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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 3

ΒΑΣΙΛΕΙΩΝ Δ' Γ'

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

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

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

Theme

Israel, Judah, and Edom march against Moab, and the Lord gives water and victory through Elisha's word.

Translation & textual notes

The Greek text of 4 Kingdoms 3 (= 2 Kings 3) 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 revolt of Mesha king of Moab against Israel after Ahab's death and the joint punitive campaign of Joram of Israel, Jehoshaphat of Judah, and the king of Edom. The opening regnal formula (vv. 1–3) judges Joram with the qualified verdict *πλὴν οὐχ ὡς ὁ πατὴρ αὐτοῦ* ('yet not as his father'), distinguishing him from Ahab while still binding him to the sin of Jeroboam. Mesha is described by the transliterated Hebrew technical term *νωκηδ* (v. 4,

Hebrew **טָרַן**, 'sheep-breeder / herd-lord'), and his tribute is the famously enormous wool-levy of a hundred thousand lambs and a hundred thousand rams **ἐπὶ πόκων** ('with their fleeces'). The march through the **ὁδὸν ἔρημον Εδωμ** ('wilderness road of Edom', v. 8) leaves the coalition without water (v. 9); Joram's despairing **ὦ** ('alas', v. 10) and Jehoshaphat's request for a **προφήτης τοῦ κυρίου** lead to Elisha, identified by the vivid idiom **ὃς ἐπέχεεν ὕδωρ ἐπὶ χεῖρας Ἡλίου** ('who poured water on the hands of Elijah', v. 11) — i.e. Elijah's personal attendant. Elisha's oracle pivots on the messenger-formula **τάδε λέγει κύριος** (vv. 16–17): the wadi is to be dug full of trenches (**βοθύνους βοθύνους**, a Hebraizing distributive repetition) and will fill with water **οὐκ ὄψεσθε πνεῦμα καὶ οὐκ ὄψεσθε ὕετόν** ('you shall see neither wind nor rain'). At sunrise the water gleams **πυρρὰ ὥσεὶ αἷμα** ('red like blood', v. 22), and Moab fatally misreads it as the mutual slaughter of the kings (v. 23). The rout (vv. 24–25) is described with the total-devastation formula — cities thrown down, fields stoned, springs stopped, good trees felled — culminating in the burnt-offering of Mesha's firstborn upon the wall (v. 27) and the enigmatic **μετάμελος μέγας** ('great wrath / remorse') that falls upon Israel, ending the campaign.

Discourse structure of the chapter

A · 3:1–3

Joram's accession over Israel and his qualified evil

The regnal formula places Joram son of Ahab on Israel's throne in Jehoshaphat's eighteenth year for a twelve-year reign (v. 1). His verdict is deliberately graded: he did **τὸ πονηρόν** in YHWH's eyes, **πλὴν οὐχ ὡς ὁ πατήρ αὐτοῦ** ('yet not as his father') nor his mother (v. 2), even removing the Baal-pillars Ahab had made; but he clung (**ἐκολλήθη**) to the sin of Jeroboam son of Nabat and did not depart from it (v. 3). The qualified condemnation sets up a king neither wholly apostate nor reformed.

B · 3:4–8

Mesha's rebellion and the three-king coalition; the route through Edom

Mesha king of Moab, a *νοκηδ* ('sheep-lord'), had paid Israel a colossal wool-tribute (v. 4), but on Ahab's death he rebelled (vv. 4–5). Joram musters Israel (v. 6) and summons Jehoshaphat of Judah, who answers with the formula of total solidarity — *ὥς ὁ λαός μου ὁ λαός σου* ('as my people, so your people', v. 7). The chosen route is the *ὁδὸν ἔρημον Εδωμ*, the wilderness road of Edom (v. 8), drawing in the king of Edom as a third ally.

C · 3:9–12

Waterless march and the search for a prophet: Elisha

After a seven-day circuit the coalition runs dry (v. 9). Joram despairs that YHWH has summoned the three kings only to deliver them into Moab's hand (v. 10). Jehoshaphat asks for a prophet of YHWH; a servant names Elisha son of Shaphat, identified by the attendant's idiom 'who poured water on the hands of Elijah' (v. 11). Recognizing that the word of YHWH is with him (v. 12), the kings go down to him.

D · 3:13–19

Elisha's oracle: trenches, water without wind or rain, Moab delivered up

Elisha rebuffs Joram (*τί ἐμοὶ καὶ σοί*, v. 13) and swears that only for Jehoshaphat's sake will he regard him (v. 14). Calling for a musician (v. 15), under the *χεῖρ κυρίου* he issues the oracle: dig the wadi full of trenches (v. 16); without wind or rain it will fill with water for the army and the cattle (v. 17). This is a light thing for YHWH, who will also give Moab into their hand (v. 18); they are to strike every fortified city, fell every good tree, stop every spring, and ruin every good field with stones (v. 19).

E · 3:20–25

The water at dawn, Moab's fatal misreading, and the devastation of Moab

At the morning sacrifice water comes from the way of Edom and floods the land (v. 20). All Moab, mustered at the border (v. 21), rises early and sees the water red like blood in the sunrise (v. 22) and concludes the kings have slaughtered one another — 'now to the spoil, Moab!' (v. 23). They blunder into Israel's camp, are routed, and Israel devastates Moab: cities razed, fields stoned, springs stopped, good trees felled, until only the stones of Kir-hareseth's wall remain and the slingers strike it (vv. 24–25).

F · 3:26–27

Mesha's sacrifice of his firstborn and the great wrath upon Israel

Seeing the battle too strong for him, the king of Moab takes seven hundred swordsmen to break through to the king of Edom but fails (v. 26). In extremity he takes his firstborn son, the heir, and offers him as a whole burnt-offering (*όλοκαύτωμα*) upon the wall (v. 27). A *μετάμελος μέγας* ('great wrath / remorse') comes upon Israel; they withdraw from him and return to their own land — an abrupt, theologically charged ending.

1 καὶ Ἰωραμ υἱὸς Ἀχααβ ἐβασίλευσεν ἐν Ἰσραὴλ ἐν ἔτει ὀκτωκαιδεκάτῳ Ἰωσαφάτ βασιλεῖ Ἰουδα καὶ ἐβασίλευσεν δώδεκα ἔτη

And Joram son of Ahab became king over Israel in the eighteenth year of Jehoshaphat king of Judah, and he reigned twelve years.

Regnal accession formula (main narrative opening)

καὶ Ἰωραμ

The chapter opens with the standard Deuteronomistic regnal-accession formula: name, patronymic, synchronism with the contemporaneous Judahite king, and reign-length. The καί-initial paratactic style is the hallmark of LXX Kingdoms narrative, calquing Hebrew waw-consecutive sequence.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

Ἰωραμ

Joram

subject (indeclinable proper noun)

→ participant identification

Ἰωραμ: transliteration of Hebrew / יְרָמֹה / יְרָמֹה ('YHWH is exalted'); indeclinable in LXX Kingdoms; Joram (Jehoram) son of Ahab is to be distinguished from his contemporary namesake Jehoram of Judah (Jehoshaphat's son); the LXX leaves the name undeclined throughout.

υἱὸς

son

Nominative

appositive to Ἰωραμ (patronymic)

→ participant prominence

υἱός: 'son'; renders יָד; the patronymic υἱὸς Ἀχααβ binds Joram to the Omride dynasty and to the Baal-cult of his father; a tension the very next verse will qualify.

Ἀχααβ

Ahab

genitive of relationship (indeclinable: 'of Ahab')

→ participant identification

Ἀχααβ: transliteration of Hebrew אָחָאָב; indeclinable; Ahab the Omride is the paradigmatic apostate king of Kings, so naming him as Joram's father frames the qualified verdict of v. 2.

ἐβασίλευσεν

became king / reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (accession)

→ ingressive aorist (entered upon the kingship)

βασιλεύω: 'be king / become king / reign'; renders לָּחַד ; the ingressive aorist here marks accession ('became king'), while the same verb at the verse's end (with the duration δώδεκα ἔτη) carries the constative sense 'reigned'.

ἐν

over / in

preposition + dative (sphere of rule: 'over Israel')

→ spatial or relational framing

ἐν: with Ἰσραὴλ here renders Hebrew עַל ('over') in the regnal idiom 'reign over Israel'; the LXX often calques the Hebrew preposition with ἐν in the βασιλεύω-construction.

Ἰσραὴλ

Israel

object of ἐν (indeclinable: the northern kingdom)

→ participant identification

Ἰσραὴλ: indeclinable; here the northern kingdom over which Joram reigns, as opposed to Ἰουδα below.

ἐν

in

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

→ spatial or relational framing

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

ἔτει

year

Dative

dative of time (synchronism)

→ sphere or reference

ἔτος: 'year'; renders שָׁנָה ; the dative of time fixes the synchronistic dating of Joram's accession to the reign of the southern king.

ὀκτωκαιδεκάτω

eighteenth

Dative

ordinal adjective (modifying ἔτει)

→ sphere or reference

ὀκτωκαιδέκατος: 'eighteenth'; the compound ordinal (ὀκτώ + καί + δέκατος); the synchronism with Jehoshaphat's eighteenth year is part of the chronological framework knitting the two kingdoms' regnal lists together.

Ἰωσαφατ

Jehoshaphat

genitive of relationship (indeclinable: 'of Jehoshaphat')

→ participant identification

Ἰωσαφατ: transliteration of Hebrew יְהוֹשָׁפָט ('YHWH has judged'); indeclinable; the godly Judahite king whose presence will be decisive at vv. 11–14.

βασιλεῖ

king

Dative

appositive to Ἰωσαφατ (in dative by attraction to the synchronistic frame)

→ sphere or reference

βασιλεῖς: 'king'; renders לֶמֶלֶךְ ; the dative βασιλεῖ stands in loose apposition within the regnal synchronism, a frequent LXX construction in the dating formulae.

Ἰουδα

Judah

genitive of relationship (indeclinable: 'of Judah')

→ participant identification

Ἰουδα: indeclinable; the southern kingdom, here designating Jehoshaphat's realm in distinction from Joram's Ἰσραὴλ.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐβασίλευσεν

he reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb (reign-length statement)

→ constative aorist (whole reign viewed as a completed span)

βασιλεύω: the second occurrence, with the accusative of extent δώδεκα ἔτη, summarizes the total reign-length; constative aorist surveying the twelve years as a single unit.

δώδεκα

twelve

numeral (modifying ἔτη; indeclinable)

→ clausal contribution

δώδεκα: 'twelve'; indeclinable cardinal numeral; gives the length of Joram's reign over the northern kingdom.

ἔτη

years

Accusative

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

→ object specification

ἔτος (pl. ἔτη): the accusative plural marks duration; the standard regnal idiom for reign-length in LXX Kingdoms.

2 καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου πλὴν οὐχ ὡς ὁ πατὴρ αὐτοῦ καὶ οὐχ ὡς ἡ μήτηρ αὐτοῦ καὶ μετέστησεν τὰς στήλας τοῦ Βααλ ἃς ἐποίησεν ὁ πατὴρ αὐτοῦ

And he did what was evil in the eyes of the LORD, yet not as his father and not as his mother; and he removed the pillars of Baal that his father had made.

Theological verdict (regnal evaluation formula) καὶ ἐποίησεν τὸ πονηρὸν

The Deuteronomistic evaluation formula ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου ('did evil in the eyes of the LORD') is here qualified by the double πλὴν οὐχ ὡς ('yet not as') — a graded verdict distinguishing Joram from both Ahab and Jezebel, supported by the concrete reform of removing the Baal-pillars.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (evaluative formula)

→ constative aorist (summary verdict on the reign)

ποιέω: 'do / make'; renders הָשִׁיב; the formula ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου is the fixed Deuteronomistic verdict rendering הָשִׁיב הָרָע בְּעֵינֵי יְהוָה.

τὸ

the

Accusative

article (substantivizing πονηρὸν)

→ noun-phrase marking

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

πονηρὸν

evil

Accusative

substantivized adjective (direct object: 'the evil')

→ object specification

πονηρός: 'evil / wicked'; the neuter substantive τὸ πονηρὸν renders הָרָע ('the evil thing'); the standard object of the condemnation formula in Kingdoms.

ἐν

in

preposition + dative (evaluative perspective)

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν (Hebraism: 'in the eyes of')

→ sphere or reference

ὀφθαλμός (pl. ὀφθαλμοῖς): 'eye'; the idiom ἐν ὀφθαλμοῖς κυρίου renders יהוה יעיניב ('in the eyes of the LORD'), a Hebraism for the divine evaluative judgment.

κυρίου

of the LORD

Genitive

genitive (possessive: 'the LORD's eyes')

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here the divine assessor before whose eyes the king's conduct is weighed.

πλήν

yet / only

adversative/restrictive particle (qualifying the verdict)

→ discourse linkage or contrast

πλήν: 'yet / however / except'; renders קר; here it introduces the crucial qualification of Joram's guilt — he was evil, yet not to the extreme of his parents.

οὐχ

not

negation (with ὥς: 'not as')

→ clausal qualification or emphasis

οὐχ: the form of οὐ before a rough breathing (ὥς); the double οὐχ ὥς ... καὶ οὐχ ὥς grades the king's evil below that of both parents.

ὥς

as

comparative particle ('as / like')

→ discourse linkage or contrast

ὥς: 'as / like'; renders כ; the comparison 'not as his father' implies that Ahab's apostasy was the benchmark of evil against which Joram is measured and found less guilty.

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of the elided comparison ('as his father did')

→ participant prominence

πατήρ: 'father'; renders אב; the father is Ahab, whose Baal-promotion set the standard of Omride apostasy.

αὐτοῦ

his

Genitive

genitive of possession ('his father')

→ relational specification

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

καὶ

and

coordinate conjunction (linking the two comparisons)

→ discourse linkage or contrast

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

οὐχ

not

negation (second 'not as')

→ clausal qualification or emphasis

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

ὥς

as

comparative particle

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with μήτηρ)

→ noun-phrase marking

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

μήτηρ

mother

Nominative

subject of the elided comparison ('as his mother')

→ participant prominence

μήτηρ: 'mother'; renders מִתֵּר ; the mother is Jezebel, archetypal patroness of Baal-worship; that Joram is 'not as' even his mother heightens the qualification of his guilt.

αὐτοῦ

his

Genitive

genitive of possession ('his mother')

→ relational specification

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

καὶ

and

narrative conjunction (introducing the concrete reform)

→ discourse linkage or contrast

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

μετέστησεν

he removed

Aor Act Indic 3 Sg · μεθίστημι

main verb (act of partial reform)

→ constative aorist (single decisive act)

μεθίστημι: 'remove / set aside / transfer'; the compound μετα- denotes displacement; here Joram removes (does away with) the cultic Baal-pillars, a concrete deed substantiating the 'not as his father' verdict — though it stops short of removing the Jeroboam-cult (v. 3).

τὰς

the

Accusative

article (with στήλας)

→ noun-phrase marking

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

στήλας

pillars / steles

Accusative

direct object of μετέστησεν

→ object specification

στήλη: 'pillar / standing-stone / stele'; renders סְלֵאָה ; the cultic standing-stones of Baal erected under Ahab (cf. 3 Kgdms 16:32–33); their removal is the reformist gesture distinguishing Joram from his parents.

τοῦ

the / of

Genitive

article (with Βααλ)

→ noun-phrase marking

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

Βααλ

Baal

genitive of relationship (indeclinable: 'of Baal')

→ participant identification

Βααλ: transliteration of Hebrew בַּעַל ('lord / master'); indeclinable, marked by the genitive article τοῦ; the Canaanite storm-god whose cult Ahab and Jezebel had imported into Israel.

ἃς

which

Accusative

relative pronoun (object of ἐποίησεν, antecedent στήλας)

→ participant reference

ἃς, ἣ, ὅ: relative pronoun; feminine accusative plural ἃς agrees with στήλας; the relative clause attributes the making of the pillars to Ahab, sharpening the contrast with Joram's removal of them.

ἐποίησεν

had made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (Ahab's earlier act)

→ constative aorist (prior completed action)

ποιέω: here 'make / fashion / erect'; the aorist refers to Ahab's prior construction of the Baal-pillars, now undone by Joram.

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of ἐποίησεν (relative clause)

→ participant prominence

πατήρ: again Ahab; the repetition ὁ πατήρ αὐτοῦ frames the verse, opening and closing with the father whose evil Joram both inherits and partly reverses.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

3 πλὴν ἐν τῇ ἁμαρτίᾳ Ιεροβοαμ υἱοῦ Ναβατ ὃς ἐξήμαρτεν τὸν Ἰσραὴλ ἐκολλήθη οὐκ ἀπέστη ἀπ' αὐτῆς

Yet to the sin of Jeroboam son of Nabat, who made Israel to sin, he clung; he did not depart from it.

Counter-qualification (the limit of Joram's reform)

πλὴν ἐν τῇ ἁμαρτίᾳ

A second πλὴν caps the graded verdict: for all his removal of the Baal-pillars, Joram clung (ἐκολλήθη) to the foundational 'sin of Jeroboam' — the calf-cult of the northern kingdom — and did not depart from it. The formula τὴν ἁμαρτίαν Ιεροβοαμ ... ὃς ἐξήμαρτεν τὸν Ἰσραὴλ is the recurring Deuteronomistic indictment of every northern king.

πλὴν

yet / nevertheless

adversative/restrictive particle

→ discourse linkage or contrast

πλὴν: 'yet / however'; renders πλ; the second πλὴν of the evaluation balances the first (v. 2): not as bad as his parents, yet still bound to Jeroboam's sin.

ἐν

to / in

preposition + dative (object of attachment, with ἐκολλήθη)

→ spatial or relational framing

ἐν: with the verb κολλάομαι ('cling to'), the dative phrase ἐν τῇ ἁμαρτίᾳ renders the Hebrew construction אֶל־בָּצַךְ ('cleave to'); the LXX retains the preposition idiomatically.

τῇ

the

Dative

article (with ἁμαρτία)

→ noun-phrase marking

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

ἁμαρτία

sin

Dative

dative object of ἐκολλήθη ('clung to the sin')

→ sphere or reference

ἁμαρτία: 'sin / offense'; renders ΠΑΡΗ; 'the sin of Jeroboam' is the LXX's fixed term for the calf-cult at Bethel and Dan that defined the religious apostasy of the northern monarchy.

Ιεροβοαμ

Jeroboam

genitive of relationship (indeclinable: 'of Jeroboam')

→ participant identification

Ιεροβοαμ: transliteration of Hebrew יֶרֶבֹּאָם; indeclinable; Jeroboam I, founder of the northern kingdom and originator of the calf-cult, the archetype of all later northern apostasy.

υἱοῦ

son

Genitive

appositive to Ιεροβοαμ (patronymic, genitive)

→ relational specification

υἱός (gen. υἱοῦ): the patronymic 'son of Nabat' is the fixed epithet attached to Jeroboam throughout Kingdoms.

Ναβατ

Nabat

genitive of relationship (indeclinable: 'of Nabat')

→ participant identification

Ναβατ: transliteration of Hebrew נָבָט; indeclinable; the father of Jeroboam I, named only in the formulaic patronymic.

ὅς

who

Nominative

relative pronoun (subject of ἐξήμαρτεν, antecedent Jeroboam)

→ participant reference

ὅς: relative pronoun; the clause ὅς ἐξήμαρτεν τὸν Ἰσραὴλ ('who caused Israel to sin') is the standard appended indictment of Jeroboam.

ἐξήμαρτεν

made to sin

Aor Act Indic 3 Sg · ἐξαμαρτάνω

verb of relative clause (causative)

→ constative aorist (the foundational corrupting act)

ἐξαμαρτάνω: 'cause to sin / lead into sin'; the causative force renders the Hebrew Hiphil אִשְׁחַלֵּף ('made to sin'); Jeroboam's institution of the calf-cult is presented as having corporately implicated the whole nation.

τὸν

the

Accusative

article (with Ἰσραὴλ)

→ noun-phrase marking

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

Ἰσραὴλ

Israel

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

→ noun-phrase marking

Ἰσραὴλ: indeclinable; here the object of Jeroboam's corrupting influence, the whole northern nation.

ἐκολλήθη

he clung

Aor Pass Indic 3 Sg · κολλάομαι

main verb (Joram's adherence to the sin)

→ constative aorist (settled adherence)

κολλάομαι: 'cling / cleave / be joined to'; the passive-deponent renders the Hebrew קָרַב; the strong physical metaphor ('was glued to') stresses that Joram's attachment to the Jeroboam-cult was tenacious, not incidental.

οὐκ

not

negation (with ἀπέστη)

→ clausal qualification or emphasis

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

ἀπέστη

he departed

Aor Act Indic 3 Sg · ἀφίστημι

main verb (negated: 'did not depart')

→ constative aorist (no act of turning away ever occurred)

ἀφίστημι: 'stand off / withdraw / depart from'; the intransitive second aorist ἀπέστη; the negated 'did not depart from it' completes the formula, sealing Joram in the northern apostasy despite his anti-Baal reform.

ἀπ'

from

preposition + genitive (separation, elided before vowel)

→ spatial or relational framing

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

αὐτῆς

it / her

Genitive

genitive object of ἀπό (referring to ἁμαρτία)

→ relational specification

αὐτῆς: the feminine genitive αὐτῆς refers back to ἡ ἁμαρτία ('the sin'); 'he did not depart from it'.

4 καὶ Μωσα βασιλεὺς Μωαβ ἦν νωκηδ καὶ ἐπέστρεφεν τῷ βασιλεῖ Ἰσραηλ ἐν τῇ ἐπαναστάσει ἑκατὸν χιλιάδας ἀρνῶν καὶ ἑκατὸν χιλιάδας κριῶν ἐπὶ πόκων

And Mesha king of Moab was a sheep-master, and he used to render to the king of Israel, in the uprising, a hundred thousand lambs and a hundred thousand rams with their fleeces.

Scene-setting circumstantial (background to the revolt)

καὶ Μωσα βασιλεὺς Μωαβ

A circumstantial background clause (note the imperfect ἐπέστρεφεν, 'used to render') introduces the chapter's conflict: Mesha, a νωκηδ ('sheep-lord'), had been a vassal paying Israel a massive wool-tribute. The transliterated technical term νωκηδ and the staggering tribute-numbers establish both Moab's pastoral wealth and the scale of what its revolt would cost Israel.

καὶ
and

narrative conjunction (introducing new scene)

→ discourse linkage or contrast

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

Μωσα
Mesha

subject (indeclinable proper noun)

→ participant identification

Μωσα: transliteration of Hebrew מֶשָׁא (Mesha); indeclinable; the king of Moab known also from the Moabite Stone (Mesha Stele), which records his own version of the revolt against the house of Omri.

βασιλεὺς
king

Nominative

appositive to Μωσα

→ participant prominence

βασιλεύς: 'king'; renders מֶלֶךְ; the title 'king of Moab' identifies Mesha as a vassal-ruler subordinate to Israel until the revolt.

Μωαβ
Moab

genitive of relationship (indeclinable: 'of Moab')

→ participant identification

Μωαβ: transliteration of Hebrew מוֹאָב; indeclinable; the Transjordanian kingdom east of the Dead Sea, traditionally subject to Israel since David.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (predicative: 'was a sheep-master')

→ descriptive imperfect (ongoing background state)

εἰμί (impf. ἦν): 'be'; the imperfect sets the background condition of Mesha's status as a pastoralist ruler before the narrative action begins.

νωκηδ

sheep-master / herd-lord

predicate nominative (transliterated indeclinable noun)

→ clausal contribution

νωκηδ: a direct transliteration of the Hebrew technical term נָדָן ('sheep-breeder / owner of flocks'); indeclinable; the LXX leaves the rare professional title untranslated, the same word used of Amos (νωκηδ, Amos 1:1); it denotes a large-scale stock-breeder, here a king whose wealth lay in flocks.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεφεν

he used to render / kept paying

Impf Act Indic 3 Sg · ἐπιστρέφω

main verb (iterative tribute-payment)

→ customary imperfect (habitual past tribute)

ἐπιστρέφω: lit. 'turn toward / return / bring back'; here in the sense 'render / pay back (tribute)', rendering Hebrew בִּשְׁלָח ('render, pay'); the imperfect marks the habitual annual tribute Mesha used to deliver as a vassal.

τῷ

the / to

Dative

article (with βασιλεῖ)

→ noun-phrase marking

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

βασιλεῖ

to the king

Dative

indirect object of ἐπέστρεφεν (recipient of tribute)

→ sphere or reference

βασιλεῦς (dat. βασιλεῖ): the dative of the recipient; the king of Israel (Ahab, then Joram) was the overlord to whom the Moabite tribute was due.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: indeclinable; the northern kingdom as Moab's suzerain.

ἐν

in / at

preposition + dative (temporal/circumstantial)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἐπαναστάσει)

→ noun-phrase marking

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

ἐπαναστάσει

uprising / revolt

Dative

dative object of ἐν (circumstance of the tribute)

→ sphere or reference

ἐπαναστάσις: 'rising up / insurrection / revolt'; the term frames the wool-tribute in relation to the (coming) revolt; the phrase ἐν τῇ ἐπαναστάσει situates the habitual payment against the backdrop of Moab's restiveness under Israelite rule.

ἐκατὸν

a hundred

numeral (modifying χιλιάδας; indeclinable)

→ measure or count

ἐκατόν: 'one hundred'; indeclinable cardinal; with χιλιάδας it yields the hyperbolic 'hundred thousand', stressing the vast scale of Moab's pastoral tribute.

χιλιάδας

thousands

Accusative

direct object of ἐπέστρεφεν ('a hundred thousand')

→ object specification

χιλιάς: 'a thousand / group of a thousand'; renders ἑξήκ; ἐκατὸν χιλιάδας = 'a hundred thousand'; the unit of count for the lambs of the tribute.

ἀρνῶν of lambs Genitive <i>partitive/descriptive genitive (with χιλιάδας)</i> → relational specification ἀρήν (gen. pl. ἀρνῶν): 'lamb'; renders / אֶרֶן שְׂבִי; the first commodity of the wool-tribute; the suppletive declension supplies the genitive plural ἀρνῶν.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἑκατὸν a hundred <i>numeral (modifying the second χιλιάδας; indeclinable)</i> → measure or count ἑκατόν: second occurrence, with the rams; the doubled 'hundred thousand' underscores the colossal economic weight of the vassalage.	χιλιάδας thousands Accusative <i>direct object (second tribute-quantity)</i> → object specification χιλιάς: second occurrence, counting the rams of the tribute.
κριῶν of rams Genitive <i>partitive/descriptive genitive (with χιλιάδας)</i> → relational specification κριός (gen. pl. κριῶν): 'ram'; renders לֵא; the second commodity of the tribute, prized for both breeding-stock and wool.	ἐπὶ with / upon <i>preposition + genitive ('with the fleeces')</i> → spatial or relational framing ἐπί + gen.: here 'with / together with'; the phrase ἐπὶ πόκων specifies that the rams were delivered 'with their fleeces (wool)', rendering Hebrew קֶמַח ('wool'); the tribute is essentially a wool-and-livestock levy.	πόκων fleeces / wool Genitive <i>genitive object of ἐπί</i> → relational specification πόκος (gen. pl. πόκων): 'fleece / shorn wool'; the wool of the rams, the valuable raw material that made the Moabite tribute so significant to Israel's economy.	

5 καὶ ἐγένετο μετὰ τὸ ἀποθανεῖν Ἀχαβ καὶ ἠθέτησεν βασιλεὺς Μωαβ ἐν βασιλεῖ Ἰσραηλ

And it came to pass, after the death of Ahab, that the king of Moab rebelled against the king of Israel.

Inciting event (the revolt that triggers the campaign) καὶ ἐγένετο μετὰ τὸ ἀποθανεῖν Ἀχαβ

The temporal frame καὶ ἐγένετο μετὰ τὸ ἀποθανεῖν ('and it came to pass after the death of') is a classic LXX narrative-onset formula calquing מוֹת אֲחָזַי וַיָּהִי. Ahab's death removes the strong overlord and precipitates Moab's revolt, the inciting incident of the chapter.

καὶ

and

narrative conjunction (with ἐγένετο, scene-onset formula)

→ discourse linkage or contrast

καί: 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 (temporal-onset formula)

→ constative aorist (narrative pivot)

γίνομαι (aor. ἐγένετο): 'become / happen / come to pass'; the formula καὶ ἐγένετο renders the Hebrew narrative יָרַח, marking a temporal pivot into a new phase of the story.

μετά

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετά + acc.: 'after'; with the articular infinitive τὸ ἀποθανεῖν it forms the temporal clause 'after the dying of Ahab', a standard LXX rendering of Hebrew יָרַח + infinitive construct.

τὸ

the

Accusative

article (substantivizing the infinitive ἀποθανεῖν)

→ noun-phrase marking

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

ἀποθανεῖν

to die / the dying

Aor Act Inf · ἀποθνήσκω

articular infinitive (object of μετά: 'after the death')

→ constative aorist infinitive (the completed event of death)

ἀποθνήσκω: 'die'; the articular infinitive τὸ ἀποθανεῖν functions as a verbal noun, 'the death (of Ahab)'; Ahab's demise (reported at 3 Kgdms 22) is the precondition for the revolt.

Αχααβ

Ahab

accusative subject of the infinitive (indeclinable)

→ participant identification

Αχααβ: indeclinable; as the implied subject of the infinitive ἀποθανεῖν, 'Ahab's dying'; his death loosens Israel's grip on its vassals.

καὶ

and

apodotic καί (resuming after the temporal clause)

→ discourse linkage or contrast

καί: here apodotic, introducing the main clause after the καὶ ἐγένετο ... temporal frame, a Hebraizing construction.

ἠθέτησεν

rebelled / broke faith

Aor Act Indic 3 Sg · ἄθετέω

main verb (act of rebellion)

→ ingressive aorist (entered into revolt)

ἄθετέω: 'set aside / annul / break faith / rebel'; renders נִשְׁבַּח ('rebel / transgress'); the verb denotes repudiation of a binding obligation — here Mesha's renunciation of his vassal-treaty with Israel.

βασιλεὺς

king

Nominative

subject of ἠθέτησεν

→ participant prominence

βασιλεὺς: the king of Moab (Mesha) as the rebelling subject.

Μωαβ

of Moab

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

→ participant identification

Μωαβ: indeclinable; identifying the rebel as the Moabite king.

ἐν

against

preposition + dative (object of rebellion: 'against')

→ spatial or relational framing

ἐν: with ἄθετέω the dative phrase ἐν βασιλεῖ renders the Hebrew אֶל of hostility ('rebelled against the king'); a calque of אֶל נִשְׁבַּח.

βασιλεῖ

the king

Dative

dative object of ἐν (the one revolted against)

→ sphere or reference

βασιλεὺς (dat. βασιλεῖ): the king of Israel (now Joram) against whom Moab revolts.

Ισραηλ

of Israel

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

→ participant identification

Ισραηλ: indeclinable; the suzerain power against which Moab rebels.

6 καὶ ἐξῆλθεν ὁ βασιλεὺς Ἰωραμ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ Σαμαρείας καὶ ἐπεσκέψατο τὸν Ἰσραηλ

And King Joram went out in that day from Samaria and mustered Israel.

Sequential narrative (Joram's military response)

καὶ ἐξῆλθεν ὁ βασιλεὺς Ἰωραμ

Joram responds to the revolt with immediate mobilization: he goes out 'in that day' from his capital Samaria and musters the army. The verb ἐπεσκέψατο ('mustered / counted') is the technical term for a military census of fighting men.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg· ἐξέρχομαι

main verb (movement: setting out)

→ constative aorist (single departure)

ἐξέρχομαι: 'go out / come forth'; renders ΝΥ; here of going out to war / on campaign from the capital.

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject of ἐξῆλθεν

→ participant prominence

βασιλεὺς: King Joram of Israel, the subject of the mobilization.

Ιωραμ

Joram

appositive to βασιλεύς (indeclinable)

→ participant identification

Ιωραμ: indeclinable; in apposition to ὁ βασιλεύς, naming the acting king.

ἐν

in / on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the / that

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('in that day')

→ sphere or reference

ἡμέρα: 'day'; renders ἡμέρα; the phrase ἐν τῇ ἡμέρᾳ ἐκείνῃ ('in that day') stresses the promptness of Joram's response to the revolt.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα)

→ sphere or reference

ἐκεῖνος: 'that'; the far demonstrative pointing back to the day of the revolt's report.

ἐκ

from / out of

preposition + genitive (source: from Samaria)

→ spatial or relational framing

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

Σαμαρείας

Samaria

Genitive

genitive object of ἐκ (point of departure)

→ relational specification

Σαμάρεια (gen. Σαμαρείας): 'Samaria'; renders Σαμάρεια; the capital of the northern kingdom built by Omri, declined here as a first-declension noun; Joram's base of operations.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπεσκέψατο

mustered / numbered

Aor Mid Indic 3 Sg· ἐπισκέπτομαι

main verb (military census)

→ constative aorist (single act of mustering)

ἐπισκέπτομαι: 'visit / inspect / muster / count'; renders ἐπισκέπτομαι; the technical sense here is the military census — Joram reviews and assembles the fighting men of Israel for the campaign.

τὸν

the

Accusative

article (with Ἰσραηλ)

→ noun-phrase marking

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

Ἰσραηλ

Israel

accusative object of ἐπεσκέψατο (indeclinable, marked by τὸν)

→ participant identification

Ἰσραηλ: indeclinable; here standing for the muster-eligible men of the nation, the army Joram assembles.

7 καὶ ἐπορεύθη καὶ ἐξαπέστειλεν πρὸς Ἰωσαφατ βασιλέα Ἰουδα λέγων βασιλεὺς Μωαβ ἠθέτησεν ἐν ἐμοί εἰ πορεύσῃ μετ' ἐμοῦ εἰς Μωαβ εἰς πόλεμον καὶ εἶπεν ἀναβήσομαι ὅμοιός μοι ὅμοιός σοι ὡς ὁ λαός μου ὁ λαός σου ὡς οἱ ἵπποι μου οἱ ἵπποι σου

And he went and sent to Jehoshaphat king of Judah, saying, 'The king of Moab has rebelled against me; will you go with me against Moab to war?' And he said, 'I will go up; as I am, so are you; as my people, so your people; as my horses, so your horses.'

Diplomatic exchange (alliance request and acceptance)

καὶ ἐπορεύθη καὶ ἐξαπέστειλεν

Joram seeks an ally and dispatches an envoy to Jehoshaphat with the standard summons-to-war formula (εἰ πορεύσῃ μετ' ἐμοῦ ... εἰς πόλεμον). Jehoshaphat's reply is the formula of total alliance — ὅμοιός μοι ὅμοιός σοι ('as I, so you') — expressing complete identification of the two kingdoms' forces, identical to his words to Ahab at 3 Kgdms 22:4.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (movement)

→ constative aorist

πορεύομαι: 'go / journey / proceed'; renders גָּזַן ; the passive-deponent aorist ἐπορεύθη is the standard LXX form for 'he went'.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξαπέστειλεν

sent

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (dispatch of envoy)

→ constative aorist (single act of sending)

ἐξαποστέλλω: 'send out / dispatch'; renders נָּשַׁל ; here of sending a diplomatic message/envoy to the Judahite king.

πρὸς
to

preposition + accusative (direction of the message)

→ spatial or relational framing

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

Ιωσαφατ
Jehoshaphat

accusative object of πρὸς (indeclinable)

→ participant identification

Ιωσαφατ: indeclinable; the recipient of Joram's alliance-request, the godly king of Judah.

βασιλέα
king

Accusative

appositive to Ιωσαφατ (accusative)

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; the title in apposition to the indeclinable name, here in the accusative governed by πρὸς.

Ιουδα
of Judah

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

→ participant identification

Ιουδα: indeclinable; the southern kingdom, Jehoshaphat's realm.

λέγων
saying

Pres Act Ptc Nom Sg Masc · λέγω

circumstantial participle (introducing direct speech)

→ circumstantial present participle (Hebraistic 'saying')

λέγω (ptc. λέγων): 'saying'; the participle λέγων renders Hebrew רַמַּנְזִי, the standard quotative marker introducing the content of the message.

βασιλεύς
king

Nominative

subject of ἠθέτησεν (within direct speech)

→ participant prominence

βασιλεύς: the king of Moab, subject of the reported rebellion.

Μωαβ
of Moab

genitive of relationship (indeclinable)

→ participant identification

Μωαβ: indeclinable; 'king of Moab' = Mesha.

ἠθέτησεν
has rebelled

Aor Act Indic 3 Sg · ἀθετέω

main verb of reported speech (the rebellion)

→ constative aorist (reporting the accomplished revolt)

ἀθετέω: 'break faith / rebel'; the same verb as v. 5, here in Joram's own report of the revolt to Jehoshaphat; ἠθέτησεν ἐν ἐμοί = 'has rebelled against me'.

ἐν
against

preposition + dative (object of rebellion)

→ spatial or relational framing

ἐν: with ἀθετέω, 'against me', calquing עַל־יָ.

ἐμοί
me

Dative

dative object of ἐν (the one rebelled against)

→ participant reference or interest

ἐγώ (dat. ἐμοί): the emphatic first-person pronoun; Joram presents the revolt as a personal affront.

εἰ
whether / will

interrogative particle (introducing direct question)

→ discourse linkage or contrast

εἰ: 'if / whether'; here introducing a direct interrogative request, a Hebraism (the Hebrew interrogative עַד); 'will you go with me?'

πορεύση
you will go

Fut Mid Indic 2 Sg · πορεύομαι

verb of the interrogative request

→ deliberative/future (request for commitment)

πορεύομαι (fut. πορεύση): 'go'; the future in the question functions as a request for the ally's commitment to join the campaign.

μετ'

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of μετά (accompaniment)

→ relational specification

ἐγώ (gen. ἐμοῦ): 'me'; 'with me' — the request for joint campaigning.

εἰς

against

preposition + accusative (direction/target)

→ spatial or relational framing

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

Μωαβ

Moab

accusative object of εἰς (the target territory; indeclinable)

→ participant identification

Μωαβ: indeclinable; the destination of the campaign, the land of Moab.

εἰς

for / to

preposition + accusative (purpose: 'for war')

→ spatial or relational framing

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

πόλεμον

war / battle

Accusative

accusative object of εἰς (purpose of the expedition)

→ object specification

πόλεμος: 'war / battle'; renders הַמִּלְחָמָה; εἰς πόλεμον = 'to war', specifying the warlike purpose of the joint expedition.

καὶ

and

narrative conjunction (introducing Jehoshaphat's 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 (speech-introduction: Jehoshaphat's answer)

→ constative aorist

λέγω: here introducing Jehoshaphat's affirmative reply to the alliance-request.

ἀναβήσομαι

I will go up

Fut Mid Indic 1 Sg · ἀναβαίνω

main verb of reply (commitment to the campaign)

→ volitive future (declaration of intent)

ἀναβαίνω: 'go up / ascend'; renders הָלַךְ; the verb of 'going up' to battle; Jehoshaphat's ἀναβήσομαι is his pledge to join the expedition.

ὅμοιός

like

Nominative

predicate adjective (alliance formula: 'I am as you')

→ participant prominence

ὅμοιος: 'like / similar'; the formula ὅμοιός μοι ὅμοιός σοι ('as I, so you') renders הִנְיָמָךְ, expressing total mutual identification of the allies — Jehoshaphat places himself and his resources entirely at Joram's disposal.

μοι

to me

Dative

dative of comparison (with ὅμοιος)

→ participant reference or interest

ἐγώ (dat. μοι): the enclitic dative governed by ὅμοιος ('like me').

ὅμοιός

like

Nominative

predicate adjective (second member of the formula)

→ participant prominence

ὅμοιος: the second occurrence completing the reciprocal 'as I, so you' formula of full alliance.

σοι

to you

Dative

dative of comparison (with ὅμοιος)

→ participant reference or interest

σύ (dat. σοι): the enclitic dative governed by ὅμοιος ('like you').

ὥς

as

comparative particle ('as ... so')

→ discourse linkage or contrast

ὥς: 'as / like'; the comparative ὥς ... (so) clauses extend the alliance-formula to people and cavalry.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of the elided comparison ('my people as your people')

→ participant prominence

λαός: 'people'; here the armies/populace of the two kingdoms, declared interchangeable in the alliance.

μου

my

Genitive

genitive of possession ('my people')

→ relational specification

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

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

predicate of comparison ('your people')

→ participant prominence

λαός: meaning 'people'; it serves as predicate of comparison ('your people').

σου

your

Genitive

genitive of possession ('your people')

→ relational specification

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

ὥς

as

comparative particle ('as ... so')

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with ἵπποι)

→ noun-phrase marking

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

ἵπποι

horses

Nominative

subject of the elided comparison ('my horses')

→ participant prominence

ἵππος (pl. ἵπποι): 'horse'; here the cavalry/chariotry; the final term of the alliance-formula pledges even the military mounts to the common cause.

μου

my

Genitive

genitive of possession ('my horses')

→ relational specification

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

οἱ

the

Nominative

article (with ἵπποι)

→ noun-phrase marking

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

ἵπποι

horses

Nominative

predicate of comparison ('your horses')

→ participant prominence

ἵπποι: meaning 'horses'; it serves as predicate of comparison ('your horses').

σου

your

Genitive

genitive of possession ('your horses')

→ relational specification

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

8 καὶ εἶπεν ποία ὁδῶ ἀναβῶ καὶ εἶπεν ὁδὸν ἔρημον Εδωμ

And he said, 'By which way shall we go up?' And he said, 'By the way of the wilderness of Edom.'

Tactical exchange (choice of route)

καὶ εἶπεν ποία ὁδῶ

A brief question-and-answer determines the campaign route. The choice of the ὁδὸν ἔρημον Εδωμ ('wilderness road of Edom') — a circuitous southern approach skirting the Dead Sea — both draws Edom in as a third ally (v. 9) and sets up the waterless crisis that drives the rest of the chapter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction: the question)

→ constative aorist

λέγω: introducing Joram's (or Jehoshaphat's) question about the route.

ποία

by which / what

Dative

interrogative adjective (modifying ὁδῶ)

→ sphere or reference

ποῖος: 'what kind of / which'; the interrogative adjective ποία ὁδῶ ('by which way?') asks for the route of ascent; renders the Hebrew interrogative הַדֶּרֶךְ הַזֶּה.

ὁδῶ

way / road

Dative

dative of route ('by which way')

→ sphere or reference

ὁδός: 'way / road / journey'; renders הַדֶּרֶךְ; the dative of the way-by-which, asking which route the campaign should take.

ἀναβῶ

shall I/we go up

Aor Act Subj 1 Sg · ἀναβαίνω

deliberative subjunctive (in the question)

→ deliberative aorist subjunctive ('which way are we to go up?')

ἀναβαίνω (aor. subj. ἀναβῶ): 'go up'; the deliberative subjunctive deliberates the route of the military ascent against Moab.

καὶ

and

narrative conjunction (introducing the answer)

→ 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 (speech-introduction: the answer)

→ constative aorist

λέγω: introducing the reply that names the route.

ὁδὸν

the way

Accusative

accusative of route (answer: 'by the way')

→ object specification

ὁδός (acc. ὁδόν): 'way / road'; the accusative of the route taken; the answer specifies the wilderness road of Edom.

ἔρημον

wilderness / desert

Accusative

attributive (with ὁδόν: 'the wilderness way')

→ object specification

ἔρημος: 'desert / wilderness'; renders ַרְבָּתָּא; ὁδὸν ἔρημον Εδωμ = 'the way of the wilderness of Edom', the southern desert approach to Moab via Edomite territory.

Εδωμ

of Edom

genitive of relationship (indeclinable: 'of Edom')

→ participant identification

Εδωμ: transliteration of Hebrew ַדְּוֹם; indeclinable; the territory south of the Dead Sea, through whose wilderness the coalition will approach Moab from the south.

9 καὶ ἐπορεύθη ὁ βασιλεὺς Ἰσραὴλ καὶ ὁ βασιλεὺς Ἰουδα καὶ ὁ βασιλεὺς Εδωμ καὶ ἐκύκλωσαν ὁδὸν ἑπτὰ ἡμερῶν καὶ οὐκ ἦν ὕδωρ τῇ παρεμβολῇ καὶ τοῖς κτήνεσιν τοῖς ἐν τοῖς ποσὶν αὐτῶν

And the king of Israel went, and the king of Judah, and the king of Edom, and they made a circuit of seven days' journey; and there was no water for the camp and for the cattle that were at their feet.

Campaign march and the onset of crisis

καὶ ἐπορεύθη ὁ βασιλεὺς Ἰσραὴλ

The three kings set out together; the seven-day circuit (ὁδὸν ἑπτὰ ἡμερῶν) through the Edomite desert produces the chapter's central crisis: οὐκ ἦν ὕδωρ ('there was no water'). The waterless army is the problem the prophetic oracle will resolve, making the thirst both a logistical and a theological hinge.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη
went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (singular verb with compound subject)

→ constative aorist (the joint setting-out)

πορεύομαι (aor. ἐπορεύθη): 'go / march'; the singular verb agreeing with the first of the three coordinated royal subjects, a common Hebraizing concord pattern.

ὁ
the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς
king

Nominative

subject (first of three kings)

→ participant prominence

βασιλεὺς: the king of Israel, Joram, first-named of the three-king coalition.

Ισραηλ
of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the northern kingdom.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ
the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς
king

Nominative

subject (second king)

→ participant prominence

βασιλεὺς: the king of Judah, Jehoshaphat, second of the coalition.

Ιουδα
of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: indeclinable; the southern kingdom.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ
the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

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

βασιλεὺς
king

Nominative

subject (third king)

→ participant prominence

βασιλεὺς: the king of Edom, the third ally, a vassal of Judah drawn into the campaign by the southern route.

Εδωμ

of Edom

genitive of relationship (indeclinable)

→ participant identification

Εδωμ: indeclinable; the Edomite territory and its king, the third member of the coalition.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκύκλωσαν

they circled / made a circuit

Aor Act Indic 3 Pl · κυκλόω

main verb (the circuitous march; plural with the compound subject)

→ constative aorist

κυκλόω: 'encircle / go around / make a circuit'; renders כָּבַד; the kings 'went round about' by a roundabout desert route, the indirect southern approach to Moab; the plural now agrees with all three subjects together.

ὁδὸν

a journey / way

Accusative

cognate/extent accusative ('a way of seven days')

→ object specification

ὁδός (acc. ὁδόν): 'way / journey'; ὁδὸν ἑπτὰ ἡμερῶν = 'a seven days' journey', an accusative of extent measuring the length of the circuitous march.

ἑπτὰ

seven

numeral (modifying ἡμερῶν; indeclinable)

→ measure or count

ἑπτὰ: 'seven'; indeclinable cardinal; the seven days' length stresses the wearying remoteness of the desert route, accounting for the failure of the water supply.

ἡμερῶν

of days

Genitive

genitive of measure (with ὁδόν: 'journey of days')

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; the descriptive genitive measuring the journey's duration.

καὶ

and

narrative conjunction (introducing the crisis)

→ discourse linkage or contrast

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

οὐκ

not

negation (with ἦν)

→ clausal qualification or emphasis

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (existential: 'there was no')

→ descriptive imperfect (the prevailing crisis-state)

εἰμί (impf. ἦν): existential 'there was'; οὐκ ἦν ὕδωρ ('there was no water') states the crisis that drives the central episode.

ὕδωρ

water

Nominative

subject of ἦν (existential)

→ participant prominence

ὕδωρ: 'water'; renders מַיִם; the keyword of the chapter — its absence here (v. 9) is reversed by the miraculous provision of vv. 17, 20, 22.

τῇ

for the

Dative

article (with παρεμβολῇ)

→ noun-phrase marking

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

παρεμβολῇ

camp / army

Dative

dative of advantage ('for the camp')

→ sphere or reference

παρεμβολῇ: 'encampment / army in the field'; renders מַחֲנֶה; the dative of advantage marks the army-camp as the party deprived of water.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τοῖς for the Dative <i>article (with κτήνεσιν)</i> → noun-phrase marking τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.	κτήνεσιν cattle / beasts Dative <i>dative of advantage ('for the cattle')</i> → sphere or reference κτήνος (dat. pl. κτήνεσιν): 'beast / pack-animal / cattle'; renders חֲמֻרִים; the baggage- and war-animals, equally imperilled by the lack of water.	τοῖς the Dative <i>article (attributive, with the following prepositional phrase)</i> → noun-phrase marking τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.
ἐν at / among <i>preposition + dative (locative idiom)</i> → spatial or relational framing ἐν: with ποσίν, the idiom τοῖς ἐν τοῖς ποσίν αὐτῶν ('those at their feet') renders the Hebrew מַחֲלֵיכֵי הַיָּרֵךְ, a phrase for the animals/followers that accompany an army on the march.	τοῖς the Dative <i>article (with ποσίν)</i> → noun-phrase marking τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.	ποσίν feet Dative <i>dative object of ἐν ('at the feet')</i> → sphere or reference πούς (dat. pl. ποσίν): 'foot'; the Hebraism 'at their feet' (מַחֲלֵיכֵי) denotes the train of beasts that followed the army on foot.	αὐτῶν their Genitive <i>genitive of possession ('their feet')</i> → relational specification αὐτός (gen. pl. αὐτῶν): 'their'; referring to the soldiers whose accompanying animals went 'at their feet'.

10 καὶ εἶπεν ὁ βασιλεὺς Ἰσραὴλ ὦ ὅτι κέκληκεν κύριος τοὺς τρεῖς βασιλεῖς παρέρχομένους δοῦναι αὐτοὺς ἐν χειρὶ Μωαβ

And the king of Israel said, 'Alas! For the LORD has called the three kings to pass by, to give them into the hand of Moab.'

Lament/despair speech (Joram interprets the crisis)

καὶ εἶπεν ὁ βασιλεὺς Ἰσραὴλ ὦ

Joram's despairing interjection ὦ ('alas / O!') frames the water-crisis theologically: he reads it as YHWH's deliberate summoning of the three kings only to abandon them to Moab. This fatalistic misreading sets up the corrective of Elisha's oracle and is nearly echoed back by Joram himself at v. 13.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introducing Joram's lament over the crisis.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject of εἶπεν

→ participant prominence

βασιλεύς: Joram of Israel, the speaker of the despairing oracle-of-doom.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; 'king of Israel'.

ὦ

alas / O!

interjection (exclamation of dismay)

→ participant reference

ὦ: the exclamatory interjection, here a cry of dismay ('alas!'); it renders the Hebrew exclamatory וַיִּנָּחֵם, voicing Joram's despair at the waterless predicament.

ὅτι

for / that

causal/explanatory conjunction

→ discourse linkage or contrast

ὅτι: 'because / for / that'; here introducing the ground of the lament — the (mis)perception that YHWH has summoned the kings to their doom.

κέκληκεν

has called / summoned

Perf Act Indic 3 Sg · καλέω

main verb of the ὅτι-clause

→ resultative perfect (a standing summons with present effect)

καλέω (perf. κέκληκεν): 'call / summon'; renders נִקְרָא; the perfect stresses the abiding effect of the calling — Joram believes YHWH has positively convened the three kings for the purpose of handing them to Moab.

κύριος

the LORD

Nominative

subject of κέκληκεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; Joram attributes the disastrous summons to YHWH himself, a fatalistic theology the prophet will overturn.

τοὺς

the

Accusative

article (with βασιλεῖς)

→ noun-phrase marking

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

τρεῖς

three

Accusative

numeral (modifying βασιλεῖς)

→ measure or count

τρεῖς: 'three'; the declinable cardinal (acc. τρεῖς); the 'three kings' are Joram, Jehoshaphat, and the king of Edom, jointly imperilled.

βασιλεῖς

kings

Accusative

direct object of κέκληκεν

→ object specification

βασιλεῖς (acc. pl. βασιλεῖς): the three allied kings, object of the divine 'summons' Joram laments.

παρερχομένους

passing by

Pres Mid Ptc Acc Pl Masc · παρέρχομαι

circumstantial participle (modifying βασιλεῖς)

→ verbal action or state

παρέρχομαι: 'pass by / pass along'; the participle describes the three kings as 'passing through' (the desert) — i.e. on the march; the LXX here represents a Hebrew text whose sense is debated, but the Greek presents the kings as travellers caught in the trap.

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose (with κέκληκεν: 'called ... to give')

→ purpose aorist infinitive

δίδωμι (aor. inf. δοῦναι): 'give / hand over'; the infinitive of purpose expresses the dreaded goal Joram imputes to YHWH — to deliver the kings into enemy hands.

αὐτούς

them

Accusative

direct object of δοῦναι (the three kings)

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; the three kings as the objects to be 'given' into Moab's power.

ἐν

into

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

→ spatial or relational framing

ἐν: with χειρὶ the idiom ἐν χειρὶ Μωαβ ('into the hand of Moab') renders בְּיַד מוֹאָב, a Hebraism for being given over to an enemy's power.

χειρὶ

hand

Dative

dative object of ἐν (idiom of power)

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; the standard metonym for power/control; 'into the hand of Moab' = under Moab's defeating power.

Μωαβ

of Moab

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

→ participant identification

Μωαβ: indeclinable; the enemy into whose hand Joram fears deliverance.

11 καὶ εἶπεν Ἰωσαφατ οὐκ ἔστιν ὧδε προφήτης τοῦ κυρίου καὶ ἐπιζητήσωμεν τὸν κύριον παρ' αὐτοῦ καὶ ἀπεκρίθη εἰς τῶν παίδων βασιλέως Ἰσραηλ καὶ εἶπεν ὧδε Ελισαιε υἱὸς Σαφατ ὃς ἐπέχεεν ὕδωρ ἐπὶ χεῖρας Ἡλίου

And Jehoshaphat said, 'Is there not here a prophet of the LORD, that we may inquire of the LORD by him?' And one of the servants of the king of Israel answered and said, 'Here is Elisha son of Shaphat, who poured water on the hands of Elijah.'

Counter-proposal (the godly king seeks a prophet)

καὶ εἶπεν Ἰωσαφατ

Against Joram's fatalism, the pious Jehoshaphat seeks a προφήτης τοῦ κυρίου to inquire of YHWH — his characteristic move (cf. 3 Kgdms 22:7). A servant identifies Elisha by the memorable attendant's idiom 'who poured water on the hands of Elijah', marking him as Elijah's personal successor.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introducing Jehoshaphat's counter-proposal.

Ἰωσαφατ

Jehoshaphat

subject (indeclinable)

→ participant identification

Ἰωσαφατ: indeclinable; the godly Judahite king who insists on consulting YHWH.

οὐκ

not

negation (in a question expecting affirmation)

→ clausal qualification or emphasis

οὐκ: the negative in the question οὐκ ἔστιν ὧδε ...; ('Is there not here ...?') expects a positive answer — surely there is a prophet.

ἔστιν

is there

Pres Act Indic 3 Sg · εἰμί

copula (existential, in question)

→ verbal action or state

εἰμί: existential 'is there'; the accented ἔστιν marks existence ('there exists').

ὧδε

here

adverb of place

→ clausal contribution

ὧδε: 'here / in this place'; renders הֵנָּה; asking whether a prophet is present in the camp.

προφήτης

prophet

Nominative

subject of ἔστιν

→ participant prominence

προφήτης: 'prophet / spokesman'; renders נָבִיא; a προφήτης τοῦ κυρίου is the authorized channel for inquiring of YHWH, contrasting with the prophets of Baal.

τοῦ

of the

Genitive

article (with κυρίου)

→ noun-phrase marking

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

κυρίου

of the LORD

Genitive

genitive (possessive: 'a prophet of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; 'a prophet belonging to / speaking for YHWH'.

καὶ

that / and

coordinating conjunction with hortatory force ('that we may')

→ discourse linkage or contrast

καί: here linking to the hortatory subjunctive ἐπιζητήσωμεν with purpose-like force ('... so that we may inquire').

ἐπιζητήσωμεν

let us inquire / seek

Aor Act Subj 1 Pl · ἐπιζητέω

hortatory subjunctive (purpose of seeking the prophet)

→ hortatory aorist subjunctive ('let us seek')

ἐπιζητέω: 'seek after / inquire of / consult'; the compound ἐπι- intensifies; renders שׁוּרַךְ ('seek / consult an oracle'); 'let us inquire of the LORD through him'.

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

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

κύριον

the LORD

Accusative

direct object of ἐπιζητήσωμεν

→ object specification

κύριος (acc. κύριον): rendering of the Tetragrammaton יהוה; the object of the oracular inquiry — to 'seek the LORD' is to consult him through his prophet.

παρ

by / from

preposition + genitive (agency/source, elided)

→ spatial or relational framing

παρά + gen.: 'from / by the side of'; παρ αὐτοῦ = 'through him / from his side', the prophet as the medium of the inquiry.

αὐτοῦ

him

Genitive

genitive object of παρά (the prophet as medium)

→ relational specification

αὐτός (gen. αὐτοῦ): 'him'; the prophet through whom the LORD is to be consulted.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (response of the servant)

→ constative aorist

ἀποκρίνομαι (aor. ἀπεκρίθη): 'answer / reply'; renders אָנַח; the passive-deponent aorist is the standard LXX form for 'he answered'.

εἷς

one

Nominative

subject of ἀπεκρίθη (numeral as substantive: 'one of')

→ measure or count

εἷς: 'one'; the declinable cardinal (nom. εἷς), here substantival 'one (of the servants)', renders אֶחָד.

τῶν

of the

Genitive

article (partitive, with παίδων)

→ noun-phrase marking

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

παίδων

servants / attendants

Genitive

partitive genitive (one of the servants')

→ relational specification

παῖς (gen. pl. παίδων): 'servant / attendant / young man'; renders אֶחָד / אֶחָד; one of the royal retinue, who happens to know of Elisha's whereabouts.

βασιλέως

of the king

Genitive

genitive of possession (modifying παίδων)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; the servant belongs to the king of Israel's household.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; 'king of Israel'.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introducing the servant's identification of Elisha.

ἔδε

here is

adverb of place (presentative: 'here is')

→ clausal contribution

ἔδε: 'here'; the presentative use 'here (is) Elisha' announces the prophet's availability with the army.

Ελισαιε

Elisha

predicate nominative (indeclinable proper noun)

→ participant identification

Ελισαιε: transliteration of Hebrew עֲלִישָׁא ('God is salvation'); treated as indeclinable in this chapter (invariant -ε form throughout, vv. 11, 13, 14); the prophetic successor of Elijah, the chapter's pivotal figure.

υἱός

son

Nominative

appositive to Ελισαιε (patronymic)

→ participant prominence

υἱός: 'son'; the patronymic 'son of Shaphat' is Elisha's fixed identifier (cf. 3 Kgdms 19:16).

Σαφατ

Shaphat

genitive of relationship (indeclinable)

→ participant identification

Σαφατ: transliteration of Hebrew שָׁפָט ; indeclinable; the father of Elisha, named only in the patronymic.

ὅς

who

Nominative

relative pronoun (subject of ἐπέχεεν)

→ participant reference

ὅς: relative pronoun; introducing the identifying clause that marks Elisha as Elijah's intimate attendant.

ἐπέχεεν

poured

Impf Act Indic 3 Sg · ἐπιχέω

verb of relative clause (Elisha's customary service to Elijah)

→ customary imperfect (his habitual attendant-service)

ἐπιχέω: 'pour upon / pour over'; the idiom 'who poured water on the hands of Elijah' (ἐπέχεεν ὕδωρ ἐπὶ χεῖρας Ηλίου) denotes the personal-servant role of washing a master's hands — the LXX's vivid way of identifying Elisha as Elijah's intimate disciple and designated successor.

ὕδωρ

water

Accusative

direct object of ἐπέχεεν

→ object specification

ὕδωρ: 'water'; here the water poured for hand-washing; a quietly ironic keyword — the man who served water to Elijah will now command water for an army.

ἐπὶ

on / upon

preposition + accusative (direction: 'upon the hands')

→ spatial or relational framing

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

χεῖρας

hands

Accusative

accusative object of ἐπί ('on the hands')

→ object specification

χείρ (acc. pl. χεῖρας): 'hand'; the hands of Elijah onto which Elisha poured water — the gesture of an attendant serving his master.

Ἡλίου

of Elijah

Genitive

genitive of possession ('the hands of Elijah')

→ relational specification

Ἡλίας (gen. Ἡλίου): 'Elijah'; transliteration of Hebrew יְהוָה ('YHWH is my God'); a declinable name (gen. Ἡλίου); the great prophet whose mantle has passed to Elisha (4 Kgdms 2).

12 καὶ εἶπεν Ἰωσαφατ ἔστιν αὐτῷ ῥῆμα κυρίου καὶ κατέβη πρὸς αὐτὸν βασιλεὺς Ἰσραηλ καὶ Ἰωσαφατ βασιλεὺς Ἰουδα καὶ βασιλεὺς Ἔδωμ

And Jehoshaphat said, 'The word of the LORD is with him.' And the king of Israel and Jehoshaphat king of Judah and the king of Edom went down to him.

Confirmation and approach (the kings go to the prophet)

καὶ εἶπεν Ἰωσαφατ

Jehoshaphat endorses the recommendation — ἔστιν αὐτῷ ῥῆμα κυρίου ('the word of the LORD is with him') — affirming Elisha's prophetic authenticity. The three kings then descend together to consult him, the verb κατέβη ('went down') marking the deference of royalty seeking the prophet rather than summoning him.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introducing Jehoshaphat's endorsement of Elisha.

Ἰωσαφατ

Jehoshaphat

subject (indeclinable)

→ participant identification

Ἰωσαφατ: indeclinable; the discerning king who recognizes a true prophet.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (existential: 'there is with him')

→ verbal action or state

εἰμί: 'is'; ἔστιν αὐτῷ ('there is to him / he has') is the possessive dative idiom — 'he has the word of the LORD'.

αὐτῷ

with him / to him

Dative

dative of possession (with ἔστιν: 'he has')

→ participant reference or interest

αὐτός (dat. αὐτῷ): the dative of possession; 'the word of the LORD belongs to / is with him', affirming Elisha as a genuine oracle-bearer.

ῥῆμα

word

Nominative

subject of ἔστιν

→ participant prominence

ῥῆμα: 'word / utterance / thing'; renders רַבִּי, 'the word of the LORD' (ῥῆμα κυρίου) is the prophetic message; its presence 'with him' validates Elisha's authority to give the oracle.

κυρίου

of the LORD

Genitive

genitive (source: 'the LORD's word')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the divine source of the prophetic word.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (singular with compound subject)

→ constative aorist

καταβαίνω: 'go down / descend'; renders נָלַךְ; the kings 'go down' to the prophet — the deferential movement of rulers seeking out a man of God, the inverse of summoning.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (Elisha)

→ participant reference

αὐτός (acc. αὐτόν): 'him'; Elisha, to whom the kings descend.

βασιλεὺς

king

Nominative

subject (first of three)

→ participant prominence

βασιλεὺς: the king of Israel, first-named subject of κατέβη.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; 'king of Israel'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιωσαφατ

Jehoshaphat

subject (second king, indeclinable)

→ participant identification

Ιωσαφατ: indeclinable; named explicitly among the descending kings.

βασιλεὺς

king

Nominative

appositive to Ιωσαφατ

→ participant prominence

βασιλεὺς: 'king of Judah', in apposition to Jehoshaphat.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: indeclinable; the southern kingdom.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βασιλεὺς

king

Nominative

subject (third king)

→ participant prominence

βασιλεὺς: the king of Edom, third of the descending kings.

Εδωμ

of Edom

genitive of relationship (indeclinable)

→ participant identification

Εδωμ: indeclinable; the Edomite king completing the trio.

13 καὶ εἶπεν Ελισαιε πρὸς βασιλέα Ἰσραηλ τί ἐμοὶ καὶ σοί δεῦρο πρὸς τοὺς προφῆτας τοῦ πατρός σου καὶ εἶπεν αὐτῷ ὁ βασιλεὺς Ἰσραηλ μή ὅτι κέκληκεν κύριος τοὺς τρεῖς βασιλεῖς τοῦ παραδοῦναι αὐτοὺς εἰς χεῖρας Μωαβ

And Elisha said to the king of Israel, 'What have I to do with you? Go to the prophets of your father!' And the king of Israel said to him, 'No—for the LORD has called the three kings to give them into the hand of Moab.'

Confrontation (the prophet rebuffs the king) καὶ εἶπεν Ελισαιε πρὸς βασιλέα Ἰσραηλ

Elisha greets Joram with the dismissive idiom τί ἐμοὶ καὶ σοί ('what to me and to you?') and sends him to the Baal-prophets 'of your father (and mother)' — a pointed jibe at the Omride apostasy. Joram, however, repeats his fatalistic conviction (echoing v. 10) that YHWH has gathered the kings for destruction, exposing his despair before the prophet.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introducing Elisha's confrontational address to Joram.

Ελισαιε

Elisha

subject (indeclinable proper noun)

→ participant identification

Ελισαιε: indeclinable; the prophet, now confronting the king who has come to him.

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).

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεύς (acc. βασιλέα): the king of Israel, addressed by the prophet.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; 'king of Israel'.

τί

what

Accusative

interrogative pronoun (in the idiom τί ἐμοὶ καὶ σοί)

→ participant reference

τίς (n. τί): interrogative 'what?'; the idiom τί ἐμοὶ καὶ σοί ('what to me and to you?') renders the Hebrew מַה־לִּי וְלָךְ, a formula of dissociation: 'what have we in common? leave me out of it!'

ἐμοὶ

to me

Dative

dative in the idiom (interest)

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'to me'; the first member of the dissociation-formula.

καὶ

and

coordinate conjunction (within the idiom)

→ discourse linkage or contrast

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

σοί

to you

Dative

dative in the idiom (interest)

→ participant reference or interest

σύ (dat. σοί): 'to you'; the second member; the whole expresses Elisha's refusal to be associated with the apostate king.

δεῦρο

go / come

adverbial imperative-interjection ('go!')

→ clausal contribution

δεῦρο: 'here / come (hither)!'; used as a hortatory interjection; here ironically dismissive — 'off with you to the prophets of your father (the Baal-prophets)'.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τοὺς

the

Accusative

article (with προφήτας)

→ noun-phrase marking

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

προφήτας

prophets

Accusative

accusative object of πρὸς

→ object specification

προφήτης (acc. pl. προφήτας): 'prophets'; here the Baal- and Asherah-prophets patronized by Ahab and Jezebel; Elisha's gibe sends Joram back to his parents' false prophets.

τοῦ

of the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession ('your father's prophets')

→ relational specification

πατήρ (gen. πατρός): 'father'; Ahab; the phrase 'prophets of your father' brands them as instruments of Omride apostasy, sharpening the prophet's rebuke.

σου

your

Genitive

genitive of possession ('your father')

→ relational specification

σύ (gen. σου): 'your'; 'the prophets of your father and of your mother', i.e. Ahab and Jezebel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction: Joram's reply)

→ constative aorist

λέγω: introducing Joram's protest.

αὐτῷ

to him

Dative

dative indirect object (to Elisha)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to him'; Elisha, to whom Joram replies.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεύς

king

Nominative

subject of εἶπεν

→ participant prominence

βασιλεύς: Joram of Israel, who answers the prophet's rebuff.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; 'king of Israel'.

μή

no / not so

negation (here as a protesting interjection: 'no!')

→ clausal qualification or emphasis

μή: the negative particle; here functioning as an exclamatory protest ('no, do not say so!') — Joram pleads against Elisha's dismissal, insisting on the gravity of the crisis.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introducing Joram's reason: the LORD has summoned the kings to destruction.

κέκληκεν

has called

Perf Act Indic 3 Sg · καλέω

main verb of the ὅτι-clause

→ resultative perfect (abiding summons)

καλέω (perf. κέκληκεν): 'call / summon'; Joram repeats almost verbatim his lament of v. 10, the perfect again stressing the standing effect of the (mis)perceived divine summons.

κύριος

the LORD

Nominative

subject of κέκληκεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the agent Joram blames for the kings' plight.

τούς

the

Accusative

article (with βασιλεῖς)

→ noun-phrase marking

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

τρεῖς three Accusative numeral (modifying βασιλεῖς) → measure or count τρεῖς: 'three'; the declinable cardinal; the three allied kings.	βασιλεῖς kings Accusative direct object of κέκληκεν → object specification βασιλεύς (acc. pl. βασιλεῖς): the three kings.	τοῦ to Genitive article (with articular infinitive of purpose) → noun-phrase marking ὁ (gen. τοῦ): the genitive article with the infinitive παραδοῦναι forms a purpose construction ('in order to give over'), a frequent LXX idiom.	παραδοῦναι to give over / deliver Aor Act Inf · παραδίδωμι articular infinitive of purpose (τοῦ + inf.) → purpose aorist infinitive παραδίδωμι (aor. inf. παραδοῦναι): 'hand over / deliver up / betray'; the compound παρα- intensifies; renders תָּנַחֵם; the dreaded purpose Joram imputes to YHWH — to surrender the kings to Moab.
αὐτούς them Accusative direct object of παραδοῦναι → participant reference αὐτός (acc. pl. αὐτούς): 'them'; the three kings as the ones to be handed over.	εἰς into preposition + accusative (Hebraism: 'into the hands of') → spatial or relational framing εἰς: with χεῖρας the idiom εἰς χεῖρας Μωαβ ('into the hands of Moab') renders תָּנַחֵם, equivalent to the ἐν χειρί of v. 10.	χεῖρας hands Accusative accusative object of εἰς (idiom of power) → object specification χείρ (acc. pl. χεῖρας): 'hand(s)'; the metonym for hostile power; 'into the hands of Moab'.	Μωαβ of Moab genitive of relationship (indeclinable) → participant identification Μωαβ: indeclinable; the enemy power feared by Joram.

14 καὶ εἶπεν Ελισαιε ζῆ κύριος τῶν δυνάμεων ᾧ παρέστην ἐνώπιον αὐτοῦ ὅτι εἰ μὴ πρόσωπον Ἰωσαφατ βασιλέως Ἰουδα ἐγὼ λαμβάνω εἰ ἐπέβλεψα πρὸς σὲ καὶ εἶδόν σε

And Elisha said, 'As the LORD of hosts lives, before whom I stand, were it not that I have regard for the person of Jehoshaphat king of Judah, I would not look at you or see you.'

Prophetic oath (conditioned willingness to prophesy) καὶ εἶπεν Ελισαιε ζῆ κύριος

Elisha answers with the solemn oath-formula ζῆ κύριος ('as the LORD lives'), invoking κύριος τῶν δυνάμεων ('the LORD of hosts') before whom he stands as servant. His concession is grudging: only out of regard for the godly Jehoshaphat will he so much as look at the apostate Joram — an emphatic Hebraic oath using εἰ to introduce the strong negative apodosis ('I would surely not').

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introducing Elisha's oath.

Ελισαίε
Elisha

subject (indeclinable)

→ participant identification

Ελισαίε: indeclinable; the prophet swearing the oath.

ζῇ
lives

Pres Act Indic 3 Sg · ζάω

main verb of the oath-formula

→ gnomic/asseverative present (oath-formula)

ζάω (3 sg. ζῇ): 'live'; the oath-formula ζῇ κύριος ('as the LORD lives') renders יְיָ הוּא, the standard Hebrew asseveration invoking YHWH's living reality as guarantor of the speaker's word.

κύριος
the LORD

Nominative

subject of ζῇ (the divine guarantor of the oath)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the living God by whom Elisha swears.

τῶν
of the

Genitive

article (with δυνάμεων)

→ noun-phrase marking

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

δυνάμεων
of hosts / powers

Genitive

genitive (attributive title: 'LORD of hosts')

→ relational specification

δύναμις (gen. pl. δυνάμεων): 'power / host / army'; κύριος τῶν δυνάμεων renders יהוה צבאות ('LORD of hosts'), the martial divine title fitting the war-context; YHWH commands the heavenly armies.

ᾧ

before whom

Dative

relative pronoun (dative with παρέστην)

→ participant reference or interest

ὅς (dat. ᾧ): relative pronoun; 'whom I stand before' — the dative governed by παρέστημι; the redundant resumptive αὐτοῦ that follows is a Hebraism.

παρέστην

I stand / have stood

Aor Act Indic 1 Sg · παρίστημι

verb of relative clause (Elisha's standing as servant)

→ resultative/perfective aorist ('I have taken my stand and so stand')

παρίστημι (aor. παρέστην): 'stand beside / present oneself / serve'; the idiom 'before whom I stand' (παρέστην ἐνώπιον αὐτοῦ) denotes prophetic/priestly service in attendance on YHWH (cf. 3 Kgdms 17:1, of Elijah); it asserts Elisha's authentic prophetic standing.

ἐνώπιον

before / in the presence of

preposition + genitive (Hebraism: 'in the presence of')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism rendering יָנֻֿבֿ; reinforces the relative ὃ in the resumptive Hebraic construction.

αὐτοῦ

him

Genitive

genitive object of ἐνώπιον (resumptive pronoun, Hebraism)

→ relational specification

αὐτός (gen. αὐτοῦ): the resumptive pronoun after the relative ὃ ('whom ... before him'), a calque of the Hebrew resumptive suffix.

ὅτι

that / surely

conjunction introducing the oath's content

→ discourse linkage or contrast

ὅτι: 'that'; introducing the substance of the sworn statement that follows.

εἰ

if / were it not

conditional particle (with μή: 'were it not for')

→ discourse linkage or contrast

εἰ: 'if'; with μή it forms εἰ μή ('were it not for / except'), introducing the sole exception (regard for Jehoshaphat) to Elisha's refusal.

μή

not

negation (with εἰ: 'were it not')

→ clausal qualification or emphasis

μή: with εἰ in the exceptive construction εἰ μή; the condition on which alone Elisha will deign to act.

πρόσωπον

person / face

Accusative

direct object of λαμβάνω ('regard the person of')

→ object specification

πρόσωπον: 'face / person / presence'; the idiom πρόσωπον λαμβάνω ('lift / receive the face') renders מַּגִּיד נֶפֶשׁ ('show regard / partiality'); Elisha acts only out of deference to Jehoshaphat's face/person.

Ιωσαφατ

Jehoshaphat

genitive of relationship (indeclinable: 'person of Jehoshaphat')

→ participant identification

Ιωσαφατ: indeclinable; the godly king whose presence alone earns Elisha's cooperation.

βασιλέως

king

Genitive

appositive to Ιωσαφατ (genitive)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king of Judah', in apposition to Jehoshaphat.

Ιουδα

of Judah

genitive of relationship (indeclinable)

→ participant identification

Ιουδα: indeclinable; the southern kingdom.

ἐγώ

I

Nominative

emphatic subject pronoun (with λαμβάνω)

→ participant reference

ἐγώ: the emphatic first-person pronoun underscores the prophet's personal stance: it is 'I' who would otherwise pay the apostate king no heed.

λαμβάνω

I regard / take account of

Pres Act Indic 1 Sg · λαμβάνω

main verb (with πρόσωπον: 'regard the person')

→ gnomic present (Elisha's standing disposition)

λαμβάνω: 'take / receive'; in the idiom πρόσωπον λαμβάνω = 'show regard / respect the person'; only Jehoshaphat's worth tips Elisha toward cooperation.

εἰ

surely not (oath-negation)

oath-particle (Hebraism: εἰ in an oath = strong negation)

→ discourse linkage or contrast

εἰ: in oath-contexts the Hebrew וְאֵין after an oath functions as an emphatic negative ('surely not'); the LXX calques it with εἰ; thus εἰ ἐπέβλεψα = 'I would certainly not look at you'.

ἐπέβλεψα

I would look at

Aor Act Indic 1 Sg · ἐπιβλέπω

main verb (apodosis of the oath; negated by εἰ)

→ oath-aorist (emphatic denial of action)

ἐπιβλέπω: 'look upon / regard / pay attention to'; the compound ἐπι- = 'look toward'; in the oath ('I would surely not look at you'), it conveys Elisha's contempt — apart from Jehoshaphat he would not even acknowledge Joram.

πρὸς

at / toward

preposition + accusative (direction of looking)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς (Joram)

→ participant reference

σύ (acc. σέ): 'you'; the apostate Joram, on whom Elisha would not deign to look.

καὶ

or / and

coordinate conjunction (linking the parallel oath-verb)

→ discourse linkage or contrast

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

εἶδόν

I would see / notice

Aor Act Indic 1 Sg · ὁράω

main verb (second oath-verb, negated)

→ oath-aorist (emphatic denial)

ὁράω (aor. εἶδόν): 'see / perceive / notice'; paired with ἐπέβλεψα to intensify the contempt — 'I would neither look at you nor (even) notice you'.

σε

you

Accusative

direct object of εἶδόν

→ participant reference

σύ (acc. σε): 'you'; the enclitic accusative, again Joram.

15 καὶ νυνὶ δὲ λαβέ μοι ψάλλοντα καὶ ἐγένετο ὡς ἔψαλλεν ὁ ψάλλων καὶ ἐγένετο ἐπ' αὐτὸν χεὶρ κυρίου

'But now, bring me a minstrel.' And it came to pass, as the minstrel played, that the hand of the LORD came upon him.

Prophetic preparation (the musician and the prophetic seizure) καὶ νυνὶ δὲ λαβέ μοι ψάλλοντα

Elisha calls for a ψάλλων ('one who plays a stringed instrument') to induce the prophetic state; as the music sounds, the χεὶρ κυρίου ('hand of the LORD') comes upon him — the technical idiom for prophetic inspiration (cf. Ezek 1:3; 3:14). The music-and-Spirit motif (cf. 1 Kgdms 10:5) prepares the oracle that follows.

καὶ

and / but

conjunction (with νυνὶ δέ, transitional)

→ discourse linkage or contrast

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

νυνὶ

now

temporal adverb (transition to action)

→ clausal contribution

νυνὶ: emphatic form of νῦν, 'now'; renders ΠῚ; marks the shift from oath to practical command — 'but now (to business)'.

δὲ

but / and

mild adversative/transitional (post-positive)

→ discourse linkage or contrast

δὲ: post-positive particle; with νυνὶ it marks the transition from refusal to compliance.

λαβέ

bring / take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative command)

→ ingressive aorist imperative

λαμβάνω (aor. impv. λαβέ): 'take / fetch / bring'; the command to procure a musician; renders ΠῚ.

μοι

for me

Dative

dative of advantage ('bring me')

→ participant reference or interest

ἐγώ (dat. μοι): 'for me / to me'; the beneficiary of the command.

ψάλλοντα

a minstrel / one who plays

Pres Act Ptc Acc Sg Masc · ψάλλω

substantival participle (direct object of λαβέ)

→ verbal action or state

ψάλλω (ptc. ψάλλοντα): 'pluck / play a stringed instrument / sing to the harp'; the substantival participle 'a player / minstrel'; instrumental music as the catalyst of prophetic inspiration.

καὶ

and

narrative conjunction (with ἐγένετο, scene-onset)

→ 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 (temporal-onset formula)

→ constative aorist

γίνομαι (aor. ἐγένετο): the καὶ ἐγένετο ὥς ... formula renders וַיְהִי ('and it happened as ...'), framing the moment of inspiration.

ὥς

as / when

temporal conjunction (as / while)

→ discourse linkage or contrast

ὥς: 'as / when / while'; temporal, marking the simultaneity of the music and the prophetic seizure.

ἔψαλλεν

was playing

Impf Act Indic 3 Sg · ψάλλω

verb of temporal clause (ongoing action)

→ progressive imperfect ('while he was playing')

ψάλλω (impf. ἔψαλλεν): the imperfect depicts the music as continuously sounding when the hand of the LORD descended — the playing accompanies the inspiration.

ὁ

the

Nominative

article (substantivizing ψάλλον)

→ noun-phrase marking

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

ψάλλον

minstrel / player

Pres Act Ptc Nom Sg Masc · ψάλλω

substantival participle (subject of ἔψαλλεν)

→ verbal action or state

ψάλλω (ptc. ψάλλον): 'the one playing / the minstrel'; the same root as λαβέ ... ψάλλοντα, now as the subject — the musician whose playing triggers the oracle.

καὶ

and / that

apodotic καὶ (main clause after the temporal frame)

→ discourse linkage or contrast

καί: apodotic, introducing the main event after καὶ ἐγένετο ὥς ..., a Hebraism.

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb (the descent of the divine hand)

→ ingressive aorist (the onset of inspiration)

γίνομαι (aor. ἐγένετο): here 'came (upon)'
— the inspiration-event; ἐγένετο ἐπ' αὐτὸν
χειρ κυρίου renders יְהוָה יֵצְא עָלָיו

ἐπ'

upon

preposition + accusative (direction: 'upon him', elided)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of ἐπ' (Elisha)

→ participant reference

αὐτός (acc. αὐτόν): 'him'; Elisha, upon whom the hand of the LORD comes.

χείρ

hand

Nominative

subject of ἐγένετο

→ participant prominence

χείρ (nom. χεῖρ): 'hand'; the idiom χεῖρ κυρίου ('the hand of the LORD') denotes the empowering, inspiring presence of YHWH coming upon the prophet (cf. Ezek 1:3; 3 Kgdms 18:46).

κυρίου

of the LORD

Genitive

genitive of possession ('the LORD's hand')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יְהוָה; the divine source of the prophetic inspiration.

16 καὶ εἶπεν τάδε λέγει κύριος ποιήσατε τὸν χειμάρρουν τοῦτον βοθύνους βοθύνους

And he said, 'Thus says the LORD: Make this wadi full of trenches upon trenches.'

Oracle, part 1 (the command to dig)

καὶ εἶπεν τάδε λέγει κύριος

The oracle opens with the messenger-formula τάδε λέγει κύριος ('thus says the LORD'). The command is to turn the wadi-bed into a mass of pits; the Hebraizing distributive repetition βοθύνους βοθύνους ('trenches, trenches' = 'trench after trench / full of trenches') renders the Hebrew גְּבִים גְּבִים, an emphatic plural of multiplicity.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introducing the inspired oracle of Elisha.

τάδε

thus / these things

Accusative

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

→ participant reference

ὅδε (n. pl. τάδε): 'these things'; the formula τάδε λέγει κύριος renders יהוה יאמר כה, the standard prophetic messenger-formula introducing direct divine speech.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of the messenger-formula (historic present)

→ historic present (vivid citation of the divine word)

λέγω (pres. λέγει): the present in the citation-formula presents the divine word as immediately authoritative – 'thus the LORD says'.

κύριος

the LORD

Nominative

subject of λέγει (the divine speaker)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the true source of the oracle, in contrast to Joram's misreading of the divine intent.

ποιήσατε

make

Aor Act Impv 2 Pl · ποιέω

main verb of the oracle (plural imperative)

→ ingressive aorist imperative (a decisive command)

ποιέω (aor. impv. 2 pl. ποιήσατε): 'make / do'; the plural addresses the army; the command is to convert the dry wadi-bed into a field of trenches to catch the coming water.

τὸν

the / this

Accusative

article (with χειμάρρουν)

→ noun-phrase marking

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

χειμάρρουν

wadi / torrent-bed

Accusative

direct object of ποιήσατε

→ object specification

χείμαρρος / χειμάρρους: 'winter-torrent / wadi'; renders נַחַל; a seasonal streambed, dry in summer but liable to flash-flooding – exactly the watercourse that will fill miraculously.

τοῦτον

this

Accusative

demonstrative adjective (modifying χειμάρρουν)

→ participant reference

οὗτος (acc. τοῦτον): 'this'; deictic, pointing to the specific wadi before them.

βοθύνους

trenches / pits

Accusative

predicate/object complement (result: 'make it [into] trenches')

→ object specification

βόθυνος: 'pit / trench / hollow'; renders בָּג; the predicate accusative of result – the wadi is to be made 'into trenches'; the doubled form is a Hebraizing distributive.

βοθύνους

trenches / pits

Accusative

distributive repetition (Hebraism: 'trench after trench')

→ object specification

βόθυνος: the doubled βοθύνους βοθύνους renders the Hebrew distributive גְּבִים גְּבִים ('pits, pits' = 'full of pits / trench upon trench'), an emphatic idiom of multiplicity calqued directly into Greek.

17 ὅτι τάδε λέγει κύριος οὐκ ὄψεσθε πνεῦμα καὶ οὐκ ὄψεσθε ὑετόν καὶ ὁ χειμάρρους οὗτος πλησθήσεται ὕδατος καὶ πίεσθε ὑμεῖς καὶ αἱ κτήσεις ὑμῶν καὶ τὰ κτήνη ὑμῶν

For thus says the LORD: You shall see no wind, and you shall see no rain, yet this wadi shall be filled with water, and you shall drink, you and your livestock and your cattle.

Oracle, part 2 (the promise of waterless water) ὅτι τάδε λέγει κύριος

The oracle's second movement (renewed messenger-formula) promises the paradox of water without its natural causes: no wind, no rain, yet the wadi will fill. The double οὐκ ὄψεσθε ('you shall not see') heightens the sheer miracle — the supply will arrive by no visible meteorological agency, leaving YHWH as the only possible cause.

ὅτι

for

causal conjunction (grounding the command of v. 16)

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the trench-digging command of v. 16 in the promise that follows — dig, because water is coming.

τάδε

thus

Accusative

demonstrative pronoun (object of λέγει)

→ participant reference

ἔδε (n. pl. τάδε): the renewed messenger-formula τάδε λέγει κύριος introduces the second oracle-clause.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present)

→ historic present

λέγω (pres. λέγει): the citation-present in the prophetic formula.

κύριος

the LORD

Nominative

subject of λέγει

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the source of the water-promise.

οὐκ

not

negation (with ὄψεσθε)

→ clausal qualification or emphasis

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

ὄψεσθε

you shall see

Fut Mid Indic 2 Pl · ὁράω

main verb (predictive)

→ predictive future (the miracle's invisibility of cause)

ὁράω (fut. ὄψεσθε): 'see / perceive'; the future 'you shall not see (wind)' insists that the water will come with no perceptible natural cause — the absence of the usual signs underscores the miracle.

πνεῦμα

wind / breath

Accusative

direct object of ὄψεσθε

→ object specification

πνεῦμα: 'wind / breath / spirit'; here 'wind', renders רוּחַ; normally the precursor of rain (cf. 3 Kgdms 18:45); its absence makes the water all the more inexplicable by natural means.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negation (with ὅψεσθε)

→ clausal qualification or emphasis

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

ὅψεσθε

you shall see

Fut Mid Indic 2 Pl · ὁράω

main verb (predictive, second member)

→ predictive future

ὁράω (fut. ὅψεσθε): the doubled 'you shall not see' (wind ... rain) intensifies the paradox of a flood with no visible source.

ὕετόν

rain

Accusative

direct object of ὅψεσθε

→ object specification

ὕετός: 'rain / rainstorm'; renders / ׀ַּ׀ַּ
רַחֲמֵי; the second natural cause that will be absent; the water arrives without wind or rain — i.e. supernaturally.

καὶ

and / yet

coordinate conjunction (adversative force: 'yet')

→ discourse linkage or contrast

καί: here with mildly adversative force ('and yet') — despite the absence of natural causes, the wadi will fill.

ὁ

the / this

Nominative

article (with χειμάρρους)

→ noun-phrase marking

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

χειμάρρους

wadi / torrent-bed

Nominative

subject of πλησθήσεται

→ participant prominence

χειμάρρους: 'wadi / winter-torrent'; the same streambed of v. 16, now the subject — it will be filled with water by divine power alone.

οὗτος

this

Nominative

demonstrative adjective (modifying χειμάρρους)

→ participant reference

οὗτος: 'this'; deictic, the very wadi the army is to trench.

πλησθήσεται

shall be filled

Fut Pass Indic 3 Sg · πίμπλημι

main verb (the promised filling)

→ predictive future passive (divine passive)

πίμπλημι (fut. pass. πλησθήσεται): 'fill / be filled'; renders ׀ַּ׀ַּ; the passive with no stated agent is a divine passive — YHWH himself fills the wadi; the genitive ὕδατος is the genitive of content.

ὕδατος

with water

Genitive

genitive of content (with πλησθήσεται)

→ relational specification

ὕδωρ (gen. ὕδατος): 'water'; the genitive of content/material with the verb of filling; the keyword's reversal — the dry wadi becomes full.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πίεσθε

you shall drink

Fut Mid Indic 2 Pl · πίνω

main verb (consequence of the filling)

→ predictive future

πίνω (fut. πίεσθε): 'drink'; renders ׀ַּ׀ַּ; the practical outcome — the thirst of v. 9 is reversed; the army and its animals will drink.

ὕμεῖς

you

Nominative

emphatic subject pronoun (with πίεσθε)

→ participant reference

σύ (nom. pl. ὑμεῖς): 'you'; the emphatic plural heads the list of beneficiaries — you yourselves, and then your livestock.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	αἱ the Nominative <i>article (with κτήσεις)</i> → noun-phrase marking αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.	κτήσεις possessions / herds Nominative <i>subject (coordinate with ὑμεῖς)</i> → participant prominence κτῆσις (nom. pl. κτήσεις): 'possession / property / livestock'; here the owned flocks/property; with τὰ κτήνη it covers the whole pastoral wealth of the army, all to be watered.	ὑμῶν your Genitive <i>genitive of possession ('your possessions')</i> → relational specification σύ (gen. pl. ὑμῶν): 'your'.
καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τὰ the Nominative <i>article (with κτήνη)</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	κτήνη cattle / beasts Nominative <i>subject (coordinate with ὑμεῖς, αἱ κτήσεις)</i> → participant prominence κτῆνος (nom. pl. κτήνη): 'beast / pack-animal'; the same animals 'at their feet' of v. 9, now provided for; the threefold ὑμεῖς ... κτήσεις ... κτήνη answers the threefold need of the thirsting host.	ὑμῶν your Genitive <i>genitive of possession ('your cattle')</i> → relational specification σύ (gen. pl. ὑμῶν): 'your'.

18 καὶ κούφη αὕτη ἐν ὀφθαλμοῖς κυρίου καὶ παραδώσω τὴν Μωαβ ἐν χειρὶ ὑμῶν

And this is a light thing in the eyes of the LORD; and I will give Moab into your hand.

Oracle, part 3 (the greater promise: victory) καὶ κούφη αὕτη

The oracle escalates: the water-miracle is 'a light thing' (κούφη) in YHWH's eyes — the lesser sign — and is now capped by the far greater promise of military victory: παραδώσω τὴν Μωαβ ('I will hand over Moab'). The shift to first-person divine speech (παραδώσω) directly contradicts Joram's fear that YHWH had summoned the kings to be handed to Moab (vv. 10, 13).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κούφη

light / trifling

Nominative

predicate adjective ('[this is] a light thing')

→ participant prominence

κούφος: 'light / easy / trifling'; renders לַקֶּל ('be a small/light matter'); the water-miracle, astonishing to humans, is a trivial matter for YHWH — preparing the greater claim of victory; the feminine κούφη agrees with the demonstrative αὕτη.

αὕτη

this

Nominative

demonstrative subject ('this [thing]')

→ participant reference

οὗτος (f. αὕτη): 'this'; the feminine demonstrative refers to the preceding water-promise as 'this matter', construed as feminine in the idiom.

ἐν

in

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

→ spatial or relational framing

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

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν (Hebraism: 'in the eyes of')

→ sphere or reference

ὀφθαλμός (dat. pl. ὀφθαλμοῖς): the idiom ἐν ὀφθαλμοῖς κυρίου ('in the eyes of the LORD') renders יהוה יעיני, here the standard of estimation: by YHWH's reckoning the miracle is slight.

κυρίου

of the LORD

Genitive

genitive of possession ('the LORD's eyes')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the divine assessor for whom the miracle is a small thing.

καὶ

and

coordinate conjunction (introducing the greater promise)

→ discourse linkage or contrast

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

παραδώσω

I will give over

Fut Act Indic 1 Sg · παραδίδωμι

main verb (first-person divine promise of victory)

→ predictive/promissory future (divine commitment)

παραδίδωμι (fut. παραδώσω): 'hand over / deliver up'; the same verb Joram feared in the passive sense (v. 13), now in YHWH's own mouth with Moab as the object — a direct reversal: it is Moab, not the kings, who will be delivered up.

τήν

the

Accusative

article (with Μωαβ, marking it accusative)

→ noun-phrase marking

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

Μωαβ

Moab

accusative direct object of παραδώσω (indeclinable, marked by τήν)

→ participant identification

Μωαβ: indeclinable; here the object to be delivered up — the feminine article τήν construes the land/nation of Moab as feminine.

ἐν

into

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

→ spatial or relational framing

ἐν: with χειρὶ the idiom ἐν χειρὶ ὑμῶν ('into your hand') renders מִן־יָדְךָ, the converse of the ἐν χειρὶ Μωαβ Joram feared (v. 10).

χειρὶ

hand

Dative

dative object of ἐν (idiom of power)

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; the metonym for victorious power; Moab will fall 'into your hand'.

ὕμῶν

your

Genitive

genitive of possession ('your hand')

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the allied kings,
into whose power Moab is given.

19 καὶ πατάξετε πᾶσαν πόλιν ὀχυρὰν καὶ πᾶν ξύλον ἀγαθὸν καταβαλεῖτε καὶ πάσας πηγὰς ὕδατος
ἐμφράξετε καὶ πᾶσαν μερίδα ἀγαθὴν ἀχρειώσετε ἐν λίθοις

And you shall strike every fortified city and every choice city, and you shall fell every good tree, and
you shall stop up every spring of water, and every good field you shall ruin with stones.

Oracle, part 4 (the mandate of total devastation) καὶ πατάξετε πᾶσαν πόλιν ὀχυρὰν

The oracle ends with a fourfold scorched-earth mandate, each clause headed by πᾶς ('every'): strike
every fortified city, fell every good tree, stop every spring, ruin every good field with stones. This total-
devastation formula (largely contravening Deut 20:19's protection of fruit-trees) signals the
comprehensive judgment to fall on Moab and is enacted verbatim at vv. 24–25.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πατάξετε

you shall strike

Fut Act Indic 2 Pl · πατάσσω

main verb (devastation mandate, first clause)

→ predictive/imperative future (command)

πατάσσω (fut. πατάξετε): 'strike / smite /
defeat'; renders פָּדָה; the future has
imperative force — 'you are to strike'; the
opening verb of the scorched-earth
program.

πᾶσαν

every

Accusative

adjective (modifying πόλιν)

→ object specification

πᾶς (f. acc. πᾶσαν): 'every / all'; the
anaphoric πᾶς heading each devastation-
clause stresses the totality of the judgment.

πόλιν

city

Accusative

direct object of πατάξετε

→ object specification

πόλις: 'city'; renders יָרֵךְ; the fortified cities
of Moab are the first target.

ὀχυράν

fortified / strong

Accusative

attributive adjective (modifying πόλιν)

→ object specification

ὀχυρός: 'strong / fortified'; renders רָחַב; πᾶσαν πόλιν ὀχυράν = 'every fortified city'; here the LXX also reflects 'choice city' (רַחֲבָה), reading both fortification and select status into the destruction-list.

καὶ

and

coordinate conjunction (second clause)

→ discourse linkage or contrast

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

πᾶν

every

Accusative

adjective (modifying ξύλον)

→ object specification

πᾶς (n. acc. πᾶν): 'every'; heading the tree-felling clause.

ξύλον

tree / wood

Accusative

direct object of καταβαλεῖτε

→ object specification

ξύλον: 'wood / tree'; renders יָצַד; here a (fruit-)tree; the command to fell good trees notably overrides the Deuteronomic protection of fruit-trees in siege (Deut 20:19), marking the severity of this judgment.

ἀγαθόν

good

Accusative

attributive adjective (modifying ξύλον)

→ object specification

ἀγαθός: 'good / fine'; renders טוֹב; 'every good tree' = every fruitful, valuable tree, the loss of which cripples the land's productivity.

καταβαλεῖτε

you shall fell / throw down

Fut Act Indic 2 Pl · καταβάλλω

main verb (devastation mandate, second clause)

→ predictive/imperative future

καταβάλλω (fut. καταβαλεῖτε): 'throw down / fell / cut down'; the compound κατα- = 'down'; renders כָּצַד (Hiph.) / תִּצֹד; the felling of every good tree to ruin Moab's agriculture.

καὶ

and

coordinate conjunction (third clause)

→ discourse linkage or contrast

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

πάσας

all

Accusative

adjective (modifying πηγάς)

→ object specification

πᾶς (f. acc. pl. πάσας): 'all / every'; heading the spring-stopping clause.

πηγάς

springs

Accusative

direct object of ἐμφράξετε

→ object specification

πηγή (acc. pl. πηγάς): 'spring / fountain / source'; renders מְצָרִים; the water-sources of Moab; stopping them is an act of long-term economic devastation in an arid land.

ὕδατος

of water

Genitive

descriptive genitive (with πηγάς: 'springs of water')

→ relational specification

ὕδωρ (gen. ὕδατος): 'water'; the keyword recurs ironically — Israel, just given water by miracle, is to deprive Moab of its water.

ἐμφράξετε

you shall stop up

Fut Act Indic 2 Pl · ἐμφράσσω

main verb (devastation mandate, third clause)

→ predictive/imperative future

ἐμφράσσω (fut. ἐμφράξετε): 'block up / stop / dam'; the compound ἐν- = 'in'; renders סָתַם; the stopping of springs (typically by filling them with stones/earth) was standard ancient practice for ruining an enemy's land (cf. v. 25).

καὶ

and

coordinate conjunction (fourth clause)

→ discourse linkage or contrast

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

πᾶσαν

every

Accusative

adjective (modifying μερίδα)

→ object specification

πᾶς (f. acc. πᾶσαν): 'every'; heading the field-ruining clause.

μερίδα

portion / field

Accusative

direct object of ἀχρειώσετε

→ object specification

μερίς (acc. μερίδα): 'portion / share / plot of ground'; renders מַחֲלָקָה ('field / parcel of land'); 'every good field/plot', the cultivated farmland of Moab.

ἀγαθὴν

good

Accusative

attributive adjective (modifying μερίδα)

→ object specification

ἀγαθός (f. acc. ἀγαθὴν): 'good / fertile'; 'every good field' = every fertile plot, to be made useless.

ἀχρειώσετε

you shall ruin / make useless

Fut Act Indic 2 Pl · ἀχρειῶ

main verb (devastation mandate, fourth clause)

→ predictive/imperative future

ἀχρειῶ: 'make useless / spoil / render unprofitable'; from ἀχρεῖος ('useless'); renders the Hebrew מַרְאָה ('mar / pain'); the good fields are to be ruined ἐν λίθοις — covered/strewn with stones so they can no longer be tilled.

ἐν

with

preposition + dative (instrumental: 'with stones')

→ spatial or relational framing

ἐν: instrumental dative ('with / by means of stones'), a Hebraism (אֶל of instrument).

λίθοις

stones

Dative

dative of instrument (with ἀχρειώσετε)

→ sphere or reference

λίθος (dat. pl. λίθοις): 'stone'; renders לִּבְנֵי; the fields are ruined by being strewn with stones, the method enacted at v. 25.

20 καὶ ἐγένετο τὸ πρωὶ ἀναβαινούσης τῆς θυσίας καὶ ἰδοὺ ὕδατα ἤρχοντο ἐξ ὁδοῦ Εδωμ καὶ ἐπλήσθη ἡ γῆ ὕδατος

And it came to pass in the morning, at the time when the sacrifice is offered, that behold, waters came from the way of Edom, and the land was filled with water.

Fulfilment (the water arrives)

καὶ ἐγένετο τὸ πρωὶ

The oracle is fulfilled exactly: at the hour of the morning sacrifice, waters arrive ἐξ ὁδοῦ Εδωμ ('from the way of Edom') and flood the land — no wind, no rain (v. 17), as promised. The presentative ἰδοὺ ('behold') marks the moment of wonder, and the timing 'as the sacrifice ascends' frames the deliverance within Israel's cultic life.

καὶ

and

narrative conjunction (with ἐγένετο)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-onset formula)

→ constative aorist

γίνομαι (aor. ἐγένετο): the καὶ ἐγένετο formula renders יְהִי, framing the moment of the water's arrival.

τὸ

the / in the

Accusative

article (with the adverbial πρωί, accusative of time)

→ noun-phrase marking

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

πρωὶ

morning / early

temporal adverb (substantivized by τό: 'in the morning')

→ clausal contribution

πρωί: 'early / in the morning'; indeclinable adverb; with the article τὸ πρωί it functions substantivally ('the morning'), an accusative-of-time idiom rendering בִּבְקֹר.

ἀναβαινούσης

ascending / being offered

Pres Act Ptc Gen Sg Fem · ἀναβαίνω

genitive absolute (with θυσίας: 'as the sacrifice was being offered')

→ verbal action or state

ἀναβαίνω (ptc. ἀναβαινούσης): 'go up / ascend'; in the genitive absolute ἀναβαινούσης τῆς θυσίας ('as the sacrifice ascends/is offered'), 'ascend' is the cultic idiom for the offering rising as smoke; the time-marker is the morning oblation (cf. Exod 29:39).

τῆς

the

Genitive

article (with θυσίας, in genitive absolute)

→ noun-phrase marking

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

θυσίας

sacrifice / offering

Genitive

subject of the genitive absolute

→ relational specification

θυσία (gen. θυσίας): 'sacrifice / offering'; renders הַזֶּה; the regular morning oblation, here used as a precise time-reference for the water's arrival — and a quiet contrast to the human sacrifice at v. 27.

καὶ

and / then

apodotic καί (main clause after the temporal frame)

→ discourse linkage or contrast

καί: apodotic, introducing the main event after the καὶ ἐγένετο ... temporal setup.

ἰδοὺ

behold

presentative particle (introducing the wonder)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; the deictic exclamation dramatizes the sudden appearance of the water, inviting the reader to share the army's astonishment.

ὕδατα

waters

Nominative

subject of ἤρχοντο

→ participant prominence

ὕδωρ (nom. pl. ὕδατα): 'waters'; the keyword in the plural for an abundant flow; the promised supply arrives in full.

ἤρχοντο

were coming

Impf Mid Indic 3 Pl · ἔρχομαι

main verb (the inflowing water)

→ progressive imperfect ('came flowing in')

ἔρχομαι (impf. ἤρχοντο): 'come'; the imperfect depicts the water streaming in as an ongoing flow from the Edomite highlands — the rain had fallen elsewhere, unseen by the army (v. 17).

ἐξ

from

preposition + genitive (source/direction)

→ spatial or relational framing

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

ὁδοῦ

the way

Genitive

genitive object of ἐξ (source: 'from the way')

→ relational specification

ὁδός (gen. ὁδοῦ): 'way / road / direction';
ἐξ ὁδοῦ Εδωμ = 'from the direction of
Edom', the same Edomite quarter by which
they had marched (v. 8) and from whose
hills the floodwaters descended.

Εδωμ

of Edom

genitive of relationship (indeclinable: 'way of
Edom')

→ participant identification

Εδωμ: indeclinable; the direction from
which the water flowed, the highlands of
Edom to the south-east.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπλήσθη

was filled

Aor Pass Indic 3 Sg · πίμπλημι

main verb (the flooding of the land)

→ constative aorist passive (divine passive)

πίμπλημι (aor. pass. ἐπλήσθη): 'fill / be
filled'; the divine passive matches the
promise πλησθήσεται of v. 17 — what was
foretold is now accomplished; the genitive
ὕδατος is the genitive of content.

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land / ground

Nominative

subject of ἐπλήσθη

→ participant prominence

γῆ: 'earth / land / ground'; renders Ὀρῆ;
the parched battlefield is inundated, the
visible proof of the oracle and the trap for
Moab.

ὕδατος

with water

Genitive

genitive of content (with ἐπλήσθη)

→ relational specification

ὕδωρ (gen. ὕδατος): 'water'; the genitive of
material with the verb of filling; the
keyword's fulfilment, setting up the blood-
red illusion of v. 22.

21 καὶ πᾶσα Μωαβ ἤκουσαν ὅτι ἀνέβησαν οἱ βασιλεῖς πολεμεῖν αὐτούς καὶ ἀνεβόησαν ἐκ παντὸς
περιεζωσμένου ζώνην καὶ ἐπάνω καὶ ἔστησαν ἐπὶ τοῦ ὁρίου

And all Moab heard that the kings had come up to fight against them; and they were called out,
everyone girded with a belt and upward, and they took their stand at the border.

Moabite mobilization (the enemy gathers)

καὶ πᾶσα Μωαβ ἤκουσαν

The scene shifts to Moab's response. The constructio ad sensum πᾶσα Μωαβ ἤκουσαν ('all Moab
heard', sg. subject with pl. verb) treats the nation as a collective. The full levy — everyone 'girded with
a belt and upward', i.e. of fighting age — masses at the frontier (ἐπὶ τοῦ ὁρίου), setting them in position
to view the fatal water at dawn.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

πᾶσα
all

Nominative

adjective (modifying Μωαβ: 'all Moab')

→ participant prominence

πᾶς (f. nom. πᾶσα): 'all / every'; the feminine agrees with Μωαβ construed as the (feminine) land/nation; 'all Moab' = the whole people.

Μωαβ
Moab

subject (indeclinable, collective)

→ participant identification

Μωαβ: indeclinable; here the Moabite nation as a collective subject, taking a plural verb by sense.

ἤκουσαν
heard

Aor Act Indic 3 Pl · ἀκούω

main verb (plural by sense with collective subject)

→ constative aorist

ἀκούω (aor. ἤκουσαν): 'hear'; renders וַיִּשְׁמְעוּ ; the plural verb with the singular collective πᾶσα Μωαβ is a constructio ad sensum, treating the nation as many persons.

ὅτι
that

conjunction (introducing the content of hearing)

→ discourse linkage or contrast

ὅτι: 'that'; introducing the report Moab heard — that the kings had come up to war.

ἀνέβησαν
had come up

Aor Act Indic 3 Pl · ἀναβαίνω

verb of the ὅτι-clause

→ constative aorist (the accomplished advance)

ἀναβαίνω (aor. ἀνέβησαν): 'go up'; the idiom for marching to war; the kings 'had gone up' against Moab.

οἱ
the

Nominative

article (with βασιλεῖς)

→ noun-phrase marking

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

βασιλεῖς
kings

Nominative

subject of ἀνέβησαν

→ participant prominence

βασιλεὺς (nom. pl. βασιλεῖς): the three allied kings, whose advance Moab has heard of.

πολεμεῖν
to make war

Pres Act Inf · πολεμέω

infinitive of purpose (with ἀνέβησαν)

→ purpose infinitive

πολεμέω (inf. πολεμεῖν): 'wage war / fight'; renders וַיִּלָּחֶם ; the infinitive of purpose — the kings came up 'to fight against them'.

αὐτούς
them

Accusative

direct object of πολεμεῖν (the Moabites)

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; the Moabites, the object of the kings' attack.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀνεβόησαν
they cried out / were summoned

Aor Act Indic 3 Pl · ἀναβοάω

main verb (the mobilization-cry)

→ constative aorist

ἀναβοάω: 'cry out / raise a shout'; the compound ἀνα- = 'up'; here the war-muster cry by which the Moabites were called to arms; renders the Hebrew sense of a general levy being summoned.

ἐκ

from

preposition + genitive (partitive/source: 'from everyone')

→ spatial or relational framing

ἐκ: with παντός, 'from everyone who ...'; introduces the comprehensive levy of all able-bodied men.

παντός

everyone

Genitive

substantival adjective (object of ἐκ: 'everyone')

→ relational specification

πᾶς (m. gen. παντός): 'everyone / all'; the substantive 'everyone girded with a belt' = every man old enough to bear arms.

περιεζωσμένου

girded

Perf Mid Ptc Gen Sg Masc · περιζώννυμι

attributive participle (modifying παντός)

→ verbal action or state

περιζώννυμι (pf. mid. ptc. περιεζωσμένου): 'gird oneself / put on a belt'; the perfect-middle 'having girded himself with a belt' is an idiom for a man equipped for war / of military age; renders הָגָהּ הָגָהּ.

ζώνην

a belt / girdle

Accusative

accusative of respect/object (with περιεζωσμένου)

→ object specification

ζώνη: 'belt / girdle'; renders הָגָהּ; the belt that a warrior straps on; 'girded with a belt and upward' is an idiom embracing all of fighting age.

καὶ

and

coordinate conjunction (with ἐπάνω)

→ discourse linkage or contrast

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

ἐπάνω

upward / above

adverb (idiom: 'and upward', i.e. and older)

→ clausal contribution

ἐπάνω: 'above / upward'; the idiom καὶ ἐπάνω ('and upward') extends the levy from the youngest belt-wearer 'and above' — i.e. all males of military age and older; renders הָגָהּ הָגָהּ.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστησαν

took their stand

Aor Act Indic 3 Pl · ἵστημι

main verb (taking position)

→ constative aorist (intransitive: 'stood')

ἵστημι (aor. intr. ἔστησαν): 'stand / take a stand'; the Moabite levy positions itself at the frontier, ready for battle — and placed exactly where it will misread the dawn-lit water.

ἐπὶ

at / upon

preposition + genitive (position: 'at the border')

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with ὁρίου)

→ noun-phrase marking

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

ὁρίου

border / boundary

Genitive

genitive object of ἐπὶ (position)

→ relational specification

ὄριον (gen. ὁρίου): 'boundary / border / territory'; renders גְּבוּל; the Moabites take their stand at the frontier facing the allied camp.

22 καὶ ὥρθρισαν τὸ πρωὶ καὶ ὁ ἥλιος ἀνέτειλεν ἐπὶ τὰ ὕδατα καὶ εἶδεν Μωαβ ἐξ ἐναντίας τὰ ὕδατα πυρρὰ ὡσεὶ αἷμα

And they rose early in the morning, and the sun rose upon the waters, and Moab saw, from the opposite side, the waters red as blood.

The fatal illusion (the blood-red water) καὶ ὥρθρισαν τὸ πρωὶ

The trap springs: rising early, the Moabites see the sun gleaming on the floodwater, which appears πυρρὰ ὡσεὶ αἷμα ('red as blood'). The optical effect — low dawn sun on red-tinged desert water — becomes the engine of Moab's self-destruction, since they will misinterpret it (v. 23) as the kings' mutual slaughter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὥρθρισαν

they rose early

Aor Act Indic 3 Pl · ὀρθρίζω

main verb (early rising)

→ constative aorist

ὀρθρίζω: 'rise early / do at dawn'; from ὄρθρος ('dawn'); renders רָאָה ; the Moabites rise at first light, the moment the sun-on-water illusion is at its most deceptive.

τὸ

the / in the

Accusative

article (with adverbial πρωὶ)

→ noun-phrase marking

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

πρωὶ

morning / early

temporal adverb (substantivized: 'in the morning')

→ clausal contribution

πρωὶ: 'early / in the morning'; indeclinable adverb; τὸ πρωὶ ('at dawn') marks the precise hour of the deceptive sight.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with ἥλιος)

→ noun-phrase marking

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

ἥλιος

sun

Nominative

subject of ἀνέτειλεν

→ participant prominence

ἥλιος: 'sun'; renders שֶׁמֶשׁ ; the low rising sun whose red light on the water produces the fatal optical illusion.

ἀνέτειλεν

rose

Aor Act Indic 3 Sg · ἀνατέλλω

main verb (sunrise)

→ constative aorist

ἀνατέλλω: 'rise / spring up (of the sun)'; renders קָם ; the sunrise upon the water is the precise cause of the blood-red appearance.

ἐπὶ

upon

preposition + accusative (direction: 'upon the waters')

→ spatial or relational framing

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

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

accusative object of ἐπὶ

→ object specification

ὕδωρ (acc. pl. ὕδατα): 'waters'; the miraculous flood of v. 20, now catching the dawn light.

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 (Moab's perception)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / perceive'; the singular agrees with the collective Μωαβ; the verb of the fatal misperception.

Μωαβ

Moab

subject of εἶδεν (indeclinable, collective)

→ participant identification

Μωαβ: indeclinable; the Moabites as collective subject.

ἐξ

from

preposition + genitive (in the idiom ἐξ ἐναντίας)

→ spatial or relational framing

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

ἐναντίας

the opposite side

Genitive

substantival adjective (idiom: 'from opposite')

→ relational specification

ἐναντίος (f. gen. ἐναντίας): 'opposite / facing'; the idiom ἐξ ἐναντίας ('from the opposite side / over against') describes the Moabites viewing the water from across the way — the angle that makes it look bloody.

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 εἶδεν

→ object specification

ὕδωρ (acc. pl. ὕδατα): 'waters'; the object seen — appearing red.

πυρρά

red / fiery-red

Accusative

predicate adjective (object complement: 'saw the waters [as] red')

→ object specification

πυρρός (n. pl. πυρρά): 'flame-colored / red'; from πῦρ ('fire'); renders מִדְּמָא ('red'); the dawn-reddened water; the predicative accusative — Moab saw the waters as red.

ὥσει

as / like

comparative particle ('as if / like')

→ discourse linkage or contrast

ὥσει: 'as if / like'; renders כִּי; introduces the fatal comparison 'like blood', the basis of Moab's misjudgment.

αἷμα

blood

Accusative

object of comparison (with ὡσεὶ)

→ object specification

αἷμα: 'blood'; renders ⲙⲁⲓ; the water 'like blood' triggers the inference of mutual slaughter (v. 23); the word ironically anticipates the real blood Moab is about to shed — its own.

23 καὶ εἶπαν αἷμα τοῦτο τῆς ῥομφαίας ἐμαχέσαντο οἱ βασιλεῖς καὶ ἐπάταξαν ἀνὴρ τὸν πλησίον αὐτοῦ καὶ νῦν ἐπὶ τὰ σκῦλα Μωαβ

And they said, 'This is blood; the kings have surely fought with the sword and struck each his neighbor. Now then, to the spoil, Moab!'

The fatal inference (Moab's misreading and battle-cry) καὶ εἶπαν αἷμα τοῦτο

Moab voices the misinterpretation: the red water 'is blood', proof that the allied kings have turned on one another (ἐπάταξαν ἀνὴρ τὸν πλησίον αὐτοῦ, 'each struck his neighbor'). Concluding the enemy has self-destructed, they raise the plunder-cry νῦν ἐπὶ τὰ σκῦλα Μωαβ ('now to the spoil, Moab!') and abandon all caution — the very error that delivers them up.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction; plural by sense)

→ constative aorist

λέγω (aor. 3 pl. εἶπαν): the Koine alpha-aorist form (for εἶπον); introducing the Moabites' fatal conclusion.

αἷμα

blood

Nominative

predicate nominative ('this is blood')

→ participant prominence

αἷμα: 'blood'; the Moabites declare the red water to be blood — the premise of their disastrous inference.

τοῦτο

this

Nominative

demonstrative subject ('this [is]')

→ participant reference

οὗτος (n. τοῦτο): 'this'; deictic, pointing to the red expanse: 'this (that we see) is blood'.

τῆς

of the

Genitive

article (with ῥομφαίας)

→ noun-phrase marking

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

ῥομφαίας

sword

Genitive

genitive of means/source (idiom: 'blood of the sword')

→ relational specification

ῥομφαία (gen. ῥομφαίας): 'sword / large blade'; renders בַּרְדִּי; the phrase αἷμα τοῦτο τῆς ῥομφαίας ('this is the blood of the sword') interprets the red as bloodshed by the sword — i.e. the kings have slaughtered one another.

ἐμαχέσαντο

fought

Aor Mid Indic 3 Pl · μάχομαι

main verb (the supposed mutual battle)

→ constative aorist (the inferred event)

μάχομαι (aor. ἐμαχέσαντο): 'fight / quarrel'; renders מִלְחָמָה; the Moabites infer that the kings 'have fought' — i.e. turned on each other, a known hazard of allied coalitions.

οἱ

the

Nominative

article (with βασιλεῖς)

→ noun-phrase marking

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

βασιλεῖς

kings

Nominative

subject of ἐμαχέσαντο

→ participant prominence

βασιλεῖς (nom. pl. βασιλεῖς): the three allied kings, supposed by Moab to have slain one another.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάταξαν

they struck

Aor Act Indic 3 Pl · πατάσσω

main verb (the supposed mutual slaughter)

→ constative aorist (inferred event)

πατάσσω (aor. ἐπάταξαν): 'strike / smite'; here in the distributive idiom ἐπάταξαν ἄνθρωπος τὸν πλησίον αὐτοῦ ('they struck, each man his neighbor'), a Hebraism (תָּרַח שֶׁיָּרֵיבֵּהוּ) for mutual slaughter.

ἄνθρωπος

each man

Nominative

distributive subject (in apposition to the plural verb)

→ participant prominence

ἄνθρωπος: 'man'; in the distributive idiom 'each man (struck) his neighbor', ἄνθρωπος renders Hebrew שֶׁיָּרֵיבֵּהוּ used distributively ('each one').

τὸν

the

Accusative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Accusative

direct object of ἐπάταξαν (substantivized: 'his neighbor')

→ object specification

πλησίον: 'neighbor / fellow'; the substantivized adverb (with τὸν) renders שָׁרֵיב; 'each his neighbor' completes the mutual-slaughter idiom.

αὐτοῦ

his

Genitive

genitive of possession ('his neighbor')

→ relational specification

αὐτοῦ (gen. αὐτοῦ): 'his'; each man's own neighbor.

καὶ

and

coordinate conjunction (introducing the battle-cry)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (hortatory: 'now then')

→ adverbial qualification

νῦν: 'now'; renders נָעַם; the hortatory 'now then!' urging immediate action — to the plunder.

ἐπὶ

to / for

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

→ spatial or relational framing

ἐπὶ + acc.: 'to / for'; in the elliptical battle-cry 'now (out) to the spoil!' (a verb of motion is understood).

τὰ

the

Accusative

article (with σκῦλα)

→ noun-phrase marking

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

σκῦλα

spoil / plunder

Accusative

accusative object of ἐπὶ (goal of the rush)

→ object specification

σκῦλον (n. pl. σκῦλα): 'spoils / plunder / booty'; renders לָזַץ; the elliptical cry ἐπὶ τὰ σκῦλα Μωαβ ('to the spoil, Moab!') sends the Moabites rushing greedily — and unguarded — into the trap.

Μωαβ

Moab

vocative (indeclinable: address/rally to the people)

→ participant identification

Μωαβ: indeclinable; here a vocative-like rallying address — 'Moab!' — exhorting the people to seize the supposed spoils.

24 καὶ εἰσῆλθον εἰς τὴν παρεμβολὴν Ἰσραηλ καὶ Ἰσραηλ ἀνέστησαν καὶ ἐπάταξαν τὴν Μωαβ καὶ ἔφυγον ἀπὸ προσώπου αὐτῶν καὶ εἰσῆλθον εἰσπορευόμενοι καὶ τύπτοντες τὴν Μωαβ

And they came into the camp of Israel; and Israel rose up and struck Moab, and they fled before them; and they entered, advancing and striking Moab.

The rout (Moab's misjudgment turned to disaster) καὶ εἰσῆλθον εἰς τὴν παρεμβολὴν Ἰσραηλ

The trap closes. The Moabites blunder into Israel's camp expecting plunder; Israel rises and strikes them, and Moab flees ἀπὸ προσώπου αὐτῶν ('before them'). The doubled participles εἰσπορευόμενοι καὶ τύπτοντες ('advancing and striking') portray the relentless Israelite pursuit deep into Moabite territory, beginning the devastation foretold in v. 19.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθον
they came in

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (Moab's entry into the camp)

→ constative aorist

εἰσέρχομαι (aor. εἰσῆλθον): 'go in / enter'; the Moabites enter Israel's camp unawares, expecting only plunder — the fatal consequence of their misreading.

εἰς
into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν
the

Accusative

article (with παρεμβολήν)

→ noun-phrase marking

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

παρεμβολήν
camp

Accusative

accusative object of εἰς

→ object specification

παρεμβολή (acc. παρεμβολήν): 'camp / encampment'; renders רָבִּימָה ; the same word as v. 9; Israel's camp, now entered by the unwary Moabites.

Ισραηλ
of Israel

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

→ participant identification

Ισραηλ: indeclinable; the camp belongs to Israel.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

Ισραηλ
Israel

subject (indeclinable, collective)

→ participant identification

Ισραηλ: indeclinable; here the subject — the Israelites, who spring to arms; takes the plural verb by sense.

ἀνέστησαν
rose up

Aor Act Indic 3 Pl · ἀνίστημι

main verb (Israel springs to action)

→ ingressive aorist (sprang up)

ἀνίστημι (aor. intr. ἀνέστησαν): 'rise up / stand up'; renders קָם ; the Israelites 'rose up' — sprang to the attack against the intruders.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάταξαν
struck

Aor Act Indic 3 Pl · πατάσσω

main verb (the attack)

→ constative aorist

πατάσσω (aor. ἐπάταξαν): 'strike / smite / defeat'; renders רָבַח ; Israel strikes Moab — the same verb commanded in the oracle (πατάξετε, v. 19), now fulfilled.

τὴν
the

Accusative

article (with Μωαβ, marking accusative)

→ noun-phrase marking

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

Μωαβ

Moab

accusative object of ἐπάταξαν (indeclinable, marked by τήν)

→ participant identification

Μωαβ: indeclinable; the object struck; the feminine article τήν construes Moab as the (feminine) nation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔφυγον

they fled

Aor Act Indic 3 Pl · φεύγω

main verb (Moab's flight)

→ constative aorist

φεύγω (aor. ἔφυγον): 'flee'; renders פָּנּוּ; the Moabites flee before the Israelite onslaught — the rout the misjudgment produced.

ἀπὸ

from before

preposition + genitive (Hebraism: 'from the face of')

→ spatial or relational framing

ἀπὸ: with προσώπου the idiom ἀπὸ προσώπου αὐτῶν ('from before them / from their face') renders פְּנֵי הַיִּגְמוֹ, a Hebraism for fleeing in rout.

προσώπου

face / presence

Genitive

genitive object of ἀπὸ (Hebraism)

→ relational specification

πρόσωπον (gen. προσώπου): 'face / presence'; in the idiom 'from before them', the metonym for the threatening Israelite advance.

αὐτῶν

them

Genitive

genitive of possession ('their face' = before them)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'them'; the Israelites, before whose face Moab flees.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθον

they entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (Israel's pursuit into Moab)

→ constative aorist

εἰσέρχομαι (aor. εἰσῆλθον): 'enter / go in'; now the Israelites enter Moab in pursuit — the same verb that began the verse, but with the roles reversed (Israel now the invader).

εἰσπορεύμενοι

advancing / going in

Pres Mid Ptc Nom Pl Masc · εἰσπορεύομαι

circumstantial participle (manner of the pursuit)

→ verbal action or state

εἰσπορεύομαι (ptc. εἰσπορεύμενοι): 'go in / advance into'; the present participle, paired with τύπτοντες, depicts the continuous, advancing slaughter — the Israelites press ever deeper into Moab.

καὶ

and

coordinate conjunction (linking the participles)

→ discourse linkage or contrast

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

τύπτοντες

striking / smiting

Pres Act Ptc Nom Pl Masc · τύπτω

circumstantial participle (manner of the pursuit)

→ verbal action or state

τύπτω (ptc. τύπτοντες): 'strike / beat / smite'; the present participle of ongoing action — 'advancing and striking' depicts the relentless cutting-down of the fleeing Moabites.

τήν

the

Accusative

article (with Μωαβ, marking accusative)

→ noun-phrase marking

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

Μωαβ

Moab

accusative object of τύπτοντες (indeclinable, marked by τήν)

→ participant identification

Μωαβ: indeclinable; the object of the continuing slaughter, the Moabites.

25 καὶ τὰς πόλεις καθεῖλον καὶ πᾶσαν μερίδα ἀγαθὴν ἔρριψαν ἀνὴρ τὸν λίθον καὶ ἐνέπλησαν αὐτήν καὶ πᾶσαν πηγὴν ὕδατος ἐνέφραξαν καὶ πᾶν ξύλον ἀγαθὸν κατέβαλον ἕως τοῦ καταλιπεῖν τοὺς λίθους τοῦ τοίχου καθηρημένους καὶ ἐκύκλευσαν οἱ σφενδονῆται καὶ ἐπάταξαν αὐτήν

And they threw down the cities, and on every good field each man cast his stone and filled it up, and they stopped every spring of water and felled every good tree, until only the stones of the wall of Kir-hareseth were left standing; and the slingers surrounded it and struck it.

Total devastation (the oracle of v. 19 enacted)

καὶ τὰς πόλεις καθεῖλον

The scorched-earth oracle of v. 19 is carried out point by point: cities razed, good fields ruined with stones (ἔρριψαν ἀνὴρ τὸν λίθον, 'each man cast his stone'), springs stopped, good trees felled — until only the stone walls of the last stronghold (Kir-hareseth) remain, encircled and battered by slingers. The fulfilment is so exact it underscores the oracle's authority.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (with πόλεις)

→ noun-phrase marking

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

πόλεις

cities

Accusative

direct object of καθεῖλον

→ object specification

πόλις (acc. pl. πόλεις): 'cities'; the Moabite towns, the first item of the devastation, answering πᾶσαν πόλιν of v. 19.

καθεῖλον

they threw down

Aor Act Indic 3 Pl · καθαιρέω

main verb (razing of cities)

→ constative aorist

καθαίρω (aor. καθεῖλον): 'pull down / demolish / raze'; the compound κατα- = 'down'; renders ὧν / ὧν; the systematic destruction of Moab's cities.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσαν

every

Accusative

adjective (modifying μερίδα)

→ object specification

πᾶς (f. acc. πᾶσαν): 'every'; echoing the oracle's πᾶσαν μερίδα ἀγαθὴν (v. 19).

μερίδα

field / portion

Accusative

accusative (locus of the stone-casting)

→ object specification

μερίς (acc. μερίδα): 'plot / field / portion of ground'; the fertile fields of Moab, now ruined; cf. v. 19.

ἀγαθὴν

good

Accusative

attributive adjective (modifying μερίδα)

→ object specification

ἀγαθός (f. acc. ἀγαθὴν): 'good / fertile'; 'every good field' — the most productive land deliberately spoiled.

ἔρριψαν

they cast

Aor Act Indic 3 Pl · ρίπτω

main verb (the field-ruining)

→ constative aorist

ρίπτω (aor. ἔρριψαν): 'throw / cast / hurl'; with the distributive ἀνὴρ τὸν λίθον ('each man his stone') it describes the soldiers stoning the fields to make them unworkable — the method of ἀχρειώσετε ἐν λίθοις (v. 19).

ἀνὴρ

each man

Nominative

distributive subject (in apposition to plural verb)

→ participant prominence

ἀνὴρ: 'man'; the distributive idiom 'each man (cast) his stone', rendering ψῆ used distributively.

τὸν

the / his

Accusative

article (with λίθον)

→ noun-phrase marking

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

λίθον

stone

Accusative

direct object of ἔρριψαν

→ object specification

λίθος (acc. λίθον): 'stone'; each man's stone, cast onto the fields until they were buried — the literal ruining 'with stones' of v. 19.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐνέπλησαν

they filled up

Aor Act Indic 3 Pl · ἐμπίμπλημι

main verb (covering the field with stones)

→ constative aorist

ἐμπίμπλημι (aor. ἐνέπλησαν): 'fill up / fill full'; the fields are 'filled' (covered) with stones, rendered useless for cultivation; the object αὐτήν refers to μερίδα ('the field').

αὐτήν

it

Accusative

direct object of ἐνέπλησαν (referring to μερίδα)

→ participant reference

αὐτός (f. acc. αὐτήν): 'it / her'; the feminine refers to μερίς ('the field'), which they filled with stones.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσαν

every

Accusative

adjective (modifying πηγὴν)

→ object specification

πᾶς (f. acc. πᾶσαν): 'every'; echoing πάσας πηγάς of v. 19.

πηγὴν

spring

Accusative

direct object of ἐνέφραξαν

→ object specification

πηγή (acc. πηγὴν): 'spring / fountain'; the water-sources stopped, fulfilling the oracle.

ὕδατος

of water

Genitive

descriptive genitive (with πηγὴν)

→ relational specification

ὕδωρ (gen. ὕδατος): 'water'; the keyword again — Moab's springs deprived of use.

ἐνέφραξαν

they stopped up

Aor Act Indic 3 Pl · ἐμφράσσω

main verb (stopping the springs)

→ constative aorist

ἐμφράσσω (aor. ἐνέφραξαν): 'block / stop up'; the same verb as ἐμφράξετε (v. 19), now accomplished — the springs are dammed/blocked.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶν

every

Accusative

adjective (modifying ξύλον)

→ object specification

πᾶς (n. acc. πᾶν): 'every'; echoing πᾶν ξύλον ἀγαθόν of v. 19.

ξύλον

tree

Accusative

direct object of κατέβαλον

→ object specification

ξύλον: 'tree / wood'; the good trees, now felled.

ἀγαθόν

good

Accusative

attributive adjective (modifying ξύλον)

→ object specification

ἀγαθός (n. acc. ἀγαθόν): 'good / fruitful'; 'every good tree'.

κατέβαλον

they felled

Aor Act Indic 3 Pl · καταβάλλω

main verb (felling the trees)

→ constative aorist

καταβάλλω (aor. κατέβαλον): 'throw down / fell'; the same verb as καταβαλεῖτε (v. 19); the trees are cut down — the agricultural ruin complete.

ἕως

until

conjunction + articular infinitive (temporal limit)

→ discourse linkage or contrast

ἕως: 'until'; with the articular infinitive τοῦ καταλιπεῖν it marks the end-point of the devastation — 'until there were left only ...'.

τοῦ

to / the

Genitive

article (with the infinitive καταλιπεῖν)

→ noun-phrase marking

ὁ (gen. τοῦ): the genitive article forming the articular infinitive construction with ἕως.

καταλιπεῖν

to leave / be left

Aor Act Inf · καταλείπω

articular infinitive (with ἕως: 'until leaving')

→ result/temporal infinitive

καταλείπω (aor. inf. καταλιπεῖν): 'leave behind / leave remaining'; ἕως τοῦ καταλιπεῖν = 'until (they) left only the stones of the wall', marking how complete the demolition was — only the bare masonry remained.

τούς

the

Accusative

article (with λίθους)

→ noun-phrase marking

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

λίθους

stones

Accusative

accusative object of καταλιπεῖν

→ object specification

λίθος (acc. pl. λίθους): 'stones'; the masonry of the last fortress (Kir-hareseth); only these stone walls survived the demolition.

τοῦ

of the

Genitive

article (with τοίχου)

→ noun-phrase marking

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

τοίχου

wall

Genitive

genitive of possession (stones of the wall')

→ relational specification

τοίχος (gen. τοίχου): 'wall (of a building/city)'; renders קיר; here the wall of Kir-hareseth (the Hebrew place-name תַּשְׂרֵת קִיר, 'wall/city of potsherds'), Moab's last stronghold, the only structure still standing.

καθηρημένους

thrown down / demolished

Perf Mid Ptc Acc Pl Masc · καθαιρέω

perfect participle (predicative, modifying λίθους)

→ verbal action or state

καθαιρέω (pf. pass. ptc. καθηρημένους): 'pulled down / demolished'; the perfect-passive participle describes the stones as 'thrown down/battered' — even the wall's stones were being demolished; the perfect stresses the resulting ruined state.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκύκλευσαν

surrounded / encircled

Aor Act Indic 3 Pl · κυκλεύω

main verb (the slingers' encirclement)

→ constative aorist

κυκλεύω: 'encircle / go around / surround'; the slingers ring the last stronghold to batter it; cognate with the ἐκύκλωσαν of v. 9 (the march), now of the siege.

οἱ

the

Nominative

article (with σφενδονῆται)

→ noun-phrase marking

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

σφενδονῆται

slingers

Nominative

subject of ἐκύκλευσαν

→ participant prominence

σφενδονήτης (nom. pl. σφενδονῆται): 'slinger'; from σφενδόνη ('sling'); renders מִגְזְרִי; the slingers who surround and bombard Kir-hareseth, driving the king to his desperate act.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπάταξαν

struck

Aor Act Indic 3 Pl · πατάσσω

main verb (battering the stronghold)

→ constative aorist

πατάσσω (aor. ἐπάταξαν): 'strike / smite'; the slingers 'struck it' (the city/wall), pressing the assault to the brink — the immediate provocation of Mesha's sacrifice (v. 27).

αὐτήν

it

Accusative

direct object of ἐπάταξαν (the city/wall)

→ participant reference

αὐτός (f. acc. αὐτήν): 'it / her'; the feminine refers to the city/stronghold (πόλις) under bombardment.

26 καὶ εἶδεν ὁ βασιλεὺς Μωαβ ὅτι ἐκραταίωσεν ὑπὲρ αὐτὸν ὁ πόλεμος καὶ ἔλαβεν μεθ' ἑαυτοῦ ἑπτακοσίους ἄνδρας ἐσπασμένους ῥομφαίαν διακόψαι πρὸς βασιλέα Εδωμ καὶ οὐκ ἠδυνήθησαν

And the king of Moab saw that the battle was too strong for him, and he took with him seven hundred men drawing the sword, to break through to the king of Edom; but they could not.

Mesha's failed sortie (the king at the end of his resources) καὶ εἶδεν ὁ βασιλεὺς Μωαβ

Mesha, seeing the battle overpowering him (ἐκραταίωσεν ὑπὲρ αὐτόν), attempts a desperate breakout with seven hundred swordsmen toward the king of Edom — perhaps the weakest link in the coalition — but fails (οὐκ ἠδυνήθησαν). This last military failure sets up the horrific final recourse of v. 27.

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 (the king's perception)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / perceive / realize'; Mesha recognizes the hopelessness of his military position.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

subject of εἶδεν

→ participant prominence

βασιλεύς: the king of Moab, Mesha, now besieged.

Μωαβ

of Moab

genitive of relationship (indeclinable)

→ participant identification

Μωαβ: indeclinable; 'king of Moab'.

ὅτι

that

conjunction (content of perception)

→ discourse linkage or contrast

ὅτι: 'that'; introducing what the king perceived — that the battle had overpowered him.

ἐκραταίωσεν

had grown strong / prevailed

Aor Act Indic 3 Sg · κραταίωω

verb of the ὅτι-clause

→ ingressive/constative aorist ('became too strong')

κραταίωω: 'strengthen / prevail / grow strong'; from κραταιός ('mighty'); renders ρῖπῃ; here intransitive 'the battle prevailed/grew too strong for him' (ὑπὲρ αὐτόν), i.e. became more than he could withstand.

ὑπὲρ

beyond / too strong for

preposition + accusative (comparative: 'beyond him')

→ spatial or relational framing

ὑπὲρ + acc.: 'beyond / more than'; ἐκραταίωσεν ὑπὲρ αὐτόν = 'prevailed beyond him / was too strong for him', a comparative idiom of being overpowered.

αὐτόν

him

Accusative

accusative object of ὑπέρ (the overpowered king)

→ participant reference

αὐτός (acc. αὐτόν): 'him'; Mesha, overwhelmed by the assault.

ὁ

the

Nominative

article (with πόλεμος)

→ noun-phrase marking

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

πόλεμος

battle / war

Nominative

subject of ἐκκρατίωσεν

→ participant prominence

πόλεμος: 'war / battle'; renders מִלְחָמָה; the battle itself, personified as 'prevailing' over the king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (assembling the breakout force)

→ constative aorist

λαμβάνω (aor. ἔλαβεν): 'take'; renders תָּקַח; the king takes a picked force with him for the sortie.

μεθ

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἑαυτοῦ

himself

Genitive

reflexive genitive object of μετά ('with himself')

→ relational specification

ἑαυτοῦ: reflexive 'himself'; μεθ ἑαυτοῦ = 'with him(self)', the men he takes along on the breakout.

ἑπτακοσίους

seven hundred

Accusative

numeral (modifying ἄνδρας)

→ object specification

ἑπτακόσιοι (acc. ἑπτακοσίους): 'seven hundred'; the declinable cardinal; the size of Mesha's elite sortie-force.

ἄνδρας

men

Accusative

direct object of ἔλαβεν

→ object specification

ἄνθρωποι (acc. pl. ἄνδρας): 'men / warriors'; the seven hundred swordsmen of the breakout attempt.

ἐσπασμένους

drawing / having drawn

Perf Mid Ptc Acc Pl Masc · σπάω

attributive participle (modifying ἄνδρας)

→ verbal action or state

σπάω (pf. mid. ptc. ἐσπασμένους): 'draw (a sword)'; the perfect-middle 'having drawn the sword' = sword-drawing warriors; the idiom ἐσπασμένους ῥομφαίαν renders הַחֲבֵרִית ('drawers of the sword'), i.e. seasoned fighting men.

ῥομφαίαν

sword

Accusative

accusative object of ἐσπασμένους

→ object specification

ῥομφαία (acc. ῥομφαίαν): 'sword'; the weapon the seven hundred have drawn; the same word as the deceptive 'sword' of v. 23, here wielded in earnest.

διακόψαι

to break through

Aor Act Inf · διακόπτω

infinitive of purpose (with ἔλαβεν)

→ purpose aorist infinitive

διακόπτω (aor. inf. διακόψαι): 'cut through / break through'; the compound δια- = 'through'; the purpose of the sortie — to cut a path through the besieging lines, aiming at the king of Edom's sector.

πρὸς

to / toward

preposition + accusative (direction of the breakout)

→ spatial or relational framing

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

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεύς (acc. βασιλέα): the king of Edom, the target of the breakout — perhaps reckoned the weakest or most detachable ally.

Εδωμ

of Edom

genitive of relationship (indeclinable)

→ participant identification

Εδωμ: indeclinable; 'king of Edom'; the breakout aimed at his position.

καὶ

but / and

narrative conjunction (adversative force: 'but')

→ discourse linkage or contrast

καί: here with adversative force ('but') — the attempt failed.

οὐκ

not

negation (with ἠδυνήθησαν)

→ clausal qualification or emphasis

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

ἠδυνήθησαν

they could / were able

Aor Pass Indic 3 Pl · δύναμαι

main verb (the failure of the sortie)

→ constative aorist (negated: 'they could not')

δύναμαι (aor. ἠδυνήθησαν): 'be able / can'; renders לָכֵן; the negated 'they could not' records the failure of the breakout — Mesha's last military option exhausted, driving him to the act of v. 27.

27 καὶ ἔλαβεν τὸν υἱὸν αὐτοῦ τὸν πρωτότοκον ὃς ἐβασίλευσεν ἀντ’ αὐτοῦ καὶ ἀνήνεγκεν αὐτὸν ὀλοκαύτωμα ἐπὶ τοῦ τείχους καὶ ἐγένετο μετὰ μέλος μέγας ἐπὶ Ἰσραὴλ καὶ ἀπῆραν ἀπ’ αὐτοῦ καὶ ἐπέστρεψαν εἰς τὴν γῆν

And he took his firstborn son, who was to reign in his stead, and offered him as a whole burnt-offering upon the wall; and there came a great wrath upon Israel, and they departed from him and returned to their own land.

Climax and abrupt close (the human sacrifice and the great wrath)

καὶ ἔλαβεν τὸν υἱὸν αὐτοῦ τὸν πρωτότοκον

The chapter ends in horror and enigma: Mesha sacrifices his firstborn heir (πρωτότοκον ... ὃς ἐβασίλευσεν ἀντ’ αὐτοῦ) as a whole burnt-offering on the wall in full view of the besiegers. The result is μετὰ μέλος μέγας ἐπὶ Ἰσραὴλ ('a great wrath/indignation upon Israel') — its source theologically debated — at which Israel withdraws and returns home, leaving the campaign abruptly unresolved.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (the seizing of the son)

→ constative aorist

λαμβάνω (aor. ἔλαβεν): 'take'; renders תָּקַח; the same verb as v. 26 (he 'took' the men), now chillingly of taking his own son for sacrifice.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

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

υἱὸν

son

Accusative

direct object of ἔλαβεν

→ object specification

υἱός (acc. υἱόν): 'son'; renders בֶּן; Mesha's own son, the object of the desperate sacrifice.

αὐτοῦ

his

Genitive

genitive of possession ('his son')

→ relational specification

αὐτός (gen. αὐτοῦ): 'his'; the son belongs to Mesha — making the act all the more monstrous.

τὸν

the

Accusative

article (with πρωτότοκον)

→ noun-phrase marking

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

πρωτότοκον

firstborn

Accusative

attributive (in apposition: 'his firstborn son')

→ object specification

πρωτότοκος (acc. πρωτότοκον): 'firstborn'; renders רִאשֹׁנִי; the heir-apparent, the most valuable possible offering; the same term central to Exod 11–12, here in a pagan inversion.

ὃς

who

Nominative

relative pronoun (subject of ἐβασίλευσεν)

→ participant reference

ὃς: relative pronoun; introducing the clause specifying the son's destined royal status, heightening the loss.

ἐβασίλευσεν

was to reign / reigned

Aor Act Indic 3 Sg · βασιλεύω

verb of relative clause (the son's intended succession)

→ constative aorist (with future/destined sense: 'who was to reign')

βασιλεύω (aor. ἐβασίλευσεν): 'reign / be king'; here of the son 'who was to reign / would have reigned in his stead' (ἀντ' αὐτοῦ) — the heir-apparent whose sacrifice forfeits the dynasty's future.

ἀντ'

in place of

preposition + genitive (substitution, elided)

→ spatial or relational framing

ἀντί: 'instead of / in place of'; ἀντ' αὐτοῦ = 'in his stead', i.e. as Mesha's royal successor.

αὐτοῦ

him

Genitive

genitive object of ἀντί ('in his place')

→ relational specification

αὐτός (gen. αὐτοῦ): 'him'; Mesha, whom the son would have succeeded.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνήνεγκεν

offered up

Aor Act Indic 3 Sg · ἀναφέρω

main verb (the sacrificial offering)

→ constative aorist

ἀναφέρω (aor. ἀνήνεγκεν): 'bring up / offer up (sacrificially)'; renders אָנַח; the technical verb for presenting a burnt-offering; here applied to the abominable human sacrifice of the heir.

αὐτόν

him

Accusative

direct object of ἀνήνεγκεν (the son)

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the son, offered up.

ὅλοκαύτωμα

a whole burnt-offering

Accusative

accusative in apposition / object complement ('as a burnt-offering')

→ object specification

ὅλοκαύτωμα: 'whole burnt-offering'; from ὅλος ('whole') + καίω ('burn'); renders אָלַח; the offering wholly consumed by fire; its use for a human child marks the ultimate pagan extremity to which Mesha resorts.

ἐπὶ

upon

preposition + genitive (position: 'upon the wall')

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with *τείχους*)

→ noun-phrase marking

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

τείχους

wall

Genitive

genitive object of *ἐπί* (position)

→ relational specification

τείχος (gen. *τείχους*): 'city-wall / rampart'; renders *הַמִּצֵּד*; the sacrifice is performed atop the city wall, in full view of the besieging armies — a public, demonstrative act meant to rally Moab and/or appall the besiegers.

καὶ

and

narrative conjunction (introducing the consequence)

→ discourse linkage or contrast

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

ἐγένετο

there came / arose

Aor Mid Indic 3 Sg · γίνομαι

main verb (the onset of wrath)

→ ingressive aorist (a wrath arose)

γίνομαι (aor. *ἐγένετο*): 'become / come about'; here 'there arose' — a great indignation came upon Israel as the consequence of the sacrifice.

μετάμελος

wrath / remorse / indignation

Nominative

subject of *ἐγένετο*

→ participant prominence

μετάμελος: lit. 'change of feeling / regret / remorse'; from *μεταμέλομαι* ('to repent / feel afterthought'); renders the Hebrew *רָצַח* ('wrath / great anger'); the term is famously ambiguous — whether divine wrath, a surge of Moabite fury, or Israelite revulsion/dismay — but its effect is decisive: Israel breaks off the siege.

μέγας

great

Nominative

attributive adjective (modifying *μετάμελος*)

→ participant prominence

μέγας: 'great / mighty'; renders *לִידָג*; intensifies the *μετάμελος* — a 'great wrath/indignation', overwhelming enough to end the campaign.

ἐπὶ

upon

preposition + accusative (direction: 'upon Israel')

→ spatial or relational framing

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

Ισραηλ

Israel

accusative object of *ἐπί* (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the wrath/indignation falls 'upon Israel' — the besiegers, who then withdraw.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆραν

they departed

Aor Act Indic 3 Pl · ἀπαίρω

main verb (breaking off the siege)

→ constative aorist

ἀπαίρω (aor. *ἀπῆραν*): 'depart / break camp / set out'; renders *נִדְּג*; the Israelites 'broke up' from the siege — the campaign ends without the city's capture.

ἀπ'

from

preposition + genitive (separation, elided)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of *ἀπό* ('from him')

→ relational specification

αὐτός (gen. *αὐτοῦ*): 'him'; Mesha / his city, from which the besiegers withdraw.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέστρεψαν

they returned

Aor Act Indic 3 Pl · ἐπιστρέφω

main verb (the homeward return)

→ constative aorist

ἐπιστρέφω (aor. ἐπέστρεψαν): 'turn back / return'; renders בָּשׁוּ; the coalition returns home, leaving the campaign abruptly and ambiguously concluded — Moab devastated but unconquered.

εἰς

to / into

preposition + accusative (destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (destination: 'their own land')

→ object specification

γῆ (acc. γῆν): 'land / country'; εἰς τὴν γῆν ('to their own land') is the standard formula for a returning army; the chapter ends with the kings back home, the campaign's outcome left theologically open.

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.