
returned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (Elisha returns to Samaria)

→ constative aorist

ἐπιστρέφω: 'turn back / return' (שוב); Elisha returns to the royal capital, taking up the public ministry to kings and people that fills the following chapters.

εἰς
to

preposition + accusative (goal)

→ spatial or relational framing

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

Σαμάρειαν

Samaria

Accusative

accusative object of εἰς (destination; declined place-name)

→ object specification

Σαμάρεια: 'Samaria' (שַׁמְרֹן); the capital of the northern kingdom; declined as a first-declension noun (acc. Σαμάρειαν), hence kind 'n' with case; Elisha's return there inaugurates his role at the centre of national life.

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.